

- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
- 5 Udyoga Parva (197)
- 6 Bhīshma (117)
- 7 Drona (173)
- 8 Karna (69)
- 9 Shālya (64)
- 10 Sauptika (18)
- 11 Strī Parva (27)
- 12 Shānti - 353 chapters
- 13 Anushāsana (154)
- 14 Ashvamedhika (96)
- 15 Āshramavāsika (47)
- 16 Mausala (9)
- 17 Mahāprasthānika (3)
- 18 Svargārohana (5)

Moksha Dharma Parva
**Vyasa & Shuka discuss
consciousness,
mind and senses.**

Shānti Parva
Chapters 240-242

Swami Tadatmananda
Arsha Bodha Center

व्यास उवाच

Vyasa said,
vyāsa uvāca

मनः प्रसृजते भावं
Mind generates emotions.
manaḥ prasrjate bhāvaṁ

बुद्धिरध्यवसायिनी |
Intellect generates understanding.
buddhir adhyavasāyinī

हृदयं प्रियाप्रिये वेद
Ego generates likes and dislikes.
hṛdayaṁ priyāpriye veda

त्रिविधा कर्मचोदना ||
Understand these three to impel action.
trividhā karma-codanā (240.1)

इन्द्रियेभ्यः परा ह्यर्था
Objects are beyond the senses.
indriyebhyaḥ parā hy arthā

अर्थेभ्यः परमं मनः |
Mind is beyond the objects.
arthebhyaḥ paramaṁ manaḥ

मनसस्तु परा बुद्धिर्
Intellect is beyond the mind.
manasas tu parā buddhir

बुद्धेरात्मा परो मतः ||
Atma is beyond the intellect.
buddher ātmā paro mataḥ (240.2)

बुद्धिरात्मा मनुष्यस्य

Intellect is the self of a person.
buddhir ātmā manuṣyasya

बुद्धिरेवात्मनोऽऽत्मिका |

Intellect is the self of oneself.
buddhir evātmano 'tmikā

यदा विकुरुते भावं

When it generates emotions,
yadā vikurute bhāvaṁ

तदा भवति सा मनः ||

then it becomes mind.
tadā bhavati sā manaḥ (240.3)

पश्यन्ती भवते दृष्टी

When seeing, it becomes sight.
paśyantī bhavate dṛṣṭī

रसती रसनं भवेत् |

When tasting it becomes taste.
rasatī rasanāṁ bhavet

जिघ्रती भवति घ्राणं

When smelling, it becomes smell.
jighratī bhavati ghrāṇaṁ

बुद्धिर्विक्रियते पृथक् ||

The intellect is transformed in each case.
buddhir vikriyate pṛthak (240.5)

इन्द्रियाणां पृथग्भावाद्

Due to various objects perceived by the senses,
indriyāṇāṁ pṛthag-bhāvād

बुद्धिर्विक्रियते ह्यणु |

the intellect changes accordingly.
buddhir vikriyate hy aṇu

शृण्वती भवति श्रोत्रं

When hearing, it becomes sound.
śṛṅvatī bhavati śrotraṁ

स्पृशती स्पर्श उच्यते ||

When touching, it becomes touch.
spṛśatī sparśa ucyate (240.4)

कदाचिल्लभते प्रीतिं

Sometimes, it (intellect) obtains pleasure.
kadācil labhate prītiṁ

कदाचिदपि शोचते |

Sometimes it suffers pain.
kadācid api śocate

न सुखेन न दुःखेन

Neither pleasure or pain
na sukkena na duḥkhena

कदाचिदिह युज्यते ||

it has at other times.
kadācid iha yujyate (240.7)

ये चैव भावा वर्तन्ते

All of these states take place
ye caiva bhāvā vartante

सर्व एष्वेव ते त्रिषु |

in the three (intellect, mind, and ego).
sarva eṣveva te triṣu

अन्वर्थाः सम्प्रवर्तन्ते

They undergo change accordingly
anvarthāḥ sampravartante

रथनेमिमरा इव ||

like the spokes of a wheel.
ratha-nemim arā iva (240.11)

सत्त्वमात्मा प्रसवति

Atma produces the mind
sattvam ātmā prasavati

गुणान्वापि कदाचन |

which is of three gunas.
guṇān vāpi kadācana

न गुणा विदुरात्मानं

The gunas cannot know atma,
na guṇā vidur ātmānaṁ

गुणान्वेद स सर्वदा ||

but atma always knows the gunas.
guṇān veda sa sarvadā (240.18)

प्रदीपार्थं नरः कुर्याद्

For the sake of understanding, a person should make
pradīpārthaṁ naraḥ kuryād

इन्द्रियैर्बुद्धिसत्तमैः |

the senses, intellect and mind
indriyair buddhi-sattamaiḥ

निश्चरद्विर्यथायोगम्

unwavering and detached,
niścaradbhir yathā-yogam

उदासीनैर्यदृच्छया ||

as much as possible.
udāsīnair yadṛcchayā (240.12)

सृजते तु गुणानेक

One (mind) creates gunas,
sṛjate tu guṇān eka

एको न सृजते गुणान् |

the other one (atma) does not create gunas.
eko na sṛjate guṇān

पृथग्भूतौ प्रकृत्या तौ

By nature, these two different things (mind & atma)
pṛthag-bhūtau prakṛtyā tau

सम्प्रयुक्तौ च सर्वदा ||

are always united.
samprayuktau ca sarvadā (240.20)

इषीका वा यथा मुञ्जे

Like the pith inside munja grass
iṣīkā vā yathā muñje

पृथक् सह चैव च ।

can be withdrawn,
pṛthak ca saha caiva ca

तथैव सहितावेताव्

in the same way, these two (mind & atma)
tathaiva sahitāv etāv

अन्योन्यस्मिन्प्रतिष्ठितौ ॥

should be separated from each other.
anyonyasmin pratiṣṭhitau (240.22)

शुक उवाच

Shuka said,
śuka uvāca

सृजते तु गुणान्सत्त्वं

The mind creates gunas,
srjate tu guṇān sattvaṁ

क्षेत्रज्ञस्त्वनुतिष्ठति ।

but the conscious knower remains unchanged.
kṣetrajñas tv anutiṣṭhati

गुणान्विक्रियतः सर्वान्

For all the changing gunas,
guṇān vikriyataḥ sarvān

उदासीनवदीश्वरः ॥

consciousness is like a detached master.
udāsīnavad īśvaraḥ (241.1)

यस्माद्धर्मात्परो धर्मो

The supreme dharma beyond which
yasmād dharmāt paro dharmo

विद्यते नेह कश्चन ।

nothing else exists,
vidyate neha kaścana

यो विशिष्टश्च धर्मेभ्यस्

the most excellent of all dharmas --
yo viśiṣṭaś ca dharmebyas

तं भवान्प्रब्रवीतु मे ॥

tell me that, O Vyasa.
taṁ bhavān prabravītu me (242.1)

व्यास उवाच

Vyasa said,
vyāsa uvāca

इन्द्रियाणि प्रमार्थीनि

The senses are constantly churning.
indriyāṇi pramāthīni

बुद्ध्या संयम्य यत्नतः ।

Forcefully controlling them with the intellect,
buddhyā saṁyamyā yatnataḥ

सर्वतो निष्पतिष्णूनि

withdrawing them from everything
sarvato niṣpatiṣṇūni

पिता बालानिवात्मजान् ॥

like a father (controls) his children ...
pitā bālān ivātmajān (242.3)

मनसश्चेन्द्रियाणां च

... making the mind and senses
manasaś cendriyāṅāṁ ca

ह्यैकाग्र्यं परमं तपः ।

one-pointed, which is the greatest austerity,
hy aikāgryaṁ paramaṁ tapaḥ

तज्ज्यायः सर्वधर्मेभ्यः

that is the best of all dharmas.
taj-jyāyaḥ sarva-dharmebhyaḥ

स धर्मः पर उच्यते ॥

That dharma is called supreme.
sa dharmaḥ para ucyate (242.4)

तानि सर्वाणि सन्धाय

Collecting all of them --
tāni sarvāṇi sandhāya

मनःषष्ठानि मेधया ।

the five senses & mind -- by means of the intellect,
manaḥ-ṣaṣṭhāni medhayā

आत्मतृप्त इवासीत्

one remains content in oneself,
ātma-tr̥pta ivāsīta

बहु चिन्त्यमचिन्तयन् ॥

not worrying much about anything.
bahu cintyam acintayan (242.5)

गोचरेभ्यो निवृत्तानि

When (the senses & mind) are withdrawn from their objects
gocarebhyo nivṛttāni

यदा स्थास्यन्ति वेश्मनि |

and fixed within oneself,
yadā sthāsyanti veśmani

तदा त्वमात्मनात्मानं

then, by yourself, you will discover atma
tadā tvam ātmanātmānaṁ

परं द्रक्ष्यसि शाश्वतम् ||

which is supreme, eternal.
paraṁ drakṣyasi śāśvatam (242.6)

अव्यक्तप्रभवां शीघ्रां

Its source is invisible. It flows quickly.
avyakta-prabhavāṁ śīghrāṁ

दुस्तरामकृतात्मभिः |

It cannot be crossed by the unprepared.
dustarām akṛtātmabhiḥ

प्रतरस्व नदीं बुद्ध्या

With your intellect, cross that river
prataraśva nadīṁ buddhyā

कामग्राहसमाकुलाम् ||

filled with crocodiles of desire.
kāma-grāha-samākulām (242.14)

सर्वतःस्रोतसं घोरां

A fearful torrent, flowing everywhere,
sarvataḥ srotasaṁ ghorāṁ

नदीं लोकप्रवाहिनीम् |

is the river of worldly life.
nadīṁ loka-pravāhinīm

पञ्चेन्द्रियग्राहवतीं

The five senses are its crocodiles.
pañcendriya-grāhavatīṁ

मनःसङ्कल्परोधसम् ||

Mind and ideas are its banks.
manaḥ-saṅkalpa-rodhasam (242.12)

यां तरन्ति कृतप्रज्ञा

They who cross it are wise,
yāṁ taranti kṛta-prajñā

धृतिमन्तो मनीषिणः |

dedicated people.
dhṛtimanto manīṣiṇaḥ

तां तीर्णः सर्वतोमुक्तो

Crossing it, they are completely free,
tāṁ tīrṇaḥ sarvato-mukto

विपूतात्मात्मविच्छुचिः ||

freed from sin, enlightened, pure.
vipūtātmātmavichchuchiḥ (242.16)