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Moksha Dharma Parva
**Qualities Necessary
for Moksha**

Shānti Parva
Chapter 222

Swami Tadatmananda
Arsha Bodha Center

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

किं शीलः किं समाचारः

With what training, what conduct,
kiṁ-śīlaḥ kiṁ-samācāraḥ

किं विद्यः किम्परायणः |

what wisdom, and what study
kiṁ-vidyaḥ kim-parāyaṇaḥ

प्राप्नोति ब्रह्मणः स्थानं

can one gain the abode of brahman
prāpnoti brahmaṇaḥ sthānaṁ

यत्परं प्रकृतेर्ध्रुवम् ||

which is beyond creation and unchanging?
yat paraṁ prakṛter dhruvam (222.1)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

अत्राप्युदाहरन्तीमम्

With regard to that, there is an example
atrāpy udāharantīmam

इतिहासं पुरातनम् ।

in an old story about
itihāsaṁ purātanam

जैगीषव्यस्य संवादम्

dialogue between Jaigishayva
jaigīṣavyasya saṁvādam

असितस्य च भारत ॥

and Devala, the son of Asita, O Yudhishtira.
asitasya ca bhārata (222.3)

देवल उवाच

Devala said,
devala uvāca

न प्रीयसे वन्द्यमानो

When praised, you are not pleased.
na prīyase vandyamāno

निन्द्यमानो न कुप्यसि ।

When condemned, you are not angered.
nindyamāno na kupyasi

का ते प्रज्ञा कुतश्चैषा

What is your wisdom? Where did it come from?
kā te prajñā kutaś caiṣā

किं चैतस्याः परायणम् ॥

What is the way to attain it?
kiṁ caitasyāḥ parāyaṇam (222.5)

जैगीषव्य उवाच

Jaigishavya said,
jaigīṣavya uvāca

या गतिर्या परा निष्ठा

The end, the ultimate goal,
yā gatir yā parā niṣṭhā

या शान्तिः पुण्यकर्मणाम् |

the peace gained by saints --
yā śāntiḥ puṇya-karmaṇām

तां तेऽहं सम्प्रवक्ष्यामि

I will tell you that
tām te 'haṁ sampravakṣyāmi

यन्मां पृच्छसि वै द्विज ||

which you asked me, O Devala.
yan mām pṛcchasi vai dvija (222.7)

निन्दत्सु च समो नित्यं

Being always equanimous when condemned
nindatsu ca samo nityam

प्रशंसत्सु च देवल |

or praised, O Devala,
praśaṁsatsu ca devala

प्रतिहन्तुं न चेच्छन्ति

the wise want no revenge
pratihantum na cecchanti

हन्तारं वै मनीषिणः ||

on those who hurt them.
hantāraṁ vai manīṣiṇaḥ (222.8,9)

नाप्राप्तमनुशोचन्ति

They don't worry about the future.
nāprāptam anuśocanti

प्राप्तकालानि कुर्वते |

They act only on present things.
prāpta-kālāni kurvate

न चातीतानि शोचन्ति

They don't grieve about the past
na cātītāni śocanti

न चैनान्प्रतिजानते ||

nor do they dwell on past events.
na cainān pratijānate (222.10)

मनसा कर्मणा वाचा

With mind, deeds, or speech,
manasā karmaṇā vācā

नापराध्यन्ति कस्यचित् |

the wise cause injury to no one.
nāparādhyanti kasyacit

न च जातूपतप्यन्ते

Nor are they afflicted
na ca jātūpatapyante

धीराः परसमृद्धिभिः ||

by seeing the good fortune of others.
dhīrāḥ para-samṛddhibhiḥ (222.12,13)

न येषां बान्धवाः सन्ति

They have no relatives,
na yeṣāṁ bāndhavāḥ santi

ये चान्येषां न बान्धवाः |

nor are they relatives of others.
ye cānyeṣāṁ na bāndhavāḥ

अमित्राश्च न सन्त्येषां

They have no enemies
amitrāś ca na santy eṣāṁ

ये चामित्रा न कस्यचित् ||

nor are they the enemies of anyone.
ye cāmitrā na kasyacit (222.16)

आस्थितस्तमहं मार्गम्

I am established in this path.
āsthitas tam ahaṁ mārgam

असूयिष्यामि कं कथम् |

Why should I resent anyone
asūyiṣyāmi kaṁ katham

निन्द्यमानः प्रशस्तो वा

when condemned or praised?
nindyamānaḥ praśasto vā

हृष्येऽहं केन हेतुना ||

What would make me elated?
hr̥ṣye 'haṁ kena hetunā (222.18)

परां गतिं च ये केचित्

The supreme goal -- whichever
parāṁ gatiṁ ca ye kecit

प्रार्थयन्ति मनीषिणः |

wise people seek it,
prārthayanti manīṣiṇaḥ

एतद्व्रतं समाश्रित्य

by following this path,
etad vrataṁ samāśritya

सुखमेधन्ति ते जनाः ||

they increase their happiness.
sukham edhanti te janāḥ (222.22)