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Moksha Dharma Parva
**Narada Muni's
instruction to Shuka**

Shānti Parva
Chapter 316-7

Swami Tadatmananda
Arsha Bodha Center

भीष्म उवाच
Bhishma said,
bhīṣma uvāca

एतस्मिन्नन्तरे शून्ये
When he was alone,
etasminn antare śūnye

नारदः समुपागमत् |
Narada approached
nāradaḥ samupāgamat

शुकं स्वाध्यायनिरतं
Shuka, who was engaged in study,
śukaṁ svādhyāya-nirataṁ

वेदार्थान्वक्तुमीप्सितान् ||
to teach him the wisdom of the Vedas.
vedārthān vaktum īpsitān (316.1)

नारदोऽथाब्रवीत्प्रीतो
Narada then said fondly,
nārado 'thābravīt prīto

ब्रूहि ब्रह्मविदां वर |
“O Shuka, tell me
brūhi brahmavidāṁ vara

केन त्वां श्रेयसा तात
how, unto you, the greatest good
kena tvāṁ śreyasā tāta

योजयामीति हृष्टवत् ||
I can endow.”
yojayāmīti hr̥ṣṭavat (316.3)

नारदस्य वचः श्रुत्वा
Hearing Narada's words,
nāradasya vacaḥ śrutvā

शुकः प्रोवाच भारत |
Shuka said, "O Narada,
śukaḥ provāca bhārata

अस्मिँल्लोके हितं यत्स्यात्
whatever is beneficial to the entire world -
asmiṁl loke hitaṁ yat syāt

तेन मां योक्तुमर्हसि ||
please teach me that."
tena mām yoktum arhasi (316.4)

नारद उवाच
Narada said,
nārada uvāca

नास्ति विद्यासमं चक्षुर्
There is no vision equal to wisdom.
nāsti vidyā-samaṁ cakṣur

नास्ति विद्यासमं तपः |
There is no austerity equal to wisdom.
nāsti vidyā-samaṁ tapaḥ

नास्ति रागसमं दुःखं
There is no suffering equal to attachment.
nāsti rāga-samaṁ duḥkhaṁ

नास्ति त्यागसमं सुखम् ||
There is no happiness equal to renunciation.
nāsti tyāga-samaṁ sukham (316.6)

आनृशंस्यं परो धर्मः
Compassion is the highest dharma.
ānṛśaṁsyaṁ paro dharmaḥ

क्षमा च परमं बलम् |
Forgiveness is the greatest strength.
kṣamā ca paramaṁ balam

आत्मज्ञानं परं ज्ञानं
Self-knowledge is the highest knowledge.
ātma-jñānaṁ paraṁ jñānaṁ

न सत्याद्विद्यते परम् ||
There is nothing greater than truth.
na satyād vidyate param (316.12)

सत्यस्य वचनं श्रेयः

Speaking truth is best.

satyasya vacanam śreyaḥ

सत्यादपि हितं भवेत् ।

Better than truth is to speak beneficially.

satyād api hitam bhavet

यद्भूतहितमत्यन्तम

That which is absolutely beneficial

yad bhūta-hitam atyantam

एतत्सत्यं मतं मम ॥

is truth. This is my conviction.

etat satyam matam mama (316.13)

अहिते हितसञ्ज्ञस्त्वम

You consider the non-beneficial to be beneficial.

ahite hita-sañjñas tvam

अध्रुवे ध्रुवसञ्ज्ञकः ।

You consider the impermanent to be permanent.

adhruve dhruva-sañjñakaḥ

अनर्थे चार्थसञ्ज्ञस्त्वं

You consider the useless to be useful.

anarthe cārtha-sañjñas tvam

किमर्थं नावबुध्यसे ॥

Why do you not understand?

kim artham nāvabudhyase (316.27)

संवेष्ट्यमानं बहुभिर्

You are being wrapped with many

saṁveṣṭyamānam bahubhir

मोहतन्तुभिरात्मजैः ।

strands of delusion, born of your mind,

moha-tantubhir ātmajaiḥ

कोशकारवदात्मानं

like a caterpillar (wrapping itself in a cocoon).

kośa-kāravat ātmānam

वेष्टयन्नावबुध्यसे ॥

You are covering yourself, but you don't understand.

veṣṭayan nāvabudhyase (316.28)

पुत्रदारकुटुम्बेषु

To children, wife, and family,

putra-dāra-kuṭumbaṣu

सक्ताः सीदन्ति जन्तवः ।

those who are attached sink down,

saktāḥ sīdanti jantavaḥ

सरःपङ्कार्णवे मग्ना

immersed in the ocean of water and mud

saraḥ-pañkāṛṇave magnā

जीर्णा वनगजा इव ॥

like old elephants.

jīrṇā vana-gajā iva (316.30)

सर्वे क्षयान्ता निचयाः

Everything assembled will eventually fall apart.
sarve kṣayāntā nicayāḥ

पतनान्ताः समुच्छ्रयाः |

Everything that rises high will eventually fall.
patanāntāḥ samucchrayāḥ

संयोगा विप्रयोगान्ता

All unions will end in separation.
saṁyogā viprayogāntā

मरणान्तं हि जीवितम् ||

Indeed, life itself will end in death.
maraṇāntaṁ hi jīvitam (317.20)

अन्तो नास्ति पिपासायास्

Desires are endless,
anto nāsti pipāsāyās

तुष्टिस्तु परमं सुखम् |

but contentment is the greatest happiness.
tuṣṭis tu paramaṁ sukham

तस्मात्सन्तोषमेवेह

Therefore, contentment alone
tasmāt santoṣam eveha

धनं पश्यन्ति पण्डिताः ||

is considered truly valuable by the wise.
dhanam paśyanti paṇḍitāḥ (317.21)

मृतं वा यदि वा नष्टं

Over a past death or loss,
mṛtaṁ vā yadi vā naṣṭaṁ

योऽतीतमनुशोचति |

one who grieves
yo 'tītam anuśocati

दुःखेन लभते दुःखं

due to sadness gets more sadness.
duḥkhena labhate duḥkhaṁ

द्वावनर्थौ प्रपद्यते ||

He gets two misfortunes.
dvāv anarthau prapadyate (317.9)

दुःखोपघाते शारीरे

When the body is stricken by pain,
duḥkhopaghāte śārīre

मानसे वाप्युपस्थिते |

or the mind is in a state of pain,
mānase vāpy upasthite

यस्मिन्न शक्यते कर्तुं

when there is nothing that can be done,
yasmin na śakyate kartuṁ

यत्नस्तन्नानुचिन्तयेत् ||

one should not worry about it.
yatnas tan nānucintayet (317.11)

भैषज्यमेतद्दुःखस्य

This is the remedy for suffering -
bhaiṣajyam etad duḥkhasya

यदेतन्नानुचिन्तयेत् |

don't worry about what cannot be changed.
yad etan nānucintayet

प्रज्ञया मानसं दुःखं

Mental suffering should be treated with wisdom,
prajñayā mānasam duḥkham

हन्याच्छारीरमौषधैः ||

and physical suffering should be treated with medicine.
hanyāc chārīram auśadhaiḥ (317.12,13)