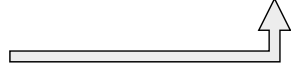


- 1 Ādi (225)
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Moksha Dharma Parva
Vyasa & Shuka
discuss self-knowledge,
yoga, and karma.

Shānti Parva
Chapters 224, 231-3



Swami Tadatmananda
Arsha Bodha Center

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

आद्यन्तं सर्वभूतानां

About the birth and death of all beings
ādyantaṁ sarva-bhūtānāṁ

श्रोतुमिच्छामि कौरव ।

I want to hear, O Bhishma,
śrotum icchāmi kaurava

ध्यानं कर्म च कालं च

also about meditation, karma, time,
dhyānaṁ karma ca kālaṁ ca

तथैवायुर्युगे युगे ॥

and length of life in each eon.
tathaiṅvāyur yuge yuge (224.1)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

अत्र ते वर्तयिष्येऽहम्

With regard to that, I will tell you
atra te vartayiṣye 'ham

इतिहासं पुरातनम् |

an old story about
itihāsaṁ purātanam

जगौ यद्भगवान्व्यासः

what Vyasa said
jagau yad bhagavān vyāsaḥ

पुत्राय परिपृच्छते

to his son, when asked.
putrāya paripṛcchate (224.6)

प्रज्ञावाञ्छ्रोत्रियो यज्वा

One who is wise, scripturally learned, purified by sacrifice,
prajñāvāñ śrotriyo yajvā

वृद्धः प्रज्ञोऽनसूयकः |

advanced in wisdom, pure hearted --
vṛddhaḥ prajño 'nasūyakaḥ

अनागतमनैतिह्यं

the imperceptible, un-inferable
anāgatam anaitihyaṁ

कथं ब्रह्माधिगच्छति ||

brahman, how can he reach?
kathaṁ brahmādhigacchati (231.2)

शुक उवाच

Shuka said,
śuka uvāca

तपसा ब्रह्मचर्येण

By tapas? By austerities?
tapasā brahmacaryeṇa

सर्वत्यागेन मेधया |

By renunciation? By intellect?
sarva-tyāgena medhayā

साङ्ख्ये वा यदि वा योगे

By sankhya? By yoga?
sāṅkhye vā yadi vā yoge

एतत्पृष्टोऽभिधत्स्व मे ||

Being asked this, please tell me.
etat pṛṣṭo 'bhidhatsva me (231.3)

व्यास उवाच

Vyasa said,
vyāsa uvāca

नान्यत्र विद्यातपसोर्

Without knowledge and austerity,
nānyatra vidyā-tapasor

नान्यत्रेन्द्रियनिग्रहात् |

without control of one's senses,
nānyatrendriya-nigrahāt

नान्यत्र सर्वसन्त्यागात्

without renunciation of everything,
nānyatra sarva-santyāgāt

सिद्धिं विन्दति कश्चन ||

no one reaches perfection.
siddhiṃ vindati kaścana (231.5)

न ह्ययं चक्षुषा दृश्यो

This (brahman) cannot be perceived by the eyes
na hyayaṃ cakṣuṣā dṛśyo

न च सर्वैरपीन्द्रियैः |

nor by any of the senses.
na ca sarvair apīndriyaiḥ

मनसा सम्प्रदीप्तेन

With an enlightened mind,
manasā sampradīptena

महानात्मा प्रकाशते ||

the vast atma shines forth.
mahān ātmā prakāśate (231.16)

सर्वभूतेषु चात्मानं

"Atma is in all beings,"
sarva-bhūteṣu cātmānaṃ

सर्वभूतानि चात्मनि |

"All beings are in atma" --
sarva-bhūtāni cātmani

यदा पश्यति भूतात्मा

when one sees the atma thus,
yadā paśyati bhūtātmā

ब्रह्म सम्पद्यते तदा ||

then brahman can be attained.
brahma sampadyate tadā (231.21)

तदेवाणोरणुतरं

That (brahman) is smaller than an atom,
tad evāṅor aṅutaram

तन्महद्ब्यो महत्तरम् ।

it is bigger than space,
tan mahadbhyo mahattaram

तदन्तः सर्वभूतानां

it is within every being,
tad antaḥ sarva-bhūtānām

ध्रुवं तिष्ठन्न दृश्यते ॥

abiding always, yet unseen.
dhruvaṁ tiṣṭhan na dṛśyate (231.30)

साङ्ख्यान्यायेन संयुक्तं

According to knowledge and reasoning
sāṅkhya-nyāyena saṁyuktaṁ

यदेतत्कीर्तितं मया ।

I have explained this.
yad etat kīrtitaṁ mayā

योगकृत्यं तु ते कृत्स्नं

Now, according to yoga, all this
yoga-kṛtyaṁ tu te kṛtsnaṁ

वर्तयिष्यामि तच्छृणु ॥

I will explain to you. Listen!
vartayiṣyāmi tac chṛṇu (232.1-2)

हंसोक्तं चाक्षरं चैव

Called "hamsa" and "akshara"
haṁsoktaṁ cākṣaram caiva

कूटस्थं यत्तदक्षरम् ।

and "kutastha" is that immutable (brahman).
kūṭasthaṁ yat tad akṣaram

तद्विद्वानक्षरं प्राप्य

One who knows it, gains the immutable (brahman)
tad vidvān akṣaram prāpya

जहाति प्राणजन्मनी ॥

and is freed from rebirth.
jahāti prāṇa-janmanī (231.34)

एकत्वं बुद्धिमनसोर्

Merging of the intellect, mind,
ekatvaṁ buddhi-manasor

इन्द्रियाणां च सर्वशः ।

and all the senses
indriyāṅāṁ ca sarvaśaḥ

आत्मनो ध्यायिनस्तात

with atma -- for a meditator,
ātmano dhyāyinas tāta

ज्ञानमेतदनुत्तमम् ॥

this is the highest knowledge, O Shuka.
jñānam etad anuttamam (232.2)

योगदोषान्समुच्छिद्य

Obstacles to yoga that must be removed,
yoga-doṣān samucchidya

पञ्च यान्कवयो विदुः |

the wise know as fivefold:

pañca yān kavayo viduḥ

कामं क्रोधं च लोभं च

desire, anger, greed,

kāmaṁ krodhaṁ ca lobhaṁ ca

भयं स्वप्नं च पञ्चमम् ||

fear, and lethargy, the fifth.

bhayaṁ svapnaṁ ca pañcamam (232.4)

क्रोधं शमेन जयति

Anger is overcome by tranquility,
krodhaṁ śamena jayati

कामं सङ्कल्पवर्जनात् |

desire by avoiding thoughts.

kāmaṁ saṅkalpa-varjanāt

सत्त्वसंसेवनाद्धीरो

A wise person, by cultivating purity,

sattva-saṁsevanād dhīro

निद्रामुच्छेत्तुमर्हति ||

can overcome lethargy.

nidrām ucchettum arhati (232.5)

अप्रमादाद्भयं जह्यात्

Fear is to be overcome by alertness,
apramādād bhayaṁ jahyāt

लोभं प्राज्ञोपसेवनात् |

greed by seeking wisdom.

lobhaṁ prājñopasevanāt

एवमेतान्योगदोषान्

Thus these obstacles to yoga

evam etān yoga-doṣāñ

जयेन्नित्यमतन्द्रितः ||

should be overcome with constant effort.

jayen nityam atandritaḥ (232.7)

ध्यानमध्ययनं दानं

Meditation, study, charity,

dhyānam adhyayanaṁ dānaṁ

सत्यं हीरार्जवं क्षमा |

truthfulness, modesty, integrity, patience,

satyaṁ hrīr ārjavaṁ kṣamā

शौचमाहारसंशुद्धिर्

purity through pure food, etc,

śaucam āhāra-saṁśuddhir

इन्द्रियाणां च निग्रहः ||

control of the senses ...

indriyāṅaṁ ca nigrahaḥ (232.10)

एतैर्विवर्धते तेजः

... one's preparedness is increased by these
etair vivardhate tejaḥ

पाप्मानं चापकर्षति |

and sins removed.

pāpmānaṁ cāpakarṣati

सिध्यन्ति चास्य सर्वार्था

They accomplish all goals

sidhyanti cāsyā sarvārthā

विज्ञानं च प्रवर्तते ||

and bring about knowledge.

vijñānaṁ ca pravartate (232.11)

मनसश्चेन्द्रियाणां च

Making the mind and senses
manasaś cendriyāṅāṁ ca

कृत्वैकाग्र्यं समाहितः |

resolved, one whose mind is concentrated,

kṛtvaikāgryaṁ samāhitaḥ

प्राग्रात्रापररात्रेषु

in the evening or before dawn,

prāg-rātrāpararātreṣu

धारयेन्मन आत्मनि ||

should fix his mind on the self.

dhārayen mana ātmani (232.13)

जन्तोः पञ्चेन्द्रियस्यास्य

Of a person's five senses,

jantoḥ pañcendriyasyāsya

यदेकं छिद्रमिन्द्रियम् |

if even one sense remains open,

yad ekaṁ chidram indriyam

ततोऽस्य स्रवति प्रज्ञा

then concentration will leak out

tato 'sya sravati prajñā

दृतेः पादादिवोदकम् ||

like water from a water bag.

dṛteḥ pādād ivodakam (232.14)

प्रसीदन्ति च संस्थाय

When resolved, the senses become silent,

prasīdanti ca saṁsthāya

तदा ब्रह्म प्रकाशते |

then brahman shines forth

tadā brahma prakāśate

विधूम इव दीप्तार्चिर्

like a burning flame free from smoke

vidhūma iva dīptārcir

आदित्य इव दीप्तिमान् ||

or like the shining sun.

āditya iva dīptimān (232.17-18)

येनोपायेन शक्येत

By whatever technique one can
yenopāyena śakyeta

संनियन्तुं चलं मनः ।

restrain the wandering mind,
saṁniyantum̐ calaṁ manaḥ

तं तं युक्तो निषेवेत

that technique should one practice,
taṁ taṁ yukto niṣeveta

न चैव विचलेत्ततः ॥

never letting the mind wander from that (brahman).
na caiva vicalet tataḥ (232.25)

शुक उवाच

Shuka said,
śuka uvāca

यदिदं वेदवचनं

The teachings of the Vedas say,
yad idaṁ veda-vacanaṁ

कुरु कर्म त्यजेति च ।

"Do karma," and "Renounce karma."
kuru karma tyajeti ca

कां दिशं विद्यया यान्ति

What goal do people reach through knowledge,
kāṁ diśaṁ vidyayā yānti

कां च गच्छन्ति कर्मणा ॥

and what goal do they reach through action?
kāṁ ca gacchanti karmaṇā (233.1)

व्यास उवाच

Vyasa said,
vyāsa uvāca

द्वाविमावथ पन्थानौ

There are two paths
dvāv imāv atha panthānau

यत्र वेदाः प्रतिष्ठिताः |

which the Vedas established -
yatra vedāḥ pratiṣṭhitāḥ

प्रवृत्तिलक्षणो धर्मो

the path of action
pravṛtti-lakṣaṇo dharmo

निवृत्तौ च सुभाषितः ||

and the path of renunciation (knowledge).
nivṛttau ca subhāṣitaḥ (233.6)

कर्मणा बध्यते जन्तुर्

By action, person is bound.
karmaṇā badhyate jantur

विद्यया तु प्रमुच्यते |

By knowledge, a person is freed.
vidyayā tu pramucyate

तस्मात्कर्म न कुर्वन्ति

Therefore, they do not perform actions -
tasmāt karma na kurvanti

यतयः पारदर्शिनः ||

those who strive and are enlightened.
yatayaḥ pāradarśinaḥ (233.7)

कर्म त्वेके प्रशंसन्ति

But some praise actions,
karma tveke praśaṁsanti

स्वल्पबुद्धितरा नराः |

those people of limited intelligence.
svalpa-buddhitarā narāḥ

तेन ते देहजालानि

By action, reborn into body after body
tena te deha-jālāni

रमयन्त उपासते ||

they live and worship.
ramayanta upāsate (233.9)

ये तु बुद्धिं परां प्राप्ता

But those who have gained the highest knowledge,
ye tu buddhiṁ parāṁ prāptā

धर्मनैपुण्यदर्शिनः |

skillful in understanding dharma,
dharma-naipuṇya-darśinaḥ

न ते कर्म प्रशंसन्ति

they do not praise action,
na te karma praśaṁsanti

कूपं नद्यां पिबन्निव ||

which is like drinking from a well in the middle of a river.
kūpaṁ nadyāṁ pibann iva (233.10)

कर्मणः फलमाप्नोति

From action, one gains results
karmaṇaḥ phalam āpnoti

सुखदुःखे भवाभवौ |

like happiness, sorrow, life, and death.
sukha-duḥkhe bhavābhavau

विद्यया तदवाप्नोति

From knowledge, one gains that
vidyayā tad avāpnoti

यत्र गत्वा न शोचति ||

having reached which, he suffers no more.
yatra gatvā na śocati (233.11)