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Moksha Dharma Parva

**Parashara Gita:  
Rishi Parashara  
instructs King Janaka**

**Shānti Parva  
Chapters 279-286**

Swami Tadatmananda  
Arsha Bodha Center

**युधिष्ठिर उवाच**  
Yudhishtira said,  
yudhiṣṭhira uvāca

**किं कर्म पुरुषः कृत्वा**

A person, by doing what kind of  
kiṁ karma puruṣaḥ kṛtvā

**शुभं पुरुषसत्तम |**

good karma, O Bhishma,  
śubhaṁ puruṣa-sattama

**श्रेयः परमवाप्नोति**

will gain the greatest good (moksha)  
śreyaḥ param avāpnōti

**प्रेत्य चेह च तद्वद ||**

after dying here? Tell me that.  
pretya ceḥ ca tad vada (279.2)

**भीष्म उवाच**

Bhishma said,  
bhīṣma uvāca

अत्र ते वर्तयिष्यामि

About that, I will tell you  
atra te vartayiṣyāmi

यथा पूर्वं महायशाः ।

about the famous  
yathā pūrvam mahāyaśāḥ

पराशरं महात्मानं

sage, Parashara.  
parāśaram mahātmānam

पप्रच्छ जनको नृपः ॥

King Janaka asked him ...  
papraccha janako nṛpaḥ (279.3)

जनक उवाच

King Janaka said,  
janaka uvāca

किं श्रेयः सर्वभूतानाम्

What is best for all beings  
kiṁ śreyaḥ sarva-bhūtānam

अस्मिँल्लोके परत्र च ।

in this life and the next,  
asmimī loke paratra ca

यद्भवेत्प्रतिपत्तव्यं

by which the goal can be reached?  
yad bhavet pratipattavyam

तद्भवान्प्रब्रवीतु मे ॥

Please tell me that, O Parashara.  
tad bhavān prabravītu me (279.4)

पराशर उवाच

Rishi Parashara said,  
parāśara uvāca

धर्म एव कृतः श्रेयान्

The performance of dharma is best  
dharma eva kṛtaḥ śreyān

इह लोके परत्र च ।

for this life and the next.

iha loke paratra ca

तस्माद्धि परमं नास्ति

Nothing excels dharma,  
tasmādhī paramaṁ nāsti

यथा प्राहुर्मनीषिणः ॥

thus say the wise.

yathā prāhur manīṣiṇaḥ (279.6)

निरन्तरं च मिश्रं च

As happiness or suffering or as a mixture,  
nirantaram ca miśraṁ ca

फलते कर्म पार्थिव ।

a deed yields its fruits, O Janaka.

phalate karma pārthiva

कल्याणं यदि वा पापं

The good and bad karmas  
kalyāṇaṁ yadi vā pāpaṁ

न तु नाशोऽस्य विद्यते ॥

of a person are not destroyed (at the time of death).

na tu nāśo 'sya vidyate (279.16)

सौवर्णं राजतं वापि

With gold or silver,  
sauvarṇaṁ rājataṁ vāpi

यथा भाण्डं निषिच्यते ।

just as a vessel can be covered,

yathā bhāṇḍaṁ niṣicyate

तथा निषिच्यते जन्तुः

so too, a person is covered  
tathā niṣicyate jantuḥ

पूर्वकर्मवशानुगः ॥

according to his prior karmas.

pūrva-karma-vaśānugaḥ (279.10)

ततो दुःखक्षयं कृत्वा

After bad karmas fructify,  
tato duḥkha-kṣayaṁ kṛtvā

सुकृतं कर्म सेवते ।

one reaps the fruits of good deeds.

sukṛtaṁ karma sevate

सुकृतक्षयाद्दुष्कृतं च

After good karmas fructify, one reaps the fruits of bad deeds.  
sukṛta-kṣayād duṣkṛtaṁ ca

तद्विद्धि मनुजाधिप ॥

Understand this, O Janaka.

tad viddhi manujādhipa (279.18)

नायं परस्य सुकृतं

The good and bad karmas of another  
nāyaṁ parasya sukr̥taṁ

दुष्कृतं वापि सेवते |

one never reaps.

duṣkr̥taṁ vāpi sevate

करोति यादृशं कर्म

According to the deeds one does,  
karoti yādṛśaṁ karma

तादृशं प्रतिपद्यते ||

those fruits are reaped.

tādṛśaṁ pratipadyate (279.21)

आयुर्न सुलभं लब्ध्वा

Having gained (human) life with difficulty,  
āyur na sulabhaṁ labdhvā

नावकर्षेद्विशां पते |

it should not be wasted, O Janaka.

nāvakarṣed viśāṁ pate

उत्कर्षार्थं प्रयतते

A person should strive towards growth  
utkarṣārthaṁ prayatate

नरः पुण्येन कर्मणा ||

by doing good deeds.

naraḥ puṇyena karmaṇā (280.3)

अज्ञानाद्धि कृतं पापं

A bad deed committed due to ignorance  
ajñānād dhi kr̥taṁ pāpaṁ

तपसैवाभिनिर्णुदेत् |

should be removed by penance

tapasaivābhinirṇudet

पापं हि कर्म फलति

because a bad deed fructifies

pāpaṁ hi karma phalati

पापमेव स्वयं कृतम् ||

as one's own suffering.

pāpameva svayaṁ kr̥tam (280.6)

स्वयं कृत्वा तु यः पापं

Having committed a bad deed, one who  
svayaṁ kr̥tvā tu yaḥ pāpaṁ

शुभमेवानुतिष्ठति |

undertakes a good deed

śubham evānutiṣṭhati

प्रायश्चित्तं नरः कर्तुम्

as an act of expiation, that person

prāyaścittaṁ naraḥ kartum

उभयं सोऽश्रुते पृथक् ||

reaps the results of both deeds.

ubhayaṁ so 'śnute pṛthak (280.11)

अज्ञानात्तु कृतां हिंसाम

A harmful deed committed due to ignorance  
ajñānāt tu kṛtām hiṁsām

अहिंसा व्यपकर्षति |

is removed by following ahimsa.  
ahiṁsā vyapakarṣati

तथा कामकृतं चास्य

But (harmful deeds) committed due to desire  
tathā kāma-kṛtaṁ cāsya

विहिंसैवापकर्षति ||

will result in harm for him.  
vihimsaivāpakarṣati (280.12,13)

न्यायागतं धनं वर्णैर्

Wealth righteously attained  
nyāyāgataṁ dhanam varṇair

न्यायेनैव विवर्धितम् |

and righteously multiplied  
nyāyenaiva vivardhitam

संरक्ष्यं यत्नमास्थाय

should be protected with effort  
saṁrakṣyaṁ yatnam āsthāya

धर्मार्थमिति निश्चयः ||

and used for the sake of dharma. Thus it is understood.  
dharmārtham iti niścayaḥ (281.4)

सञ्चिन्त्य मनसा राजन्

O Janaka, by mentally reflecting  
sañcintya manasā rājan

विदित्वा शक्तिमात्मनः |

and understanding one's power (of intelligence),  
viditvā śaktim ātmanaḥ

करोति यः शुभं कर्म

one who does good deeds  
karoti yaḥ śubham karma

स वै भद्राणि पश्यति ||

will enjoy blessings.  
sa vai bhadraṇi paśyati (280.18)

न धर्मार्थी नृशंसेन

A righteous person, by wicked  
na dharmārthī nṛśaṁsena

कर्मणा धनमर्जयेत् |

deeds, should not gain wealth.  
karmaṇā dhanam arjayet

शक्तितः सर्वकार्याणि

He should fulfill all responsibilities to the best of his ability  
śaktitaḥ sarva-kāryāṇi

कुर्यान्नर्द्धिमनुस्मरेत् ||

without thinking of gain.  
kuryān na rddhim anusmaret (281.5)

देवतातिथिभृत्येभ्यः

To gods, guests, servants,  
devatātithi-bhr̥tyebhyaḥ

पितृभ्योऽथात्मनस्तथा |

and one's ancestors,  
pitṛbhyo 'thātmanas tathā

ऋणवाञ्छायते मर्त्यस्

a person incurs debt.  
ṛṇavāñ jāyate martyas

तस्मादनृणतां व्रजेत् ||

Therefore, he should become debt-free.  
tasmād anṛṇatām vrajet (281.9)

सुखे वा यदि वा दुःखे

During good and bad times,  
sukhe vā yadi vā duḥkhe

वर्तमानो विचक्षणः |

a wise person who acts,  
vartamāno vicakṣaṇaḥ

यश्चिनोति शुभान्येव

choosing good deeds alone,  
yaś cinoti śubhānyeva

स भद्राणीह पश्यति ||

he receives blessings in life.  
sa bhadraṇīha paśyati (282.7)

स्वाध्यायेन महर्षिभ्यो

By study, debt to the rishis is paid.  
svādhyāyena maharṣibhyo

देवेभ्यो यज्ञकर्मणा |

By rituals, debt to the gods is paid.  
devebhyo yajña-karmaṇā

पितृभ्यः श्राद्धदानेन

By offerings, debt to the ancestors is paid.  
pitṛbhyaḥ śrāddhadānena

नृणामभ्यर्चनेन च ||

By respect, debt to people is paid.  
nṛṇām abhyarcanena ca (281.10)

धर्मादपेतं यत्कर्म

A deed that transgresses dharma,  
dharmād apetaṁ yat karma

यद्यपि स्यान्महाफलम् |

even if it has great fruits,  
yady api syān mahā-phalam

न तत्सेवेत मेधावी

a wise person never performs.  
na tat seveta medhāvī

न तद्धितमिहोच्यते ||

It is not beneficial, it is said.  
na tad dhitam ihocyate (282.8)

तस्माद्यो रक्षति नृपः

A kshatriya who protects  
tasmād yo rakṣati nṛpaḥ

स धर्मेणाभिपूज्यते |

is respected for being righteous.  
sa dharmēṇābhipūjyate

अधीते चापि यो विप्रो

So too, a brahmana who studies  
adhīte cāpi yo vipro

वैश्यो यश्चार्जने रतः ||

a vaishya devoted to earning ...  
vaiśyo yaś cārjane rataḥ (282.14)

प्रायेण हि गृहस्थस्य

Most householders have  
prāyeṇa hi gṛhasthasya

ममत्वं नाम जायते |

possessiveness  
mamatvaṁ nāma jāyate

सङ्गागतं नरश्रेष्ठ

due to the presence  
saṅgāgataṁ nara-śreṣṭha

भावैस्तामसराजसैः ||

of tamas and rajas, O Janaka,  
bhāvais tāmasa-rājasaiḥ (284.2)

यश्च शुश्रूषते शूद्रः

and a shudra who serves,  
yaś ca śuśrūṣate śūdraḥ

सततं नियतेन्द्रियः |

always being self-controlled.  
satataṁ niyatendriyaḥ

अतोऽन्यथा मनुष्येन्द्र

O Janaka, behaving otherwise,  
ato 'nyathā manuṣyendra

स्वधर्मात्परिहीयते ||

one neglects his duties.  
svadharmāt parihīyate (282.15)

गृहाण्याश्रित्य गावश्च

They depend on houses, cows,  
gṛhāṇyāśritya gāvaś ca

क्षेत्राणि च धनानि च |

land, wealth,  
kṣetraṇi ca dhanāni ca

दाराः पुत्राश्च भृत्याश्च

wives, sons and servants  
dārāḥ putrāś ca bhṛtyāś ca

भवन्तीह नरस्य वै ||

that a person has.  
bhavantīha narasya vai (284.3)

रागद्वेषौ विवर्धते

Likes and dislikes increase  
rāga-dveṣau vivardhete

ह्यनित्यत्वमपश्यतः |

when they don't see the impermanence.  
hy anityatvam apaśyataḥ

रागद्वेषाभिभूतं च

Overcome by likes and dislikes,  
rāga-dveṣābhibhūtaṁ ca

नरं द्रव्यवशानुगम् ||

a person becomes dependent on worldly stuff.  
naraṁ dravya-vaśānugam (284.4,5)

स्नेहायतननाशाच्च

From losing a loved one,  
snehāyatana-nāśāc ca

धननाशाच्च पार्थिव |

or from losing wealth, O Janaka,  
dhana-nāśāc ca pārthiva

आधिव्याधिप्रतापाच्च

or from suffering mental or physical pain,  
ādhi-vyādhi-pratāpāc ca

निर्वेदमुपगच्छति ||

one gains detachment.  
nirvedam upagacchati (284.11)

निर्वेदादात्मसम्बोधः

From detachment, the mind is awakened.  
nirvedād ātma-sambodhaḥ

सम्बोधाच्छास्त्रदर्शनम् |

From waking up comes scriptural study.  
sambodhāc chāstra-darśanam

शास्त्रार्थदर्शनाद्राजंस्

From scriptural study, O Janaka,  
śāstrārtha-darśanād rājans

तप एवानुपश्यति ||

one sees the value of tapas (seeking knowledge).  
tapa evānupaśyati (284.12)

दुर्लभो हि मनुष्येन्द्र

O Janaka, rare is the  
durlabho hi manuṣyendra

नरः प्रत्यवमर्शवान् |

discerning person  
naraḥ pratyavamarśavān

यो वै प्रियसुखे क्षीणे

who, turning away from pleasure,  
yo vai priya-sukhe kṣīṇe

तपः कर्तुं व्यवस्यति ||

decides to perform tapas (seek knowledge).  
tapaḥ kartuṁ vyavasyati (284.13)



भीष्म उवाच

Bhishma said,  
bhīṣma uvāca

एतद्वै सर्वमाख्यातं

All this was said  
etad vai sarvam ākhyātaṁ

मुनिना सुमहात्मना ।

by the great sage  
muninā sumahātmanā

विदेहराजाय पुरा

long ago to Janaka, king of Videha,  
videha-rājāya purā

श्रेयसोऽर्थे नराधिप ॥

for his benefit, O Yudhishtira.

śreyaso 'rthe narādhipa (286.41)