

**Mahabharata Series**

# About grief

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## PREFACE

I have extracted these contents from my other comprehensive & unique work on Mahabharata called **Mahabharata-Spectroscope**. (See <http://www.ghvisweswara.com/mahabharata-2/mahabharata-spectroscope-a-unique-resource/>). Whereas the material in that was included in the order in which it appears in the original epic, in this compilation I have grouped them by meaningful Topics & Sub-topics thus making it much more useful to the student/scholar of this subject.

This is a compilation of the contents appearing in the great epic Mahabharata about **Grief**, a frequently occurring experience which shakes up human beings. The broader topics are: What is grief, Nature of grief, Causes & types of grief, Causes & remedies, Effects/Consequences of grief, How to handle/manage grief, Some characters & their grief and Lokas without grief.

The compilation is not exhaustive in the sense that every para appearing in the great epic is not included here for the sake of limiting the size of this document. But still most of the key or representative passages have been compiled here.

I hope the readers will find the document of some use in understanding grief.

Please see <http://www.ghvisweswara.com/mahabharata-2> for my other topic based compilations based on Mahabharata.

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## About Grief

### What is grief

- Sri Krishna to Kunthi: (Shl 94) Your children have won over the dualities of a sleep & laziness, anger & happiness, hunger & thirst, cold & heat and are enjoying the happiness deserved by the brave. (Shl 95) Your children have completely renounced ordinary/commonly sought pleasures. They only desire comforts deserved by the brave. Being very enthusiastic and mighty they are not satisfied with small wealth.

(Shl 96, 97) The brave can withstand a lot of suffering. They can attain *atmananda* which is said to be the greatest bliss. But those who desire ordinary pleasures are unable to withstand difficulties. They will not have any experience of *atmasukha*. The brave are able to withstand the most difficult situations when discharging their duties. They are also therefore able to enjoy superhuman happiness (*manushyananda*, *Gandharvananda*, *devananda* etc) which ordinary people cannot. Attaining a state beyond normal dualities is said to be real happiness. **Suffering in the hands of happiness & grief is considered real grief. (Udyoga; Bhagavadgita; 90)**

- Sanjaya to Dhritarashtra: (Shl 25) Eyes, ears, nose, skin & tongue—these are tools for a man to acquire 'object' oriented knowledge as well as *atma-jnana*. **Trying to satisfy their desires is *dukha* (grief).** These *indriyas* apparently & temporarily appear to get satisfied but there is no end to their demands. There is no end to the grief as long as efforts are being made to satisfy them. Therefore, to be rid of grief, to be rid of many addictions, the *indriyas* have to be brought under control. They have to be turned inwards towards *atmajnana*. Then, these same *indriyas* will taste the nectar of *atmananda* & become satiated. **(Udyoga; Sanjayayana; 32)**
- Yaksha: What is *shoka* (grief)? Yudhishtira: *Ajnana* (lack of knowledge; nescience). **(Vana; Aranya; 313)**
- Brahmana to Senjit: (Shl 33) Only the most stupid and those with intelligence par-excellence (*atma-jnanis*) are happy. **Those in-between who are neither stupid nor have transcended intelligence will be suffering a variety of griefs.** (Shl 34) *Jnanis* experience bliss in their final state of *Samadhi*. They have no bliss in the middle state (worldly affairs). This final state (*atma-darshan*) is said to be the happy state. **The state between stupidity and *jnana* is said to be grief. (Shanti parva; Mokshadharma; 174)**
- Bhishma: (Shl 14) **Grief is the result of our own karmas.** Happiness is also similar. The moment *jeeva* enters the foetus in the womb it starts experiencing the fruits of past karmas. **(Shanti parva; Mokshadharma; 181)**
- Yudhishtira! Vyasa said: (Shl 1, 2) Child! Shuka! There is a **peculiar tree called *kaam*** which is born in the heart of man by the seed of *moha*. *Krodh & abhiman* is its huge stem. The desire to act is the vessel used for watering it. *Ajnana* is its base. *Pramada* (carelessness, error) is the water poured to it. Envy is its green leaves. The sins of past births are its main nourishment. (Shl 3) *Sammoha* (ignorance) & *chinta* (worry, anxiety) are its main branches. ***Shoka* (grief) is its smaller branch.** Fear is its shoot. The creeper of thirst which causes illusion has grown around that *kaam-vriksha* (tree of *kaam*). **(Shanti parva; Mokshadharma; 254)**
- Brahma said (Shl 1-9) *Maharshis!* The ***kaal chakra*** (wheel of time) which has the speed of mind keeps revolving incessantly. This *kaal chakra* is made of 24 *tattvas* starting from *mahat tattva* to gross *pancha-bhutas*. **There is no stopping its movement. It is the necessary cause for the bondage of the world. It is enveloped in ageing and grief.** It is the birth place for diseases and adversity/misfortune. It keeps moving according to time & place (*desh and kaal*). *Buddhi* is the essence of this body in the form of *kaal chakra*. *Manas* is its pillar/column. Group of *indriyas* are its bindings. *Pancha-maha-bhutas* are its shoulder. *Ajnana* (ignorance) is its circumference. Effort and exercise are its great sound. Day & night move this wheel. Heat & cold have enveloped it. ***Sukha & dukha* are the junction points of this body called *kaal chakra*.** Hunger & thirst are its spikes/pin. Sunlight & shadow are its *vilekha* (lines?). Opening & closing of the eyes are its agitation (*vihvalam*). **It is pervaded by terrible water of grief (tears).** It is always moving and insentient. Its longevity is counted by *paksha & maasa*. **It will never be in the same state. It**

**always rotates in upper, middle and lower lokas through rebirth.** It sometimes is sunk in the mire of sins under control of *tamoguna*. *Rajoguna* spurs it to engage in variety of karmas. It is *rajoguna* which incites intense *ahankar* in it. Its tendency is according to the three *gunas*. The worry that comes by not obtaining desired things is its edge (*aneeka*). **It is always subjugated to grief and death.** It has long and wide *raga* (passion, attachment). **Greed and thirst (*trishna*) are responsible for it to go up & down. (Ashwamedhika parva; Anugita; 45)**

## Nature of grief

- Draupadi replied. **“Sootha! When fate has decided so, nothing can be done. Happiness or grief—will come to the lowly/mean, *satpurusha*, the aged or the boy.** But dharma alone is greatest. If we follow dharma it will protect us. **(Sabha Parva; Dyuta Parva; 67)**
- Dhritarashtra: ...Sanjaya! Even after hearing that Drona was killed I, the dim wit, am still alive. **This establishes that one does not die merely due to the grief of others death.** I feel *daivecche* (God's will) is greatest. Human effort is all a waste. **(Drona; Dronabhisheka; 9)**
- Vyasa: (Shl 63) No one should give up dharma out of *kaama* or fear or greed or for the sake of making a living. Dharma is eternal. **Happiness and grief are temporary. They are not permanent.** Jeeva is forever. The body which is the cause of bondage is not permanent. **(Swargarohana parva; 5)**
- Dharma vyadha: (Shl 7) **Whether the person is a fool or has no belief in rebirth or is cruel or is fickle minded, he will undergo these changes of happiness and grief.** He feels elated when there is happiness. When unhappiness befalls him, he shrinks unable to withstand it. Not having the belief that both are consequences of past karmas is the reason for this. **Man has to experience the fruits of own karmas. It is not possible to avoid this by being wise or having good morals/ethics or by prowess.** .. (Shl 18) Therefore helpless people of this world drown and float in the strong floods of karma and manage their lives sometimes with grief and sometimes in confusion. Oh great brahmana! Just in case humans had all the freedom (independence) (Shl 19) they would not have died; nor become old. All would have fulfilled their desires. They would not have experienced anything that is unpalatable. (Shl 20) Everyone wants to give up this *loka* and wants to go to higher *lokas*. They even try for it continuously. But can it ever happen so? **That is why humans are always subject to the fruits of their past karmas and experience both happiness & grief. (Vana; Markandeya Samaasya; 209)**
- Dharma vyadha: Whatever is perceptible by the senses is called *vyakta* (knowable or comprehensible) and whatever is beyond the reach of the senses and can only be perceived by guesses is known to be *avyakta*. When one withdraws the mind from the outward movement of senses & merges in the Parabrahma, then he will see Parabrahma in all the lokas & all the lokas in his *atma*. Having understood the *para* & *apara*, he will see everything (at all times) only with that knowledge. In such a state no sin attaches to him. **Grief is rooted in *ajnana*.** Such a one with no beginning or end, born to Himself, indestructible, incomparable, without any shape is called Bhagawan by the *buddhiman* (wise or knowledgeable). **(Vana; Markandeya Samaasya; 211)**
- Yudhishtira: (Shl 49, 50) *Kali* is always active in a war. Therefore many are killed in a war. I depend only on morals & dharma for war. Victory & defeat are left to destiny. For no living being on earth birth or death happens according to its desire. The regulator for these is a different power. He can only fight but the result is controlled by someone else. **Similarly, happiness & grief are also not controlled by us. For every being the times of happiness & grief are determined by *daiva*.** He enjoys or suffers according to it. Neither happiness nor grief comes outside of the predetermined time cycles. .. (Shl 65) **The feeling of grief of a man is very strong. It continuously troubles the heart. There can be no peace as long as it persists.** Peace can be attained only by renouncing such a thought (hatred) or by dying (mere thought or belief that there is an enemy is the cause of constant grief & worries). **(Udyoga; Bhagavadgita; 72)**
- Draupadi to Yudhishtira: (Shl 22) **Just as Paramatma has incorporated the tree & fruit in the seed, happiness & grief, likeable and unpleasant acts are all prepared before the man is**

**born.** (Shl 23) Just as a puppeteer moves the limbs of a puppet with his skill, Paramatma moves the lives of all as He wishes. (Shl 24) Just as sky is all pervasive, Paramatma is also all-pervasive and directs the lives of *jeevas*. (Shl 25) Just as a bird tied to a string, all *jeevas* are controlled by Ishwara (Jeeva is neither lord of itself or others). Just as bead strung in thread, like an ox tied with ropes through its nose and a fallen tree caught in a flood, every *jeeva* is subject to the wishes of Paramatma. **Man being under the control of Paramatma cannot do anything independently.** .. (Shl 28) **Man is ignorant. He knows nothing. He is not responsible for his happiness & grief.** He does his works as prompted by *daiva* and then goes to *swarga* or *naraka*. (Shl 29) Just like a blade of grass caught in a storm, this human being is prompted by this powerful *daiva* and does good & bad deeds. **(Vana; Arjunabhigamana; 30)**

- Draupadi to Yudhishtira: (Shl 32) **Maharaja! Some believe that everything is obtained accidentally. Some others say that happiness & grief are God-given. Some others say that results are obtained only by own efforts** (*Purusha-prayatna*). **Thus there are three schools of thought.** (Shl 33) There are some who are of the opinion that any one of these is not adequate. They feel that everything can be gained by accident (luck), past karmas, *daiva* and *Purusha-prayatna*. (Shl 34, 35) We see that man gets results by these three ways (*adrishtayattha, daivayattha, purushayattha*). There may be no fourth way. Even scholars dedicated to truth have this same opinion. (Shl 36, 37) **Maharaja! If *daiva* were not to give results of past karmas in suitable order why should those born here have happiness & grief?** If there were no past karmas, all those born should have lived happily. All deeds done in this birth towards benefits/gains should have been successful. There would be no room for failure. (Shl 38) Those who cannot understand these three causes are ignorant like ordinary humans. (Shl 39) Therefore man must do his karmas. Manu also says the same. One who does not engage in needed works and just depends on luck or *daiva* will be destroyed. **(Vana; Arjunabhigamana; 32)**
- Poojani said: (Shl 30) Parents are the highest among relatives. Therefore they deserve to be served. Wife is *jara-swaroopi* (she snatches his *virya* and causes ageing). Son is the seed for continuation of the lineage. Brothers are always enemies. They are more interested in sharing property. A friend has 'wet hands'; is selfish. He will keep contact only if he is getting some benefits. When the hand dries, he will go away. **That is why whether happiness or grief, it has to be experienced by oneself alone. (Shanti parva; Aapadharma; 139)**
- Poojani said: (Shl 54) **Maharaja!** If as you say, time is responsible for everything, then there should have been no enmity at all. If a relative is killed, why do others revenge it? They could keep quiet thinking all this happened due to promptings of time. But it does not happen so. They will have no peace till the killer is avenged. **They may themselves be destroyed in the act of revenging, but they will not stop taking revenge.** (Shl 55) If it were true that, 'death happens due to time. All experience happiness and grief due to time. Birth and death are only the influences of time' then why did *devatas* and *asuras* fight each other fiercely in the past? (Shl 56) Why do doctors wish to treat the sick? They could have kept quiet saying that diseases have come according to 'time'. There was no need for doctors. **If everything is brought about by time, what is the use of medicines?** (Shl 57) **If time is responsible for everything then why do people weep bitterly out of grief?** If 'time' is responsible for all the karmas done by all living beings, why should there be dharma in the form of dos & don'ts and a rule that it should be followed?

(Shl 58) Oh king! It is not just in the nature of living beings to not punish offences thinking that everything is influenced by time. Your young son killed my baby. I made your son blind which is as good as being dead. In return you have to kill me and you will. **This kind of reaction is built in the nature of animals.** (Shl 60) Men desire birds either to play with them or to eat. There is no third reason to make friends with them. (Shl 61) Those who desire salvation adopt methods of attaining *moksha* to escape from the bondage of death and *samsara*. **Wise men who know Vedas say that it is possible to bear the grief arising from birth and death.** (Shl 62) Life is precious for all. Children are loved very much by all. All fear grief. All desire happiness.

(Shl 65) **Some fools say that they will not at all feel sad for the same reason that someone else is feeling sad. Only one who does not know grief will make such meaningless statement.** (Shl 66) How can someone who grieves, who understands the essence of happiness

and grief within himself and others, say that I will not feel sad for a specific reason that causes grief to others?

(Shl 70) **It has been stated with certainty in *neeti-shaastras* that trusting an enemy will lead to grief.** Shukracharya has stated two *shlokas* in this connection: (Shl 71) Just as those who try to get the bee-hive at the top of the tree ignoring the grass covered deep ditch below the tree, those who show faith in the truthful or false statements of the enemy will be destroyed. (Shl 72) **If such enmity that keeps fanning grief arises in a family, it will not be doused for any reason. Because, there will always be someone to narrate the causes of the grief and there will be men who can and want to take revenge.** (Shl 73) People of wicked nature will hide the enmity in their hearts and will console with sweet words. But as soon as they find the right opportunity they will destroy him just as an earthen pot is smashed on stone. (Shl 74) **Once having harmed someone you should never trust him. If you do trust, you will face grief.** (Shanti parva; Aapadharma; 139)

- Vulture to humans: (Shl 9) See. **This whole world is enveloped with happiness and grief. Here coming together and separation keeps happening in cycles.** (Shanti parva; Aapadharma; 153)
- Fox to humans: (Shl 25) **Animals and birds do not see their young ones once they grow up and hence they do not experience any kind of grief. Moreover, after growing up they also do not care for their parents.** ... (Shl 35) Evils and auspicious features both come with the body when the child is born. It is for this reason that this child has drowned you in grief and left you. (Shl 36) *Tapas* is the basis for money, cattle, gems, precious stones and son. All these are obtained only by *tapo-yoga*. (Shl 37) All animals get happiness and grief according to their *karma-phalas*. **The jeeva takes birth bringing with it happiness and grief according to its past karmas.** (Shanti parva; Aapadharma; 153)
- Bhishma: (Shl 30) A foolish man will be accumulating money to fulfil some desire. **But he will have to experience its fruits with grief only.** Scholars do not praise such desires. Because, death does not wait for him to fulfil his desire. (Shanti parva; Mokshadharma; 193)
- Bhishma: (Shl 29) **The dualities like heat & cold, happiness & grief etc that the jeeva, believing in body as the 'I', experiences are obtained through karmas.** The person who attains *atma-siddhi* with the power of *tattva-jnana* gives up these dualities. (Shanti parva; Mokshadharma; 232)
- Vyasa to Shuka: (Shl 25) All beings in this world are happy when pleased. **They fear grief.** That faithful person who feels agonised when living beings are hurt should not do deeds which cause fear. (Shanti parva; Mokshadharma; 245)
- Devala to Narada: (Shl 35) Because scholars have definitive knowledge that '*atma*' is different from the body, is unattached and imperishable, they do not grieve over death of a body. **But the ignorant equate *atma* & body and hence grieve recollecting a death.** (Shl 36) *Jeeva* is not related to any one. Nor does *jeeva* have any relative. ***Jeeva* is forever alone. But since he resides in the body and considers it as his own he experiences happiness & grief according to the karmas.** (Shl 37) *Jeeva* is neither born nor does it die. Whenever this truth dawns on him, he gives up the attachment to body and attains the ultimate state. (Shanti parva; Mokshadharma; 275)
- Yudhishtira questioned: (Shl 1) Grandfather! All people say that, 'Kunthi's children are highly blessed!' But there are **none who are sadder** than us. (Shl 2) Even though we are born through the grace of *devatas* and are well respected by all people, **so much grief has befallen us.** (Shl 3) When will we take up *sanyasashrama* which is considered the most difficult *ashrama*? *Kurushreshtha*! **We are finding even bearing these bodies to be a cause of much grief.** (Shl 4, 5) *Parantapa*! Grandfather! *Munis* who practice harsh *vrats* and have gained freedom from the seventeen *tattvas* constituted by five *jnanedriyas*, five *karmendriyas*, five *pranas*, *manas* & *buddhi*, and from *kaam*, *krodh*, *lobh*, *bhay* & *swapna* which are causes of this *samsara*, and from *indriyarthas* (*shabda*, *sparsha*, *roopa*, *rasa*, *gandha*) and the three *gunas* of *sattwa*, *rajas* & *tamas*

and the eight *tattvas* of *pancha-maha-bhutas*, *avidya*, *aham-bhava* and *karma* do not have rebirth. When will we also give up our kingdom and attain such great state?

Bhishma said: (Shl 6) *Maharaja! Grief is not unending. It has an end. The count of everything in the world is within limits. There is nothing that is innumerable or countless. It is well known that even punar-janma* (rebirth) *is also transitory/perishable.* Therefore nothing in this world is unmoving or fixed. (Shl 7) *It is not correct for you to feel that, 'Wealth is full of blemishes, because it creates interest in worldly matters. It is a hurdle to moksha-marga'.* Because, all of you, who know *dharma*, will soon attain *moksha* through the activities of *shama*, *dama* etc which lead to *moksha*. (Shl 8) *Maharaja! This jeeva is not free to experience as he wishes the happiness & grief which are the fruits of punya & paap.* It is for that reason *jeeva* is covered in darkness in the form of *sanskaras* born of *punya & paap*. (Shl 9, 10) Air which looks like a black lump when filled with smoke, becomes red when mixed with powder of red stone and makes all directions appear red. In the same way, *jeevatma* which by nature is pure gets covered by ignorance (like smoke) which is *tamo-maya*, gets coloured by *karma-phalas* and accepting different *sharira-dharmas* moves in all bodies according to time. (Shl 11) When *jeeva* by means of *tattva-jnana* pushes away the darkness born of ignorance, the eternal *Brahma* will light up in its heart. (Shl 12) *Munis* opine that *brahma-vastu* cannot be attained by action oriented efforts. Therefore to attain that *brahma-vastu* the whole world including *devatas* as well as you will have to serve/worship *maharshis* who are *brahma-jnanis*. (Shanti parva; Mokshadharmas; 279)

- Vritra said to Shukracharya: (Shl 20) I who have special vision (guided by *jnana*) am seeing this cycle in which *jeevas* are caught and struggle relentlessly. **It is the doctrine of shastras that the fruits will have an exact correspondence with the karmas done.** (Shl 21) All animals first experience happiness, grief, likes and dislikes and then according to the karmas done in that birth go to *naraka* or *swarga* or are born in *tiryag-yoni* or as human beings. Those states are gained according to their *karma-phalas*. (Shl 22) **Entire world** (consisting of all the moving & unmoving animals) **is tied with the rules of fate/destiny (krtanta) and experiences happiness or grief.** All animals at all times take the path followed by all others. (Shanti parva; Mokshadharmas; 279)
- Arishtanemi to Sagara: (Shl 15) You, who desire to attain *moksha*, should not worry 'How will they live without me?' about your own people. (Shl 16) No one is the cause for anyone's living. Whatever the living being, it takes birth by itself. It grows by itself. In the same way it experiences happiness & grief and finally dies by itself. (Shanti parva; Mokshadharmas; 288)
- Vasishta said: (Shl 1) King Janaka! **In this way since the chetana does not know its true form it follows ajnana. It is for this reason that he keeps going from one body to thousands of bodies.** (Shl 2) Because he has association with *gunas*, he takes birth in thousands of *tiryag-yonis* due to the power of these *gunas*. He also takes birth as *devatas* due to the power of the same *gunas*. .. (Shl 5, 6) **Even though the chetana is free of dualities, he takes birth in different forms and experiences dualities like happiness & grief due to the power of gunas.** He suffers many diseases like headache, eye pain, toothache, stiff neck, *jalodara* (dropsy), *trisharoga* (always feeling thirsty), fever, tumour, vomiting & loose motion, white patches on the skin, leprosy, *agnidaaha*, white or black scabs, epilepsy etc. (Shl 7) He thinks that not just these, but still many more types of peculiar dualities born from *Prakriti* have all attacked him. (Shanti parva; Mokshadharmas; 303)
- Vasishta said: (Shl 31) The goddess *Prakriti* does both creation & dissolution. Just as the Sun spreads his rays in the morning and withdraws them into himself in the evening, in the same way **Parabrahma who is adi-purusha spreads the trigunas all over the universe in the beginning of kalpa and then at the end of the kalpa merges them in him.** (Shl 32) In this way the *chetana* associated with *Prakriti*, before realising the *tattva* (*tattva-jnana*) **keeps repeatedly experiencing the objects of senses as if a game/sport and believes that experiencing these gunas is his duty.** (Shl 33, 34) In this way, the *chetana*, the lord of *trigunas*, controls the *trigunatmic Prakriti* which has the dharma of *pralaya*, and **getting attached to & engaged in karma-marga, believes that such and such karmas have such and such fruits.**

(Shl 35) It is by *prakriti* that this whole *jagat* has been made blind. It is due to the association of *Prakriti* that all things are pervaded by different extent of *trigunas*. (Shl 36, 37, 38) **In this manner due to the contact with Prakriti dualities like happiness & grief keep occurring.** Because of

*ajnana*, the *chetana* feels that, 'these griefs are born for **my** sake only. They come chasing me. I should avoid all these' and continues to experience them. Enveloped by *maya*, the *chetana* thinks similarly about good deeds also. 'I **am** now experiencing the fruits of good & bad karmas of past births. Since I **have** done much auspicious karma in this birth, I **will** enjoy their fruits in *devaloka* when I **go** there'. In this manner, **the pure *chetana*, though not related to any of these, due to the contact with *Prakriti* imposes everything upon himself.** (Shl 39) 'Now I **should** engage only in auspicious deeds which are means to happiness. If I **do** *punya-karmas* even once, I **will** have happiness until death. Not only this, I **will** have happiness in many future births'. *Chetana* thinks like this. (Shl 40) 'If I **do** evil karmas in this birth I **will** have to suffer great grief till I am alive. This human birth is full of grief. Not only this, if I **do** wicked deeds I **will** have to fall into *narak*'. The *chetana* thinks like this too. (Shl 41) 'After spending a lot of time in *narak* as a result of **my** *paap-karmas*, I **will** gain freedom from there and be born as a human being. I **will** do good deeds in *manushya-janma* and obtain *devathva*. After all **my** *punyas* decay there I **will** be born as a human being' – the *chetana* thinks like this.

(Shl 42) In this way, in a cyclical manner the *chetana* will be shuttling between *narak*, *devaloka* & human world. Because the *chetana* enveloped in formless qualities (*chetanatva*, *satyatva*, *sukhatva* or *sattwa*, *rajas*, *tamas*) feels like this, he resides alternately in these *lokas*.

(Shl 43) ***Chetana* in the grip of *mamatva* (I & mine) keeps going round in circles for thousand million years in different bodies which all die.** (Shl 44) **The person who with the *ahankar* (I, mine, for me, for my people) does good & bad karmas, will don bodies appropriate to the three *lokas* and obtains fruits corresponding to the karmas he has done with voluntary resolves/desires.** (Shl 45) **In reality it is *Prakriti* which does auspicious & inauspicious karmas. It is the *Prakriti* which travels in the three *lokas* with immunity that experiences the fruits of karma** (But due to *ajnana*, *chetana* ends up thinking that he is the doer & experiencer). (Shl 46) ***Tiryag-yoni*, *manushya-yoni* & *deva-yoni* are the three places for experiencing the fruits of karmas. It should be understood that these are related to *Prakriti*.** (Shl 47) ***Prakriti* is said to be shapeless & formless. We have concluded that it exists by observing certain special signs. In the same way it is known that *chetana* exists from logic, inference & analogies.** (Shanti parva; Mokshadharma; 303)

## Causes & Types of grief

- Indra asked Baka *maharshi* to tell him the **grief experienced by *chiranjeevis*** (immortals; very very long lived). Baka replied: Devendra! (Shl 18) We have to live with those with whom we don't like to be; early separation from those we want to be with; having to suffer the company of those who are not noble/virtuous. (Shl 19) *Chiranjeevi* perforce has to see the death of children, grandchildren, wife, friends & relatives. He has to depend on others for living. What can cause more grief than this? (Shl 20) A person without financial independence has to depend on different people and face rejection. Such life feels full of grief. (Shl 21) *Chiranjeevis* have to see the prosperity & rise of the ignoble (*akulanam*) and destruction of the noble (*kulinanam*). They also experience company of the ignoble and separation from the noble.

(Shl 22) Devendra! You also know this matter by practical experience! You have also practically seen how the inversion of *kula* occurs due to the prosperity obtained by the ignoble (*kula viparyaya*). (Shl 23) Do not think that this happens only among humans. Even *devas*, *danavas*, *gandharvas*, *uragas* & *rakshasas* see this *viparyas*. What can bring more grief than this? (Shl 24) The noble suffer grief. They come under control of the ignoble. The rich harass the poor. A *chiranjeevi* has to see all these. What can bring more grief than these? (Shl 25) There are many such contrarities in this world. Fools and the ignorant will be joyful. The learned & knowledgeable suffer grief. Many such situations keep happening in this world and a *chiranjeevi* has to see all these. Seeing these things causes great grief, Devendra! (Vana; Markandeya Samaasya; 193)

- Vasishta to king Janaka: (Shl 5, 6) Even though the *chetana* is free of dualities, he takes birth in different forms and experiences dualities like happiness & grief due to the power of *gunas*. He suffers many diseases like headache, eye pain, toothache, stiff neck, *jalodara* (dropsy), *trisharoga* (always feeling thirsty), fever, tumour, vomiting & loose motion, white patches on the skin, leprosy, *agnidaaha*, white or black scabs, epilepsy etc. (Shanti parva; Mokshadharma; 303)

- Poojani said: (Shl 63) Brahmadutta! **Grief is of several types**. Ageing is a grief. Destruction of money is a grief. Company of those we dislike is a grief. Separation from loved ones is also grief. (Shl 64) Grief can come due to killing or capture of relatives. Not getting desired woman can cause grief. Naturally diseases cause grief. Whether son is lost or becomes wicked, it is grief to parents. Thus grief is always a part of our life. **(Shanti parva; Aapadharma; 139)**
- Female pigeon: (Shl 2) All women feel very sad when husband dies. Irrespective of the number of children they have, the grief of widowhood is unbearable to them. A woman who has lost her husband and leads a *tapasvini* like life becomes a lamentable person even for the relatives. **(Shanti parva; Aapadharma; 147)**
- Bhishma: (Shl 27) No animal loves death. Therefore when time of death nears, all animals tremble. (Shl 28) **In this ocean of *samsara* all living beings are moving in cycles of conception, birth, and old age etc griefs**. The moment they think of death, they all get agitated. **(Anushasana parva; Daandharma; 116)**
- Yudhishtira responding to Sanjaya: (Shl 2-4) If a man gets all his desires fulfilled without working for it, then no one will work. I know this quite well. If without war & with minimal effort, the expectations are met, then it is very praiseworthy. Man does not like to unnecessarily face troubles & difficulties. He always exercises care about avoiding possible dangers. We desire happiness rooted in dharma. Those who desire pleasures of *indriyas* only, will try hard to avoid or remove all obstacles in its path. **Their efforts will all finally end in grief.** **(Udyoga; Sanjayayana; 26)**
- Bhishma to Yudhishtira: (Shl 16) One who wishes to revenge the person indulging in his natural acts of abusing **will suffer grief** just like a donkey which rolls on a heap of ash. **(Shanti parva; Rajadharmanushasana; 114)**
- Brihaspati: Prosperity of enemies causes grief (*dukham sapatneshu samrddha bhava*). **(Ashwamedhika parva; Ashwamedha; 9)**
- Ekachakrapura's brahmana's opinion: (Shl 21) Holding on to life is very difficult. It is full of variety of sicknesses & fears. **As long as there is life, incidents causing grief keep coming one after another**. This is certain. .. (Shl 24) First of all when you try to accumulate *artha*, several hurdles will soon appear. Gaining of *artha* will happen only with much stress. Once *artha* is gained, to protect it even more troubles will be experienced. Not only physical stress, constant mental worries will start. **If the *artha* is lost, it leads to even more grief.** **(Adi; Bakavadha; 157)**
- Yudhishtira: (Shl 6) Works which are done/started with mere bravery (without thinking through) are great sins; such actions will not yield desired good results. They also cause grief in the end. **(Vana; Arjunabhigamana; 36)**
- Kamandaka replied to the king: (Shl 17) When the king does not control the wicked and the bad elements by awarding suitable punishments, then people of the country become very anxious and concerned, just as people in a house into which a serpent has entered. (Shl 18) People will not obey a king who does not punish the wicked. Brahmanas and other *satpurushas* will not obey or follow him. Then the king will face many troubles. **In the end the citizens themselves will kill such a king.** (Shl 19) **Even if the people do not kill him, removed from his position and humiliated, that king will lead a life full of grief.** If he continues to live after being dethroned, such a life will practically be like death for him. **(Shanti parva; Rajadharmanushasana; 123)**
- Bhishma replied: (Shl 2) **Greed (*lobha*) alone which is like a huge crocodile is the abode of sins. It is from greed that one is prompted to indulge in sins (*eko lobho mahagraho lobhat-paapam pravartate*).** (Shl 3) **It is from *lobha* that *paap*, *adharma* and intense grief is born.** *Lobha* is the seat of deceit and fraud. It is because of greed that people commit sins. **(Shanti parva; Aapadharma; 158)**
- The hunter said: (Shl 64) My condemnation to this cruel *mrityu* (goddess of death) who causes grief even to virtuous persons! Oh serpent! You are the main reason for this death. **(Anushasana; Daandharma;; 1)**

- Brihaspati to Yudhishtira: (Shl 39) **If the jeeva does some acts of adharm between acts of dharma, then after experiencing happiness on account of good deeds it will also suffer grief on account of bad deeds.** (Shl 40) The person who has done mostly acts of *adharm* will, after death, go to *Yamaloka* with the subtle body. There he will experience great grief for a long time and then be born as animal or bird. .. (Shl 44) Even in divine *Yamaloka* which equals *Brahma loka* in its beauty, *jeeva* tied up with bad deeds suffers variety of griefs. (**Anushasana parva; Daandharma; 111**)
- Brihaspati to Yudhishtira: (Shl 127, 128) People under the influence of greed and delusion keep committing sins. They will try to wash these sins by observing *vrats* etc. **Such persons will experience both happiness and grief and remain worried without finding peace.** Such people after death will be born as nomads & *mlecchas*. (**Anushasana parva; Daandharma; 111**)
- Vyasa said: (Shl 22) Oh wise! **But those who are interested only in the pleasures of the senses will obtain only great grief due to that enjoyment. Those who struggle with tapas, vrat etc, will gain happiness due to those difficulties.** Happiness and unhappiness will be in accordance with the nature of the person. .. (Shl 26) **Those who snatch others wealth will be subjected to grief and will fall into naraka after death.** There is something other than both *punya karma* and *paap karma* (that is the state of *jnana*). (**Anushasana parva; Daandharma; 120**)
- Draupadi to Yudhishtira: (Shl 17) An angry person is full of only *rajoguna* and gets angry both when he should and should not and thus punishes/agonises people in many ways. (Shl 18) Such a person buys opposition with friends also. For this reason both own people & others hate him. (Shl 19) One who is always angry and as a result tries to humiliate others, suffers loss of wealth also. He is rejected by all. No one is cordial to him. **This not only causes grief to him, his hatred towards other only increases.** He will accumulate new enemies. (**Vana; Arjunabhigaman; 28**)
- Bhishma: (Shl 5) One who practices/obeys dharma will enjoy happiness both in this world & in *para-loka*. A sinner does not practice dharma deliberately/of own volition and does sinful deeds repeatedly and suffers grief. (**Shanti parva; Mokshadharma; 259**)
- Bhishma said: (Shl 13) One who does not have mind and *indriyas* under his control will frequently face difficulties and grief. He will be creating much harm due to his own blemishes. (**Shanti parva; Aapadharma; 160**)
- Parashara to king Janaka: (Shl 15) Maharaja! A person who has a mind interested only in pleasures of senses does not understand, even with difficulty, what causes welfare of the self. Just as a fish is attracted by the meat on the hook and gets into trouble, man attracted by various pleasures of senses is subjected to grief. (**Shanti parva; Mokshadharma; 298**)
- Sulabha to king Janaka: (Shl 154) **Governing or ruling a kingdom yields very little happiness. It causes a lot of grief.** It has no real essence. Just as fire in grass burns out quickly, it is endowed with transient power. It is ephemeral like foam and water bubbles. Which wise person will take up such rulership of kingdom? Who can have peace once he accepts it? ... (Shl 163) King of Mithila! **I am capable of listing hundreds or thousands of karmas which cause grief to a king.** (**Shanti parva; Mokshadharma; 320**)
- Vyasa to Shuka: (Shl 31) A sinner of wicked deeds who is highly greedy, is interested only in telling lies, is always engaged in fraud & cheating and who misuses the money kept with him for safe-keeping and causes grief to the owners, will go to *naraka* after death and suffer greatest of griefs. (**Shanti parva; Mokshadharma; 321**)

### Comparative Intensity

- Kashyapa to Prahlada: (Shl 81-84) *Devatas* opine that **grief suffered by each of the following are equivalent:** who has lost all his wealth, who has lost his son, who is struggling with the burden of debt, who did not get benefit proportionate to his effort, a widow, who has lost everything due to anger of the king, woman who cannot bear a child, who is caught in the jaws of

a tiger, whose husband has other wives, who has lost everything by giving false evidence. All these grief will afflict the one who lies. **(Sabha; Dyuta; 68)**

- Prahlada to Sudhanwa: (Shl 31-32) What is the grief/mental agony experienced by a person who after being accepted as judge by two contesting parties tells neither truth nor untruth or gives an unjust decision?

Sudhanwa: It is same as the suffering of a faithful wife who sees her husband with another woman at night. It is same as the grief of someone who lost everything in a game of dice. It is same as that of a man carrying a load far beyond his ability. **(Udyoga; Prajaagara; 35)**

- Bhishma to Yudhishtira: (Shl 39) I believe that for the person whose honour is destroyed by the enemy it will be impossible to withstand it and it is a grief greater than death. **(Shanti parva; Rajadharmanushasana; 100)**

### **Fate/Karma/Kaal as cause of grief**

- King Shalya to Yudhishtira: *Vidhih balavattarah*. No one can transgress the rules of *vidhi*. Even great noble persons suffer the grief due to fate. Even *devatas* are not beyond it. **(Udyoga; Senodyoga; 8)**
- Sanjaya to Dhritarashtra: When grief befalls due to *daiva*, scholars do not grieve. By luck, man may get things he likes or he may not get also. Therefore a scholar does not grieve if he does not get what he likes or even if grief befalls him.

Dhritarashtra: Sanjaya! When I hear very unpleasant news I do not feel sad. I have already realised that everything is happening according to the wishes of *daiva* and that human effort cannot compete & win over *daiva*. **(Karna; 1)**

- Dhritarashtra *maharaja*! Having said all this to Bhima with a choking voice, Dharmaraja with eyes full of tears went to Duryodhana and said to him in sobbing voice, “(Shl 22) Child, Duryodhana! Do not get angry for the acts of Bhimasena. There is no need for you to grieve for this also. Every human being has to suffer the fruits of his past sinful deeds. (Shl 23) Our desiring to kill you at this time and your desiring to kill us are all the painful fruits given by Brahma for the past impure karmas. (Shl 24) Bharata-nandana! **You have brought upon yourself such immense grief only due to your own mistakes of greed, arrogance and childish (immature) mind.** .. A very sad Dharmaputra was sighing deeply and crying for a long time. **(Shalya; Gada; 59)**
- Once Janaka raja who was immersed in grief questioned a brahmana called Ashma: “(Shl 4) Rise and fall of family members; growth or destruction of wealth—if these things happen, how a man desiring happiness should behave?

Ashma replied: “(Shl 5) **From the time of birth, happiness and grief follow the man continually without any respite according to his karmas.** (Shl 6) These happiness and grief which come one after the other, snatch away the mind of man just as winds blow away the clouds. (Shl 7) **‘I am born of a noble lineage’, ‘I have all accomplishments’, ‘I am not an ordinary man’—these three streams of *ahankara* continuously sprinkle the man.** (Shl 8) Man having become extremely proud/egoistic due to this, gets totally attached to sensory pleasures, and blows up all the wealth of parents and grand-parents; once he becomes a pauper, he feels that there is nothing wrong in stealing others wealth. (Shl 9) Such people who indulge in snatching others wealth in unacceptable ways will be punished by the king (just as hunters stop the animals with their arrows) who has to maintain dharma. Youth who may start such activities at the age of 20 or 30, will not survive till 100 (will be caught and punished by king). In this way their being pauper becomes the reason for their reduced longevity.

Janaka Raja! By examining the behaviour of all humans in this manner, one has to think of solutions for them and treat these ills. (Shl 12) **There are two reasons for the mental afflictions (grief) of men: Confusion/agitation of mind and facing evil/undesirable events.** Due to these two reasons variety of griefs attack humans. Additionally, the attraction of sensory pleasures also brings grief.

(Shl 14) **Old age and death** are like two wolves which gobble up animals. **They make no distinction.** They eat all—the mighty, the weak, the small and the big. (Shl 16) **Whether happiness or grief, they are obtained due to the combination of time and karma, and have to be borne with patience.** There is no remedy to this. (Shl 17) These **happiness and grief** are unavoidable whether man is young or middle aged or old. **They cannot be relinquished. They have to be experienced.** But men always desire happiness and not grief. These keep changing in man's life. (Shl 18) Company of the unwanted, separation of the loved ones, gaining wealth, facing loss (*anartha-prapti*), happiness, grief, all these come according to their karmas.

(Shl 19) Smell, form, taste, touch all these come and go according to nature. As the flower blossoms it spreads fragrance. As it slowly withers, its fragrance also reduces. Similarly, **happiness and grief come according to the rule of *daiva* in accordance with individual's *karma-phala*.** (Shl 21) Every single act of animals--sitting, sleeping, eating, drinking etc—is regulated by 'time'. Time is predefined for every event. Karmas have to be done at the specified time only. Every act of man is under the control of 'time'. **(Shanti; Rajadharmanushasana; 28)**

- *Kaal* said to all others: (Shl 73) In this *loka*, karmas follow the doer just as children & grand children do. **It is karma which indicates the relationship with happiness & grief.** Just as people prompt each other for their works, in the same way karmas prompt each one of us. We are all prompted by the karmas done by living beings. **(Anushasana; Daandharma; 1)**
- Brahma to sage Vasishta: (Shl 9) Man who does karmas will himself experience fruits according to the good or bad karmas done by him. This can be seen practically in the world. (Shl 10) Man enjoys happiness & comforts by doing good deeds. **He suffers grief by doing *paap* karmas.** Fruits have to be experienced for the karmas done. **Whoever he may be, if he does no work, he cannot obtain any fruits in return.** (Shl 11) One who works always gets fortune filled honour. One who does no work will suffer fall in the society and will suffer grief just like pouring salt on wound. (Shl 12) Man obtains good looks, fortune, variety of wealth etc by doing the *tapas* of karma. In this way everything can be obtained by karma. But one who does no work and just waits idly for fortunate times cannot obtain any fruits. **(Anushasana; Daandharma; 6)**
- Vaishampayana, who was skilled in speaking, great among *dvijas*, disciple of Vyasa and great orator said: (Shl 6) The karmas done readily/easily without the pride or attachment that 'I did it' yields great fruits of *mukti*. The *jeevatma* gets bound by the karmas done with the pride of doing it (I did it) and with effort (implying, I struggled) and hence experiences happiness and grief. **(Ashramavasika parva; Putradarshana; 34)**
- Dharma vyadha: (Shl 33-36) Continuing to indulge in evil karmas only worsens the state & brings more grief & lower births. **(Vana; Markandeya Samaasya; 209)**
- Vidura to Dhritarashtra: (Shl 36) Good deeds bring happiness. Bad deeds cause grief. All *karmas* done will have their fruits. But there can be no fruits for *karmas* not done. **(Stree parva; Jalapradanika; 2)**
- Panchashikha to Janakadeva: Secondly, if it were to be said that the *atma* is destroyed with the body, then the karmas of that body also will have to get destroyed. **There will be nothing like experiencing the fruits of good & bad deeds. According to this doctrine there will be no 'cause' for the happiness & grief experienced by the persons born. If the human being were merely a combination of *pancha-bhutas*, then just as machines made by same technology and components will all work alike, human beings also should have been doing the same kind of actions and experiencing the same kind of happiness & grief.** But it is not so and because each one is experiencing happiness & grief differently, even though the *chetana* comes with the body, the *chetana* is different from the body; that he has come with the burden of his own *karma-phalas* becomes evident. **(Shanti parva; Mokshadharma; 218)**
- Parashara to king Janaka: (Shl 16) Man obtains the fruits of the karmas done with mind, speech, eyes and actions in accordance with the way he did them. (Shl 17) According to the *karma-phalas* he sometimes obtains happiness, sometimes grief and sometimes mixed results continuously. **Whether fruits of auspicious deeds or sinful deeds, they are not destroyed until they are experienced. (Shanti parva; Mokshadharma; 290)**

- Parashara to king Janaka: (Shl 41) All the auspicious & inauspicious karmas done in the past births are always following the being. Realising that the happiness or grief that has come to it is the result of its *karma-phala* the inner soul prompts the *buddhi* towards *atma*. **(Shanti parva; Mokshadharma; 290)**
- Bhishma said: (Shl 2) Yudhishtira! When human mind is influenced by/associated with *kaam*, *krodh*, *lobh*, *moha* etc disastrous qualities, prompted by them the mind engages in sinful deeds. Then the human being does only blemished karmas and as a consequence suffers great grief. .. (Shl 14) Grief comes as a consequence of one's own karmas. Happiness also is similar. As soon as the *jeeva* enters the mother's womb it starts experiencing the karmas of the past. **(Shanti parva; Mokshadharma; 322)**
- Vyasa to Yudhishtira: (Shl 19) **Kaal is the witness to the *punya-paap* of animals. He is like the controlling string for the karmas done by animals; he is the cause for the emergence of happiness & grief in future and for giving timely fruits for the karmas.** **(Shanti; Rajadharmanushasana; 33)**
- King Bali to Indra: (Shl 31) Shachipati! Today I certainly do not grieve for having lost my kingdom. **I will always remain under the control of *kaal* who regulates everyone.** This is my clear *buddhi*. (Shl 32) A person will be of noble birth. Will be handsome. Will be courageous. In spite of this he will be living in grief along with his companions. **That how his fate will be.** **(Shanti parva; Mokshadharma; 224)**
- Bhishma to Yudhishtira: (Shl 39) All kings have been killed in the battlefield by *kaal*. We will also be killed finally by *kaal*. **Kaal is itself Parameshwara. Therefore no one can transgress *kaal*.** (Shl 40) **One who knows the nature of *kaal* should not grieve when attacked by him.** Shri Krishna himself is the *sanatan kaal* holding *danda*. Yudhishtira! Therefore it is not right to grieve for the death of your cousins & relatives. Give up grief. **(Anushasana parva; Daandharma; 148)**
- Bali to Indra: (Shl 85) **When human being does some actions/work *kaal* makes him happy as a result of those actions. When the same set of actions is done at some other time by the same person, *kaal* makes him unhappy** (though there is no difference in the actions, the results can be different according to *kaal*. **(See Sri Aurobindo's 'Problem of rebirth' for a discussion of this).** (Shl 86) **One who knows the power & influence of *kaal* does not grieve even when overcome by him. There is no helpfulness of any kind in grief. Therefore I do not grieve for this sorry state of mine.** (Shl 87) If you keep grieving it doesn't go away from your heart. He will have no ability to remedy that grief. Therefore, knowing this, I will not grieve. **(Shanti parva; Mokshadharma; 227)**
- Bali to Indra: (Shl 93) **There is no remedy for any one who is under control of *kaal*. The fire of *kaal* (*kaalagni*) cooks everyone without distinction, be it a huge animal or a minute one. No one can escape from its grip.** (Shl 94) There is none who can regulate or control *kaal*. He has no other Lord & master. He is his own lord. **He always remains alert & awake and cooks people in the fire of grief.** An animal which has entered the abode of *kaal* can never escape from him. (Shl 95) **The *kaal* who is never careless, enters into human beings who are careless and remains alert. No one has seen anyone who could surmount *kaal* with any amount of efforts.** (Shl 96) *Kaal* is ancient; everlasting; is form of dharma; looks at all beings with equality. He cannot be pushed away. He cannot be surmounted. (Shl 97) Just as someone who lives on interest earnings calculates and collects the interest due without leaving out a single farthing, in the same way *kaal* also calculates day, night, month, *kshana*, *kaashta*, *lava* & *kala* and agonises them. **Whether happiness or grief, he will not permit it to be experienced even with a difference of a single *kala*** (*nimesha*=time to wink; 15 *nimeshas* = 1 *kaashta*; 30 *kaashtas* = 1 *kala*; 1/30<sup>th</sup> of a *kshana* = 1 *kala*; 1/30<sup>th</sup> of *kala* = *kaashta*; 1/18<sup>th</sup> of *kaashta* = 1 *nimesha*; 1/2 of *nimesha* = 1 *lava*; 1/2 of *lava* = 1 *kshana*). (Shl 99) 'Just now I had seen him. How did he die so soon? It is a real surprise!' We keep on hearing people wail about *kaal* in this manner. **(Shanti parva; Mokshadharma; 227)**

## Causes and remedies

### Thirteen blemishes or defects

- Yudhishtira questioned: Grandfather! Tell me about *krodh*, *kaama*, *shoka*, *moha*, *vidhistsa*, *paraasuta*, *mada*, *lobha*, *matsarya*, *irshya*, *ninda*, *dosha-drishti* and *kripa*.

(As all these qualities are characterised below, I have not shown near or equivalent English words)

Bhishma replied: (Shl 3) Yudhishtira! **These thirteen defects you have listed are very powerful enemies of human beings.** They attack a person from all sides. (Shl 4) Just as wolves attack a man as soon as they see him, these defects will always be alert and attack the man when he is not alert. (Shl 5) Human being should **keep reminding** himself that, '**these thirteen blemishes cause grief to all.** It is these which cause tendency to indulge in sinful deeds.' (Shl 6) *Maharaja!* I will tell you how these are born, their roots and how to destroy them. Listen with attention.

#### **Krodh**

(Shl 7) **Krodh** (anger) is born from **lobha** (greed). **Seeing faults or defects in others increases krodh** (anger). By using the quality of forgiveness this will be doused. By constantly practicing forgiveness this is destroyed.

#### **Kaam (kama)**

(Shl 8) *Kaam* is born from *sankalpa* (resolve, volition). If the desired object is obtained and its enjoyment is begun, *kaam* increases. When the wise person does not do any *sankalpas* and stops enjoying the objects of pleasure, then *kaam* is destroyed.

#### **Paraasuya**

(Shl 10) This defect (finding faults in others) is born from *krodh* & *lobha*. This is cured by showing kindness towards all and by *vairagya* (indifference to worldly objects). This is born due to finding defects in others. It is destroyed by *tattva-jnana* (the knowledge of truth/reality) given by intelligent people.

#### **Moha**

(Shl 11) *Moha* (spiritual ignorance, delusion) is born from *ajnana* (ignorance). This increases by continuing to do sinful deeds. When man develops company of wise people, it is destroyed immediately.

#### **Vidhitsa**

(Shl 12) Those who accept *shaastras* which are opposed to Vedas as standard or authority, then the desire to do inappropriate deeds arise in their minds. This is called *vidhitsa*. This is cured by *tattva-jnana*.

#### **Shoka**

(Shl 13) *Shoka* is born when someone towards whom we have excessive love departs. When man understands that his *shoka* is a waste and nothing meaningful can happen just because of it, then it is destroyed.

#### **Paraasuta**

(Shl 14) This defect, *paraasuta* (desire to kill others or desire to commit heinous acts), is born from *krodh*, *lobha* and *abhyasa* (habit or practice). This is cured by showing kindness towards all and by *vairagya*.

#### **Matsarya**

(Shl 15) This defect *matsarya* (envy, jealousy) is born by rejecting truth and company of the wicked. It is cured by the company of *satpurushas* and by serving them.

#### **Mada**

(Shl 16) The pride of being born in noble family, pride of being very knowledgeable, pride of being very wealthy causes *mada* in people who value their bodies (*dehabhimana*). But once their truth

is understood (that these are not permanent or that these do not give *jana-vairagya*) it is destroyed immediately.

### **Irsha**

(Shl 17) Existence of desires in one's mind and seeing other's happiness causes *irshya* (envy, malice). This can be destroyed by a discriminating intelligence.

### **Kutsa or ninda**

(Shl 18) This defect of *kutsa* or *ninda* is born due to the confusion or perplexity born by listening to the insincere and hate-filled words of the wicked persons who have been abandoned by the society. This is cured by observing the behaviour of *satpurushas*.

### **Asooya**

(Shl 19) This defect, *asooya*, is born when one is incapable of avenging a powerful enemy who has hurt him. This defect is cured as soon as kindness is born in the mind.

### **Krupa**

(Shl 20) If you continuously see people suffering major difficulties this defect of *krupa* is born. When it is understood that this is the decision of dharma, then it is doused (Commentary: The difficulties or agonies being experienced by some people are unavoidable. If you feel pity towards them and help, it may not get solved; sometimes it may even increase. At such times if it is realised that their suffering is the decision of dharma and that god's will cannot be altered, then the feeling of undue pity will subside. When you see someone suffering due to the punishment given as a consequence of offences he committed there may arise a sense of pity. But it should be understood that it is the rule of dharma).

### **Lobha**

(Shl 21) The greed that arises in human mind in respect of material or worldly objects is born out of *ajnana* (ignorance). Once it is realised practically that these pleasures are ephemeral both by experience and study of *shastras*, it is destroyed.

(Shl 22) It is said that these thirteen enemies can be won by cultivating complete calmness (of mind and *indriyas*). Dhritarashtra's children had all these defects in them. By being steady on the path of truth and by serving wise and aged people, you have won over these blemishes. (**Shanti parva; Aapadharma; 163**)

## **Physical & mental diseases**

- Bhima to Yudhishtira: (Shl 8) **There are two types of diseases seen in human being: physical and mental. But these are inter-dependent.** (Shl 9) **First a physical disease is born and from it the mental ailment comes. There is no doubt in this. First mental ailment is born and from it physical disease can also come.** This is also certain. (Shl 10) **One who grieves recollecting the past (finished) physical and mental diseases gets new grief from old grief.**

(Shl 11) *Sheeta* (cold), *Ushna* (heat) and *vayu* (wind) are three qualities of the body (*kapha*, *pitta*, *vata* respectively in Ayurveda). Everyone is constituted of these three qualities. **Equilibrium of these three qualities is said to be the characteristic of physical health.** (Shl 12) If any one of these factors becomes aggravated, the remedy is said to be: with the material which causes *ushna* treat *sheeta*; with the material which causes *sheeta* treat *ushna* and the three will regain their balance. (**There is no mention of Vayu!**).

(Shl 16) There are three mental qualities called *sattva*, *rajas* and *tamas*. If these three are in equilibrium it is said to be the characteristic of mental health. (Shl 14) **If any of these factors related to mind gets aggravated, the remedy is said to be:** if grief based on *rajo-guna* increases, it can be neutralised by joy based on *sattva-guna*. If joy based on *sattva-guna* increases, then sadness rooted in *rajo-guna* will balance it. (Shl 15) It is for this reason that someone who is very happy likes to recollect his difficult and sad days. Similarly, one who is very sad likes to recollect the happy days he experienced.

Yudhishtira! But you are not recollecting sad days when sad; or happy days when happy; or happy days when sad; or sad days when happy. The reason for this could be that *daiva* is very strong or it is your nature to grieve at all times. That is why you are grieving at this time when you

have to be happy. It is appropriate for you to recollect all the grief and difficulty we experienced to balance the joy at this time. But you are not doing so.

..The same kind of war you fought with Bhishma and Drona, you now have to fight within yourself. There is no use of arrows or relatives and friends in this fight. You have to fight within your mind alone. In case you do not win this war and give up your body (suicide), you will again have to don another body and continue the war with your enemies. Therefore right now you have to forget your 'gross body' (*sthoola-sharira*) and achieve integrity of mind. Therefore get ready for the fight in your mind. **Fight in your mind with logical thinking that analyses everything.** If you do not defeat your mind in this fight, we cannot say what kind of state you will reach. **If you win over this mind of yours which is suffering from excessive grief, you will achieve fulfilment.** (Shanti; Rajadharmanushasana; 16)

- Vasudeva said: (Shl 1) Yudhishtira! **Diseases are of two types: physical & mental. Both these are born by mutual co-operation.** (Shl 2) That which is born in the body is called physical illness and one in the mind is called mental illness. (Shl 3) *Shita*, *ushna* & *vayu* are the qualities of the body (cold, heat & wind: *kapha*, *pitta*, *vata* in *Ayurveda*). **It is said that these three remaining in equilibrium is the characteristic of good health.** (*Shita* is acted upon by *ushna*. *Ushna* by *shita*. By this mutual action the body maintains equilibrium of temperature and hence health). (Shl 4) ***Sattva*, *rajas* & *tamas* are said to be qualities of *atma* (*atma-guna*).** **If these three are in equilibrium, it is said to be the characteristic of mental health.**

(Shl 5, 6) *Maharshis* have advised that if any one of these *gunas* becomes more it should be balanced with another. **Grief, which is a form of *tamoguna*, is balanced (cured) by joy, which is form of *rajoguna*.** Similarly, **joy gets neutralised by grief.** One who is sad tries to remember happy moments. Similarly, one who is happy tends to remember his past griefs. (Shl 7) But you, while being sad, are not trying to remember past happiness to counter it. You are not also remembering grief to balance happiness. **Yours is nothing but illusion of grief or may be that your nature is like this.** You are being agonised by your nature. (*Ashwamedhika parva*; *Ashwamedha*; 12)

- Shaunaka to Yudhishtira: (Shl 22) Following four cause physical illnesses: Diseases, undesirable/unwelcome happenings, excessive efforts (stress?), and separation from loved things/people. (Shl 23, 24) **There are two ways to cure these: Taking medicines; not brooding on them.** These two methods can help cure both physical & mental illnesses. Therefore wise people arrange in advance for listening to stories one likes and providing items of enjoyment to cure mental grief. (Shl 25) Just as by dipping a hot iron ball in water the water also becomes hot, **due to mental illnesses the physical also is affected.** (Shl 26) Just as fire is doused by pouring water, mental illnesses should be overcome only by *jnana yoga*. **Once mind becomes calm, the physical side effects will also be cured.**

(Shl 27) **The main cause for mental worries is love or affection.** It is because of this affection/liking that the *jeeva* gets attached to objects of *indriyas*; **it also brings grief.** (Shl 28, 29) **Grief & fear are rooted in affection/love. Having a strong attachment to something is *sneha*** (affection/love). This is the cause for both grief & fear. Sadness, joy and exhaustion – all these arise from this *sneha*. Due to interest in objects of senses *bhava* (sentiment, passion) & *anuraga* (affection, love) are born. These two become causes for *ashreyas* (not good). Among these the first one viz *bhava* is worse compared to second one. (Shl 30) Just as a small fire in the hollow of a tree can burn down the whole tree, however small may be the defect of attachment, eventually it will become cause for destruction of *dharma* & *artha* of man. ...

(Shl 46) There is no end to the love for money. Only contentment can give lasting happiness. That is why the wise look at the *param* (The ultimate) to gain lasting happiness. (Shl 47, 48) The wise scholar understands that youth, physical beauty (looks), life, collection of precious stones, company of loved ones are all impermanent and hence do not long for it. Therefore an intelligent person should understand these and not go after money. **No wealthy person is free from grief.** Therefore *mahatmas* praise wealth earned by methods of *dharma* without chasing it. (Shl 49-52) Some say that money should be accumulated only for performing acts of *dharma*. It is my opinion that instead of struggling physically & mentally to accumulate it, it is better not to desire it. Isn't it better not to touch mire rather than touching and washing hands later? *Maharaja!* Therefore do

not desire anything. If you wish to be a *dharmisht* give up desire for worldly things. (**Vana; Aranya; 2**)

### Philosophic/Spiritual/Analytical approaches

- Dhritarashtra to Sanjaya: (Shl 53, 54) I am telling this from my experience. **Jnana cannot remove grief. Grief is very strong.** It is powerful enough to destroy *jnana*. Even those who have renounced the world & *rishis* who have given up worldly affairs will be observing the happenings of the world and get affected by it. They will be happy when everyone is happy & feel sad when the world is passing through very difficult times. When this is so, what about me bound by several relationships? (**Udyoga; Yanasandhi; 51**)
- Yudhishtira continued and said, "Therefore I will relinquish this entire monolithic kingdom and the associated pleasures, I will become free of all these worldly bonds and **without any grief or any mamata** (feeling of me and mine) **I will go to some forest.** Arjuna! You rule this kingdom which has no thorns and is safe. I have no use of this kingdom or these luxuries." (**Shanti; Rajadharmanushasana; 7**)
- Yudhishtira said: (Shl 4) Tell me about *ajnana's* (ignorance) tendencies, status, growth, decline, birth, roots, *yoga*, movements, time, causes and purposes. (Shl 5) I wish to know the factual principles of this. Because, all griefs are rooted in *ajnana*.  
Bhishma replied: (Shl 6, 7) Yudhishtira! The following are all said to be the consequence of *ajnana*: *raaga*, hatred, *moha*, joy, pride, *kaam*, anger, haughtiness, lethargy due to exertion, laziness, desire, enmity, *taapa*, feeling jealous of others prosperity and all types of sinful deeds. (Shl 9) **Understand that *ajnana* and *lobha* (greed) are both essentially same because, the consequences and defects of both are same.** (Shl 10) The *ajnana* which is born out of *lobha* keeps increasing as *lobha* increases. As long as there is *lobha* there will be *ajnana*. When *lobha* declines, so will *ajnana*. **It is *ajnana* & *lobha* which cause the *jeeva* to move in the direction of grief, anguish, *moha* etc.** (Shl 11) *Moha* (lack of discriminative thinking) is the root cause for *lobha* in the form of *ajnana*. Therefore having *moha* is *ajnana yoga*. Under the pretext of *kaal* (time) this *ajnana* born of *moha* takes the human being in the path of destruction. If *lobha* is interrupted, obstructed, then *kaal* which is responsible for *lobha* also causes *ajnana*. (Shl 12) In a fool, *lobha* is born out of *ajnana* and *ajnana* out of *lobha*. All blemishes happen due to *lobha*. Therefore *lobha* should be given up.  
Yudhishtira! Therefore you should also make full efforts to give up *lobha*. If you do so you will be happy both in this world and other worlds. (**Shanti parva; Aapadharma; 159**)
- Having listened to his brothers and Vidura, Yudhishtira thought for a while, analysed their statements and said with a smile: (Shl 44) That person who is not engaged in *paap-karya* or *punya-karyas* (sinful or virtuous deeds), who is not immersed in dharma or *artha* or *kaama*, will be free of all blemishes. **One who considers a lump of mud, stone and lump of gold equally will be freed of the *artha-siddhi* which is accompanied by happiness and grief.** (**Shanti parva; Aapadharma; 167**)
- Vaishampayana: Shl 15) One who sees defect in separation should give up uniting. Because, *atma* who is unattached has neither association nor separation. One who imposes union or coming together to the *atma*, will have to experience grief upon separation in this world. (**Ashramavasika parva; Putradarshana; 34**)
- Vyasa said: (Shl 1) Yudhishtira! Agree to whatever Dhritarashtra says without a second thought. This king has become old. Moreover he has lost all his sons. It is my opinion that he cannot withstand this difficulty for too long. Highly fortunate Gandhari is very wise. **She knows the secret of destruction of loved things and our obtaining things we dislike. Therefore she can withstand the grief of death of sons with more courage.** (**Ashramavasika parva; Ashramavasa; 4**)
- Brahmana's son to his father: (Shl 35) There is no eye (sight, vision) equal to *vidya*. There is no *tapas* equal to *satya-nishta*. **There is no grief equal to *aasakti*** (attachment). There is no happiness equal to *tyaga* (*naasti vidya-samam chakshuh, naasti satya-samam tapah, naasti raga-samam dukham, naasti tyaga-samam sukham*). (**Shanti parva; Mokshadharma; 175**)

- Manki muni to himself: (Shl 31, 32) I will move around happily in this world by seeing all the living beings in my body and mind (will look upon all with equality), by engaging my *buddhi* in *yoga*, with concentration on *shravana*, *manana* etc., will merge my mind in Brahma, will be unattached and will be free of attachments and hatred. **By my doing so you cannot again trap and immerse me in grief.** (Shl 33) **Oh desire! You are the birth place for *trishna* (thirst), *shoka* (grief, sadness), and *shrama* (hard work). As long as you are driving me, I have no other choice.** (Shl 34) **I feel the grief experienced when money is lost is much greater than the pain felt when accumulating it.** Even cousins and relatives reject one who has lost his money. (Shl 35) A pauper has to tolerate the rejection of several people. Therefore it is true that there are many defects in poverty. But even though some happiness is seen in wealth, it is also accomplished with much pain and agony (The happiness factor is much smaller than the corresponding pain & agony suffered to earn it). (Shl 36) The moment it is known that someone has money, robbers will trouble him to loot that money. Sometimes they even murder him. Or they create a variety of agonies and keep him worried and anxious everyday. (Shl 37) **Oh desire! After a long time I understood that greed for money is the cause for grief.** You chase whatever you take shelter in (desire). You prompt me to go after what you desire. (Shl 38) Oh desire! You are bereft of *tattva-jnana* (knowledge of essential truth). You have a boyish (unripe) intelligence. It is very difficult to please you. You are like fire. It is impossible to fill your belly. You just do not know what can be obtained and what cannot be. **You desire easy to get things as well as difficult to get things. Even if it is unobtainable you will prompt us to fetch it with great difficulty.** (Shl 40) By god's grace I lost the bulls which were a form of money and I developed disinterest and detachment and hence have achieved ultimate happiness. I will not again think about material comforts and enjoyments.

(Shl 41) In the past I used to tolerate/withstand a lot of difficulties. **I never understood that I had to undergo all these troubles under your influence. I will now be liberated from worries and will sleep peacefully without any grief in any part of my body due to the loss of bulls cheated by fate.** (Shl 42) Oh desire! I am giving up all kinds of mind movements (*sarva mano-gatih*) and thus abandoning you. In future you cannot live with me. Nor can I/you please you/me. (Shl 43) Now I will forgive those who object or reject you. I will not agonise anyone who agonises me. I will be free of hatred and will talk sweetly even to one who hates me and speaks unpleasantly. (Shl 44) I will live my life by being content with whatever I get and with calm *indriyas*. **Oh desire! I will never again try to satisfy you as you are my enemy now.** (Shl 45) Oh desire! Understand clearly that now I am endowed with *vairagya*, happiness, contentment, peace, truth, *dama*, forgiveness and kindness towards all. (Shl 46) Therefore, let *kaama*, greed, thirst and niggardliness leave me. Now I am firmly established in *sattwa-guna*. (Shl 47) Now I am extremely happy having given up *kaama* & greed. **I will again not fall into grief like an *ajitendriya*.**

(Shl 48) **Whatever desires human being gives up, those expelled desires will only result in happiness. One who is slave to *kaama* will always be unhappy and sad.** (Shl 49) If human being finds even small amounts of *rajo-guna* related to *kaama*, he should get rid of it. **Grief, shamelessness and unhappiness are all born from *kaama* & *krodha*.** (Shl 50) Just as human beings enter a cool pond in hot summer and enjoy, I have escaped from the heat of *samsara* and am established in Parabrahma. I am disinterested in karmas. **I am calm and without grief.** Now I will have only happiness. (Shl 51) The material and sensual enjoyments in this world and the happiness of *swarga* are no comparison to and are only one sixteenth of the ultimate happiness obtained by the destruction of *trishna*. (Shl 52) I will kill this most powerful enemy called *kaama* who is seventh from *atma* and will enter *Brahmapura* and be happy like a king (*vishayas* or *indriyas* are five, *raga* or *rasa* is sixth and *kaam* will be the seventh. Another way is five *indriyas*, sixth is *manas* and seventh is *kaam* or *rasa* which is the root of these. Another way is *Paramatma*, *Jeeva*, *Prakriti*, *Mahat*, *Ahankara*, *Manas* and *Kaam* born in it). **(Shanti parva; Mokshadharma; 177-178)**

- **Conversation between Prahlada and avadhuta: *Ajagara-vritti***

Yudhishtira questioned: (Shl 1) Oh Grandfather who knows the nature of *sadachara*! **By what behaviours and practices can man become free of grief** and by doing which karmas can he attain good *gati*?

Bhishma replied: Yudhishtira! In this matter there is an ancient conversation between Prahlada and a *muni* who had chosen *ajagara-vritti*. The wise and intelligent Prahlada questioned a brahmana who was firm minded, **free of grief & worries** and was acceptable to all people: (Shl 4) Bhagawan! **You are roaming around in this world like a boy and are not attracted by pleasures of the senses, you are strong, soft-natured, a *jitendriya*, do not start any *kamya-karma*, do not find fault in others, speak good and sweet words, are very capable and wise.** (Shl 5) Oh great brahmana! You do not expect any kind of gains. You do not grieve if you do not get food enough even to survive. You are always content and do not consider any item as likeable or disliked. (Shl 6) **When all the people are being carried away in the floods of *kaam & krodh*, you remain unconcerned about it and appear disinterested in acts of dharma, *kaam* or *artha*.** (Shl 7) You are not even doing acts for accomplishing dharma or artha. You have no propensity towards *kaam* also. You have completely ignored the gains of *indriyas* (*shabda, sparsha, roopa, rasa, gandha* etc) and live like an indifferent witness. (Shl 8) Oh great brahmana! What kind of wisdom or knowledge do you have? Which *shastras* have you studied in order to live in this manner? What do you consider as *shreyas* in this world? Tell me all about this quickly.

That brahmana replied with sweet and meaningful words thus: (Shl 10) Prahlada! See! Birth, growth, decay and destruction of all living beings are happening without any apparent reason due to *sattwa-swaroopa paramatma*. Therefore I do not feel happy or sad about these. (Shl 11) **The nature of living beings will be in accordance with their past karmas.** It will be seen that all animals in the world act according to their nature. **All are engaged in/driven by their own nature.** Knowing this secret no one needs to feel elated under any circumstance.

(Shl 12) All coming together (*samyoga*) ends in separation (*viyoga*). All accumulations (*sanchaya*) end in destruction (*vinasha*). Seeing this, my mind does not dwell on such coming together and accumulation. It does not get engaged in any of these. (Shl 13) What is the work remaining to be done by one who sees the destruction of all living beings which are constituted of *sattwa, rajas & tamogunas* and who knows the secret of birth and death? (Shl 14) I see that both minute and huge animals in the sea are gradually destroyed. (Shl 15) I also see that all living beings, movable or immovable, are dying on earth in everyway. (Shl 16) Huge birds which fly in the sky also die some day. (Shl 17) I also see that small and big objects of light which move in the sky fall in due course. (Shl 18) **In this way, seeing that all living beings are bound by death and having understood its secret, I feel fulfilled and sleep peacefully.**

(Shl 19) If by god's grace I get extra food I will eat that also. If I do not get it, I sleep without food for many days. (Shl 20) Sometimes some people come and feed me with sumptuous and luxurious food. On some other days I get small quantity of food. Some other days I get very little food. Sometimes I do not get food at all. (Shl 21) Sometimes I just eat broken grains. Sometimes I eat seeds from which oil has been extracted. Sometimes I eat boiled (cooked) rice. Sometimes I eat many types of special food items that I get. (Shl 22) Some times I sleep on a cot; sometimes on the floor. Sometimes I get luxurious beds in huge mansions. (Shl 23) Sometimes I wear jute clothes; sometimes rough clothes; sometimes silk clothes and sometimes deer skins. Sometimes I also wear valuable *pitambara*. (Shl 24) **If by god's grace I get enjoyable things obtained by way of dharma I do not hate them. I enjoy them. I do not expect or desire such things. I never desire to obtain such difficult to get objects of pleasure.**

(Shl 25) I always remain clean, practice *Ajagara-vrata* (*Ajagara*= a huge serpent like python or boa) which is like *amrita*, auspicious, **without grief**, pure, incomparable, in accordance with the opinion of scholars, not recommended for fools and which cannot be practiced by them. (*vratamidam ajagaram shuchishcharami*). (Shl 26) I practice this *Ajagara-vrata* by having a firm mind, without lapsing from *swadharma*, by maintaining only limited interactions with this world, without having fear, attachment, greed and *moha* and by knowing the ultimate Parabrahma. (Shl 27) This *vrata* has made me very happy. **In this *vrata* fruits, special items, eatables, drinks etc have to be consumed only to the extent that come your way by god's grace. This *vrata* is maintainable only due to the grace of fate.** That is why silly people cannot practice this. I practice such a *vrata* with sacred feeling.

(Shl 28) Having seen with *tattva-buddhi* and intelligence people who are always running around anxiously bound by desires and saying, 'I want this; I want that; I want all', those who do not get wealth in spite of all their efforts, and hence having decided that desire is death, I practice such a *vrata* with sacred feeling. (Shl 29) Having seen even great *aryas* taking refuge in pitiable state with mean *anaryas* for money, I have completely doused the desire for money. Now being a

*jitendriya* I practice such a *vrata* with sacred feeling. (Shl 30) Having clearly understood that *sukha-dukha, priya-apriya, jeevana-marana*—all these are decided by fate, I practice such a *vrata* with sacred feeling. (Shl 31) Having got rid of fear, attachment, *moha*, ego etc., I am now enriched with courage, good thoughts and auspicious intelligence and have become calm. Having met many *mahatmas* who live contentedly on whatever comes their way, I practice such a *vrata* with sacred feeling.

(Shl 32) I have no fixed place whether for sleeping or sitting. I am now enriched with *dama, niyama, vrata, satya-nishta* and *shoucha* as my nature, and **having given up completely accumulating karma-phalas**, I practice such a *vrata* with sacred feeling. (Shl 33) **Having met & seen persons who are disinterested in desire and related gains which are the cause of grief**, I have gained true knowledge. **In order to control this mind bound by desires and which is fickle**, I practice such a *vrata* with sacred feeling. (Shl 34) Having observed carefully how people without controlling their thinking or words or mind hanker after pleasures of the senses, and seeing that it does not become available to them, I practice such a *vrata* with sacred feeling which is like a medicine for this disease. (Shl 35) Many scholars have also supported and approved this *vrata*. (Shl 36) Fools will act as if they have fallen off a precipice if they hear about the conditions of this *vrata*. Great scholars have a different opinion about this. I feel that this *Ajagara-vrata* will destroy *ajnana* and will free us from all blemishes. Therefore being free of the defect of *trishna* (thirst) I move freely among the human beings. **(Shanti parva; Mokshadharma; 179)**

- Indra in the guise of a Fox to a brahmana Kashyapa attempting suicide: (Shl 17) **Oh muni! Only those who are dumb or wretched or weak or have no hands have to withstand grief**. Due to god's grace you are none of these. Therefore there is no reason for you to give up your life. (Shl 18) Fortunately you are not a fox like me or a worm or a rat or a serpent or a frog. You do not have any other sinful birth. (Shl 19) **It is appropriate for you to be happy that you are not any lowly animal and are born as human with all organs that are complete. What more gain can you want?** Moreover you are a brahmana.

(Shl 20) Brahmana! Look at my fate. Because I do not have hands I am unable to get rid of the insects that are biting me from a long time. (Shl 21) **Even though it is tough for me to live under these conditions, I have not committed suicide because it is an unworthy act and it is sinful. I am also afraid that I may get a worse birth due to the sin of suicide.** (Shl 22) Even though I am born in a sinful birth as fox, there are worse births than this. (Shl 23) Some are happy due to their birth itself. **Animals like me are suffering with grief due to our birth. But I have so far never seen a human who is always happy.**

(Shl 24) Human beings first become rich and then desire kingdom. After gaining it, they desire *devatva*. After obtaining *devatva* by their power of work, they desire the position of Indra. (Shl 25) Even if by chance you may become rich, you cannot become a king (being a brahmana). Even if by chance you become king, you cannot attain *devatva*. Even if you do manage to get *devatva*, you cannot become Devendra. Even if you become that, you will not be satisfied. (Shl 26) **One does not feel contented even if a loved item is obtained. Increasing thirst is not satisfied by water.** Just as fire grows stronger as you put *samit* (small pieces of twigs used for *homa*) in it, even as you obtain loved objects the thirst keeps increasing. (Shl 27) **Just as grief is within you so is joy. Both happiness and grief are together.** Why wail for this?

(Shl 28) **Buddhi and indriyas are the roots of all desires and actions. Just as we cage the birds, if these two are caged there will be no fear.** (Shl 29) Human being has no fear that second head or third hand will be cut off. How can there be such a fear when he doesn't have these? (Shl 30) **The person who does not have any experience of a particular pleasure of the senses will not have any desire related to it. To one who has no rasanubhava, there will be no desire born for touch or sight or hearing.** (Shl 31) Brahmana! You can never recollect the taste of the wine called Vaaruni and meat of Latvaka bird because you have never had wine or meat of any kind. But *tamasis* drink it and eat meat of Latvaka. In their opinion there is no drink or food tastier than these two. (Shl 32) You do not know which animal loves which type of food. You have never eaten them & hence you will have no recorded memory of it. **Therefore you experience no grief of their absence.** (Shl 33) There is no doubt that not drinking or eating, not touching or seeing will benefit the human being (Essence of the *shlokas*

from 29 to 33 is: There will be no desire for non-existent things. In case an item exists and if there is no *rasanubhava* of it, there will be no desire for it. You should not develop interest in pleasures of the senses. This will benefit you and be auspicious). (**Shanti parva; Mokshadharma; 180**)

- Maharshi Bhṛigu to Bharadwaja: (Shl 12) One should behave/interact with all animals (living beings) with a friendly feeling without harming/hurting them. By giving up attachment to things received (wife, children etc), giving up interest in *samsara* and winning over *indriyas* using *buddhi* one should attain a position/state of no fear or no grief in this *loka* and *para-loka*. (**Shanti parva; Mokshadharma; 189**)
- Bhishma: (Shl 18) **Therefore a discriminating person should carefully examine defects arising out of *ajnana* and should reject grief and *ahankara* which result from *ajnana*.** (Shl 19) All the following are established in *ahankara*: *pancha-mahabhutas*, ten *indriyas*, *shabda*, *sparsha* etc *gunas*, *sattwa* etc three *gunas* and the three *lokas* associated with *loka-pals*. (Shl 20) In this world at specified times qualities related to seasons show up. In the same way, it should be understood that in all living beings *ahankara* is the prompter/instigator of karma. (Shl 21) ***Ahankara* is of three types: *sattwik*, *rajasik* and *tamasik*.** Understand that *tamoguna* is stupefying/perplexing. This *tamoguna* which is born of *ajnana* is black in colour. *Sattwik-ahankara* promotes love. ***Rajasik ahankara* causes grief/sorrow.** In this way understand the nature of all three *gunas*. (**Shanti parva; Mokshadharma; 212**)
- Bhishma: (Shl 63) Those who are afflicted with *bhava-roga* and are interested in pleasures of the senses experience grief and cry aloud when they lose loved objects or people. **Notice how those who know the essence of truth and *jeevana-tattva* do not grieve.** Those who understand the causes of grief of *ajnanis* and causes of no-grief state of *ujjanis* will attain the state of *satpurushas* by constant thinking. (**Shanti parva; Mokshadharma; 194**)
- Manu said to Brishapati: (Shl 13) Because Vishnu has no beginning, middle or end he is *avyaya* (imperishable). He is beyond all grief. **Isn't it true that only that which has an end can experience grief?** (**Shanti parva; Mokshadharma; 206**)
- Guru to his student: (Shl 25) **That *Brahma-jnana* is the ultimate medicine for all griefs.** (**Shanti parva; Mokshadharma; 210**)
- Bhishma said: (Shl 1) *Moha* is born from *rajo-guna* and *tamo-guna*. From that *moha* are born *krodh*, *lobh*, fear and haughtiness. Only by destroying all these, man becomes purified. (Shl 2) *Maharshis* say that *Deva-shresht* Mahavishnu is Parabrahma, Paramatma, imperishable, indestructible and unmanifest. (Shl 3) **Covered by the *maya* of that Mahavishnu men become *ajnanis* and indiscriminate.** Due to the *vyamoha* (bewilderment) of *buddhi* they also become filled with rage. (Shl 4) From anger is born desire for revenge. Again from that desire are born *lobh*, *moha*, *maana* (pride), *darpa* (haughtiness) and *ahankara*. Later, prompted by that *ahankara* he starts to do all works. (Shl 5) Man gets interested/attached to all objects of senses due to these works. **Too much attachment to worldly things brings grief.** Because men do works which bring happiness and unhappiness, they have to suffer the cycle of birth and death. (**Shanti parva; Mokshadharma; 213**)
- Bhishma said: (Shl 18) At the time of birth human being will have fully developed organs/limbs formed due to the influence of karmas and **will also be associated with subtle body.** Human being so born will be agonised by physical & mental griefs in the beginning, middle and end of life. (Shl 19) **It should be understood that grief will come by the mere act of taking on a body. That grief further increases due to the affection towards that body.** All griefs are eliminated by giving up attachment to the body. The person who knows this method of getting rid of grief will be liberated from this *samsara*. (**Shanti parva; Mokshadharma; 213**)
- Bhishma said: (Shl 2) This world is pervaded with birth, death, old age, variety of griefs, variety of diseases, mental illnesses etc. There is not even an iota of happiness in this. Soon as man understands this, he should try for *moksha*. .. (Shl 7) **That *sarvajna* (all knowing) will be happy who understands that non-violence etc great dharmas are for the welfare for all and remove grief.** .. (Shl 13) Man indulges in gratification of senses by way of *indriyas* prompted by *rajo-guna*. Such person will not only suffer grief here, he will also go to *narak* after death.

Therefore man should do only such deeds through speech, mind and body which give constancy and courage to the mind (karmas driven by *rajo-guna* make the mind fickle). (Shl 14) As long as thieves are carrying on their shoulders the weight of a slaughtered sheep they will have a fear that someone may be chasing them. They will then be perplexed. Realising that it is dangerous if they throw down that weight, there will no weight of any kind; they will lose the fear also. **Similarly, as long as the *ajnani* human being bears the weight of this *samsara*, grief & fear will not leave him. Therefore as soon as he liberates himself from *rajasik* & *tamasik* karmas his fear and grief will vanish. (Shanti parva; Mokshadharm; 215)**

- Panchashikha to Janakajana deva: (Shl 46) People with dry heart (who have no interest in *atmanusandhana*) keep on desiring the pleasures of the senses which they consider as the happiest thing. But due to its ever insatiable nature they will have to face great grief. Finally they have to give up all that pleasure and die. **(Shanti parva; Mokshadharm; 218)**
  - Panchashikha to Janakajana deva: (Shl 11) It is said that the *chetana* which has *vijnana* (consciousness) and is eternal is of three kinds: *adukha* (free from trouble/grief, propitious), *asukha* (unhappy) and *sukha-dukha*. (Shl 12) The six viz *shabda*, *sparsha*, *roopa*, *rasa*, *gandha* and the materials for these are the means for the *jeeva* throughout life to gather knowledge generated by *indriyas*. (Knowledge of different subjects/objects comes after the *jnanendriyas* come in contact with the objects of *indriyas*). (Shl 13) **Not doing karmas for the *indriyarthas* becomes a means for *moksha* which is definitive form of all *tattvarthas*. This *tattva-nishchaya* is also said to be *moksha-beeja*, *buddhi* and *avyaya*. (Shl 14) **Those who consider this body which is assemblage of all *gunas* as *atma* will obtain sorrow due to false knowledge. (Shl 15) **Contrary to this, how can griefs afflict those who have understood that this perceptible world is *anatma*, who have no attachment to this world and who are egoless (*nirahankari*)? What can be the basis, even, for grief for them? (Shanti parva; Mokshadharm; 219)******
  - Panchashikha to Janakajana deva: (Shl 46) By thinking about the evidences given in *shrutis* and by practicing the auspicious accomplishments stated in *shastras* human beings will overcome the fear of old age & death and sleep peacefully. When *punyas* & *paapas* wane the happiness & grief which are fruits of *punya* & *paapas* also get destroyed; then with indifference towards all things, the person will fix his mind in the Paramatma who is *nirlipt* (unsmeared/undefiled), *prakash-swaroopa* (is form of light) and *alinga* (formless/genderless) and gain his *sakshatkara* (Realisation). (Shl 47) Just as spider weaves its web all around and sits in the centre of that web, the *jeeva*, who is under control of *avidya*, sits at the centre of the house that is web of karmas. Just as a lump of mud when banged on a stone breaks into pieces, **when this web of karmas is destroyed all his grief will be destroyed. (Shl 48) Just as the animal called *Ruru* loses its old horns and goes away happily, a snake loses its old skin and goes away without bothering, in the same way man without pride/affection for his body or ego will be freed of the bondage of *samsara* and will give up grief. (Shl 49) Just as a bird seeing the tree in which it lived for long falling into river abandons it and goes away without any attachment to it, the liberated man will abandon both *sukha* & *dukha* and leaving his subtle body will attain the great state.**
- Bhishma said: (Shl 52) Yudhishtira! The person who repeatedly reads & thinks about this *moksha-tattva* will not experience any harm/trouble. **Grief will not even come near him.** Just as Janadeva obtained this *jnana* by meeting Panchashikha and liberated himself through this *sankhya-jnana*, a *sadhak* who constantly thinks about this Panchashikha-gita will be liberated from the bonds of *samsara*. **(Shanti parva; Mokshadharm; 219)**
- King Janaka to Mandavya rishi: (Shl 4) *Maharshi!* I am spending my life with *atma-sukha* because, there is nothing in this world which I call mine. Even if the whole of Mithila town burns, nothing belonging to me will burn. (Shl 5, 6) Those who are knowledgeable consider all huge wealth as causes of grief. Fools are attracted only by huge wealth. If you compare the happiness that comes from desires & the great happiness that comes from *swarga* with the happiness that comes from drying up of thirst for desires (*trishna*), it will not even be one sixteenth of the latter. (Shl 7) Just as when the calf grows its horn also grows, desire grows with day by day growing money or wealth. (Shl 8) **If you consider any object as your own the feeling of attachment on that object grows. If that object is destroyed, it leads to grief. (Shl 9) Therefore one should not chase desires. Interest in desire is a form of grief.** Even if wealth is acquired it should be used for *dharma-karyas*. Pleasures of the senses should be completely given up. (Shl 10) A

scholar should feel that all beings are like him. By doing so he will find fulfilment and purity of mind and will give up all desires. **(Shanti parva; Mokshadharma; 276)**

- Parashara: (Shl 24) Great king! Whether man is happy or unhappy, he should carefully analyse the *tattva* of *shastras* and give up greed. (Shl 25) **Discontent leads to grief. Greed causes fickleness or unsteadiness of mind & *indriyas*. Due to unsteadiness of mind *prajna* (wisdom; mental disposition; judgment) is destroyed just as learning not done repeatedly with concentration is lost.** (Shl 26) **If man loses his intelligence he cannot know what is just.** Therefore when happiness is lost man has to undertake rigorous *tapas*. (Shl 27) **Whatever is pleasing or palatable to the mind is called *sukha* (happiness). Whatever is unfavourable to the mind is unhappiness.** One obtains happiness by doing *tapas* and unhappiness by not doing it. Decide for yourself what results will be obtained by doing and by not doing *tapas*.

(Shl 28) If men perform blemish free or pure *tapas* they will obtain good/auspicious results everyday. They will also enjoy the desired pleasures of senses. They will also get fame in this world. (Shl 29) If *tapas* is done with impurities in mind targeting some specific fruits instead of great fruits that are obtained by desire-free *tapas*, man will obtain undesired fruits, humiliations and variety of griefs. Such a person will obtain only pleasures of senses. (Shl 30) Such a person will develop doubts about dharma, *tapas* & *daan*. Then he will do many sinful deeds and will obtain *narak*. **(Shanti parva; Mokshadharma; 295)**

- Bhishma: (Shl 49, 50) Seeing again & again that the coming together of relatives & friends, **decay of Krita, Treta etc *yugas*, mountains, rivers, *varnas*, that ageing, death & birth are cause of grief for all living beings, that everything ends only in decay, they took to the path of *moksha* which is permanent & eternal.** (Shl 51) **Having thoroughly understood that defects in the body, the grief that it has to suffer and the agitation & anguish of the body, they (Sankhyas) gave up the pride or attachment to the body.** **(Shanti parva; Mokshadharma; 301)**
- Narada said: Shukadeva! Once in the past Bhagawan Sanat kumara had said the following to *rishis* who were of purified *antah-karana* and were discussing about *para-tattva*: (Shl 6) Oh *rishis*! **There is no eye equal to *vidya* (learning). There is no *tapas* equal to truth. There is no grief equal to passion or attachment.** There is no happiness equal to *tyaga* (renunciation). (Shl 7) The following are the best means to *shreyas*: staying away from sinful deeds, doing auspicious deeds all the time and following the conduct of *satpurushas* and having virtuous practices. (Shl 8) **The person who gets attached to the pleasures of senses even though having this body which has no trace of happiness will get deluded. Association with objects of senses is the characteristic of grief. Therefore relationship with them cannot avoid grief.** (Shl 9) **The *buddhi* of a person who gets attached to objects of senses becomes wavering/unsteady.** Such a *buddhi* goes on increasing the web of confusions. The man who is surrounded by the web of confusion experiences grief both in this world & in *paraloka*. (Shl 10) **The person who desires *shreyas* must control *kaam* & *krodh* by every means.** Because, these are always trying to spoil the *shreyas* of man. **(Shanti parva; Mokshadharma; 329)**
- Narada to Shuka *muni*: (Shl 52) **To the *jnani* who has crossed varieties of griefs by the strength of *jnana*, there will be no obstacles to worldly affairs that have to be done using intelligence (*buddhi prakasha*)** (He can manage worldly affairs also quite well). (Shl 53) Bhagawan, who knows the way to attaining *moksha*, has said that the *atma* residing in living beings is without beginning, middle or end, is indestructible, has no doership (*kartrva*) and is formless.

(Shl 54) **That same being (human being) which is suffering from grief because of its karmas of many births kills animals in several ways to overcome grief** (Causes grief to them; **Does this refer to animal sacrifice?!**) (Shl 55) Then that man again engages in more and more new karmas and again feels tormented for those karmas just as a sick person eats the forbidden food and suffers. (Shl 56) The man who is blind with *moha* has the feeling that he is happy with grief causing *bhogas* (enjoyments). He is bound by his own karmas. And he gets churned like the churning-rod. (Shl 57) Man bound again & again by generation of new karmas, gets some birth in this world according to his karmas and suffering a variety of agonies, will be turning like a wheel. (Shl 58) Therefore you should find accomplishment by retiring from all karmas, by freeing yourself from all bondages, by being victorious over everything and by being free of the worldly feelings. **(Shanti parva; Mokshadharma; 329)**

- Yudhishtira! Vyasa said: (Shl 1, 2) Child! Shuka! There is a **peculiar tree called *kaam*** which is born in the heart of man by the seed of *moha*. *Krodh* & *abhimana* is its huge stem. The desire to act is the vessel used for watering it. *Ajnana* is its base. *Pramada* (carelessness, error) is the water poured to it. Envy is its green leaves. The sins of past births are its main nourishment. (Shl 3) *Sammoha* (ignorance) & *chinta* (worry, anxiety) are its main branches. ***Shoka* (grief) is its smaller branch.** Fear is its shoot. The creeper of thirst which causes illusion has grown around that *kaam-vriksha* (tree of *kaam*).

(Shl 4) The highly greedy (or avaricious) who wish to pluck the fruits of this tree are tied up with the chains of *vaasana* (impressions from past, longing) and stand surrounding the tree and worship it. (Shl 5) **The person who takes control of the chains of *vaasana* and cuts down the tree of *kaam* with the weapon of *vairagya* (indifference, asceticism) will reach the end of two kinds of grief that arise due to birth & death.** (Shl 6) The fool who is always sitting on this tree out of greed for its fruits will be destroyed due to his own greed just as a person is destroyed by a poisonous tumour in his own body. (Shl 7) **A scholar using the great sword of *samatva* (equanimity, equality), the gift of *jnana-yoga*, cuts away the deep roots of this tree with all his might.** (Shl 8) In this manner the person who understands the method of turning back from *kaam* comprehensively, who knows that the 'sense-enjoyment-recommending' *kaam-shaashtra* is the cause of bondage **will cross all kinds of griefs. (Shanti parva; Mokshadharma; 254)**

### Others

- Then Sri Krishna stopped Balarama with much effort by holding him in his arms. Consoling him he said, "(Shl 13) **Brother! Growth/prosperity of oneself, decay of enemy, prosperity of friend, destruction of enemy's friend, growth of friend's friend, destruction of enemy's friend's friend—all these six are ways for own prosperity and growth.** (Commentary: There are six opposites of this: Destruction/decay of oneself, growth of enemy, destruction of friend, growth of enemy's friend, destruction of friend's friend, growth of enemy's friend's friend—these are ways of destruction of oneself). (Shl 14) **If anything opposite happens to oneself or the friend, it causes grief to our minds. At such times we should do something quickly to avoid or overcome it. (Shalya; Gada; 60)**

- Sanjaya to Dhritarashtra: "*Maharaja!* Why do you grieve? **Grieving does not help you in anyway.....**Arrange for the post-death rituals for your *pitrus*, sons, grandsons, relatives, friends, gurus etc. as prescribed."

...Recovering after a while, Dhritarashtra said, "...Why should I continue to live? ... **But I am myself responsible for my grief. I did not listen to the well-wishers.** I did not listen to *mahamahim* Parashurama. I did not listen to the good advice of *devarshi* Narada. Nor did I listen to Vyasa. In the full assembly Sri Krishna told me, 'Stop this enmity. Keep your son under control.' But, wicked minded that I am, now I am repenting for not having listened to him. Now I don't hear the dharma-filled words of Bhishma. Nor do I hear the bull like roaring words of Duryodhana....."

Sanjaya tried to console him by saying, "*Maharaja!* From elderly persons you have learnt the principles of Vedas, various *shaastras* and secrets of *aagama*....Recollect all of them and overcome your grief....Your son who desired to enjoy the whole kingdom, who was greedy, due to indiscrimination (*aviveka*) did not do *sadhana* of any *purushartha*. **Like a sword with single blade, he did everything by his own intelligence.** Not only this, perhaps he also had the company of people who were devoid of decent practices.....Your son was constantly desiring war with Pandavas and never did any acts of dharma with good intentions and with genuine respect for it.

He had *alpa-buddhi* (foolish; limited intelligence). Yet he was very egoistic. Everyday he used to say, 'I must fight with Pandavas. There is no scope for compromise.' He was very cruel & very intolerant. Of course he was valorous, but had no contentment. He always had the evil intent of snatching other's kingdoms.....***Satpurushas* and intelligent people like you do not grieve for the destruction your son brought upon himself.** Your son did not do any *dharma-karya*. He did not honour *sadhu-satpurushas*. Because of him all the *kshatriyas* were destroyed. The success of enemies increased.....**If you really wanted to stop your son, no one would have come in the way.** You were unrestrainable. Still you did not ensure that the balance was equal. You increased the weight of only one side. You showed partiality.....Your sons died like moths in the

fire you had yourself started and made the flames fierce. It is not appropriate to grieve for them now. ....**These tear drops burn a man like sparks of fire. Therefore reject this grief wilfully.** Stop shedding tears. Firm up your mind.” (Stree; Jalapradanika; 1)

- Seeing that Yudhishtira was still not convinced Sri Krishna spoke to him. “Do not grieve. Those who died in the battlefield will not come back however much you grieve. (Shl 9) Just as treasure seen in the dream vanishes when you wake up, the warriors who die in this war cannot be seen again. ....All those who died were great warriors; were scholars in Veda-vedangas. They have all attained the *sadgati* assured for brave warriors. It is not appropriate for you to grieve them. Listening about the greatest of kings who have died in the past you can stop grieving.” (Shanti; Rajadharmanushasana; 29)
- Yudhishtira responds to Sanjaya: (Shl 4, 5) **We desire happiness rooted in dharma. Those who desire pleasures of *indriyas* only, will try hard to avoid or remove all obstacles in its path. Their efforts will all finally end in grief.** Desire for *indriya sukh* (pleasure of senses) leads to suffering & pain to the body. One who desires satisfaction of *indriyas* can never be happy. **One who does not desire it will have no grief.** If firewood is fed to the fire, it will burn tenfold more intensely. Similarly man is never content with gains of *kaama & artha*. Dhritarashtra himself is an example for this. Compare the things of pleasure we have. He has a pile of all of them. Still he has no contentment. (Udyoga; Sanjayayana; 26)
- Bhishma: (Shl 26) Yudhishtira! You should make an effort to tell this to the wicked: “**Loss of life causes greater grief than loss of money. Therefore give up your craving for money.** Let this *sanatana dharma* be palatable to you.” (Shanti parva; Rajadharmanushasana; 109)
- Kripacharya: (Shl 13) The reason the wise give for not giving up/stopping self-efforts are these: Perhaps it has not been seen in this world that efforts have completely failed. There may be delay in reaping the fruits. By trying repeatedly, fruits of efforts will certainly become available, even though with some delay. Therefore man should engage in needed efforts. If efforts are not made doubting that *daiva* may or may not be favourable, there is no possibility of obtaining any fruits. **Not doing our work will lead to great grief.** Therefore it is better to be engaged in one’s efforts. (Souptika parva; 2)
- Narada to Galava: (Shl 46) One should never live for any reason near people who practice dharma purely for the sake of money. Because such people will be totally sinners. (Shl 47) One should run away quickly from a place, just as running away from a house in which a serpent has entered, where people depend on sinful deeds for a living. (Shl 48) One who desires *shreyas* should, from the beginning not do such sinful karmas, which result in having to lie on the bed with diseases and having to suffer grief (or repent). (Shanti parva; Mokshadharma; 287)
- Arishtanemi to Sagara: (Shl 43) **Gaining money in this world is quite difficult. Obtaining grief is easy.** Every moment some grief will be troubling man. Care & protection of family also causes much grief. **One who realises that life overall is filled with grief will become liberated.** (Shl 44) Who will not wish for liberation seeing more and more people in the world feel lack of good qualities in children and several wicked qualities in close relatives? (Shl 45) (Shl 45) The person who realises through the study of *shastras* and by experiences of the world that this human-ness (*maanushyam*) is worthless is as good as having been liberated. (Shanti parva; Mokshadharma; 288)
- Parashara: (Shl 6) Sins done unknowingly can be driven away by *tapas*. **The sins done will yield only grief.** Therefore one should never commit sins which result in grief-filled consequences. ... (Shl 9) **The fool on whom *tattva-jnana* (or *vairagya*) does not dawn in this world will experience only great grief even when he goes to *paraloka*.** (Shanti parva; Mokshadharma; 291)

## Effects/consequences of grief

- Janamejaya to Vaishampayana: (Shl 21) I think it is impossible for a man to give up his life even when suffering from extreme grief (*duramaram*). Because even after hearing the death of Karna

who was the only remaining hope for the victory of his children, Dhritarashtra did not give up his life! **(Karna; 1)**

- Ashwatthama to Kripa and Kritavarma: (Shl 11) Man is attracted to one kind of intelligence when in youth. In middle age that intelligence is replaced with another. In old age neither of the past two kinds of intelligences survives. He will take refuge in an entirely different kind of thinking. (Shl 12) When man faces a very serious difficulty or gains enormous wealth, his intelligence gets distorted. The same man grieves when in deep difficulties and exults when he gets wealth. (Shl 13) **As I have illustrated, the same person's intelligence varies with age and according to circumstances of happiness or grief.** If his intelligence does not change with the situations as they come, he will not like his own intelligence. **(Souptika parva; 3)**
- Aswatthama to Kripa and Kritavarma: (Shl 21-22) **How can a person who is suffering from intense grief**, who is raging with anger, who is absorbed in thinking about how to achieve a goal and who is intensely desiring something, **get sleep?** Now see! All the four are bothering me. Even one of these can destroy sleep. **(Souptika parva; 4)**
- Sri Krishna to Arjuna: Tell me why you are grieving. Persons like you should certainly not grieve. **Grief destroys the task you have taken up.** Do the task you have taken up with full efforts. The grief of a man who makes no efforts will become his own enemy. (Shl 9) One who grieves makes his enemies happy. He also causes agony to his relatives. **He will decay in his grief.** Therefore you should not grieve. **(Drona; Pratigya; 80)**
- Sanjaya to Dhritarashtra: (Shl 35) A man should act suitably from the beginning. He should act in the beginning itself in a way such that he doesn't have to repent later for the loss. *Maharaja!* This grief of yours will not fetch you any kind of fruits. **One who grieves cannot fulfil his desires. One who always grieves cannot gain any kind of wealth.** He will not attain *sadgati* also. (Shl 39) One who sets fire, ties it in a cloth to himself and repents when it starts burning him will surely not be considered intelligent. **(Stree; Jalapradanika; 1)**
- Sri Krishna to Gandhari: One who grieves about the dead, the lost items and events in the past, goes from one grief to another. This causes two kinds of losses to him. (Commentary: The thing lost is one loss. Grieving for the lost thing results in loss of precious time. If you cry for the dead, the grief will only increase but the dead will not return. No solution is found by grieving). **(Stree; Shraadha; 26)**
- Yudhishtira said, "(Shl 35) I also did not like that act of Bhima (**towards Duryodhana when he felled him & stamped his head**) done in anger. The entire *kula* has decayed. Whatever be the reason for this, because of this *kula-kshaya* I have no happiness even though I have won. (Shl 36) Dhritarashtra's children cheated us regularly. They were deceiving us for one reason or the other. They spoke to us very harshly and even drove us to forest. **'This grief has taken deep roots in Bhima's heart. To neutralise that grief he is doing it.'** Thinking so, I ignored his *adharmic* act. (Shl 37) I also thought thus: 'Let Bhima fulfil his desire after having killed by fair or foul means Duryodhana who was not *jitendriya*, extremely greedy and a slave to desires.'" **(Shalya; Gada; 60)**
- Sri Krishna to Gandhari: (Shl 55) The fire of grief is burning Dharmaja day and night for having killed his enemies who did a lot of wrong to him. Because of this he knows no happiness. **(Shalya; Gada; 63)**
- Hearing Vasudeva, Gandhari said, "(Shl 66) Keshava! Whatever you said is correct (I can burn down this whole earth). **I was agonised due to the grief of my sons' death. Therefore my mind was also not firm** (in respect of Pandavas). Such mind has now firmed up after hearing you (I will not wish evil to Pandavas). **(Shalya; Gada; 63)**
- Hearing this highly inauspicious news Yudhishtira, consumed by the grief due to loss of son, started to collapse on the ground. Satyaki, Bhima, Arjuna, Nakula and Sahadeva rushed and held him as he had lost consciousness and was falling. After some treatment with cold water etc, he regained his consciousness.. **(Souptika; Aishika parva; 10)**

- Yudhishtira: At this time I am thinking of virtuous Draupadi who has lost all her sons and brothers. She will drown in a sea of grief and be destroyed. I am thinking of how to avoid this. **She is quite drained due to constantly suffering grief. She has become like a thin dry stick because of this reason.** .....I cannot even imagine what will happen to her due to her inability to withstand the grief. **(Souptika; Aishika parva; 10)**
- Vaishampayana said to Janamejaya: *Maharaja!* After saying this, Gandhari swooned and fell on the ground. **Due to excessive grief she had lost her sense of discrimination. Immersed in the sea of grief of sons' death her whole body was raging with anger. All her senses were disturbed. She felt that Sri Krishna's mistake was the cause of all her sons' death.** So she questioned him, "(Shl 39) Krishna! Pandavas and sons of Dhritarashtra fought each other and were burned to ashes. Why were you indifferent even though they were all being destroyed? (Shl 40, 41) Mighty Madhusudana! You are very powerful. You had a huge number of servants and soldiers under your control. You were even capable of ordering both sides how to behave. You know about Vedas, *shastras* and words of *mahatmas*. In spite of this, you remained indifferent when everything was being destroyed. Surely, you deliberately ignored the destruction of Kurus. This is a great offence you have committed. Therefore you must suffer the fruits of this. (Shl 42) Oh Keshava with *chakra* and *gada*! I have accumulated some power of *tapas* by serving my husband. I am cursing you with the power of such *tapas*. (Shl 43) Govinda! You were indifferent when cousins Kauravas and Pandavas were fighting and dying and did not stop them. Therefore you will also kill your cousins (you will be responsible for the destruction of your cousins). (Shl 44, 45) Madhusudana! Exactly thirty six years from today, your cousins, ministers and sons will fight among themselves and die. At that time you will become unknown to all. The world will ignore you. You will roam the forests like an orphan. At that time you will die due to a silly reason. (Shl 46) Just like the women of *Bharata-vamsha* today, women of your *vamsha* will also lament over the deaths on that day." **(Stree; Stree-vilapa; 25)**
- Yudhishtira said to Vyasa: "*Maharshi!* This kingdom which relates to land and variety of luxuries do not make me happy. Huge grief due to the death of relatives and friends has engulfed me. Hearing the pitiful cries of women who have lost their brave husbands and sons, I find no peace in my mind." *Maharshi* Vyasa again counselled him philosophically. **(Shanti; Rajadharmanushasana; 25)**
- Even this great preaching of Vyasa did not bring Yudhishtira out of his state of grieving. He again started lamenting talking about the past events. "I am burning inside thinking of the fact that this earth is now devoid of all great kings....What a miserable state has come to the virtuous *kshatriya* women who have lost their husbands, sons, brothers etc.,....**They may die due to their grief and we will accrue the sin due to their deaths also.**...Hence I will perform very harsh *tapas* and give up my body..." *Maharshi* Vyasa continued to counsel him. **(Shanti; Rajadharmanushasana; 33)**
- Sri Krishna to Bhishma: (Shl 14) *Kurushreshtha!* Only fifty six days are left in your life. After that you will relinquish this body of yours and by virtue of the *shubha-karmas* you have done you will attain *akshaya-lokas*....(Shl 17) Vira Bhishma! Once you leave this world all the *jnanas* will decay. Therefore all these people have come to you to discuss matters related to dharma. (Shl 18) Tell Yudhishtira, the truthful, **who has lost his *shastra-jnana* due to the extreme grief about *dharma*, *artha* and *yoga* related truths.** **(Shanti; Rajadharmanushasana; 51)**
- Yudhishtira to Sri Krishna: (Shl 13) **Just as a person loses interest in life** if he has no success in dharma-*artha-kaama*, is chronically sick or **continuously subject to grief**, I have no interest in living without the company of Sri Krishna-Arjuna-Bhima. **(Sabha; Jarasandha; 20)**
- Vidura: Grief becomes an enemy of the five senses (*panchendriyas*) and blocks the natural tendencies of the five *indriyas* in humans. **(Vana; Kirmira vadha; 11)**
- (Shl 44) Separation with loved object/person causes grief. This grief causes loss of beauty, loss of strength, loss of knowledge & the grieving person becomes sick. (Shl 45) **By grieving you cannot get back the desired things but the body is badly affected. This alone is its result. Our enemies rejoice knowing of our grieving.** Therefore do not grieve. **(Udyoga; Prajaagara;36)**

- Sanatsujata: (Shl 1) The following twelve are death-causing *doshas*: **shoka (grief)**, *kopa* (anger), *lobha* (greed), *kaama* (desire), *maana* (pride), *bahu nidra* (excessive sleep), *Irshya* (jealousy), *moha* (attachment), *dhanadaaha* (greed/thirst for money), *atisneha* (too much friendliness), finding fault in virtue, and *paraninda* (blaming/abusing others). (Shl 2) These *doshas* overwhelm the man one by one. The man who loses his courage against these will lose his thinking/intelligence and starts committing sins. **(Udyoga; Sanatsujata; 45)**
- Shakuni: (Shl 4) Just as an improperly baked pot melts away in water, one who cannot withstand unexpected happiness or grief that comes, will destroy himself even if he gets wealth. **(Vana; Ghoshayatra; 251)**
- Satyavanta said: (Shl 30) In that country where persons who commit heinous sins do not suffer intense grief, the sinful deeds will keep increasing and surely dharma will decay. **(Shanti parva; Mokshadharma; 267)**

## How to handle/manage grief

### Adhyatmic approach

- **How to discriminate between ephemeral happiness & grief and endless happiness**  
Dharma vyadha: (Shl 17-19) Mental illness should be cured with the medicine of *prajna* (Wisdom, judgment). Physical illness can be cured with powders & pastes. This indeed is the power of *jnana*. **That is why a *jnani* should not wail like a child when in grief.** Only *jnana* has the ability to cure such mental illness. One who has *prajna* can separate happiness & unhappiness with discriminative thinking based on the principles of *atma* & *anatma*. He can overcome mental sickness.

**People with limited understanding grieve when misfortune befalls them or when loved things are lost. It is the unseen fate that brings good things to a living being.** Many times he does things which are favourable and sometimes he takes away convenient things. **No one suffers grief or happiness all the time. They come in alternating cycles. There shall be a place for grief in human life. This is unavoidable.** (Shl 20) All living beings that are born will have this kind of happiness & grief. It is not restricted to a human being or a particular class/group. Intelligent people analyse when unhappiness comes to them, understand its reasons and overcome it by going to its roots. Even more intelligent people anticipate trouble and take precautions to see that it does not come.

(Shl 21) **One who sits worrying when an undesired thing happens will only suffer mental agony and grief does not solve the problem.** (Shl 22) Those who overcome grief by *prajna* will be truly happy. **Those who have given up both happiness & grief, are content with *jnana* and are contemplative get greatest happiness** (*ta eva sukhamedhante jnanatruptaa manisinah*). (Shl 23) Unhappiness means discontentment; fools are always discontent; they never feel contented about anything; their mind is always immersed in materialistic pleasures; the wise are always contented. **Discontent has no limits. There is happiness & peace in contentment.**

(Shl 24) **Those who have started out to reach a certain destination rejoice as the destination comes nearer and do not grieve for the long distance walked.** Our aim should be to attain the greatest *parama-pada*. We should be constantly trying for it. (Shl 25, 26) Just as an angry serpent bites and kills a boy, worry kills a fool/ignorant. **That energy-less person who sits worrying about some past happening when something valorous has to be done now, will not accomplish anything.** If what has to be done is executed then the corresponding fruits will become available. (Shl 27) After thinking thoroughly about what has to be done in the present, one should proceed on that path. **No one should grieve for what has happened in the past.** If the *sadhana* is continued bravely in this manner, he will attain *mukti*. Eventually he will conquer all worldly difficulties & passions. (Shl 28) ***Atma-jnanis* who have deeply thought about the worldly affairs and found them to be impermanent, who have understood the existence of Parabrahma through *tattva-jnana* and have made *atma-jnana* the aim of life do not bother about the worldly happiness & grief.**

It is for this reason that I do not worry about this birth of hunter I have obtained. I do not look down upon the duties I have inherited by birth. I am performing my duties and waiting my time. I have no doubts in the path I have taken to. **(Vana; Markandeya Samaasya; 216)**

- *Mahamuni Vyasa:* (Shl 13) Those who do not perform *tapas* will not have best happiness in this world. Whether happiness or grief, they are experienced alternatively. (Shl 14) **No one can have endless happiness in this world. Only a wise man understands the true nature of Paramatma and does not feel elated when happiness comes or feels depressed when grief befalls him.** (Shl 15) When happiness comes on its own, it can be enjoyed. When grief comes it should be withstood bravely. **Whatever comes our way at different times should be experienced with a steady mind.** Does not a farmer work hard, till the land, sow the seeds etc and wait for the crop to come? The crop may be full or only partial or may even be destroyed completely. He does not worry much about it and makes his efforts once again. (Shl 16) There is nothing greater than *tapas*. By this, one can attain the *parama-pada*. Yudhishtira, Understand that there is nothing that cannot be accomplished by *tapas*. **(Vana; Vrihidraunika; 259)**
- Vidura to Sanatsujata: (Shl 11-12) Kindly preach to Dhritarashtra that great *upadesha* after listening to which **he will be free from all kinds of grief** and will not be bothered by—gain & loss, likeable & unlikeable, old age & death, fear or intolerance, hunger or thirst, intoxication or wealth, worries or laziness, desires or anger, prosperity or decline. **(Udyoga; Sanatsujata; 41)**
- Yudhishtira's reply to Bhima: (Shl 13) **Even if the inclination to do karmas appears in the mind, do not do them. Reject the desire which is the root of karmas and *mamakara* which is the root of desires.** Attain un-decaying and grief-less position in this and other world. (Shl 14) **One who has given up pleasures will certainly not grieve.** Therefore, why are you grieving for these pleasures? It is only by rejecting all sensory pleasures that you can free yourself from falsities (*mithya-vada*). (Shl 16) *Maharshis* by engaging in *tapas*, *brahmacharya* and *adhyayana* avoid becoming a target for 'death' and attain eternal Brahmaloka. **(Shanti; Rajadharmanushasana; 17)**
- *Maharshi Vyasa* to Yudhishtira: Yudhishtira! People talk of an old history of king Senajit and his song. (Shl 14) This wheel of time which is difficult to withstand keeps influencing all men. All kings caught in this wheel of time die when the time is ripe. (Shl 15) Some people kill some others. Those who killed are killed by others. It is only a social/transactional symbolism to say that one killed the other. **If you examine the essence/principle, neither does one kill the other nor does one get killed by another. As soon as time is ripe, all men die due to one reason or the other.** (Shl 16) A person may feel that 'that person will kill him; this person will kill him'. Another person does not think so. Overall, the death and birth of all animals is regulated by nature. (Shl 17) If wealth is lost, spouse, children, parents die, one can grieve saying, 'what a tragedy has occurred' and gradually reduce grief. (Shl 18) But why are you increasing your grief like a fool? Why are you continuously grieving for the women who have lost their dear ones? **By grieving grief keeps increasing. By fearing fear keeps increasing.**  
(Shl 19) 'This body is also not mine. Therefore this entire world is mine. I am all pervasive through the Paramatma residing in me. In this way just as this earth is mine it is also all others **(Reminds of first verse of Isha Upanishad)**. **Because the *antaryami* Paramatma is all pervasive, this world belongs to all**'. If man analyses this truth, he will not get confused/deluded.  
(Shl 20) There can be thousands of reasons to feel sad. There can be hundreds to feel happy. **These varying sadness and happiness influence only the fool everyday. They do not enter the mind of a *pandita*.** (Shl 21) **In this manner pleasant and unpleasant things keep changing in human beings according to time.** (Shl 22) The world appears to be full of sadness. There appears to be no happiness. That is why one faces sadness at every step. The reason for this is: **grief is born due to the agony of unquenchable thirst of desire (*trishnarti*, excessive desire).** **The destruction of the agony called *dukha* is *sukha* (happiness) (that is, giving up this excessive desire).** (Shl 23) After happiness comes grief. After grief comes happiness. No one experiences continually only grief or only happiness. (Shl 24) Happiness generally ends in grief. Generally grief comes at the end of happiness, and happiness at the end of grief. Both these are transient. **Therefore one who desires to achieve eternal *atma-sukha* should keep away from his mind both these which are effects of nature. He should treat both equally.**

(Shl 25) **One should eliminate the cause due to which grief or acute anguish or extreme exhaustion/fatigue has occurred.** If by chance these are due to an organ in the body, such organ itself should be removed. (Shl 26) Whether happiness or grief, pleasant or unpleasant, we should happily experience whatever comes to us according to our *karmas*. **When negatives besiege us, one should not feel defeated. They should be faced with courage.**

(Shl 27) **Do something slightly disliked/unpleasant to your wife or children. You will realise who you are, to whom you belong, from whom you have come here and how you have come.** (Commentary: If you do unpleasant things to wife or children, they do not tolerate it. They will feel irritated/disturbed. However loving you might have been towards them in the past that will not be remembered by them. **Therefore, if you do things liked by others, all will welcome you. If you are unpleasant, they will behave as if there is no relationship with you.** Therefore introspect and understand the extent to which you have relationship with the world) (Common remonstrance from spouse or children even after several years of living together, 'Who are you to tell me?').

(Shl 28) **Only two types of persons have happiness in this world: the fool and the one who has had *atma-darshan*.** Those who are at neither of these ends and fall in between will always suffer grief. (Shl 29) One who remains sad due to a grief he has experienced will never be happy. There is no end to the grief brought upon due to unquenchable thirst (of desires). They will keep taking birth one after the other. (Shl 31) Happiness-grief, profit-loss, birth-death, creation-destruction—man will face these in cycles continually. **Therefore man should neither exult nor grieve about these dualities. (Shanti; Rajadharmanushasana; 25)**

- Kshemadarshi asked Kalakavrikshiya: .. (Shl 7) **Only when man develops disinterest (*vairagya*) in *kaam & bhoga* (material enjoyments) and becomes ascetic like, then he will give up both love and grief and gains the wealth of *jnana* and attains happiness.** (Shl 8) **I feel pity on those who believe that happiness is dependent only on wealth.** I also had a lot of wealth. But just like wealth in the dream it all vanished. (Shl 9) **Those who give up great wealth with them certainly do an impossible task.** Now no money is left with me. **But the attachment to money has not gone. I am unable to give up even the money I do not have!** (Shl 10) Brahmana! Now I am deprived of kingdom and wealth. I have become miserable and distressed. I am in a pitiable state. **If there is a happiness which is different from the one that comes from money, please preach that to me.**

Kalakavrikshiya replied: (Shl 12) Prince! You are a knowledgeable person. **Therefore you should have beforehand decided in your mind that whatever is 'I & mine' is temporal. ...** (Shl 16) Kingdom that was there earlier will not be there now. It goes to someone who did not have. Whatever you possessed can be lost. What you do not have can come to you. **But grief does not have the ability to get you lost kingdom.** Therefore you should never grieve for not having the kingdom. .. (Shl 17) King! Where is your father now? Where is your grandfather? Now you are not seeing them. They are also not seeing you. Isn't it? (Shl 18) **This body is transient. You have been seeing this and you have understood this.** Therefore why do you cry for it? Analyse this matter well with your intelligence. **Someday in future, you will also not be there.** (Shl 19) Oh king! Me, you, your friends, enemies, none of us will be here. All will be destroyed. Not just we, whatever we are seeing will also not survive. (Shl 20) Whoever are now 20 or 30 years old will all die before they are a 100.

(Shl 21) Human being, who is in such a situation, even if endowed with huge wealth, should realise that 'this huge wealth is not mine' and work towards *atma-kalyana*. (Shl 22) We should consider whatever things that will become available to us in future as 'not mine'. Whatever was with us and lost that also should be considered as 'not mine'. **One who thinks that 'destiny is most powerful' is indeed a scholar. It is said that that is the state of *satpurushas*.** (Shl 23, 24) Those who are not rich also live; they also rule. Of them some are equal to you in valour and intelligence. But none of them grieve like you. Therefore you should also not grieve. Are you not equal or greater to them in intelligence and valour?

(Shl 25) Great brahmana! That whole kingdom had come to me without any effort. **I think that the most powerful *kaal* (time) snatched everything from me.** (Shl 26) *Tapodhana*! Just as a powerful flood takes away things, I have lost this kingdom in the flood of time. I am grieving now as a consequence of that. I am surviving on whatever I can find at that moment.

(Shl 27) Kosala prince! **After understanding the truth (*tattva*) as it is, man should not grieve for what was lost in the past or what will happen in future.** Therefore you also should not grieve like this about all the *arthas*. (Shl 28) An intelligent man desires what he can obtain. He does not desire what is beyond his reach. In the same way you should also enjoy what has become available and not worry about the un-obtained. (Shl 29) Just as you were content in the past with whatever you had, are you content even now with whatever you have? I hope you are not grieving for the loss of kingdom since you are a man of pure character. (Shl 30) **The unwise man who thinks he is unfortunate when he loses his wealth always keeps blaming fate. But if he gets wealth, he does not consider it as god given. He thinks it is due to his own efforts.** (Shl 31) **He looks at wealthy people and considers them as undeserving of the wealth. This grief born out of jealousy always follows him.** (Shl 32) **Many people who consider themselves as *veera-purusha* (brave or eminent) will be full of jealousy and ego.** Kosalehsvara! I hope you are not like them! (Shl 33) **Even when you do not have wealth, be tolerant towards wealth of others.** Do not be envious of it. **Clever persons enjoy others wealth all the time. Those who hate people out of jealousy will lose their wealth even if they have it.** ... (Shl 41) Only a few of noble birth desire *amushmika-sukha* (pleasures of the other world) and make dharma their refuge. They get detached from all worldly affairs.

(Shl 42) **Some greedy people even sacrifice their lives just for money. In their opinion there is nothing other than money which is of use.** (Shl 43) Kosalehsvara! Look at the miserliness of such people. Look at their foolishness. **When life itself is not eternal, they are focussed entirely on money.** (Shl 44) All accumulation ends in destruction. Life ends in death (people or things). Coming together ends in separation. When this nature is well established why merge the mind with these? (Shl 45) Man will leave all the money accumulated when he goes (dies). Money will also necessarily leave him. Therefore which scholar will worry when money is destroyed? (Shl 46) Oh king! Not just your money, other's money will also be lost. Friends will also be destroyed. Therefore apply your mind and think. You have also got problems just like other humans.

(Shl 47) Keep your *indriyas* under control. Bring your mind under control. Reduce speech and become silent. Who other than you can stop the weak, disadvantaged speech, mind and *indriyas* from going in search of pleasures? (Shl 48) **All objects become visible when they are close. As they recede they become invisible. They cannot also be seen after they are destroyed. You were seeing *artha* when it was with you. You are unable to see it as it has left you. A highly knowledgeable person like you does not grieve for the invisible *artha*.** (Shl 49) You are content with fewer things (*alpa-trupta*). You do not have fickleness desiring everything. You are of a soft nature, a *jitendriya*. Firm minded & enriched with *brahmacharya-vrata*. Therefore persons like you just do not grieve. (Shl 53) **Sometimes a highly stirred up lake becomes clear by itself. Similarly, a mind that is disturbed becomes calm.** (Shanti; Rajadharmanushasana; 104)

- Indrota *muni*: (Shl 10) What is the surprise in an ignorant man doing several *akaryas*? Knowing this secret a *pandita* does not get angry on any one. (Shl 11) He (a *pandita*) climbs the tower of purified intellect (*vishuddha-buddhi*) and with the help of the power of *prajna* (wisdom, noesis) become ***shoka-rahita*** (state of no grief) but grieves sympathetically with other's grief. By virtue of his power of knowledge (*jnana-bala*) he sees the world and understands everything just as a person on top of a mountain can see everything below. (Shanti parva; Aapadharma; 151)
- Indrota *muni*: ..(Shl 14) **Manu has said that among sacred deeds *tyaga-dharma* is said to be the highest.** Manu has also said that *Sanyasa-dharma* is the greatest dharma. (Shl 15) Just as a young boy has no attachments and hatred and is a personification of truth, does neither *punya* nor *paap*, *sanyasis* are also expected to be like them. This is their dharma. (Shl 17) **If there were nothing called sadness or grief among living beings, where will they have happiness?** (Without one the other cannot be experienced). Both happiness and grief are imaginary. Greatest life is the life of *sanyasis* who have given up 'I & mine', who have withdrawn from *punya* & *paap* by virtue of their nature (*brahma-jnana*) even though in contact with the world. (Shanti parva; Aapadharma; 152)
- Upamanyu to Parashiva who has come in the guise of Indra to test him: ..(Shl 182) **How can someone who does not have single minded devotion in Vishveshwara who is the guru of**

**devatas and asuras destroy his grief even if he lives on just air or water? (Anushasana; Daandharma; 14)**

- Siddha purusha to Kaashyapa: (Shl 28) A *siddha purusha* who is in state of yoga, is calm and who has given up all desires will not be disturbed/made unsteady by grief, sadness or fear **which arise out of attachment and affection**. (Shl 29) **Weapons cannot pierce a yogi** (*nainam shastrani chhidante*). He does not have death. None happier than him can be found in this world. (Shl 30) Yogi merges the *buddhi* completely in *atma* and stays in that state. He turns away grief and old age and sleeps happily. **(Ashwamedhika parva; Anugita; 19)**
- Vidura: (Shl 14) Man attains freedom from those objects/subjects from which he withdraws his mind. Similarly if he withdraws his mind from all objects in the world, he will not have even an iota of grief. .. (Shl 47) Happiness-sadness, prosperity-lack of it, profits-losses and birth-death—these eight will regularly be happening in life. A wise man should neither rejoice in the good times nor grieve in bad times. **(Udyoga; Prajaagara;36)**
- Sanatsujata: (Shl 12) **That dheera who realising that the pleasures of the indriyas are transient & bring grief**, faces their continuous attack and conquers them, completely ignores them & stops always thinking about them is considered a *vidwan*. He becomes a death to the death causing *kaama* & *krodha*. (Shl 14) This *kaama* which is actually *ajnana* is a darkness for the *jeeva* as it takes away discriminative thinking. It is also equivalent to *naraka* & causes great grief. Just as a drunkard roams aimlessly lacking consciousness about his body & falls into a ditch, man under the illusion that physical pleasures are true happiness, falls into the *naraka* called *tamas* (darkness). **(Udyoga; Sanatsujata; 42)**
- Vidura to Dhritarashtra: (Shl 10, 11) The appearance and age of the man immersed in the mire of *samsara* which is constituted by pleasure of senses like *shabda* (sound), *rasa* (taste), *sparsa* (touch) and various *gandhas* (smell) and has no place of refuge, is steadily being eaten away by *samvatsara*, *masa*, *paksha*, day and night. (Shl 12) *Samvatasara*, *ritu*, *masa* and *dina* are agents of *kaal*. A fool does not understand this. **Vidwans say that Brahma has already written the happiness and grief of all animals according to their karmas.**  
  
(Shl 13, 14) The body is itself like the chariot. The *jeeva* in the body is the charioteer. The *indriyas* are horses. The *manas* (mind) which is formed according to the karmas forms the reins. One who runs behind the horses in the form of *indriyas* galloping after the pleasures of senses, will be caught in the wheel and keeps rotating with it in this *samsara*. (Shl 15, 16) One who learns self-control and controls the horses called *indriyas* with his *buddhi* will not return to this *samsara*. One who even though caught in this wheel of constant changes does not get delusional will not roam in this *samsara* again. (Shl 17) **For those who roam in this samsara birth, death and grief are inevitable.** Therefore scholars should necessarily make every effort to 'retire' from this *samsara*. This matter should not be ignored at all. If you ignore, this tree of *samsara* will keep growing into thousands of branches (millions of births). (Shl 18) One who is *jitendriya*, who is devoid of anger and greed, who is content with whatever becomes available, and is steadfast in truth will achieve peace of mind.  
  
(Shl 19) *Maharaja!* This *samsara* is said to be *Yamaya-ratha* (chariot which takes to abode of death). Fools are enchanted with this *samsara-sukha*. Such people will suffer the same state as you have. (Shl 20) **This tendency of thirst leads to great grief. It is this which can become the cause for grief due to loss of loved ones and kingdom.** (Shl 21) A *satpurusha* should learn to control his mind, obtain the difficult to get medicine of knowledge (*jnana*) and treat himself for grief. **In this manner from the medicine of jnana the disease of grief should be destroyed.** (Shl 22) This disease cannot be cured with valour or wealth. His friends or loved ones cannot cure it. (Shl 23, 24) Therefore character should be developed by banishing *kaama*, *krodha*, *lobha* and having love towards all. *Dama* (*jitendriyatva*), *tyaga* (sacrifice) & carefulness—these are the three horses that take you to Brahma. One who sits in the chariot called mind, harnesses these three horses, controls them with the reins of character, will attain *Brahmaloka* without fear of *mrityu* (death). **(Stree parva; Jalapradanika; 7)**
- Yudhishtira questioned: (Shl 6) Grandfather! If money is lost, wife, children, mother, father die, what thinking should be resorted to in order to overcome the grief?

Bhishma replied: (Shl 7) Child Dharmaja! If these things happen, then, one should overcome it by contemplating, 'aho! This world is so full of grief!' (Everyone who is born has to die someday. The grief of separation cannot be avoided. Therefore this world is full of grief. Other than *atma* everything else is a form of grief. By understanding the *atma*, this sea of grief has to be crossed).

In this matter a well-wishing brahmana came to Senajit and preached him in this matter. I will retell the same to you. King Senajit's son died. There was no end to the grief of the king. Seeing his plight, a brahmana said to him: (Shl 10) *Maharaja!* Why are you overtaken by *moha*? Certainly you are a fool. You are yourself worthy of being lamented. So why are you lamenting about others? When you attain the same state as your son one day, those who will grieve for you will also be lamentable. Again for them a few others will have to grieve (Even those who cry for the dead cannot escape death. Thus when death is inevitable for all who are born, why should you cry for them?). (Shl 11) You, me, these dependents of yours, all have to return to where we came from. None can live here eternally. We return to wherever we came from (We came from the unseen & the unknown and will return to the unseen & the unknown).

Senajit questioned: (Shl 12) Oh *Tapodhana* (wealthy of *tapas*)! What kind of knowledge do you have that makes you not to grieve at such times? What *tapas* have you done? What *samadhi* do you depend on? Which *shastras* have you studied?

Brahmana replied: (Shl 13) *Maharaja!* Look at how in this world higher, middling & lesser animals (*devatas*, human beings, lower animals etc) are engaged in different karmas and are filled with all round grief. (Shl 14) There will be no grief by thinking that, 'this body is not mine', 'all this earth is not mine', 'just as all things are mine they also are others'. By having such thoughts I neither feel happy nor sad (If the feeling, 'body is not mine' has to arise, then the feeling that 'body is *atma*' should be given up. Body is only an armour, the *chaitanya* (energy) within which is I. The 'I' should merge with *chid-vastu*. That *chid-vastu* should be seen everywhere. Then there will be nothing other than *chid-vastu*...Happiness and sadness are only to the body, or the mind associated with the body and its attributes. Paramatma who is *sacchidananda swaroopi* has no happiness or grief. That state which transcends duality is *brahmananda*).

(Shl 15) **Just as two pieces of wood (or logs) come floating in the floods of the river, float together for a short while in the ocean and again separate due to the force of the waves, living beings also come from the unseen, live together for a short while and separate and go back to the unseen. This union in the form of relatives and friends is not permanent.**

(Shl 16) Therefore, it is not appropriate to have much attachment with them. (Shl 17) Your son came from the unseen, was here as your son for some time and returned to the unseen. You did not know who he was before he was born. He did not know who you were. You do not know where he will go further. Who are you? Who is he? Why are you grieving for him?

(Shl 18) Man suffers grief due to the thirst of wanting to enjoy desirable things. **After such pangs of grief there will be happiness. After the happiness again there will be grief due to the influence of thirst.** In this way, even though happiness appears before us like a mirage, there will always be grief. (Shl 19) Human beings will keep having joy and grief one after the other. They keep rotating like a wheel. (Shl 20) The birth of your son was a joyous occasion. You who were elated with the birth of your son are now grieving his separation. In case another son is born again you will rejoice. No living being can have eternal happiness or grief. (Shl 21) This body is the abode of both happiness and grief. **Man who is *dehabhimani*** (believes that body is the *atma*) **experiences happiness and grief through the same body which is itself the result of his auspicious and inauspicious deeds.**

(Shl 22) By nature, *jeeva* is born with the body. It then undergoes transformations through childhood, boyhood, adulthood & old age and finally is lost along with the body. (Shl 23) **Human beings are bound by a variety of attachments and are always interested in pleasures of the senses. Just as sand banks are destroyed by rush of waters they are destroyed before all their desires are fulfilled.** (Shl 24) Just as sesame seeds are ground by those who extract oil from it, due to attachment all people are **ground in the wheel of creation through the grief generated by ignorance.** (Shl 25) Man indulges in many wrong deeds for the sake of caring & supporting wife & children and accumulates sins. But the fruits of sins he accumulates have to be experienced by him alone whether here or in other *lokas* (Others who enjoyed the benefits of his illegal earning etc do not partake of the fruits of sins he accumulates). (Shl 26) All human beings interested in *samsara* consisting of wife & children drown into the sea having mire called grief just as aged elephants fall into mire and suffer. (Shl 27) Whoever loses son or wealth or close

relatives suffers grief intense as wild fire. **But happiness, grief and birth & death are controlled by *daiva*.** (Shl 28) Whether human being is in the company of *suhrids* or not, whether he is with enemies or friends, whether he is intelligent or foolish, if *daiva* favours him he will enjoy happiness (*suhrid*: One who does beneficence without expecting any thing in return; friend: who helps expecting returns). (Shl 29) **If *daiva* does not favour, *suhrids* cannot cause happiness. Enemies cannot cause grief. Intelligence cannot earn wealth. Money alone cannot bring happiness. It is not true that just having money results in happiness** (If *daiva* favours, *suhrid* may cause happiness, enemy may not trouble, intelligence may accumulate money and happiness may come from money).

(Shl 30) **Power of intelligence alone is not responsible for gaining money. Foolishness alone is not responsible for being pauper.** Only a *jnani* can understand this affair of the wheel called *samsara*. None others can. (Shl 31) If *daiva* favours, then without any differentiation the intelligent, valiant, stupid, cowardly, sloth, scholar, weak, mighty etc as well as even without any effort human beings can be fortunate and enjoy happiness. (Shl 32) To whom does a milking cow belong? It can belong to the calf or the cow-herd or the owner. It can also be of the thief who steals it. Scholars have finally come to the conclusion thus: It belongs to one who drinks the milk of that cow (**Do not have more attachment than needed?!**)

(Shl 33) Only the most stupid and those with intelligence par-excellence (*atma-jnanis*) are happy. **Those in-between who are neither stupid nor who have transcended intelligence will be suffering a variety of griefs.** (Shl 34) *Jnanis* experience bliss in their final state of *Samadhi*. They have no bliss in the middle state (worldly affairs). This final state (*atma-darshan*) is said to be the happy state. **The state between stupidity and *jnana* is said to be grief.** (Shl 35) Those who have gained happiness arising out of *jnana*, are beyond the dualities of heat & cold, happiness & grief, gain & loss, victory & defeat and have no *matsarya* (envy) will not be bothered by *artha* or *anartha*. (Shl 36) Those who have not transcended intelligence, who have crossed stupidity, will experience great joy when happiness comes and excessive grief when sad events occur. (Shl 37) Fools who have lost their minds, have no discriminative thinking and have no understanding of *sat* & *asat*, humiliate others with great arrogance, and feel joy as if in *swarga*.

(Shl 38) **Sloth or laziness feels like comfort in the beginning. But since it does not permit you to do your duties, in the end it results in grief.** When you start your work with efficiency, though it may appear as grief in the beginning, it will end in bringing happiness. It is only with a skilled and efficient worker that wealth with Lakshmi resides and never in the lazy. (Shl 39) **Whether happiness or grief, likeable or unlikeable events, one should experience whatever comes his way at different times without any weakening in heart.** (Shl 40) There are thousands of causes for grief. There are hundreds of causes of fear. **But grief and fear take possession of a fool every day. But they do not even come near a scholar.**

(Shl 41) Grief will not touch one who is intelligent, who has cultured and ripe wisdom, who likes to listen to words of *viveka* (discrimination, right knowledge), who has no jealousy and who has control on his internal and external *indriyas* (Characteristics of a *jitendriya* according to Manu: That person who does not feel happiness or sadness upon hearing blames or praises, touching hard or soft objects, seeing beautiful or ugly things, eating sweet or bitter things and smelling fragrant or foul smelling things). (Shl 42) A scholar should develop such intelligence and protect his mind from *kaam*, *krodh* etc six enemies and engage only in virtuous practices. **Grief does not touch the one who knows (*brahma-jnani*) sunrise and sunset** (creation and destruction). (Shl 43) That which is the cause of grief, anxiety and sadness, that which causes increased exhaustion, even if it be an organ of the body, it should be relinquished (Therefore it goes without saying that things like material wealth etc should be given up). (Shl 44) **Whenever man develops even a small sense of 'mine' in anything, that 'mamakara' will cause all kinds of agony or anguish.** (Shl 45) Whichever objects of desire you give up, it causes happiness. As you give up anyone (& each one) of the five desires of the senses viz sound, touch, appearances, taste and smell, it brings happiness. Therefore make a habit of giving up one by one. Gain control over *indriyas*. Instead, one who becomes a slave of the senses and struggles to satisfy them will be destroyed chasing these desires. (**Shanti parva; Mokshadharmas; 174**)

- Manu to Brihaspati: (Shl 1) *Devaguru!* **If man experiences some physical or mental grief and is unable to remedy it, he should not sit worrying about it. It should be solved without worrying about it.** (Shl 2) The best medicine to cure grief is not to keep worrying about it. If it is continuously worried about, it keeps getting refreshed in the mind and therefore keeps on

increasing. (Shl 3) **Mental grief should be overcome by use of *prajna*—comprehensive and right thinking. Physical grief should be overcome by medicines. This is in accordance with specialised knowledge.** Instead of doing this, one should not behave like children by worrying and crying. (Shl 3) Youth, beauty, life, accumulation of wealth, health, company of loved ones—all these are impermanent. **A discriminating person should not have too much attachment to/interest in these.** (Shl 5) It is not right to sit and grieve alone in matters affecting a country. If there is a way to overcome such grief, efforts should be made to remedy it without grieving about it. (Shl 6) **Unhappiness is generally more in life than happiness. There is no doubt in this.** The person under delusion who is excessively interested in pleasures of the senses will suffer death like and unpalatable difficulties. (Shl 7) That person who gives up both happiness & unhappiness will realise the *Brahma-vastu*. The *jnanis* who treat both these equally will never grieve. (Shl 8) **Wealth unites man with grief.** When protecting it also there will be grief and not happiness. All wealth can only be gained with difficulty. Therefore if wealth is lost, man should not worry about it. (Shanti parva; Mokshadharma; 205)

- Namuchi said: (Shl 4) Devaraja! **If you do not withstand the grief, it causes illness. Enemies will be happy to see you grieving. Will the danger go away by grieving? No. Grieving does not help in any way.** (Shl 5) Indra! That is why I do not grieve. **All this luxury & splendour will be destroyed one day. By grieving for wealth, which has the quality of perishability, our appearance will be spoiled; radiance will be lost and longevity will reduce; dharma will also be destroyed.** (Shl 6) The person who has clearly understood this should drive away the sorrow that has come due to enmity and meditate on the auspicious Paramatma seated in our hearts. (Shl 7) When man does that all his goals will be fulfilled. There is no doubt about this.

(Shl 8) **There is only One who rules/governs the creation. There is no second.** That same ruler/governor is also the ruler of the *jeeva* in the womb. Just as water always flows downward, the *jeeva* prompted by the ruler follows its directives. In the same way I am also discharging my responsibilities as ordered by the ruler. (Shl 9) I know the *tattva* of bondage & freedom of living beings. I know what the great *tattva* is. I also know that *jnana* brings welfare. Yet I am not walking the path of *jnana*. I have gone opposite to that and I have indulged in either dharmic or *adharmaic* desires and discharged my responsibilities as prompted by that inner divine being.

(Shl 10) **Whichever way in which man has to obtain something, it shall be obtained in that way only. Whatever has to happen will happen exactly that way.** (Shl 11) **In whichever womb the fate has ordained the *jeeva* to live it will live in that womb only. The *jeeva* cannot live in a womb of its choice.** (Shl 12) One who thinks that 'Whatever state I am experiencing is the state that I should have got' will not get confused when grief comes to him. (Shl 13) None can protest the difficulties we all get in cycles. In nature's order, unhappiness comes after happiness and vice versa. **One who hates grief feels that he is the doer when he faces difficulties. This 'pride of doership' becomes the cause for grief.** (Shl 14) Whether it is *rishis*, *devatas*, *mahasuras*, the aged & knowledgeable who know all three Vedas or the *munis* in the forest, don't difficulties & danger attack them? **All face dangers. But the discriminating persons who know about the *sat* & *asat* do not get perplexed by them.** (Shanti parva; Mokshadharma; 226)

- Vyasa to Shuka: (Shl 5) *Atma* has no beginning or end. The *jnani* who realises it will be free of elation, anger, jealousy, hatred etc. (Shl 6) A *sadhak* should cut the impermanent knot in the heart born of *ajnana*, which has been tied by the worrying etc behaviour of *buddhi*, and then live happily without grief or doubts. (Shanti parva; Mokshadharma; 249)
- Vyasa to Shuka: (Shl 13) **For *santosha* (delight, contentedness) you should depend on *sattwa-guna*. *Sattwa-guna* is the characteristic of highest peace.** This *guna* douses thirst and grief due to *sankalpa-vikalpa* (resolves, irresolution/option), worries & unhappiness. (Shl 14) The person with following six characteristics will attain completeness and will attain *moksha*: **not having grief**, not having feeling of 'mine', calmness, clarity of mind and not having envy. ... (Shl 21) The grief of the person who treats all beings equally and has transcended *gunas* will go away easily just as darkness goes away upon rising of Sun. (Shanti parva; Mokshadharma; 251)

- **Samanga explains state of no grief**

Yudhishtira said: (Shl 1) Grandfather! All living beings greatly fear the difficult phase of grief and death. Tell me what should be done to avoid these fears.

Bhishma said: Yudhishtira! In this matter, scholars quote a conversation between Narada & Samanga. I will tell you the same.

Once *maharshi* Narada questioned Samanga: (Shl 3) Samanga! When others merely bow their heads, you do a full prostration touching your chest to the ground. You look like someone who can swim this *bhava-sagara* (ocean of *samsara*) just with your arms without any help. You appear to be always clear minded and joyous. (Shl 4) **I do not see smallest amount of anxiety in you.** You are calm & stable like a *nitya-tripta* (ever content). Your behaviour is childlike. How is this possible for you?

Samanga said: (Shl 5) Respected *rishi*! **I have understood the form of past, present and future and their tattva. That is why there will never be agitation in my mind.** (Shl 6) I know the initiation of karmas and the time of rise of their fruits. I also know the variety of and peculiar *karma-phalas* that are obtained. That is why I do not feel worried. (Shl 7) Respected Narada! See! All the following are living: *Jnanis* who have seen the depth of life, fools with no direction, animals which have ability to go anywhere, the blind, and the idiots. We are also living like them. (Shl 8) *Devatas* with disease free bodies, the mighty, and the weak — all these are living according to their *prarabdha-karmas*. In the same way, even though I have no particular profession, I live depending on my karmas. Therefore do not disrespect us as *nishkarmis* (who do nothing) but respect us. (Shl 9) **Those who have a thousand gold coins or cattle also live. Those with just a hundred gold coins or cows also live. Some live just on roots. In the same way, look at us the way we are living.**

(Shl 10) Respected Narada! **Because we have overcome ignorance and have no grief, what use is dharma or worldly karmas which yield their fruits? Whether happiness or grief, since they are under control of kaal what is the need to worry about them?** Happiness and grief appear and vanish according to the will of *kaal*. **These which are transient cannot scare us who are jnanis knowing its secret.** (Shl 11) That which wise people call '*prajna*' (insight, wisdom, knowledge) is the root for the clearness or purity of *indriyas*. It is because of *prajna* that *shoka* (grief) & *moha* will be destroyed and clearness of *indriyas* emerges. If not, the *indriyas* will get deluded and suffer grief. **The person who has indriyas which function independently or without control will not gain prajna.**

(Shl 12) An ignorant or foolish person will develop ego. That ego causes delusion in him. **For an ignorant person there is happiness neither in this loka nor in para-loka. No one will experience either happiness or grief all the time.** (Shl 13) Persons like me who always see the changes occurring at every instant do not feel agitated about happiness or grief. We do not chase desired pleasures or happiness. Neither do we worry if grief confronts us. (Shl 14) **One who is samahita** (composed) **should not desire other's property. He should not feel joy about the possible gain of wealth in future. Even if he gets enormous wealth he should not feel elated. Nor should he grieve if the existing wealth is destroyed.** (Shl 15) Relatives, wealth, birth in noble family, study of *shastras*, *mantras*, valour — none of these or even all these together **are not capable of helping man cross the river of grief.** Only by *sheela* (character or moral conduct) man obtains peace in *para-loka* (gains victory over grief).

(Shl 16) **The buddhi that is not united with yoga cannot achieve equanimity. There can be no happiness without jnana-yoga. Only dhriti** (courage) **and giving up grief** (*dukha-tyaga*) **can lead to permanent happiness.** (Shl 17) Getting hold of loved object makes one delighted. This delight increases pride or haughtiness. Such pride leads man to *narak*. Therefore I have given up all of them. (Shl 18) **Shoka** (sorrow, grief), **bhaya** (fear) & **abhimana** (pride) **trap beings in happiness & grief and delude them. Therefore as long as my body retains its locomotion, I will just observe the affairs of this world like a witness.** (Shl 19) I will move around in this world giving up *artha* & *kaam*, *trishna* & *moha* and be free of sorrow and anguish. (Shl 20) Just as one who has drunk *amrit* has no fear of death, I also will not fear in the least death, *adharma*, greed or anything else in this *loka* or other *lokas*. (Shl 21) Oh great brahmana Narada! I have obtained this *jnana* after performing great & long *tapas*. **Therefore even if grief envelops me it will not trouble me. (Shanti parva; Mokshadharma; 286)**

### Narada's advice to Shuka muni

- Narada to Shuka muni: (Shl 20) Shukadeva! Give up collecting or accepting things and be a *jitendriya*. Take shelter in such place which causes no fear or grief both here and in the hereafter worlds. (Shl 21) Those who do not have a lust for pleasures of the senses will certainly not have grief. Therefore interest in these should be given up. By completely giving up desire for objects of senses you will be free of the anguish arising from grief. (Shl 22) **The person who wishes to win moksha, which is very difficult to win and which has not yet been won, should be engaged in tapas everyday. He should be a jitendriya. He should have control over his mind. He should be disinterested in objects of senses.** (Shl 23) **That brahmana who is disinterested in matters of trigunas, who lives alone and is thinking of adhyatma all the time will very soon attain the great happiness of moksha.** (Shl 24) Know that the muni who, even though being in the midst of those who consider sexual pleasures to be the ultimate pleasure, feels happy in living alone will be content with the special *atma-jnana*. **One who is content with jnana will never have grief. (Shanti parva; Mokshadharma; 329)**
- Narada to Shuka muni: (Shl 42, 43) Give up this body (pride or attachment to the body) which consists of bones as pillars, has nerves & veins, is filled with flesh & blood, is covered by skin, is filled with urine & faeces, subject to old age & grief, is abode to diseases, covered by the dust of *rajoguna* and is the residence of *pancha-bhutas*. **(Shanti parva; Mokshadharma; 329)**
- Yudhishtira! Narada continued and said: (Shl 1) Shukadeva! One who listens with concentration to the *shastra* which is free of grief, causes peace and is auspicious for destroying grief will obtain very good *buddhi* and be happy. (Shl 2) A fool is subjected to thousands of occasions for grief and hundreds of occasions for fear on a day to day basis. But they do not so attack a *pandita*. (Shl 3) Therefore to avoid disaster listen to my preaching. **If buddhi is under control, then grief will be destroyed.** (Shl 4) Unwise persons suffer grief upon getting things they do not like and upon losing things they love. (Shl 5) **Once things are lost one should stop thinking about their good qualities. If you keep paying attention to them (think cordially about them) the affection towards them will not go away.** (Shl 6) **Man should understand that the thing towards which he is more attracted will have a blemish. It should be realised that disaster will increase if one runs behind the mind wherever it runs. If you develop such outlook then soon you will develop disinterest in things towards which you have attachment.** (Shl 7) **One who continues to grieve about the things lost will neither get artha nor dharma nor yashas (honour, fame). If he keeps doing that, he only obtains the experience of its absence and will not regain possession of it.**

(Shl 8) All beings experience joining & separation with loved ones or liked things. It will never be that someone always experiences grief causing situations, and another only situations causing happiness. **Everyone experiences situations of happiness, unhappiness & grief in some sequence.** (Shl 9) **The person who grieves about a lost thing or relative will be subjected to another grief and thus will be hit doubly** (due to not attending to his duties from time to time). (Shl 10) Those who look at the group of people (the losses and deaths experienced by people at large) do not cry when they themselves experience death & losses. Those who analyse everything properly and understand truth do not cry over lost things or relatives.

(Shl 11) Whenever a physical or mental grief occurs and it becomes impossible to avoid it by best efforts or if all efforts fail, one should not worry about it. (Shl 12) **The best medicine to cure grief is not to worry about it. If the person keeps on thinking & worrying about the grief it will not leave him & go. On the other hand, it increases further.** (Shl 13) Mental grief should be overcome by thinking about it wisely. Physical grief should be overcome by taking medicines. This becomes possible by power of knowledge. Therefore when grief comes one should not cry like a child.

### **Impermanence of things**

(Shl 14) Beauty or good looks, youth, life, accumulated wealth, health, company of loved ones – all these are impermanent. Therefore a scholar should not get interested in these. (Shl 16) **There is no doubt that on an average unhappiness is more than happiness in life. But generally all are attracted to objects of senses due to delusion. No one likes death.** (Shl 17) The person who gives up unhappiness (does not worry when unhappy things happen), gives up

happiness (does not get attached to pleasures of senses) or gives up both happiness & unhappiness will go to the un-decaying *Brahma-pada*. *Pandita*'s do not grieve for such men.

(Shl 18) **Great grief is experienced when the money earned is spent. It is also quite difficult to protect accumulated wealth. Accumulating money is also quite difficult. One should not worry when such wealth which causes grief in all states is lost.** (Shl 19) Even though people accumulate more money and keep becoming richer, they do not at all feel contented. They die dissatisfied. But *panditas* will always be happy. (Shl 20) Wealth earned ends up in decaying. Fall is the ultimate state of rise. Coming together ends in separation. Death is the end of life. (Shl 21) There is no end to desires. Therefore contentment is the happiest thing. That is why *panditas* consider happiness/joy as the greatest wealth.

### Pursuit of *adhyatma*

(Shl 22) **Our longevity which is reducing continuously does not stop even for a wink of an eye. When our bodies themselves are impermanent we have to think what really is permanent.** (Shl 23) Those who realise through *buddhi* the *Paramatma* who resides in all beings, who is beyond mind and become interested in meditation, will cross the ocean of *samsara* and find the greatest path. In future, they will never grieve for any reason. (Shl 24) Just as a tiger snatches away a grazing cow, death snatches away the man who is always engaged in accumulating money and is never contented with pleasures of senses. (Shl 25) Therefore a way should be found to escape from the grief of life. One who keeps away grief and starts *adhyatma sadhana* will become liberated without any worries. (Shl 26) **Whether rich or poor, everyone finds *shabda, sparsha, roopa, rasa & gandha* causing happiness when experiencing them. After experiencing, they do not appear to cause that much happiness.** (Shl 27) **Before living beings come together there will be no unhappiness. If there is separation after joining, it causes grief. Therefore the person who has understood his true form should not grieve even upon separation.** (Shl 29) That person who behaves with all humbly but without love/affection is a happy person and is a *pandita*. (Shl 30) **That person who has love for *adhyatma*, has no desires, has no interest in any kind of pleasures of senses and leads a self-reliant life will be the happiest.** (Shanti parva; Mokshadharma; 330)

- Yudhishtira! Narada said: (Shl 1) Shuka! **When man considers happiness as grief and grief as happiness, then wisdom or good ethics or valour will not protect him.** (Shl 2) Therefore man should naturally try for gaining *jnana*. One who tries for obtaining *atma jnana* will not be destroyed for any reason. *Atma* is more lovable than everything else. (Shanti parva; Mokshadharma; 331)

### Karma/Daiva based approach

- *Maharshi* Vyasa to Yudhishtira: (Shl 29) The coming together of all living beings that are born ends in separation. This is certain. This is the rule of nature. Living beings including humans are like bubbles on water. They are born and die. (Shl 30) All wealth accumulated finally end in their destruction. Excessive rise in life ends in downfall. Coming together ends in separation. Life ends in death. (Shl 31) **Idleness/sloth causes happiness to end in grief. Working with efficiency results in rise of happiness** (Dharmaraja should work efficiently to overcome the grief). Qualities like wealth, fortune, courage, fame reside in an efficient person and not in the idle. (Shl 32) Friends cannot cause happiness. Enemies are incapable of causing grief. Citizens are incapable of filling your treasury. Money is not capable of bringing you happiness. (Shl 33) **You have to do that *karma* for which *Brahma* has created you. Only by doing that you will attain success/fulfilment (*siddhi*). You are not the master of *karmas*.** Since *Brahma* has created you in *kshatriya vamsha*, you should perform those *karmas* and **you have no liberty to give up *karmas*** (*karma-tyaga*). (Shanti; Rajadharmanushasana; 27)
- Dhritarashtra asked Vidura, "...How do scholars free themselves from the grief caused due to the happening of undesirable events and separation with desirable things?"

Vidura replied: (Shl 3) *Maharaja*! A scholar trains/regulates his mind with whatever 'tools & techniques' that help him free from happiness and grief and achieves peace. (Shl 4) If one thinks carefully it becomes clear that this whole world is impermanent. This world lacks essence/substance like the plantain tree (Commentary: If you keep peeling off the stem of a plantain tree finally nothing is left).

(Shl 5, 6, 7) Whether a scholar or an idiot, a rich man or a poor---all finally reach the burial ground and sleep peacefully. All the dead bodies which reach the burial ground have no flesh. They only have a shape and volume having bones. They are bound by sinews. Can you differentiate among the hundreds of dead bodies which are brought there? By what means can anyone understand the *kula* and *roopa* of those dead bodies? The identifying characteristics of *kula* and *roopa* which existed when alive will not be seen in the least in the dead bodies. Despite this being so, men try to snatch other's wealth by cheating etc. (Shl 8) Scholars say that just as houses, the bodies of men are impermanent. Just as built houses are destroyed after several years, human bodies also are destroyed in due course. Only the *atma* which is the essence survives permanently. (Shl 9) Men like to wear new clothes irrespective of whether the present ones are torn or not. The bodies are also like clothes (for the *jeeva*. One who understands this secret will not fear death).

(Shl 10) **Happiness or grief is obtained by living beings due to their own good or bad *karmas*.** (Shl 11) According to the *paap* or *punya* *karmas*, man obtains *naka-naraka* and *sukha-dukha*. According to the *satkarma* or *dushkarma* of past births, men must suffer the burden of happiness and grief either with dependence on others or without any dependence. (Shl 12, 13, 14) **Our body is like a clay pot. It can get destroyed at any stage from the stage of being made to the stage of being in use.** The pot may break even as the potter has just started it on his wheel. It may break after half the shape is formed. It may break after the complete shape has appeared. It may break when it is being lifted off the potter's wheel. It may break after it is dried. It may happen so while baking it. It may also break after baking when it is being picked up. Finally it can break when it is in use. **Similar is the fate of bodies.** (Shl 15, 16) It may get aborted or miscarried when in the womb. It can die as soon as it is born. It can happen so after a few days or after about half-a-month; or after completing a month; or after completing a year; or after two years. It can die after reaching youth; or at middle age; or after reaching old age. Overall this body, like the pot, has the quality of being destroyed at some stage and has no quality of permanency.

(Shl 17) All *pranis* (life-forms) may be born in this world according to their past *karmas* or they may not take birth. When the law of nature is like this, why do you grieve? (Shl 18, 19) When an animal or man is swimming in a river to cross it, sometimes it will remain under water (hence will be unseen) and sometimes will be seen above water. In this world which is characterised by being above (birth) and being below (death), fools are bound by experiencing *karma* (*karma-bhoga*) and also suffer grief due to it. (Shl 20) **The wise and the knowledgeable (*praajna*) develop *sattva-guna* and desire good of all life-forms, realise the secret of this coming together under the control of *karma*, and attain best *sadgati*.** (Stree parva; Jalapradanika; 3)

- Vidula to her son Sanjaya: (Shl 27) In all tasks (works) we do, the *phalas* (fruits/results) can be permanent or transient. You may get the desired results or you may not. That person who has fully grasped the transient nature of fruits of labour will always be engaged in work. (Shl 28) That wise man who knows beforehand that whatever he does may not necessarily yield results, should still think carefully/intelligently and devise solutions to weaken the enemy and to overcome one's own grief of decline (even if luck is not guaranteed to be in favour, careful thinking, planning & efforts should not be stopped). (Shl 29) **He should proceed with the resolve that, 'The work I start shall succeed', and should put in all efforts with enthusiasm and without any doubts in the mind.** (Udyoga; Bhagavadgita; 135)
- Yayati to Ashtaka: (Shl 8) Happiness and grief are ordained by fate. It is not possible to change the worldly happiness and grief with *atma-shakti*. Therefore, considering both as god given, one should neither feel elated nor feel depressed. (Shl 9) Both happiness and grief are impermanent and are not under control of human being. They are determined only by *daiva*. Therefore a wise & brave person should treat both with equanimity. (Adi; Sambhava; 89)
- Dharma vyadha: (Shl 44-49) How does a *dharmatma* live & behave? (Shl 44) One should follow the dharma practiced by *satpurushas*. Should do things done by the virtuous. Should remain engaged in his *karmas* without any worries or agitation in the mind. **Should not grieve or worry by constantly thinking whether his job is demeaning or not.** Should do the *karmas* prescribed for *swadharma*. **Should desire a job that does not cause grief to the world.** (Vana; Markandeya Samaasya; 209)

- Fox to humans: (Shl 50) We should be trying constantly to accomplish our desires. Only then due to *daiva-yoga* we can accomplish things. The combination of self-effort and *daiva* makes it possible to achieve success in due course of time. (Shl 51) One should keep doing his work tirelessly and without disappointment. **How can you gain happiness if you lose heart with grief?** Desired work gets done only by efforts. (Shanti parva; Aapadharma; 153)
- Yayati: (Shl 10) Man should always think thus: I will not get confused in difficulty. I will not feel grief at any time for any reason. **I will firmly believe that my life will go on as Brahma decides its course. By repeating this to oneself the anxiety due to grief & happiness will go away.** All of creation--whether living or non-living--are born by the resolve of Brahma and by his resolve alone dissolve in Him. (Adi; Sambhava; 89)
- Sanjaya to Dhritarashtra: (Shl 15) We see that actions happen in three ways: Those which are controlled by *Ishwara* (such as drought etc); those directed by Parameshwara (*daivika*); and those which happen due to our will (Man is free to do actions which bring *punya* or *paapa*. Which acts will result in *punya* and which in *paapa* are indicated by *shruthi* & *smriti*. Understanding all these, using discrimination and then acting is left to the human). For some acts of man, results are obtained immediately. For some others the results are obtained in later *janmas* (births). That is why some of the acts of humans (the third type) happen according to past *karmas*. **You are trapped in this grief and agony perhaps due to some acts of your past and therefore make your mind steady.** (Udyoga; Sainya-nirvana; 159)

#### Other approaches

- Vidura to her son Sanjaya: (Shl 28) That wise man who knows beforehand that whatever he does may not necessarily yield results, should still think carefully/intelligently and devise solutions to weaken the enemy and to overcome one's own grief of decline (even if luck is not guaranteed to be in favour, careful thinking, planning & efforts should not be stopped). (Udyoga; Bhagavadgita; 135)
- Vyasa maharshi to Yudhishtira: (Shl 14) *Vidvans* do *punya-karmas* every day and desire *swarga*. But those living in *swarga* do not wish to come to this world. Therefore I cannot bring back Abhimanyu who is already in *swarga*. Unobtainable thing does not become available by merely desiring it.

**We should grieve those who are continuing to live & struggle and not those who have attained swarga.** By grieving and always remembering the dead the grief will only increase. Therefore a scholar should think of ways to feel great happiness, gain great honour and comforts and should completely give up grieving. The scholars who realise this do not grieve. Sadness comes only if you consider it sad. Death is same to all living beings. Only wealth and money are varying entities. These will be found in one & not in the other. (Drona; Abhimanyuvadha; 71)

- Hearing Sri Krishna, Yudhishtira enthusiastically lifted up Keshava who had fallen at his feet, folded his hands and said to Sri Krishna, "Govinda! What you said is correct. Even though I knew his vow, I transgressed it. This is indeed my mistake. I am now consoled. Madhava! Today you have saved me. Achyuta! You have saved all of us from horrible misery. (Shl 59, 60) Achyuta! We both who were covered in the darkness of ignorance, due to good fortune found you as our *natha* (lord, protector) and have crossed over a horrible misery. **Making your intelligence a boat, we have crossed along with our ministers, family and relatives this ocean of grief.** Achyutha! Undoubtedly, because of you, we have a protector (we are *sanatha*). (Karna; 70)
- Still Yudhishtira remains unchanged. So Bhima talks to him. .. But you are not recollecting sad days when sad; or happy days when happy; or happy days when sad; or sad days when happy. The reason for this could be that *daiva* is very strong or it is your nature to grieve at all times. That is why you are grieving at this time when you have to be happy. It is appropriate for you to recollect all the grief and difficulty we experienced to balance the joy at this time. But you are not doing so. (Shanti; Rajadharmanushasana; 16)
- Swayambhu Manu: (Shl 18) If someone unable to withstand the grief due to death of near or dear ones, attempts to die (suicide) either by fasting unto death or by weapon and fails in the attempt, he is subject to *dosh*. (Shanti; Rajadharmanushasana; 36)

- Markandeya: (Shl 40) Those who construct lakes & wells to help the travellers overcome their thirst, places to stay for the tired travellers, give food to those who come hungry, **those who console with sweet words persons who are in grief** will not hear any harsh words from Yama, the god of death. (Vana; Markandeya Samaasya; 200)
- Subhadra wishing *sadgati* for her killed son Abhimanyu: (Shl 30) May you get the same *sadgati* that obtains to those who **withstand** difficulties, problems & **grief with admirable self-control in difficult times and when burning in the fire of grief**. .. (Shl 34) May you get the same *sadgati* that obtains to those who do not eat meat or drink liquor, keep away from pomp, arrogance and untruth, and **for any reason do not cause grief to others!** (Drona; Pratigya; 78)
- Yaksha: (Shl 75) By controlling which are people not subjected to grief? Yudhishtira: Manas (mind). (Vana; Aranya; 313)
- Vidura quoting Prahlada's words to his son: (Shl 107) That great person's (king's) enemies are effectively defeated who, having taken responsibility of kingdom, **does not grieve even when in deep difficulty/danger**, is always watchful & discharges his duties and tolerates grief that may come at times. (Udyoga; Prajaagara; 33)
- Vidura to Dhritarashtra: (Shl 22) There can be thousands of reasons to grieve. There can be hundreds of reasons to be scared. These grief and fear bother only the fool everyday. But they do not even come close to the scholar. ... (Shl 27) If one has some valour, he should not grieve for what has happened, but find the root cause for it and try for its removal. **Not worrying for what has already happened is the best medicine for overcoming the grief**. For one who is always worrying, worry will only increase and by virtue of worrying the grief or worry will not go away. (Stree parva; Jalapradanika; 2)
- Sri Krishna to Yudhishtira: (Shl 2) Grieving the dead too much causes much grief to the grandfathers of the dead. (Shl 8) *Maharaja!* Give up grief. **Whatever has happened now had to happen like that only**. However much you grieve you cannot bring back those who died in the war. Therefore stop grieving and do your next duties.

Then Vyasa addressed Yudhishtira who continued to feel sad and guilty. 'Child! Yudhishtira! **Certainly your *buddhi* has not matured**. Again you are getting deluded like a boy. What happened to our honour? **We are again & again lamenting/giving discourses before you**. You know completely the dharma of the *kshatriyas* who have to live by war. A king who acts according to such dharma will never be agitated. **As you wished, I have several times clarified all the doubts you expressed. But since you are foolish/silly you have no faith in whatever I have told you**. Or you are suffering from memory lapse. This is true. Yudhishtira! Never be like this. It is not right for you to be so ignorant. Oh sinless! **You know about all kinds of atonements. You know all *rajadharma*s & *daan dharma*s**. In spite of being well learned in all *shastras* and all *dharma*s why are you getting deluded again and again? (Ashwamedhika parva; Ashwamedha; 2)

- Dharma vyadha on the qualities of *dharmic* person: (Shl 11-12) One who has understood by discriminative thinking the pitfalls such as *raga-dwesa*, and **what is real happiness & grief**, will listen to the great noble souls & practice their preaching regularly. (Vana; Markandeya Samaasya; 210)
- Bhishma replied: (Shl 19) **Not having any alteration in the mind when faced with happiness or grief is called *dhriti***. Wise man who desires elevation should always practice *dhriti*. (Shl 20) To attain *dhriti* the person should always be truthful and *kshama-sheela* (quality of forgiving). A *pandit* who has given up joy, fear and anger attains *dhriti*. (Shanti parva; Aapadharma; 162)
- Vidura: (Shl 2) That person who rejects a lot of illegal (not dharma) wealth/money even when there is no one to object will be free of all grief & will live happily (Shl 6) For the one who desires only comforts how can there be learning (*vidya*)? Students have no comfortable time. One who desires comforts should give up learning, in other words a student should give up comforts. (Shl 13) **Dharma is eternal. Happiness & grief are not**. *Jeeva* is ever present. The body which is

support for the *jeeva* is not eternal. Therefore do not bother about the impermanent happiness & grief. Remove *avidya*. Be established in eternal dharma. Be always satisfied. Being in a state of 'always satisfied' is the best gain. **(Udyoga; Prajaagara;40)**

- Bhishma said: (Shl 3) Yudhishtira! **To the person who, having lost his wife, children and such close relatives as also his wealth, is facing great difficulty and grief courage is the best option. In times of difficulty one should have courage. One who is courageous will not suffer weakening of the body.** (Shl 4) **Not grieving causes happiness or gives good health. If health is good, lost wealth can always be regained.** (Shl 5) An intelligent person who depends on *sattwik-vritti* will gain wealth also. He will also have courage. He will have clear thinking in his actions. **(Shanti parva; Mokshadharma; 227)**
- Bali to Indra: (Shl 64) If you wish to become capable of withstanding the grief when you have to give up this position of Indra, from right now give up desires for luxuries and enjoyments. Distance yourself from the intoxication of gaining this wealth of kingdom. If you do that you will be able to withstand the grief when you lose your position. (Shl 65) Do not sorrow when you face grief. Similarly, do not feel elated when you gain things you love. Without thinking about the past and the future, carry on your life with whatever you get in the present. **(Shanti parva; Mokshadharma; 227)**
- Gautama's son Chirakaari: (Shl 25) The main cause for this coming together of *pancha-bhutas* which has finally resulted in my body is mother. Just as *arani* is cause for the emergence of fire, mother is the cause for my body. (Shl 26) **It is mother who provides consolation & comfort to all those who are distressed in this world. One who has mother is *sanatha* (protected). One who has no mother is *anatha* (orphan, having no protector).** (Shl 27) **One who has mother does not grieve for anything.** Because he has no grief or worry, ageing does not affect him. **If a person, though a pauper, can enter the house calling 'mother!' there will be no grief or ageing.** **(Shanti parva; Mokshadharma; 266)**
- Bhishma: (Shl 13, 14) One who understands the problems of *raag & dwesha* beforehand and does not become slave to them will become skilled in treating happiness & grief with equanimity. Such a clever person will serve the *sadhus & satpurushas*. By virtue of doing *satkarmas & satsang* and by regular virtuous practices his intelligence grows. **(Shanti parva; Mokshadharma; 273)**
- Vyasa to Shuka: (Shl 81) Such a person is called a *punya karmi* whose *buddhi* committed to pursuing the path of *swarga* does not transgress from the path of dharma. Such a person will not become the cause of grief to his children, friends and relatives. **(Shanti parva; Mokshadharma; 321)**

## Some characters & their grief

- Kunthi: (Shl 18) Krishna! I have an immense grief on behalf of Draupadi. I was not so sad that kingdom was snatched from my children. I was not so sad that my children lost the game of dice. Even banishing them to the forest did not cause me so much grief. **The fact that in the full assembly, when Draupadi, a mother, was crying with humiliation & agony, more cruel words were heaped on her caused me extreme grief.** Whenever I recollect it, I feel very broken-hearted. **(Udyoga; Bhagavadyana; 137)**
- Sanjaya to Dhritarashtra: *Maharaja!* Because of your mistakes this kind of grief has come to you. You were well aware as to which deeds against Pandavas were *adharma*. But Duryodhana did not know it. You were fully aware that your children were acting against dharma in respect of Pandavas. But Duryodhana did not have that discrimination. Even though you knew that he was acting against dharma, due to love of your children you did not stop him. It is because of this one key defect of yours that the *dyuta* took place. It is because of your shortcomings that now the war is also happening. You have made the mistake and you have to suffer the consequences. **.. Whether in this world or other worlds, one has to suffer the consequences of one's karmas. As per this rule, now the time has come for you to suffer the same.** **(Bhishma; Bhishmavadha; 77)**

- Dhritarashtra: ..Sanjaya! What did Duryodhana say seeing Karna running away defeated from battlefield like a snake whose poison teeth has been extracted. How shall I bear my grief?! **(Drona; Jayadrathavadha; 135)**
- Drona was in a pensive mood for some time and then said to Duryodhana with much pain in his heart: “Duryodhana! Why are you cutting me to pieces with arrows of words? I have always been telling you that Arjuna is invincible in war.....In the presence of all of us you dragged Draupadi to the assembly and humiliated her, who is of noble birth, who practices all good dharmas and who does not deserve to be humiliated. This is the fruit you have to suffer for the heinous sin you committed that day. **In case you do not get the right *phala* for your evil deeds now, you will suffer much worse grief in *paraloka* after your death.** You cheated Pandavas in the game of dice and drove them away to forest. **(Drona; Jayadrathavadha; 151)**
- In response to *Devarshi* Narada's question if he is free of all grief, Yudhishtira replied, “(Shl 13) Narada! This entire earth was won due to our refuge in Sri Krishna's might, brahmanas pleasure and the might of Bhima and Arjuna..... But I am not so happy with this victory. The killing of all cousins and relatives has happened due to greed of kingdom. **This great grief has permanently imprinted in my heart.** Having sacrificed Abhimanyu and five sons of Draupadi, this victory looks to me a defeat only.....Draupadi who has lost her five sons, father and brothers is pitiable ...Now I feel she is torturing me. **The moment I look at her and think of her grief, my heart breaks into a thousand pieces.....**Bhagawan Narada! With all these griefs one more grief has also added. Because mother Kunthi hid the secret of Karna, now I am also agonised by the loss of brother.. **(Shanti; Rajadharmanushasana; 1)**
- Vaishampayana said: Yudhishtira would order his brothers everyday that they should take care such that their king (Dhritarashtra) who had lost all sons would never feel grief. Arjuna, Nakula & Sahadeva would follow it accurately and would treat him very well. Only Bhimasena was an exception. Bhimasena could never forget the miseries they had experienced due to the wickedness of Dhritarashtra. **(Ashramavasika parva; Ashramavasa; 1)**
- Yudhishtira said to Vyasa, “..The reason for my grief is that I have killed many who did not deserve to be killed, purely for the sake of kingdom. Those acts of killing are now burning me.” **(Shanti; Rajadharmanushasana; 32)**
- Draupadi to Yudhishtira: (Shl 1) I do not reject dharma or blame it, as you understand. Why should I blame Paramatma, the lord of all *chara-achara*? I only unburdened my grief to you in the context of many sufferings I am undergoing. I lamented; I will lament more. Listen to me with a kind heart. **(Vana; Arjunabhigamana; 32)**

## Lokas without grief

- Gautama: (Shl 29) In the *loka* of *mahatma Soma* there are many other *lokas* which are *sanatana*, enveloped in sacred fragrance, are dustless (without *rajoguna: viraja*), and are without grief. I will not stop chasing you even if you go there. I will come after you and bring back my elephant.

(Shl 32) Above the *Soma lokas* there are other bright & griefless *sanatana lokas* which do not have *rajoguna* & *tamoguna* (*virajaso, vitamaska*: also means dustless and without darkness). That is the place of *mahatma Surya*. I will not stop chasing you even if you go there. I will come after you and bring back my elephant.

(Shl 35) Above *Surya's loka* there is **Varuna loka** which shines brightly with *lokas* having no *rajoguna* (dust) or grief. Even if you take my elephant there I will chase you.

(Shl 38) **Indra's lokas** are without *rajoguna* & grief. They are obtained with much difficulty. All wish to go there. Even if you go to those *lokas* of *maha-tejasvi Indra* I will chase you there.

(Shl 40) *Maharaja*! Above *swarga* there are **mahalokas of Prajapati** which are enriched with everything, are without grief and to which people in all *lokas* desire to go. Even if you take my elephant there I will chase you and get it back.

(Shl 42) Above *Prajapatya lokas* there are *sanatana Go-lokas* filled with divine fragrance, have no dust (*rajoguna*) and grief. Even if you go to these very difficult to obtain *go-lokas* I will chase you and retrieve my elephant.

(Shl 49, 50, 51) Even if you go to the fully auspicious *Brahma loka* where there is no fear of cold or heat, where there is no hunger or thirst, there is no exhaustion, no happiness or grief, none who hate or love, no relative or enemy, no ageing or death, no sin or virtue, which is devoid of *rajoguna*, is rich in everything, is enriched with *prajnana & sattva guna*, I will chase you and retrieve my elephant. **(Anushasana parva; Daandharma; 102)**

- There are several separate lokas above for different categories like *devatas*, *sadhyas*, *maharshis*, *yaamas*, *dhaamas*, Gandharvas, *apsaras* etc. Even Meru *parvata* which is 33000 *yojanas* in area is there. There is no grief; there is no ageing; there are no reasons which cause repentance. **(Vana; Vrihidraunika; 261)**