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Moksha Dharma Parva  
**Brahma teaches Rudra:  
Purusha is one.**

Shānti Parva  
Chapters 328-9

Swami Tadatmananda  
Arsha Bodha Center

जनमेजय उवाच  
King Janamejaya said,  
janamejaya uvāca

बहवः पुरुषा ब्रह्मन्  
O Vaishampayana, are souls many  
bahavaḥ puruṣā brahmann

उताहो एक एव तु |  
or one only?  
utāho eka eva tu

को ह्यत्र पुरुषः श्रेष्ठः  
Among them, which is greatest  
ko hyatra puruṣaḥ śreṣṭhaḥ

को वा योनिरिहोच्यते ||  
and which is called the source?  
ko vā yonir ihocyate (338.1)

वैशम्पायन उवाच  
Rishi Vaishampayana said,  
vaiśampāyana uvāca

बहवः पुरुषा लोके

In the world are many souls,  
bahavaḥ puruṣā loke

साङ्ख्ययोगविचारिणाम् |

according to followers of Sankhya and Yoga.  
sāṅkhya-yoga-vicāriṇām

नैतदिच्छन्ति पुरुषम्

They do not accept the Purusha  
naitad icchanti puruṣam

एकं कुरुकुलोद्वह ॥

who is one, O King.  
ekaṁ kuru-kulodvaha (338.2)

बहूनां पुरुषाणां च

For those many souls,  
bahūnāṁ puruṣāṅām ca

यथैका योनिरुच्यते |

there is but one source, it is said.  
yathaikā yonir ucyate

तथा तं पुरुषं विश्वं

That universal Purusha  
tathā taṁ puruṣaṁ viśvaṁ

व्याख्यास्यामि गुणाधिकम् ॥

with vast attributes, I will now describe.  
vyākhyāsyāmi guṇādhikam (338.3)

नमस्कृत्वा तु गुरवे

First, I bow to my guru,  
namaskṛtvā tu gurave

व्यासायामिततेजसे |

Vyasa, whose brilliance is limitless,  
vyāsāyāmita-tejase

तपोयुक्ताय दान्ताय

who is austere, self controlled,  
tapo-yuktāya dāntāya

वन्द्याय परमर्षये ॥

and revered as the greatest sage.  
vandyāya parama-rṣaye (338.4)

अत्राप्युदाहरन्तीमम

With regard to that is an example  
atrāpy udāharantīmam

इतिहासं पुरातनम् |

in an old story  
itihāsaṁ purātanam

ब्रह्मणा सह संवादं

about a dialogue between Brahmaji  
brahmaṇā saha saṁvādaṁ

त्र्यम्बकस्य विशां पते ॥

and Rudra, O King.  
tryambakasya viśāṁ pate (338.8)

रुद्र उवाच  
Rudra said,  
rudra uvāca

बहवः पुरुषा ब्रह्मंस्  
O Brahma, many souls  
bahavaḥ puruṣā brahmaṁs

त्वया सृष्टाः स्वयम्भुवा ।  
were created by you, the self-existing.  
tvayā sṛṣṭāḥ svayam-bhuvā

को ह्यसौ चिन्त्यते ब्रह्मंस्  
O Brahma, which of them is considered  
ko hyasau cintyate brahmaṁs

त्वया वै पुरुषोत्तमः ॥  
by you to be the greatest soul?  
tvayā vai puruṣottamaḥ (338.22,23)

ब्रह्मोवाच  
Brahmaji said,  
brahmovāca

बहूनां पुरुषाणां स  
For those many beings,  
bahūnāṁ puruṣāṅāṁ sa

यथैका योनिरुच्यते ।  
there is but one source, it is said.  
yathaikā yonir ucyate

आधारं तु प्रवक्ष्यामि  
I will explain the basis  
ādhāraṁ tu pravakṣyāmi

एकस्य पुरुषस्य ते ॥  
for that one Purusha to you.  
ekasya puruṣasya te (338.25,24)

न स शक्यस्त्वया द्रष्टुं

It cannot be seen by you,  
na sa śakyas tvayā draṣṭum

मयान्यैर्वापि सत्तम ।

by me, or by others, O Rudra.  
mayānyair vāpi sattama

सगुणो निर्गुणो विश्वो

The universal Purusha, with and without attributes,  
saguṇo nirguṇo viśvo

ज्ञानदृश्यो ह्यसौ स्मृतः ॥

is to be seen with knowledge, it is taught.  
jñāna-drśyo hyasau smṛtaḥ (339.2)

अशरीरः शरीरेषु

Without a body, in the bodies  
aśarīraḥ śarīreṣu

सर्वेषु निवसत्यसौ ।

of all it abides.  
sarveṣu nivasaty asau

वसन्नपि शरीरेषु

Even while dwelling in those bodies,  
vasann api śarīreṣu

न स लिप्यति कर्मभिः ॥

it is not affected by karma.  
na sa lipyati karmabhiḥ (339.3)

ममान्तरात्मा तव च

It is the inner self of me, of you,  
mamāntarātmā tava ca

ये चान्ये देहसञ्ज्ञिताः ।

and those others known by their bodies.  
ye cānye deha-sañjñitāḥ

सर्वेषां साक्षिभूतोऽसौ

For all, it is the inner witness.  
sarveṣāṃ sākṣibhūto 'sau

न ग्राह्यः केनचित्क्वचित् ॥

It is not perceptible anywhere by anyone.  
na grāhyaḥ kenacit kvacit (339.4)

विश्वमूर्धा विश्वभुजो

With all heads, all arms,  
viśva-mūrdhā viśva-bhujo

विश्वपादाक्षिनासिकः ।

all feet, eyes and noses,  
viśva-pādākṣi-nāsikaḥ

एकश्चरति क्षेत्रेषु

the one Purusha moves in all realms  
ekaś carati kṣetreṣu

स्वैरचारी यथासुखम् ॥

freely, as it pleases.  
svaira-cārī yathā-sukham (339.5)

न लिप्यते फलैश्चापि

It is not affected by karma  
na lipyate phalaiś cāpi

पद्मपत्रमिवाम्भसा ।

like a lotus leaf is not affected by water.  
padma-patram ivāmbhasā

कर्मात्मा त्वपरो योऽसौ

The agent of actions is different -  
karmātmā tvaparo yo 'sau

मोक्षबन्धैः स युज्यते ॥

it is associated with liberation and bondage.  
mokṣa-bandhaiḥ sa yujyate (339.14,15)

सप्तदशकेनापि

With the seventeen-fold  
sasapta-daśakenāpi

राशिना युज्यते हि सः ।

group, the agent of action is associated.  
rāśinā yujyate hi saḥ

एवं बहुविधः प्रोक्तः

Thus it is referred to as the manifold  
evaṁ bahavidhaḥ proktaḥ

पुरुषस्ते यथाक्रमम् ॥

soul, accordingly.  
puruṣas te yathā-kramam (339.15)