

महाभारत

शांतिपर्वणि

मोक्षधर्मपर्व

षट्सप्तत्यधिकशततमोऽध्यायः

शम्पाकनाभ्राब्राह्मणेन त्यागमहत्त्वस्योपशः

युधिष्ठिर उवाच

धनिनश्चाधना ये च वर्तयन्ति स्वतन्त्रिणः ।

सुखदुःखागमस्तेषां कः कथं वा पितामह ॥ १ ॥

Yudhishtira asked

Tell me, O grandsire, whence and how happiness and misery come to both rich and poor, who live in the observance of independent practices and rites. ॥1॥

भीष्म उवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

शम्याकेनेह मुक्तेन गीतं शान्तिगतेन च ॥ २ ॥

Bhishma responded

In this connection is cited the old narrative that was sung by Sampaka, who had obtained tranquillity and achieved emancipation for himself. ॥2॥

अब्रवीन्मां पुरा कश्चिद्ब्राह्मणस्त्यागमाश्रितः ।

क्लिश्यमानः कुदारेण कुचैलेन बुभुक्षया ॥ ३ ॥

In former times a certain Brahman, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me.. ॥3॥

उत्पन्नमिह लोके वै जन्मप्रभृति मानवम् ।

विविधान्युपवर्तन्ते दुःखानि च सुखानि च ॥ ४ ॥

Diverse kinds of sorrow and happiness overtake the person, right from the day that one is born on the earth. ॥4॥

तयोरेकतरे मार्गे यदेनमभिसन्नयेत् ।

न सुखं प्राप्य संहृष्येन्नासुखं प्राप्य संज्वरेत् ॥ ५ ॥

If Destiny could ascribe him either of them; he would then neither feel glad in happiness nor miserable in sorrow. ॥5॥

(Only the comparison of the available options produces happiness & misery.)

न वै चरसि यच्छ्रेय आत्मनो वा यदीशिषे ।

अकामात्मापि हि सदा धुरमुद्यम्य चैव ह ॥ ६ ॥

Though your mind is divested of desire; you are neither successful in controlling your mind, nor seek to achieve your good; because, you are bearing a heavy load of the kingdom. ||6||

अकिंचनः परिपतन् सुखमास्वादयिष्यसि ।

अकिंचनः सुखं शेते समुत्तिष्ठति चैव ह ॥ ७ ॥

Having renounced home & possessions and roaming freely, certainly you shall taste real happiness. A person without any (sense of the) possession sleeps peacefully, and awakes completely refreshed. ||7||

आकिंचन्यं सुखं लोके पथ्यं शिवमनामयम् ।

अनमित्रपथो ह्येष दुर्लभः सुलभो मतः ॥ ८ ॥

Renunciation of everything in this world is happiness. It is a good regimen, it is the source of blessings, and it is freedom from disease. This foe-less path is unattainable (by a persons cherishing desire) and is easily attainable (with the freedom from desire). ||8||

अकिंचनस्य शुद्धस्य उपपन्नस्य सर्वतः ।

अवेक्षमाणस्त्रील्लोकान् न तुल्यमिह लक्षये ॥ ९ ॥

Casting my eyes on every part of the three worlds, I do not behold any person therein, who is equal to a pure man without any attachment (to worldly things). ||9||

आकिंचन्यं च राज्यं च तुलया समतोलयम् ।

अत्यरिच्यत दारिद्र्यं राज्यादपि गुणाधिकम् ॥ १० ॥

I weighed the (self-imposed) Poverty & sovereignty in a balance of the intellect, to found the (self-imposed) Poverty heavier than sovereignty and seemed to possess greater merits. ||10||

आकिंचन्ये च राज्ये च विशेषः सुमहानयम् ।

नित्योद्विग्नो हि धनवान् मृत्योरास्यगतो यथा ॥ ११ ॥

Between poverty and kingdom there is this great distinction, viz., that the king, possessed of affluence, is always agitated by anxiety and feels to be, within the very jaws of death. ||11||

नैवास्याग्निर्न चारिष्टो न मृत्युर्न च दस्यवः ।

प्रभवन्ति धनत्यागाद् विमुक्तस्य निराशिषः ॥ १२ ॥

As regards, however, the man of renunciation, who in consequence of the divestment of all wealth has freed himself from desires and emancipated himself, neither fire, nor foe, nor robbers, nor even death, can affect him. ||12||

तं वै सदा कामचरमनुपस्तीर्णशायिनम् ।

बाहूपधानं शाम्यन्तं प्रशंसन्ति दिवोकसः ॥ १३ ॥

Even gods applaud such a man who wanders about according to his sweet will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity. ||13||

धनवान् क्रोधलोभाभ्यामाविष्टो नष्टचेतनः ।

तिर्यग्गीक्षः शुष्कमुखः पापको भ्रुकुटीमुखः ॥ १४ ॥

Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and emits dry speeches; further as he becomes sinful, his face always remains darkened with frowns. ||14||

निर्दशन्नधरोष्ठं च क्रुद्धो दारुणभाषिता ।

कस्तमिच्छेत् परिद्रष्टुं दातुमिच्छति चेन्महीम् ॥ १५ ॥

Biting his lips, and excited with wrath, he utters harsh and cruel words. Even if such a man desires to make a gift of a kingdom of the whole world, who is there that would like even to look at him? ||15||

श्रिया ह्यभीक्षणं संवासो मोहयत्यविचक्षणम् ।

सा तस्य चित्तं हरति शारदाभ्रमिवानिलः ॥ १६ ॥

Constant companionship with Prosperity stupefies a person of weak judgment. It drives off his judgment like the wind driving off the autumnal clouds. ||16||

अथैनं रूपमानश्च धनमानश्च विन्दति ।

अभिजातोऽस्मि सिद्धोऽस्मि नास्मि केवलमानुषः ॥ १७ ॥

Like this prosperity induces to think, -- I am possessed of beauty! I am possessed of wealth! I am high-born! I meet with success in whatever I undertake! I am not an ordinary human being! ||17||

इत्येभिः कारणैस्तस्य त्रिभिश्चित्तं प्रमाद्यति ।

सम्प्रसक्तमना भोगान् विसृज्य पितृसंचितान् ।

परिक्षीणः परस्वानामादानं साधु मन्यते ॥ १८ ॥

His heart becomes intoxicated in consequence of these three reasons. With heart deeply attached to worldly enjoyments, he wastes the wealth hoarded by his sires, and thus as reduced to want; he then regards the appropriation of other people's wealth as blameless. ||18||

तमतिक्रान्तमर्यादमाददानं ततस्ततः ।

प्रतिषेधन्ति राजानो लुब्धा मृगमिवेषुभिः ॥ १९ ॥

At this stage, when he transgresses all barriers and beings to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like afflicting a deer with keen shafts that is espied in the woods. ||19||

एवमेतानि दुःखानि तानि तानीह मानवम् ।

विविधान्युपपद्यन्ते गात्रसंस्पर्शजान्यपि ॥ २० ॥

Such a man is then overwhelmed with several afflictions, that torments his physical body or organs. ||20||

तेषां परमदुःखानां बुद्ध्या भैषज्यमाचरेत् ।

लोकधर्ममवज्ञाय ध्रुवाणामध्रुवैः सह ॥ २१ ॥

Disregarding all worldly propensities (such as desire for children etc.) together with all fleeting unrealities (such as the body etc.) one should, aided by one's intelligence, apply proper medicine (like renunciation, detachment etc.) for the cure of those painful afflictions. ||21||

नात्यक्त्वा सुखमाप्नोति नात्यक्त्वा विन्दते परम् ।

नात्यक्त्वा चाभयः शेते त्यक्त्वा सर्वं सुखी भव ॥ २२ ॥

Without Renunciation none ever attains to; the happiness or that is for one's highest good or can sleep at ease. Therefore, renouncing everything, make happiness your own. ||22||

इत्येतद्वास्तिनपुरे ब्राह्मणेनोपवर्णितम् ।

शम्याकेन पुरा मह्यं तस्मात् त्यागः परो मतः ॥ २३ ॥

All this had sung to me in past times at Hastinapur by a Brahmana named Sampaka.
Therefore, I regard the Renunciation to be the foremost. ॥23॥

॥ इति श्रीमहाभारते शान्तिपर्वणि मोक्षधर्मपर्वणि शम्पाकगीतायां षट्सप्तत्यधिकशततमोऽध्यायः ॥१७६ ॥