

महाभारत

शांतिपर्वणि

मोक्षधर्मपर्व

चतुःसप्तत्यधिकशततमोऽध्यायः

शोकाकुलचित्तस्य शान्तये सेनजिद्ब्राह्मण्योः संवादस्य वर्णनम्

युधिष्ठिर उवाच

धर्माः पितामहेनोक्ता राजधर्माश्रिताः शुभाः ।

धर्ममाश्रमिणां श्रेष्ठं वक्तुमर्हसि पार्थिव ॥ १ ॥

Yudhishtira said

You have, O grandsire, discoursed upon the auspicious duties of kings. Now, O king, please explain the foremost duties of those, who lead the four common-modes of life. ॥1॥

भीष्म उवाच

सर्वत्र विहितो धर्मः स्वर्ग्यः सत्यफलं तपः ।

बहुद्वारस्य धर्मस्य नेहास्ति विफला क्रिया ॥ २ ॥

Bhishma said

Religion has many doors. The observance of the duties prescribed by religion can never be futile. However, the penance directed towards the definite heaven, have been laid down as righteous-duties with respect to every mode of life. ॥2॥

यस्मिन् यस्मिंस्तु विषये यो यो याति विनिश्चयम् ।

स तमेवाभिजानाति नान्यं भरतसत्तम ॥ ३ ॥

Whatever be the object to which one devotes oneself, that object, O Bharata; and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings. ॥3॥

यथा यथा च पर्येति लोकतन्त्रमसारवत् ।

तथा तथा विरागोऽत्र जायते नात्र संशयः ॥ ४ ॥

As one reflects properly (one's heart being purified by such reflection), one comes to know that the things of this world are futile. Undoubtedly, one is then freed from attachment towards such things. ॥4॥

एवं व्यवसिते लोके बहुदोषे युधिष्ठिर ।

आत्ममोक्षनिमित्तं वै यतेत मतिमान् नरः ॥ ५ ॥

As the world so constituted like this is full of defects, O Yudhishtira; every intelligent man should strive for the attainment of the emancipation of his soul. ॥5॥

युधिष्ठिर उवाच

नष्टे धने वा दारे वा पुत्रे पितरि वा मृते ।

यया बुद्ध्या नुदेच्छोकं तन्मे ब्रूहि पितामह ॥ ६ ॥

Yudhishtia said

Tell me, O grandsire, by what intellect or thoughts should one remove one's grief when, one loses one's wealth, or one's wife, or son, or sire, dies. ॥6॥

भीष्म उवाच

नष्टे धने वा दारे वा पुत्रे पितरि वा मृते ।

अहो दुःखमिति ध्यायञ्शोकस्यापचितिं चरेत् ॥७ ॥

Bhishma said

One certainly says to oneself, 'Alas, this is a great sorrow!', when one's wealth is lost, or one's wife or son or sire is dead. But then one should, by the aid of reflection, seek to remove one's grief. ॥7॥

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

यथा सेनजितं विप्रः कश्चिदित्यब्रवीत् सुहृत् ॥ ८ ॥

In this connection is cited the old story, as narrated by a certain Brahmin friend to the king Senajit. ॥8॥

पुत्रशोकाभिसंतप्तं राजानं शोकविह्वलम् ।

विषण्णमनसं दृष्ट्वा विप्रो वचनमब्रवीत् ॥ ९ ॥

Beholding, the monarch agitated with grief and burning with sorrow on account of the death of his son, the Brahmin addressed. ॥9॥

किं नु मुह्यसि मूढस्त्वं शोच्यः किमनुशोचसि ।

यदात्वामपि शोचन्तः शोच्या यास्यन्ति तां गतिम् ॥ १० ॥

'Why are you stupefied; as if without any intelligence? Yourself being an object of grief; how can you grieve for others? A few days hence others will grieve for you like this, and in their turn they will be grieved for by others. ॥10॥

त्वं चैवाहं च ये चान्ये त्वामुपासन्ति पार्थिव ।

सर्वे तत्र गमिष्यामो यत एवागता वयम् ॥ ११ ॥

You, I, and others who wait upon thee, O king, shall all go to that place whence all of us have come. ॥11॥

सेनजिदुवाच

का बुद्धिः किं तपो विप्र कः समाधिस्तपोधन ।

किं ज्ञानं किं श्रुतं चैव यत् प्राप्य न विषीदसि ॥ १२ ॥

Senajit said

What is that intelligence, what is that penance, O learned Brahmin, what is that concentration of mind, O wealthy of asceticism, what is that knowledge, and what is that learning, by acquiring which you does not yield to sorrow? ॥12॥

(हृष्यन्तमवसीदन्तं सुखदुःखविपर्ययि ।

आत्मानमनुशोचामि ममैष हृदि संस्थितः ॥)

In this whirlpool of pleasure & pain, elating with pleasure and dejecting with pain; at present I am overpowered by dejection with deep feelings of mine (son etc.) ॥

ब्राह्मण उवाच

पश्य भूतानि दुःखेन व्यतिषिक्तानि सर्वशः ।

उत्तमाधममध्यानि तेषु तेष्विह कर्मसु ॥१३॥

The Brahmin said

Behold, all creatures, in this world, the superior, the inferior, or the middling; in the consequence of their respective deeds, are entangled in grief. ॥13॥

(अहमेको न मे कश्चिन्नाहमन्यस्य कस्यचित् ।

न तं पश्यामि यस्याहं तं न पश्यामि यो मम ॥

In this regard one should know, 'I am alone, neither anyone is mine nor I am of anybody. I am unable to see him, to whom I belong or who belongs to me.')

आत्मापि चायं न मम सर्वा वा पृथिवी मम ।

यथा मम तथान्येषामिति चिन्त्य न मे व्यथा ।

एतां बुद्धिमहं प्राप्य न प्रहृष्ये न च व्यथे ॥ १४ ॥

Be it the Self, or the whole world, I do-not regard them to be mine (alone). I always think that, all this (which I see) is as much mine as it belongs to others. Having acquired such an understanding, neither I am elated in joy nor does grief overtake me. ॥14॥

यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।

समेत्य च व्यपेयातां तद्वद्भूतसमागमः ॥ १५ ॥

As two pieces of wood floating on the ocean, coincidentally come together for some-time; and are also separated again unexpectedly, even such is the union of (living) creatures in this world. ॥15॥

एवं पुत्राश्च पौत्राश्च ज्ञातयो बान्धवास्तथा ।

तेषां स्नेहो न कर्तव्यो विप्रयोगे ध्रुवो हि तैः ॥ १६ ॥

Sons, grandsons, kinsmen, relatives are all of this kind; one should never feel undue-affection for them, for separation from them is certain. ॥16॥

अदर्शनादापतितः पुनश्चादर्शनं गतः ।

न त्वासौ वेद न त्वं तं कः सन् किमनुशोचसि ॥ १७ ॥

Your son had come from an invisible region; he has already departed and become invisible again. Now, neither he knows you, nor do you know him, then beholding what relationship & why do you grieve (for him.)? ॥17॥

तृष्णार्तिप्रभवं दुःखं दुःखार्तिप्रभवं सुखम् ।

सुखात् सञ्जायते दुःखं दुःखमेवं पुनः पुनः ॥ १८ ॥

Grieve arises from the disease constituted by desire. A happiness result from the disease of fulfilling desire, from such happiness (when it is interrupted) again springs sorrow, like this, such sorrow keeps on arising repeatedly. ||18||

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।

सुखदुःखे मनुष्याणां चक्रवत् परिवर्ततः ॥१९॥

Sorrow comes after joy, and joy comes after sorrow; thus joys and sorrows of human beings are revolving like a wheel (in motion). ||19||

सुखात् त्वं दुःखमापन्नः पुनरापत्स्यसे सुखम् ।

न नित्यं लभते दुःखं न नित्यं लभते सुखम् ॥ २० ॥

After happiness you are endangered with sorrow now, but again you will have happiness. None, suffers from sorrow or enjoys happiness forever. ||20||

शरीरमेवायतनं सुखस्य

दुःखस्य चाप्ययतनं शरीरम् ।

यद्यच्छरीरेण करोति कर्म

तेनैव देही समुपाश्नुते तत् ॥२१॥

A body only is the shelter of sorrow as well as happiness. Whatever deeds an embodied creature does through a body, the consequence thereof, that doer has to suffer in a body. ||21||

जीवितं च शरीरेण जात्येव सह जायते ।

उभे सह विवर्तेते उभे सह विनश्यतः ॥२२॥

Life springs-up with the springing of a body into existence. These two exist together, and the both perish together. ||22||

स्नेहपाशैर्बहुविधैराविष्टविषया जनाः ।

अकृतार्थाश्च सीदन्ते जलैः सैकतसेतवः ॥२३॥

Folks in general, are wedded to worldly things by various bonds of affections, and meet with destruction like embankments of sand in water. ||23||

स्नेहेन तिलवत् सर्वं सर्गचक्रे निपीड्यते ।

तिलपीडैरिवाक्रम्य क्लेशैरज्ञानसम्भवैः ॥२४॥

Woes of diverse kinds, born of ignorance, act like pressure on oil-seeds in oil-mill, assailing all creatures in consequence of their attachments. These keep on pressing them like oil-seeds in the oil-mill in the cycle of rebirths (to which they are subject). ||24||

संचिनोत्यशुभं कर्म कलत्रापेक्षया नरः ।

एकः क्लेशानवाप्नोति परत्रेह च मानवः ॥२५॥

Man, for the sake of his wife (and other loved ones), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world. ||25||

पुत्रदारकुटुम्बेषु प्रसक्ताः सर्वमानवाः ।

शोकपङ्काण्वि मग्ना जीर्णा वनगजा इव ॥२६॥

Men, attached to children, wife, relatives, and kinsmen; all without exception sink in the misery - sea of grief like weak but wild elephants, caught in a miry slough. ||26||

पुत्रनाशे वित्तनाशे ज्ञातिसम्बन्धिनामपि ।

प्राप्यते सुमहद् दुःखं दावाग्निप्रतिमं विभो ।

दैवायत्तमिदं सर्वं सुखदुःखे भवाभवौ ॥२७॥

Indeed! O lord, upon loss of wealth or son or relatives or kinsmen, man suffers great distress, as if caught in a forest conflagration. But all this, viz., joy and grief, existence and non-existence, is dependent upon destiny (formed with one's own past deeds). ॥27॥

असुहृत् ससुहृच्चापि सशत्रुमित्रवानपि ।

सप्रज्ञः प्रज्ञया हीनो दैवेन लभते सुखम् ॥२८॥

With or without friends, with or without foes as well with or without wisdom; each and every one amongst these obtains happiness only through favorable destiny (formed with one's own past deeds). ॥28॥

नालं सुखाय सुहृदो नालं दुःखाय शत्रवः ।

न च प्रज्ञालमर्थानां न सुखानामलं धनम् ॥ २९ ॥

Neither the friends are able to give happiness, nor are the foes cause of misery. Neither wisdom is competent to generate wealth; nor is wealth to bring happiness. ॥29॥

न बुद्धिर्धनलाभाय न जाड्यमसमृद्धये ।

लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः ॥ ३० ॥

Neither intelligence generates wealth, nor does stupidity cause the penury. None else but only one possessed of wisdom can understand the order of the world. ॥30॥

बुद्धिमन्तं च शूरं च मूढं भीरुं जडं कविम् ।

दुर्बलं बलवन्तं च भागिनं भजते सुखम् ॥ ३१ ॥

Amongst the intelligent, the heroic, the foolish, the cowardly, the dull, the learned, the weak, or the strong; happiness comes to him only through his favorable destiny (formed with one's own past deeds). ॥31॥

धेनुर्वत्सस्य गोपस्य स्वामिनस्तस्करस्य च ।

पयः पिबति यस्तस्या धेनुस्तस्येति निश्चयः ॥ ३२ ॥

Among the calf, the cowherd that owns her, and the thief who steals her, the cow indeed belongs to one who drinks her milk, (is the conclusion of the wise-ones). ॥32॥

ये च मूढतमा लोके ये च बुद्धेः परं गताः ।

ते नराः सुखमेधन्ते क्लिश्यत्यन्तरितो जनः ॥ ३३ ॥

Absolutely dormant ones and those who have reached beyond the sphere of the intellect, enjoy happiness successfully; whereas middle folk in-general suffer misery. ॥33॥

अन्त्येषु रेमिरे धीरा न ते मध्येषु रेमिरे ।

अन्त्यप्राप्तिं सुखामाहुर्दुःखमन्तरमन्तयोः ॥ ३४ ॥

Wise-ones delight in the extremes, not in the intermediate states. As declared by the sages, one enjoys happiness at the extremes but suffers melancholy in-general at intermediates. ॥34॥

(सुखं स्वपिति दुर्मेधाः स्वानि कर्माण्यचिन्तयन् ।

अविज्ञानेन महता कम्बलेनेव संवृतः ॥

Being wrapped in a thick-blanket of ignorance, a dull-one enjoys slip; without bothering about one's own past deeds. ॥)

ये च बुद्धिसुखं प्राप्ता द्वन्द्वतीता विमत्सराः ।

तान् नैवार्था न चानर्था व्यथयन्ति कदाचन ॥ ३५ ॥

Meaningful or meaningless can never agitate (the wise) one, who have become free from the dualities of this world along-with envy, by successfully attaining the real joy of the knowledge. ॥35॥

अथ ये बुद्धिमप्राप्ता व्यतिक्रान्ताश्च मूढताम् ।

तेऽतिवेलं प्रहृष्यन्ति सन्तापमुपयान्ति च ॥ ३६ ॥

Who have transcended folly and ignorance (by the help of a knowledge of the scriptures), but yet have not succeeded in acquiring the wisdom that leads to real felicity; give way to excessive elation and anguish. ॥36॥

नित्य प्रमुदिता मूढा दिवि देवगणा इव ।

अवलेपेन महता परिभूत्या विचेतसः ॥ ३७ ॥

Insensate with deep-rooted desires, humiliatingly senseless one ever yields to transports of delight like the gods in heaven. ॥37॥

सुखं दुःखान्तमालस्यं दुःखं दाक्ष्यं सुखोदयम् ।

भूतिस्त्वेवं श्रिया सार्धं दक्षे वसति नालसे ॥ ३८ ॥

Happiness born of idleness ends in misery; while struggles for alertness raise the happiness. Affluence along-with prosperity dwells with the ever-alert one, not with an idle-one. ॥38॥

सुखं वा यदि वा दुःखं प्रियं वा यदि वाप्रियम् ।

प्राप्तं प्राप्तमुपासीत हृदयेनापराजितः ॥ ३९ ॥

Be it happiness or be it misery, be it agreeable or be it disagreeable; whatever presents itself, one should heartily deal with it. ॥39॥

शोकस्थानसहस्राणि भयस्थान शतानि च ।

दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥ ४० ॥

Thousands occasions for sorrow, and hundreds circumstances for fear storm every day ignorant ones but not the wise-ones. ॥40॥

बुद्धिमन्तं कृतप्रज्ञं शुश्रुसुमनसूयकम् ।

दान्तं जितेन्द्रियं चापि शोको न स्पृशते नरम् ॥ ४१ ॥

Intelligent, wise, ever-attentive, free from malice, subdued and self-restrained men; are never touched by the sorrow. ॥41॥

एतां बुद्धिं समास्थाय गुप्तचित्तश्चरेद् बुधः ।

उदयास्तमयज्ञं हि न शोकः स्पृष्टुमर्हति ॥ ४२ ॥

Relying upon such an understanding concealed in his heart the wise-one should behave here. Indeed, sorrow is unable to touch him who is conversant with the Supreme Self from which everything springs and unto which everything disappears. ॥42॥

यन्निमित्तं भवेच्छोकस्तापो वा दुःखमेव च ।

आयासो वा यतो मूलमेकाङ्गमपि तत् त्यजेत् ॥ ४३ ॥

The very root from which grief or heartburning or sorrow spring up and for which one is impelled to unreasonable exertion, should it, even be a part of one's body, must be discarded. ॥43॥

किञ्चिदेव ममत्वेन यदा भवति कल्पितम् ।

तदेव परितापार्थं सर्वं सम्पद्यते तथा ॥४४ ॥

An object, whatever it may be, in respect of which the attachment is cherished, becomes a source of heartburning grief. ॥44॥

यद् यत् यजति कामानां तत् सुखस्याभिपूर्यते ।

कामानुसारी पुरुषः कामाननुविनश्यति ॥ ४५ ॥

Giving-up things that are desired, by the restrained-one become the sources of his happiness. And the man that pursues objects of desire meets with destruction in course of that pursuit. ॥45॥

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।

तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥ ४६ ॥

Neither, the happiness that is derived from a gratification of the senses in this world; nor, that great pleasure which one may enjoy in heaven, can be equated to even a sixteenth part of the blessedness, which arises from the destruction of all desires. ॥46॥

पूर्वदेहकृतं कर्म शुभं वा यदि वाशुभम् ।

प्राज्ञं मूढं तथा शूरं भजते यादृशं कृतम् ॥ ४७ ॥

The deeds of a former life, right or wrong, visit for certain, in their consequences, the wise, the foolish and the hero. ॥47॥

एवमेव किलैतानि प्रियाण्येवाप्रियाणि च ।

जीवेषु परिवर्तन्ते दुःखानि च सुखानि च ॥ ४८ ॥

It is thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as if mounted on a wheel in the motion), traditionally among living creatures. ॥48॥

एतां बुद्धिं समास्थाय सुखमास्ते गुणान्वितः ।

सर्वान् कामान् जुगुप्सेत कामान् कुर्वीत पृष्ठतः ॥४९ ॥

With such an understanding, the wise one of renouncing character lives at ease. A person struggling to renounce should disregard all his desires, by blaming them; (and never allow this wrath to get control over him.) ॥49॥

वृत्त एष हृदि प्रौढो मृत्युरेष मनोभवः ।

क्रोधो नाम शरीरस्थो देहिनां प्रोच्यते बुधैः ॥५० ॥

Springing in the heart this wrath grows there into vigor and luxuriance. Born in their minds, this wrath that dwells in the bodies of men is spoken of as the Death, by the wise-ones. ॥50॥

यदा संहरते कामान् कूर्मोऽङ्गानीव सर्वशः ।

तदात्मज्योतिरात्मायमात्मन्येव प्रपश्यति ॥ ५१ ॥

The spiritual aspirant when succeeds in withdrawing all his desires, like a tortoise withdraws its entire limbs; his soul, succeeds in realizing the Self, which is self-luminous. ॥51॥

{ किञ्चिदेव ममत्वेन यदा भवति कल्पितम् ।

तदेव परितापार्थं सर्वं सम्पद्यते तदा ॥

That object, whatever it may be, in respect of which the idea of mine cherished, becomes a source of heart-burning-grief and everything follows then. }

न विभेति यदा चायं यदा चास्मान्न बिभ्यति ।

यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा ॥ ५२ ॥

When a person himself feels no fear, and is feared by none, when he cherishes no desire and no aversion, then he attains the state of Brahma. ॥52॥

उभे सत्यानृते त्यक्त्वा शोकानन्दौ भयाभये ।

प्रियाप्रिये परित्यज्य प्रशान्तात्मा भविष्यति ॥ ५३ ॥

Casting off dualities like truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, an aspirant becomes of tranquil soul. ॥53॥

यदा न कुरुते धीरः सर्वभूतेषु पापकम् ।

कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥ ५४ ॥

As the wise person abstains from behaving sinfully with any creature; in thought, or in word, or in deed, he attains the state of Brahma. ॥54॥

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।

योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम् ॥ ५५ ॥

True happiness is achieved by abandoning that thirst; which is hard for discarding by any evil-minded people, does not decay with decrepitude, and is regarded as a fatal disease. ॥55॥

अत्र पिङ्गलया गीता गाथाः श्रूयन्ति पार्थिव ।

यथा सा कृच्छ्रकालेऽपि लेभे धर्मं सनातनम् ॥ ५६ ॥

In this connection, O king, are heard the verses sung by Pingala; about the manner in which she had acquired eternal merit even at a time that had been very unfavorable for her. ॥56॥

सङ्केते पिङ्गला वेश्या कान्तेनासीद् विनाकृता ।

अथ कृच्छ्रगता शान्तां बुद्धिमास्थापयत् तदा ॥ ५७ ॥

Pingala a fallen woman, having repaired to the place of appointment, was denied the company of her lover. Even at that time of great misery, continuing to be tranquil she pondered. ॥57॥

पिङ्गलोवाच

उन्मत्ताहमनुमत्तं कान्तमन्ववसं चिरम् ।

अन्तिके रमणं सन्तं नैनमध्यगमं पुरा ॥ ५८ ॥

Pingala said,

Alas, eternally My Sweetheart is with me, I am by the side of My Dear Self forever. However till the date, I the wrathful one could not know Him. ॥58॥

एकस्थूणं नवद्वारमपिधास्याम्यगारकम् ।

का हि कान्तमिहायान्तमयं कान्तेति मंस्यते ॥ ५९ ॥

I shall close this house of one column and nine doors for others (by means of true Knowledge). Even after knowing His arrival here (in the heart), which woman would regards a mortal-soul as her dear and near one? ॥59॥

अकामाः कामरूपेण धूर्ता नरकरूपिणः ।

न पुनर्वञ्चयिष्यन्ति प्रतिबुद्धास्मि जागृमि ॥ ६० ॥

I am awake now! I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodiments of hell, shall no longer deceive me by approaching me lustfully. ॥60॥

अनर्थो हि भवेदर्थो दैवात् पूर्वकृतेन वा ।

सम्बुद्धाहं निराकारा नाहमद्याजितेन्द्रिया ॥ ६१ ॥

Meaningless too turns in to significant, through the destiny or influence of the past deeds. Roused from the sleep of ignorance, I have acquired the wisdom through my uselessness; I am no more a slave of my senses. ॥61॥

सुखं निराशः स्वपिति नैराश्यं परमं सुखम् ।

आशामनाशां कृत्वा हि सुखं स्वपिति पिङ्गला ॥ ६२ ॥

Freedom from every hope and desire is felicity. One freed from desire and hope sleeps happily. Freed from desire by giving it up, Pingala could sleep peacefully. ॥62॥

भीष्म उवाच

एतैश्चान्यैश्च विप्रस्य हेतुमद्भिः प्रभाषितैः ।

पर्यवस्थापितो राजा सेनजिन्मुमुदे सुखम् ॥ ६३ ॥

Bhishma concluded

Convinced with these and other words uttered by the learned Brahmin, king Senajit (casting off his grief), experienced delight and became very happy. ॥63॥

॥इति श्रीमहाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि ब्राह्मणसेनजित्संवादकथने चतुःसप्तत्यधिकशततमोऽध्यायः ॥१७४ ॥