

महाभारत

शान्तिपर्वणि

मोक्षधर्मपर्व

अष्टसप्तत्यधिकशततमोऽध्यायः

जनकस्योद्गारो नहुषविहितप्रश्नानामुत्तरे बोध्यगीता

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

गीतं विदेहराजेन जनकेन प्रशाम्यता ॥ १ ॥

Bhisma continued

In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Videhas, who had attained to tranquility of soul. ||1||

अनन्तमिव मे वित्तं यस्य मे नास्ति किञ्चन ।

मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चन ॥ २ ॥

What the monarch said was, 'Unlimited is my wealth. At the same time I have nothing, if the whole of (my kingdom) Mithila be consumed in a conflagration, I shall incur no loss.' ||2||

अत्रैवोदाहरन्तीमं बोध्यस्य पदसंचयम् ।

निर्वेदं प्रति विन्यस्तं प्रतिबोध युधिष्ठिर ॥ ३ ॥

In this context, these verses by Bodhy-Muni, intending to establish renunciation are quoted, Oh Yudhisthira! Know them. ||3||

बोध्यं शान्तमृषिं राजा नाहुषः पर्यपृच्छत ।

निर्वेदाच्छान्तिमापन्नं शास्त्रप्रज्ञानतर्पितम् ॥ ४ ॥

Once upon time, king Yayati, the son of Nhusha; asked Bodhym-Muni, who- had gained the peace through renunciation, & was fully satisfied with scriptural-knowledge. ||4||

उपदेशं महाप्राज्ञं शमस्योपदिशस्व मे ।

कां बुद्धिं समनुध्याय शान्तश्चरसि निर्वृतः ॥ ५ ॥

Please advise me, for gaining the peace; Oh Revered-one with the enormous-knowledge! What is that intellect? Taking refuge in which, you are moving with peace & ever contented. ||5||

बोध्य उवाच

उपदेशेन वर्तामि नानुशास्मीह कंचन ।

लक्षणं तस्य वक्ष्येऽहं तत् स्वयं परिमृश्यताम् ॥ ६ ॥

Bodhya said,

I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). You may catch their spirit by reflection. ||6||

पिङ्गला कुररः सर्पः सारङ्गान्वेषणं वने ।

इषुकारः कुमारी च षडेते गुरवो मम ॥ ७ ॥

Pingala the courtesan, the osprey, the snake, searching for its food by the bird named Saranga in the forest, the arrow-maker, & the maiden these six are my teachers. ||7||

भीष्म उवाच

आशा बलवती राजन् नैराश्यं परमं सुखम् ।

आशां निराशां कृत्वा तु सुखं स्वपिति पिङ्गला ॥८ ॥

Hope is very powerful, Oh King! Freedom from hope is high felicity. Reducing hope to an absence of expectation, the courtesan Pingala slept in peace. ||8||

सामिषं कुररं दृष्ट्वा वध्यमानं निरामिषैः ।

आमिषस्य परित्यागात् कुररः सुखमेधते ॥९ ॥

Seeing an osprey with a piece of flesh, those left without it, tormented that bird; and it became happy by giving up that piece of flesh. ||9||

गृहारम्भो हि दुःखाय न सुखाय कदाचन ।

सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥१० ॥

To build a house is extremely troublesome, and never results in happiness; (one should learn it from) the snake which enters a house made by others and lives there happily. ||10||

सुखं जीवन्ति मुनयो भैक्ष्यवृत्तिं समाश्रिताः ।

अद्रोहेणैव भूतानां सारङ्गा इव पक्षिणः ॥११ ॥

The ascetics live happily, betaking themselves to mendicancy, just like the bird named Saranga lives in the forest without harming any creature. ||11||

इषुकारो नरः कश्चिदिषावासक्तमानसः ।

समीपेनापि गच्छन्तं राजानं नावबुद्धवान् ॥१२ ॥

A certain maker of arrows, while employed at his work, was so deeply attentive to it that he did not notice the king who (with his retinue) passed by his side. ||12||

बहुनां कलहो नित्यं द्वयोः संकथनं ध्रुवम् ।

एकाकी विचरिष्यामि कुमारीशंखको यथा ॥१३ ॥

When many are together, dispute ensues. Even when two reside together, they are sure to converse. So, I wander alone like the anklet made of sea-shells in the wrist of the maiden. ||13||

॥इति श्रीमहाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि बोध्यगीतायां अष्टसप्तत्यधिकशततमोऽध्यायः ॥१७८ ॥