

महाभारत

शांतिपर्वणि

मोक्षधर्मपर्व

सप्तसप्तत्यधिकशततमोऽध्यायः

मङ्किगीतायां धनतृष्णया दुःखं तस्यास्त्यागेन परमसुखस्य प्राप्तिश्च

युधिष्ठिर उवाच

ईहमानः समारम्भान्यदि नासादयेद् धनम् ।

धनतृष्णाभिभूतश्च किं कुर्वन् सुखमाप्नुयात् ॥१॥

Yudhishtira asked,

If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness? ॥1॥

भीष्म उवाच

सर्वसाम्यमनायासं सत्यवाक्यं च भारत ।

निर्वेदश्चाविधित्सा च यस्य स्यात् स सुखी नरः ॥ २ ॥

Bhishma replied,

Oh heir of Bharata! He who - regards everything (viz., joy and sorrow, honour and insult, etc.,) with an equal eye, never exerts himself (for gratifying his desire for earthly possessions), practises truthfulness of speech, is free from all kinds of attachment & and has no desire for any action; turns out to be a happy man. ॥2॥

एतान्येव पदान्याहुः पञ्च वृद्धाः प्रशान्तये ।

एष स्वर्गश्च धर्मश्च सुखं चानुत्तमं मतम् ॥ ३ ॥

These five, the wise-ancestors say, are the means for the acquisition of perfect tranquillity or emancipation. These are called Heaven. These are Religion. These constitute the highest happiness. ॥3॥

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

निर्वेदान्मङ्किना गीतं तन्निबोध युधिष्ठिर ॥ ४ ॥

In this connection also is cited the old narrative, sung by Manki when freed from attachments, Oh Yudhishtira! Learn it. ॥4॥

ईहमानो धनं मङ्किर्भग्नैश्च पुनः पुनः ।

केनचिद् धनशेषेण क्रीतवान् दम्यगोयुगम् ॥ ५ ॥

In the continuous efforts of earning wealth, a sage named Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of wealth he purchased a couple of calves. ॥5॥

सुसम्बद्धौ तु तौ दम्यौ दमनायाभिनिःसृतौ ।

आसीनमुष्टं मध्येन सहसैवाभ्यधावताम् ॥ ६ ॥

One day tying those young bulls properly, as he was training them for the yoke in the fields; shying at the sight of a camel that was lying down on the road, those young animals suddenly ran by both sides of that camel. ॥6॥

तयोः सम्प्राप्तयोरुष्टः स्कन्धदेशममर्षणः ।

उत्थायोत्क्षिप्य तौ दम्यौ प्रससार महाजवः ॥ ७ ॥

Enraged at finding, as they were brushing with it, those calves fall upon camel's neck, and that perturbed camel suddenly rose up and ran at a quick pace, bearing away the two helpless calves dangling on either side of its neck. ॥7॥

हियमाणौ तु तौ दम्यौ तेनोष्ट्रेण प्रमाथिना ।

भ्रियमाणौ च सम्प्रेक्ष्य मङ्गिस्तत्राब्रवीदिदम् ॥ ८ ॥

Beholding his two calves thus borne away by that strong camel, and seeing that they were at the point of death, Manki began to lament...॥8॥

न चैवाविहितं शक्यं दक्षेणापीहितुं धनम् ।

युक्तेन श्रद्धया सम्यगीहां समनुतिष्ठता ॥ ९ ॥

If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting himself with the best attention, confidence and accomplishing with skill and all that is necessary towards that end.॥9॥

कृतस्य पूर्वं चानर्थैर्युक्तस्याप्यनुतिष्ठतः ।

इमं पश्यत सङ्गत्या मम दैवमुपप्लवम् ॥ १० ॥

I had, before this, endeavoured by diverse means and devotion to earn wealth. Behold this misfortune brought about by my-destiny to the association I had! ॥10॥

उद्यम्योद्यम्य मे दम्यौ विषमेणैव गच्छतः ।

उत्क्षिप्य काकतालीयमुत्पथेनैव धावतः ॥ ११ ॥

My bulls are borne away, tossing up & down, by the camel, as it is running in an uneven course; which seems to be mere an accident. ॥11॥

मणी वोष्टस्य लम्बेते प्रियौ वत्सतरौ मम ।

शुद्धं हि दैवमेवेदं हठेनैवास्ति पौरुषम् ॥ १२ ॥

Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! Verily this is the result of my-destiny only; turning out my exertion to be mere impudence. ॥12॥

यदि वाप्युपपद्येत पौरुषं नाम कर्हिचित् ।

अन्विष्यमाणं तदपि दैवमेवावतिष्ठते ॥ १३ ॥

If anything like exertion seems to produce results, a deeper search would discover; that it too stood prompted by the destiny only. ॥13॥

तस्मान्निर्वेद एवेह गन्तव्यः सुखमिच्छता ।

सुखं स्वपिति निर्विण्णो निराशश्चार्थसाधने ॥ १४ ॥

Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily. ||14||

अहो सम्यक् शुकेनोक्तं सर्वतः परिमुच्यता ।

प्रतिष्ठता महारण्यं जनकस्य निवेशनात् ॥ १५ ॥

How! It was well said, while going to the great forest from the King Janaka's palace; by Suka the renouncer of everything. ||15||

यः कामान्प्राप्नुयात् सर्वान् यश्चैतान् केवलांस्त्यजेत् ।

प्रापनात् सर्वकामानां परित्यागो विशिष्यते ॥ १६ ॥

Amongst these two, viz., one who achieves the fruition of his every wish, and one who verily casts-off his all wishes; the renunciation of all wishes, is much superior to the achievements of their fruition. ||16||

नान्तं सर्वविधित्सानां गतपूर्वोऽस्ति कश्चन ।

शरीरे जीविते चैव तृष्णा मन्दस्य वधते ॥ १७ ॥

None in the past could ever attain to the end of one's entire intensions; so long as the body survives, desires keeps on multiplying even in the dull-one's mind. ||17||

निवर्तस्व विधित्साभ्यः शाम्य निर्विद्य कामुक ।

असकृच्चासि निकृतो न च निर्विद्यसे ततः ॥ १८ ॥

Oh my mind verily possessed by cupidity, adopt tranquillity by freeing yourself from all attachments! Repeatedly you have been deceived (by desire and hope); how is it that you do not still free yourself from attachments? ||18||

यदि नाहं विनाश्यस्ते यद्येवं रमसे मया ।

मा मां योजय लोभेन वृथा त्वं वित्तकामुक ॥ १९ ॥

If I am not one that deserves destruction by you, if I am one with whom you should sport in delight; then, oh my wealth-coveting mind! Please do not induce me towards cupidity. ||19||

सञ्चितं सञ्चितं द्रव्यं नष्टं तव पुनः पुनः ।

कदाचिन्मोक्षयसे मूढ धनेहां धनकामुक ॥ २० ॥

You have repeatedly lost your hoarded wealth. O my wealth-coveting and foolish mind! When will you succeed in emancipating yourself from the desire of wealth? ||20||

अहो नु मम बालिश्यं योऽहं क्रीडनकस्तव ।

किं नैव जातु पुरुषः परेषां प्रेष्यतामियात् ॥ २१ ॥

Shame on my foolishness; that I have become a toy for you! Otherwise, how a man becomes the slave of others? ||21||

न पूर्वं नापरे जातु कामानामन्तमाप्नुवन् ।

त्यक्त्वा सर्वसमारम्भान् प्रतिबुद्धोऽस्मि जागृमि ॥ २२ ॥

None born on earth did ever attain to the end of desires, and no one that will take birth will succeed in attaining to it. Casting off all acts at last, I have been awakened. ||22||

नूनं ते हृदयं काम वज्रसारमयं दृढम् ।

यदनर्थशताविष्टं शतधा न विदीयते ॥ २३ ॥

Certainly, O Desire, thy heart is as hard as thunderbolt, since though affected by a hundreds of distresses, it does not break into a hundreds of pieces! ॥23॥

जानामि काम त्वां चैव यच्च किञ्चित् प्रियं तव ।

तवाहं प्रियमन्विच्छन्नात्मन्युपलभे सुखम् ॥ २४ ॥

Now I know you well, O Desire, along with everything dear to you! In continual search of your dear things till now, I never had any happiness in my own Self. ॥24॥

कामजानामि ते मूलं सङ्कल्पात्किल जायसे ।

न त्वां सङ्कल्पयिष्यामि समूलो न भविष्यसि ॥ २५ ॥

I came to know your root, O Desire! Invariably, you sprout from will. I shall, therefore, avoid will and you shall be destroyed with your roots. ॥25॥

ईहा धनस्य न सुखा लब्ध्वा चिन्ता च भूयसी ।

लब्धानाशो यथा मृत्युर्लब्धं भवति वा न वा ॥ २६ ॥

The fraught desire for wealth can never be with happiness. Wealth; if acquired great is the anxiety for its protection, loss after its acquisition is felt as death and lastly, its acquisition itself is very uncertain. ॥26॥

परित्यागे न लभते ततो दुःखतरं नु किम् ।

न च तुष्यति लब्धेन भूय एव च मार्गति ॥ २७ ॥

If the wealth cannot be acquired, even by the surrender of one's person; what else can be more painful than this? Even when acquired, one is never gratified with its measure, but continues to seek it more & more. ॥27॥

अनुतर्षुल एवार्थः स्वादु गाङ्गमिवोदकम् ।

मद्विलापनमेतत्तु प्रतिबुद्धोऽस्मि संत्यज ॥ २८ ॥

Like the sweet water of the Ganges, acquisition of the wealth only increases one's hankering for it; let it be my lamentation, but now I have awakened. Oh Desire!

Please leave me. ॥28॥

य इमं मामकं देहं भूतग्रामः समाश्रितः ।

स यात्वितो यथाकामं वसतां वा यथासुखम् ॥ २९ ॥

Let the band of (five) elements which has taken refuge in this body of mine, may live happily if it likes, or may go wherever it chooses. (Your departure may become the cause of my death, but now I don't care for it.) ॥29॥

न युष्मास्विह मे प्रीतिः कामलोभानुसारिषु ।

तस्मादुत्सृज्य कामान वै सत्त्वमेवाश्रयाम्यहम् ॥ ३० ॥

All of you, the followers of Desire and Cupidity, Behold! I have no joy in you; abandoning you all, I shall take refuge in the quality of Goodness/Sattva alone. ॥30॥

सर्वभूतान्यहं देहे पश्यन् मनसि चात्मनः ।

योगे बुद्धिं श्रुते सत्त्वं मनो ब्रह्मणि धारयन् ॥ ३१ ॥

Devoting my intellect to Yoga, I shall behold all elements in my own body along with my soul in my own mind, to follow the instructions of the wise mentally; and such my mind, I shall devote to the Brahman. ॥31॥

विहरिष्याम्यनासक्तः सुखी लोकान् निरामयः ।

यथा मा त्वं पुनर्नैवं दुःखेषु प्रणिधास्यसि ॥ ३२ ॥

Further, keeping myself well composed, I shall rove happily through the world, without any attachment; banishing you from plunging me into sorrows, again! ॥32॥

त्वया हि मे प्रणुन्नस्य गतिरन्या न विद्यते ।

तृष्णाशोकश्रमाणां हि त्वं कामप्रभवः सदा ॥ ३३ ॥

Verily the progenitor of thirst, grief, and fatigue for ever; oh Desire! If I continue to be agitated/prompted by you, indeed, I shall be deprived of every way (to the eternal Joy) ॥33॥

धननाशेऽधिकं दुःखं मन्ये सर्वमहत्तरम् ।

ज्ञातयो ह्यवमन्यन्ते मित्राणि च धनाच्च्युतम् ॥ ३४ ॥

The grief that one feels at the loss of wealth is very keen, I think; and it is far greater than what one feels under any other circumstances; for kinsmen and friends disregard one who loses his wealth. ॥34॥

अवज्ञानसहस्रैस्तु दोषाः कष्टतराऽधने ।

धने सुखकला या तु सापि दुःखैर्विधीयते ॥ ३५ ॥

With various kinds of humiliation that number by thousands, there are many more painful faults in poverty. On the other hand, a trace happiness that appears in the wealth is mingled with the major pain. ॥35॥

धनमस्येति पुरुषं पुरो निघ्नन्ति दस्यवः ।

क्लिश्यन्ति विविधैर्दण्डैर्नित्यमुद्वेजयन्ति च ॥ ३६ ॥

Robbers slay, openly in the town itself, the person that is possessed of wealth, or afflict him with various kinds of severity, or always keep him anxious with repression. ॥36॥

अर्थलोलुपता दुःखमिति बुद्धं चिरान्मया ।

यद् यदालम्बसे काम तत्तदेवानुरुध्यसे ॥ ३७ ॥

At last, after a long time, I have understood that, verily the desire for wealth is fraught with sorrow. Oh Desire! You force one in your clutches, to pursue each & every object upon which you happen to settle. ॥37॥

अतत्त्वज्ञोऽसि बालश्च दुस्तोषोऽपूरणोऽनलः ।

नैव त्वं वेत्थ सुलभं नैव त्वं वेत्थ दुर्लभम् ॥ ३८ ॥

Devoid of any logic you are but a childish; none can satisfy you. Like a blazing fire, it is beyond anybody's limit to appease you. You know not, whether it is easy or difficult to pursue an object of your choice. ॥38॥

पाताल इव दुष्पूरो मां दुःखैर्योक्तुमिच्छसि ।

नाहमद्य समावेष्टुं शक्यः काम पुनस्त्वया ॥ ३९ ॥

You cannot be filled to the brim, like the nether region. You are intended to plunge me into sorrow. From this day, O Desire, I will never be able to accommodate you, again. ॥39॥

निर्वेदमहमासाद्य द्रव्यनाशाद् यदृच्छया ।

निर्वृतिं परमां प्राप्य नाद्य कामान् विचिन्तये ॥ ४० ॥

I who had felt despair, at first, at the loss of my wealth, have now attained to the high state of perfect freedom from attachments. At this moment, I think no longer, of any desire. ॥40॥

अतिक्लेशान् सहामीह नाहं बुद्ध्याम्यबुद्धिमान् ।

निकृतो धननाशेन शय सर्वाङ्गविज्वरः ॥ ४१ ॥

I am suffering so much here; as, a destitute of intelligence until-now I could not understand. (That the association with wealth is always fraught with sufferings.) But now having adopted renunciation in consequence of the loss of my wealth; now-onwards I can rest completely, freed from every kind of fever/trouble. ॥41॥

परित्यजामि कामत्वां हित्वा सर्वमनोगतीः ।

न त्वं मया पुनः काम वत्स्यसे न च रंस्यसे ॥ ४२ ॥

I cast you off, Oh Desire! With all the passions of my heart; you will never be able to dwell with me or sport with me, again. ॥42॥

क्षमिष्ये क्षिपमाणानां न हिंसिष्ये विहिंसितः ।

द्वेष्ययुक्तः प्रियं वक्ष्याम्यनादृत्य तदप्रियम् ॥ ४३ ॥

I shall forgive slander or those who speak ill of me. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. Even when injured, I shall not reiterate with injury. ॥43॥

तुप्तः स्वस्थेन्द्रियो नित्यं यथालब्धेन वर्तयन् ।

न सकामं करिष्यामि त्वामहं शत्रुमात्मनः ॥ ४४ ॥

In contentment of heart and with all my senses at ease, I shall always live upon what may be available to me per chance. I shall never contribute to the gratification of the wishes entertained by you; as you are my foe. ॥44॥

निर्वेदं निर्वृतिं तृप्तिं शान्तिं सत्यं दमं क्षमाम् ।

सर्वभूतदयां चैव विद्धि मां समुपागतम् ॥ ४५ ॥

Know it for certain; that, freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion are the noble qualities; that have now I come to me. ॥45॥

तस्मात्कामश्च लोभश्च तृष्णा कार्पण्यमेव च ।

त्यजन्तु मां प्रतिष्ठन्तं सत्त्वस्थो ह्यस्मि साम्प्रतम् ॥ ४६ ॥

Therefore desire, cupidity, thirst, miserliness must now depart from me; who have now adopted the path of Goodness. ॥46॥

प्रहाय कामं लोभं च सुखं प्राप्तोऽस्मि साम्प्रतम् ।

नाद्य लोभवशं प्राप्तो दुःखं प्राप्स्याम्यनात्मवान् ॥ ४७ ॥

Having cast off desire and cupidity, great is my happiness now. I shall no longer yield to the influence of cupidity and no longer suffer misery like an un-restrained person. ॥47॥

यद् यत् त्यजति कामानां तत् सुखस्याभिपूर्यते ।

कामस्य वशगो नित्यं दुःखमेव प्रपद्यते ॥ ४८ ॥

One is sure to obtain happiness as per the measure of the desires relinquished. Truly, one who yields to desire always suffers. ॥48॥

कामानुबन्धं नुदते यत् किञ्चित् पुरुषो रजः ।

कामक्रोधोद्भवं दुःखमहीररतिरेव च ॥ ४९ ॥

Whatever passions or aggravations connected with desire must be relinquished by a person; for sorrow, shamelessness, discontent and all such states arise from desire. ॥49॥

एष ब्रह्मप्रतिष्ठोऽहं ग्रीष्मे शीतमिव हृदम् ।

शाम्यामि परिनिर्वामि सुखं मामेति केवलम् ॥ ५० ॥

Like a person plunging into a cool lake, that too in the hot season, I have now entered into Brahma (i.e. I have realised). Now I am calm, I have freed myself from the entire grief and the pure happiness has now come over to me. ॥50॥

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।

तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥ ५१ ॥

The felicity that results from the gratification of desire in this world, or that other purer & glorious felicity which one enjoys in other worlds, does not amount to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst! ॥51॥

आत्मना सप्तमं कामं हत्वा शत्रुमिवोत्तमम् ।

प्राप्यावध्यं ब्रह्म पुरं राजेव स्यामहं सुखी ॥ ५२ ॥

Out of an aggregate of the seven viz.: desire, anger, greed, illusion, pride, jealousy & attachment; killing the principle of desire, which is a bitter foe; I have entered the immortal city of Brahma and shall pass my days there in happiness like a king! ॥52॥

एतां बुद्धिं समास्थाय मङ्गिर्निर्विदमागतः ।

सर्वान् कामान् परित्यज्य प्राप्य ब्रह्म महत्सुखम् ॥ ५३ ॥

Relying upon such intelligence, freed from attachments, and casting off all desires Manki, attained to Brahma the abode of the highest felicity (i.e. he realised.) ॥53॥

दम्यनाशकृते मङ्गिरमरत्वं किलागमत् ।

अच्छिनत् काममूलं स तेन प्राप महत्सुखम् ॥ ५४ ॥

Indeed, benefitted by a loss of his two calves, Manki attained to the immortality. Certainly, cutting out desire to the very roots, he attained, to the high felicity. ॥54॥

॥ इति श्रीमहाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि मङ्गिगीतायां सप्तसप्तत्यधिकशततमोऽध्यायः ॥१७७ ॥