

## CCC of Shanti parva - Moksha dharma Swan

हंसगीता - हंसरूपस्य ब्रह्मणः साध्यगणान् प्रत्युपदेशः (शांतिपर्व पञ्चनवत्यधिकद्विशततमोऽध्यायः)

### Hamsa Gita (The teachings of Brahma in the disguise of a swan to the Sadhyas)

युधिष्ठिर उवाच

सत्यं दमं क्षमां प्रज्ञां प्रशंसन्ति पितामह ।

विद्वांसो मनुजा लोके कथमेतन्मतं तव ॥ १ ॥

Yudhishtira said,

Learned men praise truth, self-restraint, forgiveness, and wisdom. O grandpa, what is your opinion about these virtues?

भीष्म उवाच

अत्र ते वर्तयिष्येऽहमितिहासं पुरातनम् ।

साध्यानामिह संवादं हंसस्य च युधिष्ठिर ॥ २ ॥

Bhishma said,

O Yudhishtira! In this connection I shall narrate an old chronicle of the sermon between the Sadhyas and a Swan.

हंसो भूत्वाथ सौवर्णस्त्वजो नित्यः प्रजापतिः ।

स वै पर्येति लोकांस्त्रीनथ साध्यानुपागमत् ॥ ३ ॥

Once, assuming the form of a golden Swan, the eternal-Unborn Lord of all creatures (namely Brahman), wandered through the three worlds; and in course of this wandering he came upon the Sadhyas.

साध्या ऊचुः

शकुने वयं स्म देवा वै साध्यास्त्वामनुयुङ्क्षमहे ।

पृच्छामस्त्वां मोक्षधर्मं भवांश्च किल मोक्षवित् ॥ ४ ॥

The Sadhyas said,

We are the deities called Sadhyas, O Lord! Please allow us to question you. Indeed, we would like to ask you about the religion of Emancipation, as your well-acquaintance with it; is well known.

श्रुतोऽसि नः पण्डितो धीरवादी

साधुशब्दः श्रुते ते पतत्रिन् ।

किं मन्यसे श्रेष्ठतमं द्विज त्वं

कस्मिन् मनस्ते रमते महात्मन् ॥ ५ ॥

We have heard O Great soul! You are possessed of great learning, and eloquence. Your wise speech is prevailing everywhere, O bird! What do you think is the highest of all objects? O high-souled one! In what does your mind find pleasure?

तन्नः कार्यं पक्षिवरप्रशाधि

यत् कार्याणां मन्यसे श्रेष्ठमेकम् ।

यत् कृत्वा वै पुरुषः सर्वबन्धै-

र्विमुच्यते विहगेन्द्रेह शीघ्रम् ॥ ६ ॥

O foremost of birds! Please instruct us about that one act which you regard as the foremost of all acts. O chief of the feathery creation! By doing which, one is quickly freed from all bonds.

हंस उवाच

इदं कार्यममृताशाः शृणोमि

तपो दमः सत्यमात्माभिगुप्तिः ।

ग्रन्थीन् विमुच्य हृदयस्य सर्वान्

प्रियाप्रिये स्वं वशमानयीत ॥ ७ ॥

The Swan said,

One should have recourse to these, viz., penances, self-restraint, truth, and subjugation of the mind. I have heard, ye, the enjoyer of Amrita! Untying all the knots of the heart, one should also bring under one's control both what is agreeable and what is disagreeable.

नारुन्तुदः स्यान्न नृशंसवादी

न हीनतः परमभ्याददीत ।

ययास्य वाचा पर उद्विजेत

न तां वदेदरूषतीं पापलोक्याम् ॥ ८ ॥

One should not wound the vitals of others. One should not be an utterer of cruel speeches. One should never take scriptural lectures from a mean person. One should never utter the words inflicting pain on others, as it cause others to burn (with misery), and lead to hell.

वाक्सायका वदन्निष्पतन्ति

यैराहतः शोचति राज्यहानि ।

परस्य नामर्मसु ते पतन्ति

तान् पण्डितो नावसृजेत् परेषु ॥ ९ ॥

Pierced there with wordy arrows shot from the lips, one (to whom they are directed) suffers in grief incessantly day & night. Those shafts strike verily the vitals of the person. Hence the learned one should never aim them at others.

परश्चेदेनमतिवादवानै-

र्भृशं विध्येच्छम एवेह कार्यः ।

सरोष्यमाणः प्रतिमृष्यते यः

स आदत्ते सुकृतं वै परस्य ॥ १० ॥

Even deeply pierced with wordy shafts, the wise man should then retain peace (without giving way to wrath). The man who, though sought to be angered, rejoices without yielding to anger, takes away all merits of his provoker.

क्षेपाभिमानादभिषङ्गव्यलीकं

निगृह्णाति ज्वलितं यश्च मन्युम् ।

अदुष्टचेतो मुदितोऽनसूयुः

स आदत्ते सुकृतं वै परेषाम् ॥ ११ ॥

Full of joy and freed from malice, the man of righteous soul, who subdues his blazing wrath; which, if indulged, would lead him to speak ill and verily become a foe of his tormenter, takes away all merits of the tyrant.

आक्रुश्यमानो न वदामि किञ्चित्

क्षमाम्यहं ताड्यमानश्च नित्यम् ।

श्रेष्ठं ह्येतद् यत्क्षमामाहुरार्याः

सत्यं तथैवार्जवमानृशंस्यम् ॥ १२ ॥

As regards myself, I never response, if anyone speaks ill of me. If assailed, I always forgive the assault. The righteous are of the opinion that forgiveness, truth, sincerity and compassion are the foremost (of all virtues).

वेदस्योपनिषत्सत्यं सत्यस्योपनिषद् दमः ।

दमस्योपनिषन्मोक्ष एतत् सर्वानुशासनम् ॥ १३ ॥

Truth is the arcanum of the Vedas. The top-secret of Truth is self-restraint. The culmination of self-restraint is Emancipation. This is the teaching of all the scriptures.

वाचो वेगं मनसः क्रोधवेगं

विवित्सावेगमुदरोपस्थवेगम् ।

एतान् वेगान् यो विषहेदुदीर्णा -

स्तं मन्येऽहं ब्राह्मणं वै मुनिं च ॥ १४ ॥

I regard that person to be contemplator and the knower of the Brahman; who subjugates; the rising impulse of speech, the impulse of wrath appearing in the mind, the impulse of thirst (after unworthy things), and the impulses of the stomach and the organ of pleasure.

अक्रोधनः क्रुध्यतां वै विशिष्ट-

स्तथातितिक्षुरतितिक्षोर्विशिष्टः ।

अमानुषान्मानुषो वै विशिष्ट-

स्तथाज्ञानाज्ज्ञानविद् वै विशिष्टः ॥ १५ ॥

One who does not yield to anger is superior to one who does. Enduring one is superior to one who is not. One who possesses the virtues of manhood is superior to one who has them not. The man of knowledge is superior to ignorant one.

आक्रुश्यमानो नाक्रुश्येन्मन्युरेनं तितिक्षतः ।

आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥ १६ ॥

One who does not assail in return even while assailed with harsh speeches; indeed, controlled wrath of such enduring one, succeeds in consuming the assailant and taking away all merits of that tyrant.

यो नात्युक्तः प्राह रूक्षं प्रियं वा  
यो वा हतो न प्रतिहन्ति धैर्यात् ।  
पापं च यो नेच्छति तस्य हन्तु-

स्तस्येह देवाः स्पृहयन्ति नित्यम् ॥ १७ ॥

One who when assailed with harsh speeches does not utter a harsh word in reply, or when praised does not utter what is agreeable to that praise, who is endowed with such fortitude as not to strike in return when struck and not to even wish evil to the striker; finds his companionship always coveted by the gods.

पापीयसः क्षमैतैव श्रेयसः सदृशस्य च ।

विमानितो हतोत्कृष्ट एवं सिद्धिं गमिष्यति ॥ १८ ॥

Superior or equal sinner should be forgiven only, by one who is insulted, struck, or calumniated. By acting in this way one attains superb success.

सदाहमार्यान्निभृतोऽप्युपासे

न मे विधित्सोत्सहते न रोषः ।

न वाप्यहं लिप्समानः परैमि

न चैव किञ्चिद् विषयेण यामि ॥ १९ ॥

No desire for action prompts me nor does anger provoke, I am not servant of them; yet I always wait reverentially on the righteous ones. I am not fostered by a stranger under the influence of the gain and I do not approach any one (with solicitations) for any enjoyment.

नाहं शप्तः प्रतिशपामि कञ्चिद्

दमं द्वारं ह्यमृतस्येह वेद्मि ।

गुह्यं ब्रह्म तदिदं वो ब्रवीमि

न मानुषाच्छ्रेष्ठतरं हि किञ्चित् ॥ २० ॥

Even cursed, I never curse in return. I know for certain that self-restraint is the door of immortality. Now I am going to disclose unto you a great mystery, and that is, there is no status superior to the humanity.

निर्मुच्यमानः पापेभ्यो धनेभ्य इव चन्द्रमः ।

विरजः कालमाकाङ्क्षन् धीरो धैर्येण सिध्यति ॥ २१ ॥

Freed from sin like the Moon from murky clouds, the patient one, freed from all passions, attains to success by patiently waiting for his time.

यः सर्वेषां भवति ह्यर्चनीय

उत्सेधनस्तम्भ इवाभिजातः ।

यस्मै वाचं सुप्रसन्नां वदन्ति

स वै देवान् गच्छति संयतात्मा ॥ २२ ॥

A person of restrained soul, who becomes adorable to all, by becoming the foremost as the supporting pillar born in noble-lineage, and regarding whom only delightful words are spoken by one and all, becomes the Deity Itself.

न तथा वक्तुमिच्छन्ति कल्याणान् पुरुषे गुणान् ।

यथैषां वक्तुमिच्छन्ति नैर्गुण्यमनुयुञ्जकाः ॥ २३ ॥

Accomplishers after getting united with one & all, never come forward to speak of the merits of a person as they remain desirous to speak about the state free from qualities (viz. sattva, rajas & tamas).

यस्य वाङ्मनसी गुप्ते सम्यक् प्रणिहिते सदा ।

वेदास्तपश्च त्यागश्च स इदं सर्वमाप्नुयात् ॥ २४ ॥

Whose speech and mind are properly restrained and always devoted to the Supreme, succeeds in attaining to the fruits of the contemplation on Vedas, Penances, and Renunciation.

आक्रोशनविमानाभ्यां नाबुधान् बोधयेद् बुधः ।

तस्मान्न वधयेदन्यं न चात्मानं विहिंसयेत् ॥ २५ ॥

Agitating by their dispraise and insults, the man of wisdom should never try to teach the ignorant ones by reviling their faults, never extol others in their presence; and should not get injured himself, by charging them.

अमृतस्येव सन्तुष्येदवमानस्य पण्डितः ।

सुखं ह्यवमतः शेते योऽवमन्ता स नश्यति ॥ २६ ॥

The man of wisdom and learning should regard revilement as nectar; as even reviled, he sleeps without anxiety, but on the other hand, he who reviles meets with destruction.

यत् क्रोधनो यजति यद् ददाति

यद्वा तपस्तप्यति यज्जुहोति ।

वैवस्वतस्तद्धरतेऽस्य सर्वं

मोघः श्रमो भवति क्रोधनस्य ॥ २७ ॥

Whatever an angry man performs in anger, the sacrifices, the gifts, the penances, or the offerings and libations to the sacred fire, becomes such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless.

चत्वारि यस्य द्वाराणि सुगुप्तान्यमरोत्तमाः ।

उपस्थमुदरं हस्तौ वाक् चतुर्थी स धर्मवित् ॥ २८ ॥

Ye foremost of immortals! That person is said to be conversant with righteousness, whose four doors, viz., the organ of pleasure, the stomach, the two arms, and speech, are well-restrained.

सत्यं दमं ह्यार्जवमानृशंस्यं

धृतिं तितिक्षामतिसेवमानः ।

स्वाध्यायनित्योऽस्पृहयन्परेषा-

मेकान्तशील्यूर्ध्वगतिर्भवेत् सः ॥ २९ ॥

The person; who always exceeds in practising, truth, self-restraint, straightforwardness/sincerity, compassion, patience and forbearance, devoted to the study of the Vedas, does not covet what belongs to others, and delights in solitude; succeeds in spiritual progress.

सर्वाश्विनाननुचरन् वत्सवच्चतुरः स्तनान् ।

न पावनतमं किञ्चित् सत्यादध्यगमं क्वचित् ॥ ३० ॥

Like an intelligent calf sucking all the four teats of its mom's udder, one should devote oneself to the practice of all these virtues. I do not know whether anything exists that is more sacred than Truth.

आचक्षेऽहं मनुष्येभ्यो देवेभ्यः प्रतिसंचरन् ।

सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥ ३१ ॥

Having meandered among both human beings and the deities, I declare that, Truth is the only means for reaching heaven, even as a ship is the only means for crossing the ocean.

यादृशैः संनिवसति यादृशांश्चोपसेवते ।

यादृगिच्छेच्च भवितुं तादृग् भवति पूरुषः ॥ ३२ ॥

A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be.

यदि सन्तं सेवते यद्यसन्तं

तपस्विनं यदि वा स्तेनमेव ।

वासो यथा रंगवशं प्रयाति

तथा स तेषां वशमभ्युपैति ॥ ३३ ॥

If a person serves him with reverence to anyone; who is saint or otherwise, who is austere possessed of ascetic merit or a thief; passes under his sway and catches his hue like a piece of cloth catching the dye in which it is steeped.

सदा देवाः साधुभिः संवदन्ते

न मानुषं विषयं यान्ति द्रष्टुम् ।

नेन्दुः समः स्यादसमो हि वायु-

रुच्चावचं विषयं यः स वेद ॥ ३४ ॥

The deities always converse with men of wisdom and goodness; they never wish, even for considering the enjoyments in which men take pleasure. Neither the very Moon nor the Wind can be equated to the person who knows that all objects of enjoyment (which human beings cherish) are characterised by vicissitudes.

अदृष्टं वर्तमाने तु हृदयान्तरपूरुषे ।

तेनैव देवाः प्रीयन्ते सतां मार्गस्थितेन वै ॥ ३५ ॥

The gods take a pleasure only in such (successful ascetic), whose soul that dwells in one's heart is unstained, by practicing the path of the righteous.

शिश्रोदरे ये निरताः सदैव

स्तेना नरा वाक्पुरुषाश्च नित्यम् ।

अपेतदोषानपि तान् विदित्वा

दूराद् देवाः सम्परिवर्जयन्ति ॥ ३६ ॥

Those, who are always after the gratification of their organs of pleasure and the stomach, are addicted to thieving, or always indulge in harsh speeches; even though they expiate their offences by performing the proper rites; by keeping themselves at the safe distance, the gods abandon them.

न वै देवा हीनसत्त्वेन तोष्याः

सर्वाशिना दुष्कृत कर्मणा वा ।

सत्यव्रता ये तु नराः कृतज्ञा

धर्मे रतास्तैः सह सम्भजन्ते ॥ ३७ ॥

The gods are never delighted with one who is of; mean soul & sinful deeds and observes no restrictions in the matter of food. On the other hand, the gods associate with those men who; keep the vow of truth, are grateful, and are engaged in the practice of righteousness.

अव्याहृतं व्याहृताच्छ्रेय आहुः

सत्यं वदेद् व्याहृतं तद् द्वितीयम् ।

प्रियं वदेद् व्याहृतं तत् तृतीयं

धर्मं वदेद् व्याहृतं तत् चतुर्थम् ॥ ३८ ॥

It is said that, the silence is better than mere speech (and it is first speciality of the speech). To speak the truth is second speciality of the speech. To speak agreeable is third speciality of the speech. To speak righteous, is forth speciality of the speech. (These are increasingly better in sequence.)

साध्या ऊचुः

केनायमावृतो लोकः केन वा न प्रकाशते ।

केन त्यजति मित्राणि केन स्वर्गं न गच्छति ॥ ३९ ॥

The Sadhyas said

By what is this world (a being) covered and for what does it fails to reveal its true nature? For what does one cast off one's friends and for what reason does one fails to attain the heaven?

हंस उवाच

अज्ञानेनावृतो लोको मात्सर्यान्न प्रकाशते ।

लोभात्त्यजति मित्राणि संगत् स्वर्गं न गच्छति ॥ ४० ॥

The Swan said

This world (a being) is enveloped by the (darkness of) Ignorance, and it fails to reveal (or recognise) its true nature (which in reality is pure consciousness) as the consequence of malice. Induced by covetousness one casts-off one's friends, and in consequence of attachment fails to attain the heaven.

साध्या ऊचुः

कः स्वदेको रमते ब्राह्मणानां

कः स्वदेको बहुभिर्जोषमास्ते ।

कः स्वदेको बलवान् दुर्बलोऽपि

कः स्वदेषां कलहं नान्ववैति ॥ ४१ ॥

The Sadhyas said

Who alone amongst the Brahmans is always happy? Who alone amongst them can observe the vow of silence though dwelling in the midst of many? Who alone amongst them, though weak, is still regarded as strong? And who alone amongst them does not quarrel?

हंस उवाच

प्राज्ञ एको रमते ब्राह्मणानां

प्राज्ञश्चैको बहुभिर्जोषमास्ते ।

प्राज्ञ एको बलवान् दुर्बलोऽपि

प्राज्ञ एषां कलहं नान्ववैति ॥ ४२ ॥

The Swan said

Amongst the Brahmans, the wise one alone is always happy. The wise one alone, even-though dwelling in the midst of many, succeeds in observing the vow of silence. The wise one alone, even-though he is (actually physically) weak, is regarded as strong. And this wise one alone succeeds in avoiding quarrel.

साध्या ऊचुः

किं ब्राह्मणानां देवत्वं किं च साधुत्वमुच्यते ।

असाधुत्वं च किं तेषां किमेषां मानुषं मतम् ॥ ४३ ॥

The Sadhyas said

In what does consists the divinity of the Brahmans & what is called as their excellence? What is improper in them? And what is their status of humanity?

हंस उवाच

स्वाध्याय एषां देवत्वं व्रतं साधुत्वमुच्यते ।

असाधुत्वं परीवादो मृत्युर्मानुष्यमुच्यते ॥ ४४ ॥

The Swan said

The study of the Vedas alone remains the divinity of the Brahmans, Their vows and observances, is their excellence. Censure is improper (character) in them and undergoing death is their humanity.

भीष्म उवाच

(इत्युक्त्वा परमो देवो भगवान् नित्य अव्ययः ।

साध्यैर्देवहणैः सार्धं दिवमेवारुरोह सः ॥

Bhishma continued

Narrating like this, eternal, immutable, great lord Brahma ascended to the heaven accompanied by Sadhyas.



एतद् यशस्यमायुष्यं पुण्यं स्वर्गाय च घृवम् ।

दर्शितं देवदेवेन परमेणाव्ययेन च ॥)

This narration by eternal, immutable, great lord Brahma the god of gods certainly leads to, the success, extension in the life span, and the heaven.

संवाद इत्ययं श्रेष्ठः साध्यानां परिकीर्तितः ।

क्षेत्रं वै कर्मणां योनिः सद्भावः सत्यमुच्यते ॥ ४५ ॥

Thus I have narrated to you the excellent chronicle of the discourse between the Sadhyas (and the Swan). The body of being is the field of acts, and existence of Jiva/being is truth.