

Shanti parva; Moksha-dharma upa-parva

(Translated and indexed by G H Visweswara)

Note: The main work is in **Mahabharata Spectroscope**, a separate PDF.

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T4: Character/Behaviour/Nature/Etiquette

114	Shanti parva; Mokshadharma	193	1707-1719	23
	<p>Aachara: Good conduct & practices</p> <p>Yudhishtira questioned: (Shl 1) I wish to know the ways of virtuous practices/good conduct.</p> <p>Bhishma said: (Shl 2) Yudhishtira! The following are well known as wicked and unholy: People with bad practices, who indulge in bad deeds, who have bad thinking, who love to act hastily and wrongly. <i>Sadachara</i> is the characteristic of <i>satpurushas</i>.</p> <p>(Shl 3) Those who do not pass urine or faeces in streets, between cows in a cowshed and amidst grains are sadacharis. (Shl 4) After completing shouchacharas (purificatory rite, mode of cleansing the person by ablution etc) and achamana (sipping water from the palm of the hand (before religious ceremonies, before meals, &c.) for purification) one should go to the river and take bath. Then as prescribed and taught, <i>sandhyavandana</i>, <i>devatas-puja</i> & <i>pitru-tarpana</i> should be done. If the river has to be crossed it should be done so after <i>aachamana</i>. Scholars say that this dharma is applicable to all. (Shl 5) Everyday <i>suryopasthana</i> (worshipping Surya) should be done. One should never be sleeping at the time of sunrise (Applicable of course in countries like India with very doable sunrise times). <i>Sandhyopasana</i> should be done facing east in the morning and west in the evening. (Shl 6) Before having meals the five (two hands, two legs & face) should be washed and then sitting facing east one should eat meals. Should not talk while eating. Whether the food served is tasty or not, it should not be criticised upon. (Shl 7) After meals, <i>uttara-aposhana</i> should be taken before getting up. One should not sleep with wet feet in the night. Devarshi Narada has stated these as Characteristics of <i>sadachara</i>. (Shl 8, 9) Sacred places like <i>yajna-shala</i>, ox, temple, squares where four streets meet, brahmanas, dharmic person and sacred trees like <i>Ashwattha</i> should be on your right when you cross/overtake them. In the house of a grihasta same kind of food should be served to guests, servants and own relatives. (Shl 10) As prescribed in the Vedas men should eat only two times-in the morning and evening. Nothing should be eaten between these two meals. Those who follow this diligently will get the same results as fasting. (Shl 11) One who performs his daily <i>homa</i> without slipping up on the specified time, mates with wife only during the fertile periods, does not even think of <i>parastree</i> (other women), such a wise man will get the same results as practicing <i>brahmacharya-vrata</i> or will effectively become a <i>brahmachari</i>. (Shl 12) The leftover food after a brahmana has eaten is like <i>amrita</i>. It will be pleasing like the mind of a mother. Those who eat such leftover will attain <i>Parabrahma-paramatma</i> (Is this shloka genuine???) (Shl 13) One who breaks lumps of mud as a mannerism, who cuts grass, who bites his nails, who regularly eats leftovers and who lives a life like that of a caged parrot—parasite—will not live long. (Shl 14) Those who have no habit of eating meat should not eat even meat purified by <i>yajurveda</i> rites. One should never eat meat just for the sake of it. Should not also eat the meat from the hind part of an animal. (Shl 15) A <i>grihasta</i> whether he is in his home town or in another place/country should not make anyone who comes to him to starve. He should do karmas which earn money and surrender the money, precious metals etc earned to <i>gurujana</i>. (Shl 16) As soon as <i>gurujana</i> (any venerable or elderly person) come they should be offered seats. After they are seated they should be prostrated to. Then they should be treated well as they deserve. By doing so man will be endowed with longevity, fame and wealth. (Shl 17) One should not see the rising sun and other women (<i>parastree</i>) who are nude. Only during fertile period should mate with wife in a secret place with privacy (where there are no others). (Shl 18) Pure heart is the most sacred of pilgrim centres. Sacred among sacred things is pure heart. Whatever are the practices of virtuous people is the best practice. Touching the hairs of cow's tail is an auspicious practice. (Shl 19) Whenever you meet known people you enquire about their well being. It is the prescription of <i>shastras</i> that both in morning and evening you should bow to the brahmanas formally. (Shl 20) When you are at a temple, in the midst of cows, when brahmanas are performing <i>yajnas</i>, while studying Vedas and while eating, right hand should be in front (lifted position: <i>uddharet</i>). (Shl 21) Both in the morning and evening <i>shrotriya brahmanas</i> should be treated hospitably. Doing this will fetch immediate results. Those who do this will find their business & trade will grow better than others. Their agricultural lands will become more fertile and yield more crops than others. One who does this will obtain better means of transport like ox pulled cart (!) (Shl 23) After hair cutting (by barber), sneezing, bathing and eating meals auspicious greetings should be made like <i>swasthi</i>, <i>susnatham</i>, <i>subhuktam</i>, <i>laghu-shariram</i> etc. By doing so their diseases will be cured. Their longevity will also increase. (Shl 24) One should not urinate or defacate sitting facing the Sun. Should not see own faeces. Should not sleep with a woman in the same bed. Should not eat sitting with a woman. (Shl 25) Older persons should not be called by name or addressed in singular. There is no</p>			

	blemish in equals & younger persons being called by name & addressed in singular. (Shl 26) The heart of sinners can be seen through their eyes and face. Those who deliberately hide their sins from respectable people will be destroyed (They should confess to respectable persons and repent for it suitably). (Shl 27) Only a fool will hide the sins committed knowingly. Such hidden sins, though not known to humnas will be known to the devatas. (Shl 28) If a sinner hides his sins they will grow. It leads to additional sins later. If a <i>dharmisht</i> (righteous person) hides his <i>dharmic</i> deeds his dharma will grow. It becomes the reason for his later more <i>dharmakaryas</i> . In any case the dharma he practiced will result in his increased practice of dharma (Declaring of sins by a sinner decreases its magnitude. If a person who has virtuous deeds announces it/publicises them the magnitude of <i>punya</i> will reduce). (Shl 29) A fool does not remember his sins. But even though the doer does not remember, the sins will follow him just as Rahu follows Moon. (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 fulfill his desire. (Shl 31) Dharma done with a sincere mind is considered the best dharma. Therefore one should always desire welfare of all. (Shl 32) Dharma should be practiced alone. No one's help is needed to practice swadharma. How can other's help matter in our practicing our swadharma? (Shl 33) Dharma is the birth-place of human beings. That same dharma is like <i>amrita</i> for <i>devatas</i> in <i>swarga</i> . Men who are followers of dharma enjoy eternal happiness after death only on the strength of dharma.			
115	Shanti parva; Mokshadharma	286	2606-2612	25
	See Sl. No. 264, Section on 'Desirable character & conduct' in Table Philosophy/Vedanta in this PDF			

T14: Philosophy/Vedantha/Character—Questions-Clarifications asked

Sl. No.	Parva; Upa-parva	Adhyaya	Page Nos & Shloka Nos	Volume
1	Shanti parva; Mokshadharma	174	1540-1563	23
	Yudhishtira: (Shl 1) Grandfather! You have so far explained raja-dharma related matters. Now please tell me which dharma is best for the four <i>ashramas</i> .			
2	Shanti parva; Mokshadharma	175	1563-1574	23
	Yudhishtira questioned: (Shl 1) Grandfather! This time which decays everyone is constantly elapsing. Under this situation by doing what will human being achieve auspiciousness? One day he asked his father: (Shl 5) Father! The longevity (remaining life span) of any man is decreasing rapidly. What should the wise man who knows this do? Tell me the correct method and I will follow it as you say.			
3	Shanti parva; Mokshadharma	177, 178	1580-1595, 1595-1599	23
	Yudhishtira questioned: (Shl 1) Grandfather! If a person, in spite of all his efforts, does not obtain the money he desired, what should he do next to find happiness? Once in the past Nahusha's son Yayati questioned Bodhya muni who was calm due to his <i>vairagya</i> and was content due to his high knowledge by study of <i>shastras</i> : (Shl 5) Oh great wise muni! Preach me <i>shama</i> . Tell me how to behave so that I can always be calm. By using what knowledge are you able to live so calmly?			
4	Shanti parva; Mokshadharma	179	1599-1610	23
	Yudhishtira questioned: (Shl 1) Grandfather who knows the nature of <i>sadachara</i> ! By what behaviours and practices can man become free of grief and by doing which karmas can he attain good <i>gati</i> ? The wise and intelligent Prahlada questioned a brahmana who was firm minded, free of grief & worries and was acceptable to all people. (Shl 8) Oh great brahmana! What kind of wisdom or knowledge do you have? Which <i>shastras</i> have you studied in order to live in this manner? What do you consider as <i>shreyas</i> in this world? Tell me all about this quickly.			
5	Shanti parva; Mokshadharma	180	1611-1624	23
	Yudhishtira questioned: (Shl 1) Grandfather! Answer this question of mine. Which of these should man depend on: relatives, karma, money or <i>buddhi</i> (intellect)?			

6	Shanti Mokshadharma parva;	181	1625-1631	23
	Yudhishtira questioned: (Shl 1) Grandfather! If you give to charity, perform <i>yajna</i> , do <i>tapas</i> and do <i>guru-shushrusha</i> (care of the guru) will there be any results? Explain. (The answers are directly not related to this but are general about karmas and their consequences)			
7	Shanti Mokshadharma parva;	182, 183	1631-1642	23
	Yudhishtira questioned: (Shl 1) Grandfather! Why was this world consisting of <i>sthavara & jangama</i> (immovable and movable) created? Where will this universe merge at the time of <i>pralaya</i> ? (Shl 2) Who created this world consisting of oceans, sky, mountains, earth, fire and air? (Shl 3) How did the creation of living beings happen? How did the division of <i>varnas</i> happen? How did <i>shoucha-ashoucha</i> system among <i>varnas</i> happen? How was the system of dharma & adharma done? (Shl 4) How is <i>jeeva</i> in living beings? Where will he go after death? What is the system to get <i>that world</i> from <i>this world</i> ? Tell me about all these.			
8	Shanti Mokshadharma parva;	185, 186	1659-1665, 1665-1674	23
	Questions on existence of <i>jeeva</i> and answers to it			
9	Shanti Mokshadharma parva;	189	1659-1665, 1665-1674	23
	Bharadwaja questioned: (Shl 1) By what karmas does one become brahmana? By what does he become <i>kshatriya</i> ? By what do they become <i>vysya & shudras</i> ? Tell me about this.			
10	Shanti Mokshadharma parva;	191	1689-1696	23
	Bharadwaja questioned: (Shl 1) What is the result of <i>daana</i> ? What are the fruits described for the practice dharma? What is the result of <i>tapas</i> done with faith? What is the result of <i>vedadhyayana</i> ? What fruits does one get by doing <i>agnihotra</i> ? Bharadwaja questioned: (Shl 5) Practice of which dharma is prescribed for whom? What is the characteristic of dharma? How many varieties are there in dharma? Bharadwaja said: (Shl 7) Please tell me the dharma of each <i>ashrama</i> as has been classified by the <i>brahmarshis</i> in the past into four classes?			
11	Shanti Mokshadharma parva;	192	1696-1707	23
	Bharadwaja asked: (Shl 7) I have heard that there is a greater <i>loka</i> than this one. But it is not possible to see it. I want to know about that <i>loka</i> . Kindly tell me.			
12	Shanti Mokshadharma parva;	194	1719-1739	23
	Yudhishtira questioned: (Shl 1) Grandfather! In <i>shastras</i> what is it that is discussed under the name ' <i>adhyatma</i> '? What is <i>adhyatma</i> ? How will it be? Tell me about this. (Shl 2) Brahman! From where were these <i>sthavara & jangama</i> created? Where do they merge at <i>pralaya</i> ? Tell me about these.			
13	Shanti Mokshadharma parva;	196, 197	1751-1757, 1757-1762	24
	Yudhishtira questioned: What fruits will accrue for one who does <i>japa</i> ? Which <i>loka</i> will be obtained by those who do <i>japa</i> ? Tell me comprehensively about the methods of <i>japa</i> . What is the essence of the word ' <i>jaapaka</i> '? Is this in any way related to <i>sankhya-yoga or dhyana-yoga or kriya-yoga</i> ? Is it a part of any <i>yajna-vidhi</i> ? What object is called ' <i>japya</i> '? Yudhishtira questioned: (Shl 1) Grandfather! You have said that a <i>jaapak</i> (one who does <i>dhyana-yoga</i> along with <i>japa</i>) will attain <i>uttama-gati</i> . Will they all attain the same state? Could they also go to other states? Tell me about this. (Shl 12) Yudhishtira questioned: Even if <i>jaapak</i> is established in <i>Brahmabhava</i> , due to which reason can he get a rebirth? Yudhishtira questioned: (Shl 1) Grandfather! Due to blemishes in <i>japa-yajna</i> what kind of <i>naraks</i> will the <i>jaapak</i> go to? I am very curious to know about it. Kindly tell me.			
14	Shanti Mokshadharma parva;	201	1807-1821	24

	Yudhishtira questioned: (Shl 1) Grandfather! What are the fruits for <i>jnana-yoga</i> , study of Vedas and practice of systems prescribed in Vedas? How to realise Paramatma who dwells in all? How to know him? Tell me about these.			
	Brihaspati questioned: Bhagawan! Man always like happiness. He does not like unhappiness. All desire happiness and not sorrows. Such happiness is obtained by doing the karmas prescribed in Vedas. (So why do you then say that such happiness yielding karmas should be given up?).			
15	Shanti parva; Mokshadharma	210	1890-1901	24
	Yudhishtira asked: (Shl 1) Now tell me about yoga which is a means for <i>moksha</i> .			
	Shanti parva; Mokshadharma	212	1907-1916	24
	Yudhishtira questioned: (Shl 25) Grandfather! In the past which defects had <i>mumukshus</i> given up? Which defects had they weakened using <i>buddhi</i> ? Which blemishes keep recurring? Which defects appear to fail/to be ineffective due to <i>ajnana</i> ? (Shl 26) The strengths & weaknesses of which blemishes should a scholar examine using his <i>buddhi</i> ? These are my doubts. Please clarify.			
	Shanti parva; Mokshadharma	216	1939-1946	24
	(Shl 4) In respect of dream the question is like this: What are the objects such as body etc we see			
16	Shanti parva; Mokshadharma	219	1975-1991	24
	(Shl 1) Again Janakajana deva questioned the maharshi Panchashikha. (Shl 2) Bhagawan! When there will be no consciousness of any kind upon death what can <i>jnana</i> or <i>ajnana</i> do in that state? (Shl 3) <i>Vipra-shreshta</i> ! Observe this. All the accomplishments (<i>sadhana</i>) of man are destroyed with death. At the time of death what will things like being careful or not being do even though the person lived a very careful or careless life since birth? (Shl 4) Is there or not any relationship between the <i>pancha-bhutas</i> which are destroyed upon death and the indestructible <i>atma</i> ? If it exists, to whom does it exist? How is it formed? What is your clear decision in this matter?			
17	Shanti parva; Mokshadharma	220	1991-1997	24
	Yudhishtira questioned: (Shl 1) By practicing what does man achieve happiness? By doing what does he get grief? By doing what does he move around in the world fearlessly like a <i>siddha</i> ?			
18	Shanti parva; Mokshadharma	221	1997-2001	24
	Yudhishtira questioned: (Shl 1) Grandfather! Some brahmanas who have taken up a <i>vrata</i> are invited to other's houses and eat the <i>havishyanna</i> (food eaten during certain festival days, any particularly scared food). Is this acceptable from the point of view of <i>varata</i> ? If yes, how? Yudhishtira asked: (Shl 3) Maharaja! Ordinary people say that <i>upavasa</i> (fasting) itself is a <i>tapas</i> . Does fasting truly become <i>tapas</i> ? Or is there <i>tapas</i> that is different from fasting? What is its form? Yudhishtira questioned: (Shl 9) Grandfather! How can he be considered a <i>nitya-upavasi</i> & <i>nitya-brahmachari</i> ? Without performing <i>yajna</i> how can he be considered a <i>vighasashi</i> (One who eats the remains of a <i>yajna</i> offering)? How does he get the benefit of having done <i>atithi-satkar</i> (Hospitality to guest) everyday?			
19	Shanti parva; Mokshadharma	222	2001-2010	24
	Yudhishtira questioned: (Shl 1, 2) Grandfather! Auspicious & inauspicious deeds in this world make the <i>purusha</i> experience fruits in the form of happiness & unhappiness. But I have a doubt on whether the <i>purusha</i> is the doer of these deeds or not. I wish to get suitable clarification from you. Indra questioned: (Shl 33) Prahlada! By what method/approach this kind of state of mind is achieved and one gets the kind of peace you have obtained?			
20	Shanti parva; Mokshadharma	226	2041-2048	24
	(Shl 3) Oh Namuchi! You are tied with ropes. You have lost kingdom & are captured by enemies. You are also devoid of wealth. Do you or do you not grieve for the situation that you are in?			
21	Shanti parva; Mokshadharma	227	2048-2076	24

	Mokshadharmā			
	Yudhishtira questioned: (Shl 1, 2) Grandfather! What will cause the welfare of the person who faces serious danger/difficulty due to loss of kingdom or relatives?			
22	Shanti Mokshadharmā parva;	228	2076-2098	24
	Yudhishtira questioned: (Shl 1) Grandfather! Tell me the indicative characteristics of persons who are about to have prosperity and those who are about to have a downfall. Indra asked her: (Shl 28) In <i>asuras</i> with what kind of practices did you reside? Now what did you see in them which made you decide to leave them?			
23	Shanti Mokshadharmā parva;	229	2098-2104	24
	Yudhishtira questioned: (Shl 1) Grandfather! Person with what type of character, what type of practices, what type of knowledge & studies and what type of nature can obtain eternal Brahmapada beyond <i>Prakriti</i> ? Once Asitadevala thus asked the very wise Jaigishavya who knew dharma completely, who was learned in <i>shastras</i> , was beyond dualities of happiness & anger: Great <i>muni</i> ! If anyone prostrates to you and honours you, you do not feel highly pleased. If anyone abuses you do not become angry. What is this state of mind you have? How did you obtain such state? What supports such state of yours?			
24	Shanti Mokshadharmā parva;	230	2104-2111	24
	Yudhishtira questioned: (Shl 1) Grandfather! Who is the person in this <i>loka</i> who is loved by all and has all the good qualities?			
25	Shanti Mokshadharmā parva;	231	2111-2120	24
	Yudhishtira questioned: (Shl 1) Grandfather! Now I wish to know about the creation and end of all beings. What should be meditated upon for attaining Paramatma? Which karmas should be practiced? What is the nature or form of <i>kaal</i> ? What is the longevity of human beings in different <i>yugas</i> ? (Shl 2) I want to understand comprehensively the <i>loka-tattva</i> . I am also curious to know about the manifestation and disappearance of beings, creation and dissolution of the world, and by what do these happen.			
26	Shanti Mokshadharmā parva;	237	2170-2177	24
	Shuka questioned: (Shl 2) Father! With which <i>vidya</i> or <i>jnana</i> does a human being cross both birth & death? Is the characteristic of that dharma <i>pravritti</i> or <i>nivritti</i> ? Tell me this also.			
27	Shanti Mokshadharmā parva;	239	2183-2191	24
	Bhishma said: Yudhishtira! After Maharshi Vyasa thus preached him, Shukadeva praised him immensely for his guidance and started asking questions. (Shl 2) Father! How can a human being who is wise, learned, <i>yajnik</i> , has unblemished vision and has purified intelligence realise Brahma which is unknowable and impossible to determine with exactness ? (Shl 3) Will it be by Sankhya? Will it be by yoga-marga? Or will it be by tapas, brahmacharya and sarva-tyaga? Or will it be by medha-shakti (intelligence, wisdom, mental power)? This is my question. Please answer it. (Shl 4) How does a human being focus his mind and indriyas ? Please tell me about this also.			
28	Shanti Mokshadharmā parva;	241	2201-2206	24
	Shuka questioned: (Shl 1) Father! In Vedas we find statements which say 'do karma' as well as 'leave karmas' . In this respect I wish to ask two questions. Where do <i>sadhaks</i> go with <i>jnana</i> ? Where do those who do karma go? (Shl 2) I want to ask this matter. Kindly tell me. These two statements in Vedas oppose to each other rather than supporting each other.			
29	Shanti Mokshadharmā parva;	242	2206-2214	24
	Shuka questioned: (Shl 1) Bhagawan! The creation that takes place starting from <i>kshara</i> , the wonderful creation of <i>indriyas</i> having <i>gunas</i> that form the asset of <i>buddhi</i> and the <i>prakriti/pradhana</i> are all said to be of <i>atma</i> . (Shl 2) I wish to follow the actions of <i>satpurushas</i> by properly understanding them. (Shl 3) Vedas have stated both, 'do karma' & 'leave karmas'. Which karmas should be done? Which should be rejected? How to know these? Explain this matter to me. (Shl 4) Father! I have			

	becomes sacred by virtue of preaching by a guru like you. I have also learnt the affairs of the world. I will realise the imperishable Paramatma by conditioning my mind with practice of dharma and by giving up attachment/ownership of body.			
	Shuka questioned: (Shl 10, 11) Father! The two statements 'do karma' & 'reject karmas' appear to be contrary from the normal worldly point of view. Are these statements references or not? If they are references: how can the <i>shastra</i> become acceptable when it has opposite statements? Hoe can both be reference statements? If karmas are done as per <i>shastras</i> how can we attain <i>moksha</i> ?			
30	Shanti Mokshadharm	parva; 245	2231-2242	24
	Shuka asked: (Shl 1) Father! How should a <i>sanyasi</i> desirous of realising the Parabrahma, who though has entered this <i>ashrama</i> continues to be dedicated to the performance of <i>brahma-yajna</i> etc as in <i>Vanaprastha</i> , to the best of his abilities engage his mind in thinking about Paramatma?			
31	Shanti Mokshadharm	parva; 247	2248-2254	24
	Shuka said: (Shl 1) Bhagawan! Great <i>muni</i> ! Please again tell me <i>adhyatma-shastra</i> in detail. What is <i>adhyatma</i>? How to know it? Shuka questioned: (Shl 7) Father! How to know that Brahma has created human beings, animals, birds etc with differing proportion & quantity of the five <i>maha-bhutas</i> ? In the body there are <i>indriyas</i> too; there are some <i>gunas</i> also. How to recognise <i>maha-bhutas</i> in these?			
32	Shanti Mokshadharm	parva; 250	2265-2271	24
	Shuka questioned: (Shl 1) Father! Tell me about that dharma to which there is no greater dharma and which is better than all dharmas.			
	Shanti Mokshadharm	parva; 255	2289-2293	24
	Yudhistira questioned: (Shl 11) Grandfather! How <i>buddhi</i> is associated with <i>pancha-gunas</i> ? How do the <i>panchendriyas</i> become <i>gunas</i> for <i>pancha-bhutas</i> ? Tell me about this subtle matter.			
33	Shanti Mokshadharm	parva; 256, 257, 258	2293-2307	24
	Yudhishtira questioned Bhishma:I have a doubt in this matter. How did the statement 'they have become <i>mrit</i> (dead)' come to those who do not have <i>prana</i> ? (Shl 6) Grandfather! To whom does this ' <i>mrityu</i> ' belong? For what reason does this <i>mrityu</i> snatch living beings? Tell me about this.			
34	Shanti Mokshadharm	parva; 259	2307-2314	24
	Yudhishtira questioned: (Shl 1) Grandfather! All people generally have doubts about dharma. What is that dharma? Where did it come from? Tell me about this. (Shl 2) Do the karmas which bring benefits in this world called dharma? Do the karmas which bring benefits in <i>para-loka</i> get designated as dharma? Or is for the karmas which bring benefits both in this world & in <i>para-loka</i> that the designation dharma apply? Tell me about this in detail.			
35	Shanti Mokshadharm	parva; 260	2315-2321	25
	Yudhishtira said: (Shl 1) Grandfather! You have explained very well the characteristics of the subtle dharma. But many more doubts have come to my mind in this matter. I am telling them to you with the assumption that they may be like that. (Shl 2) There were several questions in my mind. You have answered all of them suitably. Now I am about to ask another question. But I am asking this question only with the intention of learning or knowing and with any sophistry. (Shl 3) Bhaarata! Beings live by their own efforts. They aso generate other beings. Similarly they also end their bodies. All this happens naturally. But by merely reciting Vedas it is not possible to know dharma. (Shl 4) One kind of dharma has been stated for those who are well off. Another type has been stated for those in difficulty. How can one know the Characteristics of <i>aapadharm</i> (dharma when in distress) by mere recitation of Vedas? (Shl 5) Because it has been said that, 'The practices of <i>satpurushas</i> itself becomes dharma. Those who show the Characteristics of practicing dharma are <i>satpurushas</i> ', <i>sadachara</i> & <i>satpurushas</i> become mutually dependent. Because there are no clear or defined Characterisation of <i>sadachara</i> how can we say whether it can be practiced or not? (Shl 6) We have many times observed that many ordinary people do adharma which appears to be dharma and many non-ordinary people do acts of dharma which appear like adharma. (Resulting in			

	<p>the violators appearing to be followers and followers appearing to be violators of dharma).</p> <p>(Shl 7) Experts in <i>shastras</i> have directed that Veda is the proof for dharma. But we have also heard that Vedas decay from <i>yuga</i> to <i>yuga</i>. By saying this it implies that the validity of Vedas as a standard in respect of dharma changes from <i>yuga</i> to <i>yuga</i>. Therefore it cannot be said that Veda is the proof or standard (pramaana) for dharma. (Shl 8) There are different dharmas in Krita yuga. It is different from it in Treta & Dwapara. In Kali yuga it will again be different from what it was in earlier <i>yugas</i>. Therefore it appears that the system of dharma has been created according to the capabilities of human beings. (Shl 9) The statement that 'The sayings in Vedas are Truth' is only for pleasing people. Because it is from Vedas that several kinds of <i>smritis</i> have evolved in all directions. (Shl 10) Some say that complete Vedas are proof or standards. We also see mutually conflicting statements in Vedas. When we consider these one will be against the other as proof. Then the 'non-standard' statements will end up opposing the 'standard' statements. If so how can Vedas gain the authority to be a <i>shastra</i>?</p>			
36	Shanti parva; Mokshadharma	265	2360-2363	25
	Yudhishtira questioned: (Shl 13) Grandfather! A conflict arises between the body and dangers for a strict follower of non-violence. When a thief breaks into the house the mind says he should be apprehended and punished. But his mind may say that he should not be hurt. In this manner conflict arises between the two. Secondly, in times of danger the body suffers. The body desires to escape it by destroying the danger. To avoid or overcome danger violence may be necessary. If agriculture is started for the reason that it will harm the worms etc under the soil, how can one live?			
37	Shanti parva; Mokshadharma	260	2315-2321	25
	Yudhishtira questioned: (Shl 1) Grandfather! You are our ultimate guru. Therefore please answer this question of mine. A situation arises where you have to obey and execute the orders of <i>gurujana</i>. But that order of <i>gurujana</i> involves violence and will be inappropriate. In such a situation, just because the order is issued by <i>gurujana</i>, should it be executed without any further thinking or analysis about its appropriateness or should one think carefully & decide?			
38	Shanti parva; Mokshadharma	267	2382-2392	25
	Yudhishtira questioned: (Shl 1) Grandfather! How should a king protect his people without punishing any one? Tell me about this in detail.			
39	Shanti parva; Mokshadharma	268	2392-2403	25
	Yudhishtira questioned: (Shl 1) Grandfather! Which dharma will fetch the six qualities that a king should have without using violence and which also leads to <i>bhoga</i> (enjoyment of pleasures) & <i>moksha</i> (liberation)? (Shl 2) Grandfather! Which is greater of the two <i>garhasthya-dharma</i> & <i>yoga-dharma</i> , though there is not much difference between the two?			
40	Shanti parva; Mokshadharma	269	2403-2425	25
	Syumarashmi questioned: (Shl 39) Bhagawan! Both approaches viz, 'Do karmas' & 'Give up karmas' are in vogue. If it is said that <i>karma-marga</i> is not appropriate how will the authority of Veda be established? If it is said that, '<i>naishkarmya</i> (not doing or giving up karmas) is not correct', how will the success of <i>tyaga</i> be established? The authority of Vedas should also be established and <i>tyaga</i> should also bear fruits. Tell me how to coordinate or align these two.			
41	Shanti parva; Mokshadharma	271	2438-2447	25
	Yudhishtira questioned: (Shl 1) Grandfather! Vedas praise <i>dharma</i> , <i>artha</i> & <i>kaam</i> . Which is the better one to obtain?			
42	Shanti parva; Mokshadharma	272	2447-2451	25
	Yudhishtira questioned: (Shl 1) Grandfather! There are many types of <i>yajnas</i> in the world. But there is a single common objective of all (love of god). But among these <i>yajnas</i> or <i>tapas</i> which of them are performed only for the sake of dharma and not for gaining <i>swarga</i> or wealth? And what is the method of performing them?			
43	Shanti parva; Mokshadharma	273	2451-2457	25
	Yudhishtira continued: (Shl 1) Grandfather Bhishma! How does a man become sinner? How does he			

	practice dharma? Due to what causes does one develop <i>vairagya</i> (indifference to worldly matters)? By what methods does man attain <i>moksha</i> (liberation)?			
44	Shanti parva; Mokshadharma	274	2438-2447	25
	Yudhishtira questioned: (Shl 1) Bhaaraata! You said that, ' <i>dharmatmas</i> do not attain <i>moksha</i> by unfit methods. They attain only in virtuous ways.' I wish to know which is the virtuous way to attain <i>moksha</i> . Kindly tell me.			
45	Shanti parva; Mokshadharma	278	2486-2492	25
	Yudhishtira questioned: (Shl 1) Grandfather! Person with what kind of character, practices, learning and karmas can attain the imperishable <i>paramadhama</i> that is beyond <i>Prakriti</i> ?			
46	Shanti parva; Mokshadharma	279	2493-2501	25
	Vritrasura to acharya Shukra: I wish to question you about <i>karma-phala</i> . (Shl 31) In which <i>varna</i> are <i>aishwarya</i> and <i>mahat-brahma</i> established? How are these great <i>aishwaryas</i> destroyed or lost? (Shl 32) For what reason do animals remain alive? For which reason do they tend to engage in karmas? By obtaining which kind of ultimate fruits can <i>jeeva</i> become imperishable and eternal? (Shl 33) Great among brahmanas! By what karma or <i>jnana</i> can <i>jeeva</i> gain the great <i>phala</i> of becoming imperishable and eternal? Please be kind enough to tell me about this.			
47	Shanti parva; Mokshadharma	287	2612	25
	Yudhishtira said: (Shl 1) Grandfather Bhishma! Please tell me how someone who does not know <i>tattva</i> , who doubts everything or who makes no effort towards <i>paramartha-sadhan</i> obtain <i>shreyas</i> ?			
48	Shanti parva; Mokshadharma	288	2627-2639	25
	Yudhishtira questioned: (Shl 1) Grandfather! What practices and affairs/dealings should a king like me have? Person enriched with what qualities can liberate himself from the bondages of attachments? Bhishma said: Yudhishtira! I will tell you the answers given by Arishtanemi to Sagara who questioned in the same matter. Once Sagara went to Arishtanemi and asked him: (Shl 3) Great brahmana! By doing which great karmas will man enjoy happiness? How is it possible not to grieve or feel anxious/worried? I wish to know about this from you.			
49	Shanti parva; Mokshadharma	290	2645-2652	25
	Yudhishtira questioned: (Shl 1) Grandfather! Now tell me that which will get me <i>shreyas</i> . By doing which karmas does man obtain <i>shreyas</i> in both <i>iha</i> & <i>para lokas</i> ? Be kind enough to tell me about this.			
50	Shanti parva; Mokshadharma	296	2688-2697	25
	Dharmaja! Janaka questioned: (Shl 1) Great among orators! How did another <i>varna</i> start from the special brahmana <i>varna</i> ? I wish to know about this. Please tell me. (Shl 2) Shruti says that the progeny of a human being is he himself (<i>atma vai putra naamasī</i> —You are my own self but are called son; a mantra said by father to son). Accordingly from Brahma were born his own forms called brahmanas. Those born to brahmanas have to be brahmanas only. This being so, how did they get other special <i>jaati</i> ? Janaka questioned: (Shl 10) Great <i>Muni</i> ! When all were born from only Brahma how did they differ in <i>gothras</i> ? There are several <i>gothras</i> in this world. (Shl 11) <i>Munis</i> have taken birth in various places in various ways. Some are born in pure births and some in inferior births. How did all of them attain <i>brahmanatva</i> ? Janaka questioned: (Shl 19) Bhagawan! Kindly tell me the specific and common dharmas for each <i>varna</i> . Janaka questioned: (Shl 31) Great <i>muni</i> ! What makes a person blemished, is it karma or <i>jaati</i> ? I have got this doubt. Kindly explain. Janaka questioned: (Shl 35) Great <i>dwija</i> ! What are the <i>dharma-karyas</i> in this world which are fit to be practiced at all times and do not result in violence to living beings?			
51	Shanti parva; Mokshadharma	298	2709-2723	25

	Mokshadharma			
	Janaka again questioned mahatma Parashara who had definitive knowledge about dharma. (Shl 2) Great brahmana! What is the means to <i>shreyas</i> ? What is best <i>gati</i> ? Which kind of karma does not get destroyed? After going where the <i>jeeva</i> does not come back to this <i>samsara</i> ? Tell me about these.			
52	Shanti parva; Mokshadharma	299	2724-2738	25
	<p>Yudhishtira questioned: (Shl 1) Grandfather! Scholars praise <i>satya</i> (Truth), <i>indriya-nigraha</i> (control on <i>indriyas</i>) and <i>prajna</i> (wisdom, virtuous intelligence). What is your opinion in this matter?</p> <p>Saadhyas questioned: (Shl 5)...What do you consider as the greatest of all? In what does your mind feel joy? (Shl 6) King among birds! Order us to do that work which you consider greatest of all works and by doing which human being can find liberation from all bondages?</p> <p>Saadhyas questioned: (Shl 39) Oh Hamsa bird! With what is this world enveloped? Due to what causes is its true form not shining? For what reasons does man abandon his friends? Due to what defect does man not go to <i>swarga</i>?</p> <p>Saadhyas questioned: (Shl 41) Who among the brahmanas is happy? Who remains silent in spite of being in the midst of many? Who is strong in spite of being weak? Who is it who does not quarrel with anyone?</p> <p>Saadhyas questioned: (Shl 43) What is the <i>daivatva</i> (divine quality) in brahmanas? What is the <i>sadhutva</i> (uprightness, goodness) in them? What is the <i>asadhutva</i>? What is the <i>manushyatva</i> (true human quality) in them?</p>			
53	Shanti parva; Mokshadharma	300	2738-2753	25
	<p>Yudhishtira questioned: Grandfather! Kindly tell me the special features of <i>sankhya</i> & <i>yoga</i>. You know all subjects completely.</p> <p>Yudhishtira questioned: (Shl 42) By preparing what type of food and by gaining victory over what things does a <i>yogi</i> gain such extraordinary powers? Kindly tell me about this.</p>			
54	Shanti parva; Mokshadharma	301	2754-2782	25
	<p>Yudhishtira questioned: Grandfather! You who are interested in my welfare have told me who am your disciple properly about <i>yoga-marga</i>. Now I wish to ask you about all the rules of <i>sankhya-shastra</i> comprehensively. Kindly tell me about it. You know all the <i>jnana</i> in all the three <i>lokas</i>.</p> <p>Yudhishtira questioned: (Shl 80, 81) Grandfather! Once <i>sankhya-yogis</i> attain Narayana or the state called <i>moksha</i> do they recollect their karmas from birth to death? (Shl 83) If yes, I feel it is a blemish in <i>moksha</i>. If even after the <i>yatis</i> have specialised knowledge, that is, memories of the past, I would consider it a great dharma but with <i>pravritti-lakshana</i>. What can be sadder than the fact that even when totally absorbed in highest of <i>jnana</i> (<i>parabrahma</i>) memories of past can occur?</p>			
55	Shanti parva; Mokshadharma	310	2866-2871	25
	<p>Yudhishtira questioned: (Shl 1, 2) Grandfather! Preach me that <i>prara-tattva</i> which is free of dharma & adharma, free of all doubts, free of birth & death and <i>punya</i> & <i>paap</i>, which is eternal, has no fear, is auspicious, is <i>akshara</i>, <i>avyaya</i>, sacred and without grief.</p> <p>Bhishma said: Yudhishtira! I will tell you an ancient conversation that occurred between Yajnavalkya & Janaka in this matter. Once Janakaraja, son of Devaratha, questioned maharshi Yajnavalkya who was great among those who knew the secret of questions: (Shl 5, 6) Great brahmana! How many <i>indriyas</i> are there? How many variations are there in <i>Prakriti</i>? What is <i>avyakta</i>? What is the form of Parabrahma who is beyond it? What is creation & dissolution? How is <i>kaal</i> measured? Please tell me about these.</p>			
56	Shanti parva; Mokshadharma	314	2887-2891	25
	Janaka questioned: (Shl 13) Oh highly intelligent! Both <i>Prakriti</i> & <i>Purusha</i> are without beginning or end. Are formless; are unmoving; are fixed in their <i>gunas</i> and are <i>nirgunas</i> . (Shl 14) Great <i>rishi</i> ! Both of them are not perceptible to the <i>buddhi</i> . This being so, how did one <i>tattva</i> became <i>jada</i> and another <i>chetana</i> (sentient)? And how was it called <i>kshetrajna</i> ? (Shl 15) You are completely immersed in			

	<p><i>moksha-dharma</i>. Therefore I wish to know the full form of <i>moksha dharma</i> correctly from you. (Shl 16) Please tell me all about existence of <i>Purusha</i>, oneness, unrelatedness to <i>Prakriti</i> and <i>devatas</i> who have taken refuge in the body. (Shl 17) When the body is dying what is his place at the time of death? After coming out of the body what place does that <i>jeeva</i> obtain eventually? (Shl 18) Great among <i>satpurushas</i>! Similarly tell me correctly about <i>sankhya jnana</i> & <i>yoga shaastra</i> separately. Tell me also about indicators of death. You know all these matters as clearly as a berry in the palm.</p>			
57	Shanti parva; Mokshadharm	318	2909-2934	25
	<p>In this way, having memorised the entire Shukla Yajurveda granted to me by Suryadeva I started thinking deeply about Parabrahma Paramatma. At that time a gandharva called Vishwavasu who was skilled in the knowledge of vedantha came to me and questioned me about <i>adhyatma</i>:</p> <p>(Shl 26) What causes welfare of brahmanas? What is the greatest thing that must be known? (Shl 28) After the above two questions he asked me 24 questions related to Vedas. He asked 25th question about <i>Anvikshiki vidya</i>. The 24 questions he asked are as follows: (1) What is <i>vishwa</i>? (2) What is <i>avishwa</i>? (3) What is <i>Ashwaa</i>? (4) What is <i>ashwa</i>? (5) Who is <i>mitra</i>? (6) Who is <i>varuna</i>? (Shl 29) (7) What is <i>jnana</i>? (8) What is <i>jneya</i>? (9) Who is <i>jnata</i>? (10) Who is <i>ajna</i>? (11) Who is <i>ka</i>? (12) Who is a <i>tapasvi</i>? (13) Who is an <i>atapasvi</i>? (14) Who is Surya? (15) Who is <i>Atisurya</i>? (16) What is <i>vidya</i>? (17) What is <i>avidya</i>? (Shl 30) (18) What is <i>vedya</i>? (19) What is <i>avedya</i>? (20) What is <i>achala</i>? (21) What is <i>chala</i>? (22) What is <i>apoorva</i>? (23) What is <i>akshaya</i>? (24) What is <i>kshaya</i>? These were the great questions Vishwavasu asked.</p> <p>Vishwavasu questioned: (Shl 58) Great Brahmana! I have a doubt about the 25th <i>chetana</i> that you spoke about. Please tell me for sure whether the 25th <i>chetana</i> is different from Paramatma or not.</p>			
58	Shanti parva; Mokshadharm	319	2935-2939	26
	<p>Janamejaya! Yudhishtira questioned Bhishma lying on the bed of arrows: (Shl 1) How can man overcome death after obtaining great wealth or huge money or long years of life? (Shl 2) Can he escape from old age & death by performing great <i>tapas</i> or practicing certain karmas or study of Vedas & <i>shastras</i> or use of chemical/medical methods (<i>rasayana prayoga</i>) or any other methods?</p>			
59	Shanti parva; Mokshadharm	320	2939-2990	26
	<p>Yudhishtira questioned: (Shl 1) Grandfather! So far who has obtained <i>moksha-tattva</i> without giving up <i>grihashthashrama</i>? Tell me about this. How is <i>atma-sanyasa</i> done? How does such a person who has done <i>atma-sanyasa</i> behave in respect of <i>vyakta</i>? Tell me about these. Tell me also about <i>para-tattva</i> of <i>moksha</i>.</p>			
60	Shanti parva; Mokshadharm	321	2991-3017	26
	<p>Janamejaya! Yudhishtira questioned: (Shl 1) Grandfather! How did Vyasa's son Shuka develop <i>vairagya</i> (renunciation, asceticism)? I wish to know about this. I have a great curiosity to know about this. (Shl 2) Apart from this please be kind enough to tell me the doctrine concluded with application of <i>buddhi</i> about <i>vyakta</i> & <i>avyakta tattvas</i> and the history of Paramatma who has no birth and is god of gods.</p>			
61	Shanti parva; Mokshadharm	323	3023-3028	26
	<p>Birth of Shuka, son of Vyasa</p> <p>Janamejaya! Yudhishtira questioned: (Shl 1) Grandfather! How did Vyasa beget the great <i>tapasvi</i> & <i>dharmatma</i> Shuka as son? How did Shuka attain ultimate <i>siddhi</i>? (Shl 2) From which woman did the great <i>tapasvi</i> Vyasa beget Shuka? We do not know who the mother of great Shuka is or how he was born. (Shl 3) How did Shuka develop interest in <i>adhyatma jnana</i> even as a young boy? (This is not consistent with <i>adhyaya</i> 321 where Vyasa tells him he is 24 years old and should focus on <i>adhyatma</i>!). In this world no one other than Shuka has such subtle intelligence.</p>			
62	Shanti parva; Mokshadharm	326	3040-3052	26
	<p>Shuka asked Janaka: (Shl 13) What is the duty of a brahmana? What is the nature of the <i>purushartha</i> called <i>moksha</i>? How to attain <i>moksha</i>? Does one get <i>moksha</i> by <i>tapas</i> or <i>jnana</i>?</p> <p>Shuka asked: (Shl 20) Maharaja! If someone realises the secret of <i>jnana</i> & <i>vijana</i> when in <i>brahmacharya asaram</i> itself and also transcends all dualities, what is the need for him to be in other three subsequent <i>ashramas</i>? I have posed this question to you. Answer this appropriately. Please tell</p>			

	me the answer to this in the background of meaning of Vedas.			
63	Shanti parva; Mokshadharma	334	3123-3133	26
	Janamejaya Maharaja! Yudhishtira questioned: (Shl 1) Grandfather! Which deity should be worshipped by one who desires <i>siddhi</i> whether he is a <i>brahmachari</i> , <i>grihastha</i> , <i>vanaprastha</i> or <i>sanyasi</i> ? (Shl 2) By what does man obtain permanent <i>swarga loka</i> ? By what can one obtain the great <i>moksha</i> ? By what method should a <i>homa</i> be performed addressing <i>devatas</i> & <i>pitrus</i> ? (Shl 3) What state does a liberated (<i>mukta</i>) obtain? What is the nature or form of <i>moksha</i> ? What should the human being who goes to <i>swarga</i> do? By doing what will the person who has gone to <i>swarga</i> not fall from there? (Shl 4) Grandfather! Who is <i>deva</i> of even <i>devatas</i> ? Who is father of <i>pitrus</i> ? What is that <i>para tattva</i> which is greater than even that? Tell me about all this.			
64	Shanti parva; Mokshadharma	339	3173-3204	26
	<p>Secret of pravritti & nivritti dharma</p> <p>Shaunaka questioned: (Shl 1) Respected Sauti! It is said that Shriman Narayana, the lord, the <i>veda-vedya</i> receives the first part of offering in <i>yajnas</i>. It is also said that this Shriman Narayana himself is eternal <i>yajnadhari</i> (performer of <i>yajna</i>). (How can the same bhagawan be both <i>yajna-kartru</i> & <i>yajna-bhoktru</i>?) (Shl 2) Bhagawan Shriman Narayana, the lord of all, who is forgiving, practices <i>nivritti marga</i> (the path of abstaining, returning). But that same almighty bhagawan has also ordained <i>pravritti marga</i> (engage in worldly affairs). How is this? (Shl 3) Why did the bhagwan who himself practices <i>nivritti</i> make <i>devatas</i> authorised to receive part of offering in <i>yajnas</i> which are actually driven by <i>pravritti</i>? Why did he make <i>rishis</i> & <i>munis</i> who have withdrawn from objects of senses practice <i>nivritti marga</i>? (Shl 4) Venerable Sauti! Please clear this long standing doubt of ours. You are capable of doing so.</p> <p>Sauti said: Great among <i>munis</i> Shaunaka! I will tell you the same question that king Janamejaya had asked Vaishampayana, the great & wise disciple of Vyasa. The wise Janamejaya asked Vaishampayana thus: (Shl 7) We see everywhere that all <i>lokas</i> upto <i>Brahma-loka</i>, and <i>devas</i>, <i>asuras</i> & <i>manavas</i> are engaged with interest in acts of worldly prosperity. (Shl 8) But you say that only <i>moksha</i> can give ultimate peace & happiness. We have heard from you that those who become liberated by beings free of both <i>punya</i> & <i>paap</i> will enter the thousand rayed Paramatma. (Shl 9) To tell with certainty, this eternal <i>moksha dharma</i> is very difficult. It is for this reason that all <i>devatas</i> have given up this <i>moksha marga</i> and are enjoyers of <i>havya</i> & <i>kavya</i>. (Shl 10, 11, 12) Respected Vaishampayana! Don't Brahma or Rudra, Indra, Surya or Chandra, Vayu, Agni or Varuna, Bhumi or Akash, or any other <i>devatas</i> know about the dissolution which is the system created by Paramatma himself? Is it why they have not taken to the permanent, indestructible and undecaying moksha marga? (Shl 13) There is this one blemish in those busy in karmas who have taken to <i>pravritti marga</i> with an eye on <i>swarga</i> etc fruits which are valid only for a limited duration. They are caught in the grip of <i>kaal</i> and are constantly experiencing auspicious & inauspicious fruits. (Shl 14) Great <i>vipra</i>! This doubt is stuck in my heart like a thorn. Please clear this doubt by narrating <i>itihasa</i>. I have a great curiosity to understand about this pravritti & nivritti margas. (Shl 15) Why has it been stated that <i>devatas</i> are authorised to receive share in <i>havis</i> in <i>yajnas</i>? For what reason is <i>homa</i> performed addressing the <i>devatas</i>? (Shl 16) When <i>Devatas</i>, who receive share in <i>yajna</i>, themselves perform <i>yajnas</i> to whom do they offer share?</p>			
65	Shanti parva; Mokshadharma	350	3360-3364	26
	Janamejaya questioned: Great brahmana! Are there many <i>purushas</i> ? Or is there only one? If there are many, who is greatest of them? Who is said to be the originator of all?			
66	Shanti parva; Mokshadharma	352	3371-3373	26
	Parikshita! Yudhishtira said: (Shl 1) Grandfather! You have told us many things about <i>moksha dharma</i> . Now you tell me which the best dharma is for those who practice <i>ashrama dharma</i> .			

T13: Philosophy/Vedantha/Ashrama-dharma/Dharma related

177	Shanti parva; Mokshadharma	174	1540-1563	23
	<p>Bringing peace to grief filled heart</p> <p>Yudhishtira: (Shl 1) Grandfather! You have so far explained raja-dharma related matters. Now please</p>			

	tell me which dharma is best for the four <i>ashramas</i> . Bhishma replied: See Table: Long Translations, Sl. No. 63.			
178	Shanti parva; Mokshadharma	175	1563-1574	23
	<p>Son emphatically advices father to focus on <i>brahma-jnana</i></p> <p>Yudhishtira questioned: (Shl 1) Grandfather! This time, which decays every one, is constantly elapsing. Under this situation by doing what will the human being achieve auspiciousness?</p> <p>Bhishma replied: Yudhishtira! In this matter there is a well known conversation between a father and a son. I will tell you that. Listen. In the past there was a brahmana. He was always engaged in the study of Vedas & <i>shastras</i>. He had a brilliant son. He was called also Medhavi. He was an expert in <i>moksha-dharma</i> as well as <i>loka-tattva</i>. One day he asked his father: (Shl 5) Father! The longevity (remaining life span) of any man is decreasing rapidly. What should the wise man who knows this do? Tell me the correct method and I will follow it as you say.</p> <p>Father said: (Shl 6) Child! A brahmana should become an <i>upanita</i> and while practicing <i>brahmacharya-vrata</i> should study Vedas. Then he should adopt <i>grihastashrama</i> and beget children for the <i>sadgati</i> of <i>pitrus</i>. Then he should set up <i>tretagnis</i> and perform <i>yajnas</i>. Then he should adopt <i>vanaprashthashrama</i> and desire to become a <i>muni</i>.</p> <p>The son said: (Shl 7) Father! What is this advice are you giving ignoring the facts that the world is being continuously wounded, is being attacked on all sides and invincible forces (powers) are falling on it?</p> <p>Father questioned: (Shl 8) Child! I do not understand what you are saying. How is the world wounded? Who has attacked it? Which invincible forces are falling on its head? Are you trying to scare me by saying such things?</p> <p>The son said: (Shl 9) Father! The world is being wounded by death. It is attacked by ageing. The untiring day and night are falling on the man and continuously gobbling up his remaining life-span. Have you not understood these till now? (Shl 10) 'Nights come and go without fail. Death does not stand still. With the passing of each night death comes closer to me.' Knowing this, how shall I, trapped in the net of death, look forward to my next days? (Shl 11) When the age is reducing with each night how can someone be happy like a fish in shallow waters? (Shl 12) Scholars should treat a lost day as a wasted day. Before man can fulfil his desires death closes upon him. (Shl 13) Just as a she-wolf suddenly (out of the blue) carries away a lamb looking for fresh grass, death suddenly carries away a man lost in enjoying pleasures of the senses. (Shl 14) Therefore do whatever is needed for auspicious results today itself. Let not this time overtake you. When all works are still incomplete death will drag you away. Therefore whatever is needed for <i>shreyas</i> should be done today itself. (Shl 15) Father! Tomorrow's work should be finished today itself. The work of the afternoon should be completed in the forenoon itself. Death does not sit and check whether a man has finished his tasks or not. Who knows who will die today? (Shl 16) Dharma should be followed and practiced from youth itself. (Do not be disinterested thinking time for practicing dharma has not yet come). Life is impermanent. By practicing dharma man can be famous here and happy in other worlds. (Shl 17) Man under delusion will keep doing right or wrong deeds for the sake of his wife and children. (Shl 18) Just as tiger carries away a sleeping deer, death carries away the man who is surrounded by wife, children, cattle etc and is absorbed in caring for and managing all these. (Shl 20) Yamadharma (god of death) takes over possession of the man who is immersed in the comforts of desires and keeps thinking, 'I have completed this task. Now I have to do this. This other task is still incomplete' etc.</p> <p>(Shl 21) Without anyone's knowledge death carries away the man who has earned name through agriculture, trade, & such professions and is absorbed in worldly affairs like farmland, shops etc., before he experiences the fruits of his works through these. (Shl 22) Death takes over all whether weak, mighty, valorous, timid, fool or scholar before their desires are fulfilled. (Shl 23) Father! How are you able to sit unperturbed when this body is attacked by death, ageing, diseases and many other causes of grief? (Shl 24) As soon as this <i>dehi</i> is born ageing and death start following him to end his life. All things whether movable or immovable are bound by only two things—birth and death. (Shl 25) <i>Shruti-vachana</i> says that living in villages or towns immersed in wife, children, house etc is like being near the mouth of death. Living with meditation in forest is like a cowshed for the <i>indriyas</i> (The <i>muni</i> who lives in the forest has controlled his <i>indriyas</i> and mind and gains victory over death). (Shl 26) Living in towns or villages with family and other assets is like a rope strongly binding the man. Wise people cut this strong rope and free themselves from this bondage. The unwise, those who are unable to cut the rope, struggle in this <i>samsara</i>. (Shl 27) Cruel animals will not cause pain by way of</p>			

	<p>destroying his life & means to that person who does not cause violence to living beings through speech, mind and bodily actions. (Shl 28) Whoever he is, he cannot face death other than through truth. Therefore give up <i>anrita</i> (falsehood). Immortality is established only in satya. (Shl 29) Therefore human being should always practice <i>satya-vrata</i>. He should depend entirely on <i>satya-yoga</i> and control his mind and <i>indriyas</i> and gain victory over death. (Shl 30) Both immortality and death are established in our body itself. Man embraces death due to moha. By satya he attains immortality. (Shl 31) Therefore, I at least will stay away from cruelty and violence, will always practice <i>satya</i>, will abandon <i>kaam</i> & <i>krodh</i>, will look upon happiness and grief with equanimity, will wish auspiciousness/welfare of all and free myself from death just as <i>devatas</i>. (Shl 32) I will be dedicated to the <i>yajna</i> of peace, will be <i>jitendriya</i>, will be absorbed in <i>brahma-yajna</i> and live in <i>muni-vritti</i>. I will perform <i>vak-yajna</i> in the form of <i>japa</i> & <i>swadhyaya</i>, <i>mano-yajna</i> in the form of <i>dhyana</i> and <i>karma-yajna</i> in the form of <i>agni-hotra</i> and care of guru etc. (Shl 33) How can a scholar like me worship <i>devatas</i> through cruel ways like <i>pashu-yajna</i>? A wise man does not do <i>tamasa-yajnas</i> through the bodies of <i>pishchas</i> (a class of demons) which yield impermanent results. (<i>Pishacha</i> keeps giving up its physical body by way of suicide by poison, fire etc due to its <i>vasanas</i> of past births. I will not destroy my body by doing <i>tamasa-yajnas</i>. I will not destroy the bodies of animals also. I do not see any difference between my body and that of animals). (Shl 34) That person whose speech and mind are always harmonised and integral, who is enriched with <i>tapas</i>, <i>tyaga</i> and <i>satya</i>, will attain all <i>siddhis</i>. (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 (<i>naasti vidya-samam chakshuh, naasti satya-samam tapah, naasti raga-samam dukham, naasti tyaga-samam sukham</i>). (Shl 36) (By not marrying) even though I have no children, I am born from Brahma in the form of brahma. I am steadfast in brahma. In future also I will merge in Paramatma. Santana (heir or son) will not help me cross or liberate me. (Shl 37) For a brahmana there is no wealth equal to knowledge of one entity, equality towards all, steadfastness in truth, character, <i>brahma-nishta</i>, abandoning cruelty and violence in mind, speech and action, simplicity and staying away from all deeds which are done with desire. (Shl 38) Father! What have you got to gain from wealth or relatives? What have you got to do with wife who has to die one day? Search for the Paramatma who resides in the cave of your heart. Attain atma-sakshatkara. Where have your grand and great-grand fathers gone? You will also die just as they have died. Attempt to gain immortality so that you do not die an ordinary death like others.</p>			
179	Shanti parva; Mokshadharma	177, 178	1580-1595, 1595-1599	23
	<p>Manki gita: extols the importance of trishna tyaga</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! If a person, in spite of all his efforts, does not obtain the money he desired, what should he do next to find happiness?</p> <p>Bhishma replied: (Shl 2) Yudhishtira! One who has following five qualities in him will be considered a happy person: equality towards all, not struggling for useless worldly comforts & enjoyments, being truthful, detachment towards samsara and disinterest in kamyakarmas (works desiring fruits). (Shl 3) The <i>jnana-vriddhas</i> say that these five rules are the steps to achieving peace. It is their opinion that this alone is <i>swarga</i>, is dharma and the ultimate happiness.</p> <p>In this matter there is a <i>gita</i> by a <i>muni</i> called Manki. I will tell you the same now. He tried to earn money in various ways. But he could not. From whatever money he had once he bought two young bulls and the equipment for tilling. One day he tied the two young bulls to it and was taking them out of the village. The two bulls were walking past a camel which was sitting in such a way such that it was in the middle of the two bulls. But the camel got up and hence the equipment with bulls on both sides of it came on the camel's neck. It started to run speedily in that condition (they were hanging from its neck). Seeing this Manki knew that his young bulls will soon die.</p> <p>Then he said: (Shl 9) However skilled or clever a human being may be, however hard he may work for making money, he cannot obtain the money not sanctioned by <i>daiva</i>....(Shl 12)..Therefore, there is no use of determined, sustained and strenuous efforts of human being. (Shl 13) Though it might appear that sometimes human efforts yield results, if analysed properly it will be seen clearly that even in that there was the play of daiva. (Shl 14) Therefore one who wants to be happy should develop detachment from money etc. Then he will sleep peacefully. Shukadeva <i>muni</i>, the son of Maharshi Vyasa, and who was liberated from all kinds of bondages said this very nicely when going to the dense forest: "(Shl 16, 17) A person can try hard and obtain all that he desires. Another may give up all his desires. Between these two the latter is the better approach. There is none who has seen the end of making efforts to fulfill all kinds of desires. To a fool, trishna (thirst) will be constantly</p>			

growing in life and in his body.”

Manki said to himself: (Shl 18) Oh mind who are a slave to variety of desires! Turn away from all desires. Develop detachment and attain peace. You have tried many times for accumulating money and have failed. Still you have not developed disinterest. You are continuing your efforts towards accumulating money. (Shl 19) **Oh mind desirous of money! If you have no intention of destroying me, if you wish to live with me joyfully, do not hitch me to greed again.** (Shl 20) Oh mind desiring money! You are repeatedly trying to make money. In the same way the money you accumulated is getting lost also. Oh foolish mind! Will you give up this thirst for money at least now?

(Shl 21) Whether in the past or in present, none have found the end of desires. **No one has so far obtained satiation from desires. As you keep enjoying desires, the desire to enjoy more grows.**

Therefore I will give up all such dealings and being alert will be careful that desires do not appear again and again. (Shl 23) Oh desire! Truly your heart is made of the essence of diamonds. It is so strong. Because, even though your heart is battered with so many losses and failures it has not splintered into pieces. (Shl 24) Oh desire! I know your nature. I know what makes you happy. **For a long time I have been trying to please you. But my mind has never experienced happiness.**

(Shl 25) **Oh desire! I know what your root is. Aren't you born from *sankalpa*** (resolve, volition, will)? Now I will not make any resolves. Therefore you will be destroyed from your roots. (Shl 26)

Desiring money or trying to accumulate money is not a happy thing. If the efforts succeed and you do make money, worry about its protection starts. If the accumulated money is lost, it causes as much pain as death itself. After a lot of effort one may get money or may not get. (Shl 27) Even sacrificing life may not fetch money. What can be sadder than that? **But the mind is never satiated with whatever it gets. It again keeps finding ways of making more money.**

(Shl 28) Of desire! Just as tasty waters of river Ganga, this money keeps increasing the thirst for money. I know very well that such increase will become the cause of my destruction. Therefore leave me and go away. (Shl 29)

Panchabhutas (five elements which are Earth or Prithvi; Water or Jal; Fire or Agni; Air or Vayu and then Ether or Akasha) have taken shelter in my body. Let them leave this body and go wherever they wish to. Or let them live happily here. I have no interest or attachment to them. (Shl 30) Oh *Panchabhutas*! I have no love for you. Because, all of you follow *kaam & lobha*. Therefore I will give up all desires and take shelter in *sattwa-guna*. (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.** Due to the loss of bulls cheated by fate, now without any grief in any part of my body I will be liberated from worries and will sleep peacefully. (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 you or reject you. I will not agonise anyone who agonises me. I will be free of hatred and will talk sweetly even to one 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)

	<p>Therefore, let <i>kaama</i>, greed, thirst and niggardliness leave me. Now I am firmly established in <i>sattwa-guna</i>. (Shl 47) Now I am extremely happy having given up <i>kaama</i> & greed. I will again not fall into grief like an <i>ajitendriya</i>. (Shl 48) Whatever desires human being gives up, those expelled desires will only result in happiness. One who is slave to <i>kaama</i> will always be unhappy and sad. (Shl 49) If human being finds even small amounts of <i>rajo-guna</i> related to <i>kaama</i>, he should get rid of it. Grief, shamelessness and unhappiness are all born from <i>kaama</i> & <i>krodha</i>. (Shl 50) Just as human beings enter a cool pond in hot summer and enjoy, I have escaped from the heat of <i>samsara</i> 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 <i>swarga</i> are no comparison to and are only one sixteenth of the ultimate happiness obtained by the destruction of <i>trishna</i>. (Shl 52) I will kill this most powerful enemy called <i>kaama</i> who is seventh from <i>atma</i> and will enter <i>Brahmapura</i> and be happy like a king (<i>vishayas</i> or <i>indriyas</i> are five, <i>raga</i> or <i>rasa</i> is sixth and <i>kaam</i> will be the seventh. Another way is five <i>indriyas</i>, sixth is <i>manas</i> and seventh is <i>kaam</i> or <i>rasa</i> which is the root of these. Another way is <i>Paramatma</i>, <i>Jeeva</i>, <i>Prakriti</i>, <i>Mahat</i>, <i>Ahankara</i>, <i>Manas</i> and <i>Kaam</i> born in it).</p> <p>Adhyaya 178 Janaka and Bodhya's statements on the same subject</p> <p>Bhishma: In this same matter scholars quote a verse by Janaka maharaja. Listen to it. (Shl 2) I am a pauper with no material things with me. But I have the unending wealth of <i>adhyatama</i>. Even if the entire Mithila town is burnt, nothing which is mine will be burnt.</p> <p>Yudhishtira! On this same subject of <i>vairagya</i> the words of Bodhya <i>muni</i> are quoted by scholars. I will tell you that also: Once in the past Nahusha's son Yayati questioned Bodhya <i>muni</i> who was calm due to his <i>vairagya</i> and was content due to his high knowledge by study of <i>shastras</i>: (Shl 5) Oh great wise <i>muni</i>! Preach me <i>shama</i>. Tell me how to behave so that I can always be calm. By using what knowledge are you able to live so calmly?</p> <p>Bodhya said: (Shl 6) Maharaja! I do not preach to others. I practice other's teachings. I will tell you the indicative/symbolic preaching I obtained from my guru. You can think about it and decide. (Shl 7) My six gurus are: a prostitute, <i>kurara</i> bird, serpent, the search of <i>saranga</i> in forest, the arrow maker and <i>kumari</i>.</p> <p>Bhishma said: (Shl 8) Yudhishtira! The essence of the preaching of these six gurus is as follows: desire is a very strong entity. It causes grief to all. Therefore not having desires is the ultimate happiness. A prostitute called Pingala converted desire into disappointment with enjoyments and slept happily. Like her ideal, desire should be converted to disinterest in material enjoyments. (Shl 9) Seeing a piece of meat in the beak of a crane bird, other birds which did not have meat attacked it. At that time the bird dropped the piece of meat. The other birds also went away. Thus having given up the piece of meat the bird became happy. You should understand the ideal that by <i>tyaga</i> of <i>bhoga</i> you attain peace and happiness. (Shl 10) Building a house can lead to grief. It will never bring happiness. Serpent never builds its house. It occupies places prepared by others and lives happily. (One who is a <i>viragi</i> should be an <i>aniketana</i>. He should not have bondages of house etc). (Shl 11) Just as <i>saranga</i> birds live without committing any treachery, <i>munis</i> live by depending on <i>bhiksha-vritti</i> (begging for alms) and do not cause trouble to anyone. (<i>Saranga</i> birds pick up grains left by farmers near the granaries and survive). (Shl 12) An arrow maker was totally focussed on making the arrows. Even though the king was passing by with great pomp and show he did not notice it. Like him a <i>sadhaka</i> of <i>shama</i> should be totally focussed (<i>ekagra-chitta</i>). (Shl 13) If many people are at a place, for some reason or other they will be quarrelling. Even if there are only two, there will be some conversations. Therefore like the single bangle in the hands of <i>kumari</i> (unmarried young woman) I will move around alone. (Once some guests came to a house. The members of the family had gone somewhere. Only the <i>kumari</i> was there. So in order to prepare food for them she started beating some grains. The conch-shell bangles in her hands started making noise. Since she did not want the guests to know that she was beating the grains she removed all but one bangle in each hand. Then it did not make any noise. Similarly if you are alone there will be no issues and person will be calm).</p>			
180	Shanti parva; Mokshadharma	179	1599-1610	23
	<p>Conversation between Prahlada and avadhuta: Ajagara-vritti</p> <p>Yudhishtira questioned: (Shl 1) Grandfather who knows the nature of <i>sadachara</i>! By what behaviours and practices can man become free of grief and by doing which karmas can he attain good <i>gati</i>?</p>			

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) Prahalad! See! The birth, growth, decay and destruction of all living beings is happening without any 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 that 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*) end 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 every way. (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 by 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 with mean *anaryas* for money in pitiable state 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-dukkha, 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

	<i>mahatmas</i> who live contentedly on whatever comes their way, I practice such a <i>vrata</i> with sacred feeling. (Shl 32) I have no fixed place whether for sleeping or sitting. I am now enriched with <i>dama</i> , <i>niyama</i> , <i>vrata</i> , <i>satya-nishta</i> and <i>shoucha</i> as my nature, and having given up completely accumulating karma-phalas , I practice such a <i>vrata</i> 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 <i>vrata</i> 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 <i>vrata</i> with sacred feeling which is like a medicine for this disease. (Shl 35) Many scholars have also supported and approved this <i>vrata</i> . (Shl 36) Fools will act as if they have fallen off a precipice if they hear about the conditions of this <i>vrata</i> . Great scholars have a different opinion about this. I feel that this <i>Ajagara-vrata</i> will destroy <i>ajnana</i> and will free us from all blemishes. Therefore being free of the defect of <i>trishna</i> (thirst) I move freely among the human beings.			
181	Shanti parva; Mokshadharma	180	1611-1624	23
Importance of birth as human being and staying away from the sin of suicide Yudhishtira questioned: (Shl 1) Grandfather! Answer this question of mine. Which of these should man depend on: relatives, karma, money or <i>buddhi</i> (intellect)? Bhishma replied: (Shl 2) Yudhishtira! For animals (human beings) intellect is the main factor to depend on . It is the opinion of scholars that <i>prajna</i> (intelligence & understanding) is greater than all the others. In this world it is <i>prajna</i> which is the cause of auspiciousness. In the opinion of <i>satpurushas</i> it alone is <i>swarga</i> . In this matter a conversation between Indra and Kashyapa is often quoted as an example. I will tell you the same. Listen. In the past a <i>vysya</i> who had become highly arrogant due to wealth pushed a <i>tapasvi</i> , Kashyapa, the son of a <i>rishi</i> . Having so fallen and agonised, Kashyapa in anger wanted to commit suicide. He said: (Shl 6) I will die. Because, in this world the life of a pauper is a waste. Indra in the guise of a fox came to Kashyapa, who had decided to end his life and had become silent, was as if unconscious, was filled with desire for money, and said to him: (Shl 8) Oh muni! All animals always want to be born as human beings . And among humans, a brahmana is praised by all. (Shl 9) Kashyapa! You are a human being. Among them you are a brahmana. Among them you are a <i>shrotriya</i> (learned in Vedas). This state is achieved with great difficulty . It is not right for you to try to give up such a body by looking at it with blemished eyes. (Shl 10) It is the statement of shruti, the proponent of truth, that all gains in this world are associated with 'I' . (I earned this money; I built this house; I bought this farmland etc). You have the form that pleases all. But due to greed you are humiliating your own form . (Shl 11) I believe that whoever has hands is the most accomplished . I highly desire the fortune of having hands. (Shl 12) Just as you have desire for money, we desire that we should obtain hands from those who have it. In our view, no gain is greater than gain of hands . (Shl 13) Oh Brahmana! Because we have no hands, we cannot remove thorns in our feet. We cannot remove and crush small & big insects which bite us. (Shl 14) Those who have two hands and ten fingers given by god easily either remove such insects or crush them. (Shl 15) Those who have hands protect themselves in all seasons with umbrella etc. They wear clothes with their hands. They happily eat food. They spread their beds and sleep. They live in nice houses without being bothered by wind and rain. (Shl 16) Human beings who have hands sit in bullock carts and travel. They till the land, sow the seeds and grow grains and enjoy in various ways. By using several methods they obtain everything with their hands . (Shl 17) Oh <i>muni</i> ! 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 for 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 just because 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). (Shl 34) **There is no doubt that those who possess hands are strong and rich. Such human beings are made to be slaves by human beings themselves.** (Shl 35) Many who are like slaves suffer pain, captivity etc from the opulent (but they do not commit suicide). Even those sufferers please others, feel happy and laugh. (Shl 36) (Merely becoming wealthy does not bring fulfilment in life. There are many defects in opulence also). People who are mighty, learned and manasvi (thoughtful, great-minded) live by heinous, blameworthy and sinful occupations. (Shl 37) **They will be keen on giving up such sinful occupations and taking up other professions. But it will be inevitable for them to be engaged in occupations determined for them by their prarabdha-karmas.** (Shl 38) Whether a pulkasa (despised mixed tribe) or a chandala (degraded tribe, outcaste), they do not wish to commit suicide just because they are of a very low birth. He will be content about his birth. Look at the maya of the lord, Kashyapa! (Shl 39) Kashyapa! In this world some are blind; some are lame; some have lost control on some part of their body; some are always sick. You have no such defects and have a complete and healthy body. Moreover you are a brahmana by birth (Isn't this a huge gain?). (Shl 40) Oh great brahmana! Your body causes you no anxiety. It is disease free. You have no distorted organs. You are not even the subject of despise by people (This being so why do you wish to commit suicide?). (Shl 41) Oh vipra! In reality you do not have any blemish related to birth or anything else. Therefore get up and engage in dharma-karya. It is not right to give up your body.

(Shl 42) Best of brahmanas! If you were to listen to me, if you have faith in my words, you will gain the main fruits stated in Vedas for dharma. (Shl 43) Study Vedas while remaining alert. Perform agnihotras. Be truthful. Control your indriyas. Give to charity to the best of your abilities. **But do not compete with any one.** (Shl 44) Do brahmanas like you who have studied well and are engaged in performing and helping perform yajnas grieve? Why would they think of the inauspicious act of suicide? They desire to do punya-karyas like yajna etc and enjoy great happiness. (Shl 45) Those who are born in good nakshatra, good day (thithi), and good muhurta (time) try their best to perform yajnas, to give to charity and to beget good children. (Shl 46) Those who are born in asuri nakshatra, blemished thithi and inauspicious muhurta do not perform yajnas, do not beget children and after death are born as asuras. (Shl 47) **In the previous birth I was a pandita. I was abusing Vedas based on fallacious arguments. I had greater attachment to useless logic based purely on physical evidences.** (Shl 48) I would go to the assembly of scholars and present reasonable looking arguments very logically. When other brahmanas were discussing Vedas with faith, I used to condemn their logic and used to abuse those brahmanas. (Shl 49) Oh vipra! **I was an atheist. I used to see everything with suspicion. Though in reality I was a fool, I had arrogance that I was a great scholar.** As a result of it, now I have got this birth of a fox. (Shl 50) Will I be able to clear all my sins even by doing sadhana for several days and nights at a stretch and again become a human being? (Shl 51) If I were to be born a human being in the future, I will live with contentment. I will be careful. I will be dedicated to yajna, daana, tapas etc. **I will know that which should be known (brahma-**

	<p><i>vastu</i>). I will give up things that deserve to be given up.</p> <p>Saying all this, the fox rested. The brahmana said, "Oh fox! This is great wonder! You are skilled in talking and also intelligent!" Then the brahmana saw from his inner power and realised that it was Indra himself. He showed his respects to him duly and then with his permission went home.</p>			
182	Shanti parva; Mokshadharma	181	1625-1631	23
	<p>Good, bad karmas and their effects</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! If you give to charity, perform <i>yajna</i>, do <i>tapas</i> and do <i>guru-shushrusha</i> (care of the guru) will there be any results? Explain. (The answers are directly not related to this but are general about karmas and their consequences)</p> <p>Bhishma replied: (Shl 2) Yudhishtira! Mind prompted by blemishes like <i>kaama</i> & <i>krodha</i> indulges in sinful deeds. In this manner human being earns sins by his own karmas and suffers them. (Shl 3) Those indigent who do only sinful deeds experience one dearth after the other. They go from one grief to another; from one fear to another; from one death to another. (Shl 4) Those who are faithful, <i>jitendriyas</i>, rich and perform auspicious deeds will go from one festivity to another. From one <i>swarga</i> to a higher <i>swarga</i>. From one happiness to another. (Shl 6) Those <i>punyatmas</i> who look upon guests and devatas with love, who are generous, who look upon <i>satpurushas</i> with love, by doing <i>daana</i> etc good karmas will take to the safe path of <i>atmadarshis</i>. (Shl 7) Those for whom dharma is not the main purpose are among men like chaff among grains and like wingless female moth (<i>puttika</i>) among birds. (Shl 8, 9) The karmas done by man always follow/shadow him. It is impossible to escape from them. If the doer runs fast, they also run equally fast. If he is sleeping, they also sleep with him. If he is standing, they also will stand with him. If he is walking, they will also walk with him. Even when he is doing some work they are with him. Just as a shadow, <i>karma-phalas</i> always follow the doer. (Shl 10) Whichever person has done good and bad deeds in his past births in whichever way, he will get suitable fruits of those karmas done by him and will experience it alone (cannot share with others). (Shl 11) The fruits of karmas done will be in the form of a deposit. That deposit will be guarded by <i>vidhi</i>. When the relevant time to experience it comes, <i>kaal</i> (time) will pull that deposit towards the doer. (The fruits of good and bad karmas are never destroyed. But they do not become effective immediately. Which being should experience what effects is known only to <i>kaal</i>. This is the movement of <i>kaal</i>. It is a deep secret not known to any). (Shl 12) Flowers and fruits show up in the trees without any prompting. They do not disobey time in the least. In the same way the karmas done in the past, will become effective at the exact time they are due. (Shl 13) Honour & dishonour, profit & loss, rise & fall—these things keep happening according to the karmas of past births again and again. After the <i>karma-phalas</i> are experienced, they all retire. (Shl 14) Grief is the result of our own karmas. Happiness is also similar. The moment <i>jeeva</i> enters the foetus in the womb it starts experiencing the fruits of past karmas. (Shl 15) The good and bad karmas done as a boy, an adult or in old age will yield the corresponding fruits in the same stage of life in the next birth. (Shl 17) A cloth immersed in detergent and taken out and washed later becomes clean. The happiness of those who do their <i>tapas</i> by way of fasting by giving up pleasures of the senses will be long lived and endless. (Shl 20) There is nothing that will be gained by blaming/criticising others or discussing the offences of others. It is best to keep doing the karmas that are to us pleasant, convenient and in own interest.</p>			
183	Shanti parva; Mokshadharma	182, 183	1631-1642	23
	<p>Yudhishtira questioned: (Shl 1) Grandfather! Why was this world consisting of <i>sthavara</i> & <i>jangama</i> (immovabe and movable) created? Where will this universe merge at the time of <i>pralaya</i>? (Shl 2) Who created this world consisting of oceans, sky, mountains, earth, fire and air? (Shl 3) How did the creation of living beings happen? How did the division of <i>varnas</i> happen? How did <i>shoucha-ashoucha</i> system among <i>varnas</i> happen? How was the system of dharma & <i>adharma</i> done? (Shl 4) How is <i>jeeva</i> in living beings? Where will he go after death? What is the system to get that world from this world? Tell me about all these.</p> <p>Bhishma replied: (extracts) Yudhishtira! Scholars quote the conversation between Bhardwaja who questioned Bhrigu <i>maharshi</i> in this same matter. I will retell the same to you. Maharshi Bhrigu's reply: Bharadwaja! Even before <i>maharshis</i> there was a <i>deva</i> called <i>Manasa</i>. He was <i>anadi</i>, <i>anantha</i>, <i>abhedya</i>, <i>ajara</i> and <i>amara</i>. Famous as <i>avyakta</i>, <i>Manasa</i> was also <i>shashwata</i>, <i>akshaya</i> and <i>avinashi</i>. All beings created by him take birth and die. This <i>Manasa deva</i> first created a</p>			

	<p><i>mahat-tattva</i> called <i>Mahanta</i>. Then he created <i>Ahankara</i>. Deva who is of the form of <i>Ahankara</i> and bears all living beings created <i>Akasha</i> which is a form of <i>shabda-tanmatras</i>. From <i>akasha</i> was born water (<i>apah</i>). From water were born <i>agni</i> & <i>vayu</i>. From the union of <i>agni</i> & <i>vayu</i> was born <i>prithvi</i>. (In Taittiriya Upanishad the sequence of creation is given as: <i>Akasha, vayu, agni, apah, prithvi, oshadhi</i>).</p> <p>(Shl 19)That Brahma himself is Bhagawan Vishnu. He is also well known by the name Anantha. He resides in all living beings in the form of <i>atma</i>. He cannot be realised by those who do not have <i>hridaya-shuddhi</i> (purity of heart). For the sake of creating all living beings it is he who created <i>ahankara</i>.</p> <p>(Shl 37) Manasa <i>deva</i>'s image itself later appeared as Brahma. As a seat (<i>asana</i>) of Brahma, this earth itself is referred to at <i>kamala</i> (lotus).</p> <p>Adhyaya 183 (Shl 2) Manasa Deva created different types of living beings from his mental resolve (<i>manas-sankalpa</i>). For the protection of living beings he first created water. (Shl 3) He first created water which is life for all living beings, due to which all life grows & multiplies, by rejecting which all life will be destroyed and which envelopes the whole world. (Shl 4) Understand that earth, mountains, clouds, human beings & animals which have bodies, are all essentially water. Because, in the beginning entire universe was just water and over a period of time it solidified to become earth, mountain etc.</p>			
184	Shanti parva; Mokshadharma	184, 185	1642-1654, 1654-1659	23
	<p>Description of the properties/qualities of <i>pancha-maha-bhutas</i> & <i>pancha-vayus</i> See Table: Long Translations, Sl. No. 64</p>			
185	Shanti parva; Mokshadharma	185, 186	1659-1665, 1665-1674	23
	<p>Questions on existence of <i>jeeva</i> and answers to it See Table: Long Translations, Sl. No. 65</p>			
186	Shanti parva; Mokshadharma	188, 189	1674-1679, 1679-1684	23
	<p>Creation of all animals and division into four <i>varnas</i> and their duties Yudhishtira! Bhirgu continued and said: (Shl 1) In the beginning of creation Brahma created Marichi & other Prajapatis who were complete in their <i>tejas</i>, had <i>tejas</i> like sun and <i>agni</i>, and were <i>brahma-nisht</i>. (Shl 2) Then Bhagawan created means such as <i>satya, yajna, tapas, Vedas, acharas</i> (practices) like <i>snana</i> (body purification by taking bath etc), <i>shouchas</i> (purity of mind) like <i>prayashchitta</i> etc for attaining <i>swarga</i>. (Shl 3) Then he created <i>deva, danavas, gandharvas, daityasura, mahasarpas, yaksha, rakshasas, naga, pishachas</i> and <i>manushya</i>. (Shl 4) Then he created four <i>varnas</i> called <i>brahmana, kshatriya, vysya</i> and <i>shudra</i>. He also created all the various groups in animals. (Shl 5) Brahma created brahmanas as white coloured, <i>kshatriya</i> as red coloured, <i>vysya</i> as yellow coloured and <i>shudras</i> as black coloured people. (It is interesting to note that people were 'colour coded'; <i>varna</i> literally means colour). (Brahmanas had predominantly <i>sattwa-guna</i> which is represented by white. Kshatriyas had predominantly <i>rajo-guna</i> represented by red. Vysyas had mix of <i>rajas</i> & <i>tamas</i> and hence yellow. <i>Shudras</i> had predominantly <i>tamo guna</i> and hence black).</p> <p>Bharadwaja says: (Shl 6) Bhirgu <i>maharshi</i>! As you said if people are divided into colours, it is clearly seen that there is mix up in all <i>varnas</i>. (There are black brahmanas, white shudras, red vysyas and yellow kshatriyas). (Shl 7) <i>kaam, krodh</i>, fear, greed, grief, worry, hunger and exhaustion happen to all of us equally. This being so what is the reason for differentiation by <i>varna</i>? (Shl 8) Sweat, faeces, urine, phlegm, bile and blood is produced in all human beings. This being so what is the reason to separate as four <i>varnas</i>? (Shl 9) Among moving entities like animals, birds, humans etc and among immovable entities like trees etc there are innumerable types. They all have different & variety of colours. Among them how can you differentiate <i>brahmana</i> etc <i>varnas</i>?</p> <p>Division into <i>varnas</i> Bhirgu said: (Shl 10) Bharadwaja! In the past there was no difference in <i>varna</i>. Because Brahma created it the whole creation was only Brahma (<i>sarvam brahmam-idam jagat</i>) (or <i>brahmanas</i>). Later according to their <i>karmas</i> this division happened. (Shl 11) Those brahmanas who gave up</p>			

the dharmas prescribed for them, got interested only in pleasures of the senses, developed fiery nature, were given to anger and were interested only in adventurous acts became *kshatriyas*. Their colour became red. (It is interesting to note that in astrology such nature is signified by Mars which is a red planet). (Shl 12) Those brahmanas who did not perform their prescribed karmas and started to live by rearing cattle and agriculture became *vysyas*. Their colour became yellow. (Shl 13) Those brahmanas who lapsed from doing *shoucha* & *sadachara* and indulged in telling lies, were overtaken by greed and did many despicable acts to live became *shudras*. (Shl 14) **Having been separated from brahmanas due to these karmas brahmanas changed into these varnas. But for all of them practice of dharma and performing yajnas were not banned.** (Shl 15) In this manner all those who were originally brahmanas were divided into *varnas* according to their karmas. **Brahma revealed Vedavani to all of them in the beginning. But those who were covered in ignorance due to greed became ineligible for studying Vedas.** (Shl 16) The *tapas* of those brahmanas who are performing all karmas prescribed by Vedas, who are bearing Vedas in them, are following *vratas* etc. and are leading a regulated life will never be lost. (Shl 17) **Those who have not known the Parabrahma who created all this, even if brahmanas by varna, are in reality abrahmanas** (not brahmanas). Such people will get several types of other castes (in their future births). (Shl 18) Those who are devoid of *jnana-vijnana*, who act or practice as they please (*swicchacharis*) will take birth as *pishacha*, *rakshasa*, *pretas* and in various *mleccha jatis*. (Shl 19) The *rishis* of the past, by virtue of their power of *tapas* created people who were rich in *samskaras* of brahmanas and who were determined to perform dharma & prescribed karmas. Others were created by others. (Shl 20) That creation which is rooted in Brahma, does not decay, is unchanging, is fixed in *dharma-tantra* and which was born in the *manas* of *adi-deva Brahma* is called *maanasi-srishti*.

Adhyaya 189

Karmas of four varnas; general vedantha

Bharadwaja questioned: (Shl 1) **By what karmas does one become brahmana? By what does he become kshatriya? By what do they become vysya & shudras?** Tell me about this.

Bhrigu said: (Shl 2, 3) Bharadwaja! Only that person who has had the *jatakarma* etc *samskaras*, who is clean (internal & external purity), who has studied/studies Vedas well, who performs the *shatkarmas* (six karmas: there are two groups of these; (i) *adhyayana-adhyapana*, *yajana-yaajana*, *daana-pratigraha*; (ii) *sandhyavandana*, *snana*, *japa*, *homa*, *devata-puja* and *atithisatkara-vaishvedeva*), is engaged in *shoucha*, *sadachara*, who consumes only *yajna-shesha*, who is loved by the guru, is dedicated to practicing *vratas* and who is *satya-nisht* is called **brahmana**. (Shl 4) Only that person is a brahmana who has the good qualities of: *satya*, *daana*, *adroha*, *kaarunya*, *lajja*, *daya* and *tapas*.

(Shl 5) That person is a **kshatriya** who does karmas of fighting in war, studies Vedas, gives *daana* to brahmanas and collects appropriate taxes from citizens.

(Shl 6) That person is called a **vysya** who does cattle rearing and trade, does agriculture and stores food grains, is always clean and studies Vedas.

(Shl 7) That person is called a **shudra** who has given up Vedas and *sadachara*, always wishes to eat anything without considering if they are worth eating or not, who acts without discrimination and who does not have internal & external purity.

(Shl 8) **If the above stated (See Shloka 4) seven qualities of satya etc are found in a shudra then he does not remain a shudra. Similarly if satya etc qualities are not there in a brahmana then he will not remain a brahmana.**

(Shl 9) Gaining victory over *krodh* & *lobh* by every possible method and living with self-control is most sacred *jnana* of all *jnanas*. (Shl 10) *Krodh* & *lobh* are born to always cause obstacles to the betterment of human being. Therefore these should be kept away in every possible way. **Krodh causes harm to wealth. Therefore wealth should be protected/guarded by giving up krodh. Matsarya** (envy, jealousy) **spoils tapas and hence by giving this up tapas should be protected. Brahma-vidya should be protected by giving up honour & humiliation. Carelessness brings harm to human beings. Hence one should not be careless and guard oneself.** (In other words, one with anger cannot accumulate wealth etc). (Shl 11) **That person whose all actions are free of desires, who has burnt all desires in the fire of tyaga, he alone is a tyagi and buddhiman.** (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*. (Shl 14) The *muni* who wishes to gain victory over this *samsara*, which cannot be won over

	<p>by the ordinary people, should be dedicated to <i>tapas</i> everyday. He should control his <i>indriyas</i>. Should bring his mind under control. Should develop disinterest in objects and people which promote interest & attachment.</p> <p>(Shl 15) Those things which can be grasped by <i>indriyas</i> should be considered as vyakta. That which is beyond the <i>indriyas</i> is to be considered as avyakta. (Shl 16) That path which is not trust worthy should not be taken at all. Mind should be focussed on that path which is worthy of trust. <i>Manas</i> should be restrained in <i>prana</i>. <i>Prana</i> should be established in <i>Brahma</i>. (Shl 17) Nirvana (moksha) can be obtained only by vairagya (complete indifference to worldly objects & life, asceticism). There is no doubt about this. After attaining it, the person will not think of anything not related to <i>atma</i>. A brahmana can have brahma-sakshatkara only after developing vairagya. (Shl 18) It is the characteristic of a brahmana to always have <i>shoucha</i> & <i>sadachara</i> and to have kindness towards living beings.</p>			
187	Shanti parva; Mokshadharma	191	1689-1696	23
	<p>Description of dharmas of brahmacharya and grihasthashrama</p> <p>Bharadwaja questioned: (Shl 1) What is the result of <i>daana</i>? What are the fruits described for practicing dharma? What is the result of <i>tapas</i> done with faith? What is the result of <i>vedadhyayana</i>? What fruits does one get by doing <i>agnihotra</i>?</p> <p>Bhrigu said: (Shl 2) By doing <i>agnihotra</i> sins are cleared. By doing Vedadhyayana one obtains very good peace. Doing <i>daana</i> brings happiness and enjoyments. By doing <i>tapas</i> one gets <i>swarga</i>. (Shl 3, 4) It is said that <i>daana</i> is of two types. One type leads to attaining <i>paraloka</i> and the other for happiness in this world. Even a small daana given to satpurushas helps as a means to paraloka. Daana given to astapurushas will yield comforts & enjoyments in this world. Overall, the result of <i>daana</i> will be according to the type of <i>daana</i> given.</p> <p>Bharadwaja questioned: (Shl 5) Practice of which dharma is prescribed for whom? What is the characteristic of dharma? How many varieties are there in dharma?</p> <p>Bhrigu replied: (Shl 6) Those focussed persons who are dedicated to practice of <i>swadharma</i> will obtain <i>swarga</i>. Those who live against <i>swadharma</i> will be under control of <i>moha</i>. (There are three answers in this: (i) Practicing <i>swadharma</i> itself is all dharmas. (ii) Characteristic of dharma is practice of <i>varnashrama-dharma</i> which leads to <i>swarga</i> (iii) There are as many dharmas as there are <i>varnas</i> & <i>ashramas</i>).</p> <p>Bharadwaja said: (Shl 7) Please tell me the dharma of each <i>ashrama</i> as has been classified by the <i>brahmarshis</i> in the past into four classes?</p> <p>Bhrigu said: Bharadwaja! <i>Brahma</i> has in the past organised four kinds of <i>ashramas</i> for protecting dharma in the interest of welfare of the world.</p> <p>Brahmacharya</p> <p>Among them the first in <i>brahmacharya</i> in which one has to live with the guru and practice its norms. He should have inner and external purity. Should have undergone <i>samskaras</i> like <i>jatakarma</i> etc. Should practice <i>vratas</i> & <i>niyamas</i>. Should have his mind under control. Should do <i>suryopasana</i> by way of <i>sandhya-vandana</i>. He should do <i>upasana</i> of <i>agni</i>. He should keep sleep & laziness at a distance. Should do <i>guru-vandana</i> everyday and should purify his mind by the study of <i>Vedas</i> and <i>shastras</i>. Should strictly follow <i>brahmacharya-vrata</i>. All the food collected by begging should be surrendered to the guru. Should surrender himself completely to the guru. If guru indicates or signals or explicitly orders to do some work it should simply be done. Should never go against the orders of the guru.</p> <p>Grihasthashrama</p> <p>Grihasthashrama is said to be the second <i>ashrama</i>. Its best practices are as follows: This <i>ashrama</i> has been prescribed for those <i>brahmacharis</i> who after having completed their learning/education, after becoming <i>snatakas</i> (after performing the ceremonial functions required on his finishing his studentship as a brahmachari under a religious teacher, returns home and begins the second period of his life as a grihastha) and getting married formally, wish to obtain the fruits of dharma by practicing the dharmas prescribed in <i>Vedas</i>. In this <i>ashrama</i> you obtain <i>dharma</i>, <i>artha</i>, <i>kaama</i>. Therefore in order to accomplish all three <i>purusharthas</i> he should collect wealth/money by unquestionable means. He can earn by the special eligibility he gets by having studied <i>Vedas</i>. He can earn by the ways recommended by <i>brahmarshis</i> in <i>dharma-shastras</i>. He can earn by collecting gems, diamonds, special medicines and gold available in mountains. Using money earned by way of <i>yajna</i>, <i>shraaddha</i></p>			

	<p>etc karmas, practice of <i>vratas</i>, study of Vedas, god's grace etc also he can practice the <i>garhasthya-dharma</i>. It is said that <i>grihasthashrama</i> is the foundation for all other <i>ashramas</i>. (Shl 10) The <i>brahmacharis</i> who live in <i>gurukula</i>, the <i>vanaprasthas</i> who practice strict <i>vrata</i> & <i>niyamas</i>, the <i>sanyasis</i> who have given up everything and travel around—all these find alms, food & <i>daana</i> only in the house of a <i>grihastha</i>. Therefore this ashrama is a shelter for all others.</p> <p>For those in <i>vanaprashtha</i> collecting/accumulating money is forbidden. These great men wish only for pure and healthy food. They will be dedicated to <i>swadhyaya</i>. They will be travelling all over the world for pilgrimages and to see the places. If they come to the house of a <i>grihastha</i> they should be immediately welcomed. They should be bowed to. No fault should be found in them. They should be spoken to sweetly. They should be given comfortable seats & comfortable beds. They should be served good meals. This is a main duty of the <i>grihastha</i> towards such great people. There is a popular saying: (Shl 12) That guest who returns disappointed from the house of a <i>grihastha</i> will transfer all his sins to him and pick up all the <i>punyas</i> of the <i>grihastha</i>. By performing <i>yajnas</i> while in <i>grihasthashrama</i>, <i>devatas</i> will be pleased; by <i>shraadha-tarpanas</i> <i>pitrus</i> will be pleased; by the study of Vedas & <i>shastras</i>, <i>rishis</i> will be pleased; by begetting children Prajapati will be pleased.</p> <p>(Shl 14) A <i>grihastha</i> should speak to all affectionately. Should only speak sweet words. Should not create pain to others; this is highly objectionable.</p> <p>(Shl 15) Disdain towards others, arrogance and feigning are objectionable. The following are prescribed for all <i>ashramas</i>: not causing pain to living beings, speaking truth and not getting angry.</p> <p>In <i>grihasthashrama</i>, garlands of flowers, variety of jewellery, dance & music, sights & sounds that please the eye and ears are all available (A <i>grihastha</i> can enjoy all these). He also gets a variety of tasty & healthy food and drinks. He can roam around in gardens and enjoy himself. He can also enjoy sexual pleasures with his wife. (Shl 17) That <i>grihastha</i> who enjoys all three <i>purusharthas</i> regularly can enjoy all happiness and pleasures in this world and finally also attain <i>sadgati</i>.</p>			
188	Shanti parva; Mokshadharma	192	1696-1707	23
	<p>Description of those who are in <i>Vanaprastha</i> & <i>Sanyasa ashrama</i></p> <p>There is a detailed description of those who practice <i>vanaprasthashrama</i>. Not translated here.</p> <p><i>Sanyasashrama</i></p> <p>Bharadwaja! Now I will tell you about the practices of <i>sanyasis</i>. Those who have taken to <i>sanyasashrama</i> give up all things at home like <i>agni-hotra</i>, money, wife etc, give up all enjoyments & luxuries, break all bondages of affection and go away from home. They treat a lump of mud, stone and gold in the same way with no differentiation. They will be disinterested in dharma, <i>artha</i> & <i>kama</i>. They treat equally an enemy, friend or neutral. They will not commit any treachery towards <i>sthavara</i>, <i>jarayuja</i>, <i>andaja</i>, <i>swedaja</i> & <i>udbhijja</i> borns by way of speech or in mind or in actions. They do not live in <i>ashramas</i> or <i>mutts</i>. They will always be travelling. During nights they will stay in caves in mountains or river banks or under the trees or in temples or in cities. They do not stay for more than five nights in cities and one night in villages. They go and stand before houses of such <i>brahmanas</i>, <i>kshatriyas</i> & <i>vysyas</i> who do not do karmas against their <i>varna-dharmas</i> and who follow pure dharma for their own sustenance. They will be content by eating whatever collects in their <i>bhiksha-patra</i> (begging vessel) without their asking. They would have completely given up <i>kaama</i>, <i>krodh</i>, <i>lobh</i>, <i>moha</i>, <i>kripanata</i>, <i>dambha</i>, <i>ninda</i>, <i>abhimana</i> and <i>himsa</i>. The following <i>shlokas</i> are well known in this matter: (Shl 4) That <i>muni</i> who travels around reassuring everyone/making others feel no fear (<i>abhaya-pradana</i>), will not have fear from any living being....Just as <i>agni</i> calms down completely when the firewood is consumed, in the same way the <i>chitta</i> when all the <i>samsara-vritti</i> has died down will rest in its original place viz <i>Brahma-vastu</i>.</p> <p>That person who makes his mind devoid of all resolves, who follows/practices the rules of <i>mokshashrama</i> according to the <i>shastras</i>, will attain the ultimate peaceful and <i>jyotirmay brahmaloka</i>, just like <i>agni</i> in the absence of any fuel.</p> <p><i>Uttama loka</i> and ordinary world</p> <p>(This is very interesting as a geographic region near Himalaya Mountains has been described as <i>uttama loka</i>. The powerful implication is that persons who live a virtuous life and do <i>punya-karmas</i> would be born in next birth in one of the regions—countries--on earth which have qualities of <i>uttama-loka</i>.)</p> <p>Bharadwaja asked: (Shl 7) I have heard that there is a greater <i>loka</i> than this one. But it is not possible to see it. I want to know about that <i>loka</i>. Kindly tell me.</p>			

	<p>Bhrigu replied: (Shl 8) On one side of <i>Himavat parvata</i> (Himalaya mountains) in the North there is an area which is full of <i>punya</i> and all good qualities. That is said to be the best among all <i>lokas</i>. That region is very sacred, auspicious and desired by all. (Note by authors of the Kannada publication: Some commentators have argued that in this <i>shloka</i> what has been stated is about Paramatma and not about a region near Himalaya mountains. But the interpretation of some of the words looks very unnatural. Earlier a description of Uttara Kurus has appeared. There is scope to guess that this may be that region. The summary of spiritual interpretation is: Golden Meru <i>parvata</i> is between the eyebrows. On the side of such Meru <i>danda</i> at the centre of the eyebrows there exists <i>Paramatma</i> who is <i>punyatama</i> and <i>kshemya</i>). (Shl 9) There live human beings who are free of all sinful deeds, who are sacred, who are very pure, who have no <i>moha</i> or <i>lobh</i> and who face no misfortunes. (Spiritual interpretation: When you have union with <i>atma</i> in <i>Samadhi</i>, <i>andha</i> (blind, darkness) becomes <i>anandha</i> (opposite of <i>andha</i>). One who has misfortunes/troubles becomes free of them). (Shl 10) That country is equal to <i>swarga</i>. It is said that all auspicious qualities are present permanently there. Over a period of time people die there also (no untimely deaths). Mental & physical diseases do not even touch anyone there. (Another interpretation: For those who have realised Paramatma there will be no fear of mental & physical diseases or untimely death). (Shl 11) No one living in this region develops greedy/lustful interest in other women (<i>parastree</i>). All will be in love with their wives only. They do not cause pain to others for reasons of money nor are they arrested for this reason. They are not surprised by anything. You will not even hear of <i>adharma</i> there. No one has doubts in any matter. (This <i>shloka</i> has certain words which cannot be interpreted differently. Hence some commentators have distorted the words & meaning to extract other interpretations). (Shl 12, 13) In that region the fruits of the karmas done will become available directly/visibly. Some in that <i>loka</i> live in huge mansions. They sit in very comfortable seats; eat best foods; drink best drinks. They are possessed of all desirable things and are decked up with golden jewellery. But some there get food only enough to survive. Some remain alive with great difficulty.</p> <p>(Shl 14) But in this human world some are dedicated to the practice of dharma; some are cheats; Some are happy & some are unhappy; some are wealthy and some are poor. (Shl 15) In this world there is effort, fear, <i>moha</i> and of course hunger. Men are very greedy about money. For this reason the ignorant become confused in the mind. (Shl 16) In this world you hear many different things about those who follow dharma & adharma. Those scholars who know the nature of dharma & adharma and its consequences do not get smeared with sins. (Shl 17, 18) One who practices cheating, crookedness, thieving, blaming others, jealousy, causing harm to others, violence, carrying tales and lying will suffer loss of all his <i>tapas</i>. The <i>tapas</i> of that scholar who does not practice these wicked qualities will grow. (Shl 19) In this world there will be a lot of discussion & thinking about <i>punya-karnmas</i> & <i>paap-karnmas</i>. This is <i>karma-bhumi</i>. In this world the person gets auspicious and inauspicious fruits corresponding to such karmas.</p> <p>(Shl 20) In the past in this <i>Himvat-parvat</i> Prajapati Brahma & <i>devatas</i> along with <i>rishis</i> performed <i>yajna</i> and <i>tapas</i> and attained <i>Brahma-loka</i>. (Shl 21) The northern part of earth (Himalaya Mountains) is more sacred & auspicious than all other parts of earth. Those who do <i>punya-karnmas</i> here will be born in the side region of Himalayas in the north in their subsequent birth. (Shl 22) Those who commit sins will be born as birds & animals. Some others will be destroyed on earth. (Shl 23) Those who under the influence of <i>lobh</i> & <i>moha</i> keep trying to swallow each other will be going through cycles of birth & death here itself. They will never go to that great region near Himalayas. (Shl 24) Those who keep their mind and <i>indriyas</i> under control, practice <i>brahmacharya-vrata</i> and serve their guru will know the way to all <i>punya-lokas</i>.</p>			
189	Shanti parva; Mokshadharma	194	1719-1739	23
	<p>Discourse on <i>adhyatma jnana</i> (***) (This is a beautiful <i>adhyaya</i> on this topic)</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! In <i>shastras</i> what is it that is discussed under the name '<i>adhyatma</i>'? What is <i>adhyatma</i>? How will it be? Tell me about this. (Shl 2) Brahman! From where were these <i>sthavara</i> & <i>jangama</i> created? Where do they merge at <i>pralaya</i>? Tell me about these.</p> <p>Bhishma said: (Shl 3) Yudhishtira! I will answer your questions on <i>adhyatma</i>. Surely this <i>vidya</i> is most auspicious and brings happiness. (Shl 4) <i>Acharyas</i> have analysed the <i>adhyatma-jnana</i> along with creation and its end. By knowing this <i>vidya</i> man can achieve joy and happiness in this <i>loka</i>. He will also obtain desired fruits. This <i>jnana</i> is good for all.</p>			

Pancha-mahabhutas & indriyas

(Shl 5) The following five *maha-bhutas* are the factors responsible for the birth and end of all living beings: *prithvi*, *vayu*, *akash*, *jala* & *agni*. (Shl 6) **Just as waves in an ocean are born in it and merge back in it, these *pancha-mahabhutas* born from Paramatma merge back into him along with all life.** (Shl 7) Just as tortoise first pushes out all its organs and again withdraws them into itself, Paramatma first creates the world which was intergral in him and again merges it into himself. (Shl 8) Paramatma who creates all life has installed *pancha-mahabhutas* in all. But they are not in same proportion in all. In some it is more and some it is less. Ordinary man cannot know in what proportion these are distributed in his body. (Shl 9) Sound, the hearing organ and the orifices in the body are born from *akash-tattva*. Touch, the movement/property of motion and organ of touch are born from *vayu-tattva*. (Shl 10) Form or shape, the organ of seeing and *paaka* (digestion, assimilation) are from *tejas-tattva*. *Rasa*, moisture/wetness and organ of taste (tongue) are born from *jala-tattva*. (Shl 11) Smell, organ for smelling and body are born from *prithvi-tattva*. In this manner there is combination of *pancha-mahabhutas* in human being. *Manas* (mind) is said to be the sixth. (Shl 12) **The five *indriyas* and *manas* bring knowledge of object world to the *jeevatma*. The seventh in the body is called '*buddhi*' and eighth is called '*kshetrajna*'.** (Shl 13) The five *indriyas* like eye etc grasp the object world. *Manas* makes resolves and indecisions/doubts. It will be doubting about what is right and what is wrong. *Buddhi* (ntellect) clarifies and removes the doubt and brings decisiveness. *Kshetrajna* just observes everything like a witness.

Buddhi & trigunas

(Shl 14) That which pervades (*chetana*: sentient) from bottom to top of the body will be observing everywhere as a witness. **That *chetana* pervades the body completely.** Understand this clearly. (Everything that happens in the body is known to this *chetana*). (Shl 15) **Every human being should know the activities of his *indriyas*, *manas* and *buddhi*. The *gunas* of *sattwa*, *rajas* & *tamas* dwell in *manas* & *buddhi*.** (Shl 16) By understanding in depth the nature of birth & death of living beings using his intelligence, man gradually attains the highest level of peace (*atma-sakshatkara*). (Shl 17) **The three *gunas* of *sattwa*, *rajas* & *tamas* are the prompters/impellers of *buddhi*.** All the *indriyas* of which mind is the sixth function according to this *buddhi* coloured by the *gunas*. (These three *gunas* come with birth accompanying the *jeeva*. In each human being they will be present in unequal proportions. It is not possible for them to be present in their pure and single form. Some will be predominantly of *sattwa-guna*, some of *rajo-guna* etc. Other *gunas* will also be present to lesser extent. These *gunas* which have come with the *jeeva* reflect themselves in the *buddhi*. This is just like a clear crystal which would appear to be the colour of the object kept behind it. The mind and *indriyas* function according to the *buddhi*. **Without the existence of *buddhi* there will be no mechanism for the *gunas* to reflect.** (Shl 18) This whole world consisting of *chara-achara* things is born after the birth of *buddhi*. When *buddhi* merges this creation also merges. Therefore this whole world is of *buddhi*. That is why *shruthis* have stated that everything is form of *buddhi*. (Shl 19) **That through which *buddhi* sees is the eye. That through which it hears is ear. That through which it smells is nose. That through which it tastes is tongue.** (Shl 20) *Buddhi* experiences touch through skin. **In this manner the *buddhi* is constantly undergoing changes. When it sees something that 'seeing' itself becomes *buddhi*.** It is not possible to see without the co-operation of *buddhi*. Similarly when a sound is heard that 'hearing' itself becomes *buddhi*. ***Buddhi* takes the form of that experience which it wishes to gather through some relevant instrument.** (Shl 21) The five instruments that *buddhi* has for understanding different things are called *panchendriyas*. **Invisible *jeevatma* is the prompter for all.** (Shl 22) *Buddhi* which is under the shelter of *jeevatma* consists of three *bhavas* viz *sukha*, *dukha* & *moha* (happiness, unhappiness and confusion/delusion) which are constituted by *sattwa*, *rajas* & *tamo gunas*. Some times it (*buddhi*) will be joyous (quality of *sattwa-guna*); sometimes unhappy (*Rajoguna*); sometimes it is devoid of both and is in *moha* (*tamo-guna*). (Shl 24) **In this manner *buddhi* which consists of three *bhavas*, in the state of *samadhi* goes beyond all three *bhavas*, just as the sea sometimes overflows its shores.** (Shl 25) Even when *buddhi* in such state of *samadhi* goes beyond the three *bhavas* or beyond the three *gunas*, it remains in the subtle form. Once the *samadhi* state is exited, *rajoguna* which has the quality of action follows the *buddhi-bhava*. (Commentators: Just as vessels in which garlic or onion has been cooked do not lose that smell in spite of washing thoroughly, even though *ajnana* is destroyed, according to the *prarabdha karmas* at least some influence of *sattwa*, *rajas* & *tamo gunas* persists. Only after the *prarabdha-karmas* are exhausted, unrestricted *kaivalya* is attained). (Shl 26) At that time *buddhi* constituted of *rajoguna* activates all *indriyas*. As a consequence, due to love/joy and excessive interest *sattwa* & *tamas* are also invoked. (Shl 27, 28) **Love (joy) is the *bhava* (state of mind) of *sattwa-guna*. Unhappiness/sadness is the *bhava* of *rajo-guna*. *Moha* is the *bhava* of *tamo-guna*. Whatever**

bhavas are there in this world, they are all constituted of these three.

Yudhishtira! In this way I have told you all the ways in which *buddhi* flows. An intelligent person who wishes to obtain *atmananda* should gain control over all *indriyas*.

Sattwa, rajas & tamogunas

(Shl 29) *Sattwa, rajas & tamogunas* are always present in all living beings. For this reason in all animals we see three distinct kinds of perceptions/feelings called *sattwiki, rajasi and tamasi*. (Shl 30) *Sattwa-guna* causes feeling of happiness. *Rajo-guna* causes feeling of unhappiness. When both these combine with *tamo-guna* it becomes *avyavahara* (improper conduct or practice). Meaning, only the *moha* of *tamo-guna* remains and not the happiness & unhappiness. (Shl 31) When you experience joy in the body or mind understand that *sattwik bhava* has arisen. (Shl 32) When in the body or mind unhappiness arises (unpleasantness to the mind), then understand that *rajo-guna* has arisen. **One should not worry due to that. Because, worry only increases that state of unhappiness.** (Shl 33) When the state of *moha* arises in the body then information gathered from the five *indriyas* will be vague & unclear or not understood or perceived clearly, discrimination would be lost and nothing will be clear; then it should be understood that *tamo-guna* has arisen.

(Shl 34) In human mind in some ways at sometimes excessive joy, love, blissful feeling, happiness and pleasantness occurs. These *vikaras* (transformation, change) of the mind are said to be due to *sattwik guna*. (Shl 35) In mind sometimes due to explainable reasons or otherwise discontent, agony, sorrow, greed, intolerance etc arise. These are indicators of *rajo-guna* or are variations of the main characteristic of *rajo-guna* viz sorrow. (Shl 36) Humiliation, *moha*, carelessness, dreaming and laziness somehow take hold of man. These are the variations of *tamo-guna*.

Buddhi & Atma

(Shl 37) That person will be happy here who can keep under control the mind, which has tendencies to run far away, flow in many directions towards different things, desire many things and doubt; after the death of the body also he will be happy due to the *jitendriyatva* he has achieved. (Shl 38) Yudhishtira! **Observe the difference between the two subtle principles of *buddhi* & *atma*. *Buddhi* gives birth to qualities of ego (*ahankara*) etc. *Atma* merely remains an observer/witness and does not give birth to any qualities.** (Shl 39) Though in the fruit of glomerous fig tree (*udumbara*) it is natural for the core and worms to be together, there is yet separate existence for both. In the same way *buddhi* & *atma* though together, are also distinct. (Shl 40) Just as even though fish & water are distinct, the two harmoniously co-exist, *buddhi* & *atma* though distinct are always together. Just as fish would not survive without its basis viz water, if *atma* is not there, *buddhi* cannot survive.

(Shl 41) **Because the *sattwa* etc *gunas* are *jada* (inanimate) they cannot grasp *atma*. But since *atma* is *chetana* (sentient) he can fully understand these *gunas*.** Though *atma* is different from *gunas* and is only its witness, he thinks that these *gunas* are associated with him. (Shl 42) Just as a lamp in a pot can throw light on objects outside it through the holes & cracks in the pot, *atma* as a sentient power can gain experience of the world through the seven motionless & knowledge-less openings in the body viz five *indriyas, buddhi* & *manas*. (Shl 43) *Buddhi* keeps creating *gunas*. *Atma* keeps observing as a witness. This combination/cooperation of *buddhi* & *atma* has been happening from beginning-less (*anadi*) time. (Shl 44) *Buddhi* has no refuge other than *atma*. *Kshetrajna* also has no recourse other than *buddhi*. *Buddhi* has close relationship with *manas*. But *buddhi* will never have direct relationship with *gunas* (?!). (Shl 45) **When *jeevatma* controls through the mind the *indriyas* which are like rays of *buddhi*, then just as a lamp in the pot, *atma* will shine in the cave of the heart.** (Shl 46) That *muni* who gives up all *karmas* related to *Prakriti* (*samsara* related) and is dedicated to realising *atma*, will attain the great *gati* by becoming *atmabhuta* for all beings. (Once he has *atma-jnana*, such a *jnani* will see in everyone only the *chidatma*. He will feel that he is in them and they are in him). (Shl 47) **Just as a bird which moves around on water does not get wet, in the same way, the *atmajnani* with his purified *buddhi*, though in the midst of living beings will be unattached to them and lives without love or hatred.** (Shl 48) A person who is a *jnani*, should after realising through his *buddhi* that *atma-tattva* is purified & unattached entity, should become free of blemishes such as joy, sorrow, jealousy etc and live with equality towards all. (Shl 49) **Just as a spider spins a web around it and sits in the centre, *atma* dwells in its own form and creates *gunas* like *sattwa* etc. It should be understood that *sattwa* etc *gunas* are like the web of a spider.**

(Shl 50, 51) (After self-realisation (*atma-sakshatkara*)) *sattwa* etc *gunas* are destroyed. They do not return is the opinion of some. But they do not vanish completely. Because, they are not visible to us, is the opinion of some others. **That which happens unseen has to be confirmed by inference.** In this way some scholars hold that *trigunas* retire soon after *atma-sakshatkara* and some that it does not.

	<p>These two views have to be thought through carefully and according to one's own <i>buddhi</i> it has to be decided. (At the time of <i>atma-sakshatkara—samadhi-sthithi</i>—none of the <i>gunas</i> exist. Because, <i>buddhi</i> which reflects the <i>gunas</i> would have merged in <i>atma</i>. At that time the <i>jnanis</i> are beyond the <i>trigunas</i>. Once they change from the state of <i>antarmukhi</i> to <i>bahirmukhi</i> (inward gaze to outward gaze) the <i>buddhi-manas-indriyas</i> return to previous state. <i>Gunas</i> will also start their functions. But for the <i>atmajnani</i> they may not act with the same force. Love, joy etc <i>sattwik</i> feelings will exist. Therefore even in <i>jnanis</i>, other than at the time of <i>samadhi</i>, the <i>trigunas</i> do exist). (Shl 52) In this way one should give up this strong knot in the heart (<i>hridaya-granthi</i>) which causes changes in <i>buddhi</i> and become happy. One who has cleared doubts will not have sorrow.</p> <p>Consequence of atma-jnana</p> <p>(Shl 53) Yudhishtira! Just as persons with unclean body become clean by bathing in river, in the same way <i>ajnanis</i> (unclean mind) by immersing themselves in this river of <i>jnana</i> become pure and enriched with <i>jnana</i>. (Shl 54) Even if one has the special knowledge of how to cross a river he will need means such as boat etc to actually cross. Therefore he has to worry till the boat and boatman are ready. But a <i>tattvajna</i> (knower of truth, true principle) need not wait for any means to cross the <i>samsara-sagara</i>. Just by knowing the <i>tattva</i> (<i>brahma-tattva</i>) it is like having crossed it. The chains of <i>samsara</i> will snap open by themselves. <i>Tattva-jnana</i> is by itself the fruit. (Shl 56) Those who have obtained this pure and best <i>adhyatma-jnana</i> will be like this. With this understanding, if man keeps thinking about birth and death he will gradually attain peace. (Shl 57) He is a <i>tattva-darshi</i> who has understood <i>dharma</i>, <i>artha</i>, <i>kaama</i> properly, who has concluded by discriminative thinking that <i>trivargas</i> are causes for the birth & death of living beings and do not give ultimate peace and hence gives up <i>trivargas</i>, always aims at <i>atma-tattva</i> in <i>yoga</i> and is disinterested in everything other than <i>atma</i>.</p> <p>Atma-jnani</p> <p>(Shl 58) Those who have not gained control over mind and are always attracted to the sense based pleasures, get excited about many different things and due to the scattered and uncontrollable <i>indriyas</i> are unable to attain <i>atma-sakshatkara</i>. (Shl 59) It is impossible to attain <i>atma-sakshatkara</i> without controlling the mind. One who reins in the mind with this understanding becomes a <i>buddha</i>. What else can be a better characteristic of a <i>jnani</i>? True scholars feel fulfilled only after realising the <i>paramatma-tattva</i>. (Shl 60) That <i>samsara</i> due to which <i>ajnanis</i> have great fear does not exist for <i>jnanis</i>. After <i>atma-jnana</i> all attain the same state (<i>mukti</i>). It is not that one gets better state than the other. All <i>atma-jnanis</i> will transcend the <i>trigunas</i>. For those who have <i>trigunas</i> it is natural that there will be differences based on the amount and proportions of these three. Once they are transcended, there is equality/sameness. (Shl 61) One who does karma with <i>nishkaama-bhava</i> (attitude of karma without desire) will wipe out the past sins by virtue of such <i>nishkaama-karma</i>. The karmas of past births or present birth will not yield good or bad fruits to him. (Shl 62) Thinking persons condemn those who are shackled by <i>kaama</i>, <i>krodh</i> etc <i>bhava-rogas</i>. Such people who are under the grip of <i>kaama</i>, <i>krodh</i> etc and indulge in objectionable deeds will be born as animals & birds etc. (Shl 63) Those who are afflicted with <i>bhava-ropa</i> 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 <i>jeevana-tattva</i> do not grieve. Those who understand the causes of grief of <i>ajnanis</i> and causes of no-grief state of <i>ujnanis</i> by constant thinking will attain the state of <i>satpurushas</i>.</p>			
190	Shanti parva; Mokshadharma	195	1741-1751	24
	<p>Description of dhyana-yoga</p> <p>Bhishma continued and said: (Shl 2) Yudhishtira! Now I will tell you about four types of <i>dhyana-yoga</i> by knowing which <i>maharshis</i> attain eternal <i>siddhi</i>. (Shl 3) Son of Kunthi! Those who are free of the blemishes of this <i>samsara</i> (<i>kaam</i>, <i>krodh</i>, <i>lobh</i>, <i>moha</i> etc) and free from the blemishes that come from birth (<i>sattwa</i>, <i>rajas</i>, <i>tamas</i>) and are firmly established in the <i>satya-swaroopa</i> will not return (to this earth). (Shl 4) Pursuers of <i>dhyana-yoga</i> should transcend dualities. Should always be driven by <i>sattwa-guna</i>. Should be free of all blemishes. Should practice <i>niyamas</i> or prescribed regulations strictly. Should study <i>shastras</i> which preach <i>nissanga</i> (no-attachments), have no contradictions and which bring peace to the mind. (Shl 5) A <i>muni</i> should gather all his <i>indriyas</i> (<i>indriyas-grama</i>) (Withdraw the mind from all <i>indriyas</i> just as a tortoise pulls in its organs), become still like a log of wood, and should have a mind focussed only on <i>dhyana</i>. (Commentary: <i>Indriyas</i> enjoy only through <i>manas</i>. To gather & pull the <i>indriyas</i> inward can only be done through the mind. Without the attention of the mind the senses cannot function. We know this from our experience. This process of withdrawing the mind from the senses, merging them in the mind and then merging the mind in</p>			

	<p><i>atma</i> is called <i>pindikarana</i>. Then the body will be still like a log. For doing <i>dhyana</i> there should be some subject. Mind does not stay focussed for long on ‘nothingness’ or ‘no-subject’. As taught by guru, have a ‘subject’ and then mind should be deployed totally on it. (Shl 6, 7) A <i>muni</i> who knows <i>dhyana-yoga</i> and has the strength of mind should not hear a sound, should not experience any touch, should not see any form, should not grasp any taste and should not smell any thing worthy of smelling. One who practices <i>dhyana-yoga</i> should not desire anything which perturbs the <i>indriyas</i>. (Mind should not be allowed to flow out towards objects of senses through the five <i>indriyas</i>. Separating the mind from the <i>indriyas</i> is a main first achievement in <i>dhyana-yoga</i>). (Shl 8) Then the dedicated person, having given up seeking the pleasures through the <i>indriyas</i> should gather all these five in his mind. The fickle mind along with the <i>indriyas</i> should be deployed in the <i>dhyana</i> of <i>paramatma</i>. (Shl 9) It is the nature of mind to wander on several subjects. It has five doors called <i>panchendriyas</i>. It stays firmly on impermanent subjects. A <i>dheera</i> should first deny such a mind of its escape routes and focus it on <i>dhyana-marga</i>. (Shl 10) When the yogi gathers together <i>indriyas</i> & <i>manas</i>, then <i>dhyana-yoga</i> starts. Thus I have explained to you the first <i>dhyana-marga</i>.</p> <p>(Shl 11) The mind, which is the sixth organ of <i>atma</i>, thus having been gathered together & focussed on <i>dhyana</i> will stay on it only for a short while and soon jumps towards other things just as lightning in the cloud. (It must be pulled back again, and again focussed on the single subject). (Shl 12) Just as the drops of water on a lotus leaf are never stationary and keep rolling all over the leaf, the mind of the <i>sadhaks</i> of <i>dhyana-yoga</i> will also be quite fickle in the beginning. (Shl 13) The mind focussed in the heart will stay still on that only for a short while. It enters the path of <i>prana-vayus</i> and travelling along it becomes unsteady like the wind itself. It retracts from <i>dhyana-yoga</i>. (Shl 14) The <i>sadhak</i> who knows about <i>dhyana-marga</i> should not feel upset or distressed when this happens. He should push aside laziness and envy and again try to focus the mind through <i>dhyana</i>. (Shl 15) When a yogi starts <i>dhyana</i> in his mind, first <i>vichara</i> (pondering, examination), <i>viveka</i> (discrimination) and <i>vitarkas</i> (doubts, conjectures) will arise. (Shl 16) Even if the mind feels distressed when attempting <i>dhyana</i> one should have patience. He should not feel upset (<i>klesha</i>) for any reason. He should always be trying to achieve auspiciousness through <i>dhyana-yoga</i>. (<i>Kleshas</i> are five: <i>avidya</i> (ignorance), <i>asmitaa</i> (egoism), <i>raaga</i> (vehement desire or passion), <i>dwesha</i> (hatred) and <i>abhinivesha</i> (intentness, perseverance)). (Shl 17, 18, 19) If heaps of sand or ash or dried cowdung are made wet by water they will not become completely wet immediately. Only a small part will be wet. Rest will be in the form of dry powder. But if gradually by pouring water they are mixed with it, they become dough-like and become wet completely. In the same way, a yogi should wet the group of <i>indriyas</i> gradually with the water of <i>dhyana-yoga</i>. After having done so, he must withdraw the <i>indriyas</i> gradually in the mind. If done so, <i>chitta</i> will attain good peace. (Shl 20) Yudhishtira! A <i>muni</i> dedicated to <i>dhyana-yoga</i> should first establish mind and five <i>indriyas</i> in <i>dhyana-marga</i> and then by doing daily practice of <i>dhyana-yoga</i> he will achieve ultimate peace of mind. (Shl 21) The divine happiness that such a yogi attains cannot be gained by mere hard efforts or mere <i>daivayoga</i>. (Shl 22) A yogi will be experiencing such ultimate bliss through <i>dhyana-yoga</i> and will always be engaged in <i>dhyana-karya</i>. Yogis who are thus dedicated to <i>dhyana-yoga</i> will attain sorrowless and eternal <i>nirvana</i> (<i>moksha</i>).</p>			
191	Shanti parva; Mokshadharma	196, 197	1751-1757, 1757-1762	24
	<p>On <i>japa-yajna</i> (extracts)</p> <p>Yudhishtira questioned: What fruits will accrue for one who does <i>japa</i>? Which <i>loka</i> will be obtained by those who do <i>japa</i>? Tell me comprehensively about the methods of <i>japa</i>. What is the essence of the word ‘<i>jaapaka</i>’? Is this in any way related to <i>sankhya-yoga</i> or <i>dhyana-yoga</i> or <i>kriya-yoga</i>? Is it a part of any <i>yajna-vidhi</i>? What object is called ‘<i>japya</i>’?</p> <p>Bhishma replied: (Shl 7, 8) Two paths of <i>sankhya</i> & <i>dhyana</i> described by <i>munis</i> who view everything equally, depend and also do not depend on <i>japa</i>. (These two paths depend on <i>japa</i> till purification of mind is accomplished and do not depend on it once that is done). (Shl 9) In both these paths <i>mano-nigraha</i> (subjugation of the mind) & <i>indriya-samyama</i> (restraint on the <i>indriyas</i>) are necessary. (Shl 11, 12) The following <i>yajnas</i> are promoters of <i>yoga-karyas</i>: <i>satya-nishta</i>, <i>agni-paricharya</i>, living alone (<i>ekanta-vasa</i>), <i>dhyana</i>, <i>tapas</i>, <i>dama</i>, <i>kshama</i>, no jealousy, limited consumption of food, withdrawing from pleasures of the senses, limited talking and <i>shama</i>. For the <i>brahmachari</i> who practices <i>japa-yajna</i> all other <i>karmas</i> will retract.</p> <p>(Shl 14) The method for practicing <i>japa-yoga</i> is as follows: The doer of <i>japa</i> should sit on a <i>kushasana</i>.....(Shl 15) Should bid good bye to the attractions of sensory pleasures. They should</p>			

never be thought about. Should achieve equilibrium of *trigunas* and merge the mind in the mind (*manasyeva mano dadhat*). (Shl 16) While doing *japa* of *samhita* which brings all round auspiciousness, *paramatma* should be meditated upon through the *buddhi*. Once the *samadhi* state is reached *japa* can be given up. (In that state only *brahma-bhava* remains & everything else drops). (Shl 17, 18) He becomes purified by *tapas* and gains complete victory over *indriyas*. He becomes free of *kaam*, *krodh*, *lobh* & *moha*. He will transcend dualities. He will neither feel sorrow for anything nor will he be interested in anything. **He will never consider himself as the cause for *karmas* or as doer of deeds. Whatever he does, will be done without the feeling of 'I'.** (Shl 19) He will never develop *ahankara* at any point of time. (Believes that everything happens according to god's will). He will not get interested in accumulating *artha*. Even when he is humiliated he will not humiliate others. Will never become *akarmanya* (not doing *karmas*). Will be engaged in *karma-yoga*. (Shl 20) He will always be interested only in actions relating to *dhyana*. He will know the truth only through *dhyana*. **By attaining the state of *samadhi* through *dhyana*, he will gradually give up *japa* & *dhyana-karma*.** (Shl 21) **In that state he will experience the indescribable ultimate bliss.** At that time he does not desire *ashta-siddhis* etc. He will become totally & always free of desires and will enter *Brahma*. (Shl 22) If he does not wish to worship the body (?) of *chaturmukha brahma* (*brahmakaaya nishewanam*) then the *pranas* will go out. The *jeeva* will attain *kaivalya-pada* (absolute unity, eternal emancipation). Such a yogi will never be reborn. He will attain *mukti*. (Shl 23) After attaining *atma-samadhi* the yogi will become free of *rajo-guna*, will be pure, calm and will attain *amrita-swaroopa* (like nectar), *vishuddha atma* (completely pure).

Adhyaya 197

Blemishes in *japa-yajna* lead to *naraka*

Yudhishtira questioned: (Shl 1) Grandfather! You have said that a *jaapak* (one who does *dhyana-yoga* along with *japa*) will attain *uttama-gati*. Will they all attain the same state? Could they also go to other states? Tell me about this.

Bhishma said: I will tell you how *jaapaks* can also go to *naraka* in various ways. Listen attentively.

(Shl 3) **That *jaapak* who does not implement all the rules stated earlier and does them partially will go to *narak*.** (Shl 4) One who does his *japa* with disdain, who has no liking for his *japa* and one who does not enjoy bliss in it will all undoubtedly go to *narak*. (Shl 5) **Those who flatter their ego saying they have done a large number of *japas* will go to *narak*. Those who humiliate others will also go to *narak*.** (Shl 6) Those who do *japa* enchanted by variety of pleasures and thinking about them and are always thinking of the fruits they wish to have out of *japa* will go to *narak*. (Shl 7) In case the *jaapak* obtains *ashta-siddhis* and he gets interested in them only, it will become like *narak* for him. He will not become free of the bondage of these *ashtaishwarya*. (Shl 8) **That *jaapak* who does the *japa* with desires and is keenly interested in some desire will get a body suited for fulfilling that desire in his next birth.** (He may be born as a king if he strongly desired a palace. By thinking about *paramatma* he will attain him and by thinking about pleasures of the senses he will get a birth suited for fulfilling them). (Shl 9) That *jaapak* whose only interest is pleasures, who has no discrimination and has a fickle mind will attain an unsteady/perishable state or will go to *narak*. (Shl 11) If a *jaapak* makes a resolve that he will complete the practice of a certain *japa* system/count and if he does not complete it and loses interest in *japa*, he will go to *narak*.

(Shl 12) Yudhishtira questioned: Even if *jaapak* is established in *Brahmabhava*, due to which reason can he get a rebirth?

Bhishma said: (Shl 13) Dharmaja! (If he remains untouched or uncorrupted by *raaga* etc and stays established in pure *brahma-bhava* there is no rebirth). However, if he is blemished due to *kaam* etc feelings he will attain *narak*. **While *jaapak* system is very auspicious it is possible that there could be other impurities in practicing it.**

Adhyaya 198

Compared to *paramdhama*, all other *lokas* are *naraks*

Yudhishtira questioned: (Shl 1) Grandfather! Due to blemishes in *japa-yajna* what kind of *naraks* will the *jaapak* go to? I am very curious to know about it. Kindly tell me.

Bhishma said: (Shl 2) You are born with the *amsha* of Yamadharma. Therefore by nature you are a *dharmisht*. Listen to these words attentively. (Shl 3, 4) The places that belong to the most intelligent *devatas* are called '*niraya*'. They are of many shapes & colours. The fruits you obtain in them are also quite varied. They have *vimanas* which can go wherever desired and have assembly halls. They have

	<p>different sports/play areas and golden lakes with lotuses. (Shl 5, 6) Many <i>divya-lokas</i> (divine lokas) such as that of the four <i>dikpalakas</i> (Varuna, Kubera, Indra and Yama), of Brihaspati & Shukra, Marudganas, Vishwe-devatas, Saadhyas, Ashwini devatas, Rudradityas, Vasus etc are naraks from the view point of the 'abode' of Paramatma. (Shl 7) The divine abode of Paramatma is devoid of fear of destruction. It is beyond characterisation. It is not affected by the <i>pancha-kleshas</i>. It is free of lovable & not lovable and birth & death. The <i>trigunas</i> which cause these feelings of duality do not exist there. It is also free of the eight <i>puris</i> (<i>bhuta, indriyas, manas, buddhi, upasana, karma, prana and avidya</i>). In that divine abode there is no past, present or future. (Shl 8) It is also free of the four <i>lakshanas</i> (<i>drishti, shruthi, mati and vijnati</i>). It is also devoid of the four <i>pramanas</i> (<i>pratyaksha, anumana, upamana & shabda</i>). In that place there will be no joy due to obtaining what is liked or bliss of enjoying them. It is totally free of sorrow and efforts. (This essentially means a state which transcends <i>trigunas</i>). (Shl 9) Time takes birth from that abode. Time has no supremacy there. There Paramatma is the lord of time. He is also the lord of <i>swarga</i>. (Shl 10) After reaching that abode, those who have attained the state of absolute unity will have no sorrow. The abode of Paramatma has these qualities. Other lokas are characterised by impermanent pleasures. Compared to the abode of the Paramatma they will appear to be naraks.</p>			
192	Shanti parva; Mokshadharma	201	1807-1821	24
	<p>In praise of <i>jnana</i> and giving up of desires</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! What are the fruits for <i>jnana-yoga</i>, study of Vedas and practice of systems prescribed in Vedas? How to realise Paramatma who dwells in all? How to know him? Tell me about these.</p> <p>Bhishma said: In this matter in the ancient past there was a conversation between Brihaspati and Prajapati Manu which is often quoted. I will tell you also the same. Brihaspati as if he was a student asked Prajapati Manu with humbleness these questions: (Shl 4) Bhagawan! What is the cause for this world? In what matters are <i>vidhis</i> prescribed by Vedas in practice? What fruits do brahmanas say exist in <i>jnana</i>? Explain to me about the eternal <i>Brahmavastu</i> which cannot be illumintated/described by <i>mantra-shabdas</i> and words. (Shl 5) What is it that scholars who know <i>artha-shaastra, aagama and mantra</i> serve by way of great <i>yajnas, go-daana</i> etc? What does one get by that as fruits? How is it obtained? And where is it experienced? (Shl 6) Bhagawan! From where did the earth, the movable and immovable things on earth, <i>vayu, akash</i>, animals which live in water, water, <i>swarga & devatas</i> take birth? Which ancient 'thing' is the root of all this? Tell me about this. (Shl 7) The mind of a man goes in the direction of obtaining that thing about which his knowledge develops (refers here to <i>chid-vastu</i>). But I know nothing about that great and eternal <i>Brahma-vastu</i>. This being so, how can I make a wasted effort to obtain that 'thing'? (Going in search of something about which you know nothing would be a waste of efforts). (Shl 8) Even though I know about <i>rik, sama, yajus</i> (three Vedas), <i>chhandas-shaastra, jyotish-shaastra</i> which tells about the movement of <i>nakshatras, nirukta</i> (which tells the decisive meaning of the words in Vedas), <i>kalpa-shaastra</i> (which describe the systems & rules of practicing karmas), <i>vyakarana</i> and <i>shiksha-shaastra</i>, I do not know about the root cause of the <i>pancha-bhutas</i>. (Did all these exist when this conversation happened?!) (Shl 9) Therefore you please tell me about all these through simple and special words. What kind of fruits does one obtain after <i>tattva-jnana</i>? What kinds of fruits does one obtain by doing karmas? How does the <i>jeeva</i> which is attached to the body leave one body and enter another?</p> <p>Manu said: (Shl 10, 11) Brihaspati! Knowledgeable people say that that which is liked/loved is the thing which makes them happy. That which is disliked causes sorrow. <i>Karma-vidhis</i> (prescribed acts/rules for karmas) have emerged only to fulfill the desire that 'only what I like should happen; what I dislike should not at all happen.' By practice of such <i>karma-vidhis</i> the desired can be obtained and the undesired can be kept away. <i>Jnana-vidhi</i> has emerged to accomplish 'I do not want desired or undesired.' (Shl 12) Most of the karmas prescribed in the Vedas are generally <i>sakaama-karmas</i> (karmas with desires: <i>traigunya vishya Veda, nistraigunyo bhavarjuna</i>: Gita 2.45) One who has freed himself from such <i>sakaama-karmas</i> will attain Paramatma. Man who desires pleasures of this world and is engaged in <i>sakaama-karmas</i> cannot attain Paramatma.</p> <p>Brihaspati questioned: Bhagawan! Man always like happiness. He does not like unhappiness. All desire happiness and not sorrows. Such happiness is obtained by doing the karmas prescribed in Vedas. (So why do you then say that such happiness yielding karmas should be given up?).</p>			

Manu answered: (Shl 13) Brihaspati! The person who does *nishkaam-karma* (karmas free of desires) will attain Parabrahma-paramatma. It is for this reason that the system called *nishkaam-karma-yoga* has emerged. ***Sakaama-karmas* always entice those who want pleasures here. They keep rewarding people with such pleasures and prevent the mind from turning towards the Paramatma.** But these pleasures are impermanent. Decayable. By attaining Paramatma you get permanent happiness. (Shl 14) The *mumukshu* (one who desires *moksha*) will free himself from *raga*, *dwesha* etc by doing *nishkaam-karmas*, will become clean & bright like a polished mirror, will be illuminated by the light of *sat-asat-viveka* (discrimination of Truth & Untruth) and will attain Parabrahma-Paramatma who is other than the *sakaam-karma* and worldly desires. (Shl 15) **Brahma has created people who are constituted of *manas* and *karma*.** Therefore these two are the virtuous paths served by the world. (It is these two alone that prompt human beings into the virtuous path also). **There are two kinds in karma: Permanent & eternal and that which has an end & is subject to destruction. Mind is the cause for both these.** Karmas can be done either with *sakaam* or with *nishkaam*. Karmas done by giving up the mind or the desires of the mind yield permanent & eternal fruits. **Such *nishkaam-karma* leads to realisation of Parabrahma-Paramatma. The other type viz *sakaam-karma* leads to destructible fruits.** (Shl 16) Just as when the night ends the eye can lead the body past any obstacles, the *buddhi* accompanied by discrimination finds out which karmas are inauspicious and worthy of being given up. (Shl 17) *Jnanis* (men who have discriminative intelligence) will find out beforehand the existence of serpents or thorns or well/sditches and avoid them from a distance. The *ajnanis* without any such knowledge will walk the path and get bitten by serpents or pricked by thorns or fall into the well. You can understand the power of *jnana* and its benefits from this. (Shl 18) Pronouncing/reciting the *veda-mantra* according to rules; performing *yajnas* according to the formal instructions in Vedas; giving *dakshinas* to the best of abilities; doing *anna-daana*; being focussed while doing all the karmas—these five are *angas* (limbs) of karma. Scholars say that this *panchatmak-kriya* (five fold work) itself is the fruit of karmas. If *yajnas* are performed with these five components full benefits of the *yajna* are obtained. (Shl 19) **Vedas say that karmas are of three types: *sattwik*, *rajasik* & *tamasik*.** In the same way the *mantras*, the related prescribed procedures, the practice or application of karmas, the intent or desires of those who do the karmas and the man who enjoys the fruits of karmas are all also of the same three types. (Shl 20) *Shabd*s, *roop*s, sacred *ras*s, pleasurable *sparsh*s, and likeable *gandh*s can all be accomplished on this earth, the *karma-loka*. But by doing *sakaam-karmas* man cannot approach the Paramatma. Because one who gains proximity to the Lord gains the same characteristics of the Lord and becomes the Lord, whereas a *sakaam-karmi* cannot become such Lord. (Shl 21) **Whatever good and bad karmas the *jeevi* does with the body, the fruits of those karmas have to be experienced through the body only. Body is the mainstay for experiencing the fruits of karmas.** For this reason whether for happiness or sorrow, body is the mainstay. The body keeps experiencing these two cyclically. (Shl 22) **If man does some karmas through speech, he will experience all its fruits through speech only. Speaking sweetly to someone is *vak-karma*. The fruits of that karma are that the listener will also speak sweetly. Similarly if any karma is done through the mind, its fruits will be experienced in the mind only.** (Another interpretation: The karmas done through speech & mind have to be experienced through those media and speech & mind cannot experience Brahma-vastu). (Shl 23) **Man who is driven by *sattwa*, *rajas* & *tamo gunas*, who is keenly interested in the fruits and desiring fruits does karmas which are of type *sattwa*, *rajas* & *tamas* will obtain the same kind of fruits corresponding to the nature of karmas.** (Commentary: There are three types of karmas: *sattwik*, *rajasik* & *tamasik*. Among men also there are same three types. *Sattwik* persons will have interest in *sattwik* karmas. They will engage in such karmas and obtain *sattwik* fruits. Similarly for the other two types. **Even among *devatas* there are these three types. That is why those interested in karmas choose different types of *devatas*.** They are attracted to the *devatas* which match their own nature. Even though the *Parabrahma-vastu* is one, three types of *devatas* have been created for this reason. This is a uniqueness of *sanatana dharma*). (Shl 24) Just as fish swims with the current, man also flows in this *samsara-sagara* in accordance with his past karmas. The *jeeva* which has taken on this great human body rejoices when he obtains happy results as a consequence of past karmas and grieves when bad results are obtained. (The *jeevi* does not think/understand even once that he is experiencing the fruits of his own karmas and hence there is no need to rejoice or grieve). (Shl 25) Devaguru! I will describe the best of all *Brahma-vastu* from which this whole creation has emerged, by realising which *jitendriya jnanis* cross this *samsara-sagara* and reach the ultimate state (*parama-pada*, and the true form of which the *Veda-mantras* also cannot illuminate. Listen carefully. (Shl 26) That *Brahma-vastu* which cannot be grasped in words (*anirvachaniya*), which is indescribable (*avarnaniya*), is devoid of varieties of *ras*s & *gandh*s. It is devoid of *shabd*a, *sparsh*a & *roop*a. There

	<p>is no <i>shabda</i> in it. It cannot be touched. It has no specific form. It cannot be grasped through <i>manas, buddhi & vani</i> (speech). That <i>Brahma-vastu</i> is <i>avyakta</i> (not manifest), <i>adwitiya</i> (without a second) & <i>varna-rahita</i> (colourless). Though it is like this, it has created the five sensory qualities for the sake of living beings. (Shl 27) That <i>Brahma-vastu</i> is not female; nor male; not eunuch; It is not <i>sat</i>; nor <i>asat</i>. It is neither <i>vyakta</i> nor <i>avyakta</i>. That <i>Brahma-vastu</i> which the <i>Brahma-jnanis</i> see in the cave of their heart is indestructible (<i>avinashi</i>); unchangeable (<i>avikari</i>). That is why it is also called <i>akshara</i> (imperishable). Understand this well.</p>			
193	Shanti parva; Mokshadharma	202	1821-1833	24
	<p>About <i>Atma-tattva, indriyas and buddhi</i> Bhishma: Yudhishtira! Manu continued and said: (Shl 1) Brihaspati! From the indestructible Paramatma came <i>akash</i>, from <i>akash</i> came <i>vayu</i>, from <i>vayi</i> <i>agni</i>, from <i>agni</i> <i>jala</i> and from <i>jala</i> <i>prithvi</i>. In this <i>prithvi</i>, things which undergo changes are born. (Shl 2) Once the <i>ayushya</i> (longevity) ends, life-forms born in this world with a physical body, in an ascending order starting with <i>jala</i>, first dissolve in <i>jala</i>. Then from <i>jala</i> in <i>agni</i>, <i>agni</i> to <i>vayu</i> and <i>vayu</i> to <i>akash</i>. Again in creation in the descending order they come to earth and are born as different living beings. This cycle of birth and death goes on incessantly. But <i>jnanis</i> will go above the <i>akash-tattva</i> and attain <i>parama-moksha</i>. They will not have rebirth on this earth. (Shl 5) One has to retract tongue from <i>rasa</i>, ear from <i>shabda</i>, nose from <i>gandha</i>, skin from <i>sparsha</i>, eyes from <i>roopa</i> and turn these five inwards. Only then can man realise (<i>sakshatkara</i>) the original form of Paramatma. (Shl 6) <i>Munis</i> say that he that is causal to the <i>kartru</i> etc group is <i>swabhava</i> and <i>Parabrahma-Paramatma</i>. That because of which and depending on which man has the inclination or predilection to act (<i>pravritti</i>) is Paramatma. Again that in which he bases himself, the means through which he acts and one who is the actor (<i>karta</i>) is Paramatma. (Shl 7) That which has been pervaded, that which has pervaded, that which is secret like a <i>mantra</i> (is that why some <i>mantras</i> are secret/restricted?!), and which is cause for everything is <i>Parabrahma</i>. He alone is the <i>kartru</i> (doer) for everything. He alone is the cause (<i>karana</i>). Other than him everything else is <i>karya</i> (effect) ((From Wikipedia) Advaita states that <i>karya</i> (effect) is non-different from <i>karana</i> (cause). However <i>karana</i> is different from <i>karya</i>. This principle is called <i>Karya-karana ananyatva</i> (the non-difference of the effect from the cause). In another words, the effect is non-different from the cause. If the cause is destroyed, the effect will no longer exist. Despite the non-difference of cause and effect, the effect has its self in the cause but not the cause in the effect. The effect is of the nature of the cause and not cause of the nature of the effect. Therefore the qualities of the effect cannot touch the cause. All names and forms are real when seen with the <i>Sat</i> (<i>Brahman</i>) but are false when seen independent of <i>Brahman</i>. This way Advaita establishes the non-difference of effect from cause. <i>Jagat</i> (the world) is not different from <i>Brahman</i>; however <i>Brahman</i> is different from <i>Jagat</i>). (Shl 8) Just as a man obtains the auspicious and inauspicious fruits of his karmas without any hurdles, in the same way <i>jnana-swaroopa Parabrahma-tattva</i> dwells in the auspicious or inauspicious body he obtains in accordance with his karmas. (Shl 9) Just as brightly glowing lamp brightens/lights up the objects around it, the <i>jnana-deepa</i> (lamp of knowledge) itself glows and lights up the <i>indriyas</i> near it, and gives them <i>chaitanya</i> (sentience). <i>Indriyas</i> throw light on the objects by virtue of such energy they receive. Therefore <i>jnana-prakash</i> is the root of everything. <i>Indriyas</i> cannot glow by themselves. They are dependent on the light of Paramatma. (Shl 10) Just as several ministers appointed by the king separately report to the king the status of things under their jurisdiction at regular intervals, the five <i>indriyas</i> in the body submit to <i>buddhi</i> matters related to their jurisdiction at every moment. Therefore the <i>jnana-swaroopa atma</i> which graciously provides the sentience to the <i>buddhi, manas</i> and <i>indriyas</i> is greater than them. (Shl 11) The flames of fire, velocity of wind, rays of Sun and waters in rivers come and go and keep moving. In the same way the physical bodies of animals also come & go and move. These are unsteady. Similarly man keeps getting bodies one after the other. They are not permanent. But <i>atma</i> is steady/permanent. (Shl 12, 13) Just as fire or smoke cannot be seen upon splitting firewood with an axe, the <i>atma</i> which is different from the body cannot be seen by cutting to pieces the body or its parts. (Shl 14) In dream state man experiences that his body fell down and he is different from his body. Similarly person with discrimination understands that the five <i>indriyas</i> are different from himself. He understands that though he is moving from one physical body to another, in essence he is different from it. (Shl 15) The <i>atma</i> who dwells in the body is completely different from the body. He never suffers from the defects/imperfections of birth, growth, decay and death. But the <i>ajnani</i> man (ignorant) keeps moving from one subtle body to another body due to the past karmas and without realising his truth and that he is himself the pure <i>atma</i>. (Shl 16) No one can see the <i>atma</i> with the normal physical eye. They cannot experience his touch through the skin. It is impossible to see</p>			

	<p>him through the external <i>indriyas</i>. But the <i>atma-vastu</i> can see the ten <i>indriyas</i>, and the actions of <i>indriyas</i> done prompted by <i>manas</i> & <i>buddhi</i>. (Shl 17) A piece of iron close to a flame will become hot and imbibe the qualities of fire. For sometime it will be red just like fire. It burns just like fire. But that piece of iron does not become fire itself. Similarly, the group of <i>indriyas</i> in our body being close to the <i>atma</i> gain their energy from it. It appears as if the group of <i>indriyas</i> themselves are sentient. But when <i>indriyas</i> are removed away from the <i>atma</i>, they become <i>jada</i> (inaninamte, unintelligent). (Shl 18) Upon death, man gives up the visible gross body, distributes the body in the <i>pancha-bhutas</i> and gains an invisible subtle body. Then according to his karmas he will take shelter in another gross body and take its shape. He thinks he is that gross body. (Shl 20) Ear that is born from <i>akash-tattva</i> has <i>shabda</i> as its <i>guna</i>. Nose that is born from <i>prithvi-tattva</i> has <i>gandha</i> as its <i>guna</i>. Eye that is born from <i>agni-tattva</i> has <i>tejas</i> as its <i>guna</i>. Tongue that is born from <i>jala-tattva</i> has <i>rasa</i> as its <i>guna</i>. Skin that is born from <i>vayu-tattva</i> has <i>sparsha</i> as its <i>guna</i>. The <i>indriyas</i> will merge into their respective <i>gunas</i>. (Shl 21) The <i>indriyarthas</i> (<i>shabda, rasa, roopa, sparsha, gandha</i>) dwell in the <i>panchabhutas</i> like <i>akash</i> etc. The <i>panchabhutas</i> dwell in the respective <i>panchendriyas</i>. The five <i>vishyas</i> (<i>shabda</i> etc), the five <i>mahabhutas</i> (<i>akash</i> etc) and the five <i>indriyas</i> (eye etc) follow the mind. <i>Manas</i> follows the <i>buddhi</i>. <i>Buddhi</i> depends on the <i>swabhava</i> or <i>atma</i>. (Shl 22) The <i>jeevatma</i> carries with it the fruits of good and bad deeds done in various bodies. It experiences these fruits through the new bodies he takes on. Just as animals in water go with the flow, the good and bad deeds go along with the <i>jeeva</i>. The <i>jeeva</i> experiences these fruits through the mind. (Shl 23) When you are travelling in a fast moving vehicle, it appears as if the trees on the side are running. Surely they are not running. In the same way, even though the subtle one who dwells in the body is <i>nirvikara</i> (unchangeable), due to the distortion of the <i>buddhi</i> it appears as if he has changed. If a small object is seen through a lens it looks very big. But the object is of course quite small. Similarly the great <i>atma</i> when seen in the lens of <i>buddhi</i> appears to have changed its form. Even though the face is without blemishes, when seen in mirror the scratches and spots on the mirror will appear to be on the face. In the same way, though <i>atma</i> is ever pure when seen in the mirror of <i>buddhi</i> it will appear to have the <i>vikaras</i> of <i>buddhi</i>. But he is intrinsically pure and blemish free.</p>			
194	Shanti parva; Mokshadharma	203	1833-1841	24
	<p>Propounding the perpetuity or eternity of <i>atma</i></p> <p>Manu continued and said: (Shl 1) Devaguru! Even though the great <i>jeeva</i> who is of the form of <i>buddhi</i> would have lost the <i>indriyas</i> of the previous body when he enters a new body, the <i>vishayas</i> (objects of senses) of <i>panchendriyas</i> will persist in the <i>buddhi</i> in the form of <i>samskaras</i> (mental impressions). It recollects and keeps remembering the experiences of the senses of the past birth for a long time. (Shl 2) That <i>jeeva</i> sees at the same time the varied experiences gained through the senses at one time or different times, in this birth or past births. He moves through different states of <i>jagrit</i> (awake), <i>swapna</i> (dream) & <i>sushupti</i> (deep sleep). Even though those times, states and <i>indriyarthas</i> (purpose of sense gratifications) are all different, the Lord of the body <i>atma</i>, being the witness and being unmoved, is distinct & different from all of them. (Shl 3) <i>Atma</i> according to the nature of birth will have <i>sattwa, rajas</i> & <i>tamo gunas</i> which are distinct from each other. But he is distinct/different from these. He, a sentient, enters the <i>indriyas</i> just as <i>vayu</i> enters the fire in firewood. When the firewood is burning, <i>vayu</i> joins fire to help it burn. But the intrinsic quality of heat does not come to <i>vayu</i>. It does not become fire. Similarly, even though <i>atma</i> enters the <i>indriyas</i> and infuses them with sentience he does not get smeared with their qualities. He is different from them. (Shl 5) <i>Indriyas</i>, like ear, cannot see their own forms. This being so, how can they see the <i>atma</i>? But because <i>atma</i> is itself everything, is witness to all actions and being all knowing sees everything in the entire creation. (Shl 6) Human beings have never seen the back side of Himalaya mountains or the rear side of Moon. Just because human being cannot see it, can it be concluded that they do not exist? That the other side exists is a matter of intelligent guess. In the same way, the <i>atma</i> who is <i>jnana-swaroopa</i> and is extremely subtle and dwells in the cave of the heart of all living beings does exist. He cannot be seen with normal eyes. Just because he cannot be seen with eyes it cannot be concluded that he does not exist. (Shl 8) Even though humans see blemishes (dark spots/areas) in the Moon, they do not know why or how it exists. Even though they may not know, there is a reason for it. Similarly, though we cannot see the root of all, <i>atma</i> does exist. Nothing is born without a cause. That root cause, which is the greatest of all, does exist. (Shl 9, 10) Those scholars who perform <i>sandhya-karmas</i> both in the morning and evening according to the movement of the Sun, see the Sun quite well. Later when he becomes invisible, they still know of his existence through their <i>buddhi</i>. In the same way, Paramatma who is knowable, who is indicated by the word <i>jnana</i>, who is far away from <i>ajnanis</i> and quite close to</p>			

	<p>the <i>jnanis</i> is realised by them through the light of <i>buddhi</i>. (Shl 11, 12) Without a means or an expedient no work can be accomplished. Fishermen who make a living on fish catch them with nets. Hunters capture tiger etc using other animals. Domesticated birds are used to capture wild birds. Tamed elephants are used to capture wild elephants. In the same way, the knowable (<i>jneya</i>) Parabrahma-vastu should be captured through the upaya of <i>jnana</i>. (Shl 13) We have heard that the foot prints of a snake are known only to snakes. They are invisible to others. In the same way a <i>jnani</i> through <i>jnana</i> realises that Parabrahma who dwells in all bodies. (Shl 14) Just as the <i>indriyas</i> are incapable of realising the Brahma-vastu through the <i>indriyas</i>, in the same way <i>buddhi</i> which is dependent on <i>indriyas</i> cannot see the <i>brahma-tattva</i>. (Shl 15) Moon on an <i>amavasya</i> day (New Moon day) joins with Sun and shows no signs of his existence and hence cannot be seen. But just because he cannot be seen, he is not destroyed. It is the same in respect of <i>atma</i>. Just because he cannot be seen, his absence should not be inferred. (Shl 16) Moon who has completely waned cannot be seen on New Moon day. In the same way, <i>jeeva</i> once freed from the gross body cannot be obtained (seen). (Shl 17) Just as Moon will again grow and become visible brilliantly in the sky, <i>jeeva</i> will enter into another body and again shines through that body. (Shl 18) The birth, waxing & waning we see in the Moon are not intrinsic properties of Moon. In the same way, birth, growth and decay are related to the gross body and not to the <i>dehi</i> (one who dwells in the body). (Shl 19) A child is born, grows up, becomes a youth and then also grows old. Even though the born child goes through these various states he is called by the same name. No one considers him as a different person due to the change in states of the body. In the same way, when Moon grows and then vanishes and reappears, it is still identified as Moon. Not as a different object. In the same way, it should be realised that even though one body is destroyed, the same <i>jeeva</i> takes shelter in another body. (Shl 20) Just as the dark Rahu's grabbing and releasing of Moon is not seen, in the same way, <i>jeevatma's</i> entering or leaving a body are not seen. (Shl 21) Just as <i>tamas</i> (darkness) is born when Sun and Moon come together, when <i>atma</i> enters a body he appears as having a body. (Shl 22) Just as Rahu cannot be seen when the eclipse ends, <i>jeeva</i> after leaving the body cannot be seen. (Shl 23) Just as after New Moon day, Moon again becomes visible and joins the stars, <i>atma</i> who exits from one body enters another body along with all the <i>karma-phalas</i>. Just as Moon is not destroyed on New Moon day, <i>atma</i> is not destroyed due to death of a body.</p>			
195	Shanti parva; Mokshadharma	204	1841-1847	24
	<p>Turning towards the <i>Paramatma</i> Manu continued his discourse on <i>adhyatma</i>: (Shl 1) Brihaspati! Just as the subtle body of a person is active in dream state even though his gross body is asleep, when the <i>jnana-swaroopa atma</i> joins with <i>indriyas</i> and frees itself from <i>indriyas</i>, it experiences bondage and freedom. That <i>atma</i> is different from the <i>indriyas</i>. In dream state the body being different from it is experienced (as it is active without the availability of gross body). In the same way, the <i>atma</i> which is different from the body is experienced in the state of <i>jnana</i>. (Shl 2) Just as man can see with his own eyes his reflection in clear and steady surface of water, the <i>jnani</i> can see the knowable Parabrahma-Paramatma when the <i>indriyas</i> & <i>manas</i> are clear and pure. To realise <i>atma manas, buddhi</i> & <i>indriyas</i> should be clear and steady like a mirror. (Shl 3) Just as the same person cannot see his image in disturbed waters, man with disturbed and unsteady <i>indriyas</i> & <i>buddhi</i> cannot realise Paramatma. (Shl 4) <i>Ajnana</i> causes want of understanding. Due to this the mind is attracted towards <i>raga, dwesha</i>. Once the mind is corrupted, the <i>panchendriyas</i> for which <i>manas</i> is the main driver also become impure. (Shl 5) One who is under delusion, who is immersed in pleasures of the senses, even though is always experiencing pleasures of the senses, never becomes content. Sometimes, fortunately, the <i>jeeva</i> retracts from these pleasures and takes to the path of <i>moksha</i>. (Shl 6) Man's thirst (<i>trishna</i>) is never quenched due to sins. When sins are destroyed, then thirst also retracts. (Shl 7) Man does not realise Parabrahma because he is always in contact with objects of sense gratification, is always dependent on them, and always desires things which are against this goal. (Shl 9) If man lets his <i>indriyas</i> flow towards objects of gratifications, he will obtain sorrow. If he restrains them, he will be happy. Therefore through the <i>buddhi</i> <i>indriyas</i> should be restrained from seeking objects of gratifications. (Shl 10) <i>Manas</i> is greater than <i>indriyas</i>. <i>Buddhi</i> is greater than <i>manas</i>. <i>Jnana</i> is greater than <i>buddhi</i>. <i>Paratpara Paramatma</i> who can be reached by <i>jnana</i> is greater than <i>jnana</i>. (Shl 11) The <i>jnana</i> for knowing him also has been extended by the unmanifest Paramatma only. From that <i>jnana</i> is extended <i>buddhi</i> and from that <i>buddhi</i> is extended <i>manas</i>. That <i>manas</i> joins ear etc <i>indriyas</i> and experiences well <i>shabda</i> etc objects of senses. (Shl 12) The person who gives up the objects of sense gratification, all manifest <i>tattvas</i> related to them, and qualities that come from nature,</p>			

	<p>will drink the <i>amrita</i> (will obtain Paramatma). (Shl 13, 14) As soon as Sun rises he creates a circle of rays. The same Sun when he sets retracts all of them in himself. In the same way, <i>atma</i> enters the body along with rays like <i>indriyas</i> and grasps the objects through these <i>indriyas</i>. Again when the <i>jeeva</i> leaves the body, it retracts the <i>panchendriyas</i> in itself and goes away. (Shl 15) The <i>jeevatma</i> who takes shelter in <i>paap & punya karmas</i> will be dragged in the path of karmas repeatedly and keeps experiencing the fruits of karmas in the form of happiness and unhappiness. (Shl 16) The <i>vishayas</i> retract from one who starves. The pleasures of <i>shabda</i> etc leave him. But the interest or desire for them would not have gone away. By realising the Paratpara Paramatma, the desire for them will also go away. (Shl 17) When <i>buddhi</i> becomes free of the qualities of engaging in karma (<i>karma-gunair-hina</i>) and stays in the heart, then <i>Brahmabhava</i> is attained and everything merges in that <i>bhava</i>. (Shl 18) <i>Brahma-vastu</i> is devoid of <i>sparsha</i> etc attributes. Only highly purified <i>buddhi</i> enters (merges with) <i>Parabrahma-vastu</i>. (Shl 19) All the 'forms' like <i>shabda</i> etc which are objects of senses merge in the mind. <i>Manas</i> merges in <i>buddhi</i> and <i>buddhi</i> in <i>jnana</i> and <i>jnana</i> merges in Paramatma sequentially. (Shl 20) <i>Manas</i> cannot be realised through <i>indriyas</i>. Meaning, they do not know the mind. <i>Manas</i> does not know the <i>buddhi</i>. <i>Buddhi</i> does not know the subtle and unmanifest <i>atma</i>. But the unmanifest <i>atma</i> knows all these and as a witness constantly observes all their actions.</p>			
196	Shanti parva; Mokshadharma	205	1847-1854	24
	<p>Manu continued and said:</p> <p>How to manage <i>dukha</i> (grief)</p> <p>(Shl 1) <i>Devaguru!</i> 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 <i>prajna</i>—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 <i>Brahma-vastu</i>. The <i>jnanis</i> 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.</p> <p>Conditions for realisation of Brahma</p> <p>(Shl 9) <i>Devaguru!</i> Understand that <i>jnana</i> is that which establishes the existence of <i>jneya</i> (the knowable), the Paramatma. When <i>buddhi</i> which has the quality of <i>jnana</i> joins with <i>indriyas</i> it flows out towards objects of senses. (Shl 10) When <i>buddhi</i>, free of karmas and <i>indriya</i>'s attributes stays in the heart, then by virtue of <i>samadhi</i> obtained by <i>dhyana-yoga</i> <i>Brahma-vastu</i> is realised. (Shl 11) If the same <i>buddhi</i> combines with attributes of <i>indriyas</i> it falls from the proximity of <i>Paramatma</i> and flows towards sense objects just as water flows down from mountain top. (Shl 12) But when the <i>sadhak</i> gets back <i>nirguna-dhyana</i> (attribute less meditation) then he comes to know the <i>Brahma-vastu</i>. (Shl 13) That mind, which from the beginning is always engrossed in objects of <i>indriyas</i>, and is looking only at objects of pleasure of senses, will not be able to see the <i>nirguna-tattva</i>. (The truth without attributes). (Shl 14) <i>Brahma-vastu</i> can be attained by focussed meditation (<i>dhyana</i>) while restraining all the <i>indriyas</i> which are like doors of the body. (Shl 15) Just as the <i>pancha-bhutas</i> go back after <i>trigunas</i> are destroyed, as soon as the <i>indriya-gunas</i> decay, <i>buddhi</i> retracts all the attributes of <i>indriyas</i> in itself and stays firmly in <i>jnana</i>. (Shl 16) When the determined <i>buddhi</i> gets fixed in the <i>jnana</i> within itself then it becomes <i>jnana-maya</i> (full of <i>jnana</i>). (Shl 17) When the mind, which is normally engrossed in <i>shabda</i> etc qualities due to its contact with <i>indriyas</i>, becomes enriched with the qualities arising due to <i>dhyana-yoga</i>, then it gives up all the attributes related to <i>indriyas</i> and attains <i>nirguna Parabrahma</i>. (Shl 18) There is no example in this world to equal that unmanifest Brahma. How can anyone make such <i>Parabrahma-vastu</i> a subject of description where there is no entry for <i>vani</i> (speech) (<i>yato vacho nivartante</i>)? (Shl 19) By purifying the <i>antah-karana</i> (inner instruments) by <i>tapas</i>, logical thinking, <i>shama</i>, <i>dama</i>, practice of karmas in accordance with <i>varnashrama</i> and study of <i>shastras</i>, one should desire to realise Parabrahma. (Shl 20) One who is devoid of qualities like <i>tapas</i> will be following the <i>adhyatma-marga</i> only externally. Moreover, since Paramatma</p>			

	<p>transcends <i>gunas</i> or even intrinsically, he does not become a subject of logic. (Shl 22) Just as the <i>panchendriyas</i> are different/distinct from their actions such as <i>shabda</i>, <i>sparsha</i> etc, in the same way Parabrahma-vastu is completely different from Prakriti. (Shl 23) In this manner all living beings are involved in the cycle of birth and death. They also retire from this samsara due to the help of Prakriti only. By so retiring they attain liberation (<i>moksha</i>). (Shl 24) Purusha, Prakriti, buddhi, shabda etc five sense objects, ten indriyas, ahankara, manas and five mahabhutas—the group of these 25 principles are called by the name ‘bhuta’. (Shl 25) These <i>tattvas</i> are created by nature. The second creation takes place by way of sexual mating. (Shl 26) By following the path of dharma, auspiciousness increases. By taking the path of <i>adharma</i> inauspiciousness increases. The person who is attached to sense objects is forever in the Prakriti (this world). The <i>virakta</i> (person who is indifferent towards worldly objects) gains <i>atma-jnana</i>.</p>			
197	Shanti parva; Mokshadharma	206	1855-1866	24
	<p>Defining/stating Paramatma-tattva; conclusion of the conversation</p> <p>Manu said to Brishapati: (Shl 1) <i>Devaguru!</i> When the five sense organs combined with their objects merge in the mind, then, just like the thread in a garland of beads, man realises Paramatma. (Shl 2, 3) The same thread holds a garland of beads whether it is beads of gold or pearls or coral or clay or silver. In the same way, the one Paramatma pervades in cows, horses, human beings, elephants, deer, insects & worms and in bodies of all living beings. The jeevatma who is interested in objects of sense ‘wears’ different bodies according to its karmas. (Commentary: The thread is same irrespective of the material of beads. Paramatma is hidden (<i>antaryami</i>) like the thread. If the thread is holding coloured glass beads it will look the same colour as the bead. If in a clear crystal bead, it will also be seen clearly. In the same way, even though Paramatma is same in all his existence, he is not realised by the ignorant. Even if they find his existence it will be distorted. Only <i>jnanis</i> realise the true existence of Paramatma). (Shl 4) <i>Jeeva</i> experiences the fruits of the karma through the same bodies through which he performed those karmas (What happens if the birth is in the bodies of animals/insects/worms etc or the birth is from human body to one of these or vice versa?!). (Shl 5) Just as land having the same characteristic will give plants of different essences according to the seeds sown, buddhi though of essentially the same type and gets its sentience from Paramatma, follows the karmas of the past. (Commentary: Paramatma is <i>nirguna</i>; <i>nirvikalpa</i>. He dwells in everyone’s heart. It is he who provides the <i>chaitanya</i> for <i>buddhi</i>. Even though it is he who illuminates the <i>buddhi</i> of all animals, the <i>buddhi</i> of one will not be like the other. This is due to the seed. Meaning, every <i>jeeva</i> when born in a body comes with a cover of its own <i>prarabdha</i>. Its <i>buddhi</i> is dependent on such past karmas. Paramatma does not become responsible for the change or differences in the <i>buddhi</i> of living beings. The <i>prarabdha karmas</i> which are of the nature of seed are the cause of this). (Shl 6) Man first becomes aware of objects of sense. Then he develops a desire for possessing the objects. Then with the resolve to somehow obtain it, the effort starts. Then he gets the fruits of the karma. (An interpretation: First awareness should dawn that Paramatma dwells in our heart. Then a desire to realise him should develop. Then a firm resolve should be made that somehow the realisation shall be obtained. Then karmas to accomplish this should be done. After all these, the fruit of realising Paramatma will be obtained). (Shl 7) It should be understood that the fruit according to the karma is the real form of karma. Karma is of the nature of jneya. Jneya is of the form of jnana. That sentient is of manifest and unmanifest form (<i>vyakta-avyakta-swaroopa</i>). (Shl 8) Worldly knowledge, its fruits, knowable things, and karmas—after all these decay, the <i>jnana</i> established in Parabrahma that one obtains should be understood as the great fruit of <i>atma-jnana</i>. (Shl 9) Only yogis see this great <i>tattva</i> with their inner eye. Those attached to trigunas cannot see the Paramatma who is within themselves. (Shl 10, 11, 12) The form of <i>jala</i> is greater than that of <i>prithvi</i>. <i>Tejas</i> is greater than <i>jala</i>. <i>Vayu</i> is greater than <i>tejas</i>. <i>Akash</i> is greater than <i>vayu</i>. <i>Manas</i> is greater than <i>akash</i>. <i>Kaal</i> is greater than <i>buddhi</i>. Bhagawan Mahavishnu is greater than <i>kaal</i>. This whole universe belongs to him. There is no beginning or end for that Mahavishnu. He is eternal. (Shl 13) Because Vishnu has no beginning, middle or end, he is <i>avyaya</i> (imperishable). He is beyond all grief. Isn’t it true that only that which has an end can experience grief? (Shl 14) The imperishable Vishnu himself is also valed Parabrahma. His place is <i>Parama-pada</i>. Those <i>jnanis</i> who free themselves from the kingdom of <i>kaal</i> enter the <i>Parama-pada</i> and attain <i>moksha</i>. (Shl 15) These <i>jeevis</i> who are <i>samsaris</i> shine only in <i>trigunas</i>. Because Paramatma is <i>nirguna</i> he is beyond <i>jeevis</i> and far greater than them. His is <i>nivritti-dharma</i>. Those who practice it attain <i>moksha</i>. (Shl 16) <i>Rig</i>, <i>yajus</i> and <i>sama</i> depend on the body of the learner during the study phase. They appear at the tip of the tongue of the students. Therefore these have to be mastered only by hard effort. If there is no effort in learning/study, they face destruction. (Shl 17) But even though Parabrahma-vastu is also realised in the body it cannot be mastered like study of Vedas. It has no beginning, middle or end. (Shl</p>			

	<p>18) Rigveda has beginning. Samaveda also has a beginning. Yajurveda also has a beginning. It will be seen that whatever has a beginning has to have an end. But no beginning has been stated for Brahma in the shastras.</p> <p>Parabrahma & attaining it</p> <p>(Shl 19) Because <i>Brahma-vastu</i> has no beginning or end, it is endless and imperishable. Because it is imperishable it is without grief. There are no dualities in it. Therefore it is greater than everything else. (Shl 20) That <i>Brahma-vastu</i> cannot be seen by the physical eyes. Ordinary people do not know of the method of knowing him. Apart from this, ordinary people do all karmas with the desire for fruits. For these reasons human beings are generally not aware of the path to the <i>Parama-pada</i>. (Shl 21) Human beings always have keen interest in pleasures of senses, they have decided that these pleasures are long lasting/permanent and they always desire everything other than <i>Parabrahma-vastu</i>. For these reasons they do not attain him. (Shl 22) Human beings are <i>samsaris</i> and desire to possess whatever objects of sense they see. But with the same intensity they do not desire to attain Parabrahma. Because, human beings are normally interested only in objects with sense attributes. But Parabrahma Paramatma is beyond attributes. (Shl 23) How can someone who is all the time with trivial attributes of senses realise great attributes of Parabrahma Paramatma? Just as we infer the presence of fire from smoke, by logical inference of seeing divine qualities we should understand his presence. (We see the existence of divine attributes sometimes in some people. There must be a special power which is the basis of all these divine qualities. By inference it should therefore be understood that there must be such a Paramatma). (Shl 24) We can realise the Parabrahma by <i>dhyana-yoga</i> through purified and keen mind. But it cannot be described in words. Because mind has to be understood by mind only. <i>Darshan</i> (vision, doctrine) has to be understood by <i>darshan</i> only. In the same way, Brahma who is a form of <i>jnana</i> can only be realised by purified <i>jnana</i>. (Shl 25) Understanding the <i>jneya</i> through <i>jnana</i> means <i>buddhi</i> should be purified by <i>jnana</i>. <i>Manas</i> should be purified by <i>buddhi</i>. <i>Indriyas</i> should be purified by <i>manas</i>. By doing this it will be possible to realise Paramatma. (Shl 26) The person who is <i>buddhi-praveena</i> (has purified <i>buddhi</i>) and strength of mind attains <i>nirguna</i> Parabrahma who is beyond all desires. Just as <i>vayu</i> returns unable to inflame the fire in the wood, those who have a mind disturbed violently by <i>indriyas</i> (seeking objects of pleasure) fail to realise the Paramatma and give up. (Shl 27) When the <i>sadhak</i> enriches himself with the qualities needed for <i>sadhana</i> and withdraws the mind from objects of pleasure of senses, then his mind is cleared of dualities that arise from <i>buddhi</i> and becomes purified. Such a <i>sadhak</i> transcends <i>gunas</i> and soon realises <i>nirguna</i> Parabrahma. (Shl 28) The <i>atma</i> is unseen. But his karma is visible. At the time of death he again becomes invisible. <i>Indriyas</i> also keep waxing and waning. When he is a form of desire he returns to this world again and again. (Shl 29) The <i>jeeva</i> who takes shelter in another body with all the <i>jnanendriyas</i> depends on the <i>karmendriyas</i> in that body which are constituted of <i>pancha-bhutas</i>. It is not possible to realise Parabrahma by only <i>kamya-karmas</i> while leaving aside <i>jnana</i> & <i>upasana</i>. One who is engaged only in <i>kamya-karmas</i> is deprived of realising the greatest Parabrahma who is <i>avyaya</i>. (Shl 30) Man who lives on earth has to understand that though not visible there is an end to earth (!) Just as <i>vayu</i> (wind) pushes a boat in the ocean which has lost control over the waves to the shore, <i>jnanis</i> help the people struggling on this earth with a beginning and end to reach the shore. (Shl 31) Just as Sun, soon upon rising, illuminates the world with attributes called rays and withdraws them upon Sunset, a <i>muni</i> who is dedicated to <i>jnana-yoga</i> loses the attributes and becomes <i>nirguna</i> and enters the <i>nirguna Parabrahma-Paramatma</i>. (Shl 32) A <i>jnani</i> by knowing that Parabrahma which has no birth, is the ultimate refuge of <i>punyavans</i>, being self-born is responsible for the creation & destruction of everything, is unchangeable, eternal, immortal, imperishable and permanent, attains <i>amritattva</i>.</p>			
198	Shanti parva; Mokshadharma	210	1890-1901	24
	<p>Adhyatma-tattva (Extracts)</p> <p>Yudhishtira asked: (Shl 1) Now tell me about yoga which is a means for <i>moksha</i>.</p> <p>Bhishma: Yudhishtira! In this matter a conversation between a guru and his student is quoted. I will tell you the same.</p> <p>Student: (Shl 5) Bhagawan! I want you to clarify this doubt. 'From where have I come here? Where have you come from?' Also tell me what is <i>Paramatma-tattva</i>? (Shl 6) <i>Prithvi</i> etc <i>pancha-maha-bhutas</i> are same everywhere. The bodies of all living beings are made of these same <i>pancha-maha-</i></p>			

bhutas. In spite of this, why do opposite type of changes like decay and growth occur in the body?

Guru: (Shl 8) The questions you have asked are the greatest secrets in Vedas. **This tattva which is called adhyatma is the wealth of all vidyas and shastras.** (Shl 16) When *pralay kaal* ends and another *kalpa* begins, Sri Krishna taking refuge in *Prakriti* again brings out Veda, *shastras* and *sanatana loka-dharmas*. (Shl 17) Just as when *vasanta* etc *ritus* (seasons) change, the same seasons like previous years repeat themselves; in the same way at the beginning of each *yuga* the same occurrences that existed at the beginning of that *yuga* in the previous cycle appear. (Shl 18) The knowledge of whatever objects appear at the beginning of a *yuga* in the sequence of time, also comes following the *loka-vyavahara*. (Shl 19) *Maharshis* with the permission of *swayambhu Brahma* and their *tapas* again obtained the Vedas along with *itihasas* which were concealed at the end of the *yuga*. (Shl 20) At that time (beginning of *yuga*) to the *maharshis bhagawan* Brahma himself preached Vedas, Brihaspati taught the Vedangas, and Shukra taught *neeti-shastras* which bring welfare to the world.(Shl 24) The group of *rishis*, important devatas, **asuras** and ancient *rajarshis* **obtained Brahma-jnana from Narayana himself.** (Shl 25) **That Brahma-jnana is the ultimate medicine for all griefs.** (Shl 25) All the *bhavas* (objects, entities) resolved by *Purusha* are created by *Prakriti*. Then from that *Prakriti*, before everything else, this universe with cause is born. (Shl 26) **Just as from one lamp thousands of lamps are lit, and even after lighting thousands of lamps the lamp does not lose its completeness, one Prakriti goes on creating innumerable entities. Still it does not get dented in respect of its completeness.**

(Shl 27) *Buddhi (mahat-tattva)* formed from the *karmas* of the *avyakta Prakriti* creates *ahankara*. From *ahankara* is born *akash*. *Vayu* is born from *akash*. (Shl 28) From *vayu* comes *tejas*, from *tejas* comes *apah (jala)* and from *jala* comes *prithvi*. In this manner *Prakriti*, *buddhi* or *mahat-tattva*, *ahankara*, *akash*, *vayu*, *tejas*, *jala* and *prithvi*—**these eight are called as mool-prakriti. The entire jagat is established in this mool-prakriti.** (Shl 29) The following have been stated to be the *vikaras* (modifications, transformations) of *mool-prakriti*: Five *jnanendriyas*, five *karmendriyas*, five sense experiences and the sixteenth is *manas*. Among these, *manas* is a *vikara* of *ahankara-tattva*. The remaining fifteen are the *vikaras* of *pancha-mahabhutas* which are the cause of their origin. (Shl 30) The following five are *jnanendriyas*: ear, skin, eye, tongue and nose. Following five are *karmendriyas*: feet, anus, genitals, hands and speech. (Shl 31) The following are *indriyarthas*: *shabda*, *sparsa*, *roopa*, *rasa* and *gandha*. **It should be understood that chitta pervades all these (fifteen). This chitta or manas is present everywhere. It enters everything.** (Shl 32) **The manas combined with different indriyas expresses itself through the indriyas.** When *manas* wants to know the taste, the tongue becomes its *jnanendriya* (instrument of that knowledge) and so on. When the same *manas* tries to speak with the tongue it becomes a *karmendriya* (instrument of karma or action). (The act of hearing, smelling etc happens only because the *manas* enters the *indriyas*. Without the *manas* entering them, the *indriyas* cannot function independently). (Shl 33) Ten *indriyas*, five *mahabhutas* and *manas*—**these sixteen tattvas which are like devatas dwell in the body proportionately.** These sixteen *tattvas* serve/worship (*upasana*) the *jeeva* which in turn serves/worships the *jnana-kartu Paramatma*. (Shl 34) In the same way, it should be understood that in all living beings at all times tongue has the quality of water, nose that of earth, ear that of *akash*, eye that of *tejas* and skin that of *vayu*. (Shl 35) It is said that *manas* is of *sattwa-guna*. That *sattwa* originated from unmanifest *Paramatma*. For this reason an intelligent person should understand that *Paramatma* is the *atma-roopa* for all living beings. (Shl 36) In this manner these *bhavas* bear the whole world consisting of movable and immovable things. All these are dependent on *Paramatma* who is beyond *Prakriti* and who is free of *rajoguna*.

(Shl 37) **Paramatma who is mahan atma is lying down (sleeping, to lay down, in reclining position; The sanskrit word 'shete' could perhaps also indicate the famous Lord Ranganatha who is always in a shete posture?!)** pervading this *puram punya* (body) **consisting of sixteen tattvas and nine doors.** That is why he is also called by the name *Purusha (puri shete iti Purusha)*. (Shl 38) That *Purusha* is free of *jara & marana* (ageing and death). He is the impeller for *vyakta & avyakta*. He is enriched with qualities like omniscience. He is subtler than subtle. He is the shelter for all living beings and *sattwa* etc *gunas*. (Shl 39) **Whether a lamp is small or big, it is a form of light. In the same way it should be understood that jeevatma dwelling in all living beings is jnana-swaroopa.** (Shl 40) It is *Purusha* who it makes it possible for the (*shravanendriya*) 'instrument of hearing', ear, to hear its object of sense (*jneya-bhuta*), 'sound' and so on. **This body is only a nimitta (pretext/instrument) for the experience of shabda etc objects of sense. The jeevatma lying down in the body is the kartu (doer) of all acts.** (Shl 41, 42) The 'fire' in firewood is not seen when it is split. Similarly though *atma* is in the body he cannot be seen if the body is cut. **He can only be realised through yoga.** Just as the fire in the firewood emerges if it is rubbed properly, if the body is churned properly

	(mathithva) through yoga he will be realised. (Shl 43) In the same way as water is associated with rivers, rays are associated with Sun, just like water & river and rays & sun go together because of the permanent relationship between them, the sookshma-sharira (subtle body) in the gross body will be with the jeeva and goes with it. (Shl 44) Just as in dream state the jeevatma with the panchendriyas goes away from the gross body, even after death he leaves this body and enters another body. (Shl 45) The existing body suffers only due to karmas. It is because of karmas that another body is taken after death. Due to the powerful karmas done by jeeva he is taken to another body. (Shl 46) Just as <i>jeevatma</i> gives up one body and takes up another, <i>jeevatma</i> by virtue of its karmas takes other physical forms.			
199	Shanti parva; Mokshadharma	211	1902-1907	24
	<p>Description of jeevatma and samsara chakra</p> <p>Dharmaja! The guru said to the <i>shishya</i>: (Shl 1) <i>Vatsa</i>! Living beings are of four classes: <i>jarayuja</i> (born from the womb), <i>andaja</i> (born from an egg), <i>swedaja</i> (born from sweat/water) and <i>udbhija</i> (those who emerge out of earth like plants etc). All these take birth from the avyakta and finally merge into avyakta (unmanifest). Those things whose characteristics are not visible manifestly are called <i>avyakta</i>. Even though something may be avyakta it will not be beyond gunas. Even though Prakriti is avyakta it is trigunatmik. Similarly though manas is avyakta, it is trigunatmik. (Shl 2) Just as in a seed the size of sesame an entire <i>ashwattha vriksha</i> (holy fig tree) is hidden in an <i>avyakta</i> form, and when it germinates and grows becomes <i>vyakta</i> as a huge tree, in the same way from avyakta the vyakta arises/springs up. (Shl 3) Just as, even though iron is inanimate it rushes towards a magnet, as soon as the body takes birth, the avidya, kaam, karma etc gunas resulting from past samskaras are pulled towards that body. (Shl 4) In the same way, the insentient <i>bhavas</i> (like <i>kaam, karma, vasana</i> etc) of the <i>kartru</i> (doer) <i>jeeva</i> which are born from the <i>avyakta</i> and are also <i>kaaranas</i> (causes) are gathered together by the sentient Paramatma who is the universal cause. (Shl 5) In the past <i>prithvi, akash, swarga, bhuta-gana, rishi-gana, devatas, asuras</i> etc did not exist. Other than jeeva nothing existed. There was no union of <i>jada & chetana</i> (insentient, sentient). (Shl 6) In the past, the jeeva was assigned with ajnana-karma which is permanent, all pervasive, born from mind and indescribable by Paramatma who is the cause. This is the characteristic of karana. (It is Paramatma who assigns to the <i>jeeva</i> beginningless <i>avidya</i> and <i>karma</i>. It is he only who also points to the way to disentangle from it). (Shl 7) The jeeva associated with vasana (the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions) etc karanas gathers karmas. Jeeva engages in karmas based on past vasanas. From karma vasanas are formed and from vasanas karmas. This goes on. In this manner the big samsara chakra (wheel of <i>samsara</i>) keeps rolling along. (Shl 8) This <i>samsara</i>, which is in the form of flood of birth and death, keeps revolving like a wheel. <i>Avyakta</i> is the navel (<i>nabhi</i>) of this wheel. <i>Vyakta</i> (<i>deha, indriyas</i> etc) is the spokes of the wheel. Happiness, unhappiness etc <i>vikaras</i> are the periphery of this wheel. Attachment (<i>aasakti</i>) is the axle. This wheel keeps rotating in a determined way. The <i>kshetrajna</i> (<i>jeevatma</i>) inhabits (<i>adhishtitha</i>) it. (Shl 9) Just as those who extract oil from sesame seeds grind it knowing it has oil in it, this whole world, being in the grip of attachment, is under siege by pleasures of the senses born out of ignorance and is being ground in the wheel of birth and death. (Shl 10) Jeeva under the control of ahankara does karmas due to trishna (thirst). It has been propounded that such karmas become the causes of future <i>karya-karana-yoga</i>. (Shl 11) Kaarana (cause) does not chase karya (effect). Karya does not approach kaarana. It is kaal (time) that becomes the motive for the accomplishment or non-accomplishment of karya. (Shl 12) The eight components of mool-prakriti along with kaarana and their sixteen vikaras take shelter in Purusha and keep coming together and keep expanding the creation. (Shl 13) After giving up the gross body, the subtle body along with <i>rajas, tamas bhavas</i> driven by the power of <i>vasana</i> follows the <i>kshetrajna</i> (<i>jeeva</i>) just as dust rised by wind follows it. (Accompanied with the past <i>vasanas, jeeva</i> enters the subtle body and then with that subtle body enters another gross body). (Shl 14) <i>Atma</i> does not touch <i>rajas, tamas</i> etc <i>bhavas</i>. These <i>bhavas</i> also cannot touch <i>atma</i>. But just as wind which does not intrinsically have dust sometimes appears to be dusty, the <i>atma</i> appears to be associated with <i>rajas, tamas bhavas</i>. (Shl 15) Therefore a discerning person should understand the difference between <i>kshetra</i> and <i>kshetrajna</i>. Because jeeva has strongly acquired dehatma-bhava (I am the body) by virtue of habit and vasanas, he cannot go towards its purified form.</p> <p>Bhishma said: (Shl 16) <i>Yudhishtira</i>! In this manner that guru cleared the doubts in the mind of his <i>shishya</i>. (Shl 17) Just as seeds stir-fried cannot germinate, <i>jeevatma</i> whose griefs are burnt in the fire of <i>jnana</i> will not take birth again.</p>			
200	Shanti parva; Mokshadharma	212	1907-1916	24

	Mokshadharma			
	<p>Giving up forbidden practices; working and effects of trigunas</p> <p>Bhishma said: (Shl 1) Yudhishtira! For those who are dedicated to karma (<i>karma-nisht</i>) that dharma which has characteristics of <i>pravritti</i> (propensity for engaging in outward actions) looks attractive. In the same way, for the <i>jnana-nisht</i> nothing other than <i>jnana</i> is palatable. (Shl 2) Scholars who are devoted to the practices stated in Vedas are rare to find. Intelligent/wise persons prefer to follow the significant and praiseworthy path of <i>moksha</i> rather than the path of <i>swarga</i> stated in Vedas. (Shl 3) <i>Satpurushas</i> always follow the path of <i>moksha</i>. Therefore that path is free of blemishes. To follow that path you need attitude of <i>nivritti</i> (inward pursuit). Such persons attain the <i>parama-gati</i>. (Shl 4) Man who identifies himself with the body (<i>dehabhimani</i>) goes on accumulating all kinds of things as he is gripped by <i>krodh</i>, <i>lobh</i> etc <i>rajas</i> & <i>tamas bhavas</i>. (Shl 5) Therefore one who desires to be freed of the shackles of the gross body should not indulge in impure practices. He should open the doors to <i>moksha</i> through <i>nishkaam-karmas</i> (actions without desires). He should never wish to gain <i>swarga</i> etc <i>punya-lokas</i> by performing <i>kaamyas-karmas</i>. (Shl 6) Just as gold mixed with other metals will not get purified & shine unless it is put in fire, <i>atma</i> which is associated with <i>raga</i>, <i>dwesha</i> etc impurities will not shine unless it is subjected to the fire of <i>jnana</i>. (Shl 7) That person who follows <i>kaam</i>, <i>krodh</i> under the influence of <i>lobh</i> and transgresses the path of dharma and does adharmas will, as a consequence of these, be destroyed. (Shl 8) The person who desires <i>atma-kalyan</i> should not have desire to enjoy pleasures of senses under the grip of <i>raga</i>. If he does that, <i>krodh</i>, <i>harsh</i>, <i>vishad</i> (dejection, disappointment) will be born one from the other.</p> <p>(Shl 9) The body is constituted of <i>pancha-bhutas</i>. It is associated with the <i>trigunas</i>. Who can the <i>atma</i>, who is <i>nirvikara</i> (unchangeable) inhabiting such body, blame? Whom will he praise? (Shl 10) <i>Ajnani</i> persons are always interested in pleasures of the senses. Because they do not have the specialised knowledge they do not know that the body is a <i>vikara</i> of <i>prithvi</i>. (Shl 11) Just as a mud house is protected by a coat of mud itself (plastering), in the same manner this gross body which is a <i>vikara</i> (transformation) of <i>prithvi</i> remains protected by consuming food which is again a <i>vikara</i> of <i>prithvi</i>. (Shl 12) Honey, oil, milk, clarified butter, meat, salt, jaggery, grains, fruits & roots and water---all these are essentially a <i>vikara</i> of <i>prithvi</i>. (Shl 13, 14) Just as <i>tapasvi</i> living in the forest consumes a simple food without bothering about its taste etc and carries on with his life, in the same way one who is living in the forest of <i>samsara</i>, when hungry, should consume like medicine is consumed, just as much food as is needed to survive. (Shl 15, 16) A noble minded person, with the influence of such qualities as <i>satya</i>, <i>shoucha</i>, simplicity, <i>tyaga</i>, <i>tejas</i>, <i>parakram</i>, <i>kshama</i>, <i>dhairya</i>, <i>buddhi</i>, <i>manas</i> and <i>tapas</i>, should exercise vigil over and critically review all feelings related to objects of senses, and desiring peace should restrain all <i>indriyas</i>. (Shl 17) Those who are not <i>jitendriyas</i> will due to <i>ajnana</i> be deluded by <i>sattwa</i>, <i>rajas</i> & <i>tamas</i> and will always be revolving like a wheel. (Shl 18) Therefore a discriminating person should carefully examine defects arising out of <i>ajnana</i> and should reject grief and <i>ahankara</i> which result from <i>ajnana</i>.</p> <p>(Shl 19) All the following are established in <i>ahankara</i>: <i>pancha-mahabhutas</i>, ten <i>indriyas</i>, <i>shabda</i>, <i>sparsha</i> etc <i>gunas</i>, <i>sattwa</i> etc three <i>gunas</i> and the three <i>lokas</i> associated with <i>loka-pals</i>. (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 <i>ahankara</i> is the prompter/instigator of karma. (Shl 21) <i>Ahankara</i> is of three types: <i>sattwik</i>, <i>rajasik</i> and <i>tamasik</i>. Understand that <i>tamoguna</i> is stupefying/perplexing. This <i>tamoguna</i> which is born of <i>ajnana</i> is black in colour. <i>Sattwik-ahankara</i> promotes love. <i>Rajasik ahankara</i> causes grief/sorrow. In this way understand the nature of all three <i>gunas</i>.</p> <p>About Trigunas</p> <p>(Shl 22, 23) Yudhishtira! Now I will tell you the effects of <i>sattwa</i>, <i>rajas</i> & <i>tamo gunas</i>. The following are the effects of <i>sattwa guna</i>: blissful feeling, love born of joy, not having doubts, <i>dhriti</i> (courage) and <i>smriti</i> (memory power). The following are effects of <i>rajoguna</i> & <i>tamogunas</i>: <i>kaam</i>, <i>krodh</i>, <i>pramaada</i> (carelessness), <i>lobh</i>, <i>moha</i>, fear, fatigue, depression/dulness, sorrow, unhappiness, pride/arrogance, haughtiness and vulgarity. (Shl 24) One should constantly try to avoid/overcome all these blemishes by examining within oneself which of these are present, how big or small are they etc.</p> <p>Yudhishtira questioned: (Shl 25) Grandfather! In the past which defects had <i>mumukshus</i> given up? Which defects had they weakened using <i>buddhi</i>? Which blemishes keep recurring? Which defects appear to fail/to be ineffective due to <i>ajnana</i>? (Shl 26) The strengths & weaknesses of which blemishes should a scholar examine using his <i>buddhi</i>? These are my doubts. Please clarify.</p> <p>Bhishma said: (Shl 27) The root cause for these defects is <i>ajnana</i>. Therefore only when these are totally uprooted, the man is purified. Then he will be liberated from the shackles of <i>samsara</i>. Just as a chisel made of iron loses its sharp edge even as it cuts iron, <i>buddhi</i> honed with <i>dhyana</i> destroys</p>			

	<p>defects born of <i>tamoguna</i> and along with it is itself destroyed too. (As long as <i>trigunas</i> are in <i>buddhi</i> it will be different from <i>atma-vastu</i>. But once it transcends <i>trigunas</i> it merges with the <i>trigunatita Paramatma</i>. Therefore <i>buddhi</i> which destroyed the defects self-destructs also in the process. A beautiful way of presenting). (Shl 28) Even though <i>rajoguna</i>, <i>tamoguna</i>, pure <i>sattwa guna</i> devoid of <i>kaam</i>, <i>krodh</i> etc are the root causes for the rebirth of <i>jeeva</i>, to <i>jitendriyas sattwa-guna</i> itself becomes a means to achieve <i>samata</i> (equality) with <i>Paramatma (brahma-prapti)</i>. (Shl 29) Therefore a <i>jitendriya</i> should completely reject <i>rajoguna & tamoguna</i>. Jeeva freed of these gunas becomes purified. (Shl 30) Some say that performing <i>yajna</i> etc <i>karmas</i> as prescribed in <i>shastras</i> along with <i>mantras</i> etc for keeping the mind under control is defective. But performing these karmas with desireless attitude leads to vairagya. In the same way, <i>yajna karmas</i> accompanied by <i>mantras</i> etc help in steady practice of <i>shama</i>, <i>dama</i> etc <i>shuddha dharmas</i>. (Shl 31) When man is under the grip of <i>rajo-guna</i>, through that <i>guna</i> he starts doing many deeds of <i>adharma</i> and deeds desiring <i>artha</i>. He will develop keen & exclusive interest only in <i>artha & kaam</i>, and serves all kinds of pleasures of the senses. (Shl 32) The person who is under control of <i>tamo-guna</i>, through that <i>guna</i> starts to do <i>karmas</i> which are dominated by <i>lobh</i> & born out of <i>krodh</i>. He will have special interest in acts of violence. <i>Tamasik</i> person will also be afflicted by sleep and drowsiness. (Shl 33) Person rich in <i>sattwa-guna</i> will always and everywhere look for only <i>sattwik</i> feelings and will be devoted to them. He will be pure and bright. He will be rich in <i>shraddha & vidya</i> and these features will be predominating in him.</p>			
201	Shanti parva; Mokshadharma	213	1916-1922	24
	<p>How a jeeva is born; importance of giving up pleasures of senses</p> <p>Bhishma said: (Shl 1) <i>Moha</i> is born from <i>rajo-guna</i> and <i>tamo-guna</i>. From that <i>moha</i> are born <i>krodh</i>, <i>lobh</i>, fear and haughtiness. Only by destroying all these, man becomes purified. (Shl 2) <i>Maharshis</i> say that <i>Deva-shresht</i> 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 <i>vyamoha</i> (bewilderment) of <i>buddhi</i> they also become filled with rage. (Shl 4) From anger is born desire for revenge. Again from that desire are born <i>lobh</i>, <i>moha</i>, <i>maana</i> (pride), <i>darpa</i> (haughtiness) and <i>ahankara</i>. Later, prompted by that <i>ahankara</i> 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. (Shl 6) Because of having to be born, the troubles in the womb have to be experienced. Foetus is formed due to the union of <i>shukra & shroni</i>. At that time of growth the foetus has to lie in dirty environment.</p> <p>(The next five <i>shlokas</i> (7 to 11) blame woman for all ills. This is a bit unusual as generally Mahabharata treats women with respect most of the time. Perhaps here it refers to female body treated as sense object)</p> <p>(Shl 7) Man enticed with the greed of sense pleasures gets bound to them and chases them. The mechanics (<i>tantra</i>) of <i>samsara</i> is run by women. It should be understood that they are responsible for this flood. (Shl 8) Women who are like <i>Prakriti</i> are in the place of <i>kshetra</i>. Purushas (men) have the characteristics of <i>kshetrajna</i>. Therefore men should especially stay away from women. (Shl 9) Women are equivalent to <i>kritye</i> who has a fierce appearance. They entice the <i>ajnani</i> man. The ancient <i>nari-murthy</i> (visage of woman) which causes changes in the sense organs is hidden in the <i>rajo-guna</i>. (Shl 9) Therefore due to the attraction and attachment related to women, children are born. Just as we remove & throw lice etc even though they are in our own body, one should give up/ignore children even though they are designated as our own. (Shl 11) (Skipped as it is similar to above)</p> <p>The process of jeeva becoming a human being</p> <p>(Shl 12) When the rajo-guna merges with tamoguna, when sattwa-guna merges with rajo-guna, atma who is the refuge for jnana and is unmanifest, becomes united with buddhi & ahankara. (Shl 13) That unmanifest <i>atma</i> is in the form of seed for living beings having a body. This seed-like atma when associated with gunas is called jeeva. It is this <i>jeeva</i> who prompted by <i>karmas</i> in accordance with <i>kaal</i> keeps revolving in this wheel of <i>samsara</i>. (Shl 14) Just as <i>jeeva</i> in dream state acts as if having another body, in the same way <i>jeeva</i> associated with <i>gunas</i> linked to <i>karmas</i> attains a dream like state in the mother's womb. (Shl 15) Whichever indriya is excited due to the seed-like karmas, that indriya will take shape from mind with quality of attachment and from ahankara. (The <i>jeeva</i> in the form of foetus remembers its past <i>karmas</i>. At that time also it will have attachments/interests. It will also have the <i>ahankara</i> of 'I'. As it recollects its <i>karmas</i> of the past birth, the <i>indriya</i> corresponding to that karma takes shape). (Shl 16) That <i>jeeva</i> gets interested in listening to sounds and then the ears develop. As it desires to see shapes and forms according to its <i>prarabdha-karmas</i>, eyes start developing. When it wants to smell, the nose starts developing. (Shl 17) When it</p>			

	<p>desires to enjoy the touch, skin starts developing and <i>vayu</i> also appears. <i>Vayu</i> takes the forms of <i>prana</i>, <i>apana</i>. That same <i>vayu</i> also becomes <i>udana</i>, <i>vyana</i> & <i>samana</i>. In this manner <i>vayu</i> appears in five forms and carries on the journey of the body. (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 <i>samsara</i>. (Shl 20) Birth and dissolution of <i>indriyas</i> happen only due to <i>rajo-guna</i>. A scholar, after carefully examining this from the view point of <i>shastras</i>, should behave suitably. (Shl 21) To one who has no desires the <i>jnanendriyas</i> will not provide/make available <i>indriyarthas</i> (objects of sense gratification). Once <i>indriyas</i> get disinterested in pleasure seeking, there is no possibility of the <i>dehi</i> (<i>jeeva</i>) again taking on a body.</p>			
202	Shanti parva; Mokshadharma	214	1922-1930	24
	<p><i>Brahmacharya, its practice and mukti</i> Bhishma said: (Shl 1) Yudhishtira! Now I will tell you the way to <i>moksha</i> from the point of view of <i>shastra</i>. Man attains <i>paramagati</i> by practicing the karmas prescribed in <i>shastra</i> with <i>nishkaam-bhava</i> (desireless attitude). (Shl 2) It has been said that among all living beings human being is the greatest. Among men, brahmanas are great. Among brahmanas those with knowledge of <i>mantras</i> (vedas, scared texts) are greater. (Shl 3) Those brahmanas who have correctly understood Veda & <i>shastras</i>, who know everything (<i>sarvajna</i>), who are like the <i>atma</i> for all animals and are able to see everything from an inner vision (<i>antar-drishti</i>) will have a clear knowledge of <i>Paramartha-tattva</i>. (Shl 4) Just as a blind person will suffer many difficulties when travelling alone, one without <i>jnana</i> falls into this ocean of <i>samsara</i> and not knowing a way to cross will be subjected to a variety of difficulties and troubles. Therefore among human beings one with <i>jnana</i> (<i>jnani</i>) is considered the greatest. (Shl 5) Men who are desirous of dharma will be performing karmas with desire, in accordance with <i>shastras</i>. But if they do not have the qualities given next they cannot obtain the desired fruit. (Shl 6) Purity of speech, mind and body (<i>trikarana-shuddhi</i>), <i>kshama</i>, <i>satya</i>, <i>dhriti</i> and <i>smriti</i> --- these qualities are said to be auspicious for all dharmas.</p> <p><i>Brahmacharya</i> (Shl 7) What is called <i>brahmacharya</i> in <i>shastras</i> is the form of Brahma himself. <i>Brahmacharya-dharma</i> is greater than all dharmas. By practicing it one attains <i>Parama-pada</i>. (Shl 8, 9) <i>Brahmacharya</i> requires not having contact with women. It excludes sound and touch relating to women. Even when hearing about them, seeing them, speaking with them (using tongue) the mind should not be with them. (All five <i>indriyas</i> are excluded from attaching to women). In this manner pure form of <i>brahmacharya</i> should be decided in the mind. (Shl 10) The man who follows this <i>brahmacharya-vrata</i> properly/correctly will attain <i>Brahma-loka</i>. Medium grade <i>brahmachari</i> will attain <i>devata-loka</i>. Lowest grade <i>brahmachari</i> will be born as a great scholarly brahmana. (Shl 11) Practicing <i>brahmacharya</i> is extremely difficult. I will tell you the way to practice this. Listen. The brahmana who wishes to practice this should restrain <i>rajo-guna</i> which is set on fire and grows every minute. (Shl 12) He should not hear conversations related to women. Should not see naked women. When naked women are seen for any reason, <i>rajo-guna</i> enters the mind for weak minded men. (Shl 13) If in the mind of a <i>brahmachari</i> perturbation regarding women arises he should practice <i>kricchra-vrata</i> (Food should be consumed three days in the morning & three days in the night. Next three days food should be consumed only if someone invites and feeds. Next three days fasting should be observed. Thus this <i>vrata</i> has to be followed over total twelve days). If sexual desires are troubling due to excessive semen (virility) immerse in river or lake. If in dream state there is keen interest in women, dip in water (stand in water) and <i>aghamarshana-sookta</i> should be recited three times. (Shl 14) In this manner a discriminating man should burn to ashes the sinful, <i>rajo-maya kaam-vikara</i> that occurs in the mind with the help of <i>jnana-maya</i> and restrained mind. (Shl 15) Just as our colon firmly holds locked foul smelling and faeces filled chamber, in the same manner, it should be understood that, the body (<i>ajnana</i>) firmly imprisons the <i>atma</i>. (Not such a good analogy!)</p> <p>Physical – spiritual link (Shl 16) The <i>anna-rasa</i> (food-essence) that is generated by the food eaten by human beings nourish the <i>vata</i>, <i>pitta</i>, <i>kapha</i> and blood, skin, flesh, sinews, bones, marrow etc through the group of <i>nadis</i>. (Shl 17) There are ten <i>nadis</i> in our body which carry <i>anna-rasa</i> to <i>vata</i>, <i>pitta</i> etc. They also provide the energy to the <i>panchedriyas</i> for their functioning. From these ten <i>nadis</i> thousands of minute <i>nadis</i> are spread out all over the body. (Shl 18) Just as rivers satisfy the seas by the floods which come</p>			

	<p>seasonally, these <i>rasa</i> carrying <i>nadis</i> make the sea called body feel contented. (Shl 19) At the centre of the heart there is a <i>nadi</i> called <i>manovahaa</i> (Just like the veins in the leaf of Ashwattha tree there are more than 172 very minute <i>nadis</i> which are called <i>manovahaa</i>) which makes the heart-dwelling mind pleased with <i>anna-rasa</i>. That <i>nadi</i> through the influence of <i>kaam</i> related resolves collects the <i>virya</i> (semen) from all parts of the body and makes it flow to the genital organ. (Shl 20) Other <i>nadis</i> which go along the <i>manovahaa nadi</i> throughout the body collect the quality of <i>tejas</i>, flow and join the eyes. (Shl 21) Just as the butter hidden in the milk is churned by the churning rod, in the same way the semen is churned by the 'churning rod' constituted by body and its <i>sankapla</i> (desires/resolves). (Shl 22) Even if there will be no actual contact with women in dream state, the mere desire causes attachment to women. Similarly the <i>Manovahaa nadi</i> ejaculates from the body the semen generated by the desires related to enjoyment of sexual pleasures. (Shl 23) Bhagawan Atri knows about the generation and movement of semen. In his opinion semen is constituted of <i>tri-beeja</i> (three seeds). They are <i>manovahaa nadi</i>, <i>sankalpa</i> and <i>anna-rasa</i>. Indra is the <i>devata</i> for <i>virya</i>. Therefore it is also called <i>indriya</i>. (Shl 24) Those who have understood that the excitement due to force of movement of <i>virya</i> causes <i>varna-sankara</i> and with that understanding become <i>viragis</i> (indifferent to), will burn the blemishes in them and will be freed of the shackles of the body. They will not be reborn.</p> <p><i>Guna saamyas & transcending gunas</i></p> <p>(Shl 25) The <i>viragi</i> who performs karmas only for sustaining the body will achieve balance of <i>gunas</i> (<i>guna-saamyas</i>) through the mind, will prompt the <i>prana</i> to move in the upward direction (<i>urdhwa-gati</i>) at the time of death and will be freed of the bondage of the body. (Shl 26) The mind which has accomplished <i>guna-saamyas</i> gains <i>jnana</i>. Such glowing mind free of <i>rajo-guna</i> brings about <i>mantra-siddhi</i> to the <i>mahatmas</i>. (Shl 27) Therefore man should do only blemish free karmas in order to keep the mind under restraint. Only after giving up the <i>rajas & tamo gunas</i> can a man attain the desired <i>gati</i>. (Shl 28) The knowledge (<i>jnana</i>) acquired in youth becomes weakened in old age. But a man with ripe <i>buddhi</i> will have the needed strength of mind (<i>mano-bala</i>) which prevents such gradual waning. (Shl 29) The person with ripe <i>buddhi</i> will transcend the bondage of <i>gunas</i> which are like very difficult to access paths, will find out all the blemishes in him and will gradually and determinedly overcome them all and in the end will attain the immortal <i>Parama-pada</i>.</p>			
203	Shanti parva; Mokshadharma	215	1931-1939	24
	<p><i>Give up interest in samsara & try to attain brahma-pada</i></p> <p>Bhishma said to Yudhishtira: (Shl 1) Dharmaja! Those who get interested only in gratification of senses leading to bad consequences will be destroyed. <i>Mahatmas</i> who are disinterested in it will attain <i>Parama-pada</i>. (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 <i>moksha</i>. (Shl 3) A <i>sanyasi</i> should become pure in speech, mind and body, should be free of ego, be calm, be a <i>jnani</i>, have no desires/expectations and travel around happily. (Shl 4) Or if he finds that an interest or attachment is developing due to compassion towards living beings, realising that all will have to experience the fruits of their karmas, he should ignore the feeling of compassion. (Shl 5) Man is engaged in doing <i>paap karma</i> or <i>punya-karma</i>. He will be experiencing fruits according to his karmas. Therefore he should always do only auspicious karmas through his mind, <i>buddhi</i> and action. (Shl 6) The person who has the qualities of non-violence, truthfulness, simplicity towards all, forgiveness and not being careless, will be happy. (Shl 7) That <i>sarvajna</i> who understands that non-violence etc great dharmas are for the welfare for all and remove grief, will be happy. (Shl 8, 9) Therefore focusing the mind through the <i>buddhi</i>, it should be merged in the Paramatma who dwells in all. Do not think of anything hurtful to anyone. Do not be greedy. Do not think of irrelevant and evil things. With an unflinching effort the mind should be deployed only in <i>jnana</i>. By <i>Vedantha-vakyas</i> and unrelenting efforts the mind engages in beautiful exploration of <i>jnana</i>. (Shl 10, 11) The person who wants to understand this subtle dharma, who is thoughtful and wishes to speak good words should speak only truth and words devoid of hurtfulness and blame/abuse. He should speak words which do not have obstinacy, harshness, cruelty and which carry tales. Even when talking so, he should talk less. He should have a steady & firm mind. (Shl 12) All transactions in this world are bound by speech. Therefore always only good speech should be used. If a <i>viragi</i> (one who has developed indifference to the worldly matters), he should gain control over the mind through <i>buddhi</i> and should confess to someone the past sins, if any. (Repenting will clear the past sins). (Shl 13) Man indulges in gratification of senses by way of <i>indriyas</i> prompted by <i>rajo-guna</i>. Such person will not only suffer grief here, he will also go to <i>narak</i> 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 <i>rajo-guna</i> make the</p>			

	<p>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 <i>ajnani</i> human being bears the weight of this <i>samsara</i>, grief & fear will not leave him. Therefore as soon as he liberates himself from <i>rajasik</i> & <i>tamasik</i> karmas his fear and grief will vanish.</p> <p>(Shl 16, 17) One who is free of desires, is free of all kinds of possessions, lives alone, eats less, is engaged in <i>tapas</i>, is <i>jitendriya</i>, whose all afflictions are burnt in the fire of <i>jnana</i>, who has love for practicing yoga, is firm minded, with a mind that does not wander will certainly attain Parabrahma.</p> <p>(Shl 18) An intelligent and wise person should gain control over his <i>buddhi</i> in a doubtless manner. Then through <i>buddhi</i> he should bring the mind under control. Through such cultured mind he should restrain the <i>indriyas</i> from <i>indriyarthas</i>. (Shl 19) The <i>adhidevatas</i> of <i>indriyas</i> will shine for the person who has thus gained control over the mind and <i>indriyas</i>. And thus pleased, they along with <i>indriyas</i>, will attain the Ishwara dwelling in the cave of <i>sadhak's</i> heart. (Shl 20) In this manner the <i>sadhak</i> after having gradually merged the <i>manas</i> & <i>indriyas</i> in <i>buddhi</i> will attain the <i>Brahma-bhava</i> with his steadily increased <i>sattwa guna</i>.</p> <p>(Shl 21) In case the <i>indriya-nigraha</i> etc as stated previously cannot be accomplished easily, then the <i>sadhak</i> should start the <i>sadhana</i> through predominantly yoga based approaches. Whichever method of yoga can bring <i>brahma-jnana</i>, that method should be practiced. (Shl 22) A yogi should use whichever of the following becomes available as alms for his living: broken rice, porridge/gruel, sediments of seeds/oil-cake, vegetables, food prepared from barley, wheat flour and roots & fruits. (Shl 23) He should make a policy/regulation that <i>sattwik</i> food will be taken depending on place & time (<i>desh, kaal</i>). The <i>guna-dosh</i> (good & bad qualities) of the food items should be examined, and they should be consumed only if they help in accomplishment of yoga. (Shl 24) Having started <i>yoga-sadhana</i> it should not be stopped midway. Just as fire in firewood picks up gradually and after a while burns strongly, a <i>yoga-sadhak</i> should gradually inflame the fire of <i>jnana</i>. If done in this manner, <i>jnana</i> will become bright like the Sun.</p> <p>(Shl 25) <i>Jnana</i> is the refuge for the <i>ajnana</i> which pervades the three <i>lokas</i>. <i>Jnana</i> followed by <i>vijnana</i> (specialised <i>jnana</i>) will be pulled back from <i>ajnana</i>. (Shl 26) Statements have been made combining both <i>jnana</i> & <i>ajnana</i> (<i>karma</i>). One who (without understanding about how to use these for <i>moksha</i>) misunderstands them and is jealous cannot realise the eternal <i>brahma-vastu</i>. A <i>viragi</i> who has learnt the method of liberating himself from these two will attain <i>moksha</i>. (Those who fail to understand both <i>jnana</i> & <i>karma</i> and find fault in them (are jealous) cannot realise Paramatma. Actually both are means to <i>moksha</i>. <i>Jnana</i> is a direct means for <i>moksha</i>. Karma by enabling <i>chitta-shuddhi</i> and grace of god becomes a means for <i>moksha</i>. Depending on the suitability criteria both are means to <i>moksha</i>. The discriminating <i>viragi</i> who understands this attains <i>moksha</i>). (Shl 27) Such a <i>viragi</i> will cross old age and death and realising the <i>Brahma-tattva</i> will attain the Parabrahma Paramatma who is <i>akshara, avikari</i> and <i>amrita-swaroopa</i>.</p>			
204	Shanti parva; Mokshadharma	216	1939-1946	24
	<p>Dream state (<i>swapna-sthithi</i>) and deep sleep state (<i>sushupti</i>)</p> <p>Bhishma continued and said: (Shl 1) Maharaja! Those who wish to practice blemish-free <i>brahmacharya-vrata</i> should observe the <i>doshas</i> that happen in sleep and should avoid them in every possible way (Sleep due to dullness and excessive sleep which affect <i>dhyana</i> have been condemned here and not sleep itself). (Shl 2) During the dream state perhaps the <i>jeevi</i> is overcome by <i>rajo-guna</i> & <i>tamo-guna</i>. At that time he has variety of desires and is acting as if under an illusion of having an altogether different body. (Shl 3) Because a <i>sadhak</i> has to first study well about <i>jnana</i> he will have to be awake for long times. After that he has to logically analyse and assimilate the <i>jnana</i> gained and hence again being awake becomes necessary. Once he has understood about <i>tattva-jnana</i> by study and practice, his mind will always be established in Brahma and hence will be awake. Therefore one who goes after the knowledge of <i>tattva</i> will automatically have gained victory over sleep.</p> <p>Swapna—dream</p> <p>(Shl 4) In respect of dream the question is like this: What are the objects such as body etc we see in the dreams? All <i>indriyas</i> which desire <i>indriyarthas</i> (Objects of gratification) are merged in the mind in dream state. <i>Jeeva</i> who is <i>dehabhimani</i> (identifies itself the body) and has a mind in which the <i>indriyas</i> have merged behaves as if he has another body at that time. (Shl 5) The doctrine propounded about sleep has been described here. Only yogeshwara Hari knows how the world of dreams is. Accordingly <i>maharshis</i> describe it in the following manner. (Shl 6) The <i>indriyas</i> would have got exhausted doing their jobs relentlessly during the waking state. Because of that tiring effort all</p>			

	<p>animals have a dream state. At that time, though all <i>indriyas</i> would have merged in the mind, the mind would not have merged in <i>buddhi</i>. Only the mind will be experiencing the objects of <i>indriyas</i>. This is called <i>swapna</i>—dream. Famous examples are quoted about dream state. (Shl 7) Even when man is in waking state, when he has a keen/passionate interest in some other business/activity, according to the desires and expectations he has in his mind, scenarios of its completion flash on the screen of his mind. In the same way even in dream state the experiences of the <i>indriyas</i> that are concealed in the mind will happen to the mind. (Commentary: Day dreaming, mentally worshipping, mentally committing adultery all these are scenarios that occur even when we are awake. There is one difference between the experiences in dream state and in awake-state. In the awake-state any situation can be imagined as one likes. It is not possible so in dream state. But it is possible by practice of yoga. <u>By this we can experience many things, liked and disliked, that we experience in awake-state in dream state itself. It is also a faster way to exhaust the <i>prarabdha karma</i>. This is an interesting comment or possibility. It is the <i>jeeva</i> which really has to exhaust its <i>karma-phalas</i> by experiencing them. If the dream state can be added to the awake-state, it is obviously faster. It is also interesting to note the difference mentioned that <i>buddhi</i> is not active in dream state. Yoga perhaps activates it and as <i>buddhi</i> is connected to <i>ahankara</i> this exhausting becomes possible?!).</u> (Shl 8) One who has a mind that has passionate interest in desires will experience several scenes in the dream according to the <i>samskars</i> (impression on the mind of acts done in a former state of existence) of present and past several births. <i>Samskars</i> of several past births are concealed in the human mind. Paramatma who dwells within us knows them all. (Shl 9) The <i>sookshma-bhutas</i> show to the mind through the dream state the <i>guna</i> (<i>sattwa</i>, <i>rajas</i> & <i>tamas</i>) that is established in <i>buddhi</i>, the fruits of past <i>karmas</i> and the <i>samskara</i> of mind. (Shl 10) Even as we are seeing our dreams, the <i>trigunas</i> with the purpose of making available to the sentient the experience of grief & happiness according to the <i>karmas</i> appear on the mind-stage of the sentient. (Shl 11) Then under the influence of <i>ajnana</i> man in dreams sees through <i>vata</i>, <i>pitta</i> & <i>kapha</i> variety of bodies pervaded by <i>rajas</i>, <i>tamas</i> & <i>sattwa bhavas</i>. It is said that unless <i>atma-jnana</i> is attained, it is very difficult to avoid these dreams. (To attain <i>atma-jnana</i>, <i>indriyas</i> have to merge in <i>manas</i>, <i>manas</i> has to merge in <i>buddhi</i> and <i>buddhi</i> has to merge in <i>atma</i>. In <i>Samadhi-state</i> since mind itself has merged there is no possibility for dreams. Without the experience of <i>samadhi</i> dreams cannot be escaped). (Shl 12) Whichever resolves the human mind makes in the awake-state through pleased <i>indriyas</i>, the mind will joyously see the same ones accomplished in dream state also. (The actions in the awake-state influence the mind and hence the dreams). (Shl 13) Mind which pervades all beings has unstoppable movement. Influenced by the <i>atma</i>, mind has acquired the power to pervade everywhere. All <i>devatas</i> have sought shelter in the <i>atma</i>. That is why such an <i>atma</i> should be understood.</p> <p>Sushupti (Shl 14) In the <i>sushupti</i> (deep sleep) state mind attains the <i>atma</i> who is <i>avyakta</i>, <i>sat-asat swaroopa</i> and <i>sakshi-bhuta</i> (a witness). That Paramatma who is the <i>atma</i> of all living beings is known to be rich in all <i>adhyatma-gunas</i>.</p> <p>Atma-Paramatma (Shl 15) The yogi who, through mental resolves wishes to obtain the qualities of Ishwara, will obtain them. He will get them as a gift of God's grace. This is possible only because Paramatma is omni-present as <i>atma</i> and stands behind the mind. All <i>devatas</i> have taken shelter under <i>atma</i>. (Shl 16) Just as the Sun who is beyond darkness, Maheshwara who is shining brilliantly with the light of <i>jnana</i>, who is the cause of all three <i>lokas</i>, who has as his body the <i>Prakriti</i>, meaning who is the in-dwelling <i>atma</i>, will grace the person engaged in <i>tapas</i> with his <i>darshan</i> (become known) as soon as his <i>ajnana</i> is destroyed. He will have <i>brahma-sakshatkara</i>. (Shl 17) <i>Devatas</i> are dependent on <i>tapas</i>. <i>Asuras</i> have the <i>tamasik</i> quality of obstructing <i>tapas</i>. But the <i>brahma-tattva</i> dwells concealed in both. Those who are <i>tattvajnas</i> say that it is present in all living beings and is <i>jnana-swaroopa</i>. (Shl 18) Scholars understand that <i>sattwa</i>, <i>rajas</i> & <i>tamo gunas</i> are the qualities of both <i>devas</i> & <i>asuras</i>. <i>Sattwa-guna</i> is the <i>guna</i> of <i>devatas</i>. The other two—<i>rajas</i> & <i>tamas</i>—are qualities of <i>asuras</i>. (Shl 19) The Parabrahma-vastu which is <i>amritamaya</i>, <i>jyoti-swaroopa</i> and <i>avinashi</i> is <i>jnana-swaroopa</i>. It transcends these three <i>gunas</i>. Those who realise him through <i>shuddha-antahkarana</i> will attain <i>moksha</i>. (Shl 20) Only those <i>mahapurushas</i> who have <i>jnana-chakshu</i> (knowledge-sight) can talk meaningfully about <i>Brahma-vastu</i>. It is possible to realise the <i>Brahma-vastu</i> only by withdrawing the <i>indriyas</i> & <i>manas</i> from external sense objects and doing <i>dhyana</i> with focussed <i>chitta</i>.</p>			
205	Shanti parva; Mokshadharma	217	1939-1946	24
	Several concepts & aspects of <i>adhyatma</i>			

Chatushtaya of Avyakta, Vyakta, Prakriti and Purusha

Bhishma said: (Shl 1-3) Yudhishtira! **The person who does not understand all the four viz avyakta (Paramatma), vyakta (the visible/manifest), Prakriti and Purusha cannot realise Parabrahma-Paramatma.** Parama-rishi Narayana has propounded this *tattva* in a definitive manner. **He has said that all vyakta will go towards death and avyakta is amrita-swaroopa (immortal).** The *pravritti dharma* that he has propounded consists of all three *lokas*. The *nivritti dharma* is the *avyakta*, *shashwata brahma-vastu*. (Shl 4) Prajapati Brahma has said the following about *pravritti dharma*: **Pravritti dharma becomes the cause for repetition (rebirth). Nivritti dharma obtains parama-gati (liberation from the cycle of birth & death) (pravrittih punaravrittih, nivrittih parama gatih).** (Shl 5) That *muni* who is always engaged in thinking about *jnana-tattva*, shows that he treats auspicious & inauspicious equally in practical life and who has *nivritti* as his ultimate *dharma* will attain the great *Brahma-gati*. (Shl 6) Therefore a thoughtful person should understand this *avyakta (Prakriti)* and *Purusha (jeevatma)*. A scholar should also especially understand the great *maha-tattva* that is different from *avyakta Prakriti* and *kshetrajna Purusha*. (Shl 8) These *Prakriti & Purusha* have neither beginning nor end. Both are formless. Both are eternal, immovable. Greater than the great (*mahadbhascha mahattarau*). All these characteristics are same for both. But the difference or uniqueness between them is as follows. (Shl 9) **Prakriti is constituted of trigunas. It is the natural dharma of Prakriti to create. But it should be understood that the characteristics of Purusha are opposite and peculiar when compared to the characteristics of Prakriti.** (Shl 10) The *Purusha* who has no *gunas* observes directly the *vikaras* (actions, works) of *Prakriti*. Neither of them is visible (perceptible) to the *indriyas*. Because they are in *avyakta* state they have peculiar characteristics with respect to each other. (Shl 11) It can be inferred from the karma that the mobile & immobile world is created by the union of *Prakriti & Purusha*. *Jeeva* performs his karmas through *manas & indriyas*. **He claims himself to be the 'doer' of all the karmas he performs.** By sounds and indications he publicises 'who am I, who is this person and who is that person' etc. (Shl 12) Just like the person wearing a head-gear is covered/bound by three clothes (one worn below waist, other above waist & one on head), in the same way **the jeeva is bound by the trigunas.** (Shl 13) For these reasons the *chatushtaya* bound by these has to be understood. One who so understands will not be perplexed like a fool at the time of death.

Tapas

(Shl 14) The person who wishes to gain the divine wealth of *brahma-jnana* should keep his mind pure. He should perform rigorous *tapas* by practicing harsh physical rules. (Shl 15) By performing *tapas* which lights up the inner being, all three *lokas* will be brightened. Even the Sun & Moon are shining due to the influence of their inner *tapas*. (Shl 16) The word '*tapas*' is world famous. **The fruit of inward looking tapas is the resulting brilliance of jnana. The karma which destroys rajo-guna & tamo-guna (that nishkaam karma) is the characteristic of adhyatmic tapas.** (Shl 17) *Brahmacharya* and non-violence have been said to be *sharirik tapas* (physical body related). Control/restraint of mind and limited, pleasing and truthful speech is said to be *manasik tapas* (*tapas* of the mind). (Shl 18) It is a good practice to accept food from brahmanas who know the *vaidic vidhis* and who practice the rules & restraints prescribed in *shastras*. **By following restrictions in respect of food, the sins arising out of rajo-guna will be doused.** (Shl 19) By eating food given by such brahmanas who know restrictions, the *sadhak's indriyas* will develop hatred towards their objects of gratifications. Therefore, just enough food to survive and maintain the body should be accepted from brahmanas. (20) In this manner the *jnana* obtained through mind engaged in yoga should be recollected bit by bit with full effort at the time of death.

Yogis

(Shl 21) The *buddhi* of a person devoted to yoga will not be stopped by works. It will not get interested in worldly matters. **It will be going towards the Parabrahma-vastu ceaselessly.** Due to *vairagya* he will be established in his *swa-swabhava* (original nature). Even though he is devoid of *rajo-guna*, because he has a body, he will be travelling in the world with unstoppable movement like sound. (Shl 22) Yogi will be careful until death and will be liberated after death. The birth & death of living beings always occurs due to *ajnana*. (Shl 23) **After Paramatma sakshatkara, the prarabdha karmas do not follow him.** As against this, one who believes that the body etc *anatma-vastus* are the *atma* (Truth) gets stuck in the cycle of birth & death which are controlled by *prarabdha karmas*. (Shl 24) Some yogis merge the mind in *buddhi* through *dhriti* and even while bearing the body go beyond the *prana, indriyas* etc states and approach the extremely subtle Parabrahma. (These are *jeevan muktas*). (Shl 25) Some others, following the steps stated in *shastras*, reach the *Brahma-sthana* through *buddhi* and realising 'that', at the time of death stay in the *atma bhava* and with self-support attain that Brahma (*videha-muktas*). (Shl 26) Some others make Paramatma the *Shubha-*

	<p><i>avalambana-murthy</i> through <i>dharana yoga</i> and worship him very well. Some yogis worship and approach him as something appearing as <i>vidyullekha</i> (bright as the flash or streak of lightning) and called as <i>vidyut</i>. Having burnt all their sins with <i>tapas</i> approach him closely at the time of death. All these are <i>mahatmas</i>. They all attain <i>paramagati</i>. (Commentary: 24th shloka describes <i>jeevan-muktas</i>. They experience the bliss of <i>mukti</i> even though in the gross body by rising to the <i>atma-sthana</i> which is beyond the body. 25th shloka talks about <i>videha muktas</i> who remove all supports to the mind and stay in the <i>brahma-bhava</i> which remains and then giving up the body attain <i>Parama-pada</i>. 26th sholka talks about those who meditate upon him as <i>shubhashraya murthy</i> and about those who meditate upon him as pure light only. All these have destroyed their sins through <i>tapas</i>. All will attain <i>parama-pada</i>).</p> <p>(Shl 27) Having cleared their sins yogis do <i>brahmopasana</i> at the end of their time. All these <i>mahatmas</i> attain <i>uttama-gati</i>. (Shl 28) From the angle of <i>shastras</i> it is possible to see the subtle differentiators in yogis. Such a yogi believes that <i>Parabrahma vastu</i> is the greatest which is distinct from <i>akash</i>, who is <i>avyakta</i> and <i>adhishtana</i> for <i>laya</i>. He will be free of <i>rajas</i> & <i>tamo gunas</i>. He does not do any kind of <i>parigraha</i> (accepting). He will always be devoted to and engaged in <i>dhyaana-dharana</i>.</p> <p>Parama gati</p> <p>(Shl 29) Those whose minds are always engaged in <i>jnana</i> will be liberated from the chains of this <i>martya-loka</i> (loka of mortals). Freed of <i>rajo-guna</i> they become <i>brahma-swaroopa</i> and attain greatest abodes. (Shl 30) Scholars with knowledge of Vedas have stated this about the <i>ekayana-dharma</i> which is the means to <i>brahma-prapti</i>. All those <i>sadhaks</i> who do their <i>upasana</i> according to their own <i>jnana</i> will attain <i>parama-gati</i>. (Shl 31) Those who inspite of being free of <i>raga, dwesha</i> etc, still have unsteady/not so firm <i>jnana</i> will go to great <i>lokas</i>. Over further births they will obtain complete <i>jnana</i> by virtue of their <i>sadhana</i> and will be liberated from the bondages of <i>samsara</i>. (Shl 32, 33) Those who are pure, filled with <i>jnana</i> and have no desires and surrender with devotion to the Mahavishnu who is <i>bhagawan</i>, has no birth, is divine (<i>divyam</i>) and <i>avyakta</i>, will realise the Hari within themselves. Having attained an abode without destruction they will not be reborn. Having attained <i>Parama-pada</i> which is <i>akshara</i> & <i>avyaya</i> they will experience divine bliss.</p> <p>(Shl 34) Yudhishtira! This is the <i>vijnana</i> of <i>adhyatma</i>. This <i>vijnana</i> is of both types—that it exists and does not exist (From the viewpoint of <i>jnani</i>s it exists; from that of <i>ajnani</i>s it does not). This world is bound by the ropes of desire and keeps turning like a wheel. (Shl 35) Just as the fibre of the lotus plant spreads everywhere within it, the fibre of <i>trishna</i> (thirst) which has no beginning or end pervades the mind of the person with body all the time. (Shl 36) Just as the weaver inserts the thread into the fabric using a needle, the needle of <i>trishna</i> is used to weave the <i>samsara</i>. (Shl 37) One who has correctly understood the <i>Prakriti</i> (<i>avyakta</i>), the <i>vikara</i> of <i>Prakriti</i> (<i>vyakta</i>), <i>Purusha</i> (<i>jeevatma</i>) and the <i>sanatana Parabrahma-vastu</i> will be liberated from the bondages of this <i>samsara</i>. (Shl 38) Bhagawan Narayana who is the sole refuge and a great <i>rishi</i> publicised this immortalising (<i>amrita-maya</i>) <i>adhyatma jnana</i> out of kindness towards living beings.</p>			
206	Shanti parva; Mokshadharma	218	1957-1975	24
	<p>Panchashikha propounds existence of <i>atma</i> other than <i>deha</i></p> <p>Bhishma replying to Yudhishtira: In the past in Mithila there was a king called Janadeva who was from Janaka's <i>vamsha</i>. He was always engaged in thinking about <i>adhyatma</i>. In his palace there were one hundred <i>acharyas</i> from different <i>ashramas</i> who constantly preached different different <i>dharma</i>s. Janadeva was not particularly happy with their preachings and doctrines on whether there is existence for <i>jeeva</i> after the death of this body, is there rebirth after death of this body etc.</p> <p>Once Kapile's son, <i>mahamuni</i> Panchashikha came to Mithila during his travels around the world. He was knowledgeable about all the <i>Sanyasa dharmas</i>. He had the capability to say definitively/decisively in matters of <i>tattva-jnana</i>. He was beyond dualities. He had no doubts about anything. He was famous as second to none among <i>rishis</i>. There were none to equal him. He was free of all desires. He wished to establish eternal happiness in the heart of people through his preaching. (Shl 9) It appeared as if Bhagawan Kapila, the person whom Sankhyas consider Paramarishi & Parapati, had himself taken another <i>avatar</i> and was making people wonderstruck with his abilities. (Shl 10) Panchashikha was the first disciple of Asuri <i>muni</i>. He was also considered <i>chiranjeevi</i> (immortal). He had done <i>manasik-yajna</i> for 1000 years.</p> <p>(Shl 11, 12) Once Asuri muni was sitting in his <i>ashram</i>. At that time a group of <i>munis</i> who were followers of <i>Kapila-mata</i> came there and requested him to preach about the <i>avyakta Paramatma tattva</i>. In that group of <i>rishis</i> Panchashikha was also present. He was an expert in imagination of the flood like mind. He had especially studied <i>Pancharatnaagama</i>. He knew about the five <i>koshas</i> like</p>			

annamaya, manomaya etc. He knew about the five kinds of *upasanas* viz *Abhigamana*, *Upadana*, *Ijya*, *Adhyayana* and *Yoga*. He had all the five qualities of *shama*, *dama*, *uparati*, *samadhana* & *titiksha* in him. **The Brhama, who is other than the *pancha-koshas* and resides in the *shikha*, is also known as *pancha-shikha*.** This *rishi* who had understood the *Brahma-tattva* thoroughly also became known as Panchashikha. (Shl 13) Asuri muni had divine vision by virtue of his *tapas*. He knew the difference between *kshetra* & *kshetrajna* due to his *siddhi* by performing *jnana-yajna*. (Shl 14) He propounded to the *rishis* who had come to him the *ekakshara-roopa* (OM) & *avinashi* Brahma who appears in several forms.

(Shl 15, 16) **The *rishi* Panchashikha who was the disciple of Asuri muni had been brought up by a woman (Kapilaa) other than his mother who had also breast-fed him....**(Shl 18) Panchashikha had acquired very good *jnana*. He considered Janakadeva as having ordinary knowledge and did not bother to discuss with him. But he went to each of his 100 acharyas and perplexed them with his very logical & cogent speech. (Shl 21) Seeing his enormous *jnana* Janakadeva gave up his 100 acharyas and went after Panchashikha. (Shl 20) He prostrated to Panchashikha and was accepted by him as his disciple and he preached him the *moksha-marga* as propounded in *sankhya-shastra*. (Shl 21) After explaining about *jaati-vairagya* (Developing disgust about the body after thinking about all the agonies faced in the womb) he explained *karma-vairagya* (withdrawing from *kaamaya-karmas* after thinking about the cycle of birth & death and the associated agonies). After that he explained *sarva-vairagya* (developing indifference/asceticism after understanding that everything in this world is transient and causes sorrow). He said to him (Shl 22) Janadeva! **Practicing dharma with desires/expectations and obtaining fruits from such karmas are all transient. They give momentary happiness. It is not right to have interest in these *kaamya-karmas*.**

Arguments against the existence of an *atma* different from body (Atheism)

(Shl 23) Of your 100 acharyas one said thus to me while arguing: The destruction of *atma* who is in the form of body can be practically seen. The whole world is a witness to this. In spite of this if someone wants to show the evidence of *shastras* and claim that there is an *atma* which is different than the body then he will surely be defeated. Because, his words will be against the experience of the world. (Shl 24) **It is said that the destruction of the body which is the true form of *atma* is its death.** From this point of view sorrows, old age, variety of diseases are all partial deaths. In spite of this if someone thinks that *atma* is different from the body then their opinion is highly illogical. (Shl 25) If this *atma* which is not available anywhere in the world exists, and if it is different from the body, if such *atma* is to be praised as being *ajara*, *amara* etc, then since the king is praised by his special servants (A bard, a minstrel, whose duty it is to recite in their presence the praises of sovereigns, their genealogy and the deeds of their ancestors) he also will have to be considered as *ajara*, *amara*. (Commentary: Whatever has been said in the *shastras* is with respect to this body and not the so called different *atma*. Out of courtesy, it is the body which they have praised as *ajara*, *amara*. Minstrels & bards praise the king as *sarveshawara*, *sarvabhoma* etc. He will in reality be none of these. It is just for courtesy. Similarly these things have been stated about *atma*. They have used these attributes to the disease free and strong body. There is nothing like *atma* different from the body and neither does it have such qualities). (Shl 26) When there is a doubt whether a thing called *atma* exists or not, even to establish its existence by conjecture there is no motive. This being so, on what basis can the decision be made such that it is acceptable to the world? (Commentary: There is a doubt about the existence of a different *atma*. Its characteristics are also like that. *Avyakta*, *ameya* (immeasurable) are some of the characteristics that the believers say about it. Therefore, it will never be available for practically seeing. **How can we carry on worldly transactions on the basis of such a doubtful entity?** Worldly affairs can be done on the basis of an *atma* who is in the form of a body and not with something which is other than body. Therefore from practical point of view also it is not meaningful to have an *atma* which is different). (Shl 27) Just as for *adrishta* (that which cannot be seen like conjecture, thoughts, *mimasa*) and *agama* (that which has been handed down to the people of the present from the past, an enormous collection of Sanskrit scriptures), both for theism and atheism (*astika*, *nastika*) the manifest is the proof/evidence. There is no *adrishta* or *agama* different from this. (Conjecture should also be based on the perceptible. If *agama* is against the perceptible it is to be rejected). (Shl 28) The *atma* who is different from body is not available for direct evidence. If its existence is felt by some conjecture then it is a waste. Therefore it is the opinion of *nastiks* (atheist) that there is no *jeeva* different from the body. (Shl 29) **In the seed of the banyan tree its leaves, fruits, bark etc are all concealed. Over time they all become visible in gross form. That seed is not in its essence different from the leaves etc. Similarly the subtle *atma* is not any different from the gross body.** If it were to be said that 'the body is *jada* (inanimate), the *atma* is *chetana*' (conscious, sentient), then how did the sentient that has quite distinct characteristics take birth from the inanimate? Therefore *jeeva* is quite different from the body', that also is not correct. If some

medicinal plants are boiled and kept for some days a kind of intoxicating liquor is produced which has distinct characteristics from the original plants. But that liquor is not different in its form from the plants. Similarly, **even though the jeeva may appear to be distinct from the body, in their essential form they are both same.** Similarly examples of *jaati*, *smriti*, *ayaskantamani*, *suryakantamani* and *ambu-bhakshana* can be given to show that the body itself is the *atma* (*jaati* or matters related to birth: Just as in the example of medicinal plants, *prithvi*, *jala*, *tejas* and *vayu* combine in the body to produce a distinct entity which is sentient. *Smriti*: Fire is produced by rubbing two inanimate peices of wood. In the same way due to the coming together of the two entittes body and mind, *smriti* is born. *Ayaskanta-mani* (magnet): Even though it is inanimate it pulls the iron piece towards itself. In the same way even though the body is inanimate it activates and moves the *indriyas*. *Suryakatna-mani* (a lens?): Even though it is cold, it produces fire in combination with Sun's rays. Similarly even though the semen is cold, in combination with *rasa* & blood it produces the fire in the belly (??). *Ambu-bhakshana*: This fire, though born in the waters of the oceans, swallows up water itself. Similarly, human being born from semen produces semen. All these are happening quite naturally. There is no need to say that there is an *atma* different from the body). Maharaja! **We have to condemn such opinion of *nastiks* in the following manner.**

Arguments to prove existence of *atma* different from body

(Shl 30) **The fact that there will be no sentience (*chaitanya*) in the dead body proves that sentience is different from the body. If sentience were a dharma of the body itself—if body itself was also the *atma*—if body and *atma* were not different, then sentience should have been present in the dead body also.** After death, for some time body will be there but not *chaitanya*. As long as *chetana* is in the body no one says that the person is dead. Therefore it is clear that body is different from *atma*. Some atheists also worship *devatas* with *mantra*, *japa* & *tantrik* systems to overcome diseases etc. Who are these *devatas*? If they were also constituted of *pancha-bhutas* they should have been visible like physical objects. If we say that these *devatas* are different from physical objects it will have to be agreed that even the *avyakta* (invisible) has existence. The existence of *chetana* is also established by this. For these reasons it can be propounded by direct experience that there is an *atma* different than body. Saying that the body itself is *atma* is against the experience stated above. 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. (Shl 31) The examples given by atheists are all of physical objects/systems. **Only inanimate physical objects are born from naturally inanimate physical matter.** When two pieces of visible inanimate wood are rubbed, visible fire is born. But from perceptible physical objects *avyakta* (*amoortha*, formless) objects are never born. If it were possible to be so born then from *prithvi*, *jala*, *tejas* & *vayu* the *amoortha akash* should have been born. Just as from these physically manifest objects the *amoortha akash* is not born, in the same way *amoortha atma* is also not born. **From objects with form, *avyakta* (formless) objects are never born. *Atma* is *avyakta*. *Deha* is *vyakta*. There is no equality between these two. *Deha* & *atma* cannot be same.**

(Shl 32) *Avidya*, *karma*, *trishna*, *lobh* & *moha*—these are blemishes. Scholars say that serving the blemishes also forms a cause for rebirth. (Shl 33) These scholars call *avidya* as *kshetra*. **The good & bad karmas of past births will be the *beejas* (seeds). *Trishna* is the water or attachment which causes the germination of the seed.** In their opinion this becomes the cause for the rebirth. (Shl 34) Even if this body which has the dharma of death is buried or burnt or cut, another body takes birth due to the good & bad karmas mentioned above. **When that *beeja* (seed) is destroyed by the power of *jnana* then rebirth is also extinguished.** (Shl 35) According to your opinion both the body and *jeeva* are transient. ***Jeeva* and body are changing every moment without the conscious knowledge of man. Due to this reason even though there may be resemblance with the person, yesterday's person is not the same as today's person. Today's person is not tomorrow's person. (Sri Aurobindo has used this logic powerfully in his book 'Problem of Rebirth').** The person of previous moment is not the one of this moment. The person of this moment is not the same next moment. Every moment body, form, *jaati*, dharma, benefits etc are changing. **If human beings were to be changing like this every moment, if they were actually becoming different persons continuously, how could the persistence that 'I am he' have remained?** Since man is changing

	<p>every moment there would be no karma, <i>karma-phala</i> or experiencing or enjoying of <i>karma-phalas</i>. It will have to be concluded that all happiness and grief are accidental. Or it will have to be concluded that the one who desires fruits is someone else (different person); one who works for it is different; and one who experiences the results is quite another. Therefore your argument is not acceptable. (Shl 36) Moreover, if this theory of moment to moment were to be accepted, then who will have any love for <i>vidya</i>, <i>daana</i>, <i>tapas</i> & <i>bala</i>? The fruits of somebody's karma are experienced by someone else. If so, why would human being have interest in doing any karma? (Shl 37) Even if this <i>kshanika-vijnana</i> is not complied with, it is not seen that one who gave to charity only experiences the fruits of giving to charity. If it is said that he experiences it in another birth, any way the one who gave to charity did not experience the fruits. In the next birth someone else has to experience. If it were to be said that this supports the <i>kshanika-vijnana</i>—that is, the doer and the experiencer are different—then it will also be true that the fruits of someone's sins will have to be experienced by someone else and similarly for the <i>punya-karmas</i>. Someone completely different may have to experience the happiness & grief due to the deeds done by someone. In the same manner conclusions will have to be drawn about the <i>drishya</i> & <i>adrishya</i> (visible & invisible). That person who was visible the previous moment has become invisible this moment. Similarly one who was invisible last moment has now become visible. (Shl 38) The <i>jnana</i> of these two will be different. It is not homogenous. To be able to obtain the fruits of karmas it should be homogenous-jnana. Therefore it is not possible for someone else to experience the fruits of karma. If it were to be said that therefore the blemish stated earlier is not valid, we question as follows: In your <i>mata</i> (opinion, doctrine) homogenous-vijnana does happen. What is the root of this <i>vijnana</i>? If it were to be said that the vijnana of previous moment itself is appropriated, it will not fit. Because the vijnana of previous moment is already destroyed. If it were to be said that the <i>vijnana</i> of previous moment itself is responsible for the birth of next moment's <i>vijnana</i>, then: some kill a person with a heavy stick. This is the <i>vijnana</i> of previous moment. According to your doctrine a new body will have to arise from the old dead body. Therefore from whatever point of view you consider, this <i>kshanika-vijnana</i> does not look acceptable.</p> <p>Futility of arguments in achieving atma-sakshatkara</p> <p>(Shl 39) <i>Ritu</i> (seasons), <i>samvatsara</i>, <i>yuga</i>, winter, summer, likeable & disliked — all these come & go. All see this directly. Similarly animals decay, die & are born. (Shl 40) Just as in an old house the various parts like wood decay over time and finally the house itself collapses, in the same way due to old age and death the organs of the body will gradually weaken and finally are destroyed. (Shl 41) <i>Indriyas</i>, <i>manas</i>, <i>prana</i>, blood, flesh, bones etc will all decay gradually and will merge in the <i>pancha-bhutas</i> which are their causes. (Shl 42) If you do not accept the existence of an <i>atma</i> that is different from the <i>deha</i>, there will be no affairs of the world. No one will have any interest in <i>daana</i> & other <i>dharma-karyas</i>. The <i>vaidik-karmas</i> & worldly affairs have all been stated for bringing happiness to the <i>atma</i>. (Shl 43) In this way, several kinds of <i>tark-vitarks</i> (reasoning & conjectures) will be arising in the mind in respect of <i>atma</i>. But by merely saying or deciding that 'it is' or 'this atma exists' it is not possible to attain it. (<i>Atma</i> is not attained by mere reasoning). (Shl 44) By analysing in various ways the existence of <i>atma</i> conclusions are reached such as, 'there is <i>atma</i> different from <i>deha</i>', 'there is no <i>atma</i> different from <i>deha</i>'; this body formed by the combination of <i>pancha-bhutas</i>; there is neither <i>atma</i> nor <i>Paramatma</i>; etc. The mind thus rushes in various directions and the buddhi finally stuck to some doctrine will become frigid like a tree and will decay. (It is not possible to attain <i>atma</i> by circus of the <i>buddhi</i>). (Shl 45) In this manner all human beings are subjected to grief due to special desires and useless matters. Just as a <i>mahut</i> controls the elephant with his <i>ankush</i>, only shastras regulate the human being such that he walks the virtuous path. (Shl 46) People with dry heart (who have no interest in <i>atmanusandhana</i>) 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. (Shl 47) What is the use to this <i>jeeva</i> of wife, children, relatives, house, cattle etc all of which will be destroyed some day? Thinking so, those who give up these transient things this moment and walk away on the path of <i>adhyatma</i> will not have rebirth. (Shl 48) <i>Prithvi</i>, <i>akash</i>, <i>jala</i>, <i>agni</i> and <i>vayu</i> protect this body all the time. Once you realise that this body constituted of <i>panchabhutas</i> is being protected by the <i>panchabhutas</i> only, how can you have attachment to this body? Moreover there is no happiness from this body which will anyway be destroyed.</p> <p>(Shl 49) Dharmaja! King Janakadeva having listened to this preaching which cleared his delusion and paved the way for <i>atma-sakshatkara</i> was wonder-struck and started to ask more questions.</p>			
207	Shanti parva; Mokshadharma	219	1975-1991	24

Panchashikha preaches moksha-tattva; Panchashikha gita

(Shl 1) Again Janakajana deva questioned *maharshi* Panchashikha. (Shl 2) Bhagawan! Upon death when there will be no consciousness of any kind, what can *jnana* or *ajnana* do in that state? (Shl 3) *Vipra-shreshta*! Observe this. **All the accomplishments (*sadhana*) of man are destroyed with death.** At the time of death what will things like being careful or not being do even though the person lived a very careful or careless life since birth? (Shl 4) **Is there or not any relationship between the *pancha-bhutas* which are destroyed upon death and the indestructible *atma*?** If it exists, to whom does it exist? How is it formed? What is your clear decision in this matter?

Atma-Anatma

Panchshikha counselled the worried king with following words: (Shl 6) Jnakajanadeva *maharaja*! **All the *sadhanas* done by *jeeva* till the time of death are not lost upon death.** He will not have *bhava-nishta* also (**not tied to the state of mind?!**) **This body is an association of the gross body, *indriyas* and *manas*.** Though these appear to be separate, they act together and with mutual dependence in performing karma. (Shl 7) In the body of living beings there are the following five *dhatus* or *bhutas*: *akash*, *vayu*, *tejas*, *jala* and *prithvi*. They combine together as also separate due to their inherent nature. (Shl 8) A large variety of bodies have been formed due to these same five *tattvas*. (Shl 9) The *karya-sangraha* (work-grouping) in the body is of three types. *Jnana* (*buddhi*), *ushma* (heat) and *vayu* (*prana*) are responsible for all the collection of activities in the body. It is because of these that *indriyas*, objects of *indriyas*, *swabhava* (*trigunas*), *chaitanya*, *manas*, *prana*, *apana*, *vikaras* and *dhatus* (constituent element or essential ingredient of the body) have appeared. (Shl 10) Ears, skin, tongue, eyes and nose are the five *jnanendriyas*. *Shadbda* etc *gunas* combine with *chitta* to become objects of the *indriyas*. (Shl 11) It is said that the *chetana* which has *vijnana* (consciousness) and is eternal is of three kinds: *adukha* (free from evil or trouble, 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?

Tyaga-shaashtra

(Shl 16) Now I will preach you *tyaga-shaashtra* known as ***samyagvadha***. Listen carefully. It will help you attain *moksha*. (Shl 17) Those who try for *moksha* should renounce all desires for the karmas (*ahankara*, *mamakara*, *vishayaaskati*). **Those who are engaged in *shama*, *dama* etc *sadhanas* without renouncing are fake *sadhaks*.** Such persons will have sorrowful troubles. (Shl 18) **In *shastras* *yajna-karmas* have been prescribed to renounce material wealth, *vratas* for renouncing pleasures of senses, *tapas* for renouncing bodily comforts and practice of yoga to renounce everything. If everything is renounced one can obtain *mukti*.** (Shl 19) Practice of yoga (*yoganushtaan*) which requires renouncing everything is the only way to overcome/avoid sorrow. One who acts contrary to this will only obtain misfortunes.

Karmendriyas

(Shl 20) After having told you about the five *jnanendriyas* which are in *manas* which is in *buddhi* I will tell you about the five *karmendriyas*. Along with it I will also tell about the *prana-shakti* which is the sixth. (Shl 21) The two hands are *karmendriyas* for doing work. The two feet are *karmendriyas* for walking. The genitals are for procreation and enjoying sexual pleasure. The anus is for throwing out the faeces. (Shl 22) Speech is the *karmendriya* for uttering special sounds. In this manner the five *karmendriyas* have five different functions. **The eleven *indriyas* including mind and their objects of gratifications should be given up through the *buddhi* at the earliest.** (Shl 23) At the time of hearing, a union occurs among the *indriya* in the form of **ear, object** in the form of **sound** and ***chitta*** in the form of **doer** (*kartru*). Similar things happen with respect to touch, seeing, tasting & smelling. (Shl 24) In this manner there are five groups of three each. These are called ***gunas***. Through these *gunas* the objects of senses are grasped. Because they make us know experiences, it has three *bhavas* called *karta*, *karma* & *kaarana*. They present themselves by turns.

Trigunas

(Shl 25) There are three categories in this *gunas* viz *sattwik*, *rajasik* & *tamasik*. The experiences due to these are also of three types viz *harsha* (delight), *priti* (love, affection) & *vishada* (melancholy,

depression). They cause all accomplishments. (Shl 26) Delight, love, joy/beatitude and peace of mind — whether these feelings arise due to a reason not known to us, due to devotion, indifference/*jnana* or *satsang* it is called **sattwik guna**. (Shl 27) Unhappiness (*asanthosh*), *santapa* (grief), *shok* (sorrow), *lobh* (greed) and *asahana-sheelata* (enviousness) — whether these feelings occur due to known or unknown reasons, it is due to **rajoguna**. (Shl 28) *Aviveka* (absence of discrimination or judgment), *moha* (delusion, confusion), *pramada* (carelessness, negligence), *swapna* (sleepiness) and *alasya* (idleness, laziness) — for whatever reason they occur, they are forms of **tamo-guna**. (Shl 29) Of these whichever occurs in the body or mind due to love/affection is *sattwik bhava*. It should be understood that one who is always joyful has abundance of **sattwik guna**. (Shl 30) *Rajo-guna* consists of unhappiness. It causes *apriti* (aversion) in the mind. If the mind has unhappiness & aversion most of the time, it should be understood that there is increase in **rajo-guna**. (Shl 31) In the body or mind sometimes a feeling of delusion/confusion arises which cannot be explained or reasons guessed. It should be understood that such *moha* is born due to **tamo-guna**.

Indriyas

(Shl 32) Ear is dependent on one of the *mahabutas* viz *akash*. Sound depends on ear. Sound is also a variation of *akash*. But *akash* & ears are not subjects of *shabda-jnana*. **One who hears the sound will not be aware of ear or akash**. These two remain unknown. Even for *ajnana* they do not become subjects. (Shl 33) Similarly touch, form, *rasa* & smell are dependent on skin, eye, tongue & nose respectively. These are variations of *vayu*, *agni*, *jala* & *prithvi bhutas*. **Manas is the cause for all these. Therefore these are variations (forms) of mind**. (Shl 34) All these ten *indriyas* are capable of grasping matters related to them simultaneously. **After ten indriyas, it should be understood that manas is eleventh and buddhi is twelfth**.

Three states: waking, dream & deep sleep

(Shl 35) At the time of **sushupti** (deep sleep) which is born of *tamo-guna*, all *indriyas* merge in the mind and hence do not grasp their objects. But they are not destroyed at that time. It can be seen in practical life that *indriyas* grasp their objects simultaneously. Only at the time of *sushupti* they cannot do so. (Shl 36) Because in waking state the objects of senses like sound, sight etc can be obtained, the *purusha* even in dream-state remains active and interested in sense-experiences in the body by using subtle form of *indriyas* and the influence of *trigunas*. (Shl 37) During *sushupti* the *manas* is overtaken by *tamo-guna* and quickly withdraws its nature of *pravritti* (outward going activities) & *prakash* (throwing light on) and stops its activities related to *indriyas*. The happiness that the body enjoys at that time is said to be *tamas-sukha* by scholars. (Shl 38) Person does not see difficulties in *sushupti* as he does in dream state. **Therefore even in sushupti state jeeva experiences false happiness consisting of tamo-guna**. (Shl 39) I have told you that *guna* is acquired in accordance with the *karmas*. In some (*ajnanis*) this *guna* (*tamas guna*) will be in huge proportion. From some (*janis*) it will be far away.

Moksha vidya

(Shl 40) Thinkers of *adhyatma* call this assemblage of *sharira* (body) & *indriyas* as **kshetra**. The *chid-bhava* in the mind is called **kshetrajna**. (Shl 41) This being so, how can the *atma* be destroyed? Or how can there be eternal combining of *atma* with *mahabhutas* which are activated according to *Prakriti* by some motive? (Shl 42) **Just as rivers upon joining the sea lose their names & identities, and the seas integrate them into themselves, in the same way sattwas (jeevas) combine with their original cause and lose their names & identities and the original cause integrates them into itself**. (Shl 43) Therefore, after death the name & form of the *jeeva* cannot be identified for any reason. This being so how can there be a designation for the *jeeva*? (Shl 44) One who understands this *moksha vidya*, and without being negligent seeks the *atma-tattva* will not be smeared by *karma-phalas* just as water on a lotus leaf. (Shl 45) When human being, freed from the strong shackles of *sakama-karmas* done for begetting children or to please different *devatas*, renounces both happiness and sorrow—when he transcends duality—then he will give up the pride or attachment to the subtle body (becomes *alinga*) and attains the great state. (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

	<p>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 <i>samsara</i> 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 <i>sukha</i> & <i>dukha</i> and leaving his subtle body will attain the great state.</p> <p>Bhishma said: (Shl 50, 51) Yudhishtira! Having listened to the definitive teachings of <i>jnana</i> of <i>acharya</i> Panchashikha, Janadeva came to firm conclusion. He thought over all that he had heard in his mind and giving up grief lived very happily. As he was living in this manner, once, seeing his city burning he sang this <i>gita</i>: 'Even though this city is burning, absolutely nothing that is mine is burning'. His <i>buddhi</i> reached such ripe state. (Compare with Nero 'fiddling when Rome was burning'!!) (Shl 52) Yudhishtira! The person who repeatedly reads & thinks about this <i>moksha-tattva</i> will not experience any harm/trouble. Grief will not even come near him. Just as Janadeva obtained this <i>jnana</i> by meeting Panchashikha and liberated himself through this <i>sankhya-jnana</i>, a <i>sadhak</i> who constantly thinks about this Panchashikha-gita will be liberated from the bonds of <i>samsara</i>.</p>			
208	Shanti parva; Mokshadharma	220	1991-1997	24
	<p>Greatness of <i>dama</i></p> <p>Yudhishtira questioned: (Shl 1) By practicing what does man achieve happiness? By doing what does he get grief? By doing what does he move around in the world fearlessly like a <i>siddha</i>?</p> <p>Bhishma replied: (Shl 2) Yudhishtira! Old people who are experts in interpreting Vedas praise <i>dama</i> (<i>indriya-nigraha</i>, restraint of <i>indriyas</i>) for all <i>varnas</i> and particularly for brahmanas. (Shl 3) Actions of one who does not have <i>dama</i> will not bear desired fruits. Because, <i>kriya</i> (action), <i>tapas</i> & <i>satya</i>—all three are established in <i>dama</i>. (Shl 4) <i>Dama</i> increases <i>tejas</i> (radiance, brilliance). It is very sacred. One with self-restraint will be sinless and fearless and will obtain great fruits. (Shl 5) One who has restrained <i>indriyas</i> will sleep happily. Will wake up happily. Will transact in the world/carry on worldly affairs happily. The mind of a <i>daanta</i> (one who has practiced <i>dama</i>) will always be clear & pleased. (Shl 6) <i>Dama</i> bears <i>tejas</i> (radiance). In a person who has no <i>dama</i> but has a fiery/harsh nature, there will be no radiance. An <i>adaanta</i> (not <i>daanta</i>) will be seeing in himself every day enemies like <i>kaam</i>, <i>krodh</i>, <i>lobh</i>, <i>moha</i> etc separately. (Shl 7) Just as animals are afraid of carnivorous tigers etc., people fear those who have no control on their <i>indriyas</i>. Brahma, in fact has created kings only to keep such arrogant/ill-behaved persons under check. (Why <i>chatur-varnas</i> were created). (Shl 8) It has been said that in all four <i>ashramas</i> the quality of <i>dama</i> is greatest. Whatever fruits that one obtains by following the dharmas of the four <i>ashramas</i> can be obtained just by practicing <i>dama</i>.</p> <p>Qualities of a <i>daanta</i></p> <p>(Shl 9, 10, 11) I will tell you the set of qualities that constitute <i>dama</i>, listen: <i>akarpanya</i> (liberality), <i>asambhrama</i> (serene, free from flurry), <i>santhosha</i> (happiness), <i>shraddha</i> (faith), <i>akrodh</i> (free from anger), <i>arjava</i> (straightness, rectitude), <i>na-ativada</i> (limited talking), <i>na-abhimanita</i> (free from self-conceitedness), <i>guru pooja</i> (worship of teachers & elders), <i>anasuya</i> (absence of envy), <i>daya bhuteshu</i> (kindness towards living beings), <i>apaishunam</i> (non-calumny), <i>janavada-mrisha vada</i> (false speech), <i>sthuthi-ninda-vivarjana</i> (shunning praising or abusing others), <i>sadhu-kaamashcha</i> (desiring company of virtuous people), <i>nispriha</i> (free from desire) and <i>ayatim pratyayeshu</i> (restraint when facing grief). (Shl 12) A <i>daanta</i> will not develop enmity with any one. He will have good behaviour with all. He will have same feeling towards both praise and abuse (He will not feel distraught if someone blames/abuses nor feel elated if praised). He will have good conduct, will be rich in moral conduct & will be gracious. He will be courageous and will have the capability to subdue/overpower the defects in himself. Such a <i>daanta</i> will be venerated in this world and will attain <i>swarga</i> after death. (Shl 14) Such a person will provide inaccessible objects to all and will make them happy and will himself be happy too. He will always be engaged in doing good to all. Will not have ego/hubris. Will not hate anyone. Will be deep like a huge lake. He will be imperturbable. He will always be content with the bliss of <i>jnana</i> and will have a clear mind. (Shl 15) A <i>daanta</i> will not be afraid of any living being. There will be no fear from him to anyone either. He will give <i>abhay</i> (sense of security) to all. The intelligent <i>daanta</i> will be respected & honoured by all. (Shl 16) Even if he gets a huge wealth he will not feel delighted. He will not sorrow even if a calamity affects him. He will be called a <i>parimita-prajna</i> (regulated mental disposition).</p> <p>(Shl 17) A <i>daanta</i> will be an expert on Vedantha <i>shastra</i>. He will be pure by practicing the auspicious deeds of <i>satpurushas</i>. Since he will have his <i>indriyas</i> under restraint all the time, he will enjoy great fruits of his auspicious deeds. (Shl 18) <i>Anasuya</i> (not envious), <i>kshama</i> (forgiveness), <i>shanti</i></p>			

	(peaceful), <i>santhosh</i> (happy), <i>priya-vadita</i> (speaking likeably), <i>satya</i> (truthful), <i>daana</i> (charitable), <i>anayasa</i> (not being lazy in discharging duties) are the qualities of a <i>daanta</i> . Wicked people do not find these qualities interesting. (Shl 19, 20) The wicked minded will have bad qualities like <i>kaam</i> , <i>krodh</i> , <i>lobh</i> , envy, conceit etc. A brahmana who studies Veda should practice rigorous <i>vratas</i> and by being <i>jitendriya</i> should gain control over <i>kaam</i> , <i>krodh</i> etc and perform harsh <i>tapas</i> . He should await his time of death but without any fear of danger travel all around the world.			
209	Shanti parva; Mokshadharma	221	1997-2001	24
	<p>Discussion on vrata, upavasa, brahmacharya, atithi-seva etc.</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Some brahmanas who have taken up a <i>vrata</i> are invited to other's houses and eat the <i>havishyanna</i> (food eaten during certain festival days, any particularly sacred food). Is this acceptable from the point of view of <i>vrata</i>? If yes, how?</p> <p>Bhishma said: (Shl 2) Yudhishtira! Those who take up <i>avaidic vratas</i> (not recommended by Vedas) and eat food at other's houses act as they like. If even those who take up <i>vrats</i> prescribed in Vedas eat food at other's houses they will also be considered <i>vrata-lubdha</i> (greedy even when in <i>vrata</i>).</p> <p>Yudhishtira asked: (Shl 3) <i>Maharaja</i>! Ordinary people say that <i>upavasa</i> (fasting) itself is a <i>tapas</i>. Does fasting truly become <i>tapas</i>? Or is there <i>tapas</i> that is different from fasting? What is its form?</p> <p>Bhishma said: (Shl 4) <i>Maharaja</i>! It is the opinion of <i>satpurushas</i> that the fasting done over a month or fortnight and which are thought to be <i>tapas</i> by ordinary people is not <i>tapas</i> at all. Such fasting only helps in punishing the body and is self-hurting. (Shl 5) In the opinion of <i>satpurushas</i> <i>tyaga</i> (renunciation) & <i>vinay</i> (humility) are worthy <i>tapas</i>. One who has these qualities is equivalent to an ever-fasting and ever-brahmachari person. (Shl 6) <i>Bharatanandana</i>! A brahmana who is <i>tyagi</i> & <i>vinay-sheela</i> is like a <i>muni</i> & <i>devata</i>. Even if he is a <i>kutumbi</i> (married, with family) he only desires dharma. He will not be afflicted by sleep & sloth. (Shl 7) He will never eat meat. He will always be clean/pure. He will always be diligent in worship of <i>devatas</i> & <i>atithis</i> (guests). He always eats the food remaining after <i>vaishvedeva</i> etc <i>yajnas</i>.</p> <p>Yudhishtira questioned: (Shl 9) Grandfather! How can he be considered a <i>nitya-upavasi</i> & <i>nitya-brahmachari</i>? Without performing <i>yajna</i> how can he be considered a <i>vighasashi</i> (One who eats the remains of a <i>yajna</i> offering)? How does he get the benefit of having done <i>atithi-satkar</i> (hospitality to guests) everyday?</p> <p>Bhishma said: (Shl 10) <i>Maharaja</i>! One who takes food only in the morning and night (late evening) and does not eat in between will be considered a <i>nitya-upavasi</i>. (Shl 11) The brahmana who mates with wife donly uring the fertile period will be considered '<i>brahmachari</i>'. The person who is always truthful and is firmly established in <i>jnana</i> will also be considered a <i>brahmachari</i>.</p> <p>(Shl 12) One who does not eat meat will be called <i>amamsahari</i>. One who is liberally/charitably disposed will always be pure (will be absolved of the sins). One who does not sleep during daytime will be considered as one who remained awake.</p> <p>Atithi-seva</p> <p>(Shl 13) Yudhishtira! Understand that for the person who eats his meals only after his parents, relatives, servants & guests have eaten, the food he consumes will be like <i>amrita</i> (nectar) itself. (Shl 14) The brahmana who does not eat until his servants & guests have partaken food will gain victory over <i>swarga</i>. (Shl 15) One who eats his meals after performing <i>homas</i> for <i>devatas</i>, after giving <i>bali</i> (propitious offering) to <i>pitru-ganas</i>, feeding parents, servants & guests will be said to be <i>vighasashi</i>.</p> <p>(Shl 16) Such persons will attain imperishable <i>lokas</i>. <i>Brahma</i>, <i>apsaras</i> and <i>devatas</i> will be in his house. (Shl 17) Such persons will live joyously with their children & grandchildren in this world. They will also obtain great states after death.</p>			
210	Shanti parva; Mokshadharma	222	2001-2010	24
	<p>Conversation between Prahlada & Indra</p> <p>Yudhistira questioned: (Shl 1, 2) Grandfather! Auspicious & inauspicious deeds in this world make the <i>purusha</i> experience fruits in the form of happiness & unhappiness. But I have a doubt on whether the <i>purusha</i> is the doer of these deeds or not. I wish to get suitable clarification from you.</p>			

Bhishma said: Yudhishtira! In this matter people quote a conversation between Indra & Prahlada which occurred long back. I will tell you the same.

(Shl 4-8) In the long past once Indra came to Prahlada who had gotten rid of all his sins, who had no attachment to any, who was of noble birth, who was highly learned, who was free of I & mine, who was dedicated to practicing the bounds of dharma, who treated praise & blame equally, who had restrained *indriyas*, who was living in a solitary place, who had known the creation of mobile & immobile things, who would not rejoice if likeable things happened & would not grieve if unpleasant things happened, who could treat a bar of gold & lump of mud equally, who was firmly placed in the blissful state of *atma-jnana*, who was *dhira*, who knew the past & future of all living beings, who was a *sarvajna*, who had equality towards all, who was a *jitendriya*, and who was a *mahatma* and asked him with the intention of knowing his wisdom & thoughts:

(Shl 9) *Daityaraja*! I see that in you firmly established all the qualities for which persons are venerated.

(Shl 10) Your *buddhi* is free of *raga*, *dwesha*. You are able to be so because you have realised *atma*.

Please tell me what is it that you consider to be the great means for *atma-jnana* in this world.

(Shl 11) Now you are bound by fetters. You have lost your position as emperor. You are under the control of enemies. You have no wealth. Even under such dire circumstances you are not grieving.

How is this possible? (Shl 12) Prahlada! Even though you are actually seeing calamity/disaster you are without worries. *Daityaraja*! **Is your *atma-jnana* responsible for this steady/unmoving state of yours or is it stoicism/courage?**

Yudhishtira! After Indra asked him thus, Prahlada who had definitive knowledge of *Paramatma-tattva* spoke sweetly to him explaining the *atma-jnana*:

(Shl 14) Devaraja! Due to the indiscrimination of the person who has not understood the secret of *pravritti* & *nivritti* he experiences paralysis or stupefaction. But one who realises *atma* will have no such experience. (Shl 15) **All kinds of *bhava* (state of mind or body) and *abhava* (negation, deficiency, absence) come & go due to *swabhava* (inherent nature). There is no *purusha-prayatna* (conscious self-effort) in this** (Commentary: Even before the cow delivers the calf, its udder will be filled with milk. The affection of the cow plays no role at this time since the calf is not yet born. At this juncture even though there is absence of calf there is *bhava* of milk. These two happen naturally and without any conscious effort).

(Shl 16) Without *purusha-prayatna* no man becomes the doer. **But even if he does nothing he develops the pride that he is the doer.** (Shl 17) In my opinion, the thinking of the person who considers the *atma* to be the doer of auspicious or inauspicious deeds is blemished and devoid of *tattva-jnana*.

(Shl 18) Indra! In case the *Purusha* himself was the doer, he would have surely tried only for his welfare. **All his actions would have succeeded. He would never have tasted defeat in his works.** (Shl 19) But in this world those who are trying to achieve their desired results find undesirable results occurring and being denied fulfilment of the desired objective.

If it happens like this, where is the benefit/advantage of *purusha-prayatna*? (Shl 20) **It is also seen that to some others the undesirable effects are removed without any efforts on their part or similarly people obtain desirable results. This happens naturally.** (Shl 21) Many times we also see that intelligent and handsome persons try to extract money from people of lesser intelligence & who are not good looking. (Shl 22) Thus if all good and bad deeds are prompted by qualities of nature, where is the reason to feel proud that 'I' did the things. (Shl 23) **It is my firm opinion that everything happens due to nature.** I do not have any other *atma-pratishta* or *prajna*.

(Shl 24) People feel that for obtaining good or bad fruits the past karmas alone are the causes. Therefore now I will tell you comprehensively about **karmas**. Listen attentively. (Shl 25) Just as when a crow is eating some cooked rice thrown somewhere other crows come near it caw-cawing, in the same way all karmas consist of *swabhava-lakshana* (natural attributes/qualities). (Shl 26) The person who knows only the actions that are taking place and has not understood the *para-prakriti* (the *swabhava* which is in the background) has the stupefaction of *ajnana*. **One who understands by experience that all actions are driven by nature & efforts are ineffective will not have any ego.** (Shl 27) To the one who has understood firmly that all actions happen due to nature, what will ego or haughtiness do?

(Shl 28) Shakra! I am aware of all the *dharma-vidhis* & the transientness of living beings. Knowing very well that all these are perishable, I do not grieve about the kingdom & wealth. (Shl 29) I, without any 'I & mine', free of all bondages, free of attachments and established in *atma*, have been observing the birth & death of all living beings. (Shl 30) I do not feel any difficulty of having lost kingdom and wealth as I with a cultured *buddhi*, with control on *manas* & *indriyas*, free of *trishna* & desires/expectations am observing the imperishable *atma* and perishable *loka*. (Shl 31) **I have neither love nor hatred about the *Prakriti* and its actions. I do not consider any one as my hater or as being close to me.** (Shl 32) Indra! **I do not expect or desire anything whether above or below or**

	<p>at same level or at any place. I have no karmas to do for the sake of <i>jnana</i> (Knowledge), <i>vijnana</i> (worldly knowledge or any specialised knowledge) & <i>jneya</i> (to be known).</p> <p>Indra questioned: (Shl 33) Prahlada! By what method/approach this kind of state of mind is achieved and one gets the kind of peace you have obtained?</p> <p>Prahlada said: (Shl 34) Devendra! <i>Arjava</i> (simplicity, straightness), <i>apramada</i> (not being careless), <i>prasada</i> (purity/perspicuity of <i>buddhi</i>), <i>atmavatta</i> (firmness/steadiness of <i>chitta</i>, self-possession), <i>vridha-shushrusha</i> (care & nursing of the old) — with these qualities human being can attain <i>parama-pada</i>. (Shl 35) After imbibing these qualities man obtains high wisdom. He will naturally become peaceful. Whatever qualities you are seeing in me will then become available naturally.</p>			
211	Shanti parva; Mokshadharma	224	2017-2031	24
	<p>Bali to Indra: The power of <i>kaal</i> (Bali will be living as a donkey in a vacant place after having lost everything. Indra comes to tease him and thereby to learn philosophy from him as suggested by Brahma. This is Bali's reply to Indra)</p> <p>Bali said: (Shl 5) Indra! <i>Kaal-chakra</i> (the wheel of time) is naturally turning all the time. All things in this <i>loka</i> have an end. I am not grieving now knowing this impermanence of the world. (Shl 6) <i>Deveshwara</i>! The bodies of all living beings have to perish some day or the other. Moreover I have not got this body due to my mistakes. (It has come in accordance with the rule of <i>kaal</i>. I respect that rule & hence I do not grieve). (Shl 7) <i>Jeeva</i> and body are born together. They grow together and they are destroyed together. (Shl 8) Even though I have this body of a donkey I am not helpless. I know very well who I am. Why should I feel any anguish when I know the impermanence of the body and the eternality of <i>atma</i>? (Shl 9) Vajrapani! Just as sea is the end for all rivers, death is the ultimate destination of all living beings. Those who have understood this well, are not confused. (Shl 10) Those who do not understand this but are under control of <i>rajo-guna</i> & <i>tamo-guna</i> will lose their thinking when difficulties grip them and are destroyed. (Shl 11) The person who has the advantage of intelligence/wisdom will get rid of all his sins by doing <i>sat-karmas</i> (virtuous deeds). Having become devoid of sins he will become rich in <i>sattwa-guna</i>. One who is so established in <i>sattwa-guna</i> will attain <i>prasannata</i> (be soothed, settle down quietly). (Shl 12) The unfortunate ones who fall from that <i>sattwa-guna</i> will take birth repeatedly and suffer agony subject to the promptings of <i>rajo</i> & <i>tamo-gun</i>as. (Shl 13) Whether the desired things happen or the opposite happens; whether life is obtained or death; whether fruits which are happy are obtained or unhappy are obtained — I do not desire them specifically nor do I hate them.</p> <p>Power of <i>kaal</i> (Shl 14) If a person kills some other person he in reality kills someone who was already killed (by <i>kaal</i>). The person who killed is himself is also killed (by <i>kaal</i> at some time). But neither the killer nor the killed know who the real killer is (<i>kaal</i>). (Shl 15) One who feels a great sense of ego for having killed someone or having gained victory over someone, in reality is not the doer at all. It is <i>kaal</i> the doer who has done everything. (Shl 16) Who indeed does the creation & destruction of the world? It is not right for anyone to think that he did the creation or destruction. He is not the doer of the acts. There is a doer/maker of the doer. (Shl 17) <i>Prithvi, jala, agni, vayu and akash</i> are the responsible components of all bodies. (Even for the body of donkey to be formed these same elements are responsible). This being so why should I grieve for being in the body of a donkey? (Shl 18, 19) Whether a highly learned scholar or poorly educated; mighty or weak; handsome or ugly; fortunate or unfortunate; <i>kaal</i> who is hidden in the depths drags all of them towards him by virtue of his power. Thus when everything is under the control of <i>kaal</i> and since I know it, why should I grieve? (Shl 20) People burn a person who had already been burnt by <i>kaal</i>. People kill someone who had already been killed by <i>kaal</i>. What was already destroyed by <i>kaal</i> is destroyed by people later. Whatever has already been decided for a man to gain, he will obtain just that. Everything is happening in accordance with the rule of <i>kaal</i> and there is no <i>kartritva</i> ('doership') of man. (Shl 21) However much I think I do not see the end of <i>kaal</i>. I do not see any island in the middle of this sea of <i>kaal</i>. Then where is the question of shore? I cannot even see shore on this side. (Shl 22) Shachipati! If <i>kaal</i> had not destroyed living beings when I was watching I would have felt happy. I would even have become arrogant about my power/might. I would even have become angry on the cruel <i>kaal</i>. (Shl 23) When matters are like this, why are you abusing me when I am living in this lonely place as a donkey eating the chaff? (Shl 24) If I wish, I can take on any kind of form. I can even take on the forms which will scare you and make you run away. (Shl 25) <i>Kaal</i> swallows/gobbles up everything. It alone gives everything. All the happenings in the world are decided by <i>kaal</i>. Everything is done by <i>kaal</i>. Therefore do not be so proud of your valour.</p>			

(Shl 26) Purandara! In the past if I were to become angry, the whole world used to be worried. I have thoroughly understood the dharma of growth & decay of this world. (Shl 27) You should also understand it in this manner. **Do not be egoistic about yourself. Whether creation or lordship, they are not under one's control.** (Shl 28) Your *buddhi* is still boyish. Your *buddhi* remains as it was in the past. Think properly. Achieve firm *buddhi*. (Shl 29) Vasava! You know very well that *devatas*, human beings, *pitru-ganas*, *gandharvas*, *sarpas* & *rakshasas* were all under your control. (Shl 30) My enemies, deluded by their inborn enmity towards me, used to come to me proclaiming 'Our prostration to that direction where Virochana's son Bali is present'. (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.** (Shl 33) Another would have born in wicked family. Will be a fool. Will be of low caste. But such a person will be living happily with his associates. **It is the desire of kaal that he should live like that.** (Shl 34) A woman will be illustrious/virtuous. Will be endowed with beauty. But she will be unfortunate. Another will be having many bad characteristics. Will be ugly. But she will be fortunate. We see both these situations in practical life. (Shl 35) Vajradhara! Today you are enjoying wealth & prosperity. I am deprived of kingdom. This has happened neither due to my offences nor due to your valour. (Shl 36) Shatakratu! **I have not obtained this state due to the karmas I did. Wealth and poverty keep coming in cycles.** (Neither are permanent) (Shl 37) I am seeing that at this time you are established as *devaraja*, are looking very radiant, have *tejas* and are sitting on me and roaring. (Shl 38) **I would not have been in this state if kaal had not attacked me.** Even if you had the *vajrayudha* in your hand, I would have just killed you with a smash from my fist. (Shl 39) But this is not the time for me to display my valour. It is the time for me to be calm. **It is kaal which establishes everyone in different states and protects them as well as causes their decay.** (Shl 40) **If kaal can overwhelm me, who was worshipped by all the great danavas, who was roaring over others and causing deep worries to enemies, who else can it not overpower?** (Shl 41) Devaraja! I alone bore the *tejas* of all twelve of your great *Adityas*. (Shl 42) I, in the form of *Aditya*, was lifting up the water with my rays. Again I was pouring it down in the form of clouds. I was providing the heat and the light for all three *lokas*. (Shl 43) I was protecting the people; I was destroying the robbers and snatching their wealth; I was always donating to the deserving; I used to collect taxes from citizens. As the Lord & Ishwara, I was ruling all the *lokas*. I had regulated so that people followed their respective *varnashrama-dharma*. (Shl 44) Amaradhipa! Now my lordship has ended. **I have been attacked by the soldiers of kaal.** Therefore all my wealth have lost their sheen. (Shl 45) Shachipati! Neither I nor you nor others are responsible for my state today. According to the wish of *kaal lokas* are enjoyed by kings in cycles (alternately). (Shl 46) Scholars who know Vedas say that *masa* (month) & *paksha* (fortnight) are organs of *kaal*. They say that day & night are his clothes. *Ritus* (seasons) are his door like *manas* & *indriyas*. Year is his face. **Such kaal is the form of longevity.** (Shl 47) Some scholars say that *kaal* & organs of *kaal* should be thought of in this manner. According to this imagination (model), year, seasons, month, fortnight & days are organs of *kaal*. And I consider it as having those five organs (Commentary: *Annamaya etc koshas*). (Shl 49) Even though Parabrahma who is *nirakara* (incorporeal) and is in the form of *kaal* causes the *jeeva* to enter the body, and those who know *tattva* say that it is eternal. (Shl 50) **It is Bhagawan kaal who causes change in state of all living beings. No one else knows this. No one can vanquish kaal.** (Shl 51, 52) Devaraja! Where can a living being seek shelter other than in *kaal* who is the universal shelter? Even if man runs he cannot escape *kaal*. He cannot escape it by standing still either. All the *indriyas* cannot perceive *kaal* having its organs (mentioned earlier). Some call this *kaal* as *agni* & *Prajapati*. (Shl 53, 54) Some others call it as *ritu*, *masa*, *paksha*, *dina*, *kshana* (moment), *poorvanha* (forenoon), *aparanha* (afternoon), *mahdyanha* (noon) etc. Scholars call that *kaal* as *muhurta* also. **In this way even though kaal is one, it is called by several names. Indra! Understand that that under whose control this whole world exists is kaal.** (Shl 55) Indra! **Many thousand Indras have come & gone who were all powerful & mighty like you.** (Shl 56) Shakra! You feel that you are a very mighty and powerful Devaraja. **But when the right kaal comes it will subjugate/quieten you also.** (Shl 57) It is this *kaal* which has taken this entire world under its control. Therefore become steady minded. **It is not possible for either me or you to transgress kaal. No one in the past was able to do it.** (Shl 58) Deveshwara! You having got this great *rajyashree* (wealth called kingdom) are thinking it will be with you forever. But this feeling of yours will be falsified. Because, this *rajyashree* never stays at one place (with one person) ever. (Shl 59) This *rajyashree* was with thousands of Indras who were greater than you. At this time that fickle *rajya-lakshmi* has left me and come to you. (Shl 60) Shakra! At least in future do not behave in such low/mean way. It is better for you to be calm. The moment *rajyashree* realises that you are of such mean mentality it will leave you and go to someone else.

212	Shanti parva; Mokshadharma	226	2041-2048	24
	<p>Indra-Namuchi conversation</p> <p>Once in the past Indra said to Namuchi, who had lost his kingdom, but was like a calm sea without any perturbation.</p> <p>(Shl 3) Oh Namuchi! You are tied with ropes. You have lost kingdom & are captured by enemies. You are also devoid of wealth. Do you or do you not grieve for the situation that you are in?</p> <p>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 spilit. 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 <i>jeeva</i> in the womb. Just as water always flows downward, in the same way the <i>jeeva</i> 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 <i>tattva</i> of bondage & freedom of living beings. I know which the great <i>tattva</i> is. I also know that <i>jnana</i> brings welfare. Yet I am not walking the path of <i>jnana</i>. I have gone opposite to that and I have indulged in either dharmic or adharmic 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. Naturally after happiness comes unhappiness 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 <i>rishis</i>, <i>devatas</i>, <i>mahasuras</i>, the aged & knowledgeable who know all three vedas or the <i>munis</i> in the forest, don't difficulties & danger attack them? All face dangers. But the discriminating persons who know about the <i>sat</i> & <i>asat</i> do not get perplexed by them. (Shl 15) A <i>pandita</i> never gets angry. He will not have much interest/attachment to anything. He does not feel depressed when dangers confront him. He does not feel elated when happiness comes his way. He does not grieve in times of financial difficulties or family troubles. He will be steady like the Himalayas. (Shl 16) The person whom great financial achievements do not delude, and difficulties which come at the behest of <i>kaal</i> do not confuse—who treats happiness, unhappiness and the state in between these two equally—will be considered a great person who can take on great responsibilities. (Shl 17) Whatever state a man has to be in, he should not feel anguished about it. He should drive away all kinds of desires of the body & mind that grow everyday and be content & happy with the state he is in. (Shl 18) If a person does not feel afraid of the assembly he has (afraid of its dharmic decisions), then it is not an assembly. That wise person who immersed in <i>dharma-tattvas</i> obeys them is worthy of taking up serious responsibilities. (Shl 19) The actions of a wise person will not be understood by normal people. The wise person does not get deluded even when he is expected to. Even though the aged Gautama was subjected to such serious difficulties he did not get deluded. (1. His wife Ahalya was subjected to his curse due to the allegation of adultery. 2. The <i>rishis</i> who came as guests turned ungrateful and falsely alleged that he killed cows. Even then he did not get deluded and thinking that these are nature of human beings continued his <i>tapas</i> unperturbed). (Shl 20) Man cannot obtain the unobtainable whether by <i>mantras</i> or might or valour or intelligence or self-efforts or character or virtuous practices or monetary wealth. Where is the reason therefore to grieve? (Shl 21) I, who am born in accordance with my karmas, am following whatever rules & methods have been arranged for me by the important & unseen creators. What can death do to me who believes that everything is the rule of fate? (Shl 22) Man will get whatever he has to get as ordained by fate. He will go where he is destined to go. If he has to get sorrow that is what he will get. If it is happiness that is what he will get. (Shl 23) The person who, understanding this secret, does not get deluded about happiness & unhappiness that come cyclically will be cheerful under all unhappy circumstances and will gain all wealth.</p>			
213	Shanti parva; Mokshadharma	227	2048-2076	24

Indra-Bali conversation: Power of *kaal*

Yudhishtira questioned: (Shl 1, 2) Grandfather! What will cause the welfare of the person who faces serious danger/difficulty due to loss of kingdom or relatives?

Bhishma said: (Shl 3) Yudhishtira! **To the person who is facing great difficulty and grief having lost his wife, children and such close relatives as also his wealth, 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. Gives good health. If health is good, lost wealth can always be regained. (Health is wealth!)** (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. Yudhishtira! In this matter in the past a conversation took place between Indra & Bali. I will tell you the same. Listen.

(Indra comes with all splendour to Bali who had lost his kingdom & wealth and tries to tease him on his current state and asks him why he is not grieving even though he has had such a great fall. Bali replies to him)

(Shl 21) Purandara! I have been captured by my enemies or *kaal*. But what do you gain by repeating it to me? I am seeing that you are standing before me with your *vajrayudha* lifted. (Shl 22) In the past you were quite weak. Somehow with great difficulty you became strong. Even then other than you who will talk so harshly to someone who has lost his kingdom? (Shl 23) **Even if very mighty, one who is kind towards the captured enemy is called a great man by scholars.** (Shl 24) **When two parties are fighting the victory & defeat are uncertain. One has to win & other has to be defeated. Both cannot win nor both get defeated.** (Shl 25) *Deva-shreshta*! May you not get the ego/arrogance that, 'I am the Ishwara for all. I have won all three *lokas* with my valour.' (Shl 26) *Vajri*! Neither you nor I are responsible for your gaining this kingdom and my losing it. (Shl 27) In the past I was just like you are today. You will be just like me in the future. Do not humiliate me thinking that, 'I showed exemplary valour and vanquished the enemy.' (Shl 28) Every human being experiences happiness & unhappiness in cycles. **Now you have obtained this position of Indra by turns. Other than this reason you have not got this due to your acts of valour.** (Shl 29) It is *kaal* which is taking me to this state under its control. It is that same *kaal* that is taking you where you are. Therefore now I am not a monarch like you are. In the future you will not be able to be like I am. (Shl 30) **Nothing brings comfort & happiness to the one who is agonised by *kaal*, not even care & nursing of parents, or worship of gods nor virtuous character & conduct.** (Shl 31) *Vidya, tapas, daana, relatives--none of these are capable of protecting a person who is agonised by *kaal*.*

(Shl 32) By adopting any number of measures to ward off other than by the strength of intelligence human beings cannot avoid the dangers of future. (Shl 33) *Shakra*! No one can save those who have become subjects of harm according to their turns. This being so your thinking that, 'I am responsible for Bali's distraught condition' is pitiable. (Shl 34) **In case one who does the actions was to be the real doer, there would have been no creator who created the doer. Because the 'cause' of the doer in someone else, the doer can never be the Ishwara.** (Shl 35) Due to the *kaal* supporting me I had defeated you in the past. Because of the same *kaal*'s decisions I was defeated by you also. ***Kaal* keeps walking with those who are walking. It is *kaal* which gives them the strength to walk. It is the same *kaal* which also kills them.** (Shl 36) *Indra*! Because you have ordinary intelligence you have not understood that principle of unavoidable destruction. Many in the world respect you thinking you have gained this high position due to your own might & valour. (They do not know that this has happened due to the greatness of *kaal*). (Shl 37) Why would someone like me, who has understood how the affairs of the world happen, grieve when agonised by *kaal* or be deluded or be perplexed? (Shl 38) **Whether for me or anyone else when taken possession of by *kaal* the intelligence feels it a disaster and gets weakened like a wrecked ship.** (Shl 39) Whether I or you or anyone else, when good times come will become the king of *devatas*. All such kings of *devatas* will someday be agonised by *kaal* and will go the same way that hundreds other *Indras* have gone. (Shl 40) **Today you are invincible by enemies. You are glowing with great radiance. Once the time is ripe, the *kaal-purush* will destroy you just as he did me.** (Shl 41) Because *Indras* change in every *yuga* thousands of *Indras* like you have come & gone under the control of *kaal*. **Surely *kaal* is insurmountable (*kaalo hi duratikramah*).** (Shl 42, 43) You, who have obtained such a transient position, have started thinking yourself to be the eternal & great *Brahma* who is the cause of all creation. This position of *Indra* is neither unchangeable nor eternal. You out of stupidity are thinking that it is yours for ever. (Shl 44) **You trust this splendour that should not be trusted. You are thinking this impermanent position to be permanent.** *Sureshwara*! **One who is taken possession of by *kaal-purush* thinks only in this illogical manner.** (Shl 45) You desire this wealth of kingdom

with the *moha* that, 'This is mine. It will be with me forever.' But this wealth of kingdom will not be with you or me forever. (Shl 46) Vasava! This fickle minded *rajya-lakshmi* has passed through many many Indras and come to you. Just as a cow after drinking water walks away from the lake, she will be with you for a short while and then will abandon you and go away. (Shl 47) **I cannot count the number of people whom this *rajya-lakshmi* has forsaken so far. After you also there will be several Indras.** (Shl 48) I now do not see thousands of kings who enjoyed this earth which is rich in trees, medicinal plants, variety of precious stones, animals, forests and mines. But I will tell you the names of a few of them. (Shl 49-55) **(A list of 41 famous kings is given here).** Surely *kaal* is very mighty. It does not let anyone survive permanently.

(Shl 56, 57) Shakra! Do not think that, 'I alone have done 100 Ashwamedha *yaagas*.' All the people I have mentioned had performed 100 *yajnas* each. **All were practicing dharma diligently. All had the ability to travel in the sky.** All faced the enemies and fought. (Shl 58) All of them had strong body. They all knew hundreds of *mayas* (illusion tricks). **They were capable of taking on any form they wanted.** (Shl 59) When they went to fight a war, no one had ever heard of their being defeated. All were truthful. They were travelling wherever they wished to go. (Shl 60) All were interested in *vratas* prescribed in Vedas. All were scholars in several *shastras*. They who were *lokeswaras* had whatever wealth they desired. (Shl 61) Those *mahatmas* never had the intoxication of wealth. They were all giving to charity generously. They were free of envy & hatred. (Shl 62) They were all behaving suitably with all living beings. All were born to *Daksha-kanyas*. They who were very mighty were children of Kashyapa *prajapati*. (Shl 63) They looked like flames due to the power of their *tapas*. They caused much 'heat' to the enemies. **All such great persons were killed by *kaal*.** Even you will have to give up this position when the time is ripe. But at such a time you will not be able to withstand the grief.

(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.** (Shl 66) Indra! I was always engaged in good deeds. If I, who had no unnecessary sleep or sloth, can be attacked by *kaal* he certainly will not spare you. Very soon he will attack you. **Forgive me for saying very unpleasant truths to you.** (Shl 67) Devendra! You are pricking with your words as if to scare me. I am sitting calmly with self-control. Just because of this you appear to be thinking that you are great. (Shl 68) *Kaal* attacked me first. Later that same *kaal* will come after you. Devendra! When I am here tortured by *kaal* you are roaring before me.

(Shl 69) Vasava! Who was capable of facing me in a war when I was angry? *Kaal* is very mighty. He has already destroyed my might and valour. That is why you are standing boldly before me. (Shl 70, 71) You will be in the position of Indra for 1000 years of *devata*'s time. Due to the valour of *kaal* all my body & organs have become weak. That is why I have lost my position as Indra. You have now obtained that position. (Shl 72) In this peculiar world due to the vagaries of *kaal* you are today worshipped by all. Now you tell me. What great auspicious deeds did you do to get this position? Which inauspicious deeds did I do to lose that same position? (Shl 73) **It is only *kaal* who is the cause of prosperity or decline of human beings. Whatever other reasons may appear to be there, they are all pretexts and only *kaal* is the prime cause. Therefore scholars should neither rejoice too much nor grieve too much when destruction, wealth & poverty, happiness & unhappiness, prosperity and defeat occur alternately.** (Shl 74) Indra! You know very well who we are. I know very well who you are. In spite of this, why are you boasting in vain about yourself shamelessly in my presence? (Shl 75) You know very well what kind of valour I had in the past. You know that I was very valorous in wars. At this time I will tell you just one instance to remind you of that. (Shl 76, 77) Shachipati! When a fierce war occurred between *devatas* & *asuras* I had single handedly defeated 12 Adityas, 11 Rudras, 8 Vasus, Sadhyas and 7 Maruttas. (Shl 78, 79) All the *devatas* who came together to fight me were shattered. I used to throw hundreds of mountains filled with forests & people at them. At that time many peaks fractured when they hit your head. But what can I do now? ***Kaal* is insurmountable.** (Shl 80) It is not that I am not eager to bash you with my fist even though you have come with *Vajrayudha*. **Even now I am capable of killing you with just my fists. But this is not the time to show my valour. This is the time to be patient.** (Shl 81) For this reason I am tolerating all your offences. Even now I am more unbeatable than you. Even today you cannot withstand my valour. But now I have been surrounded by *kaalagni* (fire of *kaal*). I am bound of *kaal-pash* (fettters of *kaal*). In this kind of situation you are boasting about yourself. (Shl 82) Just as human being ties up the sacrificial animal, in the same way that dark coloured, impossible to surmount and

highly fierce *kaal* has bound be with fetters. (Shl 83) **Human being gets profit & loss, happiness & unhappiness, *kaam* & *krodh*, prosperity & decline, killing, capture & liberation, all according to *kaal*.** (Shl 84) **I am not the 'doer' of my current bad state; you are also not its doer. Only he who is always the lord & master, who has no bondages or *moksh*, and who is beyond creation & extinction is the 'doer' of your victory.** That same *kaal* is 'cooking' me just as a fruit on a tree ripens. (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.

Yudhishtira! After listening to the words of Bali, Indra doused his anger and said to him calmly: (Shl 90) Daityaraja! When someone, even death itself, sees me with my Vajrayudha & Varuna *pasha*, he will be scared and his thinking disturbed. This being so, which ordinary man can have no fear when seeing me thus? But your mind is not perturbed or scared even after seeing me thus. That is because your mind is steady and knows *tattva*. (Shl 91) *Satya-parakarma*! **It is true that you are not grieving at your current state only due to courage. How can any human being, after realising that the whole creation is ceaselessly moving towards destruction, have the eagerness to place his trust on his body, money, wealth or objects of pleasures?** (Shl 92) I also know that this world is burnt by the all pervasive, indestructible, fierce and mystical/secret fire of *kaal*. (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*; 1/30th of a *kshana* = 1 *kala*; 1/30th of *kala* = *kaashta*; 1/18th of *kaashta* = 1 *nimesha*; ½ of *nimesha* = 1 *lava*; ½ 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.**

(Shl 100) Money, gold and items of pleasure will all be eventually destroyed. Positions are lost. Wealth is lost. Finally life itself is also taken away by *kaal*. (Shl 101) **Great rises end in decline & fall. Birth ends in death. Whatever can be perceived ends in destruction. For sure, every thing is impermanent and unsteady. But it is very difficult to constantly have this in mind and carry out the affairs of the world.** (Shl 102) Daityaraja! Your intelligence has understood *tattva*. That is why even though you are in this state, you are not grieving. You are not even reminding yourself that, 'I was very wealthy in the past'. (Shl 103) Even though the mightiest *kaal* has taken over this whole world and without any distinction of high or low is 'cooking' everyone, **none of the *jeevis* realise that all this is happening due to the power of *kaal*.** (Shl 104) The people in the world are only interested in envy, pride, greed, lust, anger, fear, desire, *moha*, ego etc and are perplexed having lost their discrimination. (Shl 105-107) Daityendra! You are a *jnani*, a *tapasvi*. You know the feelings of all animals. You know the *tattva* and play of *kaal*. You are a scholar in all *shastras*. You are seeing clearly the form of *kaal* like a berry on your palm. You are skilled in discrimination & analysis. You are *jitendriya*. Liked by scholars. I feel you have understood the *tattvas* of all *lokas* with your intelligence. (Shl 108) **You who move everywhere freely do not get attached to anything. You who are a *jitendriya* are not touched by *rajas* & *tamo gunas*.** (Shl 109) You are worshipping the *atma* who is without joy, without grief, has cordial feeling towards all, is without enmity and is calm. (Shl 110) Daityendra! After seeing you I have developed a kind feeling towards you. I do not wish to keep such a *jnani* under captivity and kill. (Shl 111) It is a great dharma not to behave harshly with any one. I also have complete mercy on you. After sometime the *varuna-pash* that is binding you will start dropping off by itself. (Shl 113, 114, 115) Mahasura! **When people act against dharma, then you will have**

	<p>your welfare. When the daughter-in-law appoints her aged mother-in-law to serve her, when the son out of ignorance orders his father to serve him and do household chores, when <i>shudras</i> make brahmanas wash their feet, when <i>shudras</i> marry brahmana girls without fear, when men shamelessly eject their semen in vaginas contrary to nature/debased of birth, when they start to eat together in bronze vessels without distinction of higher or lower castes, when they make their offerings to gods in impure/unclean (<i>apavitra</i>) vessels and when all <i>varnashrama-dharmas</i> cross their limits, the <i>varuna-pashas</i> binding you will start dropping off. (Shl 116) Daityendra! You will have no fear from us. Await your time. Be relaxed & happy without any troubles.</p> <p>Indra then went back to <i>swarga</i>.</p>			
214	Shanti parva; Mokshadharma	228	2076-2098	24
	<p>Where Lakshmi stays and where she does not</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Tell me the indicative characteristics of persons who are about to have prosperity and those who are about to have a downfall.</p> <p>Bhishma said: (Shl 2) Yudhishtira! The mind of the person itself will tell the indicative characteristics. Scholars quote an old conversation between Indra & Lakshmi in this matter. I will tell you the same. Listen.</p> <p>(The story part is not translated here. Only important verses are translated. It is possible that some are interpolated)</p> <p>Lakshmi (Goddess of wealth & prosperity) said to Indra: (Shl 24) I always reside at the front of the armies of kings who wish to win, in their flags, in the abodes of great persons who are dedicated to dharma, and in countries and towns where such people live. (Shl 25) I also always reside in kings who do not turn tails in a war but return victorious. (Shl 26) I always reside in persons who are always interested in practice of dharma, are highly intelligent, who love brahmanas, who are truthful, who are humble and who are generous in giving to charity. (Shl 27) I was with <i>asuras</i> earlier, bound by the <i>satya & dharma</i> in them. But now having realised that they are opposed to these I have come to reside in you.</p> <p>Indra asked her: (Shl 28) In <i>asuras</i> with what kind of practices, did you reside? Now what did you see in them which made you decide to leave them?</p> <p>Virtuous qualities that made Lakshmi reside in daityas</p> <p>Shridevi replied: (Shl 29) Indra! I always reside in those who are dedicated to their own dharma, who are not perturbed because their courage and who enjoy the ways of gaining <i>swarga</i>. (Shl 30) In the past daityas were engaged in <i>dana, adhyayana & yajna-yaagas</i>. They were also worshipping the <i>pitrus</i> through <i>tarpana</i> etc. They were treating <i>gurujana & atithis</i> respectfully. Moreover they were truthful. (Shl 31) They lived in houses which were cleaned thoroughly. They had won their wives' hearts by love. They were <i>agnihotris</i>. They were interested in caring for the guru, were <i>jitendriyas</i>, loved brahmanas and were truthful. (Shl 32) They had faith in their duties, had conquered their anger, were charitable, were not finding fault in others & were without envy. They were taking proper & due care of wives, children, ministers etc. (Shl 33) They would not desire other's properties out of anger. They would not feel envious of others prosperity. (Shl 34) Daityas were giving to charity to the deserving. Were accumulating money in virtuous ways. They had virtuous practices and code of conduct. They knew towards whom to be merciful. They were capable & willing to confer benefits on others. Were simple & straight. They were <i>jitendriyas</i> and firm in devotion. (Shl 35) They ensured that servants and ministers were contented. They were grateful. Had sweet speech. They honoured those who deserved it according to their level. Had a sense of shame. They were practicing <i>vratas & niyamas</i> as required. (Shl 36) They had the habit of doing <i>tapas, fasting</i> etc. Were known as <i>brahma-vadis</i>. (Shl 37) Sun never appeared before they woke up. Meaning, they always woke up before sunrise. They were not eating curds or fried flours in the night. (Shl 39) They would always discuss matters relating to dharma, would not accept things, sleep only past half the night and did not sleep during daytime. (Shl 40) They were kind to the wretched, the orphaned, the aged, the weak and women and would provide them with food and clothing. They were encouraging such virtuous deeds everyday & hence I resided in them. (Shl 41) They would everyday console the scared, the depressed, the anxious, the sick, the weak, those who had lost wealth and were agonised by troubles. (Shl 42) They always walked the path of dharma. They did not harm each other. They co-operated with each other in all tasks. They served the <i>gurujana</i> and the aged. (Shl 43) They were worshipping <i>pitrus, devatas</i> and <i>atithis</i> in the prescribed manner. They partook their food only after offering to all these first. They were all engaged in <i>tapas</i> everyday and were truthful. (Shl 44) They never ate a feast alone. They would share it with relatives and friends. They did not mate with women other than their</p>			

wives. They were treating others as they would treat themselves and were kind to all. (Shl 45) They never liked to eject their semen under the sky or in animals (!) or in debased vaginas (!) or during auspicious celebrations. (Does it mean that such practices existed even then?!) (Shl 46, 47) Prabhu! They had all the virtuous qualities in them like: always giving to charity, cleverness, simplicity, enthusiasm, lack of ego, great cordiality, forgiveness, truthfulness, *tapas*, inner & outer purity, kindness, soft speech, not committing treachery with friends etc. (Shl 48) Bad qualities like untimely sleep, sloth, lack of clarity, indiscrimination, lack of love, depression and desire never entered them. (Shl 49) I resided from the beginning of creation till now with *danavas* who had great good qualities.

Bad/wicked qualities that made Lakshmi desert them

(Many of these are so close to our present day lives that one wonders if they are interpolated)

(Shl 50) Then due to change of times the qualities of the *daityas* have also changed. Good qualities have turned into bad qualities. I saw dharma leaving them due to change of time as they became slaves of *kaam* & *krodh*. (Shl 51) When aged persons are telling moral stories in assemblies, *danavas* with mean qualities guffaw derisively. They even find faults in what they are saying. (Shl 52) When young *daityas* are sitting on high chairs and if aged *satpurushas* come to them, they do not stand up and show respect to them. (Shl 53) Son becomes the master of the house even when the father is alive. They not only become slaves of the enemy, they talk about it to others shamelessly. (Shl 54) **They are earning huge monies by following practices which are against dharma. As they are accumulauting more money in that manner their greed for money is only increasing.** (Shl 55) *Daityas* shout at night. The *agnihotra* in their houses is not burning so bright. Children disobey parents and wives disobey husbands. (Shl 56) *Daityas* & *danavas* are not prostrating to parents, aged, *acharyas*, *atithis* and gurus in difference to their respectable position. They are not caring well for their children. (Shl 57) *Daityas* have started to eat feast themselves without giving/sharing first to alms or *vaishvedeva-bali* or *yajna* or to *pitrus*, *devas*, *atithis* & *gurus*. (Shl 58) *Daityas* and their cooks are not following clean habits in mind or speech or actions. The food they eat is left without covering it. They have given up the practice of covering food that is eaten. **Or they eat at public places without any discrimination when all others can see it.** (Shl 59) In the houses of farmers the grains are just lying scattered around. Rats & crows eat such grains. The vessel containing milk is not covered. They touch the vessel containing clarified butter (which is used also in *yajna*, *homa* etc) with hands in which they have eaten and has not yet been washed. (Shl 60) In the houses of farmers the agricultural equipment, vessels and items used for *homas* will be lying scattered around. The lady of the house just does not pay attention to them. (Shl 61) They are not repairing walls or houses which have partly collapsed. They do not care & nourish cows and calves in the cowshed. (Shl 62) **Today's *danavas* eat delicious food items without even giving to children even when they are watching. In the same way, without bothering to satisfy servants and family members, they are only interested in their selfish pleasures.** (Shl 63) They get some special snacks & dishes made only to eat themselves. **They eat meat without any reason.** (Shl 64) *Daityas* sleep till sun rises. They consider morning as night. In every house for some reason or the other a quarrel is always taking place. (Shl 65) The *daityas* who are *anaryas* do not serve the *aryas* at home. They have become engaged in *adharma* and hate each other and hate the *mahatmas* who live in *ashramas*. (Shl 66) Mix up of *varnas* (*varna-sankara*) has started among them. There is no sacredness or purity in them. *Daityas* see no difference between a brahmana who has studied Veda and one who does not know even one *rik*. (Shl 67) Of late, the *dasis* (servant-maids) wear beautiful garlands & jewellery and deck themselves up and move around outside. **They stand in places where youth assemble. They ogle at them.** They are practicing prostitution which is followed by wicked people. (Shl 68) **During playing of games, during sex and during pleasure trips/picnics, women wear the dresses of men and men that of women and have great enjoyment** in each others company. (Shl 69) Some *daityas* are not allowing the pieces of land that were donated to deserving brahmanas to be retained by them due to their atheism. Even though the *daityas* have other means of living, they are snatching back such donated lands. (Shl 70) **When there is a dispute between two of them in respect of money or land about its ownership, and if one of them requests his friend to mediate & resolve the matter, that friend with a fine sense of selfishness gobbles up that asset.** (Shl 71) ***Daityas* who have developed a taste for others property have made it a business to snatch other's properties.** Among all the four *varnas* of *aryas*, *shudras* have started becoming rich in *tapas*. (Shl 72) Some are studying Vedas without observing *brahmacharya vrata*. Some others, even though practicing *brahmacharya*, are not studying Vedas. Therefore their *brahmacharya* is getting wasted. *Shishya* does not like to serve the guru. (Shl 73) **Aged parents look very tired like a finished festival. Because they have no rights at home, they have reached a state whereby they have to beg children for food.** (Shl 74) In the towns of *danavas* now men who are experts in Vedas, are very wise, and are deep like the ocean are engaged in agriculture and such activities. Moreover idiots have started partaking even the food in

	<p><i>shraadhas</i>. (Shl 75) Gurus are going to the houses of <i>shishyas</i> and enquire if they slept well. Not only this, they do all services that servants used to do to the students. Even though the students do not send for them, they are going around as messengers of their students from here to there. (Shl 76) Daughter-in-law issues orders to the servants in the presence of parents-in-law. In the same way she orders her husband also. Above all, she has started calling her husband by name in the presence of all and gossips with him. (Shl 77) Father takes great pains to see that the son does not get angry. Fearing the anger of children, father distributes all his assets among them. Because of this the father is finding it very difficult to lead his life. (Shl 78) If valuables are burnt or stolen in a close friend's house, even then those who are considered cordial friends, instead of showing compassion, laugh with hatred.</p> <p>(Shl 79) <i>Daityas</i> are becoming ungrateful. They are atheists. They do not hesitate to commit sins. They mate with <i>gurupatni</i>. They are always ready to eat what should not be eaten. They do not honour the bounds of dharma and behave just as they wish. That is why they have lost their radiance.</p> <p>Devendra! Because <i>daityas</i> are indulging in all such wicked deeds, I have decided not to be with them. It is for this reason that I decided to come to you voluntarily. You should applaud me now. Once honoured by you, other devatas will also honour me in your presence.(Shl 84) Me and the eight <i>devatas</i> have left the <i>daityas</i> and come to you. Henceforth we will reside in <i>devatas</i> who are dedicated to dharma.</p>			
215	Shanti parva; Mokshadharma	229	2098-2104	24
	<p>Jaigishavya's preaching on equanimity</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Person with what type of character, practices, knowledge, studies and nature can obtain eternal Brahmapada beyond <i>Prakriti</i>?</p> <p>Bhishma replied: (Shl 2) Yudhishtira! Those who eat moderately (<i>mitahari</i>), are <i>jitendriyas</i>, are always engaged in practicing <i>moksha-dharma</i> will attain imperishable Brahmapada which is beyond <i>prakriti</i>. In this matter in the past there was a discussion between Jaigishavya and Asitadevala which scholars usually quote.</p> <p>Once Asitadevala thus asked the very wise Jaigishavya who knew dharma completely, who was learned in <i>shastras</i>, was beyond dualities of happiness & anger: Great <i>muni</i>! If any one prostrates to you and honours you, you do not feel highly pleased. If anyone abuses you, you do not become angry. What is this state of mind you have? How did you obtain such state? What supports such state of yours?</p> <p>Bhishma said: Jaigishavya in response to this told him the following sacred, highly meaningful and unambiguous words: (Shl 7) Great <i>muni</i>! I will describe that great <i>buddhi</i> which obtains ultimate peace and highest condition. (Shl 8) Devala! <i>Mahatmas</i> have the same attitude towards those who blame them, praise them and who hide from others their virtuous practices and deeds. (Shl 9) Such <i>mahatmas</i> do not talk back harshly even if some talk so to them. They only think of good things even towards those who think ill of them. If anyone harms them they do not think of harming them in return. (Shl 10) They do not grieve for the unobtainable things. Whatever tasks have to be done at this moment (now) they will do & finish them. They do not worry about what is over. They do not promise anything. (Shl 11) <i>Mahatmas</i> who are strong & have the attitude of completing <i>vratas</i> taken up, extend the needed help to the respectable people who come to them with some expectations towards tasks of especial benefit. (Shl 12) Great wise persons who have ripe knowledge, who have conquered anger and are <i>jitendriyas</i> do not offend any one in mind or speech or actions. (Shl 13) They will be <i>dhiras</i> (self-possessed) and will not have envy or jealousy towards others. They do not harm others. They do not feel tormented seeing other's prosperity. (Shl 14) <i>Mahatmas</i> with such good <i>buddhi</i> will not abuse others. Nor will they praise others too much. Their own mind will not undergo changes by other's blames or praises. (Shl 15) Such wise <i>mahatmas</i> will be calm in every way and will always be engaged in the welfare of all animals. They never get angry. Nor will they feel elated. They will not offend any one. (Shl 16) They unknot the knot of <i>ajnana</i> in their heart and go around blissfully. They have no relatives. Nor are they relatives of any one. (Shl 17) They will not have any enemies. They will not also be enemies to any. That wise person who lives like this will always live happily. (Shl 18) Great brahmana! Those who follow this dharma of equanimity are true <i>dharma-jnas</i>. Those who fall from this path will feel elated when they get happiness and grieve when they face difficulties. (Shl 19) For what reason should I, who am following such a path of dharma, hate? For what reason should I feel happy if I am abused by one and praised by another? (Shl 20) If people gain something by blaming/abusing others, let them have it. If they gain some profit by praising others, let them</p>			

	<p>have that too. But I do not feel depressed by their abuses and do not feel elated by their praises. (Shl 21) A tattvajna, a scholar, should treat the humiliation meted out by others as nectar itself and feel contented. He should feel scared by others honouring him and consider it as poison. (Shl 22) A <i>mahatma</i> who is free of all blemishes, even when humiliated, will sleep peacefully in both this world & the other world. But the person who humiliates him will be tied up with sins. (Shl 23) Those who desire to gain the ultimate & best state should practice this <i>vrata</i> and gain ultimate happiness. (Shl 24) The <i>jitendriya</i> who gives up all kinds of resolves for desires will attain the eternal <i>brahma-pada</i> that is beyond <i>Prakriti</i>. (Shl 25) <i>Devatas</i>, <i>gandharvas</i> or <i>pishachas</i> cannot attain such divine state that this <i>mahatma</i> attains.</p>			
216	Shanti parva; Mokshadharma	230	2104-2111	24
	<p>Sri Krishna describes Narada's great qualities Yudhishtira questioned: (Shl 1) Grandfather! Who is the person in this <i>loka</i> who is loved by all and has all the good qualities? Bhishma said: In answer to your question I will recount to you a conversation between Sri Krishna and Ugrasena. Listen. Once Ugrasena asked Sri Krishna: (Shl 3) Krishna! It is my opinion that Narada whom the whole world likes to praise must be rich in all the virtuous qualities. Therefore I am interested in knowing all his good qualities. Tell me about them. Sri Krishna said: I will tell you briefly the virtuous qualities of Narada. Listen. (Shl 5) Both <i>shastra-jnana</i> and <i>sadachara</i> (virtuous conduct) reside in Narada. Narada will never be separated from them. Even though he has these qualities he does not have ego which agonises the body. It is for this reason that he is worshipped everywhere (<i>tasmat sarvatra pujitah</i>). (Shl 6) Narada does not have the four blemishes of <i>apriti</i> (aversion, enmity), <i>krodh</i> (anger), <i>chagalya</i> (fickleness, unsteadiness) and <i>bhaya</i> (fear). He is not in the habit of delaying things to be done. He is excellent in propounding dharma. It is for this reason that he is worshipped everywhere. (Shl 7) Certainly he is worth worshipping. What he says does not change either due to kaam or lobh. It is for this reason that he is worshipped everywhere. (Shl 8) Narada has completely understood the <i>tattvas</i> of <i>adhyatma-shastra</i>. He is forgiving; very mighty; <i>jitendriya</i>; simple natured and truthful. It is for this reason that he is worshipped everywhere. (Shl 9) He is 'older' than all others in respect of <i>tejas</i>, <i>yashas</i> (honour, fame), <i>buddhi</i>, <i>jnana</i>, <i>vinaya</i> (humility), birth and <i>tapas</i>. It is for this reason that he is worshipped everywhere. (Shl 10) He has very good character; he sleeps happily; he eats pure & sacred food; he is respected by all; has pure heart; speaks good words; and is free of envy. It is for this reason that he is worshipped everywhere. (Shl 11) Narada always does good things to others. There is no sin in him. He does not rejoice when others are in trouble. It is for this reason that he is worshipped everywhere. (Shl 12) He likes to propound subjects & topics from Vedas, <i>upanishaths</i>, <i>puaranas</i> & <i>itihasas</i>. He is tolerant. Does not disrespect any one. It is for this reason that he is worshipped everywhere. (Shl 13) Because he has feeling of equality towards all, there is none who he loves particularly or hates particularly. He speaks soothingly to all. It is for this reason that he is worshipped everywhere. (Shl 14) Narada has expertise in all <i>shastras</i>. He can tell very peculiar or strange stories. He is a <i>mahajnani</i>. He has no ardent desires or fond attachments. He is sincere & guileless. He is free of blemishes such as <i>dainya</i> (poorness, meanness), <i>krodh</i>, <i>lobh</i> etc. It is for this reason that he is worshipped everywhere. (Shl 15) He has never ever quarrelled with any one in respect of any item or money or desire. All his blemishes are completely gone. It is for this reason that he is worshipped everywhere. (Shl 16) He has firm devotion in Paramatma. He has high inner purity; is a scholar; is kind; free of blemishes like confusion or illusions. It is for this reason that he is worshipped everywhere. (Shl 17) Even though Narada is indifferent towards all, he behaves as if he is interested in all. Doubts do not survive in his mind for long. He is a great orator. It is for this reason that he is worshipped everywhere. (Shl 18) Narada's mind is never absorbed in pleasures of the senses. He does not praise himself. He has no envy. Speaks softly to all. It is for this reason that he is worshipped everywhere. (Shl 19) Narada has seen variety of tendencies of the mind in the world. But he does not blame or criticise any one. He is very skilled in understanding the good and bad aspects of company of people. It is for this reason that he is worshipped everywhere. (Shl 20) He never finds fault in <i>shastras</i>. He lives according to his principles of <i>neethi</i>. Does not waste time. Always has his mind under control. It is for this reason that he is worshipped everywhere. (Shl 21) He works hard to gain <i>adhyatma-vidya</i>. Is very wise. He is never contented with <i>samadhi-yoga</i>. He is always in <i>samadhi-yoga</i>. He is always dedicated to discharging responsibilities and is always alert. It is for this reason that he is worshipped everywhere. (Shl 22) He is bashful & humble. He is always engaged in doing good to others. That is why others engage him to help achieve their success or fame. Even though he knows the secrets of others he does not reveal them. It is for this</p>			

	<p>reason that he is worshipped everywhere. (Shl 23) Narada does not feel joyous if money is gained. Neither does he grieve if it does not happen. He has a steady <i>buddhi</i>. He does not worry about anything. It is for this reason that he is worshipped everywhere. (Shl 24) Who would not like to make him their loved one who has all such great qualities, who is skilled in executing work, has pure heart, is healthy, knows the value of time and knows the <i>atma-tattva</i>?</p> <p>(Also see Table: Other Notable references, Sl. No. 37 about qualities of Narada)</p>			
217	Shanti parva; Mokshadharma	231	2111-2120	24
	<p>Vyasa explains to Shuka about time measures</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Now I wish to know about the creation and end of all beings. What should be meditated upon for attaining Paramatma? Which karmas should be practiced? What is the nature or form of <i>kaal</i>? What is the longevity of human beings in different <i>yugas</i>? (Shl 2) I want to understand comprehensively the <i>loka-tattva</i>. I am also curious to know about the manifestation and disappearance of beings, creation and dissolution of the world, and by what do these happen.</p> <p>Bhishma said: Yudhishtira! I will tell you a discussion that took place between Bhagawan Vyasa <i>maharshi</i> and his son Shuka. Once Shuka, knowing the expertise of his father, asked him about some doubts in his mind. (Shl 9) Father! Be kind enough to tell me about who is the creator of living beings, your clear knowledge of <i>kaal</i> and the duties of a brahmana.</p> <p>Bhishma said: Vyasa told his son who thus questioned: (Shl 11) Shuka! At the beginning of creation there was only the <i>Brahma-vastu</i> which is without beginning, without end, has no birth or death, is divine, has no ageing, is eternal, is imperishable, is beyond logic and is not knowable by anyone. (That <i>Brahma-vastu</i> is the creator).</p> <p>Measures of time</p> <p>(Shl 12) <i>Kaal</i> should be divided as follows: Fifteen <i>nimeshas</i> are one <i>kashta</i>. Thirty <i>kashtas</i> make a <i>kala</i>. Thirty <i>kalas</i> make a <i>muhurta</i>. One tenth of a <i>kala</i> is also included in this. That is thirty three <i>kalas</i> and three <i>kashtas</i> make a <i>muhurta</i>. (Shl 13) Thirty <i>muhurtas</i> make one day and one night. (0.8 hrs or 48 minutes make a <i>muhurta</i>; <i>kala</i> = approx. 23.4 secs; <i>kashta</i> = 0.78 secs; <i>nimesha</i> = 0.052 secs). <i>Maharshis</i> have said that the number of <i>muhurtas</i> in a day & night are 30 only. Thirty days & nights make a <i>masa</i>. Twelve such <i>masas</i> make a <i>samvatsara</i>. (Shl 14) Those who know measuring time say that <i>Dakshinayana</i> & <i>Uttarayana</i> together constitute one <i>samvatsara</i>. (Shl 15) In the human world, Sun god has divided the day into daytime and night. For living beings night is for sleeping and daytime is for working. (Shl 16) One <i>masa</i> of human beings is equal to one day of <i>pitrus</i>. <i>Shukla-paksha</i> which is like day time is for their working and <i>Krishna-paksha</i> which is like night time is for their sleeping. (Shl 17) One year of human beings is one day & one night for <i>devatas</i>. The division of night & day is as follows in a year. Six months of <i>uttarayana</i> is the daytime of <i>devatas</i> and six months of <i>dakshinayana</i> is their night time.</p> <p>(Shl 18, 19) Based on the human world's day & time, now I will tell you Brahma's day and night. Similarly I will tell you about the length of Satya, Treta, Dwapara & Kali <i>yugas</i> separately. (Shl 20) Measured by the time reference of <i>devatas</i>, the length of <i>Krita yuga</i> is 4000 divine years. 400 divine years are the evening times (<i>sandhya kaal</i>) of <i>Krita yuga</i>. <i>Sandhyamsha</i> (evening twilight, period at the end of a <i>yuga</i>) will also be 400 divine years (total 4400). (Shl 21) Other three <i>yugas</i>, including their <i>sandhya</i> & <i>snadhyamsa</i>: the length of <i>Krita yuga</i> will reduce by one <i>paada</i> or by one thousand one hundred. (Shl 22) These four <i>yugas</i> bear the permanent & eternal <i>lokas</i>. This Brahma in the form of <i>kaal</i> that is permanent and constituted of <i>yugas</i> is known to the <i>brahma-vids</i>. (Shl 23) In <i>Krita yuga</i> <i>satya</i> & <i>dharma</i> will be complete with all four legs. Since there will be no <i>adharma</i> then, there will be no <i>aagamas</i> (<i>shastras</i> which define <i>dharma</i>). (Shl 24, 25) In Treta, Dwapara & Kali <i>yugas</i> <i>dharma</i> has to be learnt from <i>shastras</i>. In each these <i>yugas</i> one fourth of <i>dharma</i> will gradually decline (Remaining <i>dharma</i> will be three parts in Treta, two parts in Dwapara & one part in Kali). <i>Adharma</i> will increase by way of thieving, untruth and cheating. In <i>Satya yuga</i> people will be without diseases and strong. All their desires will be fulfilled without efforts. Their longevity is 400 years. In Treta the longevity will reduce by one part that is it will become 300 years. Similarly in Dwapara it will become 200 & in Kali 100 years. (Shl 26) We have heard that the number of people who study <i>Vedas</i> will also decline from <i>yuga</i> to <i>yuga</i>. The longevity also reduces from <i>yuga</i> to <i>yuga</i>. Desires will not be fulfilled easily. There will also be a reduction in the fruits of <i>vedadhyayana</i>. (Shl 27) As the duration of each <i>yuga</i> reduces the <i>dharma</i> of people will also change and be different. (Shl 28) In <i>Krita yuga</i> <i>tapas</i> will be the greatest <i>dharma</i>. In Treta it will be <i>jnana</i>. In Dwapara it will be <i>yajna</i> and in Kali it will be <i>daana</i>. (Shl 29) In this way <i>devata</i>'s 12,000 years are said to be a <i>chaturyuga</i> by scholars (<i>Krita</i> 4800, <i>Treta</i> 3600, <i>Dwapara</i> 2400 and <i>Kali</i> 1200 = 12,000. (That would be 4.32 million human years?). If such <i>chaturyugas</i> change a thousand times it will be</p>			

	<p>one day of Brahma (4.32 billion human years? It is said that the age of earth is about 4.5 billion years!). (Shl 30) Brahma's night will also be 12,000 divine years long. Bhagawan Brahma creates the world in the beginning of his day. When the great <i>pralaya</i> (dissolution) takes place in the night he merges everything in himself and goes into <i>yoga-nidra</i> and at the end of <i>pralaya</i> or end of night he wakes up. (Shl 31) Those who know the Brahma's day which extends to 1000 <i>chaturyugas</i> and his night of the same duration know <i>ahoratra</i> (or <i>kaal-tattva</i>). (Shl 32) As soon as night ends Brahma wakes up from his undecaying or inexhaustible form by <i>maaya</i>. First he creates <i>mahat-tattva</i>. Then from it he creates the soul of perceptible world, the <i>manas</i>.</p>			
218	Shanti parva; Mokshadharma	232	2120-2133	24
	<p>Process & steps of creation</p> <p>Bhishma continued and said: Dharmaja! Vyasa said: (Shl 1) Shuka! Brahma who is full of <i>tejas</i> is like the 'seed' for everything. This whole <i>jagat</i> is his. It is from that one Brahma that all movable & immovable worlds are created. (Shl 2) As said earlier, Brahma wakes up in the morning and through <i>avidya</i> (or <i>Prakriti</i> which is <i>trigunatmic</i>) created the entire world. Before everything <i>mahat-tattva</i> appeared. From it quickly was born <i>manas</i> which is like the soul of the gross world. (Shl 3) That <i>manas</i> can travel far and has many kinds of movements. That <i>manas</i> which consists of prayer & doubts, enveloped the <i>chidatma</i> and created seven <i>manas-putras</i> (Mental or spiritual sons: They are Marichi, Angirasa, Atri, Pulasthya, Pulaha, Kratu & Vasishta). (Shl 4) <i>Manas</i> which is impelled by the desire to create again, makes variety of creations. From it is born <i>akash</i>. Sound is the quality/attribute of <i>akash</i>. (Shl 5) From a variation of <i>akash</i>, strong & sacred <i>vayu</i> is born which can carry all kinds of <i>gandhas</i> (smells). Touch is the quality/attribute of <i>vayu</i>. (Shl 6) From an altered/variant of <i>vayu</i>, <i> jyoti-sattva</i> which shines brightly is born. Form or shape is the quality/attribute of <i>agni</i>. (Shl 7) From an altered/variant of <i>agni</i>, <i>jala</i> which has <i>rasa</i> (taste, flavour) as its quality/attribute is born. From <i>jala</i> is born <i>bhumi</i> which has <i>gandha</i> (smell) as its quality/attribute. In this manner the <i>pancha-maha-bhutas</i> are created. (Shl 8) <i>Bhutas</i> born later have all the attributes of the preceding <i>bhutas</i> also. As long as any of these five <i>bhutas</i> remain in any form their <i>gunas</i> will also remain with them. (Shl 9) Some, unable to understand the facts, may say that <i>jala</i> also has <i>gandha</i>. But <i>gandha</i> is a property of <i>prithvi</i> and not of <i>jala</i> or <i>vayu</i>. <i>Gandha</i> which is primarily the quality of <i>prithvi</i> mixes in <i>jala</i> or <i>vayu</i>. (Shl 10) Thus as long as these seven things (<i>mahat-tattva</i>, <i>manas</i>, <i>pancha-maha-bhutas</i>) created by Brahma and having different powers cannot mix together, they are incapable of creating living beings. (Shl 11) But when those seven things mix together by the will of Ishwara, then they form different different 'forms/bodies'. Because the <i>jeevatma</i> resides in such a town called <i>sharira</i> it is called <i>Purusha</i>.</p> <p>(Shl 12) The physical body consists of the five gross <i>bhutas</i>, <i>ten indriyas</i>, and <i>manas</i>. Because it provides shelter to these the body is called <i>sharira</i> (bodily frame). Soon after the body is born, the subtle <i>mahabhutas</i> along with the <i>karma</i> baggage of <i>jeevas</i> enter the body. (Shl 13) Brahma, the original creator, along with all the subtle <i>bhutas</i>, enters all the bodies in order to do <i>tapas</i>. That is why <i>munis</i> call him <i>Prajapati</i>. (Shl 14, 15) It is that Brahma who creates the moving and unmoving living beings. He creates <i>devatas</i>, <i>rishis</i>, <i>pitrus</i>, human beings, variety of <i>lokas</i>, rivers & seas, directions, mountains, vegetation, <i>nara</i>, <i>kinnara</i> & <i>rakshasas</i>, animals, birds and serpents etc. It is he who creates <i>akash</i> etc which do not get destroyed, as well as the destructible animals. (Shl 16) Whatever karma baggage the individual living beings had in the previous <i>kalpa</i> (an aeon), they will have the same baggage when they take birth in the next <i>kalpa</i>. (Shl 17) A person in his next birth will be influenced by whatever qualities like violence, non-violence, soft-nature, cruel nature, dharma, adharma, truth, lies etc that he had in the past birth and will again get interested in the same good qualities or blemishes. (Shl 18) The differences and uniformity we see in <i>mahabhutas</i> like <i>akash</i>, <i>indriyarthas</i> like sound, in the form/shape of <i>devatas</i> are all made by Brahma himself. It is Brahma who appoints the living beings in different <i>karmas</i>.</p> <p>(Shl 19) Some say that for accomplishing <i>karmas</i> self-effort is the prime factor. Some brahmanas say it is <i>daiva</i>. The atheists say that everything is as per nature. (Shl 20) Some scholars say that the combination of self-efforts, <i>daivanugraha</i> (God's grace) and nature are responsible for accomplishments. They say that these three are always together. If they are separate no accomplishments are possible. It is not sensible to think that they are separate. (Shl 21) People who are mired in <i>karma</i> say that one of these is the cause. 'No, it is not so', is the opinion of some others. There are also some who says both of these are not causes. Some say that it is not that both are not causes. But <i>jnanis</i> who are established in <i>sattwa</i> regard all these impartially (<i>sama-darshinah</i>) (Meaning they are able to see impartially which of these are involved to what extent in each case and through their vision aided by <i>jnana</i> are able to see that Brahma is the root cause of all).</p> <p>(Shl 22) <i>Tapas</i> is the main means for <i>atma-kalyana</i>. <i>Shama</i> & <i>dama</i> are basic or foundation qualities.</p>			

	<p>Man can obtain or fulfil all his desires through <i>tapas</i> alone. (Shl 23) It is possible to know the <i>mahat-bhuta</i> which has created the world through <i>tapas</i> and that <i>bhuta</i> is the lord and master of all. (Shl 24) <i>Rishis</i> studied Vedas day & night by the power of <i>tapas</i>. Brahma revealed the <i>Vedavani</i> which has no beginning and end only by the power of <i>tapas</i>. (Shl 25) Sarveshwara has at the beginning of creation created the auspicious names of <i>rishis</i>, the sequence & process as stated in Vedas, the several forms of living beings and their methods of karma according to <i>Veda-shabdas</i> only. (Shl 26) Vedas have the names of <i>rishis</i>. Similarly it has names of all things in this creation. Brahma, who has no birth, at the end of his night or at the morning time of starting new creation, directs names of all objects as stated in Vedas. (All names are rooted in Vedas). (Shl 27) The various terms like <i>tapas</i>, <i>karma</i>, <i>yajna</i> etc stated in Vedas are means to <i>loka-siddhi</i> and the ten <i>kramas</i> result in <i>atma-siddhi</i>. (Means to <i>loka-siddhi</i>: three types of <i>tapas</i> viz <i>shaarira</i>, <i>vachaka</i> & <i>maanasa</i>. Two types of karmas viz <i>ishta</i> & <i>poorta</i>. Four types of <i>yajnas</i> which are mentioned later. Total nine. The tenth is the means for <i>atma-siddhi</i> viz <i>yama-niyama</i>. Vedas present the means of <i>karya-siddhi</i> in these ten <i>kramas</i> or methods). (Shl 28) The most inexplicable <i>Brahma-vastu</i> which has been stated by scholars through <i>veda-vakya</i> and has been clearly described in Upanishats is seen or perceived through the <i>krama-yoga</i> (<i>Swadhyaya</i>, <i>garhasthya</i>, <i>sandhya-vandana</i> etc <i>nitya-karmas</i>. <i>Krichra</i>, <i>Chaandrayana</i> etc <i>tapas</i>, <i>yajna</i>, <i>poorta-karmas</i> (<i>ishta-poortas</i> are digging wells, lakes etc), <i>yoga</i>, <i>daana</i>, <i>guru-shushrushe</i> and <i>Samadhi</i> -- these ten are considered <i>krama-yoga</i> by classical commentators). (Shl 29) The dualities like heat & cold, happiness & grief etc that the <i>jeeva</i> believing in body as the 'I' experiences are obtained through karmas. The person who attains <i>atma-siddhi</i> with the power of <i>tattva-jnana</i> gives up these dualities. (Shl 30) One should understand the two forms of Brahma. One is <i>shabda-brahma</i> & the other is <i>para-brahma</i>. One who is an expert in <i>shabda-brahma</i> (Vedas) can easily attain the <i>para-brahma</i>. (Shl 31) The important <i>yajna</i> for <i>kshatriyas</i> is <i>yuddha-yajna</i>. For <i>vysyas</i> it is <i>havir-yajna</i>. For <i>shudras</i> it is <i>seva-yajna</i>. For brahmanas it is <i>tapo-yajna</i>. (Shl 32) This method of <i>yajnas</i> existed only in <i>Treta-yuga</i>. Not in <i>Krita-yuga</i>. It will steadily decline in <i>Dwapara-yuga</i> and will lapse in Kali yuga. (Shl 33) People who followed nothing other than <i>jnana-dharma</i> in <i>Krita-yuga</i> considered <i>Rik</i>, <i>Sama</i> & <i>Yajus</i> and <i>sakameshtis</i> (<i>yajnas</i> for satisfying/fulfilling ones desires) as different from <i>tapas</i> and rejecting all of them were dedicated to <i>tapas</i>, the form of <i>jnana</i>. (Shl 34) In <i>Treta-yuga</i> very mighty kings were born. They became the governors for all the moving and immobile animals. (Shl 35) In <i>Treta-yuga</i> Vedas, <i>yajna</i> and <i>varnashrama-dharmas</i> were followed systematically. But in <i>Dwapara</i> since the longevity reduced people started to lapse in practicing these. (Shl 36) In Kali yuga Vedas will decline and only some parts will be visible. Agonised by sheer <i>adharma</i> they will also disappear along with <i>yajnas</i>. (Shl 37) The dharma that is seen among Brahmanas in <i>Krita-yuga</i> will still be seen in other yogas in <i>mahatmas</i> who are <i>jitendriyas</i>, <i>tapasvis</i> and experts in Vedas & Vedangas. (Shl 38) Even the scholars who are highly learned in Vedas and are dedicated to their dharmas as stated in <i>aagamas</i> will change according to the dharma of that yuga and its <i>vratas</i>. (In <i>Krita yuga</i> they will perform <i>dharma-vratas</i> with no desires. In <i>Treta</i> etc <i>yugas</i> they will perform them for fulfilling good or bad desires). (Shl 39) In rainy season after rains all things grow and after it ends they decline. In the same way in each <i>yuga</i> dharma waxes & wanes. (Shl 40) In seasons like Spring etc we see different characteristics like trees having buds, flowering, yielding fruits and then leaves falling off etc. Similarly there are differences in <i>gunas</i> & <i>karyas</i> among Brahma, Vishnu & Maheshwara. (Brahma's is <i>rajo-guna</i> and is the characteristic of creation. Vishnu's is <i>sattwa-guna</i> and is characteristic of <i>sthithi-karyas</i>. Rudra's is <i>tamo-guna</i> and is characteristic of <i>laya-karya</i>. Though the 'doer' of <i>srishti-sthithi-laya</i> is the same Bhagawan, the differences in characteristics are stated according to the corresponding actions to be done). (Shl 41) <i>Shaastras</i> have prescribed that <i>kaal</i> is eternal, without beginning or end and has different forms like <i>Krita</i>, <i>Treta</i>, <i>Dwapara</i> & <i>Kali</i>. I have already told this to you. It is that <i>kaal</i> which creates as well as gobbles up living beings. (Shl 42) In this manner <i>kaal</i> bears & nourishes. It has a place in creation and is also the <i>Yama</i> who ends all this. The quality of all animals being full of happiness, grief etc dualities is due to their <i>swabhava</i>. (Shl 43) Child Shuka! I have answered all the questions you asked in respect of creation, <i>kaal</i>, <i>kriya</i>, <i>Veda</i>, <i>karta</i>, <i>karya</i> and <i>kriya-phala</i>.</p>			
219	Shanti parva; Mokshadharma	233	2133-2138	24
	<p><i>Brahma-pralaya and maha-pralaya (the great dissolution)</i> Bhishma continued and said. Yushishtira! Vyasa said: (Shl 1) Shuka! Now I will tell you how, after the end of Brahma's day and before the commencement of night, the creation undergoes dissolution and how the gross world is made into a highly subtle form by Brahma and held within him. <i>Dissolution of each pancha-bhuta into its parent bhuta</i> (Shl 2) During the time of <i>pralaya</i> (dissolution) Sun in the sky and seven flames of <i>agni</i> on earth will</p>			

	<p>start burning the whole world. This whole <i>jagat</i> at that time will be completely burnt by the extremely fierce heat of Sun and flames of fire. (Shl 3) At that time all the mobile and immobile living beings will first merge into the earth and become same as earth. (Shl 4) Thus when everything merges into earth, earth devoid of trees, plants, creepers, grass etc will look as bald as the shell of a tortoise. (Shl 5) At that time water takes over the earth's quality of <i>gandha</i>. The <i>bhumi</i> devoid of its defining characteristic of <i>gandha</i> gets ready to merge into <i>jala</i>. (Shl 6) Then water with massive waves and huge sound will occupy <i>bhumi</i> everywhere. Water will be flowing with the entire <i>vishwa</i> submerged in it. (Shl 7) Then <i>tejas</i> will absorb the essential quality of water that is <i>rasa</i>. Water devoid of <i>rasa</i> will merge into <i>tejas</i>. (Shl 8) When the seven flames of <i>agni</i> envelop the Sun in the midst of sky, then the entire <i>akash</i> will be pervaded by flames. (Shl 9) At this time <i>vayu</i> absorbs the essential quality of <i>agni</i> viz <i>tejas</i>. <i>Agni</i> will merge into <i>vayu</i>. <i>Vayu</i> with its enormous speed will agitate the whole <i>akash</i>. (Shl 10) Then <i>vayu</i> with an enormous sound will join <i>akash</i> from which it was born and will start blowing fiercely in all ten directions. (Shl 11) Then <i>akash</i> will swallow the essential quality of <i>vayu</i> viz <i>sparsh</i> (touch) and <i>vayu</i> will soon after merge into <i>akash</i>. After this only <i>akash</i> with the quality of sound remains. (Shl 12) In <i>akash</i> there will be no trace of <i>sparsh</i>, <i>roopa</i>, <i>rasa</i> & <i>gandha</i>. Only <i>akash</i> with its quality of <i>shabda</i> survives.</p> <p>Dissolution into manas (Brahma-pralaya)</p> <p>(Shl 13) Then manas which makes the perceivable world manifest merges into itself the quality of <i>shabda</i>. In this same manner the manifest <i>manas</i> merges into <i>mahat-tattva</i> and <i>mahat-tattva</i> into Brahma. Then only Brahma remains. This is called '<i>Brahma-pralaya</i>'.</p> <p>Mahapralaya</p> <p>(Shl 14) At the time of <i>maha-pralaya</i> the unmanifest <i>manas</i> gobbles up the manifest <i>manas</i>. By this though the <i>manas</i> is calmed it is established in unmanifest <i>manas</i> (Chandra).</p> <p>(Shl 15) Then, after a long time, <i>sankalpa</i> (resolve) takes control of the unmanifest <i>manas</i> consisting of the manifest <i>manas</i>. Then <i>chitta</i> gobbles up <i>sankalpa</i>. Such <i>chitta</i> (<i>buddhi</i>) is called ultimate <i>jnana</i>. (Shl 16) <i>Kaal</i> gobbles up the <i>vijnana</i> (<i>samashti buddhi</i>). <i>Shakti</i> gobbles up <i>kaal</i>. <i>Mahakaal</i> gobbles up <i>shakti</i>. That <i>mahakaal</i> is taken under control by Brahma who is designated by the word <i>vidvat</i>. (Shl 17) Just as the manifest <i>manas</i> merges in itself the quality of <i>shabda</i> of <i>akash</i>, in the same way the unmanifest, eternal, greatest of all <i>Parabrahma-vastu</i> merges <i>mahakaal</i> in itself. In this manner all beings find shelter in Parabrahma-Paramatma after <i>pralaya</i>. (Shl 18) Yogis with great <i>atma</i> see the Parabrahma with their vision of <i>jnana</i> and have described it in this manner so that there will be no doubt. The form of Brahmaprastu is just as they have described. (Shl 19) In this manner the expansion of creation and dissolution keeps happening repeatedly in the unmanifest Brahma. Brahma's day is for duration of 1000 <i>chaturyugas</i> and so is his night. This has already been mentioned earlier.</p>			
220	Shanti parva; Mokshadharma	234	2138-2147	24
	<p>Duties of a brahmana</p> <p>Vyasa said: (Shl 1) Child Shukadeva! I have told you everything in respect of the question you asked about the group of <i>bhutas</i>. Now I will tell you about the duties of a brahmana. Listen attentively. (Shl 2) For a brahmana child all karmas starting from <i>jaata-karma</i> to <i>samavartana</i> (return home of a brahmana student) should be performed by <i>acharyas</i> who are scholars in Vedas. (Shl 3) After <i>upanayana</i> (thread ceremony) the brahmana boy should be dedicated to the service of guru and study all the Vedas. Then he should pay the <i>dakshina</i> (fees) to the guru and thus having freed himself of the debt of guru, learn the methods of <i>yajna</i> and obtain the <i>samavartana samskara</i>. (Shl 4) He should take permission of the <i>acharya</i> and adopt any one of the four ashramas viz <i>brahmacharya</i>, <i>grihastha</i>, <i>vanaprastha</i> or <i>sanyasa</i>. Then he should practice the rules and disciplines of that <i>ashrama</i> throughout his life. (Shl 5) If he wishes, he can marry according to the <i>shastras</i> a suitable virgin, enter <i>grihasthashrama</i> & beget children. In this <i>ashrama</i> he should do variety of <i>daans</i>. Or he can also choose to continue in <i>brahmacharya-vrat</i> and remain under the studentship of guru throughout his life. Or he can take <i>Vanaprastha</i> and go to forest. Or he can take <i>sanyas-ashrama</i> and live according to the dharma prescribed for a <i>yati</i>. (Shl 6) It is said that of all these grihasthashram is the fundamental or foundation ashram. By living according to this <i>ashram</i>, a <i>jitendriya grihastha</i> attains all kinds of siddhis after the blemishes of the heart such as raaga, dwesha etc have fully ripened. (Shl 7) <i>Grihastha</i> is freed of his debt to the <i>pitrus</i> by begetting children, debt of <i>rishis</i> by study of Vedas and debt of <i>devatas</i> by performing <i>yajnas</i>. (Shl 8) He should live in that place on earth which is sacred and <i>punya-tama</i> (holy). By living there he should put in efforts to become an ideal person in matters of greatest fame. (Shl 9, 10) He should become an ideal person (role model) either by performing great</p>			

	<p><i>tapas</i> or in scholarly achievements or in performance of <i>yajnas</i> or in giving to charity plentifully. The fame of a brahmana increases by these four methods. As long as his fame is praised in this world he will live in <i>lokas</i> of holy persons and will enjoy great divine happiness. (Shl 11) A brahmana should be engaged in following six karmas: Studying & teaching, performing <i>yajnas</i> himself and making others perform it, giving to charity and accepting charity. But he should never accept inappropriate charity nor give it. (Shl 12) If he gets plenty of money given by the <i>yajamana</i> (one who performs the <i>yajna</i>) when he helps others perform the <i>yajna</i>, or when he teaches or when he marries & is given by the parents of the girl (like dowry), he should give it to charity or perform <i>yaagas</i>. He should never enjoy such money all by himself. (Shl 13) For a grihastha brahmana there is no way more sacred than accepting money by way of charity (daan) for serving of devatas, rishis, pitrus & guru, and for feeding the aged, sick and hungry. (Shl 14, 15) He should donate even beyond his capabilities to those scholars of Vedas who are poor & in need of money but are very shy of expressing the need. There is nothing that should not be given to such worshipworthy persons. It is the opinion of <i>satpurushas</i> that to the deserving, even the divine horse Uchchaishravas of Indra can be donated.</p> <p>Exemplary persons who gave to charity (Several cases are given but only a few are given below. It is interesting to note cases of organ donation and whole body donation)</p> <p>(Shl 16) Satyasandha Raja voluntarily gave his life to save the life of a brahmana and attained <i>swarga</i>. (Shl 19) Shibi, the son of Ushinara, donated his body and his loved heir prince to a brahmana and attained <i>swarga</i>. (Shl 20) Pratardana, the king of Kashi, donated his two eyes and earned immense fame both in this world and other worlds. Saankriti born in Atri <i>vamsha</i> preached nirguna brahma tattva to his students and attained auspicious <i>lokas (jnana-daan)</i>. The valorous Ambarisha donated 110 crore cows to brahmanas and attained <i>swarga</i> along with his citizens. (Shl 27) Once when there were no rains for a very long time Vasishta <i>maharshi</i> by power of his tapas caused rains to fall and saved all living beings. (Shl 28) Marutta, the son of Karandhama, donated his daughter in marriage to Angirasa and attained <i>swarga</i>. (Shl 33) The valorous king Shalva, well known as Dyutimanta, donated his entire kingdom to Richeeka and attained best of the higher worlds.</p>			
221	Shanti parva; Mokshadharma	235	2147-2156	24
	<p>Brahmana's duties and crossing the great river of kaal Dharmaja! Vyasa said: (Shl 1) Child Shukadeva! Brahmana should do <i>upasana</i> (being intent or engaged in) of the <i>pranava-vidya</i> (OM: A-U-M) stated in Vedas. He should study the four Vedas viz Rig, Yajur, Sama & Atharvan along with its six components line <i>shiksha</i>, <i>vyakarana</i> etc. Bhagawan Dharma established in the six karmas of brahmanas is also established in Vedas. (Shl 2, 3) Brahmanas who are skilled in giving discourses on Vedas, experts in <i>adhyatma-jnana</i>, who are full of virtuous qualities and rich in <i>sattwa guna</i> know well the creation and dissolution of the world. Therefore brahmanas while practicing according to dharma in this manner should also be rich in virtuous practices. (Shl 4) Brahmana should desire a profession such that it does not cause difficulty to anyone and does not form an obstacle to anyone's life. He should be a cultured gentleman, efficient in learning <i>shastras</i> and should acquire <i>tattva-jnana</i> while serving <i>satpurushas</i>. (Shl 5) He should always be engaged only in karmas prescribed for his <i>varnashrama</i> and should be dedicated to truth. A <i>grihastha</i> brahmana should be engaged only in the six karmas stated earlier. (Shl 6) He should worship Paramatma with faith and by the five fold method of <i>brahma-yajna</i> (reciting Vedas), <i>deva-yajna</i> (performing <i>homas</i>), <i>pitru-yajna</i> (offering <i>tarpan</i>), <i>bhuta-yajna</i> (offering <i>vaishvedeva bali</i>) and <i>manushya-yajna</i> (<i>atithi-satkar</i>). He should be courageous. He should be careful and alert in doing only the right duties and giving up wrong karmas (<i>akarma</i>). Should control his external <i>indriyas</i> and be an <i>atmavan</i> (control mind). Should know dharma. (Shl 7) A brahmana who is free of delight, arrogance and anger will not be destroyed for any reason. Brahmana increases his <i>tejas</i> by <i>daan</i>, study of <i>Vedas</i>, <i>yajna</i>, <i>tapas</i>, modesty, simplicity and control on <i>indriyas</i>. With these he also destroys his sins. (Shl 8) An intelligent brahmana should thus get rid of his sins by way of <i>dhyana</i> & <i>adhyayan</i>, eat very modestly, gain victory over his <i>indriyas</i>, gain control over <i>kaam</i> & <i>krodh</i> and should desire to attain <i>brahma-pada</i>. (Shl 9) Brahmana should everyday worship & prostrate to <i>Agni</i>, <i>brahmanas</i> and <i>devatas</i>. He should reject inauspicious speech. Should reject violence which is adharma. These duties have been prescribed for brahmanas through generations. (Shl 11,12) By practicing/implementing karmas after understanding their tattvas (essence, truth) brahmana becomes accomplished in them. This <i>samsara</i> is like a fearsome river. The five <i>gnanendriyas</i> are its water. <i>Lobh</i> (greed) is its two banks. Anger is its mire or silt. Such river of</p>			

	<p>samsara is impossible to be crossed by ordinary people. Only an intelligent person can cross it. Brahmana should always remember that <i>kaal</i> which confuses people is always waiting to attack. (Shl 13) This <i>kaal</i> who is impossible to face, very mighty, who appears in the form of fate and has the nature of flowing is constantly bewildering this world. (Shl 14-17) This great river of <i>kaal</i> always consists of vortex called <i>samvatsara</i>. <i>Maasa</i> (months) are the huge waves of this river. The seasons are its rapids. <i>Pakshas</i> (fortnights) are the shrubs & grass that grow on the banks. <i>Nimesha</i> & <i>unmesha</i> (time to blink) are its foam. Day & night are its waters. <i>Kaam</i> is its fierce crocodile. <i>Vedas</i> & <i>yajnas</i> are in the form of boats. <i>Dharma</i> is an island in it which provides resting place. Truthfulness and <i>moksh</i> are its two banks. The tree of violence is being carried forcibly in this river. <i>Yugas</i> are the streams in the middle. This <i>kaal-nada</i> takes birth and flows from the mountain of <i>Brahma</i>. All beings created by <i>Brahma</i> fall into this great river and are pulled towards the <i>loka</i> of <i>yama</i> (god of death). (Shl 18) An intelligent and courageous person crosses this river with the boats of <i>prajna</i> (transcendental wisdom). What can <i>ajnani</i>s who do not have that boat do? They are carried away with full force in the floods of the <i>kaal-nada</i>. (Shl 19) That a wise man will cross with the help of <i>prajna</i> and the <i>ajna</i> will not cross is quite understandable. Because, a <i>prajna</i> will analyse the good part and blemishes in all things and ways 'from a distance'. (Shl 20) One who is not <i>prajna</i> will be interested in <i>kaam</i> (desires). Will be fickle minded. Will be of low intelligence. Will always be overwhelmed by doubts. Therefore he just cannot cross the <i>kaal-nada</i>. One who makes no efforts and is passive cannot cross this <i>kaal-nada</i>. (Shl 21) One who does not have this boat of <i>jnana</i> will get confused and acquire great blemish. For the one who is caught by the crocodile of <i>kaama</i> even <i>jnana</i> will not be helpful as boat. (Shl 22) Therefore a wise and intelligent person should constantly try to cross this <i>kaal-nada</i>. This means he should in reality become a brahmana, that is, gain <i>Brahma-jnana</i>. (Shl 23) One born in a noble birth should view <i>adhyapaana</i> (teaching <i>Vedas</i>), <i>yaajana</i> (helping others perform <i>yajnas</i>) and <i>pratigraha</i> (accepting/receiving charity/donations) with suspicion. (Should not get engaged in these without careful thought). But he should without fail do <i>adhyayana</i> (study of <i>Vedas</i>), <i>yajana</i> (performing <i>yajnas</i> himself) and <i>daan</i> (giving to charity). Somehow he should keep making efforts towards <i>atmoddhara</i> through knowledge & wisdom. He must cross the <i>kaal-nada</i> or <i>samsara</i>. (Shl 24) The wise person who is enriched with the <i>sanskaras</i> of <i>Vedas</i> and who has <i>indriyas</i> and mind under control will easily attain accomplishment in both <i>iha-loka</i> & <i>para-loka</i> (Hereafter some <i>shlokas</i> have been skipped as they essentially repeat contents of some earlier <i>shlokas</i>)....(Shl 27) Brahmana should be knowledgeable about the <i>tattva</i> of <i>shrutis</i>. He should be <i>sadachari</i> & be clever. He should perform his <i>karmas</i> according to <i>swadharma</i>. He should not mix up <i>karmas</i> of other <i>varnas</i>. ...(Shl 31, 32) A fool wishing to perform <i>dharma-karya</i> ends up doing <i>adharma-karya</i>. Or due to lack of appropriate intelligence, due to indiscrimination or out of grief, engages in <i>dharma</i> which is like <i>adharma</i>. Not being able to distinguish between <i>dharma</i> & <i>adharma-karmas</i> he does <i>adharma-karmas</i> while believing that he is doing <i>dharma-karya</i>. Or actually desiring <i>adharma</i> will engage in <i>dharma-karyas</i>. In this way the person who cannot understand the nature of <i>dharma</i> & <i>adharma</i> will repeat the cycle of birth & death. There is no <i>moksha</i> for such person.</p>			
222	Shanti parva; Mokshadharma	236	2156-2170	24
	<p><i>Dhyana</i> & <i>dharana</i>; <i>Moksha</i> through <i>Sankhya</i> & <i>Yoga</i> Yudhishtira: Vyasa said: (Shl 1) Shuka! Just as a person who falls in a river is carried away with the current, sinking & rising in the waters, in the same way human being who has fallen into the floods of the river of <i>kaal</i> (<i>kaal-pravah</i>) will go with its current, sinking & rising. In case he desires to come out of the current he has to depend on the boat of <i>adhyatma-jnana</i>. (Shl 2) Those <i>dhiras</i> who have acquired firm & clear knowledge of truth (<i>tattva-nishchaya</i>) help even other confused people to cross with the help of their boat like knowledge. But the confused & the fools can neither help themselves to cross nor help others. (Shl 3) A muni with single minded focus should destroy all blemishes like <i>kaam</i>, <i>krodh</i> etc in him and take recourse to the 12 <i>yogas</i> viz <i>desh</i>, <i>karma</i>, <i>anuraga</i>, <i>artha</i>, <i>upaya</i>, <i>apaya</i>, <i>nishchaya</i>, <i>chakshus</i>, <i>ahara</i>, <i>samhara</i>, <i>manas</i> & <i>darshan</i> and practice <i>dhyana-yoga</i>. (Commentary: <i>Dwadasha-yoga</i>: (i) <i>Desh</i> = place: The place you sit should be level. Should be sacred. There should not be stones, fire or sand. It should be silent. Should be supportive to the mind. Should not hurt the eyes. Should not be very windy. Such a lonely cave is best suited for <i>dhyana</i>. (ii) <i>Karma</i>: Food, pastime, activities, sleeping and waking hours should be limited/regulated and according to a discipline. (iii) <i>Anuraga</i>: There must be devotion and eagerness to realise god (iv) <i>artha</i>: should possess only absolutely needed things (v) <i>upaya</i>: Should sit in a posture suited for <i>dhyana</i> (vi) <i>apaya</i>: Giving up attachment or interest in worldly affairs and relatives etc (vii) <i>nishchaya</i>: having faith in gurus and statements of <i>Vedas</i> (viii) <i>chakshus</i>: Fixing the sight at the tip of the nose (ix)</p>			

ahara: consuming only pure and *sattwik* food (x) *samhara*: withdrawing the *indriyas* & *manas* from seeking the objects of senses (xi) *manas*: Freeing the mind from resolves and changes and focussing only on Paramatma (xii) *darshan*: Viewing the grief that occurs when faced with ageing, death, sickness etc with indifference (*vairagya*). (Shl 4) **The person who wishes to gain the best *jnana* should control his speech and mind using his *buddhi*. One who wishes peace of *atma* should, with the help of *jnana* thus gained, merge his *buddhi* in *atma*.** (Shl 5, 6, 7) Whether the person is highly dreadful or knows all the Vedas or is devoid of knowledge of Vedas even though a brahmana or is a dharmic or is engaged in *yajnas* or who has done heinous sins or a great man or one who is living a very difficult life, **if he follows the above said twelve yogas, he will cross the most inaccessible ocean of birth and death.** (Shl 8) In this manner if the person practices these twelve yogas until *siddhi* is attained and is always thinking and investigating about the Brahma, he will go beyond the *shabda-brahma* (There are three meanings to this as per commentators: Will go beyond the fruits obtained by practicing the prescribed karmas of Vedas; will go beyond *Prakriti*; will go beyond the dos & dongs of Vedas and attain Parabrahma).

Dhyana-yoga compared to a chariot

(Shl 9-12) This *dhyana-yoga* is a beautiful chariot. Dharma is the place where you sit in this chariot. Modesty is its cover. *Upaya-apaya* are its wooden frame to which yoke is fixed. *Apana vayu* is its axle. *Prana vayu* is its yoke. *Buddhi* is longevity. *Jeevana* is its tether (*bandhan*). *Chaitanya* is the supporting pole under the frame. *Sadachara* is the felly of the wheel. This chariot is bearing eyes, skin, nose and ears. *Prajna* is nave of its wheel. All the *shastras* are its whip. *Jnana* is its charioteer. *Kshetrajna* (or *Jeevatma*) is sitting as the traveller in this chariot. He is making the chariot go forward slowly. The chariot is moving forward pulled by faith & *dama*. The subtle quality of *tyaga* is following the chariot. This auspicious chariot is moving on the sacred path of *dhyana*. Thus *Jeevatma* through the chariot called *dhyana-yoga* will attain Parabrahma.

The seven dhaaranas

(Shl 13) **I will tell the method by which to very quickly attain Parabrahma *tattva*** applicable to the person who has the desire to sit in this chariot of *dhyana-yoga* and is eager to attain the imperishable Paramatma. (Shl 14) The *sadhak* will remain silent and achieves success in seven *dhaaranas* related to *prithvi*, *jala*, *tejas*, *vayu*, *akash*, *buddhi* & *ahankar*. (In Patanjala yoga, *dhaarana* is defined as holding the *chitta* steady at one particular point). (Shl 15) The *sadhak* can sequentially achieve authority/control on *prithvi*, *jala*, *tejas*, *vayu*, *akash* & *buddhi*. Then the *sadhak* will gradually attain the unmanifest *brahmaishwarya*. (First he should try *dhaarana* on *prithvi-tattva*. By doing this he will attain authority over this *tattva*. Then he should merge the *prithvi-tattva* in *jala-tattva* and focus the *chitta* on *jala-tattva*. This will help him gain authority on *jala-tattva* and so on sequentially upto attaining Parabrahma-paramatma).

Experiences during the seven step dhaarana yoga

(Shl 16) Now I will tell you about how the victory over *prithvi-tattva* etc is gained by yogis dedicated to *yogabhyas* and **the experiences before attaining *brahma-sakshatkar* of a yogi who does the *dhyana* according to the *dhaarana* method described.** (These have been stated in Shwetashwata Upanishad also). (Shl 17) When the *sadhak* sits down for *dhyana* giving up the pride on his gross body, he develops a subtle vision and therefore he will see certain signs. **First when he is at the stage of *prithvi-dhaarana* it will appear as if a light mist of winter has covered the whole sky.** This is the first form in his series of experiences. (Shl 18) This will gradually go away. Then the second form will be seen. (Shl 19) **The whole sky will appear as if filled with water.** He will also see water in his *atma*. After some time the water will vanish in the sky and the **form of *agni* will be seen.** (Shl 20) **Once this form of *agni* goes away the *sadhak* will see the *vayu-tattva*.** It shines wearing a yellow cloth and looks in the form of golden hued wool. (Shl 21) *Agni* dissolves in *vayu* and after victory over *vayu-tattva* its subtle form merges in the sky. **Only blue sky will remain.** In such state the *manas* of the yogi who wishes to attain *Brahma-bhava* will be in a highly subtle form.

Effects or powers of dhaarana yoga

(Shl 22) Now listen to the fruits of *dhaarana yoga* after all these signs have occurred. Once *parthivaishwarya* (gaining victory over the *prithvi-tattva*) is obtained the yogi gets the power to create. **That yogi, having become as imperturbable as Prajapati, can create living beings from his body.** (Shl 23) One who has gained *siddhi* on *vayu-tattva* can, without anyone's help and **just with his finger, shake the entire earth.** This is what we have heard. (Shl 24) One who has attained *siddhi* on *akash-tattva* becomes all-pervasive like the *akash*. **He gets the capability to make his body vanish. One who has attained the *siddhi* of *jala-tattva* can drink the waters of huge lakes** (Reminds of the story that Rishi Agastya drank the whole ocean). (Shl 25) The person with *siddhi* of

	<p>agni-tattva develops a form with so much <i>tejas</i> that no one can look at him or douse that <i>tejas</i>. If ahankar is conquered all the five <i>bhutas</i> (<i>pancha-bhutas</i>) come under his control. (Shl 26) <i>Buddhi</i> is like the <i>atma</i> for <i>pancha-bhutas</i> & <i>ahankar</i>. After conquering that <i>buddhi</i> yogi gains the complete wealth of <i>jnana-yoga</i>. That yogi gets comprehensive and blemish-free understanding (<i>pratibha</i>). (Shl 27) In the same way, he will merge in the unmanifest from which this manifest world which is cause for the emergence of these <i>pancha-bhutas</i>, <i>ahankar</i> & <i>buddhi</i>.</p> <p>Sankhya darshana</p> <p>(Shl 28) Child! Shukadeva! Now you listen to my detailed explanation of <i>avyakta-vidya</i> described in <i>sankhya-darshan</i>. First of all listen to the <i>vyakta-vidya</i> described in <i>sankhya-shastra</i>. (Shl 29) Both in <i>sankhya</i> & <i>Yoga</i> it has been said uniformly that the human body consists of twenty five <i>tattvas</i>. Listen to the specialities of these. (Shl 30) That which is characterised by the four factors of birth, growth, ageing and death is called <i>vyakta</i> (manifest). (Shl 31) That which is opposite to this, that is, does not have birth, growth, ageing & death is <i>avyakta</i> (unmanifest). Both in Vedas and shastras two <i>tattvas</i> viz <i>jeevatma</i> & <i>Paramatma</i> have been stated. (Shl 32, 33) Even though <i>jeevatma</i> has appeared from <i>avyakta</i>, due to its contact with the <i>vyakta</i> (body) it appears to have the four characteristics of birth, growth, ageing & death. The <i>jeevatma</i> also has relationship with the four <i>purusharthas</i> of <i>dharma</i>, <i>artha</i>, <i>kaam</i> & <i>moksha</i>. The other one is <i>jnana-swaroopa</i> (<i>Paramatma</i>). The birth of <i>vyakta</i> happens from the <i>Paramatma</i> who is <i>jnana-swaroopa</i>. They call the <i>jeeva</i> who has contact with the <i>vyakta</i> as <i>sattwa</i> and the <i>avyakta-atma</i> as <i>kshetrajna</i>. In this manner the characteristics of both have been stated. As stated earlier, in Vedas two <i>atmas</i> have been mentioned. The return or withdrawing from the objects of sense gratification in which <i>jeevatma</i> is normally interested is the characteristic of the <i>siddhi</i> of <i>sankhya</i> (<i>moksha</i>). (Shl 34, 35) The yogi who gives up 'I & mine', treats all dualities like heat & cold, happiness & grief equally, who has no doubts in respect of <i>brahma-tattva</i>, who never gets angry, never hates any, never lies, who does not think ill of anyone even if abused or beaten, treats everyone with friendly feelings, does not cause troubles or difficulties to any by way of speech or in mind or by actions and has equality towards all beings, will attain <i>Brahma</i>. (Shl 36, 37, 38) The person who does not display likes or dislikes which is against <i>dharma</i>, who is without greed, has no worries, is a <i>jitendriya</i>, who neither does <i>karma</i> nor does not do <i>karmas</i> (<i>nishkaam-karmi</i>), whose <i>indriyas</i> & mind do not run after several subjects, whose desires are all fulfilled, who has same feeling of friendliness towards all beings, treats a lump of mud or stone or gold equally, treats likeable & not likeable equally, is a <i>dhira</i> (resolute, self-possessed) treats blame & praise equally, has given up all desires, practices <i>brahmacharya-vrata</i> steadily and does not harm any living being, such a <i>sankhya-yogi</i> will be liberated from the bondage of <i>samsara</i>. (Shl 39) Listen to how and for what reasons a yogi will get <i>moksha</i>, the fruit of <i>yoga</i>. (Shl 40) Shuka! I have explained to you the <i>buddhi</i> (<i>jnana</i>) that comes due to <i>bhava-shuddhi</i>. By doing <i>sadhana</i> in this manner a <i>sadhak</i> becomes devoid of dualities and attains <i>brahma-vastu</i>. There is not even an iota of doubt about this.</p>			
223	Shanti parva; Mokshadharma	237	2170-2177	24
	<p>Prominence of <i>buddhi</i>; differences or gradation among living beings</p> <p>Dharmaja! Vyasa said: (Shl 1) Shuka! A <i>dhira</i> should depend on the boat of <i>jnana</i> for attaining ultimate peace.</p> <p>Shuka questioned: (Shl 2) Father! With which <i>vidya</i> or <i>jnana</i> does a human being cross both birth & death? Is the characteristic of that <i>dharma</i> <i>pravritti</i> or <i>nivritti</i>? Tell me this also.</p> <p>Vyasa said: (Shl 3) Shuka! One who thinks that this world is natural and thinks that there is no other root cause or <i>chetana</i> is indeed an <i>ajnani</i>. Just to prove it he keeps nourishing this view with several explanations using his intelligence. (Shl 4) 'The cause of this world is the nature of things. There is nothing other than nature. (Commentary: Curdling of milk is natural. It does not need anyone's grace. Similarly the world is also born naturally. It grows naturally. It dies/gets destroyed naturally. There is nothing other than nature). This is the argument of naturalists or atheists. But just because <i>Paramatma</i> is not a subject of the <i>indriyas</i> saying that he does not exist or that there is no root cause of creation is not correct. Don't we find the thin grass within the stem or reed of a certain type of grass (<i>isheeka</i>: Which has grass within an outer sheath) when we examine closely? Just because it could not be seen until it was examined and extracted, it would be illogical to say that no grass exists within it. Similarly, just because the <i>Paramatma</i> is not perceptible by the <i>indriyas</i> it would not be correct to say that he does not exist. Just as in the case of <i>isheeka</i>, the <i>Paramatma</i> should be realised by reaching beyond the <i>indriyas</i>. (Shl 5) The dim witted person who, taking recourse to this atheist argument thinks that nature itself is responsible for creation, maintenance & destruction, and retires from the worship or seeking of <i>Paramatma</i>, will not achieve auspiciousness. (Shl 6) This imagined theory of 'nature is everything' will lead to destruction. The meaning of the component parts of <i>swabhava</i> (nature) and <i>paribhava</i> (opposite?) is as follows.</p>			

	<p>(Shl 7) Wise and intelligent people do activities like agriculture and collecting of seeds to gain on grains & plants. They build carts to travel, seats to sit comfortably, houses to live etc. (Commentary: If everything were to happen by nature, crops should have grown by themselves. Travel, seating and living arrangements should have happened by themselves. Therefore it cannot be said that nature does everything and it is true that there must be a 'doer' of things). (Shl 8) Playground to play, houses to live are all built by intelligence. Those who know Ayurveda understand the diseases and give medicines for their cure. (These actions do not happen naturally). (Shl 9) Wealth is gained by <i>buddhi</i>. It is <i>buddhi</i> which brings auspiciousness to humans. Among kings with similar characteristics the king with higher intelligence enjoys the kingdom. (Shl 10) The greatness of animals is determined by their <i>jnana</i>. To all beings born from <i>vidya</i>, <i>vidya</i> is the best refuge.</p> <p>Kinds and Gradation of animals</p> <p>(Shl 11) You should understand the birth of different living beings in this world. These beings are of four kinds: Born from the womb; born from eggs; born by piercing the surface of earth; and born from sweat. You should pay attention to these also. (Shl 12) It should be understood that moving animals are greater than the immobile. This is logical also. Because, one can see the behaviour of the body especially well in moving animals. (Shl 13) Among the mobile animals there are two categories: many-legged and bipeds. Among these, the bipeds are greater than the multi-legged ones. (Shl 14) Among the bipeds, there are two categories: those who move on earth (<i>bhuchara</i>) and those who move in the sky (<i>khechara</i>). Because the animals which move on earth eat food made of grains they are special compared to the other. (Shl 15) Among the <i>bhuchara</i> animals, there are two types: <i>madhyama</i> (intermediate) & <i>adhama</i> (inferior). Because the intermediate beings have systems like <i>jaati</i>, <i>dharma</i> (<i>varnashrama-dharma</i> etc) etc they are superior to the <i>adhama</i>. (Shl 16) Among the intermediate category there are two types: Those who know dharma and those who do not. Among these those who know dharma are better. Because they discharge their duties after carefully analysing the right & wrong deeds. (Shl 17) They say there are two categories even among those who know dharma: those who know Vedas and those who do not. Those who know Vedas are better. Because Vedas which are the foundation for all dharmas is known to them. (Shl 18) Among those who know Vedas there are two kinds: Those who give discourses and those who do not. Among them those who give discourses are greater. Because they will have knowledge of all dharmas. (Shl 19) The talks of these speakers which tell about dharma, karma, <i>jnana</i> of all Vedas along with its fruits etc will become known to all. (Shl 20) Among those who give discourses there are two varieties: Those who have <i>atma-jnana</i> and those who do not. Those who have <i>atma-jnana</i> are greater as they know the secret of birth & death. (Shl 21) One who knows both the dharmas of <i>pravritti</i> & <i>nivritti</i> is knower of all, is a <i>tyagi</i>, true in purpose or resolve, steady in truthfulness, sacred and is Ishwara. (Shl 22) Devatas consider that person a brahmana who is an expert in Vedas & Vedangas and knows the <i>Parabrahma-tattva</i> clearly & surely and is established in <i>brahma-jnana</i>. (Shl 23) Child! Those possessing <i>jnana</i> and who have realised Paramapurusha who pervades both inside and outside and is with <i>adhidaiva</i> & <i>adhiyajna</i> are brahmanas and <i>devatas</i>. (Shl 24) This whole world and all living beings are established in such persons. Nothing can equal their <i>mahatmya</i>. (Shl 25) Those who are established in <i>brahma-jnana</i> and have gone beyond the bounds of birth, death and karma are like Ishwara for all living beings.</p>			
224	Shanti parva; Mokshadharma	238	2177-2183	24
	Almost all the <i>shlokas</i> have contents that have already been stated earlier in different <i>adhyayas</i> . Hence this <i>adhyaya</i> has not been translated here.			
225	Shanti parva; Mokshadharma	239	2183-2191	24
	<p>Sadhana of <i>jnana</i> and its greatness</p> <p>Bhishma said: Yudhishtira! After <i>maharshi</i> Vyasa thus preached him, Shukadeva praised him immensely for his guidance and started asking questions. (Shl 2) Father! How can a human being who is wise, learned, <i>yajnik</i>, has unblemished vision and has purified intelligence realise <i>Brahma</i> which is unknowable and impossible to determine with exactness? (Shl 3) Will it be by <i>Sankhya</i>? Will it be by <i>yoga-marga</i>? Or will it be by <i>tapas</i>, <i>brahmacharya</i> and <i>sarva-tyaga</i>? Or will it be by <i>medha-shakti</i> (intelligence, wisdom, mental power)? This is my question. Please answer it. (Shl 4) How does a human being focus his mind and <i>indriyas</i>? Please tell me about this also.</p> <p>Vyasa said: (Shl 5) Child! It is not possible for anyone to attain <i>siddhi</i> without <i>vidya</i>, <i>indriya-nigraha</i> & <i>sarva-tyaga</i>. (Shl 6) All <i>maha-bhutas</i> belong to the early creation of <i>Brahma</i>. All of them are components of all the living beings and are a major portion of the body. (Shl 7) The bones etc solid parts are made of <i>prithvi-tattva</i>. Fat, sweat, blood etc are made of <i>jala-tattva</i>. Eyes are formed from</p>			

	<p><i>agni-tattva</i>, <i>prana-apana</i> from <i>vayu-tattva</i> and mouth, nose, ear etc cavities from <i>akash-tattva</i>. (Shl 8) In the walk of legs there is Vishnu and in might (shoulders) there is Indra. There is <i>agni</i> in the stomach and it desires food. There is ability to hear and directions in the ear. <i>Vagindriya</i> (speech related) as well as Saraswati are in the tongue. (Shl 9) Two ears, skin, two eyes, tongue and nose are the five <i>jnanendriyas</i>. These are said to be the doors of sensory experiences. (Shl 10) <i>Shabda</i>, <i>sparsh</i>, <i>roopa</i>, <i>rasa</i> & <i>gandha</i> are the objects of the senses. It should be understood that these five <i>indriyarthas</i> are always different or separate from the <i>indriyas</i>. (Shl 11) Just as a charioteer holds the horses under his control through the reins and drives them as he wishes, the <i>manas</i> keeps the <i>indriyas</i> under its control and drives them towards the objects of senses as it likes. But the <i>jeevatma</i> in the heart is always ruling over the <i>manas</i>. (Shl 12) Just as the <i>manas</i> is the lord of all <i>indriyas</i> and is capable of driving them towards or holding them back from the objects of senses, in the same way the <i>jeevatma</i> who is the lord of <i>manas</i> is capable of prompting the mind to go outward or inward. (Shl 13) The following will always be present in the body: <i>indriyas</i>, <i>indriyarthas</i>, <i>swabhava</i>, <i>chetana</i>, <i>manas</i>, <i>prana-apana</i>, and <i>jeeva</i>. (Shl 14) In reality <i>gunas</i> or <i>shabda</i> or <i>chetana</i> are not the refuge of <i>buddhi</i>. Because, it is <i>buddhi</i> which creates <i>tejas</i> (<i>chetana</i>). But it does not create <i>Prakriti</i> which consists of the <i>trigunas</i>. <i>Buddhi</i> is itself the act of <i>trigunas</i>. (Shl 15) In this way an intelligent brahmana realises in his <i>antah-karana</i> through his <i>buddhi</i> the seventeenth entity Paramatma who is surrounded by the sixteen <i>tattvas</i> viz five <i>indriyas</i>, five <i>indriyarthas</i>, <i>swabhava</i>, <i>chetana</i>, <i>manas</i>, <i>prana</i>, <i>apana</i> and <i>jeeva</i>. (Shl 16) It is not possible to see that Paramatma through the physical eyes or other <i>indriyas</i>. Mahatma Paramatma shines in the <i>buddhi</i> through the lamp of purified mind. (Shl 17) The <i>atma-tattva</i> is devoid of the attributes of <i>shabda</i>, <i>sparsh</i>, <i>roopa</i>, <i>rasa</i> & <i>gandha</i>. It is unchanging. It has no body or <i>indriyas</i>. In spite of this that <i>atma-tattva</i> has to be realised in the body only. (Shl 18) That person who constantly sees with <i>jnana-drishti</i> the Paramatma who exists unseen in all bodies that are subject to death will attain <i>brahma-bhava</i> after death. (Shl 19) <i>Panditas</i> (who are <i>atma-jnanis</i>) see the same brahma in all, be it a learned brahmana of noble birth or a cow or an elephant or a dog or in one who eats dog meat. (Shl 20) That only One Paramatma who pervades this whole world resides in all the living beings. (Shl 21) When the <i>jeeva</i> realises his own presence in all living beings and that all living beings are in him, then he will attain <i>brahma-bhava</i>. (Shl 22) One who has realised that the <i>jnana-swaroopi-atma</i> who is in the cave of his heart also exists equally in the hearts of all others will be able to attain immortality. (Shl 23) Even the <i>devatas</i> get perplexed on the path of finding the Lord, who resides in all, is interested in the welfare of all and whose path is unclear. (Shl 24) Just as the footprints of birds in the sky & fish in water cannot be seen, in the same way the path walked by <i>jnanis</i> cannot be known to any.</p> <p>Description of Parabrahma</p> <p>(Shl 25) <i>Kaal</i> takes in all beings within him and cooks them. But that Paramatma (<i>maha-kaal</i>) who cooks even such <i>kaal</i> is not known to any. (Shl 26) It is not possible to catch that Paramatma above or below or on sides or in the middle. All these <i>lokas</i> are held within him. There is nothing outside of him. (Shl 27) Even if something travels as fast as an arrow released from a bow or even with the speed of mind it is not possible to reach the end of Paramatma who is the cause of all. (Shl 28, 29) There is nothing subtler than the <i>Parabrahma-vastu</i>. There is nothing grosser than it. That <i>Brahma-vastu</i> has legs & arms on all sides. It has eyes, head, face and ears on all sides. It pervades everything in this world. (Shl 30) That <i>Brahma-vastu</i> is minuter than the minutest. Larger than the largest. It certainly exists in all beings. But it does not become visible to any one. (Shl 31) That Paramatma has both forms viz <i>kshara</i> & <i>akshara</i> (perishable & imperishable). The <i>kshara</i> form exists in all living beings. But he the divine, the <i>satya-swaroop</i> is of <i>akshara</i> form. (Shl 32) The Paramatma who as <i>Ishwara</i> of all beings has control of all has entered the <i>pura</i> (town) of nine doors and resides with the name of <i>hamsa</i>. (Shl 33) Because that Paramatma, though having no birth, voluntarily gathers loss, breakage and changes in relation to new bodies, <i>tattva-jnanis</i> have assigned him <i>hamsatva</i> (one who has movement). (Shl 34) That same <i>atma</i> who is known by the name of <i>hamsa</i> is also the <i>kootastha</i> (supreme soul) called <i>akshara</i>. The <i>jnani</i> who attains that Paramatma who is <i>akshara</i> will be liberated from the bondages of <i>prana</i>, <i>janma</i> & <i>mrityu</i>.</p>			
226	Shanti parva;	240	2192-2200	24
	Mokshadharma			
	<p>Attaining Parabrahma through the path of yoga</p> <p>Vyasa continued and said: My dear child Shuka! As questioned by you, so far I have told you about the <i>sankhya-jnana</i>. Now I will tell you all about the <i>yoga-kriya</i>. (Shl 2) Child! It has been stated in <i>yoga-shastra</i> that the best of <i>jnana</i> is arresting the <i>pravritti</i> of <i>indriyas</i>, <i>manas</i> & <i>buddhi</i> from all directions and arranging their merger with the <i>atma</i>.</p>			

Yoga-marga: How to do yoga sadhana: the steps

(Shl 3) The scholar who is patient, a *jitendriya*, *adhyatma-sheela* (has a disposition for *adhyatma*), who has the nature of delighting in the *atma* and who does only sacred deeds should understand this path of yoga (*yoga-marga*). (Shl 4, 5) **Five types of blemishes stated by scholars should be completely removed. These five yoga-doshas are *kaam*, *krodh*, *lobh*, *bhay* and *swapna*. *Krodh* should be kept under control by *mano-nigraha*. *Kaam* should be conquered by giving up *sankalps* (desire oriented resolves). Sleep should be conquered by taking refuge in *sattwa-guna*.** (Shl 6, 7) Man should protect his stomach & genitals with courage (The *kaam-indriya* & *rasa-indriya* should cleverly be used only in such way that it does not oppose dharma and gradually gain full control over them). Arms & legs should be protected using eyes. **Eyes & ears should be protected with the help of *manas*** (Should not permit seeing and hearing bad things). ***Manas* & speech should be protected by *satkarmas*. Should give up fear by being alert. By serving scholars *dambh* (fraud, hypocrisy) should be conquered.**

(Shl 8) In this manner without any laziness the above said blemishes of yoga should be conquered. *Agni* & *brahmanas* should be worshipped. *Devatas* should be prostrated to. (Shl 9) *Sadhak* should not speak words which cause agony or are hurtful and which excite *kaam* in the mind. **The *Brahma-vastu* which is form of *tejas* (*tejo-roopa*) is the seed of everything. This entire universe is essence of the *Parabrahma-vastu*.** All these mobile & immobile things are born due to the resolve of this grand *Brahma-vastu*. (Shl 10-13) Following types of ***satkarmas*** increase *tejas* and destroy sins: *dhyana* (meditation), *vedadhyayan* (study of Vedas), *daana* (giving to charity), *satya-nishta* (dedication to truth), *lajja* (modesty), *saralata* (simplicity), *kshama* (forgiveness), *shoucha* (cleanliness & purity), *achara-shuddhi* (clean practices), *indriya-nigraha* (control of senses) etc. **All desires are fulfilled for one who is engaged in *dhyana* & *adhyayan*. He will also gain the special knowledge about *Brahma*. A *yogi* should have same feeling towards all.** Whether he gets something or not, he should be content with whatever he gets without efforts. He should desire to attain the *brahma-pada* by clearing all sins, become *tejaswi*, eat modestly and have control over *kaam* & *krodh*. (Shl 14) **A *yogi* should concentrate *manas* & *indriyas* and establish them in *atma* in the state of meditation which should be done in the first & last quarter of night.** (Shl 15) **Just as water will flow out even if there is a small hole in the hide bag holding water, even if one of the five *indriyas* is not under control the *prajna* of man will weaken.** (Shl 16) Just a fisherman first puts in his basket the mischievous fish, **the *yogi* should first control the mind.** Then he can bring under control the five senses viz ear, eyes, tongue and nose. (Shl 17) A hard working *yogi* should gain control over these five *indriyas* and place them in the *manas*. Similarly he should push away all desire oriented resolves and merge the *manas* in *buddhi*. (Shl 18) *Yogi* should conquer the five *indriyas* and place them in the mind. When the five *indriyas* along with mind the sixth join the *buddhi* and come to a clear state then *Brahma* will shine.

Experience of *Brahma*

(Shl 19) Then the *yogi* will realise in his *antah-karana* (inner organ, conscience) *atma-jyoti* which has no smoke, is like bright fire, is brilliant like Sun and is like the lightning in the sky. (Shl 20, 21) At that time everything will be seen in the *tejo-roopi atma*. Because *atma* is pervasive it will be seen everywhere. Everything will appear to be *atma*. *Brahmanas* who are *mahatmas*, intelligent, courageous, very wise and interested in the welfare of all will get *darshan* (the vision) of that *atma-jyoti*. (Shl 22) **The *yogi* who does the strict or severe practice of yoga in this manner everyday in a lonely place for regular duration will attain merger with *akshara-brahma*.** (Shl 23) **When the yoga practice is in progress, several obstacles like *moha*, confusion and reversals in progress etc will happen. Divine fragrance will spread all around. Divine sounds will be heard. Divine sights will be seen. Varieties of wonderful tastes and pleasant touch will be experienced. Very likeable or desired kind of controlled temperatures (like air-conditioning) will be established. The ability to move in the sky like the wind will also come.** (Shl 24) **Divine *pratibha* (brilliance) will occur. Divine pleasures for enjoyments will present themselves automatically. Though all these divine *siddhis* happen due to the practice of yoga, a *yogi* who knows the *tattva* should reject all these as obstacles in the path and establish the mind firmly in the *atma*.**

Practice of yoga

(Shl 25) The *muni* should remain in his *vrata* everyday, focus his sight at the peak of a mountain or tip of a temple or top of tree and practice yoga three times a day (morning, first and last quarter of night). (Shl 26) Just as a person who wants to accumulate money fills his treasury, the *yoga-sadhak* should place the group of *indriyas* in the heart along with the mind and meditate upon the *atma* with full concentration. **Yoga should not be done such that it agitates the mind.** (Shl 27) Whatever techniques help in controlling the unsteady/fickle mind should be adopted. **He should never deviate**

	<p>from the sadhana. (Shl 28) Yogi with focus should choose lonely places like unoccupied caves in mountains, temples or unoccupied vacant houses. (Shl 29) A sadhak of yoga should not have much attachment with others by way of mind or speech or actions. He should be indifferent towards all worldly affairs. Should be temperate in food. Should treat gains & losses equally. (Shl 30) A yogi should behave the same way with both who praise & t who criticise/blame. He should not wish auspiciousness to those who praise and inauspiciousness to those who abuse. (Shl 31) He should not feel joyous if gains are obtained. Nor should he worry if losses are incurred. Just as <i>vayu</i> serves all equally without any partiality, yogi should have equality towards all beings. (Shl 32) In this way a yogi who has a steady mind, has equality towards all and is dedicated to practice of yoga for six months, <i>shabda-brahma</i> (<i>pranava: OM</i>) will appear clearly. (Shl 33) Yogi should develop <i>virakti</i> (indifference) towards worldly affairs by noticing the variety of agonies suffered by beings. He should be able to treat a lump of mud, stone & gold equally. Having developed indifference towards the worldly affairs he should not revert from the path of yoga and should not get confused. (Shl 34) Whether a man of low <i>varna</i> or a woman desiring dharma, even they can attain the ultimate state by following this path of yoga.</p> <p>Result of yoga</p> <p>(Shl 35) A yogi who has conquered the mind & is engaged in practice of yoga will realise through his <i>buddhi</i> the Paramatma who has no birth, is eternal, has no old age, is minuter than the minutest and larger than the largest.</p> <p>Bhishma said: (Shl 36) Yudhishtira! Those who think about what has been said in the discourse of <i>maharshi</i> Vyasa, understand that it is factual, and practice yoga as described by him will attain equality with Brahman which ordinary mortals cannot.</p>			
227	Shanti parva; Mokshadharma	241	2201-2206	24
	<p>Difference between Karma & Jnana</p> <p>Yudhishtira! Shuka questioned: (Shl 1) Father! In Vedas we find statements which say ‘do karma’ as well as ‘leave karmas’. In this respect I wish to ask two questions. Where do <i>sadhaks</i> go with <i>jnana</i>? Where do those who do karma go? (Shl 2) I want to ask this matter. Kindly tell me. These two statements in Vedas oppose each other rather than supporting each other.</p> <p>Bhishma said: Yudhishtira! Thus questioned by Shuka, Vyasa the son of Parashara replied to his son as follows:</p> <p>(Shl 3) Child! This <i>karma-marga</i> (path of karma) is destructive. The path of <i>jnana</i> (<i>jnana-marga</i>) is imperishable. I will explain both. (Shl 4) Child! I will tell you what state is attained by <i>jnana</i> and by karma. Listen attentively. The difference between these two is quite deep. (Shl 5) <i>Shaastras</i> declare that dharma exists. If it were to be said that the same <i>shaastras</i> also say that ‘there is no dharma’, then hearing these two contrary statements the theist will feel quite agonised. Similarly the statement that there is opposition between karma & <i>jnana</i> has caused anguish to me.</p> <p>(Shl 6) The path of dharma leading to <i>pravritti</i> and the path of dharma leading to <i>nivritti</i> are both propounded by Vedas. (Shl 7) <i>Sakaam-karmas</i> bind man. But he is liberated by <i>jnana</i>. Therefore <i>yatis</i> who have found the banks of <i>samsara</i> (crossed the ocean of <i>samsara</i>) do not perform karmas. (Shl 8) The human being who does karmas will again be born after death with the physical body consisting of 16 <i>tattvas</i>. But by the power of <i>jnana</i> the <i>jeeva</i> becomes <i>nitya</i> (eternal), <i>avyakta</i> (unmanifest) and <i>aksharatma</i> (imperishable <i>atma</i>). (Shl 9) The unwise interested only in the <i>jnana</i> of <i>indriyas</i> praise karmas. For that reason they get interested in enjoying variety of sense pleasures and thinking that being in different bodies is an enjoyable experience keep taking on different bodies. (Shl 10) But <i>jnani</i>s who have understood quite well the <i>tattva</i> of dharma, who have great <i>buddhi</i>, do not appreciate karma just as those who drink river water do not praise well water. (Shl 11) Birth & death, happiness & unhappiness etc are the fruits of karmas. But through <i>jnana</i> man goes to such place where he does not have to grieve. (Shl 12) Through <i>jnana</i> the <i>jeevi</i> goes to such state after which he neither dies nor is born and neither decays nor grows. (Shl 13) Through <i>jnana</i> man attains that state in which there is the <i>Parabrahma-vastu</i> which is unmanifest, unmoving, stable, unchanging, has no exertion and is without separation. (Shl 14) In that ultimate state man is not bothered by dualities. He will not have troubles arising from resolves. He will only be interested in the welfare of all beings, will have friendly feeling towards all and will treat all equally.</p> <p>(Shl 15) Child! One is a <i>jnani</i> & the other is a <i>karmata</i> (eagerly engaged in actions). The difference between the two is as follows: Think of <i>karmata</i> as the Moon which loses its <i>kalas</i> (brightness) gradually in the <i>Krishna-paksha</i>, has only a minute <i>kala</i> on new Moon day and again starts collecting</p>			

	<p>its brightness step by step and shines fully on Full Moon day. A karmata will always be stuck in the cycle of decay & growth. (Shl 16) This same matter has been expanded by a <i>maharshi</i>. Seeing the Moon just the next day of <i>amavasya</i> (New Moon day) when it looks like a curved thread they have imagined/compared as follows. (Shl 17) Think that the man interested in karmas as born like the Moon on next to <i>amavasya</i> day with eleven <i>vikaras</i> (ten <i>indriyas</i> and mind). He has a body acquired due to <i>karma-phalas</i> which is driven by <i>trigunas</i>. Just as decay & growth are everlasting for Moon so it is to such a man. (Shl 18) Just like the drop of water on lotus leaf does not stick to it though resting on it, a <i>deva</i> has taken refuge in the human body. Understand that <i>deva</i> as <i>kshetrajna</i> who is eternal and realisable by practice of yoga. (Shl 19) It should be understood that <i>tamas, rajas & sattwa</i> are the <i>gunas</i> (quality, attribute) of <i>jeeva</i>. The <i>jeeva</i> is the <i>guna</i> of <i>atma</i>. Understand that <i>atma</i> to be the <i>guna</i> of <i>Paramatma</i>. (Shl 20) They say that the sentient <i>atma</i> is one who has <i>jeeva</i> as its <i>guna</i>. It is that <i>atma</i> who works through the body. It endows all beings with life. It is said by those who know <i>kshetra</i> that <i>Paramatma</i> who has created these seven <i>lokas</i> is greater than the <i>jeevatma</i>.</p>			
228	Shanti parva; Mokshadharma	242	2206-2214	24
	<p>Description of way of life in <i>brahmacharyashrama</i> Dharmaja! Shuka questioned: (Shl 1) Bhagawan! The creation that takes place starting from <i>kshara</i>, the wonderful creation of <i>indriyas</i> having <i>gunas</i> that form the asset of <i>buddhi</i> and the <i>prakriti/pradhana</i> are all said to be of <i>atma</i>. (Shl 2) I wish to follow the actions of <i>satpurushas</i> by properly understanding them. (Shl 3) Vedas have stated both, 'do karma' & 'leave karmas'. Which karmas should be done? Which should be rejected? How to know these? Explain this matter to me. (Shl 4) Father! I have becomes sacred by virtue of preaching by a guru like you. I have also learnt the affairs of the world. I will realise the imperishable <i>Paramatma</i> by conditioning my mind with practice of dharma and by giving up attachment/ownership of body. Vyasa said: (Shl 5) Shukadeva! Great <i>satpurushas</i> and <i>rishis</i> followed the practices and interactions as prescribed by Brahma himself in the past. <i>Maharshis</i> conquer the <i>lokas</i> by <i>brahmacharya-vrata</i>. (skipped <i>shlokas</i> 6 to 9) Shuka questioned: (Shl 10, 11) Father! The two statements 'do karma' & 'reject karmas' appear to be contrary from the normal worldly point of view. Are these statements an authority or not? If they are an authority: how can the <i>shaashtra</i> become acceptable when it has opposite statements? How can both be statements of authority? If karmas are done as per <i>shaastras</i> how can we attain <i>moksha</i>? Vyasa answered the questions: (Shl 13) Shuka! <i>Brahmachari, Grihastha, Vanaprastha & Sanyasi— all these people practice karmas as prescribed by shaastras for their ashramas and attain parama-gati</i> (ultimate state). (Shl 14) The same person, free of <i>raaga</i> & <i>dwesha</i>, by practicing these <i>ashrama-dharmas</i> according to the <i>shaastras</i> can attain <i>parama-gati</i>. (Shl 15) These four <i>ashramas</i> are established in Brahma. These four <i>ashramas</i> are like a four step ladder to reach Brahma. One who climbs up this ladder will gain greatness in <i>Brahma-loka</i>. <i>Brahmacharyasharma</i> (Shl 16) A brahmana boy practicing <i>brahmacharya-vrata</i> should live with the guru or the son of guru, should spend a quarter of his life (25 years) serving them. At that time he should not find fault with any one. He should become a <i>pandit</i> in <i>dharma & artha</i> and be dedicated to serving the guru. (Shl 17) He should sleep at a level lower than the guru and should go to sleep after the guru has slept. Should get up before the guru gets up and should do all duties that a student or servant is expected to do. (Shl 18) Whatever works the guru assigns or orders should be completely expressly and the completion reported to him. Then he should stand near him awaiting the next assignment. He should be skilled in all types of works and complete it just like a servant. (Shl 19) A <i>brahmachari</i> desiring education should complete all assigned tasks and should study living close to the guru. He should always behave generously with all. Should not impose/allege faults on any one. Should be ready to serve the guru soon as he calls. He should go for learning when the guru calls. (Shl 20) He should have internal & external purity. Should be skilled in works. Should have good character. Should have a good feeling towards others and talk to them pleasantly. Should be a <i>jitendriya</i>, be attentive and look to the guru with devotion. (Shl 21) When guru does not take meals, he also should not. If he does not drink water, he also should not. If he does not sit, he also should not. If he does not sleep, he also should not. (Shl 22) He should lift both arms and then touch both feet of guru softly. When doing so with right had the right foot and with left hand the left foot of the guru should be gently pressed. (Shl 23) After prostrating to the guru in this manner, he should fold his palms and pray thus: 'Bhagawan! Teach me <i>vidya</i>. I have completed this task of yours. That task you had assigned will be completed soon. I will also complete other tasks you will assign later.' (Shl 24) In this manner he should report all matters duly to the guru, obtain his permission, should complete all other tasks assigned by him and again report the status to him. (Shl 25) A <i>brahmachari</i> should not use variety of</p>			

	<p>perfumes or consume luxurious food. It is the decision of <i>shastra</i> that he can use/consume these after <i>samavartana</i> (return home of a brahmana student). (Shl 26) He should follow all rules & regulations stated for him in the <i>shastras</i>. He should always be near the guru. (Shl 27) In this manner he should serve the guru to the best of abilities and gain his love. After learning <i>vidya</i> by this method, he should offer appropriate <i>guru-dakshina</i> (fees), obtain his permission and enter another <i>ashrama</i>. In that <i>ashrama</i> also he should obey the duties applicable to that <i>ashrama</i>. (Shl 29) In this manner having completed one fourth of his life he should undergo <i>samavartana-samskara</i> as prescribed. (Shl 30) He can marry a girl as per dharma and establish <i>agnis</i> together with the wife. In this manner he should spend the second part of his life as a good <i>grihasta</i>.</p>			
229	Shanti parva; Mokshadharma	243	2214-2222	24
	<p>Description of garhasthya dharma Dharmaja! Vyasa said: (Shl 1) Child! A grihasta should spend the second part of his life living in the house. He should marry a girl obtained as per dharma, should be an <i>ahitagni</i> and practice the <i>vratas</i> related to it. (Shl 2, 3) Scholars have described four kinds of livelihood for a grihasta brahmana. Storing granary full of grains (<i>kusoola-dhanya</i>) is the first. Storing a large jar or pitcher full of grains (<i>Kumbha-dhanya</i>) is the second. Storing just enough grains for that day (<i>ashvasthana</i>) is the third. Living by <i>kapota-vritti</i> is the fourth (picking up grains in fields as a dove does). Among these four the latter ones are greater than the former ones from the viewpoint of dharma. (Shl 4) Brahmana with <i>kusoola-dhanya-vritti</i> will be engaged in <i>shatkarmas</i> like <i>yajana-yaajana</i> etc. The second type will be engaged only in <i>yajana, adhyayan & daan</i>. The third type will be engaged in <i>yajana & adhyayan</i>. The fourth type will be engaged only in <i>brahma-yajna</i>. (Shl 5) Many good <i>vratas</i> have been described in <i>shastras</i> for a <i>grihasta</i>. A grihasta should never cook food just for himself. He should not kill animals except on the occasion of <i>yajnas</i>. (Shl 6) In a <i>yajna</i>, whether an animal or other things, they achieve <i>sanskar</i> only by <i>yajus</i>. A <i>grihasta</i> should not sleep in daytime. He should not also sleep in the first & last quarter of night. (Shl 7) He should have meals only in the noon time and night. In between he should not eat anything. He should not invite his wife for sex at any time other than the period of fertility. No brahmana guest should go without hospitality from his house. (Shl 8, 9) <i>Shaastras</i> say that if the following kind of persons come to his house as guests they should be shown hospitality duly and <i>havya-kavya</i> should be offered: scholars who are experts in Vedas & Vedangas, <i>snatakas</i> (bachelors or initiated householder), <i>shrotriya</i>s (learned in Vedas), those who eat food of <i>yajna</i> or <i>shraadh</i>a, <i>jitendriya</i>s, <i>kriya-nisht</i> (dedicated to works), those who live strictly according to their swadharma and tapasvis. (Shl 10,11) It is the duty of grihasta to provide food to the yatis & brahmacharis who do not cook their food. Similarly even those who have grown their nails & dense beards just to show they are dharmatmas have a right to eat at his house. Those who have given up agnihotra for no reason or who have committed treachery towards guru can also have an opportunity to eat in his house. There is a rule that in the house of a grihasta all living beings should be provided food (by sharing available food). (Shl 12) A <i>grihasta</i> should everyday eat left over (after serving the guests) and <i>yajna-shesha</i> (after performing <i>yajna</i>) food. Thus he should be a <i>vighasashi & amritashi</i>. (Shl 13) The <i>grihasta</i> who eats his food after all members in his house under his care have eaten their meal is called a vighasashi. The food that is left after all members of the family have eaten is called <i>vighasa</i>. <i>Yajna-sesha</i> is called amrita. (Shl 14-16) A <i>grihasta</i> should love his wife. Should be a <i>jitendriya</i>. Should not have envy. He should never have dispute/quarrels with the following: <i>ritwijs</i> (priests), <i>purohit</i>, <i>acharya</i>, maternal uncles, guests, old people, boys, sick people, doctors, cousins from father's side, relatives, parents, brothers, sons, wife, daughters and servants. He should give away whatever is their share. A <i>grihasta</i> who does not get into a dispute with any of these will be freed of all sins. (Shl 17, 18) A <i>grihasta</i> who wins the hearts of <i>ritwijs & purohits</i> etc by his politeness and good character will undoubtedly win all the <i>lokas</i>. <i>Acharya</i> is the master of <i>brahma-loka</i>. Father is the <i>Ishwara</i> of <i>Prajapati-loka</i>. <i>Atithi</i> (guest) for <i>Indraloka</i> and <i>ritwijs</i> for <i>devaloka</i>. The women of the family are boss/mistress of the <i>apsara-loka</i>. Paternal cousins are masters of <i>loka of vishvedevatas</i>. (Shl 19) Relatives have authority on directions. Mother and maternal uncles have authority over earth. Aged, young (boys), sick & weak have authority over <i>akash</i>. By pleasing all these, the <i>grihasta</i> gets <i>lokas</i> under their authorities. (Shl 20) Elder brother is equal to father. Wife & sons are a form of one's own body. Servants are like the shadow of the grihasta. Daughter is most deserving of pity/kindness. (Shl 21) Therefore even if criticised by these, a grihasta should not get angry and should tolerate their censure or disdain. (Shl 22) A <i>dharmatma</i> should not perform <i>dharma-karyas</i> enticed by the lure of money. (The next part hints again at the statement of shloka 24 which is similar to the one in Shl 2 & 3). (Shl 23) In the same way, it is said that among the four <i>ashramas</i> the latter ones are better than the earlier ones (<i>Brahmacharya, Grihasta, Vanaprastha & Sanyasa</i>). A person desiring auspiciousness should</p>			

	<p>follow/obey the rules & regulations applicable to the concerned <i>ashrama</i>. (Shl 24) That country in which worshipworthy brahmanas who live by storing enough grains for one year, collect the grains left behind after the farmer has taken his grains and by <i>kapota-vritti</i> will progress very well. (Shl 25) That <i>grihastha</i> who follows one of these three <i>vrittis</i> without any distress will cause his past ten generations and following ten generation to become holy or pure. (Shl 26) Such a <i>grihastha</i> will attain higher <i>lokas</i> that monarchs would get or will obtain <i>sadgati</i> (good or happy state) that <i>jitendriyas</i> obtain. (Shl 27) <i>Grihasthas</i> who are generous will obtain <i>swarga-loka</i> described in Vedas which are comfortable, have <i>vimana</i>, and are decorated with flowers. (Shl 28) It has been decided that for <i>grihasthas</i> who have gained control on <i>manas</i> & <i>indriyas</i>, <i>swarga-loka</i> is the place to go to. Brahma has made <i>grihasthashrama</i> a cause for obtaining <i>swarga-loka</i>. He has also laid down through <i>shastras</i> the method of living in this <i>ashrama</i>. Therefore brahmana can take up this sequentially second <i>ashrama</i> and go to <i>swarga</i> after death. (Shl 29) After completing this <i>ashrama</i>, the next <i>ashrama</i> is <i>vanaprastha</i>. This is said to be the third <i>ashrama</i>. I will tell you about this <i>ashrama</i> which is better than the <i>grihasthashrama</i> and makes the body a frame of just bones & skin (due to rigorous <i>tapas</i>).</p>			
230	Shanti parva; Mokshadharma	244	2222-2231	24
	<p>Vanaprastha & Sanyasashrama</p> <p>Vyasa said: (Shl 2, 3) Child! May all good things happen to you! I will tell you about the dharma & practices of <i>vanaprasthashram-vritti</i> which is third. It is taken up by those who have given up <i>garhasthya</i>, who struggle practicing <i>vratas</i> very rigorously with wives, who have a broad mind that shelters the whole world, who practice <i>vrata-niyama</i> by understanding & thinking about it properly and live in sacred places. (Shl 4, 5) When the <i>grihastha</i> notices that his hairs are greying, skin has developed wrinkles and his children have children, he should go to forest to spend the third part of his life and take up <i>vanaprasthashrama</i>. Just as he was worshiping the <i>agnis</i> he should continue to worship the <i>tretagnis</i> in this <i>ashrama</i> also. Along with it he should worship the <i>devatas</i> also. (Shl 6) A <i>vanaprasthashrami</i> should be regular in his practices. He should eat food as per the rules. He should eat once in the sixth part of the day. He should be careful. He should perform <i>agnihotra</i>, service of cows, <i>yajnas</i> etc. (Shl 7) He should live by eating rice, wheat, a kind of millet (without himself doing agriculture) and eat food left after serving the family members & servants. He should perform <i>pancha-maha-yajnas</i> and offer <i>havis</i> to <i>devatas</i>. (Shl 8, 9) There are four kinds of <i>vrittis</i> in this <i>ashram</i> also. Some eat whatever they have got that day, wash all vessels & close down. Some collect & store grains enough for one month. Some collect & store grains enough to last for a year. Some do this for twelve years also. They store that much grains for extending hospitality to guests and <i>yajna-karmas</i>.</p> <p>(Shl 10) They make clouds as their covering sheets in rainy season. In <i>Hemanth-ritu</i> (pre-winter) they take shelter in water. In summer they sit in the middle of <i>panchagnis</i> (when hot sun like <i>agni</i> is on the head, they light fires on all four sides and sit in the middle) and perform <i>tapas</i>. They always take very modest amount of food. (Shl 11) They will be rolling about on the ground. Some times they stand on the tip of their toes. They will be sitting in the same posture at the same place. They take bath thrice a day.</p> <p>(Shl 12) Some of them eat the grains after removing the chaff with their teeth. Some eat after removing the chaff by beating with stones. Some drink porridge made of rice only in <i>shukla-paksha</i> (fortnight of New Moon to Full Moon). Some do this in the other fortnight. Yet others eat only when they get some food. (Shl 13) Some live by eating just roots, some by eating fruits and some others who are more rigorous by eating flowers.</p> <p>(Shl 15) Many other regulations have been stated for scholarly <i>vanaprasthashramis</i>. It has been said that <i>shama</i> (equanimity, quietism), <i>dama</i> (self-restraint), <i>uparati</i> (desisting from sensual enjoyment or worldly actions) & <i>titiksha</i> (endurance) which are stipulated for <i>sanyasashrama</i> are dharmas applicable to all <i>ashramas</i>. But the special stipulations for <i>sanyasa</i> are different from what are stipulated for <i>Vanaprastha</i> & <i>Grihastha</i>. (Shl 16-18) Child! Even in this <i>yuga</i> many brahmanas who know all matters have practiced this <i>Vanaprastha</i>. (List of names skipped here). (Shl 19, 20) Skipped. (Shl 21) They were not involved in <i>karmas</i> associated with desires (<i>kamya-karma</i>). They were all always <i>jitendriyas</i> and dedicated to dharma. Now they appear as bright groups of shapes different from stars.</p> <p>Entering sanyasashrama</p> <p>(Shl 22, 23) The <i>vanaprasthashrami</i> who has grown old & hence weak, who has been afflicted with variety of diseases should leave this <i>ashrama</i> and enter <i>Sanyasashrama</i> when the fourth part (after 75 years) of his longevity begins. When taking up the <i>Sanyasa-deeksha</i> (initiation) he should perform a <i>yajna</i> which can be completed in just one day and then donate everything he has as <i>dakshina</i>. (Shl 24, 25) Then he should perform <i>atma-yaaga</i>. Should be rejoicing in the supreme</p>			

	<p>spirit. Should 'play' with the <i>atma</i>. In everyway he should find shelter only in <i>atma</i>. He should transfer all <i>agnis</i> into <i>atma</i>. He should give up all kinds of acceptance/receiving. He should perform such <i>brahma-yajnas</i> & <i>ishtis</i> which can be completed quickly. He should give up <i>karma-yajnas</i> performed by <i>yajniks</i> and dedicate to <i>atma-yajna</i>. (Shl 26) The form of <i>atma-yajna</i> is as follows: He should transfer the three <i>agnis</i> as per procedures to the <i>atma</i>, and until death should keep performing <i>yajna</i> with faith according to the procedure of <i>pranagni-hotra</i>. Should eat cooked rice five or six times while reciting <i>mantras</i> like '<i>praanaya swaha</i>' etc. After this he should eat the remaining part of food without criticising, irrespective of whether it is tasty or not. (Shl 27) The <i>muni</i> in <i>Vanaprastha</i> should have hairs, nails and hairy tail removed, should be purified by <i>deeksha</i> procedures and enter into the holy <i>Sanyasa</i>. (Shl 28) The brahmana who gives sense of security to all beings, gives up his house etc & becomes a <i>sanyasi</i> and goes away, will go to <i>tejo-maya-lokas</i> after death. Finally he will attain <i>moksha</i>.</p> <p>(Shl 29) An <i>atmajnani</i> will be without sins and will be rich in <i>sadachara</i> (virtuous conduct). He does not wish to do any <i>kamya-karmas</i> in this or other <i>lokas</i>. He will not have in him <i>krodh</i> & <i>moha</i>. He will not have friendly relations with others nor will he quarrel with others. He will be indifferent (philosophic) in all matters. (Shl 30) An <i>atma-jnani</i> will not feel any anguish in practicing <i>yama</i> (<i>ahimsa</i>, <i>satya</i>, <i>asteya</i>, <i>brahmacharya</i>, <i>aparigraha</i>) and <i>niyamas</i> (<i>shoucha</i>, <i>santosh</i>, <i>tapas</i>, <i>swadhyaya</i> & <i>Ishwara-bhakti</i>). He will be enthusiastic about offering everything in sacrificial <i>agni</i> according to the prescription in the <i>shastra</i>. Such an <i>atma-jnani</i> who is dedicated to dharma and a <i>jitendriya</i> will attain the desired <i>sadgati</i>. (Shl 31) I have described the fourth <i>ashrama</i> which is considered the greatest due to its virtues, has better qualities than the other three <i>ashramas</i>, in which qualities of <i>shama</i> & <i>dama</i> will expand and which is the best refuge for all. Again, now I will expound about this <i>ashrama</i> in even more detail. Listen attentively.</p>			
231	Shanti parva; Mokshadharma	245	2231-2242	24
	<p>Conduct & life style of <i>sanyasis</i> & in praise of knowledgeable <i>sanyasi</i></p> <p>Dharmaja! Shuka asked: (Shl 1) Father! How should a <i>sanyasi</i> desirous of realising the Parabrahma, who though has entered this <i>ashrama</i> continues to be dedicated to the performance of <i>brahma-yajna</i> etc as in <i>Vanaprastha</i>, to the best of his abilities engage his mind in thinking about Paramatma?</p> <p>Vyasa said: (Shl 2) Shuka! I will tell the duties to be done for attaining <i>paramartha siddhi</i> after having trained oneself in <i>brahmacharya</i> & <i>grihasthashrama</i>. Listen attentively. (Shl 3) One should enter the highest & best fourth <i>ashrama</i> of <i>sanyasa</i> after having cooked <i>raaga</i>, <i>dwesh</i> etc blemishes completely (seeds if cooked well do not germinate) in the first three stages of <i>brahmacharya</i>, <i>grihastha</i> & <i>vanaprastha</i>. (Shl 4) Shuka! Listen to the rules to be followed in this <i>sanyasashrama</i>; practice them and live accordingly. A <i>sanyasi</i> should follow the prescribed practices of <i>Sanyasa-dharma</i> all by himself without taking any one else's help. (Shl 5) That <i>sanyasi</i> who goes around alone looking at all with equality will not abandon anyone; others will not abandon him also. He should be without <i>agni</i>, house or <i>mutt</i> etc. He should depend on a village (human habitation) only for food. (Shl 6) A <i>sanyasi</i> should not collect or store food for the next day. He should be silent and focussed in his mind. Should eat very modest amount of food at regular time. Should eat only once a day. (Shl 7) He should have a <i>bhiksha-patra</i> (begging bowl) & <i>kamandalu</i> (water-pot used by ascetics). Should live under the trees. Should wear ordinary & not special saffron dress. Should not have anyone to help or serve him (should live alone). Should have (philosophical) indifference towards all. These are the characteristics of a <i>sanyasi</i>.</p> <p>(Shl 8) Just as once the scared elephants fall into a deep ditch are unable to come out of it, the person in whom once the abuses/blames, criticisms or praises of others enter, never come back up in any form should take up <i>Sanyasa-ashrama</i> (should not be affected by these in any way or should not result in any reaction to these). (Shl 9) A <i>sanyasi</i> should never see a blamer/criticiser. He should not listen to his words. He should never speak unspeakable/improper to be uttered words to any one. Particularly about brahmanas he should never do so. (Shl 10) He should always advise only beneficial things to a brahmana who is steady in studying Vedas. Even if he is hearing blames, he should keep quiet and treat them as medicines to cure defects in him. (Shl 11) <i>Devatas</i> consider that person as a brahmana who even though alone is pervasive like the <i>akash</i> as he is in <i>brahma-bhava</i> and who by virtue of being unattached treats the world full of people as if an empty world. (Shl 12) Such person will be considered a brahmana who will cover his body with whatever he gets, will eat whatever he gets when he is hungry and will sleep wherever he has to. (Shl 13) <i>Devatas</i> consider that person a brahmana who feels scared of assembly of people just as one is scared of serpent, is scared of eating luxurious food just as people are scared of hell and stands far away scared of company of</p>			

	<p>women just as someone would do from a corpse. (Shl 14) <i>Devatas</i> consider that person a brahmana who does not rejoice when honoured by others, does not get angry when humiliated by others and conveys a sense of security to all. (Shl 15) A sanyasi should praise neither death nor life. Just as a servant calmly awaits the orders of the master, he should await his time. (Shl 16) A <i>sanyasi</i> should have a mind that is not blemished by <i>raaga</i>, <i>dwesha</i> etc. His speech should not be blemished with blames or criticisms. In this manner he should be free of all sins. Where is the question of any fear for such a person who has no enemies? (Shl 17) There will be no fear of any kind from any quarter to a <i>sanyasi</i> free of delusion, who conveys a sense of security to all, and has received the same assurance from all.</p> <p>(Shl 18, 19) Just as the foot prints of all animals are merged into the foot prints of an elephant, the merit of all dharmas merge into the dharma of non-violence. One who does not resort to any kind of violence will be immortal and remain firmly in Sanyasa-ashrama. (Shl 20) A <i>sanyasi</i> who is non-violent, has equality towards all, is truthful, is courageous, is a <i>jitendriya</i> and is a shelter to all beings, will obtain the best & highest of states. (Shl 21) Even death cannot overtake the <i>sanyasi</i> who is content with <i>brahma-jnana</i>, is without fear and has no desire. On the other hand he can overtake death (become immortal). (Shl 22) <i>Devatas</i> consider that person a brahmana who is free from all attachments, is silent, is unattached like the clear sky, does not consider anything to be his, moves around alone and is calm. (Shl 23) <i>Devatas</i> consider that person a brahmana whose life is dedicated to dharma, that dharma is also practiced only for the love of Shri Hari, and who spends day & night in auspicious activities. (Shl 24) <i>Devatas</i> consider that person a brahmana who is devoid of all desires, has given up initiating all kinds of actions, remains away from prostrations and praises and is liberated from all kinds of bondages. (Shl 25) All beings in this world are pleased when happy. They fear grief. That faithful person who feels agonised when living beings are hurt should not do deeds which cause fear. (Shl 26) Giving daan of sense of fearlessness is higher than all other types of donations. One who gives up violence will receive assurance of no fear from others and will also attain <i>moksha</i>. (Shl 27, 28) Skipped. (Shl 29) One who understands that the lord is in the form of bird (<i>suparnam</i>), who has the three blemishes of <i>vata</i>, <i>pitta</i> & <i>kapha</i>, and who is enveloped in the <i>trigunas</i> as having the <i>paramatma-tattva</i> will be honoured in all <i>lokas</i> and <i>devatas</i> & humans will say holy things about him. (Shl 30) Even devatas desire darshan (seeing) of that jnani who understands well Vedas, vedya (jnaya, one to be known), all the methods, the meanings of component parts of the words in Vedas and Parabrahma-tattva when the atma is still in the body. (Shl 31) He who even though living on earth has no interest in it, knows the <i>hiranmaya Paramatma</i> who is immeasurable, who is in the form of bird in the centre of <i>brahmada</i> in the centre of this body, to be in the <i>jeevatma</i> who is in the cave of our heart, will shine with brilliant rays. (Shl 32) The <i>kaal-chakra</i> (wheel of time) is hidden in this cave of <i>buddhi</i> and is forever revolving, never itself decays, continuously decays the longevity of beings, is six-naved in the form of six seasons, has twelve spokes in the form of months and has <i>parvas</i> in the form of lunar cycles. This whole universe goes and falls into its mouth like a delicious item of food. Even <i>devatas</i> honour the person who has realised the <i>Paramatma</i> who is of the form of <i>kaal</i>.</p> <p>(Shl 33) The <i>Parabrahma-paramatma</i> who causes clearness of mind and is like the body of the universe exceeds all the <i>lokas</i>. The <i>homa</i> (sacrifice) of <i>indriyas</i> etc done in this <i>Paramatma</i> pleases the <i>devatas</i>. Thus pleased the <i>devatas</i> sprinkle the nectar of <i>jnana</i> on such person's face and make him feel fulfilled. (Shl 34) The <i>brahma-jnani (sanyasi)</i> who is <i>tejo-maya</i>, <i>nitya-brahma-maya</i> and <i>veda-roopa</i> attains innumerable <i>lokas</i> which are without any kind of fear. One who does not pose a threat to any beings will not be threatened of any beings also. (Shl 35) He is a <i>vipra (brahmana)</i> who neither blames others nor gets blamed by others. He realises <i>Paramatma</i> in the cave of his heart. That <i>jnani</i> who has conquered <i>moha</i> and is free of all sins will not be interested in the luxuries & enjoyments of this or other <i>lokas</i>. (Shl 36) Such a sanyasi has no rage or delusion; treats a lump of gold & mud equally; has no money; has neither friendship nor hatred; does not care for either censure or praise; has neither likes nor dislikes; always moves around disinterestedly. Such a person is a sanyasi.</p>			
232	Shanti parva; Mokshadharma	246	2242-2248	24
	<p>Greatness of Paramatma</p> <p>Yudhishtira! Vyasa said: (Shl 1) Child! Shukadeva! The altered derivatives of <i>Prakriti</i> viz <i>deha</i>, <i>indriyas</i>, <i>manas</i> & <i>buddhi</i> create the feeling of doer & enjoyer to the <i>kshetrajna</i>. These unintelligent entities do not know who he is. But the <i>kshetrajna</i> knows all of them. (Shl 2) Just as a clever charioteer skilfully gets his job done by strong horses, in the same manner <i>kshetrajna</i> does his tasks through the <i>indriyas</i>. (Shl 3) The objects of indriyas (sense) are stronger than the indriyas. Manas is stronger than these objects. Buddhi is stronger than manas. Jeevatma is stronger than</p>			

	<p>buddhi. Mahat-tattva is greater than jeevatma. (Shl 4) The unmanifest <i>mool-prakriti</i> is greater than <i>mahat-tattva</i>. <i>Paramatma</i> who is <i>amrita-swaroopa</i> is greater than that unmanifest. There is nothing greater than that <i>Paramatma</i>. That <i>amrita-maya Parabrahma-tattva</i> is the limit of greatness. It is also the greatest state.</p> <p>Way to realise Paramatma</p> <p>(Shl 5) The <i>Paramatma</i> who is secretly hidden in all beings cannot be perceived through the <i>indriyas</i>. <i>Jnanis</i> who have a subtle vision realise him through highly subtle & great <i>buddhi</i>. (Shl 6, 7) A yogi realises the <i>amrita swaroopa Paramatma</i> by merging <i>manas</i> along with <i>indriyas</i> & <i>indriyarthas</i> in the <i>antaratma</i> through the <i>buddhi</i>, by not thinking about a variety of subjects that can be thought about, by engaging the mind well trained by <i>vidya</i> in <i>dhyana-yoga</i> and by giving up the feeling of 'I'. (Shl 8) The person who is a slave of all <i>indriyas</i>, who has unsteady memory, and who has submitted himself to <i>kaam</i> & <i>krodh</i> will only suffer death (will be destroyed). (Shl 9) Therefore all kinds of desire filled resolves should be destroyed and the <i>chitta</i> should be merged in subtle <i>buddhi</i>. One who merges the <i>chitta</i> in <i>buddhi</i> will destroy <i>kaal</i> itself (transcends <i>kaal</i>). (Shl 10) By gaining clearness of mind (<i>prasannata</i>) the <i>yati</i> gives up auspicious & inauspicious things of this world. The yogi with a clear mind and who has merged his <i>buddhi</i> in the <i>atma</i> will attain undecaying/inexhaustible happiness. (Shl 11) A person sleeping happily without any dreams is an indicator of healthy <i>chitta</i>. Mind remaining fixed steadily in the <i>atma</i> is an indicator of <i>chitta-prasada</i> (serenity) just as a lamp glows brightly & steadily when there is no wind to disturb it. (Shl 12) In this manner, if the yogi eats very modestly, has purified mind and concentrates his mind in <i>Parabrahma</i> during first & last quarters of night, he will realise the <i>Parabrahma-vastu</i> within himself. (Shl 13) Child! Whatever I am preaching to you now is the <i>shastra</i> for giving <i>jnana</i> about <i>Paramatma</i>. It is the secret of all the Vedas. But this cannot be known merely by guesses or <i>shastras</i> (It can only be known by actual experience). (Shl 14) This is the essential wealth of all anecdotes/episodes relating to dharma and <i>satya</i>. This <i>amrita-maya</i> essence of <i>tattva</i> has been extracted by churning more than ten thousand <i>riks</i> of Vedas. (Shl 15) Just as curd is churned to extract butter and <i>arani</i> is rubbed to extract fire, I have also extracted this butter of <i>jnana</i> of <i>brahma-tattva</i> for your sake by churning together the knowledge of several scholars. Child! You should preach this <i>moksha-shastra</i> to the <i>snataks</i>.</p> <p>Who should & should not be taught this <i>shastra</i></p> <p>(Shl 16, 17) This <i>moksha-shastra</i> should not be taught to the following: Whose mind is not clam, who is not <i>jitendriya</i>, who is not a <i>tapasvi</i>, who has not studied Vedas, who is not obedient, who is jealous, who does not have simplicity, who does not do what is instructed to be done, who is cooked (immersed) in <i>tarka</i> (dialectics) and who is a backbiter or calumnious. (Shl 18, 19) This secret <i>shastra</i> should be taught to beloved son or obedient student who praises <i>brahma-dharma</i> or <i>tattva-jnana</i>, who has virtuous qualities and is praised by all and who is calm and a <i>tapasvi</i>. It should not be taught to any others for any reason. (Shl 20) A person may give this entire earth rich in precious gems; but those who know <i>tattva</i> should understand that it is better to gain this <i>tattva-jnana</i> rather than such earth. (Shl 21, 22) Child! Shukadeva! I will preach you even more secret <i>adhyatma-jnana</i>, not relating to this world & realised by <i>maharshis</i> which has been sung (praised) in Upanishads, the last part of Vedas. (Shl 23) Shuka! Ask me any other doubt you have in your mind. I will answer them or which other subject do you want me to tell you?</p>			
233	Shanti parva; Mokshadharma	247	2248-2254	24
	<p><i>Pancha-maha-bhutas, buddhi, trigunas</i></p> <p>Dharmaja! Shuka said: (Shl 1) Bhagawan! Great <i>muni</i>! Please again tell me <i>adhyatma-shastra</i> in detail. What is <i>adhyatma</i>? How to know it?</p> <p>Vyasa said: (Shl 2) Child! I will introduce to you the <i>adhyatma</i> that has been stated for human beings. Listen to this explanation of <i>adhyatma</i>.</p> <p>(Shl 3) The five <i>maha-bhutas</i> viz <i>priti</i>, <i>jala</i>, <i>tejas</i>, <i>vayu</i> & <i>akash</i> are present in all beings. Just as the waves in an ocean rise and merge back into the waters, these <i>pancha-maha-bhutas</i> take birth in the bodies of beings and also merge back. (Shl 4) Just as a tortoise puts out its organs and again pulls them back into its shell, these <i>maha-bhutas</i> enter into & appear even in small animals and again disappear. (Shl 5) In this manner all moving & unmoving living beings are constituted of these <i>pancha-maha-bhutas</i>. At the time of creation, all mobile & immobile things are created out of these <i>maha-bhutas</i> and at the time of dissolution they merge back into them. (Shl 6) Because all beings consist of the same five <i>maha-bhutas</i> there should have been no difference among them. But <i>Brahma</i>, the creator of these five <i>maha-bhutas</i>, has constituted the beings with more or less proportion of these according to their karmas. Therefore there will be difference in the quantity of the</p>			

	<p>individual <i>maha-bhutas</i> in beings. Therefore there will be difference among beings as created by Brahma.</p> <p>Shuka questioned: (Shl 7) Father! How to know that Brahma has created human beings, animals, birds etc with differing proportion & quantity of the five <i>maha-bhutas</i>? In the body there are <i>indriyas</i> too; there are some <i>gunas</i> also. How to recognise <i>maha-bhutas</i> in these?</p> <p>Vyasa said: (Shl 8) <i>Vatsa</i>! I will propound this matter in the right order and as it is. I will tell you how all these matters are in truth. Listen attentively. (Shl 9-12) Repetition of definition of <i>pancha-maha-bhutas</i>. Skipped. (Shl 13) <i>Manas, buddhi and swabhava</i> are born from the <i>sanskaras</i> (conditioning, past birth impressions) responsible for one's birth. <i>Jeeva</i> brings these with it at the time of birth itself. Though these are in <i>pancha-maha-bhutas</i> they are different and higher than the the qualities of <i>maha-bhutas</i> like <i>roopa, rasa, gandha</i> etc. But the trio of <i>manas, buddhi & swabhava</i> do not exceed the qualities of <i>maha-bhutas</i>. (Shl 14) Just as a tortoise extends & pulls back its organs, <i>buddhi</i> extends & pulls back <i>indriyas</i> which are under its control towards and from the objects of senses. (Shl 15) Whatever man sees from the tip of the head to tip of the toes, and calls the organs 'I & mine' and whatever actions/works he does with these organs, the cause of all these is <i>buddhi</i> in him. ('I' is a variation of <i>buddhi</i>). (Shl 16) It is <i>buddhi</i> which takes <i>shabda</i> etc towards ear etc again & again. It is <i>buddhi</i> which takes all <i>indriyas</i> and <i>manas</i> towards the objects of senses. How can there be experience of objects of senses if <i>buddhi</i> were not to associate with <i>manas & indriyas</i>? (Shl 17) Man has five <i>indriyas</i>. Sixth is <i>manas</i>. Seventh is <i>buddhi</i>. Eighth is <i>kshetrajna</i> (<i>jeeva</i>). (Shl 18) Eyes are meant only to see forms. <i>Manas</i> keeps doubting by way of <i>sankalpa</i> (volition, wish, desire, idea) & <i>vikalpa</i> (irresolution, option). <i>Buddhi</i> is for deciding. One who is witness to all this is called <i>kshetrajna</i>.</p> <p>Trigunas</p> <p>(Shl 19) The <i>trigunas</i> viz <i>sattwa, rajas & tamas</i> are born from their root cause, that is, <i>mool-prakriti</i>. These three <i>gunas</i> generally exist in all beings. They should be recognised based on the actions of the person. (Shl 20) If within oneself (body & mind) there are feelings of love, purity & calmness, then it should be understood that there is rise of <i>sattwa guna</i>. (Shl 21) If in the body or mind there rises a feeling of <i>santapa</i> (grief, heat) then it should be understood that <i>rajo guna</i> has come to rise. (Shl 22) When the mind is confused/perplexed, the things in mind are unclear, nothing appears to be understood, then it should be understood that <i>tamo guna</i> has risen. (Shl 23) If for some known or unknown reasons good qualities like elation, love, bliss, equanimity, healthy state of mind have occurred it should be understood that such a person has <i>sattwik gunas</i>. (Shl 24) If for some known or unknown reasons qualities like pride, telling lies, greed, infatuation, intolerance etc have appeared they should be understood to signify <i>rajo guna</i>. (Shl 25) If for some known or unknown reasons qualities like confusion, carelessness, sleepiness, laziness, ignorance etc have arisen, they should be understood as <i>tamo guna</i>.</p>			
234	Shanti parva; Mokshadharma	248	2254-2261	24
	<p>Nature and functioning of <i>buddhi</i> (***) (Beautiful, insightful chapter. Must read)</p> <p>Yudhishtira! Vyasa said: (Shl 1) Child! There are three types of impellers for doing karma. First the <i>manas</i> with its mere <i>sankalpa</i> (volition, resolves) creates variety of feelings. <i>Buddhi</i> decides whether or not to carry out those karmas. Heart or <i>antah-karana</i> experiences the good or bad results of the karmas. (Shl 2) The objects of sense are greater than the <i>indriyas</i>. <i>Manas</i> is greater than these objects. <i>Buddhi</i> is greater than <i>manas</i>. <i>Atma</i> is greater than <i>buddhi</i>. (Shl 3) It is <i>buddhi</i> which is in the form of <i>atma</i>. When purified <i>buddhi</i> merges with <i>atma</i> it becomes <i>atma-roopa</i>. That same <i>buddhi</i> gives up its relation to <i>atma</i> and gets interested in grasping objects of senses, undergoes a change/transformation and is called <i>manas</i>. (Shl 4) Because the five <i>indriyas</i> are different their actions are also different. Therefore the <i>buddhi</i> undergoes variety of changes on behalf of the <i>indriyas</i>. When hearing sound the <i>buddhi</i> takes the form of sound. When touching it takes the form of touch. (Shl 5) When seeing the <i>buddhi</i> takes the form of the sights. When tasting it takes the form of the taste. When smelling it takes the form of the smell. In this manner when serving the objects of senses it gets transformed to the ear etc <i>indriyas</i>. (Shl 6) It is these transformations of <i>buddhi</i> that are called as <i>indriyas</i>. The unseen <i>jeevatma</i> is established in all the <i>indriyas</i>. <i>Buddhi</i> also is established in <i>jeevatma</i> and consists of three states called <i>sattwik, rajasik & tamasik</i>. (Shl 7) It is for this reason that sometimes <i>buddhi</i> will be loving (<i>sattwik</i>), sometimes unhappy or grieving (<i>rajo-guna</i>) and sometimes confused without either feeling (<i>tamo-guna</i>). (Shl 8) Just as ocean, the lord of rivers, consisting of high waves exceeds its shores, the</p>			

	<p><i>buddhi</i> which has these three states can exceed/transcend them (becomes <i>nirguna</i>). (Shl 9) As stated earlier when the <i>buddhi</i> of man desires a certain object of sense then it transforms to become <i>manas</i>. It should be understood that whatever separate qualities the five <i>indriyas</i> have are all hidden in the <i>buddhi</i>. <i>Indriyas</i> are the purified <i>havis</i> that is offered into it as <i>homa</i>. Such <i>indriyas</i> should be completely conquered. (Shl 10) The undivided <i>buddhi</i> goes after the five <i>indriyas</i> sequentially. When <i>buddhi</i> follows any one <i>indriya</i>, at that time it will be in the desiring <i>manas</i> (only then the object of sense is grasped).</p> <p>(Shl 11) Whatever <i>sattwik</i> etc states are there in the world, they are all in <i>manas</i>, <i>buddhi</i> & <i>ahankar</i> by their applicable names like spokes in a wheel. (If the <i>manas</i> is associated with <i>sattwa guna</i>, then <i>sattwik-manas</i> etc). In this manner, <i>manas</i>, <i>buddhi</i> & <i>ahankar</i> take the names of the dominant state. (Shl 12) <i>Manas</i> does the function of a lamp to the <i>indriyas</i> which are under the control of <i>buddhi</i>, are intrinsically neutral, and move towards the objects of senses freely. Just as a lamp makes the objects in darkness visible, <i>manas</i> like a lamp makes the <i>jnanendriyas</i> aware of the objects. If there were no <i>manas</i> there would be no use of the <i>jnanendriyas</i>. (Shl 13) The scholar who has learnt that the nature of the world is like this does not get confused/perplexed. He does not rejoice in times of happiness and does not grieve in times of anguish. He will be free of jealousy, hatred etc blemishes. (Shl 14) The <i>ajnanis</i> (ignorant) who indulge in bad deeds, who have impure heart & who deal unjustly, cannot realise the <i>atma</i> through the <i>indriyas</i> being interested only in <i>kaam</i> etc. (Shl 15) When human being controls his <i>indriyas</i> through the <i>manas</i>—just as a charioteer controls the horses with the reins—then the <i>atma</i> will be seen like a form lit up by a lamp. (Shl 16) Just as all animals can see things after darkness ends, the realisation of the <i>atma</i> who is <i>jnana-roopi</i> can happen only after <i>ajnana</i> ends. (Shl 17) A water bird even though it moves about in water does not get wet (say, unlike a cloth). In the same way, to a yogi with liberated soul (<i>mukta-atma</i>) <i>guna</i> & <i>doshas</i> (good, bad qualities) do not adhere. (Shl 18) Similarly, persons with purified <i>buddhi</i> though experiencing objects of sense, will not be smeared by those blemishes because they are disinterested in sons, friends, wife etc. (Shl 19) The <i>buddhi-indriyas</i> of the person who has given up all his past <i>karma-sanskaras</i>, is always devoted to Paramatma, is like <i>atma</i> in all beings and has no interest in objects of senses will be in the form of <i>atma</i> itself. (<i>Shloka's</i> meaning completed by classical commentators by adding a small part—<i>buddhi-indriyani-atmaakaaranyeva-bhavanti</i>). (Shl 20, 21) <i>Jeevatma</i> spreads towards the <i>buddhi</i>. Sometimes it also goes towards <i>gunas</i>. But <i>gunas</i> cannot know <i>atma</i>. The <i>atma</i> knows the <i>gunas</i> at all times. He is the 'seer' or observer and duly creator of the <i>gunas</i> (in the form of <i>buddhi</i>). You should understand that there is this one difference between subtle <i>buddhi</i> & <i>atma</i>. <i>Atma</i> is the observer; one who sees. <i>Buddhi</i> is the observed, the thing that is seen. (Shl 22) Between the subtle <i>atma</i> & <i>buddhi</i>, the <i>buddhi</i> creates the <i>gunas</i>. <i>Atma</i> does not create <i>gunas</i>. Intrinsically these two are different. But they are always together. (Shl 23) Though the fish is different from water, the two are always together. Though the fig fruit & the worms in it are separate, they are always together. Similarly, though <i>buddhi</i> & <i>atma</i> are different they are always together. (Shl 24) The <i>Ishika</i> grass is seen distinctly with the <i>Maunji</i> grass. When growing they grow together. In the same way <i>buddhi</i> & <i>atma</i> always are together. They are mutually dependent. But intrinsically different.</p>			
235	Shanti parva;	249	2261-2265	24
	Mokshadharma			
	<p><i>Jnana & Jnani</i></p> <p>Dharmajal Vyasa said: (Shl 1) Child! It is <i>Prakriti</i> that creates <i>gunas</i>. The <i>atma</i> as <i>kshetrajna</i> remains disinterested and merely observes these changing <i>gunas</i> and he is the master of these. (Shl 2) Just as spider creates the threads of web from its own body, in the same way <i>Prakriti</i> creates all things consisting of <i>trigunas</i>. (Shl 3) 'Even though these <i>gunas</i> are destroyed by <i>tattva-jnana</i> they do not leave the <i>jnani</i>. But the <i>jnani</i> will not have tendencies arising from them.' This is the opinion of some. Some others say that as soon as <i>tattva-jnana</i> occurs the <i>trigunas</i> will completely go away. (Shl 4) Both these opinions have to be properly grasped, and should be thought over duly with one's intelligence. It is by analysing in this manner that the <i>jeeva</i> residing in the depths of heart becomes <i>mahatma</i>. (Shl 5) <i>Atma</i> has no beginning or end. The <i>jnani</i> who realises him will be free of elation, anger, jealousy, hatred etc. (Shl 6) A <i>sadhak</i> should cut the impermanent knot in the heart born of <i>ajnana</i>, which has been tied by the worrying etc behaviour of <i>buddhi</i>, and then live happily without grief or doubts. (Shl 7) Just as those who do not know swimming fall from the banks into a river in floods and suffer, in the same way the <i>ajnanis</i> fall into this ocean of <i>samsara</i> and struggle. (Shl 8) But one who knows swimming will not be anguished. He will move with equal ease both on land and in water. In the same way, a <i>jnani</i> who knows <i>tattva</i> and has realised the <i>atma</i> will easily cross the ocean of <i>samsara</i>. (Shl 9) The person who in this manner understands the secret of birth & dissolution of all beings and thinks about their ups & downs will attain</p>			

	ultimate peace. (Shl 10) Restraint of <i>manas</i> & <i>indriyas</i> and <i>atma-jnana</i> are sufficient for gaining <i>moksha</i>. For one who is born on this earth, and especially for the brahmana, attaining <i>brahma-jnana</i> is an inborn capability. This is the ultimate refuge of human beings. (Shl 11) After gaining the knowledge of <i>brahma-tattva</i> man becomes a <i>buddha (jnani)</i> . What other than <i>atma-jnana</i> & <i>shama</i> (tranquillity) can be the characteristic of a <i>jnani</i>? (Shl 12) The kind of fear the ignorant have about <i>para-loka</i> will not be there to the <i>janis</i> . There is no state better than the one that a <i>jnani</i> attains and it is not attained by others. (Shl 13) Some upon seeing the grieving & sick find faults/blemishes in them. Some others feel sad for their state. But those who know cause & effect and the relationship bwtween the two neither feel sad nor find faults in them. Child! You should understand such persons as being wise. (Shl 14) The karmas done by a discriminating person (<i>viveki</i>) with the attitude of <i>nishkaam-karma</i> (actions without desires) wipe out the bad fruits of past inauspicious deeds. In this way to the <i>sadhak</i> who does <i>nishkaam-karma</i> , his karmas do not cause favourable/agreeable results or opposite kind of results in this <i>loka</i> or <i>para-loka</i> (karmas do not bind him).			
236	Shanti parva; Mokshadharma	250	2265-2271	24
	<p>The greatest dharma</p> <p>Dharmaja! Shuka questioned: (Shl 1) Father! Tell me about that dharma to which there is no greater dharma and which is better than all dharmas.</p> <p>Vyasa said: (Shl 2) Child! I will tell about the ancient dharma stated by <i>rishis</i> and which is better than all other dharmas. Listen attentively. (Shl 3) Just as a father keeps his small children under control, the <i>indriyas</i> which run in every direction and agitate the <i>manas</i> should be brought under control with an effort using <i>buddhi</i>. (Shl 4) The best <i>tapas</i> (penance) is bringing the <i>manas</i> & <i>indriyas</i> to a single pointed focus (<i>ekagrata</i>). This dharma of focussing is said to be the best of all dharmas. (Shl 5) Through the <i>buddhi</i> the five <i>indriyas</i> & the sixth <i>manas</i> should be made steady, and without thinking of several topics that can come up for thinking, one should be steady & content with thinking only about <i>atma</i>. (Shl 6) When the <i>indriyas</i> retired from objects of senses become steady in the body, then you will realise the eternal great Parabrahma. (Shl 7) Scholarly & <i>mahatma</i> brahmanas see from their <i>jnana-drishhti</i> (vision of <i>jnana</i>) the Paramatma who is brilliant like a fire without smoke and is the <i>atma</i> in all. (Shl 8, 9) Just as a tree full of fruits, flowers & several branches does not know where its fruits & flowers are, the <i>jeevatma</i> does not know where he goes & from where he came. In the body other than <i>jeevatma</i> there is an <i>antaratma</i> also. He will be observing everything. (Shl 10) a <i>jnani</i> realises the Parabrahma within himself through a bright lamp of <i>jnana</i>. Shuka! You should also realise the Paramatma through the <i>jeevatma</i> and become a <i>sarvajna</i> (all-knowing). Become free from pride. (Shl 11) Just like a snake losing its old skin, become free of all sins and taking recourse in the best of <i>buddhi</i>, become sinless and worryless. (Shl 12-15) Child! Shuka! This <i>samsara</i> is a fearsome river. It flows everywhere in the <i>loka</i>. The five <i>jnanedriyas</i> are like crocodiles in this river. The volition & desires of the mind are like its banks. That river is covered by the grass of greed and attachment. <i>Kaam</i> & <i>krodh</i> are like serpents in it. Truth is the holy spot in it. Untruth is its agitation. Anger is its mire. This river is greater than all other rivers. It takes birth from the mountain of unmanifest <i>Prakriti</i>. It has great speed. It is very difficult for those who are not <i>jitendriyas</i> to cross it. That river is filled with crocodiles of <i>kaam</i>. That river joins the great ocean of <i>samsara</i>. It is very difficult to cross it as it has deep places called <i>vasana</i> (the impression of anything remaining unconsciously in the mind, longing). It is born from one's own karmas (<i>atma-karmodbhavam</i>). Tongue is its vortex and makes it very difficult to cross. Child! Cross such river of <i>samsara</i> which is the form of <i>ajnana</i> with the boat of <i>jnana</i>. (Shl 16, 17) You should also cross this river using great <i>buddhi</i> just as courageous & scholarly <i>tattva-jnanis</i> cross it. By doing so you will be liberated in every way. You will become a <i>jitendriya</i>. You will become an <i>atma-vid</i> (knower of <i>atma</i>). You will become pure. You will also be <i>brahma-maya</i>. You will be freed of all kinds of bondages of <i>samsara</i>, become sinless and have a clear mind (<i>prasannatma</i>). (Shl 18) Just as someone standing atop a mountain can see everything below clearly, you will also stand on top of the peak of <i>jnana</i> and observe the struggle of all beings in this <i>samsara</i>. Become free of anger & elation (dualities). Do not be cruel minded. (Shl 19) After you obtain <i>brahma-jnana</i> you will know the secret of creation & dissolution. Those who are great among <i>dharmatmas</i>, who are <i>tattva-darshis</i> & who are scholars understand this <i>adhyatmic-dharma</i> to be greatest of all dharmas. (Shl 20) Child! This preaching is about the <i>jnana</i> of all pervasive <i>atma</i>. This should be told only to a well-wisher, obedient and a <i>jitendriya</i>. (Shl 21) This secret <i>atma-jnana</i> is extremely deep, impenetrable & significant. Shuka! The <i>atma-jnana</i> that I have told you is the knowledge I have obtained truly by my personal experience. (Shl 22) This Brahma who is devoid of happiness & unhappiness, which is past, present & future is not male nor female nor neutral. (Shl 23) Whether a male or a female, whoever understands this <i>Brahma-vastu</i> will not have rebirth. This dharma has been prescribed only to avoid having rebirth. (Shl 24)</p>			

	Child! I have told you as they are the <i>matas</i> (opinions, thought systems) that exist to obtain <i>brahma-jnana</i> . The awareness of these & their practices exist as well as do not exist. (Shl 25) My good son Shukadeva! If a loved, good in character & <i>jitendriya</i> son asks this question to a father, the father should happily preach this <i>brahma-jnana</i> in the manner I have told to the inquiring son.			
237	Shanti parva; Mokshadharma	251	2271-2277	24
	<p><i>Sadhana for brahma-jnana</i></p> <p>Yudhishtira! Vyasa said: (Shl 1) Child! A <i>sadhak</i> of <i>brahma-jnana</i> should not seek enjoyment of <i>gandha</i>, <i>rasa</i> etc sense experiences. He should not desire the happiness of these pleasures. He should not indulge in decoration of the self (decking up). He should not desire honour, fame & success. These are the characteristics of the behaviour of a <i>brahma-jnani</i> brahmana. (Shl 2) He should study all Vedas. Should be dedicated to serving the guru. Should be steadfast in <i>brahmacharya-vrata</i>. (Shl 3) He behaves with all living beings cordially as if they are his relatives. He becomes one who knows everything and who knows all Vedas. He becomes desireless. He has no death. It will never be that he will not become a brahmana. (Shl 4) If a person after doing many <i>ishtis</i> & <i>yajnas</i> with huge <i>dakshinas</i> (fees) does not gain <i>brahma-jnana</i>, then he will never attain <i>brahmanatva</i>. (Shl 5) When the <i>sadhak</i> has no fear about other beings, other beings are not afraid because of him, when he gives up desire & hatred then he will attain <i>brahma-bhava</i>. (Shl 6) When the <i>sadhak</i> does not even have any feeling or intention of causing harm to anyone in <i>manas</i>, speech or action, then he attains <i>brahma-bhava</i>. (Shl 7) In this world the only bondage is the bondage of desires. There is no other. Therefore one who liberates himself from the bondage of desire attains <i>brahma-bhava</i>. (Shl 8) The <i>dhira</i> (brave, perseverant) who is liberated from desires will shine like the Moon which has come out of grey clouds without blemishes and being pure, awaits <i>kaal</i> courageously. (Shl 9) Just as all the rivers enter the ocean which is always being filled up & still has a steady state, all kinds of desires without retaining their identity and without causing any changes vanish in the <i>sthitha-prajna</i> (steady mind, calm, firm in judgment & wisdom). Due to this reason he attains ultimate peace. But a person with desires will never attain ultimate peace. (Shl 10) That <i>sthitha-prajna</i> is loved by desires. They chase him. But he will not desire them. If he were to desire wishes he would get <i>swarga</i> itself. (Shl 11) The secret of Veda is <i>satya</i> (truth). The secret of truth is <i>dama</i> (<i>jitendriyatva</i>). Secret of <i>dama</i> is <i>daan</i> (charity, giving away). Secret of <i>daan</i> is <i>tapas</i>. (Shl 12) Secret of <i>tapas</i> is <i>tyaga</i> (renunciation). Secret of <i>tyaga</i> is <i>sukha</i> (happiness). Secret of <i>sukha</i> is <i>swarga</i>. Secret of <i>swarga</i> is <i>shama</i> (tranquillity). (Shl 13) For <i>santosha</i> (delight, contentedness) you should depend on <i>sattwa-guna</i>. <i>Sattwa-guna</i> is the characteristic of highest peace. This <i>guna</i> douses thirst and and grief due to <i>sankalpa-vikalpa</i> (resolves, irresolution/option), worries & unhappiness. (Shl 14) The person with following six characteristics will attain completeness and will attain <i>moksha</i>: not having grief, not having feeling of mine, calmness, clearness of mind and not having envy. (Shl 15) That wise man rich in <i>sattwa-guna</i> who has the above said six characteristics and either by <i>yajna</i>, <i>daan</i> & <i>tapas</i> or by <i>shravana</i> (hearing), <i>manana</i> (reflection, thinking), <i>nididhyasana</i> (profound & repeated meditation) realises the <i>atma</i> that is within the body, will retain the <i>atma-bhava</i> even after death. (Shl 16) One who gains the Brahma well-known by the name of '<i>sukrita</i>', who is without birth, is imperishable, is self-evident, is unchanging and is within our body, will become eligible for undecaying happiness. (Shl 17) The kind of contentment that is reached by arresting the mind that runs wherever it pleases and establishing it completely in the <i>atma</i> is not possible to get by any other approach. (Shl 18) He alone knows the <i>tattva</i> of Vedas who knows such <i>brahma-vastu</i> by knowing which he feels contented even if there is no food or no money and will gain strength even if there are no friends. (Shl 19) That brahmana who has closed all doors of his body which are protected without being careless and is always engaged in the <i>dhyan</i> of <i>Brahma-vastu</i> is called a <i>shishta</i> (learned, wise, superior) & <i>atmaarama</i> (rejoicing in one's self or supreme spirit). (Shl 20) One who has given up all desires and is focussed on the great <i>para-tattva</i> will be pervaded by bliss on all sides like the body of Moon. (Shl 21) The grief of the person who treats all beings equally and has transcended <i>gunas</i> will go away easily just as darkness goes away upon rising of Sun. (Shl 22) The brahmana who has renounced karmas, who has transcended the dependence on <i>gunas</i> and is devoid of <i>vishaya-vasanas</i> (longing for pleasures of senses) will not be bothered by birth & death. (Shl 23) When the <i>sadhak</i> is free of all kinds of bondages and is in a state of equanimity, then even though in the body, he would have transcended the <i>indriyas</i> & its objects. (Shl 24) In this way, the <i>jnani</i> person who attains Brahma who is the ultimate cause and transcends <i>Prakriti</i> which is the form of actions and who has reached the ultimate state (<i>parama-pada</i>) there is no fear of rebirth.</p>			
238	Shanti parva; Mokshadharma	253	2281-2285	24

	<p><i>Adhyaya 252 is a repetition of the concepts of pancha-maha-bhutas without any new points. Hence this has been skipped here.</i></p> <p>Subtle body (sookshma-sharira) (Observation: This <i>adhyaya</i> does not have the continuity of subject or the lucidity of other <i>adhyayas</i>). Dharmaja! Vyasa said: (Shl 1) Shuka! Those who know <i>shastras</i> see the subtle <i>jeevatma</i> who has come out of the gross body through the karmas stated in <i>shastras</i>. (Shl 2) Just as rays of Sun join with each other, travel everywhere and become visible to all in the form of light beams (due to dust particles), jeevas which are beyond humans come out of the gross body and will be moving around everywhere in the world. (Shl 3) Just as the image & heat of Sun can be seen in lakes, in the same way yogi can see the image (<i>prati-roopa</i>) of <i>jeeva</i> which is in its subtle form in all living bodies. (Shl 4) Yogis who are <i>jitendriyas</i> & know the <i>tattva</i> of the body, see through their <i>atma</i> the <i>jeevas</i> which have come out of the gross body and have taken on the subtle body. (Shl 5, 6) <i>Atma</i> comes in the grasp of those yogis who are dedicated to yoga and who have renounced the <i>rajo-guna</i> in their minds or the desires born out of <i>rajo-guna</i> and are liberated from dualities whether they are awake or sleeping. Such yogis will have the <i>atma</i> in their grasp during night as if daytime and during day time as if night. (Shl 7) The <i>bhutatma</i> who is eternal, consists of seven subtle qualities (<i>mahat-tattva, ahankar, pancha-maha-bhuta</i>), has no birth & death and is all pervasive, becomes 'visible' to such yogis. (Shl 8) The person who has been defeated by <i>manas</i> & <i>buddhi</i>, who knows that own & other bodies are different from the gross body, experiences happiness & grief even in dreams through the subtle body. (Shl 9) The <i>jeeva</i> who is under control of <i>manas, buddhi</i> & <i>indriyas</i> experiences grief & happiness even in dreams. Such person is under the control of <i>krodh</i> & <i>lobh</i> even in sleep and experiences great grief. (Shl 10) They feel very happy upon gaining huge wealth in their dreams. They perform auspicious deeds in their dreams. Just as he sees everything in the waking state, they see and experience in the dream state also. (Shl 11) The <i>jeeva</i> which enters the mother's womb, even though living in the laps of the belly-fire for ten months does not get digested like food. (!) (Shl 12) Persons with dominant <i>tamas</i> & <i>rajas</i> cannot see in their body the <i>jeevatma</i> who resides in every heart and is derived from a part/portion of <i>Parabrahma-vastu</i>. (Shl 13) Those who wish to realise the <i>atma</i> by dedicating to <i>yoga-shastra</i> can go beyond the gross body, the subtle body without a form and the causal body that is strong as diamond. (Shl 14) The karmas of <i>sanyasashrama</i> have been stated in different ways. Whatever yoga I have described about <i>samadhi</i> has been described by Shandilya <i>muni</i> under the name <i>shama</i> (Chhandogya Upanishad). (<i>Shloka looks sudden & out of place?!</i>) (Shl 15) The person who has understood the the seven subtle principles of five <i>tanmatras, manas</i> & <i>buddhi</i>, who has acquired the knowledge of Maheshwara who has six kinds of 'wealth', and who has understood that this <i>jagat</i> is the effect of <i>Prakriti</i> which consists of <i>trigunas</i>, realises <i>Parabrahma-vastu</i>.</p>			
239	Shanti parva; Mokshadharma	254	2285-2289	24
	<p>Analogy of a tree of kaam Yudhishtira! Vyasa said: (Shl 1, 2) Child! Shuka! There is a peculiar tree called <i>kaam</i> which is born in the heart of man by the seed of <i>moha</i>. <i>Krodh</i> & <i>abhimana</i> is its huge stem. The desire to act is the vessel used for watering it. <i>Ajnana</i> is its base. <i>Pramada</i> (carelessness, error) is the water poured to it. Envy is its green leaves. The sins of past births are its main nourishment. (Shl 3) <i>Sammoha</i> (ignorance) & <i>chinta</i> (worry, anxiety) are its main branches. <i>Shoka</i> (grief) is its smaller branch. Fear is its shoot. The creeper of thirst which causes illusion has grown around that <i>kaam-vriksha</i> (tree of <i>kaam</i>). (Shl 4) The highly greedy (or avaricious) who wish to pluck the fruits of this tree are tied up with the chains of <i>vaasana</i> (impressions from past, longing) and stand surrounding the tree and worship it. (Shl 5) The person who takes control of the chains of <i>vaasana</i> and cuts down the tree of <i>kaam</i> with the weapon of <i>vairagya</i> (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 <i>samatva</i> (equanimity, equality), the gift of <i>jnana-yoga</i>, 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 <i>kaam</i> comprehensively, who knows that the 'sense-enjoyment-recommending' <i>kaam-shastra</i> is the cause of bondage will cross all kinds of griefs.</p> <p>Analogy of town (Shl 9) Scholars consider this body to be a 'town'. <i>Buddhi</i> is the queen of that town. The <i>manas</i> is the minister which provides consultations to the queen who takes decisions about what is useful. (Shl 10) <i>Indriyas</i> (sense organs) are the citizens under the control of <i>manas</i>. <i>Manas</i> has to undertake major</p>			

	<p>tasks to protect these citizens. In that there are two major defects called <i>tamas</i> & <i>rajas</i>. The citizens of this town along with the masters of the town <i>buddhi</i>, <i>ahankar</i> and <i>jeeva</i> experience the defective/blemished sense pleasures provided by <i>manas</i>. (Shl 11) The two defects <i>rajas</i> & <i>tamas</i>, provide the pleasures to the mind in forbidden ways. <i>Buddhi, though capable of deciding right & wrong, by virtue of its close association with mind becomes equivalent /similar to it.</i> (Shl 12) At that time the citizens viz <i>indriyas</i> fear the minister called <i>manas</i>. (They would be scared about what would happen if the mind were to abandon them). Therefore their state will also be unsteady. <i>Buddhi</i> at that time makes harmful decisions. It is for this reason that man gets harmed. (Shl 13) <i>Manas takes shelter in whatever the buddhi is thinking. When the manas is separated from buddhi, then, only manas exists.</i> (Shl 14) The quality of <i>rajas</i> which has affected the <i>buddhi</i> pervades the <i>atma</i>, which though being without any <i>gunas</i>, is reflected in the <i>buddhi</i>. At that time the <i>manas</i> makes friends with <i>rajas</i> and joins it. <i>Manas</i> catches hold of the citizens viz <i>indriyas</i> and hands them over to <i>rajas</i>.</p>			
240	Shanti parva; Mokshadharma	255	2289-2293	24
	<p>Description of the qualities/attributes of <i>pancha-bhutas</i>, <i>manas</i> & <i>buddhi</i></p> <p>King Janamejaya! Bhishma said: Yudhishtira! I will again tell you about the <i>pancha-maha-bhutas</i> described by Krishna dwaipayana. Listen to this..... Child! Listen to the definitive <i>darshan-shaastra</i> (philosophy).</p> <p>(Shl 3) <i>Prithvi-tattva</i> has following ten qualities (<i>gunas</i>): <i>sthairya</i> (firmness), <i>gurutva</i> (weight), <i>kaatinya</i> (hardness), <i>prasava-shakti</i> (ability to cause germination), <i>gandha</i>, <i>gurutvam</i> (magnitude, dignity), <i>shakti</i> (strength), <i>sanghatana</i> (compactness?), <i>sthapana</i> (founding) and <i>dhriti</i> (supporting).</p> <p>(Shl 4) <i>Jala-tattva</i> has following ten qualities: <i>shaitya</i> (coldness), <i>rasa</i> (taste), <i>kleda</i> (moisture), <i>dravatva</i> (fluidity), <i>snigdhatva</i> (oiliness, softness), <i>saumyata</i> (gentleness), <i>jihve</i> (tongue), <i>visyandana</i> (dripping liquid state), <i>sanghaata</i> (condensing in the form of ice, snow etc), and <i>shrapana</i> (cooking, boiling).</p> <p>(Shl 5) <i>Agni-tattva</i> has following ten qualities: <i>dhurdharshata</i> (not possible to face it), <i>jyoti</i> (burning), <i>taapa</i> (heat), <i>paaka</i> (cooking), <i>prakashana</i> (lighting), <i>shoka</i> (grief), <i>raaga</i> (redness, passion), <i>laghutva</i> (lightness), <i>teekshnata</i> (sharpness) & <i>urdhva-bhasita</i> (flaming/glowing upwards).</p> <p>(Shl 6) <i>Vayu-tattva</i> has following ten qualities: <i>aniyama-sparsha</i> (touch without rules of hot or cold), <i>vaada-sthana</i> (centre of speech), <i>swatantrata</i> (independence), <i>balam</i> (might), <i>sheeghrata</i> (speed), <i>moksha</i> (discharging body wastes), <i>karma</i> (making things fly up etc), <i>Cheshta</i> (effort, activity), <i>atmata</i> (prana), & <i>bhava</i> (cause of birth & death).</p> <p>(Shl 7) <i>Akash-tattva</i> has following ten qualities: <i>shabda</i> (sound), <i>vyapitva</i> (pervasiveness), <i>chhidtrata</i> (perforatedness), <i>anashraya</i> (not depending on any thinf), <i>analamba</i> (not being a shelter for any), <i>avyakta</i> (unseen), <i>avikaritva</i> (unchanging), <i>apratighatata</i> (no resistance), <i>bhutatva</i> (cause for the hearing organ, being an element), <i>vikratattva</i> (state of being changed).</p> <p>In this manner fifty qualities have been stated for the five <i>maha-bhutas</i>.</p> <p>(Shl 9) The nine qualities of <i>manas</i> are: courage, skill in logic & conjecture, memory, perplexity/confusion, imagination, forgiveness, auspicious resolves/desires, inauspicious resolves/desires, and fickleness/unsteadiness.</p> <p>(Shl 10) The five qualities of <i>buddhi</i> are: destruction of <i>ishta-vritti</i> & <i>anishta-vritti</i> (desirable & undesirable tendencies), thoughts/reflection, focussed thinking, doubting/questioning and decision making.</p> <p>Yudhistira questioned: (Shl 11) Grandfather! How <i>buddhi</i> is associated with <i>pancha-gunas</i>? How do the <i>panchendriyas</i> become <i>gunas</i> for <i>pancha-bhutas</i>? Tell me about this subtle matter.</p> <p>Bhishma said: (Shl 12) Child! Yudhishtira! Scholars say that <i>buddhi</i> has sixty qualities. This is how it is: The <i>pancha-bhutas</i> are also qualities of <i>buddhi</i>. The five qualities of <i>buddhi</i> along with fifty qualities of <i>pancha-bhutas</i> become fifty five qualities. Along with these since <i>pancha-bhutas</i> themselves are also the qualities of <i>buddhi</i> the total becomes sixty. These sixty qualities are associated with the eternal spirit (<i>chaitanya</i>). The five <i>maha-bhutas</i> and their <i>vibhutis</i> (<i>manas</i>, <i>buddhi</i> etc) are born from the imperishable Paramatma. But because They are subject to change scholars say that they are impermanent. (Shl 13) Vatsa! Yudhishtira! You have to accomplish later whatever I have told you about <i>dhyana</i> (meditation). Therefore at this time you should understand the truth of ever evident Paramatma and by the grace and influence of Parameshwara gain peaceful <i>buddhi</i>.</p>			

241	Shanti parva; Mokshadharma	256, 257, 258	2293-2307	24
	<p>Story of creation of <i>mrityu devata</i> These three <i>adhyayas</i> have a mythological like story of Brahma creating the goddess of death (<i>mrityu-devata</i>) when his creation became so large in numbers that living on earth became impossible, because there was no system or mechanism of controlling the same. Only some important parts are extracted here.</p> <p>Yudhishtira questioned Bhishma:I have a doubt in this matter. How did the statement 'they have become <i>mrit</i> (dead)' come to those who do not have <i>prana</i>? (Shl 6) Grandfather! To whom does this '<i>mrityu</i>' belong? For what reason does this <i>mrityu</i> snatch away living beings? Tell me about this.</p> <p>(<i>Adhyaya</i> 256, Pg 2297) Rudra seeing the fury & fire of Brahma which was annihilating the whole world by burning it, came to him & said: All the moving & non-moving living beings are born from you only. Therefore I am praying to make you feel pleased. Let living beings get the nature/characteristic of re-cycling (to be dead & reborn).</p> <p>Brahma to <i>mrityu-devata</i> (a female form who had for millions of years refused to kill and performed rigorous penance to please Brahma to escape from the task of killing living beings): (Shl 35) At the end time of animals associate them with <i>kaam</i> & <i>krodh</i>. By doing so even the immeasurable dharma will also come to your aid. (People will say that the person died due to <i>kaam</i> & <i>krodh</i> and will not curse you as the killer). Since you will display equality towards all you will not acquire any sins. (Shl 36) If you follow dharma you will not drown yourself in sins. Therefore gladly accept this authority I am giving you. Associate <i>kaam</i> with all human beings and kill all living beings on this earth. (So prophetic: The greed & anger –<i>kaam</i> & <i>krodh</i>--of human race is destroying earth as a livable planet!!)</p> <p>Narada said to King Akampana: Maharaja! After hearing Brahma, the <i>mrityu-devata</i> scared that Brahma may curse if she continues to resist, agreed to obey his orders. According to the suggestion made by Brahma, she associates <i>kaam</i> & <i>krodh</i> with beings and puts them in delusion and causes death. The tears that had dropped from her eyes in the past became variety of diseases which capture the body and also bring about death. Therefore, do not grieve for the death of your son. You have to think and understand that when the longevity ends, death shall occur. (Shl 39) King! Just as all <i>indriyas</i> become inactive at the end of waking state, meaning in the state of deep sleep, and again get activated when the waking state returns, all human beings will go to <i>para-loka</i> at the end of their lives; and according to their karmas will live like <i>devatas</i> in <i>deva-loka</i> or live in <i>naraka</i> as sinners and once the fruits of karmas are experienced they will return to earth and are born as human beings etc. (Shl 40) <i>Vayu</i> who makes fierce sounds, is very mighty and is fearsome is the <i>prana</i> of all living beings. Once the bodies are destroyed they obtain different kinds of forms or bodies. Therefore <i>vayu</i> who is in the body in the form of <i>prana</i> is greater than all others. (Shl 41) All <i>devatas</i> after their <i>punya</i> decays come to this <i>loka</i> and are designated as <i>martyas</i> (those who have death). Similarly, all <i>martyas</i> in this <i>loka</i> after their death, according to their good deeds, will go to <i>swarga</i> and will be designated as <i>devatas</i>. Oh King! Therefore you need not grieve about your son. Your son has attained <i>swarga</i> and is living happily.</p> <p>Bhishma said: Yudhishtira! In this manner Brahma himself has created <i>mrityu</i> for killing animals. When the time is ripe <i>mrityu</i> will kill them according to rules laid down. The tears that dropped from the eyes of <i>mrityu-devata</i> are diseases. When the right time comes these diseases take refuge in the body and become a cause for death.</p>			
242	Shanti parva; Mokshadharma	259	2307-2314	24
	<p>Nature of dharma and adharma Maharaja! Yudhishtira questioned: (Shl 1) Grandfather! All people generally have doubts about dharma. What is that dharma? Where did it come from? Tell me about this. (Shl 2) Do the karmas which bring benefits in this world called dharma? Do the karmas which bring benefits in <i>para-loka</i> get designated as dharma? Or is it for the karmas which bring benefits both in this world & in <i>para-loka</i> that the designation dharma apply? Tell me about this in detail.</p> <p>Bhishma said: (Shl 3) Yudhishtira! <i>Sadachara</i> (virtuous conduct), <i>Smriti</i> (Hindu law book, body of remembered traditions) & <i>Vedas</i> are the three characteristics of dharma. Some scholars say that <i>artha</i> is the fourth characteristic. (Shl 4) Among the actions said in <i>shastras</i> some are categorised as main activities and some as not so important. Maharshis have established dharma as limitations or</p>			

	<p>restrictions only for carrying on the journey of this life. (Shl 5) One who practices/obeys dharma will enjoy happiness both in this world & in <i>para-loka</i>. A sinner does not practice dharma deliberately/of own volition and does sinful deeds repeatedly and suffers grief. (Shl 6) A sinner does not give up sinful deeds even when in danger or difficulty. In the same way, a person interested in activities based on dharma will not engage in sinful deeds even in times of danger or difficulty. Sadachara is the pillar of dharma. Yudhishtira! Therefore you will also understand the nature of dharma if you stick to <i>sadachara</i> & <i>shouchachara</i>. (Shl 7) A thief even though does some 'dharma-karyas' (acts of dharma) will be snatching other's wealth and in countries where there is none to question or advise (no rule of law) will live happily even after thieving. (Shl 8) But if the wealth of the thief is snatched away by someone else, he also desires the existence of a king who can protect. At that time he desires the state of those who are content with whatever they have. (Shl 9) The person who is free of thieving, bribery, cheating etc will go to the palace of the king without any fears. Because he sees no blemishes in his inner conscience. (Shl 10) Telling truth is a virtuous act. There is no dharma better than speaking truth. It is truth that holds everything else. Everything is established in truth. (Shl 11) Sinners of cruel nature also manytimes swear on truth and behave accordingly. (Shl 12) If even such cruel people were to deviate from the promise of truth they enter into mutually & secretly, they fight each other and get destroyed. (Case of mafias & underworld dealings!!) It is sanatana-dharma that for no reason should other's property be snatched. (Shl 13) Some mighty persons (due to the arrogance that they have power of people & wealth) feel that dharma is something practiced only by the weak. But due to their bad luck (fate) if they become weak themselves, then the path of dharma appears very palatable to them. (Shl 14) Yudhishtira! It cannot be said that the very powerful in this world are also the happiest. Therefore let your mind never stray towards crookedness. (Shl 15) That person who does no wicked acts to others and does not even wish ill to them, has no fear from the wicked or the thieves or the king. The person with pure practices & thoughts will always have no fear. (Shl 16) A thief is always suspicious of everyone just as a deer which has strayed into the town. He thinks that just as he deals with others with sinful intentions, others think of him the same sinful way. (Shl 17) Those who are pure in their practices & thoughts will receive respect from others. One who is always joyous/clear minded will also be fearless. He does not think that even the tiny wickedness he may have exists in others. (Shl 18) <i>Mahatmas</i> who are always engaged in welfare of others have propounded that giving to charity (<i>daan</i>) itself is dharma. But the rich think that this is a ploy started by the poor (in their selfish interest). (Shl 19) But due to ill-fate if these rich people were to become poor, then that same dharma of <i>daan</i> will look very attractive to them. Moreover, the very rich are not happy (botheration of peotecting/guarding the wealth). (Shl 20) Whatever acts we dislike or find unpalatable for ourselves should not be indulged in for others also. (Shl 21) What will one who is committing adultery with a married woman say to another similar person? I feel if someone adulterous calls another by that label, it will not be tolerated. (Shl 22) How can someone who himself wants to live kill others? Man should think that others should get the same kind of happiness that he himself wants. (Shl 23) One who has more wealth than he needs should distribute it to the poor & unfortunate. Brahma created the profession of lending money on interest with the purpose of enabling such sharing. (Shl 24) When money is lent on interest and collected back <i>devatas</i> will be witnesses. This dealing should run that way according to the rules. If profits are generated due to the interest earned, it is auspicious to get interested in dharma-karyas. (Shl 25) Yudhishtira! Scholars say that behaving with all with love is a great dharma. Opposite to this is adharm. You can yourself observe this succinct difference between dharma & adharm. (Shl 26) Whatever <i>sadachara</i> & <i>sad-vyavahara</i> the God has made for <i>satpurushas</i> is done with the intention of welfare of all. Universal welfare is accomplished by that. (Shl 27) Kurushreshtha! I have given you this discourse covering the characteristics of dharma. Let your mind never stray towards crookedness.</p>			
243	Shanti parva; Mokshadharma	260	2315-2321	25
	<p>Yudhishtira raises several doubts on dharma (***) Paarikshita! Yudhishtira said: (Shl 1) Grandfather! You have explained very well the characteristics of the subtle dharma. But many more doubts have come to my mind in this matter. I am telling them to you with the assumption that they may be like that. (Shl 2) There were several questions in my mind. You have answered all of them suitably. Now I am about to ask another question. But I am asking this question only with the intention of learning or knowing and not with any sophistry. (Shl 3) Bhaarata! Beings live by their own efforts. They also generate other beings. Similarly they also end their bodies. All this happens naturally. But by merely reciting Vedas it is not possible to know</p>			

	<p>dharma. (It is interesting to note that on several occasions Yudhishthira has expressed his scepticism of knowledge of Vedas based on mere recitation skills).</p> <p>Dharma is undefined</p> <p>(Shl 4) One kind of dharma has been stated for those who are well off. Another type has been stated for those in difficulty. How can one know the characteristics of <i>aapadharma</i> (dharma when in distress) by mere recitation of Vedas? (Shl 5) Because it has been stated that, 'The practices of <i>satpurushas</i> itself becomes dharma. Those who show the characteristics of practicing dharma are <i>satpurushas</i>', <i>sadachara</i> & <i>satpurushas</i> become mutually dependent. Because there are no clear or defined characterisation of <i>sadachara</i>, how can we say whether it can be practiced or not? (Shl 6) We have many times observed that many ordinary people do <i>adharma</i> which appears to be dharma and many non-ordinary people do acts of dharma which appear like <i>adharma</i>. (Resulting in the violators appearing to be followers and followers appearing to be violators of dharma).</p> <p>Vedas are not standard for dharma</p> <p>(Shl 7) Experts in <i>shastras</i> have directed that Veda is the proof for dharma. But we have also heard that Vedas decay from <i>yuga</i> to <i>yuga</i>. By saying this it is implied that the validity of Vedas as a standard/authority in respect of dharma changes from <i>yuga</i> to <i>yuga</i>. Therefore it cannot be said that Veda is the proof or standard (<i>pramaana</i>) for dharma. (Shl 8) There are different dharmas in Krita yuga. It is different from it in Treta & Dwapara. In Kali yuga it will again be different from what it was in earlier <i>yugas</i>. Therefore it appears that the system of dharma has been created according to the capabilities of human beings. (Shl 9) The statement that 'The sayings in Vedas are Truth' is only for pleasing people. Because, it is from Vedas that several kinds of <i>smritis</i> have evolved in all directions. (Shl 10) Some say that complete Vedas are authorities or standards. We also see mutually conflicting statements in Vedas. When we consider these one will be against the other as a standard. Then the 'non-standard' statements will end up opposing the 'standard' statements. If so, how can Vedas gain the authority to be a <i>shastra</i>?</p> <p>Dharma is illusive & ever-changing</p> <p>(Shl 11) When dharma is being practiced, powerful wicked people intervene/interfere and spoil the root or base of that dharma. Then that root or base of dharma is itself destroyed (dharma without its essence remains). (Shl 12) Whether we know the form of dharma or not, whether it is possible to know it or not, this much can be said about dharma: Dharma is sharper/thinner than the edge of a sword and bigger than the mountain. (Shl 13) Dharma, at first look, appears charming & beautiful like the <i>gandharva-nagara</i> (town of celestial musicians; like the peculiar shapes that clouds form in the sky). But to the scholars who think especially about it, it is not seen at all. (Shl 14) The water in the trough for cattle to drink and the water in the canal from which it is routed to the fields will never be the same (Since it is continuously used up & recharged, it changes). Similarly the <i>smritis</i> are also not the same and change from time to time. Therefore there is no eternal dharma that is never destroyed.</p> <p>No uniform model of dharma</p> <p>(Shl 15) Because at that time some do acts of dharma to fulfil some desires. They also do it with some other desires. Other people do acts of dharma for several other reasons. Some bad or wicked people also indulge in useless dharma just for the sake of appearance. (Shl 16) In the later days to come that will itself become known as dharma. The truer form of dharma practiced by <i>sadhus</i> & <i>satpurushas</i> will be considered mere chattering or prattling in the view of the fools. The ignorant & the stupid will call the <i>satpurushas</i> as insane and laugh at them. (Shl 17) Many great persons (like Drona) have reverted from <i>swadharma</i> and have sought shelter in <i>kshatriya-dharma</i>. Therefore there is no uniform and 'applicable to all' practice that is in vogue. (Shl 18) Some attained greatness by practice of such dharma (like Vishwamitra etc). In the same way some others caused agony to others by virtue of their dharma of <i>tapas</i> (like Ravana etc). We also see that Kashyapa etc <i>maharshis</i> attained equality by grace of Ishwara through dharma only. (Shl 19) One attains greatness by dharma. Another agonises others with the dharma. Therefore even if dharma is practiced, it is seen that there is no uniformity in the practice of dharma.</p> <p>(Shl 20) Grandfather! You have told about the dharma that scholars followed long back. It is by the practice of such ancient dharma that the honour of the society will be preserved for a long time.</p>			
244	Shanti parva; Mokshadharma	262	2321-2328	25
	<p>Conversation between Jajali & Tuladhara about dharma</p> <p>(This is the story of a <i>tapasvi</i> brahmana called Jajali & a merchant called Tuladhara which is recounted by Bhishma in response to the doubts expressed by Yudhidhira. The previous <i>adhyaya</i> has the story part & in this <i>adhyaya</i> the exposition of dharma by Tuladhara is included. But all his</p>			

preachings are a repetition of what has occurred earlier in various *adhyayas*, many are verbatim repeated *shlokas*. They are not direct answers to the pointed questions of Yudhishtira, but can be treated as set of fundamental and invariant characteristics of dharma)

Tuladhara to Jajali: (Shl 6) Oh Jajali! It is the best dharma to adopt a profession by which none of the beings are subject to treachery/wronged or such risk is minimal. I have taken up such a profession for my living. (Shl 7, 8) I have built this cottage of mine with wood and grass cut by others. I buy things like lac, *padmaka* (a root like ginger), bark of a particular tree, variety of essences/perfumes, certain juices/liquids other than intoxicating liquids (*madya*) etc, sell it without any kind of cheating and live out of the profits I make. (Shl 9) Jajali! **One who is cordial/friendly towards all by mind, speech and action and who is interested in the welfare of all will have understood the form of dharma.** (Shl 10) I neither try to satisfy anyone nor to dissatisfy them. I neither hate any one nor love them. I maintain equality towards all. **My scale remains balanced to all.** Jajali! Observe this *vrat* (vow, manner of life) of mine.

Dharma: Disinterest

(Shl 11) Oh respectable brahmana! I observe the peculiarities of life on this earth just like watching the peculiar planets & stars in the sky and neither praise nor criticise the works/actions of others. (**Finding similarity between the macrocosm & the microcosm!!**). (Shl 12) Oh Jajali, the best among intelligent! In this manner know me as someone who has equal feeling towards all and who treats lump of mud & stone & gold equally. (Shl 13) Human beings who have eyes etc *indriyas* closed by *devatas* (unfortunate) are blind or deaf or mad and just breathe. You can use the same analogy for the way I look at human beings. (Though I appear to be seeing I do not see any one. Therefore I am called 'blind'. Though I appear to be hearing I will not really be listening. Hence I am called deaf. I am always interested in *adhyatma* and hence they call me 'mad'). (Shl 14) Just as the aged, the sick and the weak have no interest in pleasures of the senses, I have also lost interest in enjoying *artha & kaam*.

(Shl 15) When man is not afraid of others and no one is afraid of him, when he neither desires anything nor hates anyone, then he attains *brahma-bhava*. (Shl 16) When a man has no sinful feelings towards any living being by way of actions or in mind or speech, then the person attains *brahma-bhava*. (Shl 17) Such a person who has no past sins (because they have been burnt by *jnana*), and by having become virtuous will not accumulate sins in future, who has performed the dharmas to be done as a duty and therefore has no dharma to be done and who has assured safety to all, will attain the *brahma-pada* where there is no fear. (Shl 18) The person upon seeing whom the whole world becomes anguished as if seeing death, who speaks very harshly and who punishes harshly will obtain great fear. (Shl 19) We are following the practices of those who are endowed with sons & grandsons, who have their dealings & practices according to the *shastra*, who do not hurt/harm any one and have virtuous conduct of aged *mahatmas*. (Shl 20) **The eternal dharma is getting destroyed due to being deceived by wrong or bad practices/behaviour. It is for this reason that even scholars, *tapasvis* and those who have conquered *kaam & krodh* and have gained strength of mind are also becoming deluded.**

(Shl 21) Jajali! A wise person who is *jitendriya*, who does not think of treachery towards any even in his mind and practices *sadachara* practiced by *sadhu-purushas* will quickly understand the secret of dharma by practicing the *sadachara* taught by Vedas. (Shl 22, 23) A log of wood floating in the flood of river is joined by another log. When both these are floating along, a few more also join them. Along with them grass, firewood, dried cowdung fuel etc all join them. All these come together accidentally and not by any preplanned method. In the same way, coming together & separation keep occurring in this world. (**This *shloka* looks out of place here**).

Abhaya-daan: assuring safety, the best dharma

(Shl 24) That person due to whom no one feels anxious or anguished in any way will have assurance of safety from all beings at all times. (Shl 25) Oh scholar! Just as animals in water become scared of a wolf which comes & howls loudly at the banks of a river, the whole world feels anguished by someone who has rude or hard-hearted behaviour. (Shl 26) **In this way the practice of giving assurance of safety has originated from that which has that intrinsic nature** (from Brahma himself). One who follows this practice will be accompanied by helpers, will be rich and fortunate. He will be considered great. (Shl 27) Those who are capable of assuring safety to others are said to be great among the *shaastrajnas* (those who know *shastra*) by scholars. But some among them follow this practice with desire for ephemeral sense pleasures or desiring fame. But experts in *jnana* practice this *vrat* only for attaining the perfect Parabrahma. (Shl 28) All the fruits that man can get here by *tapas*, *yajna*, *daan* and preaching about *jnana* can be gained by just *abhaya-daan* (assurance of safety). (Shl 29) One who gives the *dakshina* (fees) of *abhaya-daan* to all will gain the fruits of having performed all *yajnas*.

<p>He will also receive the <i>dakshina</i> of <i>abhaya-daan</i> from all others. (Shl 30) There is no dharma greater than non-violence. Mahamuni! That person from whom no being at any time, in any manner feels anguished will receive <i>abhaya</i> from all beings. (Shl 31) That person whom the world fears just as it fears a serpent which has entered the house will not gain any fruits of dharma in this <i>loka</i> or other <i>lokas</i>. (Shl 33) Giving the assurance of safety (<i>abhaya-daan</i>) is said to be greater than all other <i>daan</i>. I am telling this to you as it is true. Believe me.</p> <p>(Shl 34) Those who perform <i>dharma-karyas</i> desiring <i>swarga</i> etc will gain those fruits and be fortunate. But these same people will fall from <i>swarga</i> once their <i>punya</i> decays/is used up. Knowing that the fruits of <i>kaamya-karmas</i> (actions seeking desires) will decay with time wise persons develop disinterest/disgust for such <i>karmas</i>.</p> <p>(Shl 35) Jajali! Dharma is subtle. It is not useless. Dharma has been stated in Vedas only for the welfare of beings. (Shl 36) Because dharma is very subtle it cannot be understood by all. There are many ways of hiding its true form. Those who live with <i>satpurushas</i> and follow their practices will understand the secret of dharma.</p> <p>Dharma: Non-violence</p> <p>(Shl 37, 38) Some break the seeds of a bull (castration). They break the nasal cavity and pass ropes. They are tied to ploughs & carts. They are made to carry heavy loads. If they do not move forward they are punished. Some kill animals & eat. Some make other men their slaves and enjoy the fruits of their labour. Why do you not blame them? (Shl 39) People know what kind of agony they would experience themselves from violence & bondage. Still they hurt others, imprison/enslave them and make them work for them day & night. Why do you not blame such people? (Shl 40) In all animals having <i>panchendriyas</i> the <i>devatas</i> Sun, Moon, <i>vayu</i>, <i>brahma</i>, <i>prana</i>, <i>yajna</i> & <i>yamaraja</i> reside. One who makes a living by selling living beings in whose bodies <i>devatas</i> reside will accumulate sins. This being so, what to speak of selling dead bodies? (Shl 41) Ram is the form of <i>Agni</i>. Goat is the form of <i>Varuna</i>. Horse that of <i>Surya</i>. <i>Prithvi</i> is <i>viradroopa</i>. Cow & calf are the forms of Moon. If such animals, which are forms of <i>devatas</i>, are sold nothing (good) will be accomplished. (Shl 42-44) Oh brahmana! What is the harm in selling oil, ghee (clarified butter), honey and medicinal plants? (There is no harm to dharma in selling these). Cruel people forcibly & harshly drag calves to a country full of mosquitoes & gadflies from a country where there was no menace of mosquitoes & gadfly, even though the calves are completely unwilling and are repeatedly trying to turn back and go to their mothers. Not just this, they yoke them to the plough or carts and agonise them. Young bulls which are so agonised by having to bear heavy loads die early. (Shl 45) I do not consider even foeticide to be more heinous sin than agonising the young bulls. Some consider agriculture is a good profession. But even that has cruelty. (Shl 46) Jajali! The plough which has a sharp iron implement fixed to it at the front agonises the earth and kills many living beings under the soil. Similarly, also see the fate of the ox tied to the plough. (Shl 47) '<i>Aghnyah</i>' is the name of cows. When the name itself signifies that they should not be hurt or killed, who would want to do so? Those who kill or hurt cow or ox will commit very inauspicious sin.</p> <p>Once in the past, <i>yatis</i> & <i>rishis</i> went to Nahusha and told him the following: (Shl 49) '<i>Nahusha!</i> You have killed mother like cow & Prajapati like ox. By doing so you have committed a sin that you should not have. We are all very grieved by the wicked act you have done.' Having said thus the <i>rishis</i> divided the sin of Nahusha into a hundred & one diseases and threw it on all animals. They not only blamed Nahusha for having committed foeticide but also said that they would not offer <i>havis</i> in his <i>yajnas</i>. Later, when they were sitting down in meditation, they realised that Nahusha had not done the sinful deed willingly but it had happened due to ignorance. They became calm.</p> <p>Jajali! In this manner even though you have been seeing inauspicious & fearsome practices happening, you have not known their cruelty inspite of being an expert, simply because they have been continuing since ancient past.</p> <p>Dharma: Backed by understanding</p> <p>(Shl 53, 54) Form of dharma should be understood along with the underlying reasons. (<i>Karmas</i> should be done with relevant knowledge). Whatever the world has done or is doing should not be simply imitated without thinking about them. Jajali! I will tell you about myself. Both those who hurt me and those who praise me are equal in my view. I do not consider the one who hurt me as a person to be disliked. I do not consider the one who praised me as loved one. Scholars appreciate such dharma of equality towards all. (Shl 55) The dharma recognised/characterised by this expertise in equality enriched by discriminatory thinking is always the one served by <i>yatis</i> & those dedicated to dharma.</p>					
245	Shanti	parva:	263	2342-2354	25

	Mokshadharma		
	<p>Yajna for greed and Atma-yajna</p> <p>Dharmaja! Jajali said: Oh Merchant! You who hold a balance have started a dharma which obstructs the doors of <i>swarga</i> and ways of livelihood. It is from agriculture that food is produced. You also live by that food only. Men live by cattle and plants & herbs. <i>Yajnas</i> are born depending on food (<i>anna</i>). If agriculture etc are given up because it will cause agony to oxen etc the life on earth will come to a stand-still. This <i>loka</i> will not survive. Moreover you are talking atheism.</p> <p>Improper forms of performing yajnas</p> <p>Tuladhara said: Oh Jajali brahmana! I will tell you about life without violence. Surely I am not an atheist. I never blame <i>yajnas</i>. But finding those who know the correct form of yajna is not at all easy. (Shl 5) I salute to the method prescribed for <i>yajna</i> to be done by brahmanas. I also salute to the venerable brahmanas who have clearly understood the <i>brahmana-yajna</i>. But now brahmanas have given up their yajnas and are engaged in yajnas meant for kshatriyas. (Shl 6) Atheists, greedy and desirous of accumulating money, are publicising false yajnas (mithya-yajna) without knowing the truth of sayings in Vedas. (Shl 7) Jajali! In <i>shrutis</i> & <i>smritis</i> it has been stated that, 'This much fees (<i>dakshina</i>) must be paid in this <i>yajna</i>; that much must be paid; only by paying that much, <i>yajna</i> will get completed. If dakshina is not paid or less amount is paid the fruits of the yajna will not materialise. Opposite results will happen. If in spite of being able to afford the said amount of <i>dakshina</i>, it is not paid the performer of <i>yajna</i> will be considered a thief. He will accrue the sin of 'thieving'. (Shl 8) <i>Devatas</i> feel happy & contented by <i>homa-dravyas</i> (materials needed to conduct <i>yajna</i>) collected through auspicious deeds. Shaastras have also specified that it is possible to do worship with just namaskaar (prostrations), <i>havis</i> (clarified butter), <i>adhyayana-adhyapana</i> (study & teaching of Vedas) and cooked rice. (In spite of this, people opt for <i>ishta-poortas</i>—<i>yajnas</i> & other charitable activities-- which involve spending lot of money. The reason for this is their desires). (Shl 9) To those non-virtuous people who, driven by desires perform ishta-poortas with impure money earned illegally, children who are obsessed with desires are born. (Shl 10) Greedy beget greedy children. To persons who treat all equally (sama-darshi) children who are similar in attitude are born. Whatever kind of desires are in the minds of the yajamana (the master performing the <i>yajna</i>) & ritwija (the priest who helps perform the <i>yajnas</i>), their children will also have similar tendencies & desires. (Shl 11) Just as clean rains pour from the sky, from yajnas performed with clean or pure feelings, pure children are born. Great Brahmana! The materials of <i>homa</i> that are offered in <i>agni</i> with <i>mantras</i> reach <i>Aditya</i>. <i>Aditya</i> causes rains. From this food is produced. From food people are born and carry on their livelihood. (Shl 12) People in the past (ancestors) had good dedication to dharma and would engage in <i>yajna</i> with faith. All their desires were being fulfilled. Earth was yielding crops without agriculture. Creepers which yield flowers & fruits were growing by mere auspicious resolve. (Shl 13, 14, 15) They were not expecting any fruits for themselves in performing yajnas. Those who perform <i>yajnas</i> with a doubt whether the resolved fruits will become available or not will be born as <i>asatpurushas</i> (unwise, not virtuous), <i>dhoortas</i> (cunning, fraudulent) and as greedy persons for whom only useful thing is money & wealth. (Shl 15) Great brahmana! The <i>buddhi</i> of the person who decides with his sophistry that Vedas which are a standard are inauspicious is not pure. His mind will always be immersed in sinful deeds. He will go to inferior <i>lokas</i> like <i>naraka</i> with his sinful deeds.</p> <p>Proper yajna, atma-yajna</p> <p>(Shl 16) He alone is true brahmana who thinks the karmas prescribed in Vedas are his duty and feels that not doing so is cause for fear, in whose view <i>ritwik</i>, <i>havis</i>, <i>mantra</i> & <i>agni</i> are <i>brahma-maya</i> (full of brahma) and who even though doing his karmas as duties has given up the pride of a 'doer'. (Shl 17) We have heard that if there are blemishes/defects in karmas they will not yield fruits, will lose their quality and will become dangerous to all beings. But if the same karma is performed with no desires (nishkaam-karma) it becomes great karma. Therefore a person engaging in karmas should always be restrained in respect of fruits. (Shl 18) In the ancient past brahmanas performed yajnas which were dedicated to truth and restraint on indriyas. They were greedy of Parama-purushartha or moksha (complete liberation). They were content with whatever worldly money they got. They were not storing anything for tomorrow and were giving away whatever they received. They were free of jealousy & hatred. (Shl 19) They knew the <i>tattva</i> of the body & <i>atma</i>. They were dedicated to <i>atma-yajna</i>. They were always engaged in the study of Upanishads and were happy and made others happy too. (Shl 20) All <i>devatas</i> and all Vedas find shelter in the <i>brahma-vid</i> (one who has realised Brahma). Therefore if a <i>brahma-vid</i> feels satisfied, so will <i>devatas</i>. (Shl 21) One who has gained contentment with all <i>rasas</i> will not praise any one <i>rasa</i>. Similarly, one who has found contentment in jnana will not desire contentment in anything else. Jnana-trupti</p>		

(contentment with *jnana*) is a permanent satisfaction that generates happiness. (Shl 22) Many among us do karmas with dharma as the basis. There are many who believe that the happiest way is to stick to the path of dharma. They decide properly about what duty is & what is not and engage in action. **But wise persons say that there is a *Paramatma-tattva*, something bigger and more pervasive than what we know as the true form of dharma.**

(Shl 23) Some holy persons who desire to cross the ocean of *samsara* and are enriched with *jnana* & *vijnana* attain *Brahma-loka* which is very holy, has many holy people & is sacred. Once they go there they have no grief. They do not fall from there and will not be subject to any worries. (Shl 25, 26) Such *sattwik* people attain *brahma-pada*. **They do not even desire *swarga*. They do not perform *yajnas* for the sake of money or fame.** They follow the path of *satpurushas* and perform *yajnas* without any violence. **They consider *vanaspatis* (plants, small cut branches of Indian fig tree), *oshadhis* (cooked rice or herbs) and roots & fruits as *havis* for *yajna*. Greedy *ritwijas* who desire only money do not engage in assisting such *sattwik* persons in performing *yajnas*.** (Shl 27) *Jnani* brahmanas who perform karmas with decisive *jnana* consider themselves to be the implements of performing *yajnas* and do *manasic-yajna* (mental *yajna*) for the welfare of people of the world. (Shl 28, 29) Jajali! Greedy *ritwijas* cause men to perform inauspicious *yajnas* (having no intention for liberation). **Virtuous persons (*sadhus*) can arrange *swarga* to others by their practice of *swadharma* alone** (their own *varnashrama-dharma*). Thinking of this my mind retains feeling of equality towards all (*sarvatra-samabhava*). (Shl 30) *Mahamuni*! Those wise & learned brahmanas who in *yajnas* worship *devatas* who guide towards non-repeating cycles of birth & death, will, with the grace of those *devatas*, travel to higher *lokas*. (Shl 31) Jajali! **There will be birth & death for those who have desires. There is no such repetition for the *jnani*.** Even though both may travel to higher *lokas* through *devayana* (way leading to gods), due to difference in resolves one gets repetition & other ends repetition. (Shl 33) ***Sankalpa-siddhas* (accomplished by mental resolve or will, one who has gained supernatural powers through strength of will) set up the *yupa* (sacrificial post) in their mind and perform *yaaga* with plentiful *dakshina*.** Such persons with *chitta-shuddi* (purity of mind) can do *gavaalambhana* (killing a young bull in sacrifice) through mind itself. (Shl 34) Great brahmana! Therefore great persons who have achieved *yoga-siddhi* can perform *yajna* with *anna* (cooked rice) etc. But greedy *ritwijas* cannot do such mental *yajna*. The greatness of those who can give up the fruits of karma is so amazing. **Therefore I am telling you these things with *tyaga-dharma* as the main consideration.** (Shl 35) **Such a person is called a brahmana by *devatas* who has no desires in the mind, who does not initiate action with eye on the fruits, who stays away from salutations & praises, whose *atma-dharma* never wanes and in whom actions that result in bondage have waned.** (Shl 36) Jajali! How can someone who does no *adhyayana* or *adhyapana*, no *yajnas*, gives no charity to brahmanas, does none of the karmas prescribed for his *varna* but is only engaged in activities full of desires attain *sadgati* (good state)? But one who does all karmas with an attitude of *nishkaam* (no desires) and as an offering to please Paramatma will obtain the true fruits of *yajna* (*moksha*).

Jajali said: (Shl 37) Great merchant! I am not asking about the principles of mental *yajnas* of *munis* who are *atma-vid* (realised *atma*). Moreover those *tattvas* are quite difficult to grasp too. *Rishis* of the past have not done much discussion in this matter. Even if they had and obtained accomplishments they have not established this *Para-tattva* in the world. For this reason I am asking you about this. (Shl 38) As you said, men who are ignorant and are like cattle cannot perform this *atma-yajna* in this holy field called body. By which other karmas can such people attain *moksha*? Oh the highly learned one! Merchant! Tell me this matter. I have developed great faith in you.

Tuladhara said: (Shl 39) Since **the *yajna* done by hypocritical persons has many blemishes like lack of faith etc it is not considered a *yajna* at all.** Such persons are not even fit or eligible to do mental *yajna*, or even action based *yajna*. A person with deep faith will complete the *yajna* with clarified butter, milk, curds and particularly *poornahuti* (offering made with a full ladle). One who is incapable of doing even this much completes the *yajna* by making offerings to *pitrus* with the tail of a cow, worshipping *devatas* with the horns of a cow (pouring milk etc as a part of worship: *abhisheka*) and by smearing the dust from cow's feet on his head. (Shl 40) For performing *yajna* without violence, just as *yajna* is done with clarified butter etc., a wife who embodies faith should also be created mentally. Considering the *yaaga* as the *devatas*, worship of the *devatas* should be done with faith and attain Paramatma who is a form of *yajna*. (Shl 41) All rivers are forms of river Saraswati. All mountains are holy lands. Similarly it has been said that for all *yajnas* *purodasha* (*rotis* made of rice flour) has been said to be the best *havis* compared to scarificng cattle.

(Shl 43) Jajali! **This body is itself a holy place (pilgrim centre). You don't have to travel all over the country as a guest to undertake pilgrimage.** Those who practice the dharma without violence

	that I have described can practice dharma with simple materials & implements and attain auspicious <i>lokas</i> .			
246	Shanti parva; Mokshadharma	264	2354-2360	25
	<p>Birds preach significance of kindness & faith</p> <p>Dharma! Tuladhara continued and said: Jajali! Think carefully and see whether the path of dharma I have presented is practiced by <i>satpurushas</i> or <i>asatpurusha</i>. Then you will get the true knowledge of this path. Look above. Several varieties of birds are flying overhead. Among them are birds that were born & grew up on your head. Great brahmana! Invite those birds. Those birds consider you as their father. Therefore call your sons & question.</p> <p>Bhishma said: Yudhishtira! Then Jajali invited those birds. They came to him and spoke clearly just like human beings and said to him: (Shl 6) Karmas done inspired by non-violence and kindness will yield good fruits both in this loka and in para-loka. If there is a feeling of violence in the mind, it destroys faith and the destroyed faith destroys the man who did the karmas. (Shl 7) The <i>yajna</i> performed by those who are full of faith, who treat gains & losses equally, who are <i>jitendriyas</i>, pure in mind and perform <i>yaaga</i> as a duty, will never be wasted or be a vain attempt. (Shl 8) Great brahmana! <i>Shraddha</i> (faith) is the daughter of Surya. Therefore her name is Vaivasvati. She is also called Savitri & Prasavitri (one who gives pure birth). <i>Vak</i> (speech) and <i>manas</i> are more external than faith. <i>Shraddha</i> (faith) is decisive faculty. <i>Manas</i> is one which desires and gets doubts. Therefore <i>manas</i> is external to faith. Further outside it is <i>vak</i> or speech. Meaning that, in <i>japa</i>, <i>dhyana</i> and acts of dharma faith is greatest. (Shl 9) If the karma is done with faith it overcomes such defects as errors or inaccuracies of pronunciation when reciting <i>mantras</i> and even unsteadiness of mind. On the other hand, even if <i>mantras</i> are recited perfectly & mind is kept under restraint but there is no faith, the karmas do not protect the doer. In this connection those who know past histories sing <i>gitas</i> of Brahma: (Shl 10, 11) <i>Devatas</i> took the following decision in respect of materials of <i>yajna</i>. They treated equally the material of one who is clean & yet has no faith and the unclean material of a faithful. In the same way, they treated equally the <i>anna</i> (cooked rice used in <i>yajnas</i>) of a miserly brahmana learned in <i>shastras</i> and that of a generous person who lives on money earned by interest. (Shl 12-14) But Brahma did not agree with this opinion of <i>devatas</i>. Therefore he told them: <i>Devatas</i>! The equality you have assigned is not correct. The unclean <i>anna</i> given by one who is generous but with faith is more sacred. If a generous person gives clean materials but without faith it is not sacred and such a donation becomes destructive. The <i>anna</i> of a miserly <i>shrotriya</i> should not be consumed. The <i>anna</i> given by generous <i>vardhushi</i> (one who lives by interest earned) can be accepted. Anyone who has no faith is not eligible to offer <i>havis</i> to <i>devatas</i>. Those who know dharma say that <i>anna</i> offered by a person without faith should not be consumed. (Shl 15) Lack of faith causes serious sins. Faith clears sins. Just as a snake sheds its skin, the faithful gets rid of his sins. (Shl 16) Giving up <i>kaam</i> & <i>krodh</i> in addition to having faith is the best sacred deed. There is nothing more sacred than this. (Shl 17) What is the use of <i>tapas</i> to one who has faith? What is the use of practices, behaviours and <i>atma-chintan</i> (thinking about Self) for one who has faith? Such a person becomes that on which he has full faith.</p> <p>Those who have clearly realised dharma have explained it thus. We also came to know about this faith when discussing about dharma from a <i>muni</i> called Dharmadarshana. Wise Jajali! Have faith in what we have told you. By doing your karmas with full faith you will attain the ultimate state. (Shl 19) Jajali! The person with faith becomes a form of dharma itself. One who is firmly established in his own dharma with faith will be considered greatest of all.</p> <p>Bhishma said: Yudhishtira! After a few days of these events both Tuladhara & Jajali attained the auspicious <i>lokas</i> earned by their auspicious deeds and lived there happily.....</p> <p>What other topic do you wish to know from me?</p>			
247	Shanti parva; Mokshadharma	265	2360-2363	25
	<p>In praise of ahimsa</p> <p>Bhishma said: Yudhishtira! Scholars quote an old <i>gita</i> of king Vichakhnu in the matter of kindness towards animals. I will repeat the same to you. Once king Vichakhnu saw several cows wailing upon seeing a young bull whose neck had been cut off at the time of <i>gavaalambhana</i> during a <i>yajna</i>. He created a statement of good will towards all cattle by saying, '<i>swasti gobhyostu lokeshu</i>' and explained its creation thus:</p> <p>(Shl 4) Only those who have strayed from the restrictions of dharma, who are fools, atheists, have doubt about the existence of <i>atma</i> and are infamous support violence (<i>himsa</i>). Dharmatma</p>			

	<p>Manu has propounded only non-violence in all karmas. Men engage in sacrificing animals during <i>yajna</i> only to satisfy their desires. (Shl 6) Therefore a scholar should decide dharma with reference to Vedas. It is the opinion of scholars that for all animals non-violence is the best of all dharmas. (Shl 7) Harsh <i>vrats</i> should be practiced while fasting. The karmas for fulfilling desires (<i>kaamyakarmas</i>) stated in Vedas should be given up. <i>Sakaam</i> karmas should be treated as <i>anaachara</i> karmas (forbidden). They should not be indulged in. Only the mean perform karmas desiring fruits. (Shl 8) The argument that, 'no man cuts trees unnecessarily; they are cut only to make the pillars needed for <i>yajna</i> (<i>yupa-sthambha</i>). No one eats meat unnecessarily. Only the meat of the animal sacrificed in <i>yajna</i> is consumed as <i>prasad</i> of gods' also does not look reasonable. Because no one appreciates this dharma of violence. (Shl 9) Liquor, fish, honey, meat, wine and rice with sesame seeds have been included as materials of <i>yajna</i> by the crooked. In Vedas there are no methods of use mentioned for these. (Shl 10) These crooked people have added these out of arrogance, delusion and greed only to satisfy their desire of the tongue. (Shl 11) In all <i>yajnas</i> brahmanas worship Shri Mahavishnu as the supreme God. Method of worshipping him with flowers and <i>paayasa</i> (sweet porridge prepared from milk & rice) has been stated in <i>shastras</i>. (Shl 12) Whatever trees have been specified in Vedas in connection with <i>yajnas</i> have to be used. Whatever kind of <i>havis</i> is prepared by a <i>sattwik</i> person with pure practices & thoughts and made sacred by simple means becomes eligible to be offered to <i>devatas</i>.</p> <p>Yudhishtira questioned: (Shl 13) Grandfather! A conflict arises between the body and dangers for a strict follower of non-violence. When a thief breaks into the house the mind says he should be apprehended and punished. But his mind may say that he should not be hurt. In this way conflict arises between the two. Secondly, in times of danger the body suffers. The body desires to escape it by destroying the danger. To avoid or overcome danger violence may be necessary. If agriculture is not started for the reason that it will harm the worms etc under the soil, how can one live?</p> <p>Bhishma said: (Shl 14) Yudhishtira! Avoiding violence does not mean avoiding agriculture. Even while practicing non-violence activities should be done such that the body does not decay or untimely death does not occur. Only one who is fit enough physically can practice dharma.</p>			
248	Shanti parva; Mokshadharma	266	2364-2382	25
	<p>Episode of maharshi Gautama and Chirakaari</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! You are our ultimate guru. Therefore please answer this question of mine. A situation arises where you have to obey and execute the orders of <i>gurujana</i>. But that order of <i>gurujana</i> involves violence and will be inappropriate. In such a situation, just because the order is issued by <i>gurujana</i>, should it be executed without any further thinking or analysis about its appropriateness, or should one think carefully & decide?</p> <p>Bhishma said: Yudhishtira! In this matter an anecdote of how Chirakaari born in the lineage of Angirasa behaved is quoted by scholars. After seeing the way Chirakaari behaved in respect of an order his father had issued to him, the father himself praised him thus: (Shl 3) Chirakaari! May auspicious things happen to you! You are very intelligent. You will never commit a crime in performing your tasks.</p> <p>Yudhishtira! Wise & knowledgeable Gautama has a son called Chirakaari. He used to execute all tasks only after careful & thorough deliberation and would take up appropriate tasks after this process. (Shl 5) Whatever the matter, he would think for a long time. He used to be awake for a long time. If he slept, he would sleep for a long time. He used to complete all tasks taking his own time. For this reason everyone called him '<i>chirakaari</i>' (one who makes slow progress). Those of low intelligence used to say that he is sloth and of wicked intelligence. Once Gautama became very angry due to the adultery committed by his wife and leaving aside his other sons he called Chirakaari. He ordered him, 'kill your mother'. Gautama just issued the order and went away to the forest. Chirakaari, as was his habit, after a long time said, 'so be it'. Given his habit, for a long time he was thinking analytically about the order his father had given him. His train of thought was as follows:</p> <p>(Shl 10) How shall I implement father's order? How can I kill my mother? Both have to happen. How not to become a wicked man in this dilemma of dharma? (Shl 11) Obeying father is a great dharma. Protecting mother is <i>swadharma</i> and also the main dharma for a son. Moreover the status of a son (<i>putratva</i>) is not independent. Son is always subject to the control of parents. How shall I behave in this situation so that <i>adharma</i> does not trouble me? (Shl 12) How can anyone be happy after killing a woman that too own mother? How can anyone who ignores the order of a father gain respect in society? (Shl 13) Not rejecting father's order is the right thing to do. But saving/protecting</p>			

mother is also the duty of a son. Both these dharmas are appropriate & reasonable. How can I manage not to violate both these dharmas?

Father-son relationship

(Shl 14) **A father desposits his semen in the wife in order to protect his character, virtuous conduct, family/lineage and *gothra* and emerges out in the form of son from her womb.** (Shl 15) For this reason I am born to my father & mother as a son. I have understood that both of them are causes for my birth. This being so, why hasn't a special way occurred to me that can protect my mother & yet execute my father's order? (Shl 16) At the time of *jaata-karma* the saying, '*atma vai putra-namaasi*', and the *mantras* at the time of *upanayana* fairly strongly confirm that father is the greater person. (Shl 17) **Because father takes care of the nourishment & nurturing and gives good education he becomes the main guru for the son and a personification of dharma.** Therefore whatever he says becomes dharma. Even Vedas have decided this. (Shl 18) For a father, son is the personification of love. Similarly, son to a father is everything. Only father gives to a son everything that can be given including the body. (Shl 19) **For these reasons the orders of father must be obeyed. There should be no thinking or hesitation about an order of father. Many sins are also washed away for an obedient son.** (Shl 20) Father is the master to a son in terms of providing clothes and such things of enjoyment, providing food & drink, in teaching *shastras* etc, in educating about worldly matters, in performing various karmas for *samskara* etc. (Shl 21) **Therefore father is the personification of dharma. He provides happiness like that of *swarga*. Serving & caring for father is itself *tapas*. If father is pleased, all the *devatas* will be pleased.** (Shl 22) Even harsh words of a father towards a good son are like blessings. If, happy with his obedience, father speaks a few good words about a son, it becomes repentance for all sins. (Shl 23) **Flower drops down from its stalk. A ripe fruit drops down from the tree. But under no circumstances, however difficult, does a father abandon a son whom he has brought up with love.** (Shl 24) So far I have analysed how much respect a son should have towards father. The position of a father in relation to son is not at all insignificant. Next I will analyse the position of mother in relation to son.

Mother-son relationship

(Touching description)

(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.** (Shl 28) **A man may have children & grandchildren. He may even have completed a hundred years of age. But even after that if he were to sit near his mother he will behave like a two year old only.** (Shl 29) Whether a son is capable or incapable, lean or fat, mother protects without any kind of discrimination. Among those who can nurture a child properly none can be better than mother. (Shl 30) When a person is separated from mother, he starts ageing. He becomes sad. He sees the whole world as being empty. (Shl 31) **There is no shadow (shelter) better than mother. There is no help better than mother. There is no protection better than mother. There is no loved one better than mother** (*nasti matru-sama cchaya, nasti matru-sama gatih, nasti matru-samam tranam, nasti matru-samaa priya*). (Shl 32) Because mother bears the baby in the abdomen she is called '*dhaatri*' (one who bears). Since she gives birth after nine months she is called '*janani*'. Since she nourishes & nurtures the baby in all ways at timely intervals she is called '*ambaa*'. Because she begets brave sons she is called '*veerasu*'. (Shl 33) Because she cares for the child she is called '*shushru*'. **Mother is one's own closest another body.** One who is not a thoughtless imbecile will never kill his mother. (Shl 34) **At the time of mating between parents, whatever aspirations & ambitions they have for the 'to be born' child will actually be more intensely felt & stored in the heart of the mother.** (Shl 35) A mother knows to which *gotra* her child belongs and to which man it belongs. **Because the mother bears the child for nine months a special bonding and love develops towards the child. But the control of children is taken over by fathers.**

Man-woman relationship

(Shl 36) A man marries a girl and having taken the oath of dharma etc accepts the *grihastha-dharma* that is applicable to both equally. **Thus even though having married according to *shastras*, men sometimes abandon *dharma-patni* (wife) and go away. If at such times the unprotected women become victims of rape/adultery, they will not become blemished.** (Shl 37) Because man takes care of (bears) the needs of wife he is called '*bhartru*'. Because he looks after (*paalana*) her he is

called '*pati*'. If these two qualities are not there in man, he is neither *pati* nor *bhartru*. (Shl 38) In this way, **sometimes the woman does not commit any offence at all. It is the man who commits the offence. By doing heinous crimes like adultery (include rape) it is the man who actually commits offences.** (Shl 39) Husband is the greatest person for a woman. It has been said that husband is the greatest *devata* for a woman. My mother offered her body to Indra who had come appearing like my father (She offered herself to him thinking him to be her husband and not with the intent of adultery. It is Indra who came to commit adultery. He is the offender or the guilty person). (Shl 40) **In such situations there will be no fault of the woman. It is the man who will be guilty. Because there is no priority for women in any matter** (because it is men who take the initiative or lead in all matters) **women do not commit any offence at all.** (Shl 41) **The man who instigates a woman even when she does not give any indication of desire for sexual pleasures will certainly accumulate much sin.**

(Shl 42) After thinking so, even ignorant animals have realised that woman, that too mother, who holds a higher position than father, is not fit to be killed. (That being so, how can I, with ability for discriminative thinking, kill my mother?). (Shl 43) Scholars consider the presence of father as presence of group of *devatas* at one place. But both the groups of human beings & *devatas* come towards mother out of affection. **Meaning, if father is present, only the devatas will be present. But if mother is present, both human beings & devatas will be present.**

Yudhishtira! In this manner Chirakaari spent a lot of time just analysing the appropriateness of his father's order. By that time his father who had gone to forest also returned. By then Gautama's mind had also changed. Very wise, *tapasvi* and intelligent Gautama, having analysed the incident that had occurred with his wife, was repenting for having ordered her execution. Grieving intensely and full of tears, Gautama said thus: (Shl 47, 48) Indra, the lord of three *lokas*, had come to my *ashram* in the guise of a brahmana as a guest. I welcomed him humbly and showed my respects to him. I showed hospitality to him in the best possible manner. (Shl 49) After doing so I said to the brahmana: 'Bhagawan! I am under your command. I feel protected by you'. It was my feeling that the guest will be pleased with these words. But due to the lasciviousness of Indra who had come in the guise of brahmana the unfortunate & sad incident happened. There was no fault of my wife in this incident. (Shl 50) In this situation my wife is not guilty. I am also not guilty. **Indra who came as a traveller in the guise of a brahmana is also not guilty (!).** Having ordered my son to kill a woman and thus having lapsed from the path of dharma, it is I who have become guilty. (Shl 51) **Rishis who are urdhwa-retaskas** (who have sublimated sexuality) **call this lack of carefulness a vice arising due to envy/jealousy. It is because of jealousy that I have been thrown into & drowned in the ocean of sins.** (Shl 52) Who will help me overcome this grave sin of killing a woman who lived in my house due to her great love, who was faithful & chaste and who was required to be supported and nurtured by me? (Shl 53) I had ordered Chirakaari who is very generous minded to kill his mother. If he has delayed acting on it as he is well known for it, then he may help me avoid this grave sin. Thinking thus he said to Chirakaari: (Shl 54) Child! Chirakaari! May auspicious things happen to you! Oh slow worker! May all good come to you! If, as is your habit, you have delayed acting you will truly be a *chirakaari*. (Shl 55) Son! Now you should act with delay. Protect me, your mother, and fruits of my *tapas*. Save yourself from the sins of killing a mother and a woman. (Shl 56) Because you are very intelligent, delaying has become your natural trait. Let this trait now be successful. Now you delay your action. (Shl 57) Your mother had longed to get you as a son for a long time. She had borne you in the womb for a long time. Oh Chirakaari! Be successful in your habit of delaying things. (Shl 58) My dear son Chirakaari does not give up the habit of delaying actions even if it is a very grievous situation. He sleeps for long even when advised not to do so. Taking into account the great danger that will befall us, let my son delay his actions today.

Thus feeling very sad Gautama *rishi* looked at his son who was nearby. Seeing his father, Chirakaari was overtaken by grief, threw his sword and fell at the feet of his father. Seeing his son prostrate before him and his wife standing still feeling ashamed, Gautama was immensely pleased. *Mahatma* Gautama never again deserted his wife and son.

Then for a long time he praised his son who had the habit of always delaying things. He embraced him tightly with great affection. He blessed him saying, 'May you live for ever'. Full of love and joy he said to his son: (Shl 67) Chirakaari! May all good things happen to you! Be a *chiranjeevi* (live eternally)! If you continue to have this nature for a very long time you will not have grief of any kind.

In praise of delaying & stretching actions

	<p>Then, after thinking for a long time Gautama said the following about the qualities of those who do things but are slow in progress: (Shl 69) Friendship should be developed with a person after thinking for a long time. After having made friends it should not be lost quickly. Even if a situation arises requiring reconsideration of retaining the friendship, it should be thought out very carefully for long and then the friendship should be terminated. A friendship made with someone after long thinking & deliberation will be worthy of maintaining firmly for a very long time. (Shl 70) One who delays in matters of <i>raaga</i> (desire, passion), <i>darpa</i> (arrogance, haughtiness), <i>abhimān</i> (pride, self-conceit), <i>droh</i> (treachery), <i>paap-karma</i> (sinful acts) & <i>apriya-karya</i> (unpleasant, disagreeable acts) will be worthy of praise. (Shl 71) The <i>chirakaari</i> who takes a long time to think through in matters relating to making a decision in respect of unseen offences of relatives, friends, servants and women will be praised.</p> <p>Bhishma said: Yudhishtira! Thus Gautama was quite happy about the nature of delaying that his son had. Persons who think carefully in all matters and then come to a decision and act will not have to repent for a long time. (Shl 74) One who can bear rage within himself for a long time and who delays any act of rage for a long time will never have to repent for any of his acts. (Shl 75) Service of the aged should be continued for a long time. Knowledgeable persons (<i>jnana-vriddha</i>) should be followed and worshipped for a long time. Worship & dedicated practice of dharma should be done for a very long time. (Shl 76) One who is in the company of scholars for a long time, who serves the virtuous for a long time and who has control on his mind for a long time will never be rejected; in other words, he will be respectable. (Shl 77) The person who talks about dharma should think for a long time and reply, if a question on that subject is raised. By doing so both the preacher of dharma and the questioner will not have to face anguish for a long time.</p> <p>Yudhishtira! After this episode, <i>rishi</i> Gautama lived in the <i>ashram</i> for a very long time and then attained <i>swarga</i> along with Chirakaari.</p>			
249	Shanti parva; Mokshadharma	267	2382-2392	25
	<p>Violence & non-violence in punishments (***) Yudhishtira questioned: (Shl 1) Grandfather! How should a king protect his people without punishing any one? Tell me about this in detail.</p> <p>Bhishma said: Yudhishtira! On this topic scholars quote an old historic conversation that happened between king Dyumatsena and his son Satyavanta. I will tell you the same. In the kingdom of Dyumatsena when convicted offenders were being taken to the gallows, Satyavanta saw it and said to his father Dyumatsena:</p> <p>Confusion about dharma & adharma (Shl 4) Father! In matters of administration of kingdom sometimes dharma takes the form of adharma. Similarly adharma looks like dharma. If killing is considered as dharma, then dharma (which involves violence to life) becomes adharma. Adharma (violence to life) becomes dharma. Therefore this execution of robbers is not correct. Dyumatsena said: (Shl 5) Satyavanta! If not executing the guilty is dharma, then what is <i>adharma</i>? It will never be there. If robbers and thieves are not executed, <i>sankara</i> (<i>varna-sankara</i> and <i>dharmasankara</i>: Mix up of right & wrong values & <i>varnas</i>) will increase among people. (Shl 6) When Kali-yuga starts, people will snatch others property in the presence of all saying, 'This is mine, not his'. If such crimes are allowed and robbers not executed, the affairs of the world will not run smoothly. If you know any way other than executing the robbers, tell me about it.</p> <p>Discussion on capital punishment Satyavanta said: (Shl 7) Father! The three <i>varnas</i> viz <i>kshatriya</i>, <i>vysya</i> & <i>shudras</i> should be brought under control of brahmanas. When all these people start following the brahmanas and are bound by the dharma based conduct of brahmanas, they will also start practicing dharma without defects. (Shl 8) If any of them commit an offence, the brahmana should go the king immediately and complain that such and such a person did not follow my preaching. Only then should the king award punishment. (Shl 9) Even when awarding punishment it should be such that the <i>pancha-bhutas</i> are not separated (avoid killing). Punishment should not be given without studying <i>neeti-shastra</i> thoroughly and properly investigating the actions of the offender. (Shl 10) A king executes robbers. Similarly he executes many innocents without investigating properly. As a result, the wife, mother, father, son etc of the offender lose all options for living and die. Therefore a king who has been hurt by others should think carefully before punishing. (Shl 11) Even if wicked, sometimes due</p>			

to the company of virtuous persons he may change and develop good character. Good children are born even to wicked persons. (Shl 12) Therefore by awarding capital punishment we should not eliminate the entire family of the wicked. Doing so is not *sanatana-dharma*. Limited punishment (cutting off a limb etc) in accordance with the offence has been prescribed as a form of repentance.

Progressively increasing punishment

(Shl 13, 14, 15) The first time offender should be warned that if he commits a second offence all his wealth will be confiscated. If he again commits an offence he should be imprisoned for a limited period. If he repeats, one of his organs should be mutilated. But he should not be awarded capital punishment which results in grief to his relatives. There is a ruling of Brahma that if the offenders approach the main *purohit* in the assembly of *purohitas* and take an oath saying, 'Great brahmana! We will never do so again', they become eligible to be released. Even if a brahmana *sanyasi* commits an offence he is to be punished. (Shl 16) If a person keeps on repeating offences he should be given severe punishment. Just as a first time offender is let off with warning, if he commits repeated offences he is not eligible to be released without strong punishments.

Dyumatsena said: (Shl 17) Child! Dharma says that wherever and whenever people can be bound within the boundaries of dharma, it should be done so. As long as dharma is not trespassed, it will survive. (Shl 18, 19) If those who trespass dharma are not punished all administrative systems of the state will be defeated. **Not punishing the wicked results in harm to the virtuous.** It was quite easy to rule the people of previous generation and even older times. Because they were all generally soft natured, had special commitment to truth, had less anger and did not commit much treachery. **Therefore in the past a mere 'dhik' (Shame on you, reprimand) was itself a major punishment.** As time passed, offenders did not care for mere reproach. Then punishment by words started. The officers of justice would criticise the offender severely in public. For some time people were afraid of such criticism. (Shl 20) When this started becoming less effective, *aadana-danda* started (confiscating the properties of the offenders). Over a period of time even this failed to have effect. **Then capital punishment was introduced. But even with this only one or the few who are caught can be punished. Other offenders cannot be kept under check.** (Shl 21) A robber is not loved by men or *devatas* or *gandharvas* or *pitrus*. Including *devatas* all hate them. The question of which robber is loved by which group does not arise. That he is disliked by all is the reality. (Shl 22) A robber will bring a lotus flower from the graveyard. He will loot the wealth belonging to even *devatas* with the help of *pishachas* if need be. Who will trust such foolish robbers?

Principles of punishment

Satyavanta said: (Shl 23) Father! **If you find it impossible to protect the virtuous without killing the robbers, then for the sake of welfare of the world do kill them.** (Shl 24) Kings perform great *tapas* with the intention that the citizens should live happily. If under their rule citizens are troubled by robbers they feel ashamed and hence act accordingly. (Shl 25) People dedicate themselves to virtuous deeds only out of fear of punishment. **It is the intent or purpose of punishment to create fear and make the people stick to the path of dharma.** Good kings never just kill the offenders to satisfy their whims. **Great kings rule the citizens more by good deeds and virtuous behaviour.** (Shl 26) **Citizens imitate or follow the virtuous practices of a great king. By nature people tend to follow the practices of great persons (King).** (Shl 27) People make fun of a king who does not have his *indriyas* under control, is always engaged in satisfying pleasures of senses, but preaches others to have virtuous practices and to have control on mind. (Shl 28) If any person or robber behaves inappropriately with the king out of delusion or haughtiness he should be kept under check by all possible means. By doing so he will retract from sinful deeds. (Shl 29) **A king should first gain control on his mind if he wishes to prevent wicked deeds in his kingdom. Secondly, without forgiving he should punish even his own cousins & close relatives who have committed offence.** (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.**

Father! A kind and scholarly brahmana once told me: 'Satyavanta! My ancestors ordered me in the following manner while assuring me kindly. In Krita-yuga the king should apply the non-violent punishment and win the citizens. When Treta-yuga begins, one quarter of dharma will decline. In Dwapara-yuga only two quarters of dharma remains. In Kali-yuga only one quarter of dharma will survive. (Shl 34) As Kali yuga begins and progresses, **due to the wicked deeds of kings and due to the influence of time** only one sixteenth of full dharma will survive. (Shl 35) Satyavanta! At that time if only the first option of non-violent punishment is applied, *varna-sankara* will happen. The offender

	should be punished after due consideration of his age, his ability to withstand punishment and influence of time. (Shl 36) Swayambhu Manu has said the following to grace living beings: If one likes the benefits of <i>satya-siddhi</i>, the great dharma of non-violence should not be given up.			
250	Shanti parva; Mokshadharma	268	2392-2403	25
	<p>Conversation about <i>yajna</i> & sacrifice of animals</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Which dharma will without using violence fetch the six qualities that a king should have and which also leads to <i>bhoga</i> (enjoyment of pleasures) & <i>moksha</i> (liberation)? (Shl 2) Grandfather! Which is greater of the two <i>garhasthya-dharma</i> & <i>yoga-dharma</i>, though there is not much difference between the two?</p> <p>Bhishma said: (Shl 3) Yudhishtira! Both these dharmas make one highly fortunate. Both are very difficult to practice. But to those who practice it with dedication they bring great results. Both have been practiced by <i>satpurushas</i>. Kuntiputra! Now I will propound the authenticity of both. It will leave you with no doubts about dharma & <i>artha</i>. Listen to me with attention. In this matter scholars quote a conversation between Kapila <i>muni</i> and a cow. I will tell you the same, listen.</p> <p>We have heard that in the ancient past, Nahusha prepared to sacrifice a cow to please Twashtu <i>devata</i> when he came to him as a guest. Nahusha had thought the directives of Veda to be ancient, permanent and eternal but had not understood their goal which is also <i>artha</i>. At that time Kapila who was full of <i>sattwa-guna</i>, was dedicated to controlling <i>indriyas</i>, ate limited food and was generous, saw the <i>dhenu</i> (cow). Kapila who had very good, fearless, firm, steadfast in truth, full of good intentions and enthusiastic intelligence addressed the Vedapurusha once with a long pronunciation of the word 'VEDA' (People are indulging in such wrong practices in your name!). At that time a <i>rishi</i> by name Syumarashmi entered the body of the cow which had been tied up for the sacrifice and said to Kapila: Oh Kapila! If you have doubt about the authenticity of Vedas, on what basis will you prove the other <i>dharma-shaastras</i>? (Shl 10) Brave <i>tapasvis</i> who consider <i>shruti</i> & <i>vijnana</i> as their eyes consider Veda as the exhalation like speech of Paramatma who is full of undecaying knowledge. (Shl 11) Which statements are contrary statements in Veda which has been generated by the exhalation of Parameshwara, who is without longings, has no anguish and is without desires?</p> <p>Kapila said: (Shl 12) I do not criticise Vedas. I never make statements which oppose Vedas. I have heard that the benefit or end result of the karmas prescribed for the different <i>ashramas</i> are all same. (Shl 13) A <i>sanyasi</i> who has given up attachments to everything (<i>sarva-sanga-parityagi</i>) will certainly attain the <i>parama-pada</i>. One in <i>Vanaprastha</i> will also go there. <i>Grihastha</i> & <i>Brahmachari</i> will also go there. (Shl 14) All the four <i>ashramas</i> are permanent four paths called <i>devayaan</i> to gaining <i>parama-pada</i>. The greater or lesser quality of these and their strengths & weaknesses have been stated making the fruits of the <i>ashrama</i> as the basis. (Classical commentators have interpreted <i>devayaan</i> as <i>atma-sakshat-kartu</i>, those which lead to realisation of <i>atma</i>. By these <i>ashrams</i> <i>atma</i> can be realised. For <i>sanyasi</i> direct <i>moksha</i>, for the other <i>ashrams</i>, <i>moksha</i> after attaining higher <i>lokas</i>). (Shl 15) It is the opinion of Vedic systems that <i>yajna-karyas</i> should be started after understanding the fruits of karmas. Finally, <i>shruthi</i>, which is based on <i>siddhantas</i> (doctrines, principles), says that, 'karmas should not be started at all'. (Shl 16) If animal sacrifice is not done in <i>yajnas</i> there will be no <i>dosh</i> (blemish). If sacrifice is done, it causes great blemish. In such situation it is difficult to assess the strength & weakness of <i>shaastras</i>. (Shl 17) <i>Ahimsa</i> (non-violence) is the greatest dharma. If you know of any clear statements of <i>shruti</i> which establish that there is a dharma higher than that, tell me. Those statements need not be rejected as being incompatible with <i>shaastras</i>.</p> <p>Syumarashmi said: <i>Shruthi</i> says repeatedly that, 'one who wishes to go to <i>swarga</i> should perform <i>Ashwamedha yaaga</i>'. Therefore man first resolves in his mind the fruits he wants and then starts the <i>yajna</i>. (The intention is to go to <i>swarga</i> and not to hurt the animal and eat its meat). (Shl 19) <i>Shruti</i> says that sheep, horse, goat, cow, birds, plants available in villages and forests are food for the <i>prana</i>. (Shl 20) It also says that in the same way <i>anna</i> (food) is thing to be consumed in the morning and evening by <i>prana</i> and animals & grains are part of <i>yajna</i>. (Shl 21) Prajapati created all these components of <i>yajna</i> along with <i>yajna</i>. Again Prajapati himself performed <i>yajna</i> for the <i>devatas</i> with these items of <i>yajna</i>. (Shl 22) In the two groups of seven animals of town & forest that exist, each is greater than the other. The animals that are purified by <i>mantras</i> in <i>yajna</i> and scarified are designated as '<i>uttama</i>'. (Cow, sheep, man, horse, goat, mule & donkey are the seven <i>gramya-pashus</i>. Lions, tigers, wild boar, wild buffalo, elephants, bears and apes are the seven forest animals). (Shl 23)</p>			

	<p>People of previous generation and even more ancients also considered these two groups of seven animals as components of a <i>yajna</i>. Therefore which scholar would not have done <i>yajna</i> at least once in his life-time according to his abilities? (Shl 24) Animals, human beings, plants and trees—all desire <i>swarga</i>. <i>Swarga</i> cannot be obtained without <i>yajna</i>. Therefore it is imperative for all those who desire <i>swarga</i> to perform <i>yajnas</i>. Since <i>yajna</i> takes animals also to <i>swarga</i> there is no question of violence here. (Shl 25) <i>Oshadhis</i> (certain grains & plants), animals, trees, creepers, clarified butter, milk, curd, other <i>havis</i>, earth, directions, faith and <i>kaal</i> (time) — all these twelve are components of a <i>yajna</i>. (Shl 26) <i>Rigveda</i>, <i>Yajurveda</i>, <i>Samaveda</i> & <i>Yajamana</i> — adding these four the components of <i>yajna</i> become sixteen in number. <i>Garhaptayagni</i> is the seventeenth. (Shl 27, 28) The above seventeen items are components of <i>yajna</i>. <i>Shruthi</i> proclaims that <i>yajna</i> is the main cause for the expansion of the world. <i>Goyajna</i> is performed with items like clarified butter, milk, curd, cowdung, broken milk, skin, hairs from the tail, horns and hoof. Therefore all the items which have been prescribed must be collected individually. (Shl 29) A <i>yajna</i> is managed with <i>ritwijs</i> & <i>dakshina</i>. The <i>yajamana</i> collects all these and performs the <i>yajna</i>. (Shl 30) <i>Shruthi</i> proclaims that everything in the world is created only for <i>yajna</i>. Depending on this statement our ancestors were always engaged in performing <i>yajnas</i>. (Shl 31) One who performs the <i>yajna</i> with the feeling that it is his duty and without desiring any fruits for that act will not be causing violence to the animals. He will not commit treachery against anyone and will not start any karma with <i>ahankar</i> (ego). (Shl 32) These items of <i>yajna</i> which have been stated as pre-requisites in <i>yajna-shaastra</i> are duly used in the <i>yajna</i> as prescribed, and <i>yajna</i> & <i>yajnanga</i> (parts or components of <i>yajna</i>) bear each other with mutual dependence. (Shl 33) I have studied thoroughly the <i>dharma-shaastra</i> proclaimed by <i>rishis</i>. All Vedas are propounded in these <i>dharma-shaastras</i>. Since <i>brahmana-vakyas</i> (statements) which encourage karma have been found in ancient <i>dharma-shaastras</i>, scholars treat them also as authoritative works. (Shl 34) <i>Yajna</i> has appeared from the <i>Brahmana</i> part of Vedas. This has been offered to the <i>brahmana</i> only. All world follows <i>yajna</i>. Similarly the <i>yajna</i> also follows the world. <i>Jagat</i> & <i>yajna</i> are both dependent on each other. (Shl 35) OM is the root of Veda. That <i>yajna</i> in which <i>namah</i>, <i>swaha</i>, <i>swadha</i>, <i>vashat</i> are used to the best of ability will be a <i>yajna</i> done properly. (Shl 36) To one who does <i>yajna</i> in this manner, there will be no fear from anyone in all three <i>lokas</i>. Vedas themselves have proclaimed so. <i>Siddhas</i> & great <i>rishis</i> also say the same. (Shl 37) That person who has in him <i>sthobhas</i> (chanted interjections in <i>saama</i>) like '<i>haaayi</i>', '<i>haaavu</i>' etc related to proper intonation of <i>rigveda</i>, <i>yajurveda</i> & <i>samaveda</i> is real <i>brahmana</i>. (Shl 38) Great <i>brahmana</i>! You have yourself understood the fruits obtainable by <i>agnyadhana</i> & <i>somayaga</i> and many other great <i>yajnas</i>. (Shl 39) Great <i>brahmana</i>! Therefore every <i>brahmana</i> must perform <i>yajnas</i> without thinking much about it and he should help others perform them. One who desires to attain <i>swarga</i> and does the <i>yajna</i> following the laid down procedures will get great <i>swarga</i> as the fruit after his death. There is no doubt about this. (Shl 40) It is sure that those who do not perform <i>yajna</i> will not get happiness either in this world or the other world. One who has properly understood the matters stated in Veda will be an authority both for <i>pravritti-marga</i> & <i>nivritti-marga</i>.</p>			
251	Shanti parva; Mokshadharma	269	2403-2425	25
	<p>Discussion on <i>pravritti-marga</i> & <i>nivritti-marga</i> Kapila said to Syumarashmi who had hidden himself in the cow: (Shl 1) <i>Yatis</i> who strictly follow <i>vrats</i> take recourse to <i>jnana-marga</i> and realise Parabrahma Paramatma. They consider this perceptible world as impermanent. They face no opposition in all the <i>lokas</i>. (Shl 2) <i>Yatis</i> are free from all dualities. They neither prostrate to any nor bless anyone. Such learned men are free of the bondages of desires. They are freed of all sins. Such pure <i>yatis</i> travel all over. (Shl 3) <i>Yatis</i> will have made a firm decision in their minds about achieving <i>moksha</i> and giving up everything for succeeding in it. They are always dedicated to the thought of Brahma and live in Brahma. (Shl 4) The <i>lokas</i> such <i>yatis</i> gain are permanent. What is the use of <i>grihasthashrama</i> or <i>yajna-yaagas</i> connected with <i>grihasthashrama</i> to these <i>yatis</i> who attain the ultimate high state of <i>Brahma-vadis</i>?</p> <p>In favour of <i>vaidic karmas</i> & <i>yajna</i> Syumarashmi said: (Shl 5) If obtaining <i>jnana</i> and attaining <i>brahma-vastu</i> is the ultimate aim & is the ultimate state, then <i>grihastha-dharma</i> is greater than that. Because, no other <i>ashrama</i> can continue without the support of <i>grihasthashrama</i>. (Shl 6) Just as all animals depend on mother for survival & growth, the remaining three <i>ashramas</i> depend on <i>grihasthashrama</i>. (Shl 7) A <i>grihastha</i> performs <i>yajna</i>. He also does <i>tapas</i>. If any one does any auspicious act its root cause is <i>grihasthashrama</i>. (Shl 8) All people who are alive obtain joy & happiness by begetting children. But this cannot be done in any <i>ashrama</i> other than <i>grihasthashrama</i>. (Shl 9) There is nothing greater than plants which support life. Among such plants those which are cultivated/grown outside are mainly due to <i>grihasthashrama</i>. (Shl 10, 11) How can anyone's statement that those who practice</p>			

grihashthashrama will not attain moksha be true? He can also attain moksha. Only such ignorant persons who are fools, have no faith, who are devoid of subtle vision, have unsteady *buddhi*, are lazy, are exhausted and are suffering due to their past wicked deeds will take up *sanyasashrama* and find lack of peace in *grihashthashrama*.

(Shl 12) It is *vaidic-dharma* that is the root cause for all three *lokas*. It protects the *loka-maryada* (bounds of the world, established usage & custom). It is eternal & permanent. A brahmana who propounds *vaidic-dharma* is worthy of worship. He becomes equally respectable to all from birth. (Shl 13) In the families of brahmana, *vysya* & *kashatriya* the Vedas are recited even before conception of the child. It is also recited in all types of karmas related to this world or the other worlds. (Shl 15) Three classes of *pitru-devatas* viz *Archishman*, *Barhishads* & *Kavyaadas* give permission for recitation of *mantras* for the happiness & peace of the dead. Therefore *Veda-mantras* are the root cause for all dharmas.

(Shl 16) **When Vedas are crying hoarse that man is born with debts towards *devatas*, *pitrus* & *rishis*, how can any man attain moksha without being freed of these debts?** (Shl 17) **Some poor and lazy scholars propagate that, 'moksha can be attained by giving up all karmas'. But in reality that opinion is a falsehood which appears like truth and is born out of lack of knowledge of *Veda-mantras*.** (Shl 18) Sins will not attack or will not attract towards themselves a brahmana who will implement *yajnas* as prescribed in Vedas & *shastras*. A brahmana who is dedicated to performance of *yajnas* will himself feel happy & lead a life of enjoyments and will cause the same to others. After death he will go to *punya-lokas* along with the animals used for sacrifice in *yajna*. (Shl 19) No man can attain Parabrahma Paramatma by disrespecting Vedas or by haughtiness or by magic/illusion. Only by taking refuge in Vedas & *vaidic-karmas* can man realise the *mahad-brahma*.

In favour of *yoga-marga*

Kapila said: (Shl 20) Karmas such as *darsha* (half monthly sacrifice), *paurnamaasa* (full moon sacrifice), *agnihotra* (oblations to god of fire) and *chaturmaasya* (sacrifices belonging to the four months period) have been prescribed for an intelligent man. Because *sanatana-dharma* is established in these karmas. (Shl 21) But those firm minded *yatis* who being pure, take up *sanyasa-ashrama*, give up *yajna* etc karmas that are based on desires, get designated or recognised as those who are established in Brahma, and **all the time desire to obtain the *Brahma-vastu*, will please the *devatas* with their *brahma-jnana* alone.** (Shl 22) **The path of *jnana* of a *yati* who is like the *atma* for all beings and looks upon all beings with *atma-bhava* and does no karmas will confuse even the *devatas*.** (Shl 23) Human being has four doors in the form of limbs, speech, stomach & genitals. Man should desire to be their security guard. Meaning, he should have these under control. The *Paramapurusha* having four faces in the form of four Vedas should be attained by restraint on these four doors and through the four yogas of *bhakti*, *jnana*, *karma* & *yoga* (*ashtanga*).

Guarding the four doors

(Shl 24) A wise man should not play game of dice (with bets). Should not snatch other's property. Should not accept food from the lowly & wicked. Should not hurt anyone physically under anger. **By doing so, the doors called limbs will be guarded.** (Shl 25) No one should be blamed/criticised. There should be no unnecessary talking with anyone. There should be no indulgence in calumny. No unnecessary accusations should be made against anyone. Should be steadfast in truth. Should be *mita-bhashi* (should not speak much). Should be alert & careful. **By being so the door of speech will get protected.** (Shl 26) **There should be no fasting/starving. Also there should not be excessive eating.** There should be no intense desire for delicious & luxurious items of food (should eat *sattwic* food). The guests who come should be shown good hospitality. Food consumed should be just enough to carry on with life. **By doing so the door called stomach gets guarded.** (Shl 27) Should not roam around for pleasure with the wife of a valorous person. Even own wife, other than during her periods of fertility, should not be invited for mating. *Bharya-vrat* (being faithful to wife) should be borne in mind always. **By doing so the genitals will be guarded.** (Shl 28) **The intelligent & wise man who thus guards these four doors is truly a brahmana.** (Shl 29) **All the auspicious deeds of the person who does not guard these four doors will be wasted. What is the use of *tapas* or *yajna* or *atma-chintana* for someone who does not have control on these four doors?**

Jnana-marga

(Shl 30) One who can sleep without any worry on the floor without an upper cloth or a covering sheet or a mattress with just his arms as pillow and is always calm will be considered a brahmana by *devatas*. (Shl 31) The *muni* who can roam around happily in the garden of dualities without being bothered by any of these dualities & who does not worry about others' happiness or grief, is considered a brahmana by *devatas*. (Shl 32) One who has completely understood this whole *jagat*, *Prakriti* and its variations or transformations & who knows the secret of creation and dissolution of all

beings is considered a brahmana by *devatas*. (Shl 33) One who has no fear from any being and whom no being fears, who is like the *atma* of all beings (by virtue of his having merged with Brahma is the *atma* of all beings) is considered a brahmana by *devatas*. (Shl 34) **But the ignorant ones will not know anything other than swarga & such fruits obtainable by *yajna*, *daan* etc.** Having no knowledge of *moksha*, *atma-sakshatkara*, *brahma-bhava* etc they are interested only in *swarga* etc. (Shl 35) The *tapas* of *jnanis* who are engaged in *swakarma* and practice the virtuous ways of yoga that are ancient and are permanent & steady becomes fearsome to the ignorance of *samsara*. (Shl 36) People who are devoted to *pravritti-marga* are incapable of practicing the things indicated (such as *yama*, *niyama* etc) in *yoga-marga*. These karmas of *yoga-marga* are free of dangers. They cannot be defeated by *kaam*, *krodh* etc. (Shl 37) **The karmas stated in *yoga-marga* can give great and permanent fruits. They take the *sadhak* to higher levels. But those in *pravritti-marga* feel that *yoga-marga* has no merit and does not give assured results.** (Shl 38) The attributes of *yajnas* (its nature or form, methods & ways, the materials etc) are very difficult to understand. Even if they are understood, implementing them is quite difficult. Even if executed properly, they do not yield permanent fruits. You also know these matters.

Syumarashmi questioned: (Shl 39) Bhagawan! **Both approaches viz, 'Do karmas' & 'Give up karmas' are in vogue. If it is said that *karma-marga* is not appropriate how will the authority of Veda be established? If it is said that, '*naishkarmya* (not doing or giving up karmas) is not correct', how will the success of *tyaga* be established? The authority of Vedas should also be established and *tyaga* should also bear fruits. Tell me how to coordinate or align these two.**

Kapila said: (Shl 40) Those of you who tread the path of virtue can see the fruits of *yoga-marga* practically or directly. But what are the direct or practical fruits you obtain by whatever karmas you implement through *yajnas* in *karma-marga*? (In *yoga-marga* you can attain *atma-sakshatkara* which is a direct experience within yourselves. But *yajna* has to be performed for gaining *swarga* which is not perceptible or cannot be experienced).

Syumarashmi's doubts about *nivritti-marga*

Syumarashmi said: (Shl 41) Great brahmana! I am a brahmana named Syumarashmi. I have come here only to know about *jnana* and have entered this cow. I am talking to you sincerely & honestly desiring *shreyas*. **I do not have any wish to argue with you. Please clarify the serious doubts that have arisen in my mind.** (Shl 42) You said that, 'by following path of virtuosity we can experience the fruits of *yoga-marga*'. What do you worship? What great thing do you see in it? I wish to understand *aagama-shaashtra* as it is avoiding all *shaastras* which argue against Vedas. (Shl 43) ***Aagama* is the *shaashtra* which follows the Vedas. Other supportive *shaastras* of Vedas are also *aagama*.** (Shl 44) Whatever dharmas have been prescribed for the respective *ashramas* have to be practiced by those in that *ashrama*. By doing so the *Veda-shaastras* will bear fruits. Veda themselves are the proof that in this, *siddhi* will be experienced. **But it is not appropriate to give up karmas without a decisive goal.** (Shl 45) Just as a ship tied to the enemy ship will be carried away in floods, how will *naishkarma* (giving up karmas) uplift those wicked minded who are bound by the enemies like *kaam* & *krodh* and *karma-phalas* of past births and are floating away in the flood of *samsara*? Bhagawan! I submit myself humbly to you. Enlighten me about this. (Shl 46) **Surely there is none in this world who has given up everything completely. There is none who is fully content. Nor one who has no grief. Nor one who has no diseases. Nor one who has completely given up desire to do karmas. None who has nothing to do nor who has given up all works or engagements.** (Shl 47) Just as we, who are engaged in karmas of Veda feel happiness & grief, you also feel the same. Just as for all living beings you also have objects of senses. You also hear, see, touch, taste & smell. (Shl 48) **In this manner people of all four *varnas* and four *ashramas* in all their outward tendencies (*pravritti*) depend on karmas. For sure, is there any other and trouble-free path than this?**

Kapila answered: (Shl 49) **Among the varieties of actions, whatever *shaashtra* propounds as worthy of doing and where there is implementation of such actions, there will be no trouble or there will be undecaying happiness** (For example *ahimsa* or non-violence). (Shl 50) ***Jnana* itself will relieve all difficulties of *samsara* to the person who follows *jnana-marga*. The *vritti* that is other than *jnana* will drown people in the flood of birth & death.** (Shl 51) **All of you are indeed *jnanis*. That is very clear. You all are also free of all kinds of troubles. But have any of you experienced the unity with Brahma? Is it possible for *karma-margis* to have such experience?** (Shl 52) Some people are overtaken by *raaga*, *dwesha* and *ahankar* (ego), resort to illogical arguments and do not understand the meaning of *shaastras* properly. (Shl 53) **Thieves who do not know the real meaning of *shaastras*, who plagiarise statements of Veda selectively and argue**

	<p>that their opinion is the correct one, who essentially have stolen Brahma, do not practice shama, dama etc and become slaves of arrogance & delusion. (Shl 54) They see practice of <i>shama, dama</i> etc as fruitless efforts. They do not analyse virtuous qualities like <i>jnana</i> etc. Such people who are filled with <i>tamo-guna</i> will always be in darkness. (Shl 55) Every person behaves under the control of his prakriti or swabhava (If of <i>sattwik</i> nature he will behave in that manner etc). One who is predominantly of <i>tamas-guna</i> will always have naturally given traits of hatred, desire or lust, anger, haughtiness, falsehood, intoxication etc. (Shl 56) <i>Yatis</i> who desire to attain the ultimate state (<i>parama-gati</i>) will see the hurdles in the <i>karma-marga</i> and reject both <i>punya-karma</i> & <i>paap-karma</i>.</p> <p>Syumarashmi said: Great brahmana! Whatever I have said about practice of <i>yajna</i> is from <i>shastras</i> only. It is not possible to start any work without understanding <i>shastras</i>. (Shl 58) Veda itself has said that all practices which are just are according to <i>shastras</i>. Shruti has said that whatever practices are unjust are not in accordance with <i>shastra</i>. (Virtuous conduct is <i>shasstra</i> & evil or wicked conduct is <i>ashastra</i>). (Shl 59) It has been decided that no <i>pravritti</i> is outside of <i>shastra</i> (<i>pravritti marga</i> is totally based on <i>shastras</i>). Shruti has said that whatever is against Veda is <i>ashastra</i>. (Shl 60) Those who reward only direct benefits, see <i>yajnas</i> which promise indirect fruits as outside the <i>shastras</i>. They do not notice the blemishes or defects (having dualities is said to be the blemish for a <i>sadhaks</i> of <i>adhyatma</i>) that have been stated for obtaining <i>vyakta-phala</i> (direct fruits, <i>atma-sakshatkara</i>). But even <i>sadhaks</i> of <i>adhyatma</i> grieve as we do. Your <i>indriyarthas</i> (experience of senses) are same as for other beings. (Shl 61, 62) You, when talking of the unendingness (<i>anantya</i>) of Paramatma, you who are an expert in supposition and are a <i>tyaga-sheela</i>, while deciding from all angles the blemishes in the <i>pravritis</i> of all the four <i>ashramis</i> have said that those who are engaged/dedicated to <i>yajnas</i> & <i>yaagas</i> stated in Vedas as those who are lacking in intelligence due to ignorance, of a low wisdom and covered by <i>tamas</i>. (Shl 63, 64) It is possible for you who are alone, are united in yoga, who has accomplished all karmas to be done, are a <i>jitendriya</i>, who can eat only as much food as is needed to survive, who criticises the whole world other than <i>karma-mimasa-shastra</i> to travel the whole world. It is possible for you to propound that 'there is <i>moksha</i>' based on statements in Veda. (Shl 65) According to principles of grihasthashrama to care & nurture the family, daan, swadhyaya, yajna, begetting children, simplicity, interaction with others etc are quite difficult for human beings. (Shl 66) If even after doing all this with so much difficulty, it is said that there is no moksha to the doer, then my condemnation to the doer and to the karmas prescribed in Vedas. According to your opinion all the efforts towards karmas prescribed in Vedas becomes a total waste. (Shl 67) This act of 'putting down' or disrespecting Vedas will only encourage atheism among people. Therefore I quickly wish to know from you how is it possible to attain moksha even through Vedas (<i>karma-kanda</i>? (Shl 68) Great brahmana! Tell me the <i>tattva</i>. I am your pupil. Preach me. I wish to understand about moksha exactly as you know it.</p>			
252	Shanti parva; Mokshadharma	270	2425-2438	25
	<p>Moksha through varnashrama-dharma</p> <p>Yudhishtira! Kapila said: (Shl 1) Syumarashmi! Vedas are the authority for all <i>lokas</i>. No one has disrespected Vedas. But both forms of Brahma have to be understood. One is Vedas which are the form of shabda-brahma. The other is Parabrahma-vastu. (Shl 2) One who is an expert in karmas prescribed in Vedas will attain <i>Parabrahma-vastu</i>. Parents give birth to the body of the child through the procedure of <i>garbhaadaana</i>. They provide all prescribed <i>samskaras</i> (various sanctifying ceremonies) to the child as it grows. Such purified body becomes worthy of gaining <i>brahma-jnana</i>. I will tell you about the unending fruits of karma which I have analysed with my intellect.</p> <p>Karma-yogi</p> <p>(Shl 4) Vedas have not stated the fruits obtained by those who perform <i>yajnas</i> considering it a duty and without having any desires. It is not stated in <i>itihasas</i> too. Those who perform yajnas without any associated desires will get the direct fruit called chitta-shuddi (purity of mind) which makes all the loka appear as a witness. (Shl 5, 6) <i>Karma-yogis</i> who are by nature capable of giving up, are not greedy, who have rejected miserliness & envy, who think that the only way to find fulfilment for money is to donate it to the deserving and who never think of committing sinful deeds will be accomplished in gaining victory over desires of the mind and will be firm in the very pure <i>Parabrahma-jnana</i>. (Shl 7) <i>Karma-yogis</i> do not become angry, do not find fault with anyone, will have no ego, will have no jealousy, will be steadfast in <i>Parabrahma-jnana</i>, will be pure in <i>janma</i> (birth), <i>karma</i> (acts) & <i>vidya</i> (learning) and will be interested only in the welfare of all. (Shl 8) In the ancient past many brahmanas & kings who were <i>grihasthas</i> were duly performing all the <i>vaedic-karmas</i> prescribed for that <i>ashrama</i> without any desires. Such <i>karma-yogis</i> were always treating all beings with equality. They were possessed of excellent simplicity. They were always contented. Were dedicated to</p>			

jnana. They were practicing only that dharma which gave direct fruits. Were very pure. **They had great faith in both *shabda-brahma* & *parabrahma***. (Shl 10, 11) To purify their minds first they follow the necessary procedures and rules. They practice dharma even in times of difficulty. Even in inaccessible places they join together and practice dharma. They found living so a very happy way. Because of these practices they were not lapsing in dharma. **Therefore they were never in a situation which needed them to perform measures of repentance (*prayashchitta*) for having faulted in reciting *mantras* or in manner of their action (*mantra-lopa*, *kriya-lopa*)**. (Shl 12) **They had created an impression in the minds of people that they cannot be defeated using *satya* & *dharma***. They never went after worldly pleasure in the least. They never engaged in crooked practice of dharma till their death. (Shl 13) They joined together and practiced only that which was great and strict dharma (not exceptions under *aapadharma* or dharma for the sake of showing off). This is the reason why they did not have to do any repentance measures for lapses. (Shl 14) There is no need of repentance for those who, in this manner, perform desireless karmas in the prescribed manner, with mutual co-ordination and with pure minds. ***Shruti* says that repentance is created only for those with weak mind and body**. (Shl 15) In the past many brahmanas used to perform *yajnas* without any desires. They were aged in *veda-vidya* (ripe in their knowledge). They had inner and outer purity. They were possessed of virtuous practices/conduct and fame. (Shl 16) Those scholars who were free of the bondage of desires worshipped *devatas* daily through *yajnas*. The *yajnas* they did, the study of Vedas and other day to day acts were all in accordance with the *shastras*. (Shl 17) To those karma-yogis who had no *kaam* or *krodh* and followed virtuous practices and did virtuous deeds that cannot be practiced by others, even *shastras* flashed in their intellect according to times. They had truthful resolves over time. (Shl 18, 19) **All the acts of these karma-yogis** who were praised by all for their karmas done adhering to their *swadharma*, who were pure by nature, had simplicity, were dedicated to peace, were generous and were capable of virtuous practices impossible for other to follow, **were yielding unending fruits** (undecaying *moksha*). We used to hear this at all times. (Shl 20) The *tapas* of these *karma-yogis* who were nourished by their *nishkaam-karmas* gained greater fierceness. Due to the inability of the weak that could not follow such high standard of virtuous practices, dharma became slightly feeble. (Shl 21) **After the birth of all the *varnas* there were no *aapadharma* for the practices prescribed in Vedas**. There was no carelessness or defeatist attitude in respect of karma. There were no deviations in the performance of *dharma-karyas*.

Ashrama-dharmas & moksha

(Shl 22-25) **All brahmanas have learnt that first only one ashrama appeared and later it was divided into four. Great persons enter these *ashramas* in sequence, follow the dharmas of those respective *ashramas*, and attain ultimate state (*parama-gati*)**. Some leave their homes and become *sanyasis*, some take up *vanaprashtha*, some others remain in *grihasthashrama* and a few others remain as *brahmacharis* and practicing their respective *ashrama-dharma* attain *parama-pada*. It is the *vaidic* doctrine that just as several stars are seen in their fixed places, brahmanas who attained *parama-pada* shine in the sky as forms of *jyoti* (light, brightness). (Shl 26) **Even if such persons who have become bright lights take such birth which has requirements for performing karmas, they will not be smeared with any sins as a result of taking such births**. (They take birth as per the will of God and appear here for contributing to the welfare of the world). (Shl 27) In the same way a *brahmachari* who is dedicated to the care of guru, has a firm mind in following the *brahmacharya-vrat* and practices yoga will be a good brahmana. Those who are not so are brahmanas only in name. (Shl 28, 29) **Whether good or bad** (auspicious or inauspicious), **it happens only due to karma**. Those for whom the blemishes of *raaga*, *dvesha* etc have ripened (ready to detach themselves & fall), who have lost desires, who have all sins cleared and are have become *shubha-atma*, to such *tattva-jnanis* due to the influence of unending *brahma-jnana* & *shastra-jnana* everything becomes a form of Brahma only. We hear this all the time. (Shl 30) *Smriti* says that the *Upanishad-dharma* (*shama*, *dama*, *vairagya*, *titiksha* etc) which has been stated for the fourth *ashrama* of *sanyasa* is common to all *ashramas*. But only those who have controlled their minds, who are accomplished in *tapas* and who are steadfast in Brahma can practice it everyday. (Ordinary people cannot practice *Sanyasa-dharma* continuously).

Importance of *vairagya*

(Shl 31) **That which has *ananda* as its root, *tyaga* as its body, is shelter to *jnana* and has the single objective of *moksha* is called *Sanyasa-dharma***. (Shl 32) **Whether in *Sanyasa* or in other *ashrama*, a person can accomplish *Upanishad-dharma* in proportion to the strength of his *vairagya*** (indifference to worldly objects & life). As you progress in this path auspiciousness gradually increases. But one with weakness of mind or weak *vairagya* will falter in this path. One with purified heart will try for *Brahma-pada* and liberate himself from this bondage of *samsara*.

	<p>Syumarashmi said: (Shl 33, 34) Oh <i>Brahma-swaroop</i>! Who among these having won <i>swarga</i> after death are considered great: who enjoy pleasures by virtue of the wealth they have gained, who give to charity, who perform <i>yajnas</i>, who study Vedas & <i>shastras</i> or who believe only in <i>tyaga</i> (sacrifice, renunciation)?</p> <p>Kapila answered: (Shl 35) All those means that help in furthering progress are auspicious. But no other means can give the happiness that <i>tyaga</i> can bring. You are seeing this practically.</p> <p>Main objective of all ashramas: Parabrahma-vastu</p> <p>Syumarashmi said: (Shl 36, 37) <i>Bhagawan</i>! Respected Kapila! You are <i>Brahma-nisht</i> (grounded in Brahma). But <i>grihasthas</i> are <i>karma-nishtas</i>. It is said that there is unity in the accomplishment of all ashramas (the goal of all ashramas is realising <i>Brahma-tattva</i>). Therefore whether the ashramas are one or separated as four, I do not see any difference. Therefore please tell me about this matter as it is and as you deem fit.</p> <p>Kapila said: (Shl 38) Syumarashmi! Karmas prescribed by Veda done without desire purifies the body. But the greatest place to rest is <i>jnana</i>. After man destroys <i>kaam</i>, <i>krodh</i> etc through <i>nishkaam-karmas</i> then he gets established in <i>jnana</i> which comes as the juice or essence. (Shl 39, 40) Kindness, forgiveness, peace, non-violence, being steadfast in truth, simplicity, not committing treachery towards any, not having ego, modesty, endurance/patience and quietitude are the paths to obtaining Parabrahma. A scholar should check & decide whether these qualities have been imbibed due to the karmas done. (Shl 41) That state which brahmanas attain by being calm in everyway, being pure hearted and grounded in <i>jnana</i> is said to be <i>Parama-gati</i>. (Shl 42) One who has learnt Vedas as well as the Parabrahma-vastu that should be learnt through Vedas is called a veda-vid. One who is different from this is merely a braggart. (Shl 43) Those who know Vedas know everything. Because, everything is established in Vedas. All about the manifest & the unmanifest have been stated in Vedas. (Shl 44) The only objective of Vedas and all shastras is to propound what exists at all times and what does not (<i>asti, nasti</i>). In the eyes of a <i>jnani</i>, Parabrahma, the form of <i>sat</i> & <i>asat</i> (<i>sat-asat-roopa</i>) is the world's beginning, middle and end. (Shl 45) All Vedas have said that Parabrahma-vastu can be realised only after everything is renounced. Ananda (Divine bliss) that follows renunciation culminates in moksha. (Shl 46) <i>Parabrahma-vastu</i> is both <i>rita</i> (the principle of natural order which regulates and coordinates the operation of the universe and everything within it) & <i>satya</i>. It is that which is understood and that which is to be understood. It is the <i>atma</i> of all living beings. It is the in the form of movable & immovable. It is the form of complete happiness. It is the cause for all creation. It is imperishable. (Shl 47) Persons enabled with the vision of <i>jnana</i> attain the Parabrahma who is unattached like the sky, is eternal & is permanent, through <i>tejas</i> (brilliance, glow), <i>kshama</i> (forgiveness), <i>shanti</i> (peace), <i>arogya</i> (health) & <i>shubha-kamana</i> (desiring welfare). My salutations to that <i>Parabrahma-vastu</i> and the brahmana who has realised it.</p>			
253	Shanti parva; Mokshadharma	271	2438-2447	25
	<p>Superiority of dharma over wealth & pleasures (Very few shlokas are included in this chapter. It is a prose narrative)</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Vedas praise <i>dharma</i>, <i>artha</i> & <i>kaam</i>. Which is the better one to obtain?</p> <p>Bhishma answered: Yudhishtira! On this topic in the past there is a history of a <i>megha</i> (cloud, <i>yaksha</i>) called Kundadhara helping a devotee of his with love. Listen to it.</p> <p>Once in the past a very poor brahmana decided to perform a <i>yajna</i> with some desire. He always desired money to perform <i>yajna</i>. He did severe <i>tapas</i> for the sake of that money. He worshipped <i>devatas</i> for this purpose. But he did not get money. Deeply disappointed he prayed thus, 'let any <i>devata</i> which has lost its <i>jadatva</i> (inertia/senselessness) due to some human being be pleased with me' (<i>manushai ajadikritam</i>: Men worship some stone as a god. That stone due to the influence of the devotion acquires godliness and fulfils desires. In this way men become responsible for the stone to acquire godliness). As soon as he prayed thus, he saw a <i>megha</i> called Kundadhara who was a follower/attendant of <i>devatas</i> standing beside him. Devotion arose in the brahmana when he saw him. He thought thus: (Shl 7) He will bring auspiciousness to me. Moreover he is near me. No other man appears to have chosen him so far for gaining money. Therefore this <i>deva</i> will grace me with money soon.' Thinking so the brahmana worshipped Kundadhara duly by all methods. <i>Megha</i> was soon pleased with his devotion & worship. He said the following, hinting he would help the brahmana: (Shl 11) Satpurushas have stated atonements for those who have killed a brahmana (<i>brahma-hatya</i>), who has consumed wine, who has thieved & who has lapsed in commitment to vrats. But there</p>			

is no atonement for ingratitude. (Shl 12) **Adharma is the son of woman called desire. Krodh** (anger) **is the son of woman called asooya** (envy). **Greed is the son of dishonesty/deceit. But ingratitude does not deserve to have an offspring.** Having said this Kundadhara made the brahmana sleep on *darbha* (special dry grass). Then the brahmana saw in his dream all living beings... He saw a scene which was an example of what Kundadhara had said. **He saw that mahatma Manibhadra was submitting the prayers/requests of devotees to devatas and passing the fruits/fulfilments graced by devatas back to the devotees. There devatas were granting kingdom and money in return for the auspicious deeds of devotees. But the same devatas were also taking back the wealth they had given when the time came for them to experience the fruits of their bad deeds.** Even as all *yakshas* were watching, Kundadhara fell to the ground prostrating to the *devatas*. Manibhadra asked him what he desired. Kundadhara said humbly: If you are pleased with me please grace such that this brahmana will be happy in the future. Yudhishtira! As conveyed by *devatas*, Manibhadra said to Kundadhara: 'Get up! May you have all auspiciousness! Be happy! If this brahmana desires money give it to him. Whatever amount of money this friend of yours desires you can give or I will myself give him immeasurable wealth as ordered by the *devatas*.' Yudhishtira! After Manibhadra said this Kundadhara again thought about giving money to the brahmana. Knowing that the life of human beings is impermanent & changing, he decided to increase the strength of brahman's *tapas* and said to Manibhadra: **'I do not beg money on behalf of this brahmana. It is my wish that he should be blessed in a different way. I do not wish to give to this devotee of mine this earth filled with gems and heaps of precious stones. May this man be dharmic. Let his mind always enjoy dharma. Let him live his life practicing only dharma. It is my opinion that this should be granted to my devotee'**. Manibhadra said: 'Kundadhara! **Kingdom, variety of happiness & comforts are all obtained only through dharma.** Therefore let this brahmana enjoy the fruits of dharma without the tedious efforts of having to do *dharma-karyas*.' Yudhishtira! Even after Manibhadra said this, the great Kundadhara repeatedly prayed that interest in dharma should increase in that brahmana. The *devatas* were pleased with this.

Then Manibhadra, the representative of *devatas* said to Kundadhara: '*Devatas* are pleased with you and this brahmana. By their grace this brahmana will be a *dharmatma*. His mind will always be firmly fixed in dharma.' Kundadhara was very pleased with this boon. The brahmana woke up at that time and noticed that rough clothes were kept near him. He immediately felt disappointed & disenchanted. He thought, 'If this Kundadhara himself could not understand the purpose of my *tapas*, then who will? Therefore I will go to the forest. It is better to lead a life of dharma in the forest'. He started very severe *tapas*. He would first offer to *devatas* & guests and then eat roots & fruits. That brahmana developed a very firm mind in dharma. The intensity of his *tapas* gradually increased in its severity. After a long time of such *tapas*, he developed a long term vision. 'Pleased with someone, if I were to say that I will grant money to him, I think it will not become false.' (I have gained the powers of granting wealth to those who ask for it). Thinking so he felt very pleased. He continued his *tapas*. He gained another *siddhi* and thought: 'If I were to make a resolve in my mind, however difficult it may be, it will happen. If I were to grant a kingdom to someone, he will soon have it. My words will never be untrue.' He continued his *tapas*. Then Kundadhara himself appeared before him. The brahmana was surprised and worshipped him duly. Then Kundadhara said to the brahmana: 'Great brahmana! You have gained very good divine sight! Using this power please see what state the past kings have reached and to which *lokas* they have gone.' The brahmana saw thousands of kings lying in *narak*.

Then Kundadhara said to him: Great brahmana! **What is the use if, after your worshipping me I were to do something that subjects you to grief? What kind of grace would that be?** See again & again the bad state these kings have attained. Seeing the miserable state of these kings how will man desire the pleasures of this world? **The doors of swarga shut completely to those who desire money and worldly pleasures.'**

Yudhishtira! After Kundadhara said this the brahmana saw using his divine sight how pleasure seeking men are invaded by *kaam*, *krodh*, *lobh*, *bhay*, *mada*, *nidra*, *alasya* etc enemies. Kundadhara said: Great brahmana! **The whole world is bound by this kaam, krodh etc that you are seeing now. Devatas always see fear from men** (That they will perform *tapas* and snatch their positions). **It is for this reason that ordered by devatas, these create every kind of obstacle to the dharma-karyas men do. No one can perform dharma-karyas without facing obstacles if he has not obtained the permission of devatas. He cannot become dharmic.** You have received the permission of *devatas*. Your *dharma-karya* or *tapas* has succeeded. Now you are capable of granting wealth or kingdom to others.

Yudhishtira! The brahmana prostrated to Kundadhara and said humbly: Kundadhara! You have bestowed a great blessing on me. Not having understood your true friendship towards me and being greedy, I hated you for having deprived me of the grace of *devatas*. You should forgive me for this.

	Kundadhara embraced him affectionately and vanished. That brahmana travelled to all <i>lokas</i> . He realised the powers of moving in the sky, ability to get what he wanted by mere mental resolve, and the ultimate state one can get from <i>dharma-shakti</i> & yoga. (Shl 55) Devatas, brahmanas, satpurushas, yakshas, human beings, chaaranas etc all worship the dharmic. They do not worship the rich and those who enjoy sense pleasures. (Shl 56) Yudhishtira! Since your mind is always firm in dharma, the <i>devatas</i> are very pleased with you. There is only a tiny fraction of happiness in wealth. But there is ultimate happiness in practice of dharma.			
254	Shanti parva; Mokshadharm	272	2447-2451	25
	<p>In praise of non-violence in yajnas</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! There are many types of <i>yajnas</i> in the world. But there is a single common objective of all (love of god). But among these <i>yajnas</i> or <i>tapas</i> which of them are performed only for the sake of dharma and not for gaining <i>swarga</i> or wealth? And what is the method of performing them?</p> <p>This <i>adhyaya</i> is said to be known as <i>yajna-ninda-adhyaya</i>. Basically it establishes the superiority of non-violence over violence even in <i>yajna</i> (avoiding sacrifice of animals). The last <i>shloka</i> alone is translated here.</p> <p>I am telling you the truth about which dharma is dedicated to truth. Non-violence is the dharma of <i>satya-vadis</i>. All dharmas are established in non-violence. Violence is <i>adharma</i> and brings disadvantage or harm.</p>			
255	Shanti parva; Mokshadharm	273	2451-2457	25
	<p>Dharma, adharma, vairagya & moksha (***) (Good <i>adhyaya</i>)</p> <p>Yudhishtira continued: (Shl 1) Grandfather Bhishma! How does a man become sinner? How does he practice dharma? Due to what causes does one develop <i>vairagya</i> (indifference to worldly matters)? By what methods does man attain <i>moksha</i> (liberation)?</p> <p>Bhishma said: Yudhishtira! You know all dharmas. You are questioning to honour me. Alright. I will tell you about <i>paap</i>, <i>moksha</i> & <i>dharma</i> accompanied by <i>vairagya</i>. Pay attention.</p> <p>How one becomes a sinner</p> <p>(Shl 3) First man gets a desire to enjoy the pleasures of the senses viz <i>shabda</i>, <i>sprasha</i>, <i>roopa</i>, <i>rasa</i> & <i>gandha</i>. Whichever of these five he experiences, he either develops an attachment or hatred towards it (One may develop attachment to listening to melodious music but hatred towards noise. In this manner even though there will be desire for the objects of senses some will be likeable and some not). (Shl 4) An effort is made to acquire whichever objects of senses are liked. He undertakes major actions towards it. He tends to repeatedly enjoy these pleasurable experiences. (Shl 5) In the beginning he develops an attachment to these objects of senses. He develops hatred towards the disliked experiences. Then he develops greed towards the obtained pleasures. Then he immerses himself in these pleasures. (Shl 6) When he is enveloped in greed & delusion and united with attachment & hatred, his mind will not think of dharma. He will practice a semblance of dharma merely for the sake of showing off. (Shl 7, 8) He will have greater interest in making money under some pretext. Due to some reason if he succeeds in making money, he will continue in that path with all his heart. Even if scholars and friends advise him not to do so he will continue the sinful way of making more money. If anyone questions him, he will answer seemingly logically and base his answers apparently on <i>shastras</i>. (Shl 9) Due to the influence of attachment and delusion three kinds of <i>adharma</i>s will grow in the person. He will always be thinking of sinful deeds; he will always be speaking sinful words; and he will always be engaged in sinful acts. (Shl 10, 11) Satpurushas understand the blemishes in such a person (And so they keep him away). Other sinners with similar nature will develop friendship with them. In this manner, because sinners do not get the company of virtuous people, they will not find happiness in this <i>loka</i>. If he has no happiness here, how can he get happiness in <i>para-loka</i>? In this way, attacked by <i>kaam</i>, <i>krodh</i> etc man becomes a sinner.</p> <p>How one becomes a dharmatma</p> <p>(Shl 12) Man obtains auspicious fruits in accordance with the auspicious deeds. He attains desired <i>sadgati</i> by virtue of such safe dharma. (Shl 13, 14) One who understands the problems of <i>raag</i> & <i>dwesha</i> beforehand and does not become slave to them will become skilled in treating happiness & grief with equanimity. Such a clever person will serve the <i>sadhus</i> & <i>satpurushas</i>. By virtue of doing <i>satkarmas</i> & <i>satsang</i> and by regular virtuous practices his intelligence grows. (Shl 15) His mind finds happiness in dharma. It takes shelter only in dharma. His mind</p>			

	<p>enagages only in money earned by dharma. (Shl 17, 18) A <i>dharmatma</i> due to virtuous friends and money earned in the path of dharma will find joy in both this world & other worlds. He gains mastery over the experiences of <i>indriyas</i> viz <i>shabda</i>, <i>sparsha</i>, <i>roopa</i>, <i>rasa</i> & <i>gandha</i> (He will not be entrapped by these pleasures). Scholars believe that not becoming slave to the pleasures of the senses is the result of following the path of dharma. A <i>dharmatma</i> does not feel elated even if he gets the fruits of his acts of dharma. (Shl 19, 20) A <i>dharmatma</i> does not feel contented by the auspicious & inauspicious fruits and by virtue of his <i>jnana-drishti</i> develops <i>vairagya</i>. When his mind does not get attached to the pleasures of the senses then he becomes free of all kinds of desires. (Shl 21, 22) That wise person realises that the worldly life is impermanent and tries to renounce all attachments. Not by unfit methods (like performing a <i>yajna</i> to obtain <i>swarga</i> and then giving up its fruits) but he tries to attain <i>moksha</i> by right methods (by giving up good & bad deeds). In this manner the <i>sadhak</i> gradually develops detachment and completely gives up <i>paap-karmas</i>. He thus becomes a <i>dharmatma</i> and attains <i>moksha</i>.</p> <p>Yudhishtira! I have answered your questions related to <i>paap</i>, dharma, <i>vairagya</i> and <i>moksha</i>. Therefore under all circumstances take only the path of dharma. Those who are always steadfast in dharma will attain eternal liberation.</p>			
256	Shanti parva; Mokshadharma	274	2438-2447	25
	<p>Steps to accomplish moksha (***) (Very good <i>adhyaya</i>)</p> <p>Yudhishtira questioned: (Shl 1) Bhaarat! You said that, '<i>dharmatmas</i> do not attain <i>moksha</i> by unfit methods. They attain only in virtuous ways.' I wish to know which is the virtuous way to attain <i>moksha</i>. Kindly tell me.</p> <p>Bhishma said: Oh great wise man! Oh Sinless! You are always looking for dharma etc <i>purusharthas</i> by appropriate methods. Therefore your question is worthy of you.</p> <p>(Shl 3) It is not necessary to have the same intelligence after completely making a pot as the intelligence that was used while making it. In the same way, after achieving the goals (like <i>chitta-shuddhi</i>) with dharmas like yajnas etc that dharma is not needed for other goals (like <i>moksha-sadhana</i>). (Shl 4) The route which goes to the eastern sea can never go to the western sea. Similarly there is only one route to moksha. I will tell you about it in detail. Listen, Yudhishtira.</p> <p>(Shl 5) A <i>mumukshu</i> (one who desires <i>moksha</i>) should give up anger through forgiveness. Should give up desires by stopping making of resolves. By serving <i>jnana</i>, <i>dhyana</i> & <i>sattwik gunas</i> should destroy sleep. (Shl 6) By being careful he should give up fear. By focussing on <i>kshetrajna</i> he should control breathing. Should get rid of <i>iccha</i> (wishes, likes), <i>dwesha</i> (hatred), <i>kaam</i> (desires) by depending on courage. (Shl 7) A <i>mumukshu</i> who knows <i>tattva</i> should overcome confusion, doubts and delusion by study of <i>shastras</i> and should overcome aalasya (laziness) & pratibha (the intelligence which comes up with new ideas which are opposed or unfavourable to the attainment of Parabrahma) by jnana-abhyasa (Thinking about <i>Parabrahma-vastu</i>, studying <i>shastras</i> relating to <i>Parabrahma-vastu</i> and mutually talking about it). (Shl 8) Problems relating to body and diseases should be avoided by eating limited quantities of beneficial and digestible food, greed and <i>moha</i> by being joyous and pleasures of the senses by understanding their true nature. (Shl 9) Adharma in the form of violence should be given up by kindness. Gain victory over dharma by practicing them with due thinking. Desires should be given up by thinking about the future consequences. Gain victory over <i>artha</i> by giving up interest in it or attachment to it. (Shl 10) A scholar should lose affection for objects by thinking about their impermanence. Hunger should be won by practice of yoga. Pride and ego should be overcome by being merciful. Greed should be given up by being always contented. (Shl 11) Laziness should be given up by being always engaged. By clear knowledge of shastras too much or contrary argumentation should be stopped. By practicing silence too much talking should be stopped. Fear should be given up by valour. (Shl 12) Speech and mind should be restrained by using <i>buddhi</i>. <i>Buddhi</i> should be restrained by using the eye of <i>viveka</i> (discriminative thinking). By using atma-jnana, shastra-jnana should be quelled. <i>Atma</i> should be surrendered to the control of Paramatma. In this manner, <i>sadhak</i> enriched with purified practices & thoughts should withdraw in every way and attain peace and <i>atma-sakshatkara</i>. (Shl 14) The five blemishes identified by scholars viz <i>kaam</i>, <i>krodh</i>, <i>lobh</i>, <i>bhay</i> & <i>nidra</i> should be uprooted & thrown out. After getting rid of these five, speech should be controlled and <i>yoga-sadhanas</i> should be undertaken. (Shl 15, 16) The following are the means to yoga: <i>dhyana</i>, <i>adhyayan</i>, <i>daan</i>, <i>satya</i>, <i>lajja</i>, <i>saralata</i>, <i>kshama</i>, <i>antah-shuddhi</i>, <i>bahir-shuddhi</i>, <i>ahara-shuddhi</i> & <i>indriya-samyama</i>. By practicing these, <i>tejas</i> increases. These wash away all the sins that the <i>sadhak</i> may have. By this all the resolves of the <i>sadhak</i> will be accomplished.</p>			

	<p><i>Vijnana</i> will emerge in the heart. (Shl 17) In this manner, the <i>sadhak</i> who is free of sins, eats limitedly, is a <i>jitendriya</i> and <i>tejasvi</i>, should gain control over <i>kaam</i> & <i>krodh</i> and wish to attain <i>brahma-pada</i>. (Shl 18, 19) The following are the clean, pure and sacred path to <i>moksha</i>: Not being ignorant, detachment, giving up <i>kaam</i> & <i>krodh</i>, not being miserable, not having ego, not being agitated or anguished, firmness of mind, control or restraint on speech, body & mind, and desirelessness.</p>			
257	Shanti parva; Mokshadharma	275	2462-2472	25
	<p>About jeeva leaving the body (Shlokas 1 to 22 are repeat of topics already discussed such as <i>panchabhutas</i>, <i>jnana</i> & <i>karma indriyas</i> etc. Hence skipped here) (Shl 23) When <i>indriyas</i> calm down due to the effort of doing their jobs then <i>jeevatma</i> gives them up and goes to sleep. (Shl 24) If the <i>indriyas</i> calm down but the mind does not, then it continues to experience the objects of <i>indriyas</i> in sleep also. This should be understood as <i>swapna-darshana-avastha</i>. (Shl 25) Human beings, who consist of the qualities of <i>sattwa</i>, <i>rajas</i> & <i>tamas</i> in the awake state, see feelings influenced by same <i>gunas</i> in dream state also (Dreams will occur according to the mix of <i>gunas</i> in the person). (Shl 26) <i>Ananda</i> (delight, joy), <i>karyasiddhi</i> (accomplishment of work, success), <i>kartvya-jnana</i> (knowledge of duty) & <i>uttama-gati</i> (higher states) are the <i>bhavas</i> of <i>sattwa guna</i>. The memory of a <i>sattwic</i> will depend on these four feelings or states of mind. Therefore a sattwic person will recollect same feelings of Ananda etc in dream state also. (Shl 27) The memory of people who are different from <i>sattwic</i> and are <i>rajasic</i> & <i>tamasic</i> will have feelings depending on their karmas. Meaning, such people both in the awake & dream state will be seeing things which are rajasic or tamasic according to their desires. (Shl 28, 29) Five <i>karmendriyas</i>, five <i>jnanedriyas</i>, <i>chitta</i>, <i>manas</i>, <i>buddhi</i>, <i>prana</i>, three <i>bhavas</i> viz <i>sattwic</i>, <i>rajasic</i> & <i>tamasic</i>, a total of seventeen qualities have taken shelter in the body. The jeevatma in the body is the eighteenth. He is permanent. Or, all these qualities of those who have bodies depend on the <i>jeeva</i>. As soon as <i>jeeva</i> departs, the body along with these seventeen qualities is destroyed. (Shl 30) Or this group of <i>tattvas</i> are a body made of <i>panch-bhutas</i>. One <i>mahat-tattva</i> and eighteen qualities including <i>jeeva</i> are incorporated into this group itself. (Shl 31) If <i>jataraanala</i> (fire in the belly) is also considered, this <i>pancha-bhautic-sharira</i> is a group of twenty qualities. <i>Mahat-tattva</i> bears this body with <i>prana-vayu</i>. (Shl 32, 33) <i>Vayu</i> is only a pretext to <i>mahat-tattva</i> which has influence in the destruction of the body. Just as pots etc are made & get destroyed, in the same way when the accumulated <i>punya</i> & <i>paapas</i> decay the body attains <i>panchatva</i> (destroyed by merging into the <i>pancha-bhutas</i>). Prompted by the accumulated <i>paap</i> & <i>punyas</i> the <i>jeeva</i> in due time enters another body chosen according to the karmas. (Shl 34) Just as a man moves to another house from the old one he was living in, in the same way prompted by <i>kaal</i>, <i>jeeva</i> sequentially takes on new bodies created according to its past karmas. (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. (Shl 38) <i>Jeeva</i> causes the waning of this body consisting of <i>paap</i> & <i>punyas</i> as he experiences the accumulated karmas. In this manner when the body is completely destroyed (when all the accumulated karmas are exhausted), the liberated man attains <i>brahma-bhava</i>. (Shl 39) The <i>sadhana</i> of <i>jnana-yoga</i> has been stated only to decay the <i>paap</i> & <i>punyas</i>. Once the <i>paap</i> & <i>punyas</i> decay (are exhausted) <i>jeevatma</i> attains the <i>brahma-bhava</i>. Scholars consider this as the ultimate state (<i>parama-gati</i>).</p>			
258	Shanti parva; Mokshadharma	276	2472-2476	25
	<p>On giving up thirst for desires Yudhishtira said: (Shl 1, 2) Grandfather! We who are sinners and cruel minded have killed our brothers, fathers, grandchildren, cousins, friends, children and others. This thirst was born out of artha. We have committed great sins because of this <i>trishna</i> (thirst). How can we keep away this thirst? Bhishma said: Yudhishtira! People quote the statements of King Janaka to <i>maharshi</i> Mandavya in this same matter. I will tell you the same. Listen. Once king Janaka said the following to Mandavya <i>rishi</i> when he questioned him on <i>trishna</i>.</p>			

	<p>(Shl 4) <i>Maharshi!</i> I am spending my life with <i>atma-sukha</i>. 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 <i>swarga</i>, with the happiness that comes from drying up of thirst for desires (<i>trishna</i>), 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 <i>dharma-karyas</i>. 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. (Shl 11) He will give up <i>satya-anrita</i>, <i>shoka-ananda</i>, <i>priya-apriya</i>, <i>bhaya-abhaya</i> etc and will become peaceful and wholesome. (Shl 12) One who gives up <i>trishna</i> which cannot be given up by the wicked, which does not decay even when the body decays and which is a life-long disease, will find great happiness. (Shl 13) A <i>dharmatma</i> who protects his character like the blemishless Moon will gain fame & happiness in this <i>loka</i> and great happiness in <i>paraloka</i>.</p>			
259	Shanti parva; Mokshadharma	277	2476-2486	25
	This is a near exact repetition of <i>adhyaya</i> 175 and hence has been skipped.			
260	Shanti parva; Mokshadharma	278	2486-2492	25
	<p>Which qualities help attain <i>param-dhama</i> (Haarita gita) (Description is with particular reference to a <i>sanyasi</i>. Many points are repetition of points that have occurred in earlier <i>adhyayas</i>. These have been omitted) Yudhishtira questioned: (Shl 1) Grandfather! Person with what kind of character, practices, learning and karmas can attain the imperishable <i>param-dhama</i> that is beyond <i>Prakriti</i>? Bhishma said: (Shl 2) Yudhishtira! One who is <i>mitaahari</i> (eats limited amount of food), is <i>jitendriya</i> and always engaged in practice of <i>moksha-dharma</i> will attain the imperishable <i>brahma-pada</i>. I will tell you a <i>gita</i> of Haarita from the past. (Shl 3) A <i>mumukshu</i> (person who desires <i>moksha</i>) should treat gains & losses equally, should be disinterested even if pleasures of the senses become available and should go away from home taking up <i>muni-vritti</i>. (Shl 4) He should not blame/criticise others by sight or mind or speech; should not even think of other's defects; should not even talk about it to others. Should not talk about the blemishes or defects in others either directly or indirectly. (Shl 5) Should not inflict violence on any living being. Should not harm or harass any one. Should behave in friendly manner with all. Having this impermanent life, should not have hatred towards any one. (Shl 6) If any one says unpleasant things about him it should be tolerated. There should be no <i>ahankar</i> towards any one. If someone gets angry, he should be spoken to sweetly. Even if abused/criticised by someone, he should not be abused/criticised in return. Only good words should be said about him. (Shl 7) No attempt should be made to either do favourable or unfavourable things to any one in the society. For alms, should go to a far off stranger's house. Should not go to any previously known houses for food. (Shl 8) Should protect oneself from criticism & praise. Should not speak ill (bad language) in return to someone's such behaviour. Should always be soft natured. Should not show cruelty towards any one. Should be free of worries. Should be trusted. Should not brag.... (Shl 11) Should not desire ordinary worldly gains. Should not eat where too much respect or admiration is shown. A <i>mumukshu</i> should have disgust about admiration, respect and worldly gains... (Shl 14) Whether people co-operate or oppose, equanimity should be maintained. Should not love those who co-operate or hate those who oppose. Should be unwavering and firm minded. Should not do either <i>punya-karmas</i> or <i>paap-karmas</i>. (Shl 15) Should always be contented. Should have clear & happy face and <i>indriyas</i>. Should have no fears. Should be engaged in <i>japas</i> like <i>pranava</i> (OM). Should always practice disinterest and be silent. (Shl 16) Should completely give up desires realising that the physical <i>indriyas</i> and body will be destroyed, birth & death are occurring incessantly and that attachment to them is a waste. Should have equality towards everything. Should consume both cooked and uncooked food (like fruits etc) just enough to survive, be a <i>jitendriya</i> and should have a calm mind in order to gain <i>atma-jnana</i>. (Shl 17) A <i>sanyasi</i> who is a <i>tapasvi</i> should tolerate/endure the force of speech, mind, anger, violence, stomach (hunger) and genitals and have these under control. Criticism by others should not disturb him. (Shl 18) Should treat praise and criticism equally and should be disinterested in all. Should not be partial to any one. Such practices in <i>sanyasashrama</i> has been said to be most sacred. (Shl 19) A <i>sanyasi</i> should be large hearted. Should be a <i>jitendriya</i> in every way. Should be unattached</p>			

	<p>to everything. Should not move around in places that were known before becoming a <i>sanyasi</i>. Should be gentle. Should not have houses or <i>mutts</i>. Should always be focussed on Paramatma. (Shl 20) Should not have contacts/relationship with either <i>vanaprasthas</i> or <i>grihasthas</i>. Should accept whatever comes his way without expressing desire for specific things. When things come his way, should not feel elated when wanted items are obtained. (Shl 21) This <i>sanyasashrama</i> is like <i>moksha</i> for <i>jnanis</i>. For ignorant it is a great effort. Haarita <i>muni</i> has said this comprehensive <i>moksha-marga</i> for scholars. (Shl 22) The person who assures safety/security to all and leaves home and goes away will obtain <i>tejomaya lokas</i>. He will also become capable of obtaining ultimate state.</p>			
261	Shanti parva; Mokshadharma	279	2493-2501	25
	<p>Attaining Brahma: Part I</p> <p>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 <i>devatas</i> and are well respected by all people, so much grief has befallen us. (Shl 3) When will we take up <i>sanyasashrama</i> which is considered the most difficult <i>ashrama</i>? <i>Kurushreshtha</i>! We are finding even bearing these bodies to be a cause of much grief. (Shl 4, 5) <i>Parantapa</i>! Grandfather! <i>Munis who practice harsh vrats and have gained freedom</i> from the seventeen <i>tattvas</i> constituted by five <i>jnanedriyas</i>, five <i>karmendriyas</i>, five <i>pranas</i>, <i>manas</i> & <i>buddhi</i>, and from <i>kaam</i>, <i>krodh</i>, <i>lobh</i>, <i>bhay</i> & <i>swapna</i> which are causes of this <i>samsara</i>, and from <i>indriyarthas</i> (<i>shabda</i>, <i>sparsha</i>, <i>roopa</i>, <i>rasa</i>, <i>gandha</i>) and the three <i>gunas</i> of <i>sattwa</i>, <i>rajas</i> & <i>tamas</i> and the eight <i>tattvas</i> of <i>pancha-maha-bhutas</i>, <i>avidya</i>, <i>aham-bhava</i> and <i>karma</i> do not have rebirth. When will we also give up our kingdom and attain such great state?</p> <p>Bhishma said: (Shl 6) <i>Maharaja</i>! 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 <i>punar-janma</i> (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 <i>moksha-marga</i>'. Because, all of you, who know <i>dharma</i>, will soon attain <i>moksha</i> through the activities of <i>shama</i>, <i>dama</i> etc which lead to <i>moksha</i>. (Shl 8) <i>Maharaja</i>! This <i>jeeva</i> is not free to experience as he wishes the happiness & grief which are the fruits of <i>punya</i> & <i>paap</i>. It is for that reason <i>jeeva</i> is covered in darkness in the form of <i>sanskaras</i> born of <i>punya</i> & <i>paap</i>. (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, <i>jeevatma</i> which by nature is pure gets covered by ignorance (like smoke) which is <i>tamo-maya</i>, gets coloured by <i>karma-phalas</i> and accepting different <i>sharira-dharmas</i> moves in all bodies according to time. (Shl 11) When <i>jeeva</i> by means of <i>tattva-jnana</i> pushes away the darkness born of ignorance, the eternal Brahma will light up in its heart. (Shl 12) <i>Munis opine that <i>brahma-vastu</i> cannot be attained by action oriented efforts. Therefore to attain that <i>brahma-vastu</i> the whole world including <i>devatas</i> as well as you will have to serve/worship maharshis who are <i>brahma-jnanis</i>.</i> That is why I always bow to the group of <i>maharshis</i>. In this matter, listen to the <i>gita</i> and the action taken by <i>Vritrasura</i> who had lost all his wealth & kingdom but yet was not at all grieving about his bad state but took shelter in 'disinterested mind' in the midst of enemies.</p> <p><i>Daityacharya</i> Shukra questioned such <i>Vritra</i>: (Shl 15) <i>Danaveshwara</i>! You who have been defeated by <i>devatas</i> but still you appear to have no worries or grief. What is the reason for this?</p> <p><i>Vritra</i> said: (Shl 16) Great Brahmana! I have understood the secret of birth and death of living beings without any doubts by virtue of my dedication to truth and <i>tapas</i>. That is why I neither rejoice nor grieve for any thing. (Shl 17) Scholars say that <i>jeevas</i> who have committed sins prompted by time, are dragged by the fruits of their sins and drown helplessly in <i>narak</i>. Those who have done <i>punyas</i> go to <i>swarga</i> due to the resultant fruits and experience joy. (Shl 18) According to the quantum of <i>paap</i> or <i>punyas</i> done by them, they spend specified amount of time in <i>narak</i> or <i>swarg</i> and prompted by remnant <i>paap</i> or <i>punya-phalas</i> take birth on earth again & again. (<i>Swarga</i> is obtained by those who have done much <i>punyas</i> and <i>narak</i> for those who have done much <i>paap</i>. Those who have done more <i>punyas</i> than <i>paap</i> will be get auspicious births. Those who have done more <i>paap</i> than <i>punyas</i> will be born in lower forms of life. Even those who go to <i>swarga</i> will be born with auspicious births once the <i>punyas</i> are nearly exhausted. Some <i>punya</i> will remain. Those who go to <i>narak</i> will experience the torture & pains of <i>narak</i> upto a specified time and then with remnant <i>paap</i> will be born as lower forms of life. No one remains in either of these places forever). (Shl 19) Tied with the bondage of desires and without any freedom, thousands of living beings take birth in <i>tiryag-yonis</i> such as animals, birds, worms, water resident animals etc, go to <i>narak</i> for a specified period of time and</p>			

	<p>again exit from there. (Shl 20) I who have special vision (guided by <i>jnana</i>) am seeing this cycle in which <i>jeevas</i> are caught and struggle relentlessly. It is the doctrine of <i>shastras</i> that the fruits will have an exact correspondence with the karmas done. (Shl 21) All animals first experience happiness, grief, liked and disliked and then according to the karmas done in that birth go to <i>naraka</i> or <i>swarga</i> or are born in <i>tiryag-yoni</i> or as human beings. Those states are gained according to their <i>karma-phalas</i>. (Shl 22) Entire world (consisting of all the moving & unmoving animals) is tied with the rules of fate/destiny (<i>krtanta</i>) and experiences happiness or grief. All animals at all times take the path followed by all others.</p> <p>(Shl 23) Hearing Vritrasura, who was propounding the greatness of Paramatma who is known by the name of <i>kaal</i> and is responsible for creation and dissolution, <i>bhagawan</i> Shukra said: 'Child! You are very intelligent. Still why are you saying things which are against the nature of <i>asuras</i>, is full of blemishes and is useless?</p> <p>Vritra said: Great Brahmana! As you and many other scholars know, I performed great <i>tapas</i> in the past with the greed for victory. I attacked the three <i>lokas</i> and grew by collecting all the essence there. Flames were emanating from my body. I was moving around in the sky with no fear. I was invincible. All the wealth I gained by <i>tapas</i> was lost by my wicked deeds. Still, using my courage I am not grieving for this situation. When <i>mahatma</i>, great Indra came before me to fight me, I saw Bhagawan Shrihari Narayana, the lord of all, who had come along with him to help him. (Shl 29, 30) He is Vaikunta because he resides in Vaikunta. He is <i>Paramapurusha</i>. He has no end. He is <i>shukla varna</i> (white in colour). Is all pervasive. Is eternal. He has hairs like the <i>munja</i> grass. He has brown coloured moustache & beard. He is the grandfather of all living beings. <i>Bhagawan!</i> Surely some part of the <i>tapas</i> I did in the past is remaining. Therefore I wish to question you about <i>karma-phala</i>. (Shl 31) In which <i>varna</i> are <i>aishwarya</i> (superhuman power (either perpetual or transient) consisting, according to some, of the following eight: <i>anima</i>, <i>laghima</i>, <i>mahima</i>, <i>praaapti</i>, <i>prakamya</i>, <i>vashitva</i>, <i>ishitva</i> & <i>kaamavsaayitva</i>; or, according to others, of such powers as vision, audition, cogitation, discrimination, and omniscience; and of active powers such as swiftness of thought, power of assuming forms at will, and faculty of expatiation) and <i>mahat-brahma</i> established? How are these great <i>aishwaryas</i> destroyed or lost? (Shl 32) For what reason do animals remain alive? For which reason do they tend to engage in karmas? By obtaining which kind of ultimate fruits can <i>jeeva</i> become imperishable and eternal? (Shl 33) Great among brahmanas! By what karma or <i>jnana</i> can <i>jeeva</i> gain the great <i>phala</i> of becoming imperishable and eternal? Please be kind enough to tell me about this.</p> <p>Bhishma said: Lion among kings! Yudhishtira! I will tell you the same answer given by <i>acharya</i> Shukra at that time. Listen attentively along with your brothers.</p>			
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	<p>Attaining Brahma: Part II</p> <p>Shukracharya said: (Shl 1) I prostrate to Bhagwan Mahavishnu due to whose might this earth with sky is held stably. (Shl 2) Great Danava! I will tell you the greatness of Bhagawan Mahavishnu whose head and position is endless. Yudhishtira! When Vritra & Shukra were conversing <i>mahamuni</i>, <i>dharmatma</i>, <i>bhagawan</i> Sanatkumara came there to clear their doubts. After being worshipped by Vritra & Shukra appropriately he sat in a valuable seat. Shukra addressing him said: 'Sanatkumara! Tell this great <i>danava</i> about the greatness of Mahavishnu. Hearing this, Sanatkumara started saying the following meaning-filled words about Mahavishnu:</p> <p>It should be understood that this entire <i>jagat</i> is established in Mahavishnu. (Shl 8) <i>Mahabahu!</i> It is Mahavishnu who creates entire moving & unmoving life forms. Later when the time comes, he alone destroys it. Again when time comes, he creates it. (Shl 9) All living beings dissolve in Mahavishnu. They again originate from him. It is not possible to attain him by knowledge of <i>shastras</i> or <i>tapas</i> or <i>yajna-karmas</i>. He can be attained only by restraint of <i>indriyas</i>. (Shl 10) One who stabilises the mind through internal & external auspicious karmas and using <i>buddhi</i> purifies the inside and outside of the body, will attain endless <i>moksha</i> in <i>paraloka</i>. (Shl 11, 12) Just as a goldsmith purifies silver by putting it in fire several times, <i>jeeva</i> gets the mind purified over several <i>janmas</i> (births). But if <i>jeeva</i> makes a great effort, then in <u>one birth</u> it can become purified through <i>yajna</i> & <i>shama</i>, <i>dama</i> etc karmas. (Shl 13) Just as man gets rid of the small amount of dust in his body (just by brushing it off), in the same way one can get rid of the great blemishes of <i>raaga</i>, <i>dvesha</i> etc by great effort. (Shl 14) Just as oil of sesame & mustard do not give up their smells if a few fragrant flowers are dipped in it, the <i>vasanas</i> (impressions in memory) of past births do not go away easily. Therefore the <i>sakshatkara</i> of the subtle <i>Parabrahma-vastu</i> will not happen. (Shl 15, 16) But, if in the same</p>			

sesame seed or mustard oil several garlands of fragrant flowers are dipped, and dipped repeatedly, the oil loses its natural smell and retains the fragrance of the flowers. In the same way **jeevi should get rid of the blemishes of kaam, krodh etc acquired over several births due to the influence of sattwa, rajas & tamogunas and contact with wife, children etc with the help of sustained efforts and buddhi.**

One Narayana, several manifestations

(Shl 17) *Danuputra!* I will tell you how those who are attached to karma and those who are not attached obtain different karmas. Listen. (Shl 18) Prabhu! I will tell you in order in what way beings tend to engage in karmas, why they continue in that state and in what state they retire or withdraw from karmas. Listen. (Shl 19) Narayana who is Prabhu & having the name Hari is without beginning or end. It is he alone who creates all the moving & unmoving beings. (Shl 20) That same Narayana resides in all living beings as *kshara* & *akshara*. Having eleven *vikaaras* (transformations: five *jnanendriyas*, five *karmendriyas* and *manas*) that Shriman Narayana pervades the whole *jagat* with his rays. (Shl 21, 22) *Daityaraja!* Earth is the feet of Bhagawan Vishnu. *Swarga* is his head. **Four directions are his four arms.** Sky his ears. Sun is like his eyes. Moon is in the form of his mind. **His buddhi is included in jnana.** *Rasa* is established in water. (Shl 23) All planets are between his eyebrows. The stars appear through his eyes. (Shl 24) **Understand that sattwa, rajas & tamas are Narayanatmak** (belonging to or forming the nature of Narayana). **He alone is the fruit of all ashrama-dharmas. Scholars say that he alone is the fruit of all karmas.** (Shl 25) The fruit of *nishkaam-karma* (desireless action) is also that imperishable Paramatma. The *Veda-mantras* are his millions of hairs. *Pranava* (OM) is his speech. (Shl 26) Several *varnas*, *ashramas* and various dharmas which depend on these are also him only. It is he who resides in the heart of all. **It is he alone who is param-dharma in the form of atma-darshan.** It is he who is the form of *tapas* and its cause & action (*karya-karana*). (Shl 27) It is Shriman Narayana who is the *yajna* consisting of Vedas, *shastras* and sixteen *ritwiji*s along with *soma-patra*. **Brahma, Vishnu, Ashwini kumars, Indra, Mitra, Varuna, Yama and Kubera are all Shriman Narayana.** (Shl 28) **All these devatas are different forms of Shriman Narayana.** *Jnanis* know quite well that it is he who is in the form of all these *devatas*. **Understand that this entire jagat (that which moves) is under the control of just that single deva.** (Shl 29) *Daityaraja!* Veda propounds the unity or singleness of that Paramatma who appears in several forms. Man realises Brahma through *vijnana* (specialised knowledge). That *brahma-vastu* shines in the heart.

(Shl 30) Even through billions of creation and dissolutions some *jeevis* do not change. Other innumerable *jeevis* move or change subject to *samsara*. The quantum of created living beings is so huge, it can be compared to using up the water of several thousand wells. (Shl 31, 32) Each well is 500 *yojanas* in width & length. Its depth is one *krosh*. Since it is so deep it is impossible to get into it. The creation and dissolution will stop when the water of thousands of such wells is emptied using the tip of a hair at the rate of one drop a day (meaning it is endless).

Colour attribute or coding of jeeva's state

(Shl 33) **The six colours of jeevas are the ultimate evidence of their states. Of these black & grey indicate lowest state. Blue & red indicate middle state consisting of happiness & grief. Yellow indicates a better state than this, having more tolerable happiness. White indicates most pure happiness.** (Shl 34) *Danaveshwara!* Of these, white colour is the greatest. It is pure & without grief. Since it does not have the tendencies of *pravritti*, it also leads to *moksha*. After taking birth in thousands of forms of life, *jeeva* is born as human being and achieves this state of purity. (Shl 35) *Danavendra!* Whatever *devaraja* Indra has said after gaining auspicious *tattva-jnana* about *atma-jnana* which is close to us is the ultimate state that white coloured *jeevas* obtain. Higher, middle or lower states are obtained according to the colour. Such *varnas* (colours) are called *kaal-krita*.

(See table below: data given by the commentators)

Sattwa	Rajas	Tamas	Colour	State
Deficient	Right proportion	Excess	Black	Immovable/Inanimate
Right proportion	Deficient	Excess	Grey	Birds & animals
Deficient	Excess	Right	Blue	Human being

		proportion		
Right proportion	Excess	Deficient	Red (anugraha varna)	-
Excess	Deficient	Right proportion	Yellow	Devata
Excess	Right proportion	Deficient	White (Kaumara sarga)	-

(Shl 36) *Daityashreshtha!* It is said that the possible states (*gati*) of the *jeevas* is fourteen lakhs (1.4 million). (Five *jnanedriyas*, five *karmendriyas*, *manas*, *buddhi*, *chitta* and *ahankar*—these fourteen are *kaaranas*—causes. Due to differences in these, fourteen states are generated. Again because there will be *vritti-bheda* due to *vishaya-bheda* fourteen lakh *gatis* are generated). Even the *urdhwa-loka-gamana* (travel to upward *lokas*) happens due to these fourteen *kaaranas*.

Millions of cycles of birth & death

(Shl 37) The *gati* of black colour is said to be the lowest. It obtains *narak*. It creates interest in forbidden activities. **People of this colour will be boiled in fire in *narak* due to their wicked deeds.** He will be driven in wicked ways. *Rishi*, *munis* say that because he will continue to engage in sinful deeds due to the fourteen causes mentioned earlier, he will live in *narak* for several *kalpas*. (Shl 38) That *jeeva* will suffer in *narak* for one lakh (100,000) years and then obtain grey colour and take birth as birds & animals. Even here the *jeeva* will be living helplessly with much grief. After a *yuga*, it becomes safer due to the effects of *tapas* or past *punyas* or *viveka* and becomes blue coloured. (Shl 39) Once *jeeva* acquires some *sattwa-guna* then through its *buddhi* it tries to push away the tendencies of *tamo-guna* and tries for its auspiciousness. Then *jeeva* gives up its blue colour and gains red colour and moves in the world of humans in cycles of birth & death. (Shl 40) Then that *jeeva* will be in the *manushya-loka* for one *kalpa* (a fabulous period of time, at the end of a *kalpa* the world is annihilated) and tied by the bondages generated by *swadharma* and suffering its grief, it slowly increases its *tapas*. Then that *jeeva* will acquire yellow colour & attains *devata-bhava*. After spending hundreds of *kalpas* in *devata-bhava*, it loses its *punyas* and again obtains *manushyatva* (blue-red color). (Shl 41) *Daityeshwara!* **Even if the *jeeva* moves in the form of a *devata* for a thousand *kalpas* it does not get liberated from the desire for pleasure of the senses.** *Jeeva* that is suffering in *naraka* due to the inauspicious deeds done by it in each *kalpa* obtains 19000 different states. (Ten *indriyas*, five *pranas*, *buddhi*, *manas*, *chitta* & *ahankara*—these 19 are tools or means of enjoyment. Due to the differences in *vishaya* & *vritti* these become 19000). Then the *jeeva* finds liberation from *narak*. **Except birth as human being all other births are fit only to experience happiness or grief.** (Shl 43) That *jeeva* will obtain *deva-roopa* and will be in *devaloka* continuously. Once the *punya* decays it falls from *swarga* and obtains human birth with blue-red colour. That *jeeva* will undergo cycles of birth & death for 800 *kalpas* in *manushya-loka*. During that time it will gather fruits of auspicious deeds and attain immortality. (Shl 44) **Even if the *jeeva* gathers *punya-phala* over *kalpas* and obtains *devatva*, once the *punya-phala* decays it falls from *deva-loka*.** That *jeeva* directed by *kaal* does inauspicious or sinful deeds and falls lower than *manushya-loka*. It obtains the lowest black colour. **I will tell you how the *jeeva* which is caught in this cycle of upward rise and downward fall attains *siddhi*.**

Attaining *siddhi*

(Shl 45) *jeevas* with red, yellow and white colours take on 700 divine bodies and go to eight *lokas* (*Bhuh* etc seven *uttama-lokas* and most pure *Brahma-loka*) that are very good and worthy of worship. (Shl 46) *Daityendra!* **All the following create hurdles to the mind of *yogis*: *Prakriti*, *mahat-tattva*, *ahankara* and *pancha-tanmatras*; sixty *tattvas* (five *jnanedriyas*, five *karmendriyas*—these ten, and due to differences in *sattwa*, *rajas* & *tamas*, and *jagrat*, *swapna*, *sushupti* each *indriya* undergoes six modifications resulting in a total of sixty variations—10x6).** **The white coloured state which is the ultimate state is achieved by preventing or suppressing the three *gunas*.** (Shl 47) Even if a sinless *siddha* does not attain the sixth white coloured ultimate state, for one *kalpa* he will reside in *maho-loka*, *jano-loka*, *tapo-loka* and *satya-loka* sequentially and will find liberation at the end of *kalpa*. (Shl 48) A white coloured *jeeva* who could not do *sadhana* very well or had lapsed in *sadhana* will reside in the seven higher *lokas* for a hundred *kalpas*. He will again take birth on earth as a great human being with high *sattwa* with some remnant *karma-sanskara*. (Shl 49) Then he will find liberation from human birth and will take birth in higher & higher *deva-yonis* & becomes foremost among all beings. In this manner he will be highly regarded in the upper seven *lokas* and resides there for one *kalpa*. (Shl 50) **That *yogi* will realise that *bhuloka*, *bhuvar-loka*, *suvar-loka*, *maho-loka*, *jano-loka*, *tapo-loka* & *satya-lokas* are perishable and again he will be born as human being but without**

grief & delusion. There he will attain *atma-sakshatkara* by incessant *sadhana* and attain imperishable state. Some call that state Kailasadhama of Mahadeva. Some call it the ultimate state of Vishnu (*tadvishnoh paramam padam*). Some say it is the place of Brahma. Some as place of Shesha. Some say it is the *param-dhama* of jeeva. Some others say it is the place of all pervasive Parabrahma.

(Shl 51) Those *jnanis* who have burnt the *sookshma*, *sthoola* & *kaarana shariras* will attain Parabrahma Paramatma at the time of *pralaya* (dissolution). In the same way, those who are in lower *lokas* than Brahma-loka and are dedicated to *sadhana* & have rich *daivi-prakriti* will attain Parabrahma at the time of dissolution. (Shl 52) **If *pralaya* occurs when the *jeevas* that have attained *deva-bhava* have not yet exhausted their *karma-phalas*, they will again attain *deva-bhava* when the creation is again done and experience the remnant *karma-phala*. All *devatas* who have not yet experienced their *karma-phalas* completely at the end of *kalpa* will again be born as human beings on *bhu-loka* when the creation is redone.** (Even though everything is destroyed in *pralaya*, *karma-phala* does not get destroyed. The *karmas-phalas* of *punya* & *apunya* can be destroyed only by *tattva-jnana*. Till then the *jeeva* is caught in the cycle of birth & death). (Shl 53) The place vacated by the yogis who take birth in the mortal world after their *karma-phalas* are exhausted and fall from the *siddha-loka* will be taken up by other yogis or *jeevas* who have acquired that level of *tejas* & power. In this manner, *jeevas* obtain their places based on the differences in the experience of fruits. (Shl 54) Till such time as the *siddha-purusha* enriched with highly purified state **restrains the five *indriyas* and experiences the balance *prarabdha-karmas*, *prajas* (the *adhi-devatas* of *indriyas*), and the two goddesses of *para-vidya* & *apara-vidya* will reside in him.** (Shl 55) **The *sadhak* who constantly practices the highly purified *param-gati* with purified mind will surely attain that ultimate state. Then he will be firmly established in the unchanging, very difficult to gain & eternal *brahma-pada*.**

Daityaraja! In this manner I have told you about the might & influence or impact of Narayana.

Vritra said: (Shl 57) Oh generous Sanat Kumara! If this is the matter, then I have no regret for the state I am in. I have understood whatever you have said quite well and have thought over the truth of all these. I have become sinless and blemishless after hearing you. (Shl 58) *Maharshi*! This wheel is turning all the time in this manner powered by *mahatejaswi*, *ananth* and *sarva-vyapi* Mahavishnu. The place from where this entire universe is created is the place of eternal Mahavishnu. He alone is *mahatma* & *Purushottama*. The entire *jagat* is established in him alone.

Bhishma said: Yudhishtira! Vritrasura breathed his last after saying this. He had his mind firmly focussed in Paramatma at that time and was meditating upon him and attained *param-dhama*.

Yudhishtira seeks confirmation about Sri Krishna

Yudhishtira questioned: (Shl 60) Grandfather! Isn't our Janardana Shri Krishna the same as the Mahavishnu whom Sanat Kumara described to Vritrasura?

Bhishma said: (Shl 61) Yudhishtira! Bhagawan Narayana who is in the form of root cause, is Mahadeva, is *maha-manasvi* and is *chinmaya-roopa* creates everything with his power. (Shl 62) **Understand that this Keshava, who never falls from his greatness, has one fourth part of Shriman Narayana. This Shri Krishna has created these three *lokas* with one-eighth part of Shri Narayana.** (Shl 63) The Narayana who was *sthayi-bhuta* in the past changes sides at the end of *kalpa*. The very mighty Lord Shriman Narayana sleeps on water at the end of *kalpa*. Ishwara who is *prasanna-atma*, creator moves in permanent *lokas*. (Shl 64) Bhagawan Shri Hari who is endless and eternal provides inspiration to all causes and completes them and moves in *lokas* with *leela-sharira*. No one can stop the force of movement of Mahavishnu. It is he who has created this *jagat*. This entire peculiar *jagat* is established in him.

Yudhishtira said: (Shl 65) Grandfather who knows *paramartha*! Vritrasura realised the real form of *atma*. Therefore he obtained ultimate happiness. He did not grieve the defeat he had to face. I feel so. (Shl 66) Oh sinless grandfather! Vritrasura was also born in pure lineage. He was pure by nature also. He was also a *devata* called '*sadhya*'. He found liberation from birth as birds & animals and did not come back to this world. (Shl 67) Even yellow coloured and sometimes red coloured have also to take birth in lower forms due to the overpowering *karmas* of *tamas*. (Shl 68) We are in serious danger. We are interested only in grief. In this situation, I am unable to understand whether we will get blue coloured human birth or black coloured worst births.

Bhishma said: (Shl 69) Yudhishtira! **You, who are all children of Pandu, are born in pure lineage.**

	<p>You practice harsh vrats. Therefore after death you will all be enjoying in devaloka for a very long time and then will again be born as human beings. Over time all of you will cross this human birth, go to <i>deva-loka</i> and enjoy variety of happiness, then obtain <i>siddhi</i> and will be known as <i>siddhas</i>. You need not fear that you may get <i>durgati</i> (hell or ill condition). All of you are pure and sinless. Therefore you will certainly not get <i>durgati</i>.</p>			
263	Shanti parva; Mokshadharma	286	2606-2612	25
	<p>Samanga explains state of no grief</p> <p>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.</p> <p>Bhishma said: Yudhishtira! In this matter, scholars quote a conversation between Narada & Samanga. I will tell you the same.</p> <p>Once <i>maharshi</i> Narada questioned Samanga: (Shl 3) Samanga! When other merel bow their heads, you do a full prostration touching your chest to the ground. You look like someone who can swim this <i>bhava-sagara</i> (ocean of <i>samsara</i>) 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 <i>nitya-tripta</i> (ever content). Your behaviour is childlike. How is this possible for you?</p> <p>Samanga said: (Shl 5) Respected <i>rishi</i>! 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 <i>karma-phalas</i> that are obtained. That is why I do not feel worried. (Shl 7) Respected Narada! See! <i>Jnanis</i> who have seen the depth of life, fools with no direction, animals which have ability to go anywhere, the blind, the idiots — all these are living. We are also living like them. (Shl 8) <i>Devatas</i> with disease free bodies, the mighty, and the weak — all these are living according to their <i>prarabdha-karmas</i>. In the same way, even though I have no particular profession, I live depending on my karmas. Therefore do not disrespect us as <i>nishkarmis</i> (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, see 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 <i>kaal</i> what is the need to worry about them? Happiness and grief appear and vanish according to the will of <i>kaal</i>. These which are transient cannot scare us who are jnanis knowing its secret. (Shl 11) That which wise people call '<i>prajna</i>' (insight, wisdom, knowledge) is the root for the clearness or purity of <i>indriyas</i>. It is because of <i>prajna</i> that <i>shoka</i> & <i>moha</i> will be destroyed and clearness of <i>indriyas</i> emerges. If not, the <i>indriyas</i> 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 stupid 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 <i>shastras</i>, <i>mantras</i>, 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 <i>narak</i>. Therefore I have given up all of them. (Shl 18) Shoka (sorrow, grief), bhaya (fear) & abhimaan (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 <i>artha</i> & <i>kaam</i>, <i>trishna</i> & <i>moha</i> and be free of sorrow and anguish. (Shl 20) Just as one who has drunk <i>amrit</i> has no fear of death, I also will not fear in the least death, <i>adharma</i>, greed or anything else in this <i>loka</i> or other <i>lokas</i>. (Shl 21) Oh great brahmana Narada! I have obtained this <i>jnana</i> after performing great & long <i>tapas</i>. Therefore even if grief envelops me it will not trouble me.</p>			
264	Shanti parva; Mokshadharma	287	2612-2626	25

Narada to Galava on shreyas (conducive to prosperity, welfare or auspiciousness)

Yudhishtira said: (Shl 1) Grandfather Bhishma! **Please tell me how some one who does not know tattva, who doubts everything or who makes no effort towards paramartha-sadhan obtain shreyas?**

Galava's questions to Narada

Bhishma said: (Shl 2) Yudhishtira! **It has been said that the following three are best ways for shreyas: worship of gurujana, service & care of the aged and listeing to shaastras.** In this matter in the past there was a conversation between Devarshi Narada & Galava. Once Galava who was a *jitendriya* and desired *shreyas*, questioned the great *Devarshi* Narada who came to his *ashram*: (Shl 5) Great *muni*! I see in you all the qualities for which a person is honoured and respected. (Shl 6) A *jnani* like you who is rich in all the virtuous qualities is highly capable of clearing doubts of persons like me who are struggling with ignorance for a long time. (Shl 7) Respected Narada! **Many types of kartavya-karmas have been stated in shaastras. But from among the many karmas stated there we are unable to decide which karmas will goad us on the path of jnana. Therefore kindly tell us which karmas should be & which should not be done to create a tendency towards jnana-marga in us?** (Shl 8) Bhagawan! Each *ashram* indicates separate set of practices. Not only this, each *ashrama* claims, 'this alone will bring *shreyas* and practices prescribed in this *ashram* alone are suitable for *shreyas*'. Each of them propounds the greatness of their own *ashram*. (Shl 9) **Seeing that, each one who follows different paths as preached by shaastras praise their own path, and others also feel content with whatever they are practicing.** (A *Grihastha* practices the conduct prescribed for him and feels contented and considers *grihashthashrama* as the greatest. Similarly for other *ashramas*). **When each one says that whatever he is following is greatest and the shaastras also support it, we develop doubts and hence are not finding the path of shreyas.** (Shl 10) **If there were to be only one shaastra then the method to find shreyas would have been clear. But because there are many shaastras which recommend several methods for shreyas, the true or correct path has remained a secret.** (Shl 11) That is why I feel the form of *shreyas* is lost in this mix up. Therefore kindly tell me the method of accomplishing *shreyas*. I am your disciple. Kindly preach me this.

Narada said: (Shl 12) Galava! There are four *ashrams*. Separate systems have been described for each in the *shaastras*. You should examine the true nature of each using *jnana*. (Shl 13) Great brahmana! Whatever valuable dharma has been stated for each *ashram* does have its validity. You should realise this. (Shl 14) **An ordinary person would not have clearly (without doubts) understood the correct tattvas of ashrama-dharma.** But those *tattvajnas* who are not ordinary persons and are different from them have understood the ultimate priciples of the *ashram-dharma* quite well.

Guaranteed practices for shreyas

(Shl 15, 16) **That sadhana which causes nishreyas** (supreme happiness or gives best results) **is always without doubts.** Scholars say that showing *anugraha* (favour or conferring benefits) to friends or *satpurushas*, suppressing enemies and gathering *dharma*, *artha* & *kaam* are ways to *shreyas*. (Shl 17) Undoubtedly, staying away from sinful deeds, always engaging in *punya-karmas* and practicing virtuous conduct by being in the company of *satpurushas* are karmas which bring *shreyas*. (Shl 18) Behaving with all beings softly, having simplicity & honesty in dealings, speaking sweetly are all undoubtedly methods for *shreyas*. (Shl 19) Offering *bali*, *tarpana* & *bhojana* to *devatas*, *pitrus* & *atithis* at the right times, **not abandoning those who deserve to be cared & nurtured** are again undoubtedly paths to *shreyas*. (Shl 20) **Speaking truth is the path to shreyas. But it is very difficult to know the truth clearly. I say that whatever is in the best interest of the welfare of beings is truth.** (Shl 21) Giving up *ahankar* (ego), restraining carelessness, being happy always and living alone are undoubtedly causes of *shreyas*. (Shl 22) There is no doubt that study of Veda & Vedantha together with practice of dharma and exploring matters relating to *jnana* are ways to *shreyas*.

Recommended character & conduct

(Shl 23) One who desires *shreyas* **should not consume shabda, rasa, roopa, sparsha & gandha beyond a limit.** (Shl 24) One who desires *shreyas* should give up or completely avoid the following: roaming or moving around in the night, sleeping during daytime, laziness, calumny, **consuming intoxicating things, eating too much food or not eating food at all** (starving). (Shl 25) **One should not try to establish one's own greatness by criticising or blaming others. Whatever greatness one has compared to ordinary people should be demonstrated or proved by his qualities.** (Shl

26) It is those who lack in qualities who take to self-praise. Because they have no great qualities, they put down others by accusing them in various ways. (Shl 27) Because virtuous persons do not blame or criticise them, the arrogant people lacking in good qualities consider themselves to be greater than them. (Shl 28) But the scholar who does not blame others nor praises himself and is rich in good qualities will surely gain fame. (Shl 29) **Without any words or noise a beautiful & fragrant flower spreads its sweet fragrance. Clear Sun shines in the sky brilliantly without any self-praise.** (Shl 30) These and many other things without intelligence shine brilliantly with fame. But they say nothing about their great qualities. (Shl 31) **However much a fool indulges in self-praise he cannot shine in this world. A scholar, even if hiding in a cave, will become world famous.** (Shl 32) **However loudly you shout a bad word it will be lost or wasted. No one respects such words. A good word even if spoken softly will shine in the world honoured by all.** (Shl 33) Useless words spoken by arrogant fools reveal their wicked inner feelings just as Sun shows its power of burning through a lens (*surya-kanta-mani*). (Shl 34) It is for this reason that *sadhu-purushas* search for several paths of *jnana* by study of many *shastras*. **I feel that gain of knowledge & wisdom is the best of gains.** (Shl 35) **An intelligent man should not try to preach anyone who does not raise a question. He should not also answer if the question is not raised in just manner or is raised for making fun. He should simply sit quiet as if he is an idiot.**

Desirable & undesirable company

(Shl 36) One should desire to always live with *satpurushas* who always practice dharma and with generous minded persons engaged in *swadharma*. (Shl 37) One who desires *shreyas* should not live in environments where there will be *dharma-sankara* (mix up or corruption of dharma). (Shl 38) If a person who does not initiate any karmas desiring fruits & who is content with whatever he gets lives in the company of *punya-purushas* he will also get untainted *punyas*. If he lives with sinners, he will gain sins. (Shl 39) Just as contact with water, fire & moon causes feeling of cold, hot and pleasant touch, in the same way *punya* & *paap* will be directly experienced respectively in the company of such persons. (Shl 40) Those who eat the remains of food offered in *yajna* (*yajna-shesha*) consume it as *prasada* (residuum of offering as grace of god) and not as pleasurable things to the taste buds. But those who consume food as objects of pleasure for senses will be subjected to karmas.

Desirable & undesirable places

(Shl 41) If a brahmana is preaching dharma in a place where welcome is done with disrespect, a wise man should quit that place immediately. (Shl 42) Who will want to quit a place where the interaction between a guru & his disciple is well organised and is according to *shastras*? (Shl 43) **Which self respecting *pandita* will live in a place where people make firm accusations on scholars without any basis?** (Shl 44) Which person who wishes to live on the path of dharma would not abandon a place where greedy people have destroyed all rules of dharma, just like abandoning a cloth whose edge has caught fire? (Shl 45) One can surely live in a place having virtuous people who practice dharma free from jealousy and doubts. (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). (Shl 49) A wise man should abandon a country where king and his close associates eat even before the members of the family and learned brahmanas have eaten. (Shl 50) One should certainly live in a country where *shrotiyas* engaged in performing *yajnas* & teaching *shastras*, who have faith in *sanatana dharma* and who practice dharma everyday, eat before all others. (Shl 51) One should live without a second thought in a country where *swahakara* (*agnihotra*), *swadhakara* (*shraadhha karma*) & *vashatkara* (*yajna karma*) are practiced well and these karmas are performed regularly. (Shl 52) That country where brahmanas are struggling to make a living and are in impure state should be abandoned even if it is very close, just as abandoning food mixed with poison. (Shl 53) A *jitendriya sadhak* can live peacefully and as if fulfilled in a country where people are clear minded, and welcome, respect and offer alms to a *satpurusha* even if he does not ask for it. (Shl 54) One should live and move in the midst of *sadhus* in a country where the rude/ill-behaved are punished and *jitatma mahatmas* are honoured. (Shl 55) Those who get angry about *jitendriya sadhus*, who act wickedly towards *satpurushas*, who are rude & who are greedy should be punished severely. (Shl 56) One should live in a country without a second thought where the king always practices dharma, rules the kingdom with dharma, is lord of all desires and has withdrawn from pleasures of the senses. (Shl 57) **The character & nature of citizens will be just as that of the king.** A king by ruling with dharma as the foundation will not only gain *shreyas* for himself, he will soon make the citizens also part of gaining such *shreyas*.

	Galava! I have answered your question about the ways to gain <i>shreyas</i> . It is not possible to explain everything with <i>shreyas</i> of <i>atma</i> as the main issue. One who lives by practicing the profession/karmas recommended for his <i>varna</i> & is interested in the welfare of all beings will gain <i>shreyas</i> directly due to the <i>tapas</i> of practicing <i>swadharma</i> .			
265	Shanti parva; Mokshadharm	288	2627-2639	25
	<p>Arishtanemi preaches about moksha (***)</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! What practices and dealings should a king like me have? Person enriched with what qualities can liberate himself from the bondages of attachments?</p> <p>Bhishma said: Yudhishtira! I will tell you the answers given by Arishtanemi to Sagara who questioned in the same matter. Once Sagara went to Arishtanemi and asked him: (Shl 3) Great brahmana! By doing which great karmas will man enjoy happiness? How is it possible not to grieve or feel anxious/worried? I wish to know about this from you.</p> <p>Bhishma said: Yudhishtira! Thus questioned by <i>chakravarti</i> Sagara (monarch), Arishtanemi who was an expert in all <i>shastras</i>, realising that Sagara had <i>daivi-sampat</i>, said these words:</p> <p>About moksha in brief</p> <p>(Shl 5) Sagara! The happiness of <i>moksha</i> is the only true happiness in the <i>loka</i>. But an ignorant who is engaged only in accumulating wealth (grains & money), interested only in sons & cattle will not have this knowledge of truth. (Shl 6) It is impossible to treat (in order to cure) a person whose mind is interested only in pleasures of senses and because of which his mind is agitated. Because, someone bound by ropes of attachments is not fit to attain <i>moksha</i>. (Shl 7) Sagara! I will tell which the bondages born out of attachment are. Listen to these. A scholar who listens to these with attention can understand these. (Shl 8) After marrying and begetting children in due course of time, perform their marriage as soon they reach adulthood, and after knowing that they are able to manage their lives without dependence or obligation to others, become free of attachments to them and move around in the world freely. (Shl 9) Realising that wife has children, is aged, is being cared for by children and that she has special affection & attachment towards them, you should treat <i>moksha</i> as the greatest <i>artha</i> (<i>paramartha</i>) and give her up also at an appropriate time. (Shl 10) Whether you have sons or do not have them, at the right time you should free yourself from the bondages of <i>samsara</i> and move about freely & happily. After enjoying/experiencing the pleasures of the senses within the bounds set by <i>shastras</i>, give up the curiosity & interest to enjoy them further and becoming free from all and move about happily. (Shl 11) Have a feeling of equanimity towards things & people obtained due to grace of God.</p> <p>I have told you briefly about <i>moksha</i>. Now I will tell about the same topic in greater detail. Listen.</p> <p>About moksha in detail</p> <p>(Shl 13, 14) Persons who are liberated from the bondages of <i>samsara</i> will be happy and move about without any fears. Those who are interested in <i>vishyas</i> (pleasures of senses) will spend all their lives accumulating food like ants & worms do, and will be destroyed. Therefore the disinterested are happy and the interested are sad and subject to destruction.</p> <p>Liberation from relationships</p> <p>(Shl 15) You, who desire to attain <i>moksha</i>, 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 animal, it takes birth by itself. It grows by itself. In the same way it experiences happiness & grief and finally dies by itself. (Shl 17) Man obtains food, dresses & jewellery and wealth accumulated by parents according to his karmas of past births. Everything in this world is obtained only based on the karmas of the past births and nothing against it. (Shl 18) All living beings go about in this world according to the fruits of past karmas. Whatever food fate brings to them at suitable times according to <i>prarabdha karmas</i> will only be obtained by them. (Shl 19) Every human being is like a lump of mud from the point of view of the body. He is always dependent. He has an unsteady & fear-filled mind. Where is the reason for such a person to care for and protect his family members? How will he be able to do it? (Shl 20) The persons whom you have cared for & brought up with love and affection will be snatched away by death. However much you try, you cannot snatch them back from the grip of death. You should think about this. You should assess how much is your real capability. (Shl 21) Some times, even when your own people are alive and you have the responsibility for their care & protection, you die leaving them all. (You do not have the freedom or power to live at your choice till your</p>			

responsibilities are fulfilled). (Shl 22) Sometimes your own people whom you love die. You will never know whether after death they are living happily or not. **This being so, should you not think about the extent of true relationship you have with them?** (Shl 23) **Whether you die or live, your own people will certainly experience the fruits of their own karmas.** Do not have the pride or ego that you must care for them & protect them. Even after your death their care & protection will happen as ordained by fate. **Therefore, it is your duty to engage in working towards your interests by giving up attachment towards them** without feeling that, 'I cared for & protected my people'. (Shl 24) **In this way you should churn all matters thoroughly and gain definitive knowledge about 'Whose? & Who is he?'** After deciding that 'No one is related to anyone. Living beings are born somewhere according to their accumulated karmas and die at some point of time', fix your mind on *moksha*. Keep mulling over these words of mine in your mind.

Liberation from other qualities & objects

(Shl 25) **The person who has gained victory over hunger, thirst, anger, greed & moha is as good as being liberated.** (Shl 26) The person who does not lose his alertness by not indulging in gambling, company of other women, hunting etc is as good as being liberated. (Shl 27) The person who day & night is thinking only about food and ways of satisfying pleasures of the senses (should eat such & such food, should enjoy this kind of pleasure, how can I make it happen, what should I do for it etc) is said to have a blemished intelligence. (Shl 28) **The person who is always in yoga and finds that he does not have a feeling of 'possession' about women** (that she is merely an object of sensual pleasure belonging to me) **is in effect liberated (*mukta*).** (Shl 29) The person who has understood the birth & death of living beings and the transient nature of life in its true form, is as good as being liberated.

(Shl 30) **The person who feels that one small measure of grain out of the grains filled in thousands of carts is enough for him to live, and feels that even in a huge mansion the space occupied by a cot is enough to sleep will be liberated.** (Shl 31) The person who realises that the world has been pounded by death, is harassed by mental & physical ailments and has been weakened by the dearth of subsistence or livelihood, will become liberated. (Shl 32) **One who finds himself contented is in effect liberated.** One who does not find himself contented (is always discontented) will be destroyed. **One who is *alpa-trupta* (contented with small things) is indeed liberated.** (Shl 33) One who considers this whole world as forms of *agni* (*bhokta*: one who consume) and as *soma* (*bhojya*: the consumed object) will not be touched by the peculiar & wonderful states of *maya* (happiness & grief). He indeed is liberated. (Shl 34) That person who considers most luxurious bed and ground the same, deliciously cooked sweet rice and spoilt rice the same is indeed liberated. (Shl 35) That person who considers valuable cloth with gold border and dress made of grass same, silk dress & rough dress same, woollen cloth & deer skin same is indeed liberated. (Shl 36) One who considers this entire world as born of *pancha-bhutas* and treats all living beings equally is indeed liberated. (Shl 37) That person to whom happiness & grief, gain & loss, victory & defeat are same, whose desires, hate, fear & anxieties are destroyed is indeed liberated.

(Shl 38) One who realises that the body is the home of urine, blood & faeces and has many blemishes (like *vata*, *pitta* & *kapha*) will become liberated. (Shl 39) The skin wrinkles as soon as old age attacks. Hairs grey. Body weakens, thins and loses its lustre. Back bends. One who realises that the body he loves so much will experience all these due to old age **will give up attachment to the body and become liberated.** (Shl 40) As old age nears, manliness is lost. Vision is blurred. Hearing is affected. Energy levels decline. One who realises all these in advance and knows that life is transient will be liberated of the bonds of *samsara*. (Shl 41) So many *rishis*, *devatas* & *asuras* departed from this *loka* and went to *paraloka*. No one lives here forever. **One who understands with his subtle intelligence that death is always associated with all those who are born will become liberated.** (Shl 42) So many of the kings who were endowed with such high power & influence had to leave this world when the time came. **They just could not live forever inspite of whatever power & influence they had.** Therefore one who understands that this life is ephemeral by looking at examples will be liberated from the bonds of *samsara*.

(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 lack in good qualities in children and several wicked qualities in close relatives? (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.**

(Shl 46) Sagara! After having listened to these words of mine, you should keep your mind away from worries and by staying either in *grihashthashram* or *sanyasashram*, behave like a *mukta*. Monarch

	Sagara listened with full faith to this preaching and enriched himself with qualities useful for <i>moksha</i> and governed his kingdom.			
266	Shanti parva; Mokshadharma	290	2645-2652	25
	<p>Parashara gita</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Now tell me that which will get me <i>shreyas</i>. By doing which karmas does man obtain <i>shreyas</i> in both <i>iha</i> & <i>para lokas</i>? Be kind enough to tell me about this. Bhishma said: Yudhishtira! In this matter I will tell you how most famous Janaka Raja questioned Parashara. Janaka asked Parashara. (Shl 4) Woship worthy! What is the path of <i>shreyas</i> in this world & other worlds? Which path is worth accepting? Kindly tell me about this.</p> <p>Yudhishtira! Thus questioned by Janaka, Parashara who knew the methods of all dharmas and had performed great <i>tapas</i> said the following with the intent to grace him: (Shl 6) King Janaka! As scholars say, by practicing dharma as prescribed one can obtain <i>shreyas</i> both in <i>iha</i> & <i>para</i>. There is no better way than dharma for <i>shreyas</i>. (Shl 7) Great king! One who depends on dharma will be honoured in <i>swarga</i> also. Whatever methods of karmas have been stated in Vedas are the characteristics of dharma. (Shl 8) All <i>ashramis</i> follow those methods and perform <i>swakarmas</i> (their karmas) here. (Shl 9) There are four ways of livelihood here. (Acceptance for brahmana, tax collection for king, agriculture etc for <i>vysya</i> and service for <i>shudra</i>). Man chooses one of these four ways according to his <i>varna</i>. These ways are obtained only due to god's will. (Shl 10) Living beings (humans) which are constituted of <i>pancha-bhutas</i> do <i>punya</i> & <i>apunya karmas</i> in various ways and obtain various states according to that. (Shl 11) Just as when silver or gold coating is given on a copper vessels, they appear as if they are silver or gold vessels, living beings under the control of karmas of past births are enveloped by the fruits of those karmas, and appear to be virtuous or sinners. (Shl 12) Nothing germinates without seed. Similarly without doing <i>punya-karmas</i> (auspicious deeds) no one can obtain happiness. After death, he obtains <i>punya-lokas</i> only by virtue of good deeds done here.</p> <p>Arguments of atheists & answers</p> <p>(Shl 13) King Janaka! In this matter the opinion of atheists is as follows: 'I do not see what you call <i>daiva</i>. Moreover there is no impact of <i>daiva</i>. Various types ilke <i>devas</i>, <i>gandharvas</i>, <i>danavas</i> etc births are naturally existing' (<i>svabhavato hi sansiddha</i>). (Shl 14) This can be answered as follows: People never remember their actions of past births after death. But these same people when experiencing the fruits of past births recollect four types of karmas as causes (these four are: mind, speech, eyes and actions). (If there is a slip between the cup & the lip, they say I must have snatched someone's food in past birth. If the son is not obedient they may say I must have been disobedient to my father in last birth etc. Thus by guesswork they recollect that they might have done some such auspicious or sinful deed. If it were not so, it is not possible to explain why someone who is a sinner now enjoys great happiness and a now virtuous person will suffer grief. One may have to explain these only with the help of past good & bad deeds). (Shl 15) King Janaka! It is the opinion of atheists that 'The reference or authority of Vedas has been stated for livelihood and peace of mind. But whatever karmas have been stated in Vedas for a livelihood, are all stated only for the incapable. Past births are mentioned only to give courage to the grieving or to bring some peace of mind'. But this is not the opinion or preaching of the aged.</p> <p>Inevitability & nature of karma-phalas</p> <p>(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 <i>karma-phalas</i> 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. (Shl 18, 19) The fruits of good deeds sometimes remain completely inactive (like a still person) till the fruits of bad deeds are exhausted. After the fruits of sinful deeds are experienced, he starts to experience the fruits of good deeds. Once the fruits of auspicious deeds are completed again the fruits of bad deeds have to be suffered. Understand this very well. (Shl 20) All the following result in happiness: restraint of <i>indriyas</i>, forgiveness, courage, <i>tejas</i>, joy, truthful speech, modesty, non-violence, not having bad habits and efficiency. (Shl 21) A learned person should not spend all his life satisfying his interest in sinful or auspicious deeds alone but should try to focus his mind in meditation on <i>Paramatma</i>. (Shl 22) Man does not experience the fruits of other's good or bad deeds. He experiences the fruits of whatever types of karmas he has done himself.</p> <p>(Shl 23) A discriminating person will reconcile/merge both sinful & auspicious deeds in himself and by adopting path of <i>moksha</i> will attain <i>sadgati</i> (auspicious state). Those who are interested only in</p>			

	<p>women, children & money will take other paths (<i>karma-marga</i>). As a consequence they struggle stuck in the cycle of birth & death. (Shl 24) One who criticises others for indulging in bad deeds, should himself also not do them. One who criticises others but himself indulges in them will be laughed at & face humiliation.</p> <p>(Shl 25, 26) King Janaka! All the following persons will be miserable in the end: cowardly <i>kshatriya</i>, a brahmana who eats everything without discrimination, a <i>vysya</i> who does not like to earn money, a lazy <i>shudra</i>, a scholar lacking in good character, a noble who does not have virtuous practices, a <i>dharmic</i> who does not follow truthful ways, a woman with wicked practices, a yogi with interest in pleasure of senses, a <i>grihastha</i> who cooks only for himself, an orator who is a fool, a country without a king and a king who is not a <i>jitendriya</i> & has no love for citizens.</p>			
267	Shanti parva; Mokshadharma	291	2652-2659	25
	<p>Parashara Gita II Karma-phalas</p> <p>Parashara said: (Shl 1) When the chariot called '<i>mano-ratha</i>' (chariot of mind) is obtained, the person who harnesses to it the horses called <i>indriyas</i> and travels in it by controlling with reins born of <i>jnana</i> is truly intelligent. (Shl 2) (<i>seva-dharma</i>—serving—is not the best, but still) if a person who has no job/profession has an interest in serving, he should serve only <i>dwijas</i> (<i>brahmana</i>, <i>kshatriya</i>, <i>vysya</i>). Also he should not serve people similar to him who have no <i>vritti</i>. (Shl 3) Oh king! Man does not easily obtain longevity. It is quite difficult to get. Having got such priceless longevity one should not bring upon himself a fall. He should constantly try for <i>utkarsha</i> (self improvement) through <i>punya-karmas</i>. (Shl 4) The person who indulges in wicked deeds and falls from his <i>varna</i> is not worthy of honour. One who remains a <i>sattwik</i>, is honoured by all and then takes up <i>rajasic karmas</i> is also not worthy of honour. (Shl 5) Man takes birth in better/higher <i>varnas</i> by doing <i>punya-karmas</i>. It is almost impossible for a sinner to do so. A sinner loses such opportunity and destroys himself. (Shl 6) Sins done unknowingly can be driven away by <i>tapas</i>. The sins done will yield only grief. Therefore one should never commit sins which result in grief-filled consequences. (Shl 7) Even if an act/work may result in great worldly benefits, if it is related to sin or is likely to increase accumulation of sins, a wise person should just not do it. Just as a clean person stays away from barber, a scholar should stay away from such sinful deeds. (Shl 8) A person who thinking that, 'What troubles have I got because of sinful deeds?' (after all I am earning lot of money and am quite happy etc), continues with sinful deeds will not find thinking about <i>atma</i> palatable. (Shl 9) The fool on whom <i>tattva-jnana</i> (or <i>vairagya</i>) does not dawn in this world will experience only great grief even when he goes to <i>paraloka</i>. (Shl 10) A cloth which has no colour can be washed and made bright. But however much you wash, a black cloth cannot become white. Similarly sins committed unknowingly can be washed by certain efforts like <i>tapas</i>. But sins done knowingly out of greed for <i>artha</i> cannot be gotten rid of. (Shl 11) One who commits sins knowingly and then as repentance or atonement as objective does many virtuous deeds will experience the fruits of these two types of <i>karmas</i> separately. (Shl 12,13) <i>Brahmavadis</i> have said that according to <i>shastras</i> sins done unknowingly and involving violence can be washed away by <i>ahimsa-vrat</i> (dedication to non-violence). But sinful deeds done knowingly or willingly and involving violence cannot be washed away thus. (Shl 14) As far as I am concerned, I see it clearly this way: Whether the <i>karmas</i> done are sinful or virtuous, whether done publicly or privately, whether done knowingly or unknowingly, they necessarily give their corresponding results. (Shl 15, 16) <i>Dharmajna</i>! For gross or subtle acts done after thinking about them and done quite willingly the appropriate fruits will certainly be obtained. Similarly if gruesome deeds such as violence etc are unknowingly being done regularly, they will also yield corresponding fruits. But unknowingly done actions yield lesser results than those done knowingly. This is the only difference. (Shl 17) If a forbidden act has been done by <i>devatas</i> or <i>rishis</i> it should not be repeated by a person dedicated to <i>dharma</i>. Nor should he blame or criticise the <i>devatas</i> or <i>rishis</i> for having done such acts. (Sometimes such acts will not be sinful for them. Many times they may have the power to annul them. But if we with limited or no powers do it, we will have a great fall. Further if we blame or abuse such great personalities we may ourselves acquire sins). (Shl 18) King Janaka! The person who thinks carefully, understands that he is capable of doing a work and does that auspicious work, will see increase of auspiciousness. (Shl 19) Water stored in a new clay pot that has not been fully baked will be lost soon. But if stored in a properly baked pot it will stay for long. Similarly, man with unripe mind will suffer difficulties. Man with ripe mind will enjoy happy results. (Shl 20, 21) If more water is poured into a well baked pot already having water in it, the quantity of water will increase. The pot will also hold more water. In the same way <i>punya-phalas</i> accumulated by doing auspicious works with intelligence backing it, will increase further when additional auspicious deeds are done. By doing so</p>			

	<p>the person can acquire great <i>punya</i>s.</p> <p>(Shl 22) A king should conquer enemies who have become strong by four methods. He should govern citizens justly. He should satisfy <i>agni</i> by performing variety of <i>yajnas</i>. Once disinterest (<i>vairagya</i>) develops whether in middle age or old age he should go & live in forest. (Shl 23) King! Man should be a <i>jitendriya</i>, committed to dharma and should treat all beings as himself. He should show hospitality & respect to those who are higher than him in learning or <i>tapas</i>. Truthful speech and good conduct brings happiness.</p>			
268	Shanti parva; Mokshadharma	292	2660-2665	25
	<p>Parashara Gita III</p> <p>Parashara said: (Shl 1) King Janaka! Who confers what favour and on whom? Who gives anything to any one? If you see closely, man does all karmas (favours, charity etc) only for own benefit (in self-interest). (Shl 2) Even if the person is a co-born, if he has earned infamy and has no love, he should be given up. This being so, what to speak of ordinary people? (Shl 3) Distinguished person should give charity to a distinguished person. He should receive also from a distinguished person. Both in matters of acceptance & giving, equality is between distinguished persons. Even so, giving to charity than accepting it brings more <i>punya</i>.</p> <p>Greatness of money earned by dharma</p> <p>(Shl 4) It is the decision of <i>jnanis</i> that money earned and grown in just ways should be protected with an effort for the purpose of doing <i>dharma-karyas</i>. (Shl 5) One who wishes dharma should not earn money by cruel methods. He should do all actions according to his capability. He should not always be thinking about increasing his money.</p> <p>(Shl 19) Whatever wealth you obtain by following the path of dharma is the true wealth. My condemnation to wealth gained by path of <i>adharma</i>. Only dharma is eternal in this <i>loka</i> (not money). Therefore with the desire to accumulate money, dharma should not be given up.</p> <p>Importance of <i>atithi satkara</i></p> <p>(Shl 6) One who offers to a hungry guest cold water or heated water or cooked rice (food) with humbleness and sacred feeling will gain very good results. (Shl 7) <i>Mahatma</i> Rantideva used to show hospitality to <i>rishis</i> with fruits, roots & leaves. Because of this he gained great accomplishments. (Shl 8) Great king Shaibya also pleased Matara <i>muni</i> with same things and gained a very good position.</p> <p>Becoming free of five debts</p> <p>(Shl 9) Every man is born with debts towards <i>devatas</i>, <i>atithis</i>, <i>bhritya</i> (servants, family members), <i>pitrus</i> and one's own debt. By clearing all these debts duly he should become free of this burden. (Shl 10) By study of Vedas & <i>shastras</i> the debt of <i>rishis</i>, by performing <i>yajnas</i> the debt of <i>devatas</i>, by <i>shraadhas</i> & <i>daan</i> the debt of <i>pitrus</i> and by welcome, hospitality and serving of guests the debt of <i>atithis</i> is cleared. (Shl 11) In the same way, by the study & thinking of Vedas, by eating the remnants of offerings in <i>yajna</i> and by self-protection the self-debt is cleared. By supporting & maintaining those who are one's responsibility (family members, servants) man is cleared of the <i>bhritya rina</i>.</p> <p>Greatness of praising the God</p> <p>(Shl 12) All <i>munis</i> who did not have wealth have gained accomplishment by own efforts. They have achieved accomplishment (<i>siddhi</i>) by performing <i>agnihotra</i> duly with faith. (Shl 13) Oh mighty! Shunasshepha, the son of Richika praised the <i>devatas</i> who had participated in <i>yajna</i> with <i>rig-mantra</i> and became Vishwamitra's son. (Shl 14) <i>Maharshi</i> Ushanasa prayed to <i>devadeva</i> Mahadeva and with his grace attained <i>shukratva</i> and became well known by that name (Shukra). He prayed to Parvati devi and by her divine grace obtained the status of a bright planet in the sky. (Shl 15, 16, 17) Asita, Devala, Narada, Parvata, Kakshivanta, Parashurama, Tandy, Vasishta, Jamadagni, Vishwamitra, Atri, Bharadwaja, Harishmashru, Kundadhara and Shrutashravasa—all these <i>maharshis</i> gained <i>siddhi</i> by praising with a focussed mind Mahavishnu with the <i>riks</i> of Vedas and <i>tapas</i>. (Shl 18) Even those who were undeserving of honour became <i>sants</i> and worthy of worship by praising the most kind Shri Hari. No one should aspire to have prosperity by doing disgusting/abhorrent sinful deeds.</p> <p>Virtuous practices and serving the deserving</p> <p>(Shl 20) King Janaka! One who performs <i>agnihotra</i> everyday is truly a <i>dharmatma</i>. He is great among those who who do <i>punya-karmas</i>. All the Vedas are established in the three <i>agnis</i> of <i>dakshinagni</i>, <i>garhapatya</i> & <i>aahavaniya</i>. (Shl 21) One whose virtuous practices and karmas (<i>sadachara</i> &</p>			

	<p><i>satkarmas</i>) never dropped/lost under any circumstances will in effect be an <i>agnihotri</i>. If he lives in that way, he will have auspiciousness even if he does not perform <i>agnihotra</i>. But if he performs <i>agnihotra</i> devoid of these virtues then his action will be wasted.</p> <p>(Shl 22) Lion among men! <i>Agni</i>, <i>atma</i>, mother, father & guru—all of them should be served with devotion as they deserve. (Shl 23) Such an <i>arya</i> will be worshipped by <i>satpurushas</i> in this <i>loka</i> who serves the aged without any ego, becomes learned and treats all with love and without interest in pleasures of the senses, remains dedicated to dharma without showing off his abilities before them and who does not suppress them.</p>			
269	Shanti parva; Mokshadharma	293	2666-2671	25
	<p>Parashara Gita IV Importance of serving for a shudra Parashara said: (Shl 1) King Janaka! It is auspicious for a <i>shudra</i> to live his life serving the other three <i>varnas</i>. If <i>shudras</i> perform the specified services with love, that job of serving will make them <i>dharmishta</i> (virtuous, righteous). (Shl 2) In case a <i>shudra</i> does not have a profession that has been passed down from generations, he should not take up any other profession. He should find fulfilment in life by serving the other three <i>varnas</i>. (Shl 3) Daily company of <i>satpurushas</i> who see dharma embellishes the <i>shudra</i>. But under no circumstances should he have company of the <i>asatpurushas</i> (non-virtuous). (Shl 4) Just as an object on <i>Udaya-parvata</i> (mountain where Sun rises) shines due to the proximity to Sun, in the same way a person of lower <i>varna</i> will shine with virtues when he is in the company of <i>satpurushas</i>. (Shl 5) Just as a white cloth can take any colour, man will become virtuous in the company of the virtuous. If he has company of the wicked he will become wicked. (Shl 6) King Janaka! Therefore have love for the virtuous or virtuous qualities. Do not have affection towards blemishes or the wicked. In this world the life of man is impermanent & changing. (Shl 7) That scholar who practices auspicious karmas whether in happiness or in grief will come to know <i>shastras</i>. (Shl 8) Even though certain karmas which are against dharma appear to be highly fruitful, a wise person should not engage in them. It is not beneficial to take up such karmas. (Shl 9) The <i>daan</i> given by a king by forcefully snatching thousands of cows from others and who does not protect the citizens, is a <i>daan</i> only for name sake. No good fruits will be gained by such <i>daan</i>. In reality he will be a thief.</p> <p>Practicing Varnashrama dharmas (Shl 10) Parameshwara first created Brahma, worshipped by the whole world. Brahma obtained a son (called <i>parjanya</i>) who could bear all the <i>lokas</i>. (Shl 11, 12) <i>Vysyas</i> should worship <i>parjanya</i> and should gain prosperity in agriculture and cattle rearing. The king should protect their wealth. Brahmanas who are honest & sincere, not obstinate, not given to anger, who can help perform <i>havya-kavya</i> should help spend that wealth for performance of <i>yajnas</i> and other acts of benefit to the <i>loka</i>. <i>Shudras</i> should clean the place of conduct of <i>yajna</i> etc. By doing so dharma will not be destroyed. (Shl 13) If dharma is being practiced without being destroyed, citizens will be happy. If citizens are happy, the <i>devatas</i> will also rejoice. (Shl 14, 15) The king who is governing with dharma will become worthy of worship by virtue of such practice of dharma. In the same way, a brahmana who studies Vedas with dharma, a <i>vysya</i> who accumulates wealth by following dharma, a <i>shudra</i> who while being a <i>jitendriya</i> is engaged in the service of <i>dwijas</i> (twice born) will all be honoured for being dedicated to their respective dharmas. Those people who live against these principles will fall from their dharmas.</p> <p>Levels of charity (<i>daan</i>) (Shl 16) Even if, after struggling hard at risk to life, small coins are given in <i>daan</i> out of money earned justly, it will yield great results. This being so, what to speak of the fruits of giving away <i>daan</i> of thousands of other items out of wealth earned justly? (Shl 17) A king who offers hospitality to brahmanas and gives <i>daan</i> will always enjoy fruits of such <i>daan</i> in proportion to the <i>daan</i> given. (Shl 18) That <i>daan</i> given voluntarily by going to a deserving brahmana, felicitating him and making him feel contented is considered the best and praiseworthy <i>daan</i>. Giving <i>daan</i> after some one has begged for it is considered medium level <i>daan</i>. (Shl 19) The <i>daan</i> given with disrespect and lack of faith is considered the worst level of <i>daan</i>. (Shl 20) Just as people who are drowning in a river will try every possible way to save themselves and come out of the danger, in the same way every effort should be made continuously to cross the ocean of <i>samsara</i>. (Shl 21) A brahmana shines by his restraint of <i>indriyas</i>, a <i>kshatriya</i> by conquering in war, a <i>vysya</i> by accumulating wealth and a <i>shudra</i> by his continuous and skilled service.</p>			
270	Shanti parva; Mokshadharma	294	2671-2678	25

Parashara Gita V Varna dharmas

Parashara said: (Shl 1) King Janaka! **Even if small, the wealth in a brahmana collected by 'acceptance', in kshatriya by conquering the enemies in war, in vysya by agriculture & cattle rearing and in shudra by serving is considered worthy of praise. Such wealth gathered, even if small, if used for works of dharma yields big fruits.** (Shl 2, 3) **One who always serves the three varnas is called a shudra.** In case, due to lack of his own ways of livelihood, a brahmana adopts kshatriya or vysya dharmas for livelihood, he will not fall because of it. **But when he adopts shudra-dharma for livelihood, he will be considered fallen.** (Shl 4) **Shaastras have stated that in case a shudra is unable to make a living by serving, he can depend on trading, cattle rearing and sculpting/handicraft/fine art (shilpa).** (Shl 5, 6) If the following types of karmas have not come down from ancestors, they should not be practiced at all: acting on stage with costumes, making a living by wearing variety of costumes, living by meat & wine, selling & trading metals & hides. **These karmas are highly objectionable.** Even in case these professions have come down from ancestors, Shruti says that it is in the interest of dharma to give them up. (Shl 7) **If a world famous person commits a sin due to intoxication or greed, it should not be copied by others.**

Asura bhava and adharmas

(Shl 8) It is seen in Puranas that people in the past were *jitendriyas*, gave high prominence to dharma, always had just practices and were punished by a mere word of 'condemnation' (*dhik*: Condemnation to you). (Shl 9) In this *loka* dharma is always the best path. People who are *dharma-vridhdhas* (advanced in virtue) depend only on virtuous qualities. (Shl 10) King! **The asuras could not tolerate such high standards of dharma.** These *asuras* who were *adharmic* gradually increased and entered the body of people. **(This concept is against the theory that all behaviour is a result of past karmas & trigunas. This external factor not covered by karmas & trigunas is difficult to explain).** (Shl 11) Then *darpa* (haughtiness, insolence) which destroys dharma took birth in people. As a consequence anger was also born. (Shl 12) Once they were overtaken by anger, virtuous conduct along with modesty was also lost. Therefore they were having no sense of shame. Then delusion took birth in people. (Shl 13) All of them under delusion lost their discriminative view of things. Therefore they started hating each other, destroying each other and interested in only increasing their own happiness. (Shl 14) **The punishment of 'Condemnation to you' failed to bring them to the path of virtuousness. Then those wicked people started humiliating devatas & brahmanas and started acting at their will.** (Shl 15) When such a situation arose the *devatas* sought refuge in Lord Shiva. (Shl 16) Having increased his *tejas* through *devatas*, Shiva destroyed all *asuras* who were in three towns in the sky with a single powerful arrow. (Shl 17) That fearsome and fierce leader Darpa (haughtiness, insolence) was killed by Shiva. (Shl 18) **Once Darpa was killed, people got back their old nature.** They obtained the knowledge of Vedas & *shaastras*. (Shl 19) Then *Saptarshis* (seven great *rishis*) enthroned Indra as king in *swarga* and themselves started governing people on earth. (Shl 20) After the *saptarshis* governed the earth for a long time, a king called 'Vipruthu' became lord of earth. At that same time several *kshatriya* kings became kings of different areas of earth. (Shl 21) At that time there were many of noble birth. There were aged people who were following the traditions of past. But the *asura-bhava* had not completely gone from their hearts. (Shl 22) **Foolish people like them are even now firm in that asura-bhava. They are trying to establish it firmly everywhere. They are all even now practicing & serving that asura-bhava.**

Wealth through dharma; virtuosity

(Shl 24) Maharaja! Therefore I am telling you these words according to *shaastras* and after careful thinking. Man should do only such karmas which give good *siddhi*. **He should completely give up karmas which involve violence.** (Shl 25) A careful & efficient person should not accumulate money in ways other than that of dharma, that is, in sinful ways for doing *dharma-karyas*. Scholars do not consider such money as bringing benefits & welfare. (Shl 26) King Janaka! You should also collect money in ways conforming to dharma, be a *jitendriya*, and with love for relatives govern citizens, servants & sons according to *swadharma*. (Shl 27) **The jeeva has had several thousand births acquiring experiences of desired, undesired, hatred, cordiality etc.** (Shl 28) Therefore may you have love only for virtuous qualities! May you never have interest in wickedness! **Scholars say that one who has no good qualities and has wicked mind will be his own enemy.** (Shl 29) Maharaja! Dharma & adharmas exist only for human beings. It does not exist in animals other than human beings. (Shl 30) **A scholar who is dedicated to dharma, whether he has interest in worldly pleasures or not, should treat all living beings as himself and should live without causing violence to any.** (Shl 31) **When man becomes free of desires and impressions of past births and becomes free of falsehood (*ahankar, ajnana*) he will attain the ultimate welfare.**

271	Shanti parva; Mokshadharma	295	2678-2688	25
<p>Parashara Gita VI</p> <p>Parashara said to Janaka: (Shl 1) King Janaka! I told about the rules of <i>Grihasta dharma</i>. Now I will tell you the methods & rules of <i>tapas</i>. Listen attentively.</p> <p>Grihasta & his weaknesses</p> <p>(Shl 2) Normally due to contact with <i>rajas & tamas bhavas</i> a <i>grihasta</i> develops attachment towards objects and people. (Shl 3) To <i>grihashthrami</i> cattle, agricultural fields, money, wife, children, servants etc will be dependents. (Shl 4) In this manner, since he has outward tendencies (<i>pravritti marga</i>) and since everyday he has to take care of acquisition & protection of objects related to his life, he does not think about the impermanence of these and <i>raaga</i> (passion, affection) & <i>dwesha</i> (hatred) increase in his mind. (Shl 5) Oh King! When man, under control of affection & hatred, gets interested only in money, then a young woman called <i>rati</i> born of <i>moha</i> (delusion) comes near him. (Shl 6) Then possessed by <i>rati</i>, people feeling fulfilled only by pleasures of senses, do not think of any gains other than <i>rati-sukha</i>, which is actually considered inferior by scholars. (Shl 7) Then man naturally becomes greedy. His interest in <i>samsara</i> becomes more intense and he increases <i>samsara</i>. Then he desires to accumulate more money for the nurturing & protection of his family members. (Shl 8) Even though he is aware that what he is doing for accumulating money is improper (<i>akarya</i>), he inevitably does the same things again. His mind gets totally absorbed in loving his children & grandchildren. If any of the loved children die, he will grieve deeply. (Shl 9) In whatever way a person accumulates money, he becomes honourable in society. He constantly tries to retain such respect. He will be doing all works with the intention that, 'I should possess every kind of happiness & luxury'. Even as he is making such attempts and many more desires are yet to be fulfilled, he dies one day.</p> <p>Tapas, an important means to shreyas</p> <p>(Shl 10) King Janaka! In reality, the <i>brahma-nishtas</i> who practice only auspicious karmas with equanimity & who give up the impermanent worldly pleasures will obtain permanent happiness. (Shl 11) Maharaja! <i>Samsaris</i> (those attached to mundane existence) develop <i>vairagya</i> (disinterest in worldly affairs) due to death of their wife or children etc who are the foundation of their affections or due to loss of wealth or due to mental & physical illnesses. (Shl 12) By developing disinterest man starts thinking about <i>atma-tattva</i> and study of <i>shastras</i>. By the study & thinking about <i>shastras</i> he gets the awareness that <i>tapas</i> is the main means or instrument to <i>shreyas</i>. (Shl 13) Maharaja! In this world it is quite difficult to find someone in whom the discriminative power exists to decide to take up <i>tapas</i> after the happiness or pleasure enjoyed with wife & children decays.</p> <p>(Shl 14) Everyone has the right to do <i>tapas</i>. Even someone of a low caste can do <i>tapas</i> if he is a <i>jitendriya</i> and has control on his mind. Because, <i>tapas</i> takes man on the path of <i>swarga</i>. (Shl 15) In the past Lord Prajapati was totally devoted to Brahma and created living beings by performing <i>tapas</i> frequently.</p> <p>(Shl 16, 17) <i>Adityas, Vasus, Rudras, Agni, Ashwini devatas, Vayu, Vishwedevatas, Saadhyas, Pitrus, Marudganas, Yakshas, Rakshasas, Gandharvas, Siddhas</i> and <i>devatas</i> who reside in <i>swarga</i> have all gained accomplishment by <i>tapas</i>. (Shl 18) The brahmanas like Marichi whom Brahma created in the past travel around making the <i>swarga</i> and <i>bhumi</i> sacred by their <i>tapas</i>. (Shl 19) Even in this <i>manushya loka</i> (human world) you can see kings and <i>grihasthas</i> born in great families. They are the result of great <i>tapas</i> they had performed.</p> <p>(Shl 20) Silk clothes, beautiful jewellery, vehicles, comfortable chairs, good drinks—all these are obtained as a result of <i>tapas</i>. (Shl 21) Having thousands of beautiful damsels who behave in a pleasing manner and living in a big & beautiful multistoried house are the fruits of <i>tapas</i>. (Shl 22) Those who do <i>punya-karmas</i> (auspicious or good deeds) will obtain best mattresses, variety of food items and many other desired items. (Shl 23) <i>Parantapa</i>! There is nothing in the three <i>lokas</i> that cannot be obtained by <i>tapas</i>. Those who do not do any kind of <i>tapas</i> will not obtain any of the pleasures mentioned above.</p> <p>(Shl 24) Great king! Whether man is happy or unhappy, he should carefully analyse the <i>tattva</i> of <i>shastras</i> and give up greed. (Shl 25) Discontent leads to grief. Greed causes fickleness or unsteadiness of mind & <i>indriyas</i>. Due to unsteadiness of mind <i>prajna</i> (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 <i>tapas</i>. (Shl 27) Whatever is pleasing or palatable to the mind is called <i>sukha</i> (happiness). Whatever is unfavourable to the mind is unhappiness.</p>				

	<p>One obtains happiness by doing <i>tapas</i> and unhappiness by not doing it. Decide for yourself what results will be obtained by doing and by not doing <i>tapas</i>. (Shl 28) If men perform blemishless or pure <i>tapas</i> 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 <i>tapas</i> is done with impurities in mind targeting some specific fruits instead of great fruits that are obtained by desireless <i>tapas</i>, 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, <i>tapas</i> & <i>daan</i>. Then he will do many sinful deeds and will obtain <i>narak</i>.</p> <p>(Shl 31) Whether in happiness or difficulties, if he does not deviate from <i>sadachara</i> (virtuous practices), he is a <i>shaastrajna</i>. (Shl 32) Man enjoys pleasures of the senses for just as much time as it takes for an arrow released from a bow to fall to ground (they are very transient). (Shl 33) As soon as the transient pleasure of the sense ends or is interrupted a great agony arises in the mind to obtain it again. Even if obtained again with an effort mind does not feel contented. It keeps on desiring more of that pleasure. It keeps on trying for it. This struggle does not end life-long. That is why <i>ajnanis</i> (the ignorant) who are lusting after pleasure of senses do not appreciate best of the best <i>moksha-sukha</i> (the ultimate happiness of liberation). (Shl 34) In the mind of discriminating person great qualities like <i>shama</i>, <i>dama</i> etc arise towards obtaining <i>moksha</i>. Since he will constantly live a life of dharma he will not be deprived of <i>kaam</i> & <i>artha</i> also.</p> <p>(Shl 35) It is my opinion that therefore <i>grihastha</i> should enjoy whatever pleasures come his way without great efforts. He should practice his dharma with wilful efforts. (Shl 36, 37) It becomes clear that there is no karma better than <i>tapas</i> both for the learned or not so learned by the fact that <i>laukik-karmas</i> (worldly karmas) are destroyed by <i>tapas</i> whether for those born in noble families with esteem and knowledge of <i>shastras</i> or for those who due to incapacity have no karma or dharma and are ignorant about <i>atma-tattva</i>. (Shl 38) Oh King! <i>Grihastha</i> should decide his duties in every way, follow his <i>swadharma</i> and perform <i>yajnas</i>, <i>shraadh</i>s etc with skill. (Shl 39) Just as all rivers find refuge in the sea, all <i>ashramis</i> find refuge in <i>grihastha</i>.</p>			
272	Shanti parva; Mokshadharma	296	2688-2697	25
	<p>Parashara Gita VII Birth of several <i>varnas</i></p> <p>Dharmaja! Janaka questioned: (Shl 1) Great among orators! How did another <i>varna</i> start from the special brahmana <i>varna</i>? I wish to know about this. Please tell me. (Shl 2) Shruti says that the progeny of a man is he himself (<i>atma vai putra naamas</i>i—You are my own self but are called son; a <i>mantra</i> said by father to son). Accordingly from Brahma were born his own forms called brahmanas. Those born to brahmanas have to be brahmanas only. This being so, how did they get other special <i>jaati</i>?</p> <p>Parashara said: (Shl 3) Maharaja! As you said, whoever is born from someone (from a <i>varna</i>) will be he only (of that <i>varna</i> only). But due to the deficiency of <i>tapas</i> he becomes of a lower <i>varna</i>. (Shl 4) If both <i>kshetra</i> (field) and <i>beeja</i> (seed) are very good then sacred progeny is born. If either of them is base or lower, then base progeny is born. (This concept can perhaps be related metaphorically to the next <i>shloka</i>). (Shl 5) Those who know dharma say that when Parajapati Brahma created the human world, human beings were created from his face, arms, thighs and feet. (Shl 6) Thus those born from face became brahmanas, from arms <i>kshatriyas</i>, from thighs <i>vysyas</i> and from feet <i>shudras</i>. (Shl 7) Thus from four organs of Brahma only four <i>varnas</i> were born. All those who are different from these four are born out of mix of <i>varnas</i>. (Shl 8, 9) <i>Kshatriya</i>, <i>atiratha</i>, <i>ambashta</i>, <i>ugra</i>, <i>vaideha</i>, <i>shvapaka</i>, <i>pulkasa</i>, <i>sthena</i>, <i>nishada</i>, <i>sootha</i>, <i>magadha</i>, <i>ayoga</i>, <i>karana</i>, <i>vraty</i>a and <i>chaandala</i>—all these were born out of mutual mating of men & women of the four <i>varnas</i> in combinations of higher & lower <i>varna</i> mixes (<i>Anuloma</i> – woman of a <i>varna</i> inferior to man's & <i>Viloma</i>— woman of a <i>varna</i> superior to man's). (Over the centuries these castes have grown to several hundreds in India, though the original four <i>varnas</i> are still retained).</p> <p>Janaka questioned: (Shl 10) Great <i>Muni</i>! When all were born from only Brahma how did they differ in <i>gothras</i>? There are several <i>gothras</i> in this world. (Shl 11) <i>Munis</i> have taken birth in various places in various ways. Some are born in pure births and some in inferior births. How did all of them attain <i>brahmanatva</i>?</p> <p>Parashara said: (Shl 12) Maharaja! Even if <i>mahatmas</i> having an <i>antahkarana</i> (inner organ—seat of</p>			

thought & feeling) **purified by *tapas* have a birth or a progeny in inferior ‘fields’ it becomes acceptable.** (Shl 13) ***Munis* have obtained progeny in different ‘fields’ but have graced *rishitva* to their progeny by the power of *tapas*.** (Shl 14, 15, 16) King Janaka! My grandfather Vasishta, Rishyashringa of Kashyapa *gothra*, Veda, Tandya, Krupa, Kakshivanta, Kamata etc, Yavakrita, Drona the great among orators, Aayu, Matanga, Data, Drupada and Matsya—all these attained great nature by *tapas*. By control on *indriyas* and *tapas* they became scholars in Vedas and were well respected in society. (Shl 17, 18) **In the beginning only four *gothras* were started: Angirasa, Kashyapa, Vasishta and Bhṛigu.** Other *gothras* were born subsequently according to karmas. Those *gothras* and their names were accepted by *satpurushas* due to the power of *tapas* of the *rishis* who originated those *gothras*.

Varna dharmas: Specific & common

Janaka questioned: (Shl 19) Bhagawan! Kindly tell me the specific and common dharmas for each *varna*.

Parashara said: (Shl 20) King Janaka! Accepting *daan*, helping others perform *yajna*, and teaching Vedas & *shastras* are special dharmas of brahmanas. Protection of citizens is the special dharma of kings. (Shl 21) Agriculture, cattle rearing and trade are the special dharmas of *vysyas*. Serving the three other *varnas* is the special dharma of *shudras*.

Maharaja! I have told you the special dharmas of each *varna*. Now listen to the general dharma applicable to all *varnas*.

(Shl 23, 24) The following are common dharma for all: Not having cruelty (kindness), non-violence, not being careless, sharing the wealth one has suitably, performing *shraaddhas* for satisfying *pitrus*, hospitality to guests, truthfulness, no anger, being content with own wife, sacredness, not hating others, *atma-jnana* and tolerance. (Shl 25) Brahmana, *kshatriya* & *vysya* are said to be *dwijati*. All of them have a right to the above mentioned dharma. (Shl 26) If the three *varnas* practice dharma that is against these dharmas they are considered as fallen (*patita*). If they engage in their own dharmas as stated they will achieve *unnati* (upliftment).

Specifically about *shudras*

(Shl 27) Even though *shudra* does not have the *samsakaras* (like *upanayana* etc) it is certain that he will never fall. He does not have the authority or right to perform *agnihotra* etc karmas stated in *Shruti*.

But there is no ban on his practicing the common dharmas stated for the three *varnas*. He can also practice the common dharma. (Shl 28) King of Videha! **Those rich in their knowledge of Vedas & *shastras* say that *shudra* is equal to Parajapati. But I see *shudra* as the form of Mahavishnu who is the main protector of the entire world.** (Shl 29) *Shudras* who desire upliftment of *atma*, while practicing the *sadachara* of *satpurushas*, should engage in karmas beneficial for upliftment of *atma* but exclude *mantras*. By doing so they will not be subject to blemishes. (Shl 30) Just as persons of other *varnas* practice *sadachara*, in the same way *shudra* can also have happiness and experience joy in both this world & other worlds.

Karma or *jaati* (actions or birth)?

Janaka questioned: (Shl 31) Great *muni*! What makes a person blemished, is it karma or *jaati*? I have got this doubt. Kindly explain.

Parashara said: (Shl 32) Maharaja! **Both karma & *jaati* can make a person blemished. There is no doubt in this matter.** But I will tell you the differences between these. (Shl 33) Not being wicked by birth and engaging in great karmas without doing any wicked deeds makes him an *uttama-purusha* (excellent or best person). Similarly, that person who even if wicked by birth does not engage in sinful deeds also is an *uttama purusha*. (Shl 34) Even if great by *jaati* (birth) but indulging in abhorrent karmas will make him blemished. Therefore it is not right to engage in bad deeds under any circumstances.

Best karmas for all times

Janaka questioned: (Shl 35) Great *dwija*! What are the *dharma-karyas* in this world which are fit to be practiced at all times and do not result in violence to living beings?

Parashara said: Maharaja! I will tell you about the actions that you have asked. I will tell you karmas which are non-violent and protect the human beings at all times. (Shl 37, 38) Those who do the transference of *agnis* and take up *Sanyasa*, look at all with (philosophical) indifference, are free of all kinds of worries, who progressively walk the path of *karma-marga* culminating in *moksha*, are obedient, humble, are enriched with qualities like *indriya-nigraha*, practice harsh *vrats* will be freed of all karmas and attain indestructible state. (Shl 39) King Janaka! **If people of all *varnas* completely give up fearsome sinful deeds, engage in karmas appropriate for their *varnas*, and are truthful,**

	then they will all enter <i>swarga</i> after death. There is no need to think further in this matter.			
273	Shanti parva; Mokshadharma	297	2697-2708	25
	<p>Parashara gita VIII (This <i>adhyaya</i> has miscellaneous topics. Some are repeated from earlier parts of MB and are not related to <i>adhyatma shastra</i>. None of these are in response to any questions from Janaka. Hence some <i>shlokas</i> have been skipped here)</p> <p>Parashara said: (Shl 1) King Janaka! For those who engage in wicked deeds father, friends, gurus or wife will neither be favourable nor obedient. But those who have total devotion towards parents & who speak likeably, parents will be favourable and friends & wife will be obedient. (Shl 2) Father is a great <i>devatas</i> for all humans. Therefore it is said that father is greater than mother. Scholars consider gain of <i>jnana</i> as the best of gains. One who has his <i>indriyas</i> and <i>indriyarthas</i> will attain <i>parama-pada</i>. (Shl 8) King Janaka! No one can save a person whose control has been taken over by death. Similarly, no one can snatch away the person whose longevity has not ended. (Shl 9) If people whom one loves are engaging in violent acts they should necessarily be stopped. One should not wish to save own life by sacrificing others. (Shl 11) A living being dies as soon as its longevity is exhausted. Just like this death due to no reason, death can also occur due to various reasons such as disease etc. (Shl 12) The person who releases himself from the body by a voluntary effort (suicide) will change from one body to another midway (and will not get the state he should have obtained according to his karmas). (Shl 13) Suicide is the reason to get such intermediate body. Not anything else. That body which consists of the impressions of the remaining part of longevity will also be made of <i>pancha-bhutas</i>.</p> <p>(Shl 17) This body which is combined with the fruits of karmas takes birth in some place and dies somewhere. We can see such rebirth driven by fruits of karmas in animals. (Shl 18) King Janaka! Just as a big cloud roams around in the sky everywhere, jeeva after relinquishing a body will be roaming around for some time. It does not obtain rebirth immediately. (Shl 19) Once <i>jeeva</i> finds sanctuary in <i>atma</i> it will not be reborn. Mind is beyond <i>indriyas</i>. <i>Atma</i> is beyond <i>manas</i>. That is the sanctuary.</p> <p>(Shl 21) Among two-legged human beings <i>dwijas</i> are said to be greatest. Among them <i>prajnavan</i> (wise people) are greater. Among them <i>atma-jnanis</i> are greater. Among them those without ego (<i>nirahankari</i>) are the greatest of the great.</p> <p>(Shl 22) It is certain that death stalks the person as soon as he is born. All beings prompted by <i>sattwa</i> etc <i>gunas</i> practice karmas which result in destruction. (Shl 23) One who dies after Sun starts his northward journey (<i>uttarayana</i>) and in auspicious <i>nakshatra</i> & <i>muhurta</i> is indeed <i>punyatma</i>. (Shl 24) One who does not cause troubles to any, gets rid of all his sins by repentance, and does auspicious deeds to the best of his abilities will not be afraid of death that comes eventually. (Shl 25) The following are said to be very inferior ways of dying: by taking poison, by hanging oneself, by burning oneself, killed by robbers and killed by wild animals like tiger, lion etc having canine teeth. (Shl 26) Those who have done <i>punya-karmas</i> (auspicious deeds) do not wish to die in these or similar ways. (Shl 27) <i>Punyatma's prana</i> (Life breath) goes out by piercing through the <i>brahma-randhra</i>. Those who have done both <i>punya</i> & <i>paap</i> equally, the <i>prana</i> will go out through the middle (eyes, face, nose, ears). Those who have done only wicked deeds the <i>prana</i> will go out through the lower parts (anus or genitals).</p> <p>(Shl 28) King Janaka! There is only one enemy of man called <i>ajnana</i> (ignorance). You cannot find a second enemy equalling it. Those who are enveloped by it and prompted by it commit fearsome cruel acts. (Shl 29) Man should try to defeat the enemy called <i>ajnana</i> (ignorance) by obtaining <i>jnana</i> by serving aged persons who are <i>dharmatmas</i> and are experts in Vedas. It is possible to chase away <i>ajnana</i> with a great effort. If you start agonising it with the arrow of <i>prajna</i>, <i>ajnana</i> will run away.</p> <p>(Shl 31) Even if deprived of happiness & luxury, one should not commit suicide. Even if born as a <i>chandala</i> (outcaste) human birth is always the highest. (Shl 32) Human birth is the best of all. By getting this and by doing auspicious karmas it is possible to protect (uplift) the <i>atma</i>. (Shl 33) Oh Lord! 'How can I not fall from this birth and get worse births?' – thinking in this manner man does <i>dharmakaryas</i> by studying <i>Shrutis</i>. (Shl 34) The person who inspite of obtaining this very difficult to get human birth, hates others, condemns dharma, will in future be deprived of human birth. (Shl</p>			

	<p>35) Child! One who looks upon living beings as lamps with love (just as we pour oil into the lamp so that it does not get extinguished, looks after animals with love so that they are not destroyed), and who does not even look at pleasures of senses will be honoured in <i>para-loka</i>. (Shl 37) Giving to charity (<i>daan</i>) and giving up everything is virtuous. The form (body) should be cleaned with sacred waters. Body should be wetted with <i>tapas</i>. One should take bath in sacred pilgrim centres like Saraswati river, Naimisharanya, Pushkara and other places.</p> <p>(Shl 40) <i>Dharma-shaastras</i>, Vedas with their six organs have all been created for the <i>shreyas</i> of man to do karmas without grief.</p>			
274	Shanti parva; Mokshadharma	298	2709-2723	25
	<p>Parashara gita: concuding part</p> <p>Bhishma said: Yudhishtira! Janaka again questioned <i>mahatma</i> Parashara who had definitive knowledge about dharma. (Shl 2) Great brahmana! What is the means to <i>shreyas</i>? What is best <i>gati</i>? Which kind of karma does not get destroyed? After going where the <i>jeeva</i> does not come back to this <i>samsara</i>? Tell me about these.</p> <p>Parashara said: (Shl 3) Oh king! <i>Asanga</i> (non-attachment) is the main means for <i>shreyas</i>. <i>Jnana</i> is the best <i>gati</i> (refuge, state) for man. <i>Tapas</i> done with faith (<i>shraddha</i>) will not be lost. Seed sown in good field will not be destroyed. (Shl 4) Man finds accomplishment (<i>siddhi</i>) when he cuts the rope of <i>adharma</i> & remains attached only to dharma and assures security/safety (<i>abhaya-daan</i>) to all animals. (Shl 5) Fearlessness follows the person who donates thousands of cows and hundreds of horses and assures safety to all living beings. (Shl 6) An intelligent person though living in the midst of pleasures of senses, because of his non-attachment, will live as if he is not living in their midst. A person of wicked mind even if not living in midst of such pleasures, since he will always be attached to them, will be as if he is in their midst. (Shl 7) Just as water does not stick to the lotus leaf, <i>adharma</i> will not adhere to the wise. Just as the <i>jatukashta</i> plant sticks to the cloth, <i>adharma</i> strogly grips the ignorant sinner. (Shl 8) Adharma patiently awaits the time of fruition for the person who takes refuge in it. It never deserts the person who works according to its promptings. Therefore the person indulging in acts of adharma shall eventually experience its fruits. (Shl 9) <i>Atmajnanis</i> with sacred inner being are not disturbed by auspicious & inauspicious results. But the person who is careless, does not pay attention to the sinful acts that happen due to <i>jnanendriyas</i> & <i>karmendriyas</i> and is attached to the good & bad fruits will obtain great fear. (Shl 10) The person who is not attached to anything, has gained victory over anger, and is full of virtuous practices, even if in the midst of pleasures of senses, will not be smeared with sins.</p> <p>(Shl 11) A dam built properly acorss the river will not breach for any reason. Such a dam will be full of water. Similarly the dam of dharma built with the framework of <i>shishtachar</i> (practice or conduct of the learned or virtuous) will never be destroyed. Because of such 'dharma-dam' <i>punya</i> will increase at every step. (Shl 12) Just like the <i>Suryakanta-mani</i> (lens?) gathers the <i>tejas</i> of Sun, the <i>yoga-sadhak</i> through meditation will grasp the <i>brahma-swaroop</i>a. (Shl 13) Just like oil of mustard will take on different smells when in contact with different fragrant flowers, according as human beings take refuge in people of purified soul, their <i>sattwa-guna</i> will increase.</p> <p>(Shl 14) When man gets the mind to obtain the greatest <i>devaloka</i>, his mind that was absorbed only in pleasures of senses cracks up (it withdraws from it). As a consequence that man gives up wives, wealth, authority/position, vehicles and variety of karmas needed to be done to fulfil the desires of the senses. (Shl 15) Maharaja! A person who has 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. (Shl 16) Just as all organs in man work wth mutual co-ordination, this world of humans also consists of groups of wives, children, relatives, friends etc who live by mutual dependence. But this <i>samsara</i> has no essence just like the centre portion of a banana plant's stem. It eventually drowns like a boat caught in floods. (Shl 17) No one has decided that man should perform <i>dharma-karyas</i> only at some specific time. Moreover death does not wait till man has done his <i>dharma-karyas</i>. Since man is always & steadily progressing towards death, it is better for him to do <i>dharma-karyas</i> at all times. (Shl 18) Just as a blind man walks around in his house by force of habit, in the same way a <i>praajna</i> with a mind united in yoga moves around in this world and attains ultimate state.</p> <p>(Shl 19) It is said that death is already embedded in birth. Birth is dependent on death. One who does</p>			

not know *moksha-dharma* will be trapped in the vortex of birth & death and will be rotating all the time. But to those who have learnt *moksha-dharma* and have taken to the path of dharma, there is happiness both in this world & in *para-loka*. (Shl 20) **As karmas enlarge they cause more anguish. Short karmas bring happiness.** Moreover all expanded/long karmas (*yajna-yaagas* are all karmas meant to fulfil some desire) are *pararthas* (another's advantage or interest is the goal). They are performed only to satisfy the *indriyas*. **Scholars understand that the short karma of *tyaga* (sacrifice, renunciation) is in the best interest of soul. *Tyaga* is a short karma. It is for the welfare of the soul.**

(Shl 21) Just as the lotus flower when pulled out from the lake along with its stem gives up the mire, in the same way *atma* gives up blemished mind. (Shl 22) **Mind leads the *atma* towards yoga. *Yogi* merges the mind in *atma*. In this way, when man is united with yoga he realises *atma*.** (Shl 23) **One who works only for the benefit of others and considers such tasks as his own work, will lapse from his real work. He will not be able to attend to his own works.** (In this context it is assumed that other than welfare of one's own soul everything else is *parartha*. Meaning, arranging for others to get things which please their eyes or tongue or nose or ears or touch. Absorbed in matters of senses, if he considers that alone as the main purpose of life, then he will lapse from actions for the welfare of his soul. One who is absorbed in pleasures of senses cannot attain *atma-sakshatkara*).

(Shl 24) The *chetana* of an ignorant or a *jnani* will obtain *narak* or birth as birds or animals or *swarga* depending on its karmas. (Shl 25) Liquids kept in a clay pot that has not been thoroughly baked will be lost. In the same way, body which has not been ripened by *tapas* will be destroyed by enjoying only pleasures of senses. (Shl 26) The *jeeva* which experiences only pleasures of senses cannot protect its soul. There is no doubt about this. The *jeeva* that gives up these experiences decides to save its soul. (Shl 27) **A born blind cannot see the way. Similarly, one absorbed in matters of stomach & genitals only will be enveloped in the mist of *maya* and cannot see the path of *jnana*.** (Shl 28) Just as a *vysya* travels over the seas for trading and earns profits according to the capital he has invested, in the same way ***jeeva* which is travelling on the ocean of *samsara* for trading will obtain profits & state according to the karma & *vijnana* he has.** (Shl 29) In this *loka* which is in the form of day & night, death moving around in the form of ageing will swallow all animals just as snake swallows air. (Shl 30) *Jeeva* takes birth here and experiences the fruits of its own karmas. **It does not experience any pleasant or unpleasant fruits without already having done *punya* or *paap* karmas.**

(Shl 31) **Whether man is sleeping, moving sitting or engaged in satisfying the senses, the fruits of good & bad karmas keep following him incessantly.** (Shl 32) A man who has crossed the ocean (with great difficulty) and reached the shore would not like to fall back into the ocean again. Similarly, it appears quite unlikely that the person who has crossed the ocean of *samsara* will want to fall back into it. (Shl 33) Just as a big boat pulled by the rope will travel as desired by boatman, ***jeeva* navigates this boat called body according to its wish.** (Shl 34) Just as rivers flow down from all directions and join the sea, all *bhutas* merge in the *mool-prakriti* at the time of dissolution.

(Shl 35) Ordinary people, whose mind is bound by a variety of ropes of attachment, will be destroyed like a house of sand in water. (Shl 36) To the *jeeva* having this house called body which is like a pilgrim centre and progressing on the path of *jnana*, there will be happiness both in this *loka* & *para-loka*. (Shl 37) (Same as Shl 20). (Shl 38) Group of friends are born only to fulfil some intent. Cousins maintain relationship for some reason. Wife, sons & servants will all have some selfish interests. (Shl 39) **Whether father or mother, they cannot assist in matter of spiritual *sadhana*. Man can only take with him *daan* or *tyaga* as food for the journey to *para-loka*.** Every man experiences only the fruits of his own karmas. (Shl 40) **Mother, son, father, brother, wife and friends—are all like the wax/lac seal put for protection on a golden box.** (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*.

(Shl 42) The work started by the person who puts in efforts and finds people to support his efforts will never be destroyed. (Shl 43) Just as rays do not desert the Sun, wealth does not desert a scholar who has unwavering mind, is active in work, courageous and valorous. (Shl 44) Works started by a person who has unblemished heart, has belief in God, puts in efforts, uses right methods, has no ego and has good intelligence will not be wasted or be unsuccessful.

	<p>(Shl 45) All beings experience the fruits of their good & bad karmas right from the time they are conceived. Just as the saw-dust generated while cutting a tree with saw is blown away by the wind, inevitable death joining with destructive <i>kaal</i> blows away the man (ends his life). (Shl 46) All people obtain beautiful or ugly forms, worthy or unworthy children & grandchildren, birth in a noble or wicked family, wealth or poverty according to the good and bad deeds they have done.</p> <p>Bhishma said: Yudhishtira! After the learned brahmana Parashara expounded these truths, Janaka was filled with joy having listened to this great exposition.</p>			
275	Shanti parva; Mokshadharma	299	2724-2738	25
	<p>Hamsa gita: on <i>adhyatma-shaashtra</i></p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Scholars praise <i>satya</i> (Truth), <i>indriya-nigraha</i> (control on <i>indriyas</i>) and <i>prajna</i> (wisdom, virtuous intelligence). What is your opinion in this matter?</p> <p>Bhishma said: Yudhishtira! In this matter I will tell an ancient conversation between <i>Saadhyas</i> & <i>Hamsa</i> bird (Swan). Once in the ancient past eternal & birthless Parajapati took the form of a golden swan and went around the three <i>lokas</i>. While travelling thus, he went near <i>Saadhyas</i>.</p> <p>They questioned the Hamsa bird: 'Oh bird! We are <i>devatas</i> called <i>Saadhyas</i>. We wish to question you about <i>moksha-dharma</i>. Because you are well known as someone who knows it.</p> <p>(Shl 5)...What do you consider as the greatest of all? In what does your mind experience joy? (Shl 6) King among birds! Order us to do that work which you consider greatest of all works and by doing which human being can find liberation from all bondages.</p> <p>Hamsa said: (Shl 7) Oh <i>devatas</i> who consume <i>amrita</i>! I have heard that <i>tapas</i>, <i>indriya-nigraha</i>, <i>satya-nishta</i> and <i>mano-nigraha</i> (control over mind) to be the greatest of all things. All knots in the heart (like <i>raaga</i>, <i>dvesha</i>) should be ripped out and likes & dislikes should be taken under control. One should not feel happy when liked things happen or grieve when unhappy things happen. (Shl 8) No one should be hurt or caused pain where he is sensitive. Harsh speech should not be used. <i>Para-vidya</i> should not be learnt from a mean person. Such inauspicious & hell-obtaining words hearing which others will get agitated should never be spoken. (Shl 9) Harsh words come out of mouth like arrows. Person hit by such arrows of harsh words grieves day & night. Because these words never fall anywhere other than in sensitive places. Therefore a <i>pandit</i> should never use such arrows of harsh words on others. (Shl 10) If others hit hard a scholar with such abusive/critical arrows of words, the scholar should remain calm and not hit back with similar arrows. The person who remains clear minded & gladdened even when someone gets angry with him (or does things which make him angry) will pull the abuser's <i>punyas</i> to him. (Shl 11) Such <i>satpurusha</i> who has undisturbed heart, who remains glad, who does not find fault with others and who tolerates intense anger generated by abusive words which push one to hell and are very difficult to tolerate, will pull away the fruits of good deeds of the person who hates him. (Shl 12) Even when someone is abusing/criticising me, I do not say anything. Even if someone is assaulting me, I forgive him. Because, great people say that forgiveness, truth, simplicity & kindness are the greatest qualities.</p> <p>(Shl 13) The secret of study of Vedas is <i>satya-nishta</i> (devotion to truth). The secret of <i>satya-nishta</i> is <i>indriya-nigraha</i>. The secret or fruit of <i>indriya-nigraha</i> is <i>moksha</i> itself. This is the preaching of all <i>shaastras</i>. (Shl 14) I consider that person a <i>brahma-jnani</i> & <i>muni</i> who can tolerate and does not get destroyed by the tremendous forces of speech, anger rising in the mind, thirst, hunger and sexual desire. (Shl 15) One who does not get angry is greater than one who gets angry easily. A tolerant person is greater than an intolerant person. Human being is greater than other animals. A <i>jnani</i> is greater than an <i>ajnani</i>.... (Shl 17) Even <i>devatas</i> will be eager to meet at all times the person who does not speak harsh or sweet words even when being abused/criticised or being praised, and who does not hit back someone who is assaulting & does not even wish evil for them. (Shl 18) Even when humiliated or assaulted by a person of lower, equal or higher level, he should be forgiven. No revenge should be initiated against him. The person who practices such forgiveness will attain <i>parama-siddhi</i>. (Shl 19) Even though I am perfect & complete, I worship great persons. Thirst or anger does not feel enthusiastic in working for me. I do not cross the limits of dharma in order to obtain something. I never chase pleasures of the senses. (Shl 20) If someone curses me, I do not curse back. I know that control on <i>indriyas</i> is the door to <i>moksha</i>. I will tell you a secret at this time. There is no birth greater than birth as human being. (Shl 21) Just</p>			

as Moon released by clouds shines in the sky, the person who is free of sins, has clear *antah-karana*, who is brave/self-possessed will await *kaal* with courage and attain *siddhi*. (Shl 22) That person will join the *devatas* who has mind under control, is like a pillar raised high, is born of noble family, is honoured & loved by all and about whom everyone speaks good words.

(Shl 23) **People who are in the habit of talking about others do not like to talk about other's auspicious qualities but only about their defects & blemishes.** (Shl 24) **The person whose speech & mind are always secretly united with *paramatma* obtains the fruits of *vedadhyayana*, *tapas* & *tyaga*.** (Shl 25) **A scholar should not try to teach the ignorant by scolding & humiliating them** (Should do so with sweet words only). **He should not also praise other's greatness in the presence of such ignorant persons. By doing so, he should not subject himself to hurt by enraging the ignorant.** (Shl 26) A scholar who has been humiliated by the wicked should feel happy & contented as if he has drunk nectar. Because, the humiliated person will sleep peacefully. But the person who humiliates will be destroyed. (Shl 27) Yamaraja snatches away the *yajna*, *daan*, *tapas* & *homa* of a wrathful man. **Therefore all efforts of a person inclined to wrath are wasted.** (Shl 28) **Great *devatas*! The person whose four doors viz genitals, stomach, hands & mouth are well protected is indeed a *dharmajna*.** (Shl 29) That person who depends to a large extent on great qualities of restraint of *indriyas*, simplicity, kindness, courage and forgiveness, who is devoted to study of Vedas, does not desire objects belonging to others, has the habit of being alone will obtain upward movement (*urdhwa-gati: moksha*). (Shl 30) Just as a calf drinks milk from all the four teats of the udder, man should practice all the above virtuous qualities. I have so far not received anything more sacred than *satya*.

(Shl 31) I go around all places and tell people that just as boat is a means to cross the sea, Truth is the ladder to climb to *swarga*. (Shl 32) **Man becomes the same kind of person with whom he lives, whom he serves and the way he wishes to be.** (Shl 33) Just as white cloth takes any colour that is applied to it, man becomes a *satpurusha* if he continuously serves them. If he has company of the wicked he becomes wicked. If he serves a *tapasvi* he becomes a *tapasvi*. If he has the company of a thief, eventually he will become a thief. (Shl 34) *Devatas* are always in the company of *satpurushas* and have conversations with them. Therefore they have neither seen nor heard of the transient pleasures of human beings. Therefore one who has understood that pleasures of the senses are transient and subject to ups & downs cannot be equalled even by Moon or Vayu. (Shl 35) *Devatas* are highly pleased by *satpurushas* whose *jeeva* is free of *raaga* & *dwesha*. (Shl 36) ***Devatas* reject from a distance those who are all the time devoted to stomach & genitals, are thieves & have harsh speech, even if they know that these persons have washed their blemishes with atonements.** (Shl 37) *Devatas* are not pleased with the karmas of a person who lacks in *sattwa-guna*, who has the habit of eating indiscriminately whatever he comes across and that of a sinner. *Devatas* keep close company of those who are truthful, who are grateful and are devoted to dharma. (Shl 38) **Scholars say that it is better to be silent than involve in wasteful gossip. This is the first rule of speech. If you speak, it should only be truth. This is the second rule. Should speak that which is truthful & likeable. This is the third rule. Should speak that which is truthful likeable & is dharma. This is the fourth rule.** (Each rule is better than its earlier rule).

Saadhyas questioned: (Shl 39) Oh Hamsa bird! With what is this world enveloped? Due to what causes is its true form not shining? For what reasons do men abandon friends? Due to what defect does man not go to *swarga*?

Hamsa answered: (Shl 40) The world is enveloped in *ajnana* (ignorance). Because of jealousy it does not shine. Friends are abandoned due to greed. It is not possible to go to *swarga* due to excessive attachment to sons, friends, wife and relatives.

Saadhyas questioned: (Shl 41) Who among the brahmanas is happy? Who remains silent in spite of being in the midst of many? Who is strong in spite of being weak? Who does not quarrel with anyone? (Shl 42) Only *prajna* (*atma-jnani*) is happy among the brahmanas. He will be silent even when in the midst of many. He alone is strong even if physically weak. He does not quarrel with anyone.

Saadhyas questioned: (Shl 43) What is *daivatva* (divine quality) in brahmanas? What is *sadhutva* (uprightness, goodness) in them? What is *asadhutva*? What is *manushyatva* (true human quality) in them?

(Shl 44) Study of Vedas & *shastras* is the means to obtain *devatva*. Practicing good *vrats* is their *sadhutva*. Blaming or criticising others is their *asadhutva*. They are called *manushyas* because they

	<p>are subject to <i>marana-dharma</i> (death).</p> <p>This body is the root cause for everything. <i>Sadbhava</i> (uprightness, quality of goodness) itself is said to be <i>satya</i>.</p>			
276	Shanti parva; Mokshadharma	300	2738-2753	25
	<p>Sankhya & Yoga: Differences & similarities</p> <p>Yudhishtira questioned: (Shl 1) Grandfather! Kindly tell me the special features of <i>sankhya</i> & <i>yoga</i>. You know all subjects completely.</p> <p>Bhishma said: (Shl 2) Yudhishtira! Sankhyas claim that their system is the best. Those who know yoga claim that their system is the best. Both of them present excellent reasons to support their stand. (Shl 3) The scholars who know the subject of yoga very well propound the greatness of the path of yoga and question how can <i>mukti</i> (liberation) be attained without accepting the existence of Ishwara? (Shl 4, 5) The highly knowledgeable <i>dwijas</i> who know <i>sankhya</i> system propound it with following reasons: That person who understands the true form, causes and remedies of <i>urdhwa-gati</i> (going upward), <i>madhya-gati</i> (remaining in the middle) & <i>adho-gati</i> (going downward) and become disinterested in pleasures of the senses will be liberated after death of this body. This matter is something that can actually be experienced by all. It is impossible to attain liberation by any other method. (Shl 6) To each group, the arguments of their respective group appear logical & acceptable. The logical statements of each group about their doctrine also appear very pleasing. But people like you who are acceptable to <i>shishtas</i> (eminent, learned) should accept only the words of <i>shishtas</i>. (Shl 7) Scholars of yoga have <i>pratyaksha pramana</i> (direct evidence, self-evident) as the main plank. Sankhyas have firm faith in evidence of <i>shastras</i>. It is my opinion that both these systems have sound <i>tattvas</i> (principles). (Shl 8) Oh King! Both these systems are acceptable to the <i>shishtas</i>. If implemented/practiced according to the <i>shastras</i> both will take man to <i>parama-pada</i>. (Shl 9) Internal & external purity, <i>tapas</i>, kindness towards living beings, practice of <i>vrats</i> like <i>satya</i>, <i>ahimsa</i>, <i>astheya</i> (not stealing) etc are common to both. But there are differences in the principles between the two.</p> <p>Yudhishtira questioned: (Shl 10) If these are common to both and their fruits are also same, why are they not same in their underlying principles? Grandfather! Tell me about this.</p> <p>About yoga</p> <p>Bhishma said: (Shl 11) Yogi uproots the following five blemishes with the help of sheer <i>yoga-bala</i> and attains <i>parama-pada</i>: <i>raaga</i> (passion), <i>moha</i> (confusion, delusion), <i>sneha</i> (affection), <i>kaam</i> (desires) & <i>krodh</i> (anger). (Shl 12) Just as big fish cut the net in which they are caught and again enter water, yogis free themselves from the bondages of <i>samsara</i> through <i>yoga-bala</i> and having cleared themselves of all sins attain <i>parama-pada</i>. (Shl 13, 14) Similarly, strong animals cut through the net that has caught them and freed of all bondages go away freely. In the same way yogis with their <i>yoga-bala</i> cut through all bondages arising from greed and take to the clean & auspicious path. (Shl 15) Just as weak animals are undoubtedly destroyed, in the same way people without <i>yoga-bala</i> are destroyed unable to free themselves. (Shl 17, 18) Just as weak birds caught in the fine net of a hunter are destroyed, people without <i>yoga-bala</i> caught in the net of fruits of their <i>karman</i> are also destroyed. Just as strong birds free themselves from the fine net, persons with <i>yoga-bala</i> cut through the bondages of <i>karma</i> and become liberated. (Shl 19) Just as a small fire gets extinguished when thick fire-wood logs are placed on it, people with weak <i>yoga-bala</i> will be overwhelmed by other great means and unable to withstand it will be destroyed. (Fire wood is a means for the fire to burn stronger. But if the flame is small that same thing extinguishes it. Similarly if the flame of yoga is not strong enough, other resources of <i>moksha</i> will become mere burden to the <i>sadhak</i> and will become the cause of destruction/failure). (Shl 20) But if that same small flame grows strong supported by wind, then it can burn the whole earth. (Shl 21) In the same way, a yogi with great powers can further increase his powers with practice of yoga, obtain glowing <i>tejas</i>, and burn blemishes like <i>raaga</i> etc just as Sun at the time of <i>pralaya</i> dries up the whole world. (Shl 22) Just as a weak man will be dragged by the force of flood when crossing a river, a yogi without powers will be dragged under the control of pleasures of the senses. (Shl 23) But an elephant can violently agitate that same flood. In the same way, a yogi with <i>yoga-bala</i> can stop many forces of the senses. (<i>Indriyas</i> & objects of senses will be under his control and he will not be washed away by their force).</p> <p>Miraculous powers of yoga</p> <p>(Shl 24) Yogis with <i>yoga-bala</i> can freely enter <i>Prajapati</i>, <i>rishis</i>, <i>devatas</i> & <i>panchbhutas</i>. They are</p>			

capable of doing so. (Shl 25) *Maharaja!* Whether angry Yama (god of death & justice) or most valorous death, they cannot exercise their authority on a *tejasvi* yogi. (Shl 26) A yogi with his *yoga-bala* can replicate himself in thousands of bodies. He can move around in the world with such yogis he has created. (Shl 27) He can experience pleasures of senses with such thousands of bodies (**real, not virtual**). He can again perform very harsh *tapas*. Just as Sun withdraws all his rays in the evening, he can merge all forms in himself. (Shl 28) *Maharaja!* Such a yogi is very mighty. **He has the ability to tie down any tattva** (principle). **He who has such powers to tie down, undoubtedly also has the powers to free any thing.**

(Shl 29) Ruler of people! I will again tell you a few more subtle points as illustration of the powers of yoga. (Shl 30) I will tell you some fine/subtle examples of *atma-samadhana* or *dhaarana* (concentration, act of holding). Listen to them.

(Shl 31) Just as an alert/careful archer pierces the target with full concentration, a yogi who has full concentration in meditating upon *Paramatma* can undoubtedly attain *moksha*. (Shl 32, 33) Just as a skilled man carries a vessel filled with oil on his head and climbs the stairs without spilling it by having full & steady concentration on it, when a yogi with a mind united in yoga merges the *atma* with *Paramatma*, his *atma* becomes highly pure, steady and equal to the *tejas* of Sun. (Shl 34, 35) Oh son of Kunthi! Just as a careful & skilled boatman brings the boat which has gone into the sea to the specified location, a yogi who knows *tattva* merges the *atma* in *Paramatma* through yoga, practices this *Samadhi-yoga* and by abandoning this body attains the nearly impossible to attain state (*parama-pada*). (Shl 36, 37) Just as a skilled charioteer will harness very good horses to the chariot and take the archer to the desired place quickly, a yogi who has concentrated in the *dhaaranas* (*nabhi-chakra*, *hridaya*, *jihvagra*, *nasagra*, *shiras*) can take his mind to the *Parabrahma* where he desires to go. Just as an arrow released from the bow goes to its intended target swiftly, he will reach *parama-pada* quickly. (Shl 38) The yogi who through *Samadhi* holds his *atma* steadily in *Paramatma* and remains unmoving will lose all his sins and obtain the indestructible *parama-pada* obtained by *pavitra-atmas* (those with sacred *atmas*). (Shl 39, 40, 41) Oh the unlimited valorous! The yogi who is focussed in the great *vrata* of yoga practice merges the subtle *jeevatma* with *Paramatma* by *dhaarana* in following places: navel, throat, head, heart, chest, two sides, eyes, ears & nose. Such a yogi, if he desires, can burn to ashes mountainous fruits of auspicious & inauspicious karmas and can become liberated soon using yoga.

Food & other disciplines of a yogi

Yudhishtira questioned: (Shl 42) By preparing what type of food and by gaining victory over what things does a yogi gain such extraordinary powers? Kindly tell me about this.

Bhishma said: (Shl 43) A yogi who eats broken grains, leftovers of sesame seeds from which oil has been extracted and **who does not eat much of oily substances** will become strong. (Shl 44) A yogi who for a long time eats barley porridge (*yaavaka rooksha*) only once a day will have a purified mind and will become strong. (Shl 45) In the beginning, for a fortnight he should drink once in daytime milk mixed with water. Then he should drink it for a month. After he gets used to it, he should drink it for several months. Then for several years he should drink only this milk mixed with water. By consuming such food he will become stronger. (Shl 46) A yogi with a pure mind who does not eat meat his whole life will gain strength.

(Shl 47, 48, 49) Yogis who have no passion, are very wise & learned, are *mahatmas*, who have gained victory over *kaam*, *krodh*, cold, heat, rain, fear, grief, breathing, things which make a person feel happy, difficult to win unhappiness, horrible thirst, touch, sleep and difficult to conquer laziness, with the wealth of *dhyana* & *adhyayana* realise the subtle *atma* through *buddhi*.

Yoga: An immensely difficult path

(Shl 50) It is the opinion of scholarly brahmanas that this path of yoga is extremely difficult to traverse. **Very few can progress safely along this path.** (Shl 51, 52, 53) Only a very courageous young man can go safely in a area resembling a forest which has several serpents, poisonous insects, caves, has no water, is covered with thorns, where nothing can be found for eating, has trees which are burnt by wild fire and is infested with thieves. Similarly, only very few manage to traverse the path of yoga safely and attain *parama-pada*. Because, it has been said that this path has several *doshas* (issues). (Shl 54) *Maharaja!* It may be possible to stand happily on the edge of a sharp sword. But for those who are not *jitnedriyas* it is almost impossible to steadily hold the mind with concentration (*dhaarana*) in relevant places (like navel, throat etc). (Shl 55) Just as a boat without a boatman cannot help a man cross the sea, **dhaaranas which are not accomplished will not take the sadhak to auspicious**

	<p>states. (Shl 56) The yogi who steadily holds his mind in the <i>dharanas</i> will happily relinquish death, birth, unhappiness, happiness etc. He will be freed of all bondages. (In <i>Patanjala yoga dhaarana</i> is said to be as follows: <i>deshabandhaschittasya dhaarana</i>: Holding the <i>chitta</i> at a specified place). (Shl 57) Yudhishtira! Whatever I am telling you have been stated in <i>yoga-shaashtra</i> as doctrines from several <i>shaastras</i>. Whatever are the duties for yoga practice have been decided by <i>jnanis</i>.</p> <p>Amazing powers of yoga-siddhi</p> <p>(Shl 58-61) Yudhishtira! If an accomplished yogi just wishes, he can immediately find liberation and join <i>Parabrahma</i>. With his <i>yoga-bala</i> he will be capable of entering (or being in that state) bhagawan Brahma, <i>varada Vishnu</i>, <i>Ishwara</i>, <i>Yamadharmas</i>, <i>Kartikaya</i>, <i>Sanakas</i>, difficult state of <i>tamo-guna-devata</i>, <i>rajo-guna-devata-bhava</i>, pure <i>sattwa-guna-devata-bhava</i>, <i>mool-prakriti</i>, Varuna's wife <i>Siddhi-devi</i>, complete <i>tejas</i>, <i>maha-dhairya-devata-bhava</i>, the Moon, <i>Vishwedevatas</i>, reptiles, pitrus, all the mountains, fearsome oceans, all the rivers, forests, clouds, serpents, all the men & women etc.</p> <p>(Shl 62) I have incidentally told you this auspicious story enriched with power & <i>buddhi</i>. Overall, a person who is an accomplished yogi (who has yoga-siddhi) can overtake all humans, become a form of Narayana himself, and by mere resolve can even create.</p>			
277	Shanti parva; Mokshadharma	301	2754-2782	25
	<p>Elaborate exposition of Sankhya yoga</p> <p>Yudhishtira questioned: Grandfather! You, who are interested in my welfare, have told me, who is your disciple, properly about <i>yoga-marga</i>. Now I wish to ask you about all the rules of <i>sankhya-shaashtra</i> comprehensively. Kindly tell me about it. You know all the <i>jnana</i> in all the three <i>lokas</i>.</p> <p>Bhishma replied: Yudhishtira! Listen to the subtle principles of <i>sankhyas</i> who know the <i>atma-tattva</i>. Light has been thrown upon this by several <i>yatis</i> like Kapila who are equal to <i>Ishwara</i>. I do not see any doshas (defects) at all in this Sankhya-shaashtra. Gunas (virtues) are many. It is without blemishes.</p> <p>(Shl 5) Scholars who are enriched with <i>jnana</i> & <i>vijnana</i>, who have purified <i>chitta</i> by virtue of practicing means useful for <i>moksha</i>, concluded by their <i>jnana</i> that all <i>vishayas</i> have defects and being freed of all transferences and filled with <i>sattwik-bhava</i> attain auspicious <i>moksha</i> just as subtle beings obtain <i>parama-akash</i>. They understood everything about <i>vishayas</i> relating to human beings, felt they are quite difficult to conquer and found ways of overcoming them.</p> <p>Things sankhyas understood by analysis</p> <p>(Shl 6-9) Then they analysed and understood about the vishayas (objects of sense, any object of affection or concern or attention) of rakshsas, yakshas, uragas, gandharvas, pitrus, tiryag beings, suparnas, marutas, rajarshis, brahmarshis, asuras, vishwedevas, devarshis, yogis, Prajapati & Brahma. (They understood that everyone from the lowest of living beings—<i>tiryag</i>—to Brahma all have desire for <i>vishayas</i>).</p> <p>(Shl 10) They understood factually what the longevity of human being is. They understood quite well the principles of <i>aihika</i>, <i>amushmika</i> & <i>adhyatma sukh</i>. (Shl 11) They understood the nature of grief experienced repeatedly by those who desire <i>vishyas</i>. They understood the grief of those who take birth in <i>tiryag-yoni</i> as a result of sins and the grief of those who fall into <i>narak</i>. (Shl 12) They understood comprehensively the virtues & defects of <i>swarga</i>. They did this also for Vedas & <i>vaidic karmas</i>. (Shl 13) They did the same with <i>jnana-yoga</i> & <i>yoga-marga</i>. Finally they also analysed & understood the defects & virtues of <i>sankhya</i> itself.</p> <p>(Shl 14) Continuing this process they realised that there are ten qualities (gunas) in sattwa-guna (jnana-shakti, vairagya, swami-bhava, tapas, satya, kshama, dhairya, swacchata, atma-bodha and adhishtatritva). They found there are nine qualities in rajo-guna (asantosha, pascattapa, shoka, lobha, akshama, damana-pravritti, kaam, krodh & irshya). They found that tamo-guna had eight qualities (aviveka, moha, pramada, swapna, nidra, abhimaan, vishada and apriti). They found that buddhi has seven qualities (mahat, ahankar, shabda-tanmatra, sparsha-tanmatra, roopa-tanmatra, rasa-tanmatra & gandha-tanmatra).</p> <p>(Shl 15) They found manas has six qualities (shrotra, tvacha, netra, rasana, ghrana & manas). They found akash has five qualities (vayu, akash, agni, jala & prithvi). They found buddhi has four gunas (samshaya, nishcaya, garva & smarana). That tamo-guna has three gunas (apratipatti, vipratipatti & viparita-pratipatti). (Shl 16) That rajo-guna has two gunas (pravritti & dukha). That sattwa has only one guna viz prakash. (The ten <i>gunas</i> stated earlier are expansion of this quality called <i>prakash</i>).</p>			

	<p>They understood the path to <i>atma-praapti</i>. They also understood about <i>prakrit-pralaya</i> and <i>atma-darshan</i>. (Shl 17) Having understood all this by churning the <i>shastras</i>, they became purified by means helpful for <i>moksha</i> and attained <i>moksha</i>.</p> <p>(Shl 18) They understood that eye consists of <i>roopa-guna</i>, nose of <i>ghrana-guna</i>, ear of <i>shabda-guna</i> and tongue of <i>rasa-guna</i>. (Shl 19) They understood that body consists of <i>sparsha-guna</i>, that <i>vayu</i> depends on <i>akash</i>, that <i>moha</i> is embedded in <i>tamo-guna</i> and <i>lobha</i> in <i>indriyarthas</i>.</p> <p>(Shl 20, 21) They understood that Vishnu is in the feet, Indra in arms, <i>agni</i> in stomach, <i>Bhudevi</i> in water, water in <i>tejas</i>, <i>tejas</i> in <i>vayu</i>, <i>vayu</i> in <i>akash</i>, <i>akash</i> in <i>mahat-tattva</i> and <i>mahat-tattva</i> in <i>buddhi</i>. (Shl 22, 23) They understood that <i>buddhi</i> is embedded in <i>tamoguna</i>, <i>tamas</i> in <i>rajas</i>, <i>rajas</i> in <i>sattwa</i>, <i>sattwa</i> in <i>atma</i>, <i>atma</i> in <i>Isha Narayana</i>, <i>Narayana</i> in <i>moksha</i>, but that <i>moksha</i> is not included within anything else and it is indestructible and self-dependent. (Shl 24, 25) <i>Sankhyas</i> understood that the body consisting of body, <i>buddhi</i> etc has sixteen qualities (ten <i>indriyas</i>, five <i>pranas</i> & <i>manas</i>). They understood that <i>swabhava</i> & <i>chetana</i> are dependent on the body. They understood that the sinless & single <i>atma</i> is in the centre of the lotus of heart and is indifferent/disinterested. They also understood that the the karmas of human beings which has desires for <i>vishaya-sukha</i> (pleasures of the senses) is associated with another <i>tattva</i> (<i>ajnana</i>) which is different from <i>atma</i>. (Shl 26) By detailed study of <i>Vedas</i> they understood that <i>indriyas</i> (sense organs) & <i>indriyarthas</i> (objects of sense) have been embedded in <i>atma</i> and for this reason <i>moksha</i> is nearly impossible to obtain.</p> <p>(Shl 27, 28) They properly understood the five <i>vayus</i> in the body viz., <i>prana</i>, <i>apana</i>, <i>samana</i>, <i>vyana</i> & <i>udana</i>, the sixth <i>adhovayu</i> and the upward seventh <i>vayu</i> called <i>pravaha</i>. After understanding about these seven they again understood that there are seven variations of each of these seven thus constituting 49 <i>vayus</i>. They similarly understood many <i>Prajapatis</i>, <i>rishis</i> and several paths to go to them. (Shl 29) They understood <i>Saptarshis</i>, many <i>rajarshis</i>, <i>devarshis</i>, and <i>brahmarshis</i> who are as brilliant as the Sun. (Shl 30, 31) The scholars of <i>sankhya</i> saw that all those who went to such great <i>lokas</i> were deprived of the wealth there after a long time. They learnt by hearing that huge groups of animals will be destroyed once. They also learnt about the terrible state of the sinners, the grief they will suffer when they fall in the river <i>Vaitarini</i>, and the punishments they will undergo in <i>Yama-loka</i>. (Shl 32, 33, 34) They understood that <i>jeevas</i> will take birth in peculiar forms and join the inauspicious <i>samsara</i>. They understood that the <i>jeeva</i> will have to reside in an impure womb in the body which is like a vessel for blood & urine, a body which is a town (<i>pura</i>) consisting of nine doors, has phlegm, urine & faeces, intense foul smell, is a combination of blood, semen, nerves and muscles. They also understood the <i>atma</i>, the most favourable to the <i>jeeva</i> and various ways to know him. (Shl 35, 36) They also understood from <i>sankhya-yogis</i> the <i>tamas</i>, <i>rajas</i> & <i>sattwik gunas</i> blamed by <i>atma-jnanis</i> and their behaviours which are against <i>moksha</i>.</p> <p>(Shl 30, 37) They knew the causes of horrible natural calamities, eclipses of the Moon & Sun, falling of <i>nakshatra-devatas</i>, retrograde movement of stars, sad separation of husband & wife etc. (Shl 38, 39) They understood the destruction of animals observing one eating the other. Knowing that men get deluded in young age they knew that in old age the body will decay. They knew that <i>sattwa-guna</i> resides in very few once <i>raag</i> & <i>dvesha</i> enter human beings, and that only one in thousand may be interested in <i>moksha</i>. (Shl 40) They found out that people normally have greater interest in what they do not possess and indifference towards what they already have. Coming to know through <i>Vedas</i> that <i>moksha</i> is very hard to get they developed a deeper & intense interest in it. (Shl 41) They understood that <i>vishayas</i> are bad. By observing the bodies of the dead, they learnt that these are inauspicious. (Shl 42) <i>Sankhyas</i> understood that for human beings living in the house causes grief. They learnt that fallen <i>brahma-ghatis</i> will face horrible state. (Shl 43) Having understood the terrible state that wicked <i>brahmanas</i> habituated to wine and those lusting wife of guru would get they took to path of <i>moksha</i>. (Shl 44, 45) <i>Yudhishtira</i>! Coming to know of the horrible state obtained by sinners who do not behave properly with their mother, <i>devatas</i>, and people of the world, having also come to know of the different states attained by animals, birds etc they took up the path of <i>moksha</i>. (Shl 46, 47, 48) Having directly observed the peculiar statements of <i>Vedas</i>, change of seasons, ending of years, months, fortnights & days, waxing & waning of Moon, rise & fall of oceans and growth & decay of wealth they decided that none of these are permanent/unchanging and took up the path of <i>moksha</i>. (Shl 49, 50) Seeing again & again that the coming together of relatives & friends, decay of</p>
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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 gave up the pride or attachment to the body.** (Shl 52) Having understood the blemishes in the body, the things that have found refuge in the body and the foul smell that emanates from the body they became disinterested in the body.

Yudhishtira questioned: (Shl 53) Grandfather! What blemishes have you observed in the body? I have a doubt in this matter. Tell me about this comprehensively.

Blemishes in the body

Bhishma said: (Shl 54) Prabhu! Scholars, those who know *moksha-marga*, *sankhya-yogis* like Kapila *muni* etc say that **there are five types of blemishes in the body.** I will tell you about them. Listen. (Shl 55) ***Kaam, krodh, bhay, nidra & shvasa* (breathing) are the five blemishes or defects.** These can be found in all living beings. (Shl 56, 57) ***Sankhya pandits* kill *krodh* with *kshama* and *kaam* with *sankalp-tyaga* (giving up desires or resolves). They keep away sleep by taking refuge in *sattwa guna*. They drive away fear by being careful. They destroy the fifth, viz problem with breath by eating in small quantities (Were they referring to asthmatic or laboured breathing?).**

(Shl 58-63) Maharaja! These highly intelligent *sankhya yogis* understood properly through their elaborate *sankhya yoga*, *gunas* with hundred types of *gunas*, *doshas* with hundred types of *doshas* and peculiar causes with a hundred types of peculiar causes. This *loka* is impermanent like the foam on water. This is enveloped with hundreds of *maya* of Mahavishnu. It looks beautiful only for appearance like a picture on the wall. It has no essence just like a specific kind of grass. It is destructive. It is like a granary filled with darkness (*ajnana*). It is highly transient like the bubbles of rain water. It is bereft of happiness. It has no independence. In the end it is bound to get destroyed. Like an elephant caught in deep mire, this world is drowned in *rajas & tamas*. Realising all this, they pushed away interest in children etc, and using the stick of *tapas* & the weapon of *jnana*, they cut off inauspicious tendencies of *rajas & tamas*, *sattwik* tendencies which fetch *punya* and *vishayas* such as *sparsha* etc which have found refuge in the body.

Fearsome ocean called *samsara*

(Shl 64-72) *Jnana yogis* using the boat of *jnana* cross the fearsome ocean of *samsara* and reach the purified *akash* in the heart. This ocean of *samsara* is not ordinary. *Dukha* is its water. This ocean is very fearsome. Two large lakes called *chinta* (worry) & *shoka* (grief) are integral to that ocean. It consists of huge crocodiles called diseases & death. It has huge serpents called *maha-bhay*. *Tamo-guna* is in the form of tortoise. *Rajo-guna* is in the form of fish. *Jnana-yogis* cross such great ocean with the help of *prajna* (wisdom) as boat.

Friendship or affection is in the form of mire. Old age is like a fort at the edge of the ocean. *Jnana* is like an island in the middle. ***Karma* is its unfathomable depth.** Truth is like its shore. *Vrats* are its stability. Violence is its rapid force. This ocean is filled with a variety of juices called *vishaya*. Several kinds of love are its gems. Grief & anguish are the wind that blows on it.

Shoka & thirst are the vortices of this ocean. It has huge elephants in the form of serious diseases. Its bottom consists of bones. Phlegm is its foam. *Daan* is the heap of pearls in it. The lakes of blood in it are the heaps of corals. Arrogant guffawing of the animals is its roar. **Variety of *ajnanas* have made it impossible to cross it.** The tears of animals are its brackish water. **Giving up the interest in pleasures of the senses is the place of refuge to overcome its fear.** Children & wife are like leeches in this ocean. Friends & relatives are like towns on the shore. *Ahimsa* & *satya* are its bounds. Giving up life is the huge waves of that ocean. Kindness towards all beings is its mass of water. *Moksha* is a very difficult to obtain object for this ocean. Variety of anguish is like the hidden volcanoes spewing fire. *Yatis* who are accomplished cross such an ocean with the boat of *jnana*. By crossing this most difficult ocean they reach the pure *akash* of heart.

Pravaha vayu

(Shl 73) Just as water sucked through the stem of lotus flower with the face enters the mouth, Sun enters through the mind that has entered *atma* and through his *nadis* takes *sankhyas* who have done auspicious deeds to higher *lokas*. (Shl 74) Then *yatis* who are freed of *raaga & moha*, who are *siddhas*, who are rich in *tapas* are accepted from Sun by the *vayu* called *pravaha* in the *akash* of the heart. (Shl 75) The *pravaha-vayu* which is subtle, cool, fragrant, pleasant to touch & which moves in

auspicious *lokas* takes the *yogis* to the ultimate state in the *akash* of heart. (Shl 76-78) The *hridyakash* which is the form of *tamas* takes the *sankhya yogi* to the ultimate state of *rajo-guna*. Then *rajo-guna* takes him to the ultimate state of *sattwa-guna*. Oh Pure soul! *Sattwa* takes them to the great, lord Narayana. **Pure souled Narayana on his own takes the yogi to Parabrahma.** After attaining Parabrahma they become enriched with *amrita-bhava* (state of immortality). They do not return from there. (Shl 79) Partha! Those who are beyond dualities, are dedicated to truth, have simplicity, are kind towards all living beings will attain such ultimate state (*parama-gati*).

State after moksha

Yudhishtira questioned: (Shl 80, 81) Grandfather! Once *sankhya-yogis* attain Narayana or the state called *moksha* do they recollect their karmas from birth to death? (Shl 83) If yes, I feel it is a blemish in *moksha*. Even after attaining *moksha* if the *yatis* have specialised knowledge, that is, memories of the past, then I would consider *sankhya* yoga as a great dharma but with *pravritti-lakshana*. What can be sadder than the fact that even when totally absorbed in highest of *jnana* (*parabrahma*) memories of past can occur?

Bhishma said: (Shl 84) Child! Yudhishtira! You asked a question which is quite difficult to answer but is quite justified. This question can cause perplexity even to scholars. (Shl 85) Listen to the clear principles I will tell you now. The intelligence of *mahatma* Kaapila lies in this principle. (Shl 86) **The *indriyas* in the body understand and experience the objects. These *indriyas* create a feeling that *atma* is not different from them. Because, the subtle *atma* sees the external world through them.** (In the state of *mukti* since there will be no connection between *manas* & *indriyas* the pure *atma* will not have knowledge generated by *indriyas*). (Shl 87) **Just as foam whipped up by the great waves in the ocean gets destroyed, the *indriyas* once abandoned by *jeevatma* become inert like a piece of wood or wall and are destroyed.** There is no doubt in this. (Shl 88) When the human being with a body is sleeping with the *indriyas*, a subtle body will be moving around everywhere just like wind does in *akash* (When man is sleeping, subtle body experiences the dreams). (Shl 89) Just as in waking state, even in dream state this subtle body can suitably see the objects that can be seen. It touches the objects that can be touched. It experiences all objects of senses just as in waking state. (Shl 90) Once dream state ends & *sushupti* (Deep sleep) starts, because *jeeva* enters the *puritat-nadi*, *indriyas* will have no master and like serpents which have lost their poison fangs, dissolve or perish. (Shl 91) In dream state even though the *indriyas* are static in their places, *jeevatma* occupies the subtle movement of all *indriyas* and moves around (That is why he can experience objects of senses even while sleeping).

(Shl 92-96) Yudhishtira! Parabrahma Paramatma pervades comprehensively through his *gunas* the *sattwa-gun*as, *rajo-gun*as, *tamo-gun*as, *gunas* of *buddhi*, *guna* of *manas*, *akash's gun*as, *vayu's gun*as, *tejas' gun*as, *water's gun*as and *prithvi's gun*as and resides in *kshetrajna*. (Parabrahma *tattva* pervades everything). Just as a disciple follows his guru wherever he goes, *manas*, *indriyas* and fruits of good & bad karmas follow the *jeevatma*. **When the *jeevatma* merges in itself the *manas* & *indriyas* which come to it and exceeds *Prakriti*, then he joins Paramatma Narayana who is beyond *maya*, beyond dualities, is undecaying & is great.** (Shl 97) The *sankhya-yogi*, freed of *paap* & *punya*, enters Paramatma is in the form of Narayana who is *nirguna*, *nirvikaar* and does not return from that state. (Shl 98) In this way, **even though the *jeeva* of *sankhya-yogi* merges with Paramatma and attains *mukti*, according to his *prarabdhas* as long as he is alive his *manas* & *indriyas* remain as they were. But they follow the orders of the yogi just as disciples obey the orders of guru.**

(Shl 99) It is possible for the person who is enriched with the *jnana* of *sankhya* yoga, is eligible for *moksha* and who desires to progress in *adhyatma* to attain ultimate peace in a short time. (Shl 100) Kaunteya! Highly knowledgeable *sankhya-yogis* attain *parama-gati* with such *jnana*. There is no *jnana* comparable to this. (Shl 101) *Sankhya-jnana* is superior to all other *janas*. You need not have any doubt in this matter. This *shastra* propounds indestructible, eternal & complete *sanatana-brahma*.

In praise of sanatana Brahma

(Shl 102) *Sanatana-brahma* is without beginning, middle or end. It is devoid of dualities having opposite characteristics. It is the cause for the creation. It is eternal. Scholars call this *kootastha* & *nitya*. (Shl 103) All the changes in the form of creation or dissolution take birth from that *sanatana-brahma* alone. It is this *Parabrahma* that has been praised in *shastras*. Great *yatis* talk about this only. (Shl 104, 105) All brahmanas, *devatas*, those who have experienced ultimate peace, those who have highest accomplishments in *yoga*, *sankhya-yogis* with enormous knowledge—they all praise &

	<p>sing about that bhagawan who loves brahmanas, who is <i>ananta</i> (has no end), <i>achyuta</i> (permanent), and <i>parama-deva</i>. (Shl 106) Kaunteya! It is said that sankhya-shaashtra is the visible form of the formless Parabrahma. That shaashtra which reminds us of Parabrahma is called sankhya-mata.</p> <p>In praise of Sankhya shaashtra (Shl 108) Maharaja! All the good <i>jnana</i> you find in <i>brahma-vids</i>, Vedas, <i>sankhya-darshan</i>, <i>yoga-shaashtra</i> & <i>puranas</i> have all come from <i>sankhya</i>. (Shl 109) Mahatma! The <i>jnana</i> found in great <i>itihaasas</i> (histories) & <i>artha-shaashtra</i> being practiced by <i>satpurushas</i> has come from <i>sankhya</i> only. Whatever great <i>jnana</i> exists in this world has all come from <i>sankhya</i>. (Shl 110) There is description about <i>shama</i> in <i>sankhya-shaashtra</i>. It talks about the best <i>bala</i> and how to obtain it. It talks about subtle knowledge. It also talks about <i>tapas</i> and the <i>sukhas</i> obtained. (Shl 111) Partha! Even if there are some deficiencies in the <i>sadhana</i> (if complete knowledge is not gained) <i>sadhaks</i> of <i>sankhya-yoga</i> go to the <i>devatas</i>. They will live there happily, will enjoy the lordship like <i>devatas</i> and after feeling fulfilled, and the <i>punya-phala</i> decays will take birth on earth in the house of helpful brahmanas and will continue their <i>sadhana</i>. (Shl 112) Kaunteya! Just as <i>devatas</i> go to <i>swarga</i>, after giving up their body, <i>sankhya-yogis</i> will enter Paramadeva-paramatma. Therefore all <i>dwijas</i> have great interest in <i>sankhya-shaashtra</i>. (Shl 113) Those leaders of <i>dwijatis</i> who are attached to this <i>sankhya-shaashtra</i> will not take birth in lower forms like animals & birds after death. They will not obtain downward state as in hell etc. They will not be born in the midst of sinners or ignorants. (Shl 114) Sankhya is very expansive and quite ancient. Like a huge ocean it is massive, clean, full of generosity and beautiful. Paramatma bhagawan Narayana bears the complete <i>sankhya-jnana</i>.</p> <p>(Shl 115, 116) Oh King! I have told you <i>sankhya-tattva</i>. This ancient universe consists of Narayana. He creates at the time for creation and merges in himself at the time of dissolution. In this manner, Shriman Narayana who is the <i>antaratma</i> of this <i>jagat</i> embeds/withdraws everything within him and sleeps on water which is only one ocean.</p>			
278	Shanti parva; Mokshadharma	302	2782-2794	25
	<p>Vasishta's discourse (***): Exposition of <i>kshara</i> & <i>akshara tattvas</i>. Yudhishtira questioned: (Shl 1) Grandfather! What is the object called <i>akshara</i> by attaining which it is said that one does not return to this world? What is that <i>kshara</i> by having which they say there will be rebirth? (Shl 2) I am asking this question to understand about these clearly. (Shl 3) <i>Vipras</i> who are experts in Vedas, highly fortunate <i>rishis</i> and <i>mahatma yatis</i> consider you a treasure of <i>jnana</i>. (Shl 4) Since Sun is still in <i>dakshinayana</i> only a few days are left for you to be alive. As soon as bhagawan Surya enters the <i>uttarayana</i> you will attain the <i>parama-pada</i>. (Shl 5) Once you attain <i>parama-pada</i> from whom can we listen to such discourses? You are shining like a lamp of <i>jnana</i>. (Shl 6) Therefore I wish to know all these matters from you only. I do not feel contented as I hear these discourses which are like <i>amrita</i>. Therefore kindly tell me about <i>kshara</i> & <i>akshara</i>.</p> <p>Bhishma said: Yudhishtira! On this topic I will tell you a conversation that happened in the ancient past between Vasishta & Karalajanaka. Once in the past, Karalajanaka approached Vasishta the great <i>rishi</i>, who had the <i>tejas</i> of Sun, and questioned him about <i>jnana</i> leading to <i>nishreyas</i>. He went to Maharshi Vasishta who was skilled in <i>adhyatma-vidya</i>, had definitive knowledge about the path of <i>adhyatma</i> & was the son of Mitra-Varuna. Prostrating before him, with folded hands, with rich vocabulary & good diction, with great humility, sweet words & without any wicked logic he asked him thus. (Shl 11) Worship-worthy! I wish to ask you about that great, eternal Parabrahma's place from where scholars do not come back into <i>samsara</i>. (Shl 12) What is said to be <i>kshara</i>? In what does this world dissolve? What is said to be <i>akshara</i> that is safe, auspicious and brings happiness? I wish to know about these.</p> <p>Process of creation Vasishta said: (Shl 13) Oh King! I will tell you in what way this <i>jagat</i> undergoes <i>vikara</i> (change) and what never undergoes change. Listen. (Shl 14) According to <i>devamana</i> (time measure of the <i>devatas</i>) one <i>chaturyuga</i> (set of four <i>yugas</i>) occurs in 12,000 years. This also called <i>Kalpa</i> or <i>Maha-yuga</i>. Such one thousand Kalpas constitute one day of Brahma. (Shl 15, 16, 17) Brahma's night also lasts for one thousand Kalpas. Brahma wakes up after one such night ends. The formless Shambhu creates <i>Hiranyagarbha</i> who is <i>ananta-karma</i>, <i>maha-bhuta</i>, <i>agraja</i> (first born), <i>moorta-swaroop</i> (has form) & <i>vishwa-roopa</i>. <i>Anima</i>, <i>laghima</i>, <i>praapti</i> & <i>Ishatva</i> etc <i>ashta-siddhis</i> (eight <i>siddhis</i>) also belong to the <i>Swayambhu</i>. <i>Paramatma</i> who has such eight wealths is imperishable and is the form of light. He pervades everything with his hands & feet, eyes, head and ears everywhere. (Shl 18) Hiranyagarbha,</p>			

who is born from Parameshwara, is the firstborn and bhagawan, is also said to be the **buddhi** in human beings. In **yoga-shaastras** he is also known as **mahat**. It is also called 'Virinchi' & 'Aja'. (Shl 19, 20) Hiranyagarbha who is known by many names & forms has been described in **sankhya-shaastra** also. There it is said that he has peculiar forms, is **vishwatma** (soul of the universe) and **ekakshara** (single alphabet). **He has created this many shaped universe and has pervaded them all. Because he has many forms he is also called vishwa-roopi.** (Shl 21) Bhagwan Hiranyagarbha, who has great **tejas** undergoes change and gets the title or condition **ahankar** and from himself created its deity Prajapati. (Shl 22) **The mool-prakriti which became manifest from the unmanifest Paramatma is called vidya-sarga, and mahat-tattva & ahankar are called avidya-sarga.** (Shl 23) **Both avidhi (jnana) and vidhi (karma) are born from that Paramatma. Scholars who discuss the meaning of Shruti & shaastra have made these avidhi & vidhi well known as vidya & avidya.** (Shl 24) Understand that the **sookshma-bhutas** created from **ahankar** are **tritiya-sarga** (third canto). The fourth canto that is created by **ahankar** which has three variations due to **sattwic, rajasic & tamasic** is the **vaikrita-sarga**.

24 tattvas

(Shl 25) The following are the five **maha-bhutas**: **akash, vayu, tejas, apah & prithvi**. **Shabda, sparsha, roopa, rasa & gandha** are objects of senses born from these **maha-bhutas**. (Shl 26) **Vayu etc ten were created at the same time. There is no doubt about this.** King! Understand the fifth as **bhautika sarga** (physical canto). This is of special use to living beings. (Shl 27, 28) Ears, skin, eyes, tongue & nose are **jnanendriyas**. **Vak**, arms, legs, anus & genitals are five **karmendriyas**. These ten combined with **manas** **were created at the same time.** (Shl 29) **Mahat, ahankar, buddhi, pancha-bhutas, pancha-tanmatras** (the essence or subtle elements), ten **indriyas** and **manas** -- **these 24 tattvas exist in the body of all living beings. Brahmanas who are tattva-darshis understand these 24 tattvas for what they are and never grieve for any reason.** (Shl 30-33) **It should be understood that the bodies of whatever beings having a body (deha-dhari) exist in the three lokas are constituted of these 24 tattvas only. The following forms or shapes we see all have these 24 tattvas:** **devatas, manushyas, danavas, yakshas, bhuta-ganas, gandharvas, kinnaras, mahasarpas, chaaranas, pishachas, devarshis, nishacharas, gadflies, insects, mosquitoes, foul smelling worms, rats, dogs, one who cooks dogs, deer, chandalas, mlecchas, elephants, horses, donkeys, lions, trees & cows.** (Shl 34) **It has been concluded that those having body can exist only in water, prithvi & akash and not any where else.** We have heard this matter from scholars.

Definition & description of kshara & akshara

(Shl 35) **This entire jagat is designated as vyakta** (manifest). Constituted of **pancha-bhutas** it keeps undergoing changes every day. Therefore this **jagat** of **pancha-bhutas** is called **kshara**. (Shl 36) **That which is different from kshara is akshara.** Since the **jagat** designated as **vyakta** and constituted of **moha** and born from unmanifest **akshara**, keeps on changing it has got the name **kshara**.

(Shl 37) Among the 24 **tattvas** related to **kshara**, **mahat** was created before all others. This is the identity of **kshara**. Maharaja! I have told you about the **kshara & akshara** you asked me about.

25th tattva: Mahavishnu

(Shl 38) Mahavishnu who transcends the 24 **tattvas** stated earlier is said to be the 25th **tattva**. Though he transcends these 24 **tattvas**, since he has given refuge to all of them in him, scholars call him also a **tattva**.

(Shl 39) **All things created by Vyakta such as form, buddhi, indriyas etc having the property of death, depend on some shape or form.** In this way from **Prakriti**, 24 manifest **tattvas** have born. The 25th is the unmanifest **Paramatma-tattva**. (Shl 40) **That sentient (chetana) who is nitya, sarva-swaroopa, nirakara, the atma of all, having no second, resides in the heart of all those who possess a body.** (Shl 41) Though creation & dissolution are the dharmas of nature (**Prakriti**), and **chetana** has no relationship with it, because of his contact with **Prakriti** it appears as if **chetana** also has the dharma of creation & dissolution. Though he is not perceptible to the **indriyas** he appears as if subject to their perception. Though **nirguna**, he appears to be having **gunas**. (Shl 42) In this manner, though the **mahatma** who knows the **tattvas** of creation & dissolution (& is the cause of these) is **avikari**, he becomes **vikari** due to contact with **Prakriti**. **Though devoid of prakrat buddhi he develops the attachment that he is the body itself.** (Shl 43) **It is due to the contact with Prakriti that he gets associated with qualities of sattwa-guna, rajo-guna & tamo-guna. By virtue of being in the company of the ignorant, he also develops the feeling that he is nothing but body and due to that sanskara is later born in sattwic, rajasic & tamasic births.** (Shl 44) Since the original form of **chetana** is destroyed due to contact with **prakriti** (since he loses that awareness), **chetana** thinks that he is not any different from the body.

	<p>Role of trigunas</p> <p>(Shl 45) That <i>chetana</i> acquires qualities like <i>moha</i> due to <i>tamo-guna</i>, <i>pravritti</i> due to <i>rajo-guna</i> and light/brightness (<i>prakash</i>) etc qualities due to <i>sattwa</i> guna. (Shl 46) From <i>sattwa-guna</i>, <i>rajo-guna</i> & <i>tamo-guna</i> white, red & black colours appear respectively. Whatever forms you see in <i>Prakriti</i> are all constituted of these three colours only. (Shl 47) Those who have <i>tamo-guna</i> go to <i>narak</i>. Those with <i>rajo-guna</i> are once again born as humans. Those with <i>sattwa-guna</i> go to <i>deva-loka</i> and enjoy the happiness of <i>swarga</i>. (Shl 48) By doing only sinful deeds, <i>chetana</i> takes birth in <i>tiryag-yonis</i> like birds & animals. Those who do both <i>punya</i> & <i>paapas</i> are born as human beings. Those who do only <i>punya</i> are born as <i>devatas</i>.</p> <p>(Shl 40) In this way, scholars call things born from <i>Prakriti</i> as <i>kshara</i>. That which is 25th <i>tattva</i> is <i>akshara</i>. Awareness about him can be obtained only by <i>jnana</i>.</p>			
279	Shanti parva; Mokshadharma	303	2794-2807	25
	<p>Chetana & Prakriti: Vasishtha's discourse II</p> <p>Vasishtha said: (Shl 1) King Janaka! In this way since the <i>chetana</i> does not know its true form it follows <i>ajnana</i>. It is for this reason that he keeps going from one body to thousands of bodies. (Shl 2) Because he has association with <i>gunas</i>, he takes birth in thousands of <i>tiryag-yonis</i> due to the power of these <i>gunas</i>. He also takes birth as <i>devatas</i> due the power of the same <i>gunas</i>. (Shl 3) Chetana goes from human <i>loka</i> to <i>deva-loka</i>. He falls from there and again obtains human birth. He also obtains unending <i>naraka</i> from human birth. (Shl 4) Just as the silk worm binds itself in the cocoon it bullds from its own threads, the <i>chetana</i> who is <i>nirguna</i> binds himself with the <i>gunas</i> created by itself.</p> <p>(Shl 5, 6) Even though the <i>chetana</i> is free of dualities, he takes birth in different forms and experiences dualities like happiness & grief due to the power of <i>gunas</i>. He suffers many diseases like headache, eye pain, toothache, stiff neck, <i>jalodara</i> (dropsy), <i>trisha-roga</i> (always feeling thirsty), fever, tumour, vomiting & loose motion, white patches on the skin, leprosy, <i>agnidaaha</i>, white or black scabs, epilepsy etc. (Shl 7) He thinks that not just these, but still many more types of peculiar dualities born from <i>Prakriti</i> have all attacked him.</p> <p>Chetana's identification with thousands of forms & practices</p> <p>(Shl 8) <i>Chetana</i> who takes birth in thousands of forms of animals & birds feels that he is himself that bird or animal. Some times that same <i>chetana</i> is born as <i>devata</i> and thinks he is just a <i>devata</i>. Because he has this attachment to the respective bodies (<i>deha-abhimaan</i>) he experiences the fruits of the karmas done through those bodies. (Shl 9, 10, 11) The <i>chetana</i> who is bound by the desire for fruits wears white cloth & dirty cloth. He sleeps on the floor. He sleeps like a frog. He sits in <i>veerasana</i>. He sleeps with <i>akash</i> as the cover above. He wears rough clothes. He sits on bricks & flat stone slabs. He sleeps even on thorns. He sleeps on ash. He sleeps on the ground. He sleeps under the trees. He sleeps in the battle field. He sleeps in water also. He sleeps in mire also. He sleeps on a wooden plank. (According to the birth in <i>tiryak</i>, <i>manusha</i> or <i>devatas</i> he sleeps in different ways). (Shl 12, 13, 14) This <i>chetana</i> wears a waist band and a loin cloth. He remains naked. He wears silk clothes. He wears a deer skin. Wears a rough cloth. (When born as a tiger) wears tiger skin. Wears lion skin. Wears exquisite cloth of silk. Wears hide. Wears a cloth of thorns (porcupine). Wears the cloth of a worm/insect. Wears torn & tattered clothes. In this way the <i>ajnani jeeva</i> according to its birth wears many other types of dresses and feels the pride that everything is his only.</p> <p>(Shl 15-19) According to the birth obtained the <i>jeeva</i> eats variety of & peculiar foods. He wears variety of precious gems. He eats at the interval of one night. Eats once a day. Eats in the fourth, sixth & eighth <i>muhurta</i> of the day. Eats after six nights. Eats after a lapse of seven days, eight days, ten days & twelve days. He fasts for one month and then eats. Eats only roots. Eats only fruits. Consumes only air. Drinks only water. Eats left over of oil seeds. Consumes only curds. Eats cow-dung. Consumes cow's urine. Eats only vegetables. Eats only moss. Eats just flowers. Drinks only rice porridge. Lives on dry leaves. Eats fruits that have fallen from the trees.</p> <p>(Shl 20, 21) To find accomplishment (<i>siddhi</i>) the <i>chetana</i> takes refuge in variety of rigorous <i>vrats</i>. Implements <i>Chandrayana vrat</i> as per prescribed procedures. Wears a variety of symbols of dharma. Follows four types of <i>ashrama-dharma-margas</i>. He also follows paths which are opposed to <i>ashrama-dharma</i>. He takes refuge in <i>upa-ashramas</i> like Paashupata and also atheist opinions.</p>			

(Shl 22, 23, 24, 25) He sits under a stone canopy, near fountains, sits near river spots that are lonely, lives in forests that are lonely & lives in auspicious temples. Lives near lonely lakes, lives in big caves which are like house in mountains. In such places he undertakes a variety of *japa*, *vrata*, *niyama*, *tapas* as well as variety of other karmas. (Shl 26) The *chetana* engages in business. Becoming a *dwija* he does *brahmana-karmas*. Being a *vysya* he does *vysya karmas* and as a *shudra* does *shudra karmas*. He gives variety of charities to the poor, blind & miserable people. (Shl 27) **After giving thus to charity he develops the pride/ego that, 'I have given to charity'. Similarly he considers as his own the *trigunas* and the *dharma*, *artha* & *kaam* driven by them.** (Shl 28) **In this manner the *chetana* divides himself in various ways through *Prakriti*.**

(Shl 29) The *chetana* engages in *swadhakaar*, *vashatkaar*, *swahakaar* & *namskaar*. He performs *yajnas* & helps others perform them. He studies Veda & teaches it also. He gives to charity & accepts charity also. In this way he engages in many other karmas. (Shl 30) *Chetana* takes birth. He dies. He quarrels. He engages in war. Scholars say that all these transactions of *chetana* due to the contact with *Prakriti* are both auspicious & inauspicious and belong to *karma-marga*.

Contact with *Prakriti* causes confusion in identity

(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.**

(Shl 48) The *chetana* who has no defects, obtains a body which is in fact related to *Prakriti*, and depending on the *indriyas* which are the doors to defects, thinks that all actions of *indriyas* which are actually related to *Prakriti*, as being his own. (Shl 49) The five *jnanendriyas* like ears, five *karmendriyas* like speech with their qualities/attributes are established in the body which also has

	<p>qualities. (Shl 50) Even though the <i>chetana</i> does not have <i>indriyas</i> he feels that, 'I do all these acts. The ten <i>indriyas</i> are a part of me'. In this manner, though free of all blemishes, thinks himself to be full of blemishes. (Shl 51) <i>Chetana</i>, though he does not have a body, feels that he has a body. Though he does not have <i>marana-dharma</i> (dharma of death) thinks he has it. (Though beyond time, thinks he is limited by time). Though free of <i>trigunas</i>, feels he has these <i>gunas</i>. Though free of <i>pancha-maha-bhutas</i> thinks he is associated with these. (Shl 52) <i>Chetana</i> though has no death, thinks he is in the grip of death. Though he does not move, thinks he moves. Though distinct from <i>kshetra</i> (body) thinks he himself is the <i>kshetra</i>. Though totally unrelated to creation, thinks he is born to such & such persons. (Shl 53, 54) <i>Chetana</i> never does any <i>tapas</i>. Still he thinks he does <i>tapas</i>. Though he has no motion, thinks that he comes & goes. Though he is not a <i>sansari</i> thinks he is one. Though he has no fear, thinks he is afraid. Though he is indestructible, thinks he is subject to destruction. In this way, without right <i>jnana</i> he develops ego/attachments.</p>			
280	Shanti parva; Mokshadharma	304	2808-2810	25
	<p>Vasishta's discourse III</p> <p>Vasishta said: (Shl 1) In this way because of <i>ajnana</i> and association with <i>ajnani</i>s the <i>chetana</i> falls repeatedly and takes millions of births. (Shl 2) The <i>chetana</i>, taking birth as birds & animals, as human being, as <i>devatas</i>, goes from one place to another, and obtains death corresponding to the nature of birth. (Shl 3) Among objects which have <i>tejas</i>, Moon waxes & wanes thousands of times. In the same way, the <i>chetana</i> becomes an <i>aviveki</i> & due to <i>ajnana</i> takes birth thousands of times; also undergoes dissolution thousands of times. (Shl 4) The group of fifteen blemishes constituted by five <i>janedriyas</i>, five <i>karmendriyas</i> and five <i>maha-bhutas</i> form the cause of birth of the body. The <i>chetana</i> thinks this body made of these fifteen blemishes as his residence. The <i>chetana</i> which is reflected in the <i>manas</i> signified by <i>soma-deva</i> is the sixteenth blemish. Understand that to be <i>nitya</i> (eternal, everlasting). (Shl 5) The <i>ajnani chetana</i> keeps on taking births in this body of fifteen blemishes. This residence in the form of body merges with the <i>chetana</i> (he does not think that the body is different from him). It is for this reason that he keeps taking birth. (Shl 6) The sixteenth blemish is quite subtle. It is this which can be considered as <i>Soma</i> or <i>manas</i>. Manas is not used by <i>indriyas</i>. It is <i>manas</i> which uses <i>indriyas</i>. (<i>Indriyas</i> cannot do any thing by themselves without the co-operation of the <i>manas</i>). (Shl 7) It is because the <i>chetana</i> does not destroy this blemish that he keeps taking birth again and again. It is this blemish (<i>manas</i>) which is the <i>Prakriti</i> of <i>chetana</i>. It has been said that <i>moksha</i> is obtained by the decay of <i>manas</i>. (Another well known statement is: <i>mana eva manushayanam kaaranam bandha-mokshayoh</i>). (Shl 8) The <i>chetana</i> thinks that the subtle body consisting of 16 blemishes and designated as <i>avyakta</i> as 'my own' and keeps revolving around it.</p> <p>(Shl 9, 10) The 25th <i>tattva</i> is <i>mahatma</i> Mahavishnu. He appears as impure soul even though he is very pure & stainless because of the contact with <i>Prakriti</i>, because without discrimination of pure & impure objects he is always serving the <i>indriyas</i> for their love and because he does not know who in reality he is. Though intrinsically <i>viveki</i> (discriminative) due to company of <i>ajnani</i>s he becomes <i>aviveki</i> (indiscriminate). (Shl 11) King of Janaka! In the same way even if <i>aviveki</i>, he can become a <i>viveki</i> if in their company. Due to the contact with <i>trigunatmic Prakriti</i> this <i>nirguna atma</i> also becomes <i>triguna-maya</i>.</p>			
281	Shanti parva; Mokshadharma	305	2811-2820	25
	<p>Vasishta's discourse: IV Doubts of Karala Janaka</p> <p>Dharmaja! Janaka questioned: (Shl 1) Respected Vasishta! It appears that there is relationship between <i>akshara</i> (<i>Purusha</i>) & <i>kshara</i> (<i>prakriti</i>) just as man & woman have husband & wife relationship. (Shl 2) In this world woman cannot conceive without man. In the same way without a woman, man cannot create another body. (Shl 3) It becomes possible to beget our images (children) due to mutual relationship between husband & wife and depending on mutual qualities. This transaction or process is same in all forms of births like birds, animals, worms, humans & <i>devatas</i>. (Shl 4, 5, 6) When a man mates with a woman during her fertile period a form (<i>roopa</i>) takes birth by mix of both their qualities. I will tell with illustration which qualities of mother & father combine to make that shape. We have learnt that bones, nerves and marrow come from father and skin, muscle and blood come from mother. These have been stated in Vedas and <i>shastras</i> also. (Shl 7) Both the Vedas and <i>shastras</i> that the <i>pandits</i> quote as authorities are eternal. (Shl 8) In this way <i>Prakriti</i> & <i>Purusha</i> both by mutually restraining certain <i>gunas</i> and by dependence on certain <i>gunas</i> do the task of creation. (<i>Purusha</i> depends on <i>Prakriti</i> and restraining his <i>guna</i> of <i>atmananda</i> gains <i>prakriti's guna</i> of grief. <i>Prakriti</i> depends on <i>Purusha</i> & restraining her <i>guna</i></p>			

of *jadatva* obtains the *guna* of *chaitanya*). Under these circumstances I feel there is nothing like *moksha-dharma*. (It is all natural & inevitable?!). (Shl 9) If there are examples of *Purusha* realising *moksha* even when there is contact with *Prakriti*, then please tell me about it. All matters are directly known to you. (Shl 10) We are also essentially interested in *moksha*. We also have a desire to realise the Parabrahma who is *nirvikaara*, *niraakara*, *ajara*, *amara*, *nitya*, *indriyaatita* & *anishwara*.

Vasishta's reply: Correct way to learn from books

Vasishta said: (Shl 11) King Janaka! Whatever you said about *Prakriti* & *Purusha* with examples from Vedas & *shastras* are indeed as you said. Your grasp is reasonable. (Shl 12) Oh king! You have memorised all the works on Veda & *shastras*. There is no doubt in this matter. But you have not understood the principles properly. (Shl 13) It is a waste when a person is merely devoted to memorising Vedas & *shastras* and not to understanding its underlying principles. (Shl 14) The person who has merely memorised a book but has not understood its meaning is merely carrying the burden of the book. There is no use to him with that. To the person who has understood it well, memorising is not a waste. (Shl 15) Only such a scholar (who has understood the meaning well) can explain the principles correctly when questioned. This is because he would know the correct meaning of the work. (Shl 16) One who has gross intelligence cannot clarify the meaning in an assembly of scholars. How can he with limited knowledge explain what he himself does not know? (Shl 17) The person whose intelligence is devoid of the knowledge of *shastras* also cannot tell decisively about them. Even though intelligent, if he attempts to decide the meaning without any knowledge of the *shastra* he will subject himself to mockery.

Clarification about *Prakriti* & *Purusha*

(Shl 18) Rajendra! Therefore I will tell you the opinion on *moksha* of great people who know about *sankhya* & *yoga* as it is. Listen.

(Shl 19) Whatever those following the path of *yoga* realise, the same is realised by those who follow the path of *sankhya* also. He is wise & intelligent who has understood that from the point of view of end result both *yoga* & *sankhya* are same. (Shl 20) You said that things like skin, muscle, blood, fat, marrow, sinews, *indriyas* etc in a child's body have all come from the union of mother & father. (Shl 21) Just as seeds are produced from seed, in the same way liquids produce liquids, *indriyas* produce *indriyas* and *deha* (body) produces *deha*. (Shl 22) But Paramatma is without *indriyas*, seed, liquid & body. Moreover he is *nirguna*. How can *gunas* occur in such an *atma*? (Shl 23) *Gunas* like *shabda*, *sparsha* etc are born from the *gunas* of *mool-prakriti* such as *akash* etc. They again merge into them. In the same way *gunas* like *sattwa* etc are born from *Prakriti*. Again they merge in it. (Shl 24) All things like skin, muscle, blood, fat, marrow, bones, nerves etc are formed from seminal fluid. Therefore understand that all these belong to *Prakriti*. (Shl 25) The *trigunas* which manifest the *purusha* & *apurusha* (male & female) of traditional world are basically of *Prakriti*. But the *shuddhatma Purusha* who is neither *purusha* nor *apurusha* (*Prakriti*) is called *lingi* (*sookshmatma*). (Shl 26) Just as when the trees flower, blossom and yield fruits we can infer what are the *ritu-dharmas* (seasonal dharma) of that time, in the same way it is possible to infer the existence of '*Prakriti*' by the indicators/marks like *mahat-tattva* which it produces by union with *nirakara-purusha*. (Because existence of '*prakriti*' can be inferred more directly, is it to be inferred that for it to 'produce' and undergo 'changes' there must be a *Purusha* which causes these as a complementary & necessary force in analogy with traditional world?!). (Shl 27) In this manner, it is possible to establish by inference the existence of an *atma* who is different from all indicators/markers and is *niraakar*. The Paramatma who is 25th *tattva* is contained in all bodies. (Shl 28) Paramatma, who has no birth & death, is unending, is *sarva-darshi*, is *nivikaar* is said to be *guna-swaroop* only because he has *abhimaan* (affection) for *sattwa* etc *gunas*. (Shl 29, 30) It is natural for a *gunavanta* to have *gunas*. But how can *nirguni atma* have *gunas*? Therefore people who know *gunas* have understood it in this manner. When the *chetana* comes to know that these *gunas* are related to *Prakriti* then he gives up his attachment to the body and realises *Paramatma-tattva*. (Shl 31, 32, 33) The Parabrahma whom *sankhyas* & *yogis* describe as being beyond *buddhi*, who can be known only by giving up *ajnana*, who is *maha-prajna*, *ajnata*, *avyakta*, that Ishwara is said to be *saguna* and also *nirguna*. He is said to be *nitya* (eternal) and to be presiding/governing all actions. The scholars of *sankhya* & *yoga* who wish to know *para-tattva* understand him as the 25th *tattva* beyond the 24 *tattvas*. (Shl 34) At such time when the the discriminative minded get scared about boyhood, youth & old age and birth & death, and come to know of the unmanifest Parabrahma who is the one to be known, they will find equality with that Parabrahma. (Shl 35) Arindama (one who conquers enemies)! Because this *jnana* of *sankhya yoga* is correct, it is best. The unauthentic *jnana* of *ajnanis* which is opposite to this

	<p>is not correct and hence not proper. It is quite different from the aforesaid <i>jnana</i> of <i>sankhya yoga</i>.</p> <p>(Shl 36) I have given you examples of the <i>tattvas</i> that propound <i>kshara</i> & <i>akshara</i>. The <i>Purushatva</i> that remains same at all times is called <i>akshara</i>. The <i>Prakriti tattva</i> which is varied and changes at every instant is called <i>kshara</i>. (Shl 37) When man has his entire dedication to the 25th <i>tattva</i>, then he will progress well in the path of <i>adhyatma</i>. Knowing of <i>ekatva</i> (oneness) alone is <i>jnana</i>. Knowing <i>naanatva</i> (multiplicity) is <i>ajnana</i>. (Shl 38, 39) The characteristics of <i>tattva</i> (<i>kshara</i>) and <i>nistattva</i> (<i>akshara</i>) have to be learnt from separate examples. Some scholars call the 25 <i>gunas</i> as 25 <i>tattvas</i>. Some others call the 25th as <i>nistattva</i> and the greatest. <i>Pancha-vargas</i> (groups of five) are the basis for <i>trigunas</i>. In this way by an analysis of <i>tattvas</i> the <i>sanatana brahma-tattva</i> has been propounded.</p>			
282	Shanti parva; Mokshadharma	306	2820-2833	25
	<p>Vasishtha's discourse: V</p> <p>Janaka's doubts</p> <p>Janaka questioned: (Shl 1) Respected <i>maharshi</i>! You have said the <i>kshara</i> has manyness & <i>akshara</i> has oneness. I have a doubt about the examples you have given for these. (Shl 2) Due to my gross intelligence I have not understood the Paramatma <i>tattva</i> that <i>ajnanis</i> see as multi-formed and <i>janis</i> see as being one. (Shl 3) Oh sinless! You have of course made several statemets to describe the nature of <i>kshara</i> & <i>akshara</i>. But unfortunately as my mind is not steady they appear to be lost to my memory. (Shl 4) Therefore I once again wish to know about this multiplicity & oneness. I wish to know correctly about <i>buddha</i> (<i>jnani</i>), <i>apratibuddha</i> (<i>ajnani</i>) & <i>buddhyamana</i> (<i>Jneya</i>: to be known). (Shl 5) Worshipworthy! I wish to understand separately & completely about <i>vidya</i> - <i>avidya</i>, <i>akshara</i> - <i>kshara</i>, & <i>sankhya</i> – <i>yoga</i>.</p> <p>Yoga & dhyana</p> <p>Vasishtha said: (Shl 6) Maharaja! I will anwer properly all the questions you have raised. First listen to what I say about <i>yoga</i>.</p> <p>(Shl 7, 8) The main duty of yogis is indeed <i>dhyana</i>. It is <i>dhyana</i> which is the main strength of a yogi. Scholars of <i>yoga</i> talk about <i>dhyana</i> in two ways. First: Concentration of the mind. Second: <i>Pranayama</i>. In <i>pranayama</i> again there are two types: <i>saguna-pranayama</i> & <i>nirguna-pranayama</i>. The <i>pranayama</i> in which the mind is associated with <i>saguna</i> and in which mind is associated with <i>nirguna</i>.</p> <p>(Shl 9) Janaka raja! Practice of <i>yoga</i> (<i>yogabhyasa</i>) should not be done while defecating, urinating & eating. One should be practicing <i>yoga</i> at all other times. (Shl 10, 11) A wise yogi should become purified and should withdraw the mind from the objects of senses. (In <i>yoga</i> system of philosophy they accept a <i>tattva</i> called <i>Ishwara</i> beyond even the 25th <i>tattva</i>. <i>Sankhyas</i> do not accept <i>Ishwara</i> & talk of only 25 <i>tattvas</i>). Through the means of twenty two <i>preranas</i> the non-inert <i>jeevatma</i>, whom scholars say as the form of <i>atma</i> & that which is beyond the <i>Prakriti</i> of 24 <i>tattvas</i> has to be guided to the Paramatma. (22 <i>preranas</i>: The entire body from the tip of the toe upto the top of head has to be filled by inhaling air through the nostrils. Then, first stabilising the air in <i>brahma-randhra</i>, it should be pulled from there and stabilised in the forehead. In this manner, pulling the air from one point to another sequentially it should be stabilised in the following 18 points: centre of brows, eyes, tip pf nose, tip of tongue, hollow of throat, centre of heart, centre of navel, penis, abdomen, root of thighs, middle of thighs, knees, <i>chitimoola</i>, shank, spread of the feet, toes. These are known as 18 <i>preranas</i>. Apart from this <i>dhyana</i>, <i>dharana</i>, <i>Samadhi</i> & <i>sattwa-purusha-anyata-khyaati</i>—difference in <i>Purusha</i> & <i>buddhi</i>—join to make it 22). (Shl 12) We have heard from <i>gurujana</i> that with 22 types of <i>preranas</i> we can know Parabrahma Paramatma. Only one with purified mind will be worthy of practicing this <i>yoga-vrat</i>. It is impossible for some one who has outward oriented mind to practice <i>yoga-vrat</i>.</p> <p>(Shl 13) A yogi who is free of all kinds of interests & attachments, who eats limited food and is a <i>jitendriya</i> should concentrate his mind in <i>atma</i> either in the first quarter of the night or last quarter of the night. (Shl 14, 15) Oh king of Mithila! When the yogi binds/stabilises the <i>indriyas</i> with his mind, binds/fixes the mind with his intelligence, and becomes still as a stone or a stub of tree trunk which has no movement or vibrations, becomes firm like a mountain, then he is called a yogi by those who have known the ways & practices of <i>yoga</i>. (Shl 16, 17) When a yogi does not hear any sound even if it is happening, does not smell anything even though there is a smell, does not feel any taste even if a delicacy is placed on his tongue, does not see even if someone comes near him, does not feel any touch even when someone touches him, when his mind has no desires or resolves, has no attachment of I & mine towards anything, does not experience anything just like</p>			

a log of wood, then he is said to have reached purified state and to be in yoga.

Realisation of atma in dhyana

(Shl 18) In such state the *sadhak* shines steadily like a lamp in a place with no breeze. At that time there will be no relationship between him and his *linga-sharira*. At that time he attains only upward movement and not sideward movement. (Shl 19) **Then the *sadhak* can realise the *atma*. Child! Persons like us (yogis) after 'seeing' the Paramatma in the 'cave' say that the *antaratma* in the heart became 'known' to us.** (Shl 20) To a yogi devoted to *dhyana*, *atma* will be 'seen' like fire without smoke, Sun with its rays and like the lightning in the sky. (Shl 21) Mahatma brahmanas who are courageous, dedicated to the *shastras* that teach Brahma realise the birthless & *amrita-swarupa* Brahma in the caves of their heart. (Shl 22) Those who have realised him call him minuter than the minutest (*anuronu-anu*), bigger (*mahat*) than *mahat* (*mahadbhyo mahattaram*). Such Parabrahma *tattva* though it resides in every living being, cannot be seen by anyone. (Shl 23, 24, 25) **The creator Paramatma has to be realised in the cave of the heart through the lamp of *manas* fuelled by the clarified butter of *buddhi*.** He is beyond the great darkness and is devoid of *tamoguna*. Therefore he has been called '*tamonuda*' by experts in Vedas. He is pure, has no *tamoguna* and no body. He is called by the name *alinga*. Realising him in the cave of the heart is the yoga of the yogis. What other characteristic can yoga have? In this way yogis 'see' the greatest Paramatma who has no birth or death and is the one that must be realised by all.

Sankhya jnana

(Shl 26) Janaka raja! I have so far told you *yoga-darshana*. Next I will tell you about *sankhya-jnana* with due consideration to the number of *tattvas* and normally used illustrations. (Shl 27) Great king! Scholars who speak with much understanding of *Prakriti* call *mool-prakriti* as *avyakta*. **From *mool-prakriti*, the first, *mahat-tattva*, the second was born.** (Shl 28) We have heard that from *mahat-tattva*, *ahankaar*, the third was born. *Sankhyas* who have realised *atma* say that from *ahankaar* were born the *pancha-bhutas* (*shabda*, *sparsha* etc *tanmatras*). (Shl 29) ***Mool-prakriti*, *mahat-tattva*, *ahankaar* and the five *bhutas* -- these eight are *Prakriti*.** From these, 16 *tattvas* take birth. They are called the *vikaras* of the eight *tattvas*. Five *jnanendriyas*, five *karmendriyas*, five *maha-bhutas* and *manas* are the sixteen *vikaras*. **(The five *tanmatras* are before the five *maha-bhutas*).** Among these *akash* etc five & five *jnanendriyas* are said to be special. (Shl 30) Those who know the methods & systems of *sankhya-shastra* and are always engaged in practice of this *shastra* say that **these 24 are the only approved/accepted *tattvas* of *sankhya*.** (Shl 31) **A *tattva* that takes birth from a specific *tattva* merges back into that *tattva* only. They are formed/born in a successive order (*anuloma krama*) and merge back in exact reverse order (*viloma krama*).** (From *akash* comes *vayu*, from it *agni*, from it *jala* & from it *ptithvi*. This is creation in *anuloma krama*. At the time of dissolution the merger order is *prithvi* in *jala*, *jala* in *agni*, *agni* in *vayu* & *vayu* in *akash*. This is *viloma krama*). **All these *tattvas* have been created by *antaratma* alone.** (Shl 32) Just as waves on the ocean surface merge back into it, all the *gunas* or *tattvas* are born in the *anuloma krama*. In the *viloma krama* they merge into the *tattvas* that caused their birth.

Ekatva & bahutva: Oneness & manyness

(Shl 33, 34) Great king! **This is the matter about creation & dissolution of *Prakriti*. At the time of dissolution (*pralaya*) *Prakriti* gets oneness (*ekatva*). At creation it gets manyness (*bahutva*).** Experts in *jnana* should understand the oneness & manyness of *Prakriti* in this way. **It is this *avyakta* *Prakriti* that takes the presiding or supreme (*adhishtatru*) *Purusha* towards manyness. This is itself the illustration of the oneness & manyness of *Purusha*.** (Shl 35) *Prakriti* gets oneness at the time of dissolution and manyness at the time of creation. In the same way **the *Purusha* prompted by *Prakriti* acquires oneness at dissolution and manyness at creation.** (Shl 36) **It is Paramatma who makes the *Prakriti* which has the quality of giving birth (*prasavatmik*) to have multitude of shapes. The *mahatma* Paramatma, in this manner, having caused multiple forms, makes that *Prakriti* itself as the *kshetra* (field) and resides in the that field as the presiding power as the 25th *tattva*.** (Shl 37) Great *yatis* call him '*adhishtaru*' (Main, presiding, governing). **Because he has the powers to control the *kshetra*, he is the *adhishtatru*.** (Shl 38) Because Paramatma knows the *kshetra* designated as *avyakta*, he is also called *kshetrajna*. Since the Paramatma resides as an *antaryami* (soul) in the town called body which belongs to *avyakta* (*Prakriti*) he is also called *Purusha*. (Shl 39) In reality *khetra* & *kshetrajna* are separate or different. *Kshetra* is said to be related to the *avyakta* *Prakriti*. **The *kshetrajna* who has understood it is the really to be known as 25th *tattva*.**

(Shl 40) ***Jnana* is said to be be *anya-vastu* (other object). It is also said that *jneya* (to be known) is different from *jnana* (knowledge). *Buddhi* is also said to be *avyakta*. The one to be truly known is the 25th *tattva*, that is, Paramatma.** (Shl 41) *Avyakta* has been called *kshetra*. *Sattwa* has

	<p>been called <i>buddhi</i>. Ishwara has been called <i>ksetrajna</i>. But that <i>chetana</i> (the sentient) the 25th <i>tattva</i> is without Ishwara (<i>anishwara</i>) & without <i>tattva</i> (<i>atattva</i>). Meaning, he is different from <i>tattvas</i>. Since he is himself Ishwara, he is <i>anishwara</i>. (It is the opinion of <i>sankhyas</i> that <i>chetana</i> himself is <i>sarveshwara</i>. Therefore they talk of 25 <i>tattvas</i>. Yogis believe in Ishwara. They say that both <i>chetana</i> & Ishwara exist. The 24 <i>tattvas</i> are common to both schools).</p> <p>Prakriti, Purusha, Sankhya darshan</p> <p>(Shl 42) Janakaraja! This is <i>sankhya darshana</i>. Sankhya-yogis count the <i>tattvas</i>. They say that <i>Prakriti</i> is the cause of <i>jagat</i>. That is why it is called <i>sankhya-darshan</i>. (Shl 43) Sankhya scholars count 24 <i>tattvas</i> including <i>Prakriti</i>. They say that <i>chetana</i> is the 25th and is not a <i>tattva</i> (<i>nistattva</i>). (Shl 44) The 25th <i>chetana</i> is different from <i>Prakriti</i>. When the <i>chetana</i> understands that he is different from <i>Prakriti</i> (and is <i>nitya-chinmaya</i>) he becomes <i>kevala</i> (one, absolute). (Shl 45) In this way I have told you about <i>sankhya-darshana</i>. Those who understand it in this manner will attain equality/sameness. (Shl 46) Direct experience of <i>Prakriti</i> & <i>Purusha</i> is said to be <i>samyak-darshana</i> (right perception or insight). The 24 <i>tattvas</i> along with <i>Prakriti</i> are associated with <i>gunas</i>. The one who is different from these is <i>nirguna</i>. (Shl 47) According to <i>sankhya darshana</i> one who gets the <i>jnana</i> will not continue the cycle. He will be freed from birth & death. Because, he will attain the state of imperishable Parabrahma, his place will be in <i>paratpara avyaya Brahma</i>. (Shl 48) Those who do not try to see the Paramatma with a concentrated mind will not find <i>samyak-darshana</i>. They will continue to have the <i>vyakta</i> again & again. (Shl 49) In continuously learning everything about the <i>Prakriti</i> and by not learning about Paramatma who is different from this, they will be under control of <i>vyakta-prakriti</i> and keep donning different bodies. (Shl 50) The entire set of 24 <i>tattvas</i> is related to <i>avyakta-prakriti</i>. The 25th who does not belong to this is the <i>chetana</i>. Those who understand <i>chetana</i> in this way will not have fear of birth & death.</p>			
283	Shanti parva; Mokshadharma	307	2834-2846	25
	<p>Vasishtha's discourse: VI: Vidya-Avida, Akshara-Kshara, Prakriti-Purusha (Some concepts are confusing in this <i>adhyaya</i> compared to previous <i>adhyayas</i>. There is not much that is new. I have skipped translating this).</p>			
284	Shanti parva; Mokshadharma	308	2846-2859	25
	<p>Vasishtha's discourse: Concluding part</p> <p>Dharmaja! Vasishtha said: (Shl 1) Maharaja! Now listen to the <i>gunas</i> of Paramatma who is <i>buddha</i> and <i>jeevatma</i> who is <i>abuddha</i>. Jeevatma creates himself in several forms and says that all are real forms. (Shl 2) Even though in reality enriched with <i>jnana</i>, <i>chetana</i> who keeps changing due to association with <i>Prakriti</i> does not understand himself. He bears the <i>gunas</i> related to <i>Prakriti</i>, develops ownership or pride of the doer (<i>kartritva-abhimaan</i>) and engages in creation & dissolution. (Shl 3) Paramatma keeps causing changes in this world purely for sport. Because he knows the <i>avyakta Prakriti</i>, scholars call him '<i>buddhyamana</i>'- the one to be known. (Shl 4) Whether <i>chetana</i> is <i>nirguna</i> or <i>saguna</i>, the <i>avyakta Prakriti</i> never knows him. Therefore scholars of <i>sankhya</i> call <i>Prakriti</i> as <i>apratibuddha</i> (<i>jnana-shunya</i>, having no knowledge). (Shl 5) How can the <i>vyakta Prakriti</i> know the 25th <i>Purusha-tattva</i>? Shruti says that <i>chetana</i> is <i>sangi</i> (united with, connected with) because <i>Purusha</i> is joined with <i>Prakriti</i>. It is because of this blemish of association of <i>chetana</i> with the <i>avyakta</i> that scholars call him <i>avyakta</i>. (Shl 6, 7) Because <i>chetana</i>, the 25th <i>tattva</i>, knows <i>avyakta-prakriti</i> scholars call him '<i>buddhyamana</i>'. But even that 25th <i>tattva</i> (<i>chetana</i>) does not know <i>sanatana brahma</i>, the 26th who is pure, <i>jnana-swaroopa</i> & <i>aprameya</i>. But that 26th Parabrahma knows the 25th <i>chetana</i> and the other 24 <i>tattvas</i> like <i>mool Prakriti</i> etc. (Shl 8) The Brahma which is <i>avyakta</i> & only one, by nature is embedded in all things, visible & invisible. Jnanis know this. (Shl 9) When <i>chetana</i> does not feel that everything is only one, then he does not know the truth of 26th Paramatma, himself and the <i>Prakriti</i>. He will be a part of <i>Prakriti</i>. When yogi with <i>sadhana</i> realises the <i>avyakta</i> and knows that 'I am different, the <i>avyakta Prakriti</i> is different' then he becomes established in own true form (<i>sattwa-purusha-anyata-khyati</i>). (Shl 10, 11) When the <i>chetana</i> attains the highly purified & highest <i>buddhi</i> then it will realise its own <i>jnana-swaroopa</i> and merges in the 26th Parabrahma. Then that <i>chetana</i> having become a part of Brahma himself completely gives up the <i>avyakta Prakriti</i> which is the cause of birth & death. (Shl 12) When that <i>chetana</i> which is <i>nirguna</i> understands that <i>Prakriti</i> is <i>trigunatmic</i> & <i>jada</i>, then it will attain <i>kaivalya</i> (Oneness). (Shl 13) Having attained this <i>kaivalya</i> he is totally liberated and attains Paramatma. It is this which <i>jnanis</i> call as beyond <i>tattvas</i>, without old age & death and <i>paramartha-tattva</i>. (Shl 14) Because the <i>chetana</i> depends on <i>tattva</i>, he appears like a <i>tattva</i>. In reality he is beyond <i>tattvas</i> & different from them. In this manner scholars talk of <i>mool Prakriti</i> etc 24 <i>tattvas</i> and 25th <i>chetana</i>.</p>			

(Shl 15) This *chetana* neither consists of *tattva* nor is a *tattva*. Being a *jnana-swaroopa* he is beyond *tattvas*. As soon as he comes to know who he really is, he gives up 24 *tattvas*. Immediately he gains the characteristics of the purified *jnana-swaroopa*. (Shl 16) 'I am Paramatma, the 26th *tattva*. I am permanently enriched with *jnana*. I am without old age & death'. In this manner the *chetana* will think continuously and by sheer strength of discrimination attains equality with Parabrahma Paramatma. (Shl 17) Though the 26th *chetana* understands the inert *indriyas* etc from the view point of Paramatma, not knowing the Paramatma itself remains an *ajnani*. *It has been said in Sankhya shastra* that it is this *ajnana* that is the cause for the multiplicity of *chetana*. (Shl 18) When *chetana* understands through *buddhi* that *indriyas* & *indriyarthas* are not his, then the 25th *chetana* who joins with Paramatma attains unity with him. (Shl 19) As long as the *chetana* who is *jnana-swaroopa* thinks that *indriyas* etc which are variations of *Prakriti* as being his own, till then even if he is *buddhyamana* (*sadhak*) he will have equality with the *Prakriti* which is form of *ajnana*. Even though he is intrinsically without attachments he will have the *sanga-dharma*. (Shl 20) When the *chetana*, the *vibhu*, joins the 26th Paramatma and realises that Parabrahma *tattva*, then he will, due to the *jnana* of Paramatma, give up the 24 *tattvas* as being without any essence. Having obtained *atmananda* he gives up the transient or ephemeral pleasures of the *indriyas*. (Shl 21, 22) **In this manner I have propounded to you about *aprati-buddha* (*kshara*), *buddhyamana* (*chetana*) and *buddha* (*jnani*) as directed in Shrutis. The oneness & manyness of *chetana* should be understood like this by the study of *shastras*.** (Shl 23) Even though the worms in the fig fruit & the fruit are different, one cannot exist without the other. Similarly, though as fish & water are different but they cannot be without each other. In the same way there is mutual & close co-ordination between *Prakriti* & *Purusha*. One cannot exist without the other. (Shl 24) The Oneness & manyness of *chetana* should also be understood in the same way (By gaining equality with *Prakriti*, *chetana* obtains manyness. By gaining equality with Paramatma he gains oneness. This alone is said to be *moksha*). (Shl 25) **Scholars say that the *chetana*, the 25th who resides in all bodies has to be freed from the bondages of *mahat* etc which are related to *Prakriti*.** (Shl 26) The *chetana* has to be liberated from *prakriti* in the manner described earlier. It is not possible by any other method. **It is the nature of *chetana* to acquire the dharma of whatever he gets associated with.** (Shl 27) **If the *jeevatma* makes contact with pure *Purusha* he also becomes of pure dharma. If he keeps company of *jnani*, he also becomes *jnani*. If he joins with a *mukta* he takes on *mukti-dharma*.** (Shl 28) If *jeevatma* joins the company of those who have given up association with *Prakriti*, he also becomes *mukta-atma*. If he joins those with *moksha-dharma* he gets *moksha*. (Shl 29) If he joins those whose thoughts & practices are pure, then the *chetana* also becomes sacred & purified. If he joins those who have clean *antah-karana* he becomes also similar & a *tejasvi*. (Shl 30) If he joins a *jnani* who has realised the only one, he also becomes *kevala-atma*. By joining with free Parameshwara, he attains true liberty and will gain true independence.

(Shl 31) Maharaja! I have told you without any feelings of jealousy but with love this true principle of *vishuddha-brahma*, who is *adi-bhuta*, *sanatana* & *satya-swaroopa* hoping that it will benefit you. (Shl 32) Maharaja! **This greatest of all, *brahma-jnana*, should not be preached to one who does not have faith in Vedas. It should be preached only to such person who has keen interest in learning about this specialised knowledge & who has surrendered to learn this matter of *jnana*.** (Shl 33) **This should just not be preached to liar, rascal, mean, fraudulent and one who considers himself as great *pandit* and causes pain to others due to his learning** (highly conceited). I will tell you to whom it can be preached. Listen. (Shl 34, 35) **This should be preached to one who has faith, has good qualities, who stays away from criticising others, is a pure yogi, a good scholar, who practices karmas prescribed in *shastras*, who has forgiveness, who wishes the welfare of all, who desires being alone, who follows the stipulations of *shastras*, who does not engage in arguments, who knows many *shastras*, who does not cause disadvantage or injury to anyone, who has his *indriyas* under control and is able to have control on mind.** (Shl 36) This should not at all be preached to one who is poor in these qualities. This knowledge of Brahma is said to be extremely pure. It will not bring any welfare or auspiciousness to one who has no virtuous qualities. By giving this knowledge to the undeserving even the preacher will not get any auspicious results. (Shl 37) This should not be preached to one who does not practice *vrats* & *niyamas*, even if he is ready to give this entire earth. This should be preached to the person who is a *jitendriya*. King! Have no doubt in this matter.

(Shl 38, 39) Karalajanaka! Today you have heard from me the *jnana* about Parabrahma. Let all fears in your mind go away by this. As I have told you Parabrahma is highly sacred. It is without grief. It

	<p>has no beginning, middle or end. It is without birth & death. It is complete. It is without fear and causes auspiciousness. Realise this Parabrahma in the cave of your heart and give up <i>moha</i>. (Shl 40) King! Just as you obtained this eternal <i>jnana</i> from me, in the same manner I obtained it from Hiranyagarbha with a great effort. (Shl 41) King! Just as you questioned me about <i>sankhya</i> & <i>yoga</i>, I had questioned Hiranyagarbha. Just as I preached it to you now, Brahma preached it to me.</p> <p>Bhishma said: Yudhishtira! I have told you the <i>brahma-tattva</i> just as <i>maharshi</i> Vasishta told to king Karalajanaka. The <i>chetana</i>, the 25th will not return to <i>samsara</i> once he attains this <i>brahma-tattva</i>. One who does not realise the Parabrahma who is <i>jnana-swaroopa</i> even after gaining this highest <i>jnana</i> from a guru will continue to have births & deaths. I learnt this greatest of all <i>jnana</i> from Narada <i>maharshi</i>. I have correctly told you whatever I know. Mahatma Vasishta obtained this knowledge from Hiranyagarbha. Narada obtained it from Vasishta. I obtained it from <i>maharshi</i> Narada. Yudhishtira! After listening to this <i>brahma-jnana</i> which helps gain <i>parama-pada</i> you should stop grieving.</p> <p>One who knows the <i>tattva</i> of <i>kshara</i> & <i>akshara</i> will have no fear at all. One who does not know will not escape from fear. An ignorant will not know this and will be born again & again. He will undergo thousands of births & deaths and will continue to struggle. He will repeatedly be born in variety of births like birds, animals, human, <i>devatas</i> etc. After very long time, if by chance that <i>chetana</i> becomes purified, he will be free of <i>ajnana</i> and attain Parabrahma Paramatma. It is said that the ocean of <i>ajnana</i> is fearsome, unseen and huge. Living beings drown in it everyday. You have crossed this ocean of <i>ajnana</i>. You are also free of <i>rajo-guna</i> & <i>tamo-guna</i>.</p>			
285	Shanti parva; Mokshadharma	309	2860-2866	25
	<p>Bhargava's preaching to Vasumantha (Not many new points. Many have appeared earlier. Hence only a few are included here) (Shl 6) It is dharma alone which brings welfare to <i>satpurushas</i>. Dharma is the best refuge for them. All three <i>lokas</i> run because of dharma. (Shl 8) Just as it is necessary for someone who desires the fruits of <i>jnana</i> to be familiar with <i>jnana</i>, those who desire fruits of dharma should necessarily know dharma. (Shl 14) A brahmana who is kind, sacred, <i>jitendriya</i>, <i>satya-nisht</i>, walks the straight path, pure both by birth & karmas and has knowledge of Vedas is a good deserving candidate for <i>daan</i>. (Shl 16) When place, time, person and the specialties of the karma are analysed, the same karma could be dharma for one and <i>adharma</i> for another. (Shl 19) All beings have both good and bad thoughts. But a discriminating person will keep away the bad thoughts and be always engaged in virtuous thoughts. (Shl 20) You should respect the dharma and practices (local, family) of all <i>varnas</i> & <i>ashrama-dharmas</i> being practiced by all at all places. But let your love be firm in your dharma. Do <i>dharma-karyas</i> according to your likes.</p>			
286	Shanti parva; Mokshadharma	310	2866-2871	25
	<p>Yajnavalkya's preaching to Janaka 24 tattvas & 9 types of sargas (Mostly repetition but some new naming conventions/terminologies are included) Yudhishtira questioned: (Shl 1, 2) Grandfather! Preach me that <i>para-tattva</i> which is free of dharma & <i>adharma</i>, free of all doubts, free of birth & death and <i>punya</i> & <i>paap</i>, which is eternal, has no fear, is auspicious, is <i>akshara</i>, <i>avyaya</i>, sacred and without grief.</p> <p>Bhishma said: Yudhishtira! I will tell you an ancient conversation that occurred between Yajnavalkya & Janaka in this matter. Once Janakaraja, son of Devaratha, questioned <i>maharshi</i> Yajnavalkya who was great among those who knew the secret of questions: (Shl 5, 6) Great brahmana! How many <i>indriyas</i> are there? How many variations are there in <i>Prakriti</i>? What is <i>avyakta</i>? What is the form of Parabrahma who is beyond it? What is creation & dissolution? How is <i>kaal</i> measured? Please tell me about these. (Shl 7) I am asking these questions because of my ignorance. You are personification of <i>jnana</i>. I wish to know about all these from you so that I am left with no doubts.</p> <p>Yajnavalkya said: Janakaraja! The questions you have asked relate to the ultimate <i>adhyatma-jnana</i> of yogis, and more particularly to <i>sankhya</i> system. Oh King! Listen attentively. There is nothing you do not know. Still you have expressed a desire to know from me. It is <i>sanatana dharma</i> that whoever questions with faith should be given suitable answer. (Shl 10, 11) It is said that <i>prakritis</i> are eight. Their variations (<i>vikaras</i>) are sixteen. Scholars who think about <i>adhyatma</i> have described the eight <i>prakritis</i> as follows: <i>avyakta</i> (<i>mool Prakriti</i>), <i>mahat-tattva</i>, <i>ahankara</i>, <i>akash</i>, <i>vayu</i>, <i>agni</i>, <i>jala</i> & <i>prthvi</i>. (Shl 12, 13) These eight are designated as <i>Prakriti</i>. I will</p>			

	<p>tell you their vikaras: ears, skin, eyes, tongue & nose—these five are <i>jnanendriyas</i>. <i>Shadba, sparsha, roopa, rasa, gandha</i>—these are five tanmatras or <i>indriya-roopas</i>. Tongue (speech), arms, legs, anus and genitals are five <i>karmendriyas</i>. (Shl 14) The five <i>karmendriyas</i> and <i>shabda, sparsha</i> etc <i>indriyarthas</i> are called visesha. Five <i>jnanendriyas</i> are called savisesha. Both <i>visesha</i> & <i>savisesha</i> are in <i>pancha-maha-bhutas</i>. (Shl 15) Scholars of <i>adhyatma</i> call manas as the sixteenth <i>vikara</i>. Your opinion is also same. (Shl 16) From <i>avyakta mool prakriti</i> the mahat-tattva or <i>buddhi (mahanatma samutpadyati)</i> is generated. Scholars call this the first and main creation. (Shl 17) Maharaja! From <i>mahat-tattva</i> (intergral <i>buddhi</i>) is born ahankara. This is said to be the second creation. (Shl 18) Manas which consists of the <i>gunas</i> of <i>pancha-bhutas</i> is born from <i>ahankara</i>. This third creation is also called ahankarika. (Shl 19) From <i>manas</i> are born subtle <i>pancha-bhutas</i>. These which are called maanasa are the fourth creation. (Shl 20) From the subtle <i>pancha-bhutas, shabda, sparsha, roopa, rasa, gandha</i>—these five vishayas are born. This is called the fifth creation. Scholars who study about <i>bhutas</i> call this bhautik-srishti. (Shl 21) From <i>shadba, sparsha</i> etc <i>vishayas</i>, the five jnanendriyas are born. Scholars call this sixth creation as '<i>bahu-chintatmak</i>'. (Shl 22) After the creation of <i>jnanendriyas</i>, the five karmendriyas are born. This is considered seventh creation and is called <i>aindrik-srishti</i>. (Shl 23) Then the <i>prana</i> which flows upwards and <i>samana, vyana, udana vayus</i> which flow sideways are born. This eighth creation is called <i>arjavaka</i>. (Shl 24) When the sideward flowing winds turn downward, <i>apana</i> is born. This is the ninth creation which is also called <i>arjavaka</i>. (Shl 25) These nine creations stated according to Shruti are nothing but the 24 tattvas. (Shl 26) Maharaja! Now I will tell you the time-measure of this creation given by <i>mahatmas</i>. Listen attentively.</p>			
287	Shanti parva; Mokshadharma	311	2871-2877	25
	<p>Yajnavalkya II: Time-measures of ahankar etc Yajnavalkya said: (Shl 1) Now listen to the time-measure of <i>avyakta</i>. 10,000 <i>kalpas</i> (one <i>kalpa</i> = 8640 million solar years) make one day of <i>avyakta</i>. (Shl 2) One night of <i>avyakta</i> is also equally long. The avyakta first created variety of oshadhis (food) for the survival of life forms. (Shl 3) After creating <i>oshadhis</i>, the <i>avyakta</i> created <i>brahma</i>. <i>Brahma</i> emerged from a golden egg. We have heard that it is that <i>brahma</i> who is the birth place for all living beings. (Shl 4) <i>Mahamuni</i> Prajapati <i>brahma</i> was living in that golden egg for a period of one year and then he came out and created the entire <i>bhumandala, akash & swarga</i>. (Shl 5) <i>Bhumi</i> (earth) and <i>swarga</i> have been referred in Vedas as <i>dyava-prithivyau</i>. (In the beginning these two were same. Then they were divided) and <i>Brahma</i> created <i>akash</i> between the two. (Shl 6) Scholars of Vedas have thought about the time measure of <i>Brahma</i> and have stated it. 10,000 <i>kalpas</i> less one quarter meaning 7500 <i>kalpas</i> form one day of <i>Brahma</i>. (Shl 7) Thinkers of <i>adhyatma</i> have said that one night of <i>Brahma</i> is also of the same duration. After creating the earth & <i>swarga</i>, <i>Brahma</i> created a divine <i>bhuta</i> called <i>ahankar</i>. (Shl 8) Oh king! Maharshi Brahma obtained four children called buddhi, ahankar, manas & chitta even before creating the physical body. These four have been said to be <i>pitrus</i> of the <i>pitrus</i> (<i>pancha-maha-bhutas</i>). (Shl 9) Great man! We have heard that <i>devatas</i> (<i>indriyas</i> like ears etc) are children of <i>pitrus</i> (<i>pancha-maha-bhutas</i>). Meaning all indriyas are born from pancha-maha-bhutas. All <i>lokas</i> having moving & unmoving beings are pervaded by these <i>devatas</i> (<i>indriyas</i>) (have found refuge in these <i>indriyas</i>).</p> <p>(Shl 10) <i>Ahankar</i> which is established in the higher place has created <i>prithvi, vayu, akash, jala & tejas</i>, the five <i>bhutas</i>. (Shl 11) Scholars have stated the time-measure of the third creation <i>ahankar</i>. 5000 <i>kalpas</i> form one night of <i>ahankar</i>. A day is also of equal measure. (Shl 12) <i>Shabda, sparsha, roopa, rasa & gandha</i> are respectively the special attributes of <i>akash, vayu, agni, jala & bhumi</i>. (Shl 13, 14) All living beings (human beings) are occupied by these beautiful & attractive <i>vishayas</i> all the time and are engaged in each other's welfare. They love each other. They compete with each other. Attack each other. Fight each other. Kill each other (<i>indriya vishayas</i> are the reason for all these). (Shl 15) In this way beings attached to the <i>vishayas</i> enter variety of births including birds & animals and roam this earth. The time measure of <i>shabda, sparsha</i> has been decided as follows. 3000 <i>kalpas</i> form one day of <i>vishayas</i>. Same duration forms a night. This same time measure has been stated for <i>manas</i> also. (Shl 16, 17) <i>Manas</i>, triggered by <i>indriyas</i>, goes to all <i>vishayas</i>. The indriyas do not 'see' any vishaya. It is manas which sees them. The eye of course looks at the form or shape. But the eye perceives it through the <i>manas</i> and cannot do so without <i>manas</i>. (Shl 18) When the <i>manas</i> is worried, even though the eye is looking at forms, it will not actually perceive it. People out of confusion say that 'eye sees, ear hears, nose smells etc' (But all <i>vishayas</i> are grasped by <i>manas</i> through the <i>indriyas</i> and <i>indriyas</i> by themselves without co-operation of <i>manas</i> cannot grasp that experience). (Shl 19) Indriyas do not grasp any vishaya. It is manas which grasps through the indriyas. If the <i>manas</i> withdraws or gets disinterested, the <i>indriyas</i> also retire (What the mind does not want, the senses also</p>			

	do not want). (Shl 20) But even though the <i>indriyas</i> get disinterested, the <i>manas</i> does not retire or withdraw. It continues to experience that which <i>indriyas</i> do not fetch. Therefore it should be understood that <i>manas</i> is the prominent factor for all <i>indriyas</i> . (Shl 21) Oh highly famous man! <i>Manas</i> is said to be the owner/master of all <i>indriyas</i>. All living beings depend on <i>manas</i>.			
288	Shanti parva; Mokshadharma	312	2877-2881	25
	<p>Yajnavalkya III: Description of dissolution</p> <p>(Shl 1) King Janaka! So far I have told you about the names of <i>tattvas</i>, their count and the time-measures of <i>avyakta</i> etc. Next I will tell you about how the creation is destroyed. Listen. (Shl 2) Listen attentively how Brahma who has no beginning or end and who is <i>akshara</i>, again & again creates & destroys living beings. (Shl 3) Brahma, the root cause for creation, realising that the day is over, wishes to sleep in the night. Then he prompts <i>Rudra</i>, the <i>devatas</i> of <i>ahankar</i> to destroy the <i>jagat</i>. (Shl 4) Then prompted by <i>avyakta</i>, Rudra becomes 100,000 times fierce Sun, divides himself into twelve forms and burns strongly like huge fire. (Shl 5) That Sun with 12 forms very quickly turns to ashes all the four types of life forms viz <i>jarayuja</i>, <i>andaja</i>, <i>swedaja</i> & <i>udbhijja</i> with his fierce heat. (Shl 6) Within blink of an eye all the moving & umoving life forms are completely destroyed. The surface of earth all round looks bald like the shell (back) of a tortoise. (Shl 7) Rudra with his unlimited power turns the world into ashes in this manner and then fills the earth quickly with flood of water (<i>prithvi tattva</i> merges in <i>jala-tattva</i>). (Shl 8) Then that water evaporates due to the <i>kaalagni</i> that is born next. Once the water dries up, huge fires will burn all over in an extremely fierce form (<i>jala-tattva</i> merges in <i>agni-tattva</i>). (Shl 9, 10) The very mighty <i>Vayu</i> takes eight different forms and blowing with great force upwards, downwards & sideways swallows the fire having seven kinds of flames (<i>agni-tattva</i> merges in <i>vayu-tattva</i>). (Shl 11) Then <i>akash</i> eats up the mighty & strong <i>Vayu</i> (<i>Vayu tattva</i> merges in <i>akash tattva</i>). The <i>akash</i> which makes great roars & thunders will be swallowed up by even mightier <i>manas</i> (<i>akash tattva</i> merges in <i>manas tattva</i>). (Shl 12) <i>Ahankar</i> which consists of <i>bhutas</i> and is a form of <i>Prajapati</i> swallows <i>manas</i> (<i>manas tattva</i> merges in <i>ahankar tattva</i>). Then the <i>mahat tattva</i>, form of integral <i>buddhi</i> and which knows past, present & future swallows the <i>ahankar</i> (<i>ahankar tattva</i> merges in <i>mahat tattva</i>). (Shl 13, 14, 15) Then <i>Prajapati</i> who has arms, legs, eyes, heads, faces & ears everywhere, who pervades the entire <i>lokas</i>, who resides in the heart of all beings with the size of a digit of the thumb, who is the lord of eight types of <i>yogaishwaryas</i> like <i>anima</i>, <i>laghima</i>, <i>praapti</i> etc, who is the governor of all, who is the form of light, who is indestructible, who is auspicious, swallows up the <i>mahat tattva</i> or <i>buddi tattva</i> (<i>mahat tattva</i> merges in <i>hiranya garbha</i>). (Shl 16) Then everything becomes the form of <i>Paramatma</i>, the <i>akshaya</i>, <i>avyaya</i> & <i>nirvikaara</i> (Everything has merged in <i>Paramatma</i>). Brahma the creator of past, present & future was also created by him only. (Shl 17) King! In this manner I have told you the sequence of destruction. Next listen about <i>adhyatma</i>, <i>adhibhuta</i> and <i>adhidaiva</i>.</p>			
289	Shanti parva; Mokshadharma	313	2881-2886	25
	<p>Yajnavalkya IV: <i>Adhyatma</i>, <i>adhibhuta</i> & <i>adhidaiva</i>; <i>Trigunas</i></p> <p>Yajnavalkya said: (Shl 1) King Janaka! Brahmanas who know <i>tattva</i> say that the two legs are <i>adhyatma</i>. The place to be reached as <i>adhibhuta</i>. Mahavishnu is <i>adhidaivata</i>. (Shl 2) Scholars who know <i>tattva</i> say that the anus is <i>adhyatma</i>. Discharge of faeces is <i>adhibhuta</i>. Mitra is <i>adhidaivata</i>. (Shl 3) Scholars who know <i>yoga-mata</i> say that the genital is <i>adhyatma</i>. The pleasure (<i>Ananda</i>) of sexual intercourse is <i>adhibhuta</i>. <i>Prajapati</i> is <i>adhidaivata</i>. (Shl 4) <i>Sankhya darshis</i> say that arms are <i>adhyatma</i>. Duty is <i>adhibhuta</i>. Indra is <i>adhidaivata</i>. (Shl 5) Scholars who know meaning of Veda say that speech is <i>adhyatma</i>. What is to be said is <i>adhibhuta</i>. <i>Vahni</i> is <i>adhidaivata</i>. (Shl 6) Those who give example of Veda say that the eye is <i>adhyatma</i>. <i>Roopa</i> (form, shape) is <i>adhibhuta</i>. Surya is <i>adhidaivata</i>. (Shl 7) Those who talk of the doctrine of Veda say that the ear is <i>adhyatma</i>. <i>Shabda</i> is <i>adhibhuta</i>. Directions are <i>adhidaivata</i>. (Shl 8) Scholars who give the example of Veda say that the tongue is <i>adhyatma</i>. <i>Rasa</i> is <i>adhibhuta</i>. Water is <i>adhidaivata</i>. (Shl 9) Scholars who give the example of Veda say that the nose is <i>adhyatma</i>. <i>Gandha</i> is <i>adhibhuta</i>. <i>Prithvi</i> is <i>adhidaivata</i>. (Shl 10) Scholars of <i>tattva</i> say that the skin is <i>adhyatma</i>. <i>Sparsha</i> is <i>adhibhuta</i>. <i>Vayu</i> is <i>adhidaivata</i>. (Shl 11) Scholars of <i>shastras</i> say that the <i>manas</i> is <i>adhyatma</i>. That which should be memorised is <i>adhibhuta</i>. Chandra is <i>adhidaivata</i>. (Shl 12) Scholars who give the example of <i>tattva</i> say that <i>Ahankar</i> is <i>adhyatma</i>. <i>Abhimana</i> is <i>adhibhuta</i>. Rudra is <i>adhidaivata</i>. (Shl 13) Those who know <i>para-tattva</i> correctly say that the <i>buddhi</i> is <i>adhyatma</i>. That which should be understood is <i>adhibhuta</i>. <i>Kshetrajna</i> is <i>adhidaivata</i>. (Shl 14) Oh <i>Tattva-vid</i>! I have told about the <i>vibhutis</i> of <i>jeeva</i> that appear at the times of creation, middle time and end time. (This <i>shloka</i> does not appear to fit?)</p> <p><i>Sattwa</i>, <i>Rajas</i> & <i>Tamas</i></p>			

	<p>(Shl 15) Prakriti creates thousands of <i>gunas</i> purely with the desire to play (for sport). (Shl 16) Just as man lights several lamps with one lamp, in the same way for the sake of Purusha, <i>Prakriti</i> creates several <i>gunas</i> from one <i>guna</i>.</p> <p>Characteristics of sattwa guna (Shl 17-20) The following are the characteristics of <i>sattwa guna</i>: Goodness, delight, love, improvement, knowledge, happiness, purity, health, joy, faith, lack of miserliness, not having anger, forgiveness, non-violence, courage, equality, truthfulness, not being in any one's debt, softness, modesty, steadiness, cleanliness, simplicity, virtuous conduct, not greedy, not feeling elated or depressed when good or bad things happen, not boasting about <i>satkarmas</i> done, giving up everything by <i>daan</i> and focussing on <i>atma</i>, having no desire for others belongings, helping others & kindness towards all living beings.</p> <p>Characteristics of rajo guna The following are the characteristics of <i>rajas</i>: (Shl 21-24) Beauty, wealth, quarrelling, lack of sacrificial spirit, lack of kindness, experiencing of happiness & grief, interest in blaming/criticising others, interest in arguments & counter-arguments, ego/arrogance, not honouring the respectable, worry, enmity, grief, snatching others wealth, shamelessness, crookedness, divisive thinking, cruelty, <i>kaam</i>, anger, haughtiness, intoxication of power, hatred, and excessive talking.</p> <p>Characteristics of tamo guna The following are the characteristics of <i>tamas</i>: (Shl 25-28) Confusion/delusion, ignorance, darkness and intense darkness. Darkness has been said to be anger. Intense darkness has been said to be death. Desire to eat all the time; not feeling content inspite of eating much; not feeling content inspite of drinking much; wearing dirty & smelly clothes; greater interest in inappropriate roaming, in sleeping or in sitting idle; daytime sleeping; love in unnecessary arguments and carelessness; excessive faith born out of ignorance in dance, music and variety of musical instruments; hatred towards variety of <i>dharma-karyas</i>.</p>			
290	Shanti parva; Mokshadharma	314	2887-2891	25
	<p>Yajnavalkya V: State attained by people of different gunas Dharmaja! Yajnavalkya said: (Shl 1) Sattwa, rajas & tamas are all gunas of Prakriti. These gunas have pervaded the whole world. These gunas never leave the world. (Shl 2) Bhagawan who is <i>avyakta</i> due to the contact or association with <i>Prakriti</i> shows himself up in hundreds, thousands, millions of forms. (Shl 3) Scholars who think about <i>adhyatma shaastra</i> say that person with <i>sattwa guna</i> is superior, person with <i>rajas guna</i> is medium and person with <i>tamas guna</i> is inferior. (Shl 4) Human being gains higher <i>lokas</i> only by virtue of <i>punya karyas</i>. If he does both <i>punya & paap karyas</i> he takes birth again in the human world. If he does only <i>paap karyas</i> he will get lower states. (Shl 5) I will tell you about the consequences of the combination of two of these <i>gunas</i> and all three <i>gunas</i>. Listen. (Shl 6) It is seen that with <i>sattwa guna rajo guna</i> has mixed in a <i>jeevatma</i>. We also see that with <i>rajo guna tamo guna</i> gets mixed. With <i>tamo guna sattwa guna</i> can mix. It is also possible that <i>jeevatma</i> has only <i>sattwa guna</i>. In all living beings the <i>avyakta (jeevatma)</i> with <i>sattwa guna</i> obtains <i>devaloka</i>. (Shl 7) <i>Avyakta (Jeeva)</i> with <i>rajo guna & sattwa guna</i> takes birth as human being. <i>Jeeva</i> with mix of <i>rajoguna & tamo guna</i> takes birth in lower forms like birds & animals. <i>Jeeva</i> with a mix of all three <i>gunas</i> takes birth as human being.</p> <p>(Shl 9) Such <i>mahatmas</i> who are free of both <i>punya & paap</i> will obtain permanent, imperishable, <i>akshaya amritatva</i> (immortality). (Shl 10) Those who are <i>jnanis</i> will attain the ultimate state (<i>parama pada</i>) which is indestructible, never lost, is beyond <i>indriyas</i>, which has no opportunity for the generation of <i>punya</i> or <i>paap</i>, which will wipe out birth & death and <i>ajnana</i>. (Shl 11) The answer to the question you asked about Paramatma in <i>avyakta Prakriti</i> is as follows: Since that Paramatma himself is in the body which is form of <i>Prakriti</i> he is called <i>prakritistha</i>. (Shl 12) Maharaja! <i>Prakriti</i> is <i>jada</i> (inanimate, unintelligent). But because that <i>Prakriti</i> is the refuge of Paramatma it does the acts of creation and dissolution.</p> <p>Further questions by Janaka Janaka questioned: (Shl 13) Oh highly intelligent! Both <i>Prakriti & Purusha</i> are without beginning or end. Are formless; are unmoving; are fixed in their <i>gunas</i> and are <i>nirgunas</i>. (Shl 14) Great <i>rishi</i>! Both of them are not perceptible to the <i>buddhi</i>. This being so, how did one <i>tattva</i> became <i>jada</i> and another <i>chetana</i> (sentient)? And how was it called <i>kshetragna</i>? (Shl 15) You are completely immersed in <i>moksha-dharma</i>. Therefore I wish to know the full form of <i>moksha dharma</i> correctly from you. (Shl 16) Please tell me all about existence of <i>Purusha</i>, oneness, unrelatedness to <i>Prakriti</i> and <i>devatas</i> who have taken refuge in the body. (Shl 17) When the body is dying, what is his place at the time of death?</p>			

	After coming out of the body, what place does that <i>jeeva</i> obtain eventually? (Shl 18) Great among <i>satpurushas</i> ! Similarly tell me correctly about <i>sankhya jnana</i> & <i>yoga shaastra</i> separately. Tell me also about indicators of death. You know all these matters as clearly as a berry in the palm.			
291	Shanti parva; Mokshadharma	315	2891-2896	25
	<p>Yajnavalkya VI: Prakriti – Purusha viveka</p> <p>Yajnavalkya said: (Shl 1) Oh king! It is impossible to make <i>nirguna</i> into <i>saguna</i> or <i>saguna</i> into <i>nirguna</i>. Listen to this matter correctly. (Shl 2) <i>Mahatma, tattva-darshi munis</i> call one who has contact with <i>gunas</i> as <i>gunavan</i> and without any contact as <i>nirguna</i>. (Shl 3) The <i>avyakta Prakriti</i> intrinsically consists of <i>gunas</i>. It never exceeds the bounds of <i>gunas</i>. It always uses these <i>gunas</i> for its existence. <i>Avyakta Prakriti</i> is intrinsically also <i>ajnani</i>. (Shl 4) The <i>avyakta Prakriti</i> does not know that the <i>purusha</i> with it is intrinsically <i>jnana-swaroopa</i>. Therefore the <i>Prakriti</i> which is with <i>Purusha</i> feels that there is nothing greater or better than itself. (Shl 5) <i>Prakriti</i> is <i>jada</i> because it does not know that the <i>jnana-swaroopa Purusha</i> is with it. Because it is <i>kshara</i> (subject to decay), subject to change or destruction it cannot be any thing other than <i>jada</i>. Since <i>Purusha</i> is <i>nitya</i> & <i>akshara</i> he is <i>chetana</i>. (Shl 6) But as long as the <i>chetana</i> again and again makes contact with <i>gunas</i> & does not realise its unattached state, he will not be <i>mukta</i> (liberated) even though he is <i>nitya, akshara</i> & <i>avinashi atma</i>. (Shl 7) Because <i>chetana</i> feels himself to be the creator of creation he is also called <i>sarga-dharma</i>. When he engages in practice of yoga and feels himself to be a <i>yoga sadhak</i> that same <i>chetana</i> is said to be in <i>yoga-dharma</i>. (Shl 8) By thinking that several <i>Prakriti dharmas</i> are his he also becomes <i>Prakriti-dharma</i>. (Shl 9) Because <i>chetana</i> is the <i>kartru</i> (doer) of seeds of unmoving things like plants, trees & creepers he is also said to be <i>beeja-dharma</i>. Because he is the cause for the creation and dissolution of <i>gunas</i> he is also called <i>guna-dharma</i>. (Shl 10) <i>Yatis</i> who are <i>siddhas</i>, know <i>adhyatma shaastra</i> and are calm consider <i>Purusha</i> to be <i>kevala</i> (One, without attachment to <i>Prakriti</i>). Because, he is only a witness and without a second. <i>Chetana</i> experiences happiness & grief because he has <i>dehabhimana</i> due to ignorance. In reality <i>chetana</i> is <i>nitya</i> & <i>avyakta</i>. But due to association with <i>Prakriti</i> he appears to be <i>anitya</i> & <i>vyakta</i>. (Shl 11) Some <i>sankhya</i> scholars who are kind towards all living beings and pursue only <i>kevala-jnana</i> assign Oneness to <i>Prakriti</i> and manyness to <i>Purusha</i>. (Shl 12) <i>Purusha</i> is different from <i>Prakriti</i> and is eternal. Similarly <i>avyakta (Prakriti)</i> is different from <i>Purusha</i> and is impermanent. Just as <i>munja</i> grass is embedded inside <i>ishika</i> grass, <i>Purusha</i> exists in the <i>Prakriti</i>. (Shl 13, 14) It is true that there are worms in the fig fruit. But worms & fruit are not same. Worms are different, fruit is different. Though they have contact with the fruit the worms do not stick to it. Fish lives in water. It is not possible to separate the fish from water. But fish is different & water is different. Though fish is always in water it does not stick to water. (Shl 15) Fire stays in the oven. But fire is different, oven is different. Just because it is in oven, it does not stick to it. (Shl 16) Lotus resides in water. But lotus is different, water is different. Lotus does not stick to water though it is in it. In the same way, though <i>Purusha</i> is in <i>Prakriti</i>, <i>Purusha</i> is different, <i>Prakriti</i> is different. Though <i>Purusha</i> is with <i>Prakriti</i> he is not stuck to it. (Shl 17, 18) Ordinary people do not understand the kind of relationship explained above with examples. In the same way, those who talk of oneness between fish & water purely due to their companionship & residency, and of oneness between <i>Prakriti</i> & <i>Purusha</i> do not understand the difference between the two, and will certainly be entering the fearsome <i>narak</i> again & again. (Shl 19) King Janaka! In this way I have told you about the great <i>sankhya darshan</i> which is predominantly thought based and consists of rules & procedures. <i>Sankhya</i> scholars have attained Oneness with this kind of analysis. (Shl 20) The opinion of others skilled in <i>tattva</i> is also the same. Next I will tell you about <i>yoga darshana</i>.</p>			
292	Shanti parva; Mokshadharma	316	2896-2903	25
	<p>Yajnavalkya VII: Description of yoga; attaining Parabrahma with yoga</p> <p>Yudhishtira! Yajnavalkya said: (Shl 1) Great king! I preached you <i>sankhya jnana</i>. Now I will tell you <i>yoga jnana</i> as I have heard and as I have found in my own experience. Listen. (Shl 2) There is no <i>jnana</i> that equals <i>sankhya jnana</i>. There is no <i>bala</i> (strength) that matches <i>yoga bala</i> (<i>naasti sankhya samam jnanam, naasti yoga samam balam</i>). The goal of both these is same. Both these avoid death. (Shl 3) Due to ignorance people say that <i>sankhya</i> & <i>yoga</i> are different. But we feel with certainty that they are same. (Shl 4) Whatever <i>brahma-tattva</i> yogis realise, the same is realised by <i>sankhyas</i> too. That person who knows both to be same knows <i>parabrahma-tattva</i>. (Shl 5) <i>Rudra (prana)</i> is the main among <i>yoga-sadhanas</i> (<i>Prana vayu</i> is the main means for yoga). By controlling <i>prana</i>, yogis can travel in ten different directions with this body itself. (Shl 6) A yogi with his <i>yoga-bala</i> leaves behind the gross body on this earth, and by using the subtle body with</p>			

	<p>powers of <i>anima</i> etc <i>ashtaishwaryas</i> (eight powers) happily travels around the <i>lokas</i> till the time of dissolution.</p> <p>Gross & subtle yoga (Shl 7) Great king! Scholars say that in Vedas two kinds of yogas are described viz <i>sthoola</i> (gross) and <i>sookshma</i> (subtle). <i>Sthoola yoga</i> gives <i>anima</i> etc eight powers and <i>sookshma yoga</i> consists of eight components viz <i>yama, niyama, aasana, pranayama, pratyahara, dharana, dhyana & samadhi</i>. There is nothing other than these two. (Shl 8) The main means of <i>sadhana</i> of yogis is said to be of two types: <i>saguna & nirguna</i> (<i>sabija, nirbija</i>). This is the statement of <i>yoga shastra</i>.</p> <p>Pranayama & dhyana (Shl 9) Controlling the <i>manas</i> along with <i>prana-vayu</i> in <i>pooraka</i> (inhaling deeply to fill), <i>kumbhaka</i> (holding the breath) & <i>rechaka</i> (exhaling) is <i>pranayama</i>. Focussing the mind on a single object with <i>prana-vayu</i> is also called <i>pranayama</i>. (According to classical commentators holding the <i>manas</i> in <i>prithvi</i> etc places is <i>saguna pranayama</i>. Concentrating on <i>atma-vastu</i> is <i>nirguna pranayama</i>). (Shl 10) <i>Saguna pranayama</i> bears <i>nirguna manas</i> (along with <i>prana, manas</i> will also be merged in <i>saguna</i>). If during <i>pooraka, kumbhaka & rechaka</i> no deity is focussed upon but these are done purely as physical practice, it will cause excess of wind. Therefore <i>pranayama</i> should never be done without a target object (without a <i>mantra</i>). (Shl 11) During the first quarter of night <i>prana-vayu</i> should be excited/directed in 12 ways. Then in the second & third quarter one should sleep. Again in the fourth quarter it should be excited in 12 ways. (Classical commentators say that nine <i>chakras</i> like <i>mooladhara</i> etc, and the three places called <i>samashti, kaarana & nishkala</i>—these twelve locations should be excited through <i>pranayama</i>. In one <i>pranayama</i> there are three types of impelling viz <i>rechaka, pooraka & kumbhaka</i>. If four <i>pranayamas</i> are done it becomes 12 impellings. This would also mean that in the two quarters four <i>pranayamas</i> each should be done). (Shl 12) In this way after bringing <i>manas</i> under control, the <i>jnani</i> who is calm, <i>jitendriya</i>, living alone & <i>atmarama</i> merges the mind in <i>Paramatma</i>. There is no doubt about this. (Shl 13-17) Oh king of Mithila! The entire group of <i>indriyas</i> should be concentrated in the mind after rejecting the five blemishes viz <i>shabda, sparsha, roopa, rasa & gandha</i> of <i>panchendriyas</i> and suppressing all new thoughts and <i>karmas</i>. Then <i>manas</i> should be established/fixed in <i>ahankar, ahankar</i> in <i>buddhi</i>, and <i>buddhi</i> in <i>Prakriti</i>. In this way yogis merge everything in a systematic manner and then meditate upon <i>Parabrahma</i> who is <i>kevala-swaroopa</i> (oneness), is without <i>rajas</i>, is pure, permanent, endless, without changes, resides in all, indivisible, undecaying, immortal, eternal and governor.</p> <p>State of yoga Samadhi (Shl 18) Maharaja! Now I will tell you the characteristics of a yogi in the state of <i>Samadhi</i>. Just as a contented man will sleep happily and his mind will be clear & joyous, the <i>chitta</i> of a yogi in yoga will always be clear. This is the indicator of his clear & joyous mind. (Shl 19) Scholars say that just as an oil lamp's flame will burn steady & upwards in a place without breeze, in the same way yogi's upward moving mind will be firmly fixed in <i>atma</i>. (Shl 20) Just as a rock does not move in the least by the battering of water pouring from clouds, in the same way yogi's mind will not be perturbed by any kind of disturbances. This is the characteristic of a yogi. (Shl 21) The mind of a yogi in <i>Samadhi</i> is not perturbed by the sounds of conch-shells or huge drums or by variety of music. This is the evidence that the yogi is in firm <i>Samadhi</i>. (Shl 22, 23, 24) Just as a person who with his mind under control while carrying filled pots of oil up the stairs does not spill even one drop even if threatened by several persons wielding swords, in the same way a yogi who has reached the highest level of yoga & is in state of concentration does not get disturbed or perturbed from the firmness of <i>indriyas</i> and steadiness of mind. You can see such characteristics if he is a yogi in yoga. (Shl 25) The yogi in <i>samadhi</i> can realise in the midst of darkness the bright fire like, imperishable and <i>jnana-swaroopa Parabrahma</i>. (Shl 26) It is <i>sanatana shruti</i> that through this <i>yoga sadhana</i> man can attain second to none <i>Parabrahma</i>, who is free of contact with <i>prakriti</i> by giving up this inert body after a long time. (Shl 27) This is the yoga of yogis. What characteristic can yoga have other than this? Scholars who know this about yoga feel fulfilled.</p>			
293	Shanti parva; Mokshadharma	317	2903-2909	25
	<p>Signs of imminent death (This <i>adhyaya</i> describes different places in the body from where a person will lose his life—face death—and which <i>lokas</i> he will go to. I have skipped this part. The last few <i>shlokas</i> describe some</p>			

	<p>indicators of imminent death. I have included these)</p> <p>Yajnavalkya: (Shl 8) I will tell you now about some indicators of imminent death of a yogi. These indications can be observed up to one year before the actual death. (Shl 9) Those who cannot see Arundhati or Dhruva <i>nakshatra</i> which they were able to see earlier, those who see the full Moon in south and a lamp as if they are cracked will live only for one year. (Shl 10) Those persons whose shadow cannot be seen by others will also live for one year. (Shl 11) If the <i>tejas</i> and intelligence of a person increases suddenly it indicates only six months longevity. Sudden loss of intelligence, losing lustre, and severe changes in the nature of the person also indicate he will die in six months. (Shl 12) If a person with dark skin turns to brownish yellow colour, if a person develops a nature of disrespecting <i>devatas</i> & opposing brahmanas, they indicate that the person will die within six months. (Shl 13) That person who sees the orb of Sun and Moon as if it is a spider's web will die within seven nights. (Shl 14) The person who finds the fragrance emanating in a temple as if it is foul smell will die within seven days. (Shl 15, 16) That person whose ears & nose suddenly hang loosely and crookedly, whose teeth & sight loses colour, who has no cognisance of things, body is cold, tears flow from left eye unexpectedly or smoke is seen in the head, will die soon. (Shl 17, 18) A <i>sadhak</i> who has his mind under control should recognise these symptoms and anticipating death should continuously focus the mind in <i>Paramatma</i>. (Shl 19) In case the yogi does not wish to die, he should do the following. As described earlier, he should do <i>dharana</i> of the <i>pancha-bhutas</i> in the specified places, gain victory over <i>prithvi</i> etc <i>tattvas</i>, and bear (<i>dharana</i>) the attributes of <i>shabda</i>, <i>sparsha</i> etc. (Shl 20) Oh king! A yogi can gain victory over death by understanding the <i>atma-tattva</i> according to <i>sankhya</i> & <i>yoga</i> and uniting the <i>antaratma</i> with the <i>Paramatma</i>. (Shl 21) By doing so the <i>sadhak</i> will attain eternal & steady Parabrahma who is <i>akshaya</i>, without birth, indestructible and auspicious.</p>			
294	Shanti parva; Mokshadharma	318	2909-2934	25
	<p>Yajnavalkya obtains Vedas from Surya</p> <p>Yajnavalkya said: (Shl 1) The question you asked about the <i>prarabrahma</i> in <i>avyakta</i> is a great secret. Listen attentively. (Shl 2) King of Mithila! I will tell you how in the past I obtained <i>yajus</i> (Shukla Yajurveda) from Bhagawan Surya by performing <i>vrats</i> according to the <i>vidhis</i>. In the past I worshipped Surya by performing <i>tapas</i>. Pleased with my <i>tapas</i>, Suryadeva appeared before me and said: (Shl 4) Great <i>vipra</i>! Even though it is very difficult to obtain, you can ask me a boon you wish. I will grant that boon to you. It is not easy to make me happy. After Suryadeva said this, I bowed to him and said: "Suryadeva! I wish to learn quickly <i>yajus</i> that have not been used by anyone else." When I prayed him thus, Suryadeva said, "Brahmana! I will grant you <i>Yajurveda</i>. Open your mouth widely. Saraswathi, the goddess of speech will enter your body." I opened my mouth wide as ordered by Suryadeva. Saraswathi entered through my wide open mouth. As soon as this happened, I, who did not know the greatness of Bhaskara, felt as if my whole body was burning. Unable to withstand that heat I immersed myself in water. Seeing me in that condition, Suryadeva said, "(Shl 9) Maharshi! Bear the heat for one <i>muhurtha</i> (period of 48 minutes). Then you will feel cool." As he had said, after one <i>muhurtha</i> my body became cool. My mind which was agitated also became calm. Seeing this Bhaskara again said to me. (Shl 10) Great <i>vipra</i>! The entire Vedas including <i>khilas</i> & <i>Upanishads</i> will be established/installed in you. (Shl 11) Great <i>dwija</i>! After you compose the complete Shathapatha Brahmana your mind will be firmly established in moksha-marga. (Shl 12) That <i>parama-pada</i> which is liked by <i>sankhyas</i> & <i>yogis</i> will be obtained by you also. King Janaka! Thus saying, bhagawan Surya vanished.</p> <p>Being highly pleased with what Surya bhagawan had told me, I came home and remembered goddess Saraswathi. As soon as I did that, auspicious Saraswathi decorated with <i>swaras</i> & <i>vyanjanas</i> appeared before me pronouncing the Omkara. Then I offered <i>arghya</i> to both her & Suryadeva and sat meditating upon them. Then with great joy I created (wrote) comprehensive Shathapatha Brahmana including all the secrets, summary and appendices. Then I taught the same to one hundred good disciples. Then along with my 100 disciples I went to Mithila town and caused your father to perform a <i>yajna</i> with the intent of revenging my maternal uncle Vaishampayana (who had treated him with disrespect in the past). At that time even as Devala who was favouring my uncle was watching my quarrel with my uncle, I collected my part of half of <i>dakshina</i> in respect of the Vedas I had learnt from Surya. Then when arguments were occurring with Sumantu, Paila & Jaimini your father & other <i>rishis</i> honoured me. <i>Anagha</i>! In this manner I obtained 15 branches of Shukla Yajurveda from bhagawan Surya. Similarly I studied Puranas under Romaharshana sootha. In this way I started and completed the unique Shathapatha Brahmana with Pranava & goddess Saraswathi before me. The moksha-marga that was of immense liking to me has been</p>			

propounded in that work. Then I taught the entire work to disciples and permitted them to go home.

Vishwavasus's questions and Yajnavalkya's answers

In this way, having memorised the entire Shukla Yajurveda granted to me by Suryadeva, I started thinking deeply about Parabrahma Paramatma. At that time a *gandharva* called Vishwavasus who was skilled in the knowledge of vedantha came to me and questioned me about *adhyatma*:

(Shl 26) What causes welfare of brahmanas? What is the greatest thing that must be known? (Shl 28) After the above two questions he asked me **24 questions related to Vedas**. He asked 25th question about *Anvikshiki vidya*. The 24 questions he asked are as follows: (1) What is *vishwa*? (2) What is *avishwa*? (3) What is *Ashwaa*? (4) What is *ashwa*? (5) Who is *mitra*? (6) Who is *varuna*? (Shl 29) (7) What is *jnana*? (8) What is *jneya*? (9) Who is *jnata*? (10) Who is *ajna*? (11) Who is *ka*? (12) Who is a *tapasvi*? (13) Who is an *atapasvi*? (14) Who is Surya? (15) Who is *Atisurya*? (16) What is *vidya*? (17) What is *avidya*? (Shl 30) (18) What is *vedya*? (19) What is *avedya*? (20) What is *achala*? (21) What is *chala*? (22) What is *apoorva*? (23) What is *akshaya*? (24) What is *kshayya*? These were the great questions Vishwavasus asked.

King Janaka! After he asked these questions I said to him. **"You have asked very good series of questions. All the questions you have asked are meaningful. Please rest here for a *muhurtha*. By then I will think up the right answers for them and tell you."** King Janaka! He agreed and sat their quietly. Then I meditated upon goddess Saraswathi in my mind. Just as butter emerges soon after curd is churned, answers to his questions formed in my mind. At that time I started churning in my mind Upanishads and its appendix part *adhyatma shaastra*. That *anvikshiki vidya* (from three view points of *trayi*, *vaarta* & *danda-neeti*) is the fourth *vidya* and helps in *moksha*. I have preached you that *vidya* established by Purusha the 25th. I told the same thing to *gandharva* Vishwavasus also.

I said to Vishwavasus: "Vishwavasus *gandharva*! I will answer all the questions you have asked me. Listen.

(Shl 37) Oh *gandharva*! Did you not ask about *vishwa* & *avishwa*? *Vishwa* is the name of *avyakta Prakriti*. Because it traps the *chetana* in the bondage of *samsara*, it is fearsome in past, present & future. (Shl 38) This *avyakta Prakriti* which is famous by the name of *vishwa* is constituted of *trigunas*. That is why it creates the world consisting of *trigunas*. The *atma* which is different from this *Prakriti* and is totally blemishless (*nishkala*) is called *avishwa*. The meaning of *ashwa* & *ashwaa* should also be considered in the same way (*ashwaa* is *avyakta Prakriti* & *ashwa* is *Purusha*). (Shl 39) *Avyakta* is said to be *saguna Prakriti*. *Purusha* is said to be *nirguna*. Similarly, *mitra* is said to be *Purusha* & *varuna* is said to be *Prakriti*. (Shl 40) *Jnana* is said to be *Prakriti*. *Jneya* is said to be the blemishless *Purusha*. Similarly, *ajna* is *Prakriti* and *Purusha* who is different from it and blemishless is said to be *jna*. (Shl 41) I will answer the questions about who are *kah*, *tapaah* & *atapaah*. *Purusha* is called *kah*. *Tapaah* is the name of *Prakriti*. *Purusha* who is free of all blemishes is called *atapaah*. (Shl 41) *Avyakta Prakriti* is called *Surya* and blemishless *Purusha* is called *Atisurya*. One should understand *avidya* as *Prakriti* and *vidya* as *Purusha*. (Shl 42) In the same way, *avedya* is said to be *Prakriti* and *Vedya* is *Purusha*. I will answer your questions on what is *chala* & *achala*. (Shl 43) *Prakriti* which is the cause for creation & destruction is called *chala*. *Purusha* the doer of creation & dissolution is called *achala*. (Shl 44, 45) In the same way, *avyakta prakriti* is said to be *vedya* and *Purusha* is said to be *avedya*. (See 42 above; confusing!) Scholars who have firm & clear knowledge of *adhyatma shaastra* say that both *Prakriti* & *Purusha* are *ajna*, *shashwata* and *akshaya* & *ajanma*. (Shl 46) Because inspite of several births (*janmas*) he does not suffer any decay *janis* call *Purusha* as *ajanma*, *avinashi* & *akshaya*. **Purusha never experiences *kshaya*.** (Shl 47) Because over time *gunas* decay, *Prakriti* is said to have the charactersitic of *kshaya* and since *Purusha* is the prompter of *Prakriti* he is said to be *akshaya*. *Gandharva* king! In this manner I have told you about *anvikshiki vidya* which is helpful in attaining *moksha*.

(Shl 48) Vishwavasus! This wealth of knowledge should be earned with an effort. **It has been said that all Vedas deserve to be studied and thought about when you are alone.** (Shl 49) Those who do not come to know the *jneya* Paramatma in whom all living beings existed in the beginning and were created from will be repeatedly taking birth & dying. (Shl 50) **One who even though has thoroughly studied the Vedas but has not come to know Paramatma has only succeeded in carrying the burden of Vedas.** (Shl 51) Great *gandharva*! If one who desiring clarified butter churns donkey's milk he will only get *vishta* (something not worthy of eating) and not butter or *ghee*. (Shl 52) **So the fool who inspite of studying the Vedas as per procedures does not understand the *tattva* of *vedya* & *avedya* will only carry the burden of *jnana*.** (Shl 53) Man should through *antaratma* who is always

engaged in *adhyatma* know well the form of *Prakriti* & *Purusha*. From this knowledge man will escape the cycle of birth & death. (Shl 54) **Thinking about the unending births & deaths, and understanding that the *karmas* stated in the *karma-kanda* of Vedas & their fruits lead to destruction, they should be given up and refuge should be taken in the undecaying *sankhya dharma*.** (Shl 55) Oh son of Kashyapa! When the *sadhak* is always thinking of Paramatma and meditating upon him, he will be freed of the contact of *Prakriti* and will realise the 26th *tattva* viz Parabrahma Paramatma. (Shl 56) **Some people consider the 26th eternal, *avyakta* Paramatma as different from the 25th *chetana* (*Jeevatma*) and thus treat Paramatma in two different forms. But *satpurushas* say that both are same.** (Shl 57) **Yogis who are free of the fear of birth & death and *sankhyas* who desire *parama-pada* do not consider that the 25th *chetana* as 'not that', 'it is not the *achyuta parabrahma vastu*'.** (Sankhyas & yogis talk only of *abheda* – no difference).

Clarification on 25th & 26th *tattvas*: Same or different

(There is a hint of Advaita, Dvaita & Vishishtadvaita here)

Vishwavasv questioned: (Shl 58) Great Brahmana! I have a doubt about the 25th *chetana* that you spoke about. Please tell me for sure whether the 25th *chetana* is different from Paramatma or not. (Shl 59-61) In the past, on the same subject, I have listened to the discourses of Jaigishavya, Asita, Devala, Brahmarshi Parashara, Varshaganya, Bhrigu, Panchshikha, Kapila, Shuka, Gautama, Arishtishena, mahatma Garga, Narada, Aasuri, Pulastya, Sanatkumara, mahatma Shuka and my father Kashyapa. (Shl 62-63) Then while travelling to many places I have obtained this knowledge completely from Rudra, Vishwaroopa, other *devatas*, *pitrus*, *daiteyas* etc. They all say that the *jneya* Paramatma is eternal & complete. (Shl 64) I wish to know the same subject from your discourse. You are great among those who know *shastras*. You are a great orator and are highly intelligent. (Shl 65) Great brahmana! There is nothing you do not know. You are said to be the treasure-house of Vedic knowledge. Your name is well known in *devaloka* & *pitru lokas*. (Shl 66) Even *maharshis* who have been to Brahma *loka* praise that Aditya, the lord of all planets is your preacher of Vedas. (Shl 64) Oh Yajnavalkya! You have understood the entire *sankhya jnana* & *yoga shastra*. (Shl 68) You are a person of complete knowledge. You know the entire moving & unmoving world. There is no doubt in this matter. I wish to know the essence of this *tattva-jnana* from you.

Yajnavalkya said: (Shl 69) Great gandharva! I consider you as someone who holds the entire knowledge. Even though you know everything you wish to discuss about *mahat-tattva* with me. Therefore listen to what I have to say about *Para-tattva*. (Shl 70) Gandharva! Vishwavasv! **25th *chetana* knows the *Prakriti*. Or the *Prakriti* becomes known because of the presence of *chetana*. But the *Prakriti* does not know who the 25th is.** (Shl 71) Scholars of *yoga* & *sankhya* who know the *tattva* by this kind of knowledge consider 25th *chetana* as the main (*pradhan*) according to the statements of *Shruti*. (Shl 72) **The 25th which is different from the 26th sees the *Prakriti* of 24 *tattvas* in the waking state. He does not see it in the state of *Samadhi*.** He sees the true form. **But the 26th Paramatma sees the 25th *chetana* as well as the *Prakriti* of 24 *tattvas*.** (Shl 73) **But when the 25th *chetana* feels that there is none other than himself, then though the Paramatma is seeing him all the time, *chetana* does not see him.** (Shl 74) Those who know *tattva* (*tattva-jnani*) should not see only the *prakriti* (body). Fish goes along with the flow of water. If the water flows forward it also goes with the flow. But it knows that it is different from water. In the same way *chetana* has to follow the *Prakriti*. But he should realise he is different from it and behave accordingly. (Shl 75, 76) But when the *chetana* due to the attachment to the body, company of sons, wife etc, and pride of I & mine gets deluded all the time, and does not realise his unity with the 26th Paramatma, but has unity with the *Prakriti*, he drowns in the ocean of *kaal*. One who has attained unity with Paramatma gets rescued from the ocean of *kaal*. (Shl 77) When the *adhyatma-sadhak* brahmana understands that, 'I am different from *Prakriti* and *Prakriti* is different from me', then he will be established in *atma* and realises the 26th Paramatma. (Shl 78) Vishwavasv! **The 25th *Chetana* is lower than (below) the 26th Parabrahma. The 25th *chetana* exists with dependence on Paramatma. But *satpurushas* realise by *samadhi yoga* that both are same.** (Shl 79) Kaashyapa! It is not that *yogis* & *sankhyas* who are pure and dedicated to bhagawan and see the 26th Parabrahma in *samadhi yoga* do not honour the opinion that 25th is also Paramatma (Even those who say that the 26th *tattva* exists honour the unity of the *jeevatma* in *Samadhi yoga*). (Shl 80) When the 25th becomes alone (separated from the contact of *Prakriti*) and sees the 26th Paramatma, then he will become the all-knowing scholar and will not be reborn. (Shl 81) Oh sinless gandharva! In this way I have told you properly about the *apratibuddha* (*jada Prakriti*), *buddhyamana* (*jeevatma*) and *buddha* (*paramatma*) according to the directions of *Shrutis*. (Shl 82) One who does not understand that the *chetana* & *prakriti* are different, does not focus on the safe *tattva*, does not know the characteristics of *kevala* (*jnani* who is free of *prakriti*) & *akevala* (*ajnani* united with *prakriti*), does not know the root cause & great 25th *Purusha*, will be stuck

in the cycles of birth & death.

Vishwavasus said: Prabhu! What you have told about Parabrahma who is the root cause of all *devatas*, is true, is auspicious, is beautiful and assures safety. Let your mind always be with *jnana*. May you have undecaying auspiciousness! I will proceed now.

Yajnavalkya said: King Janaka! After saying this that gandharva king Vishwavasus bowed to me and went way to *swarga-loka*. At that time I also looked at him with great joy. King! Vishwavasus went & preached the knowledge I had given to *devatas* who move in the sky, human beings who live on earth and to those who live in *patala loka* and were interested in *moksha marga*. This knowledge will yield direct fruits to those who are dedicated to *sankhya dharma* or *yoga dharma* as well as to many others who are desirous of *moksha*.

Importance of pursuing *adhyatma sadhana*

(Shl 87) Oh king! **Scholars say that *moksha* can happen only by *jnana* and not by *ajnana*. Therefore *jnana* should be implemented properly. By doing so one should free himself from the bondage of birth & death.** (Shl 88) **By obtaining *brahma-jnana* from a brahmana or *kshatriya* or *vysya* or *shudra* or even a person of low caste, person with faith should constantly practice the same. Birth and death will not enter the man who has faith.** (Shl 89) **Because people of all *varnas* are born from Brahma, they are all Brahmanas.** All are all the time pronouncing Brahma. I am telling the correct *shastra* by the *buddhi* given by Brahma. **Entire universe and this visible world is nothing but Brahma.** (Shl 90) Brahmanas were born from the face of Brahma. *Kshatriyas* from the arms. *Vysyas* from the navel (thighs). *Shudras* from the legs. **Therefore whatever be the *varna*, they should not be considered as being different from Brahma.** (Shl 91) King Janaka! **Men are born in different kinds of birth due to performing *karmas* with ignorance.** Similarly, they die too. In the same way even people of brahmana etc *varna* due to terrible ignorance and lack of *jnana* fall into the net of different births in *Prakriti*. (Shl 92) **Therefore every effort should be constantly made to gain *atma-jnana*.** I have already told you that people of all *varnas* can remain in their *ashrama-dharmas* and obtain *jnana*. **Therefore, whether a person dedicated to *jnana* is brahmana or of any other *varna* he will surely get *moksha*; this is the opinion of scholars.**

(Shl 93) King Janaka! I have answered you properly whatever you asked. After hearing this you should give up grief. You also should become an expert in the meaning of this *tattva*. I have preached *jnana* to you quite well. May you have continuous auspiciousness!

Bhishma's emphasis on *jnana*

Bhishma said: Yudhishtira! King Janaka who was thus preached by Yajnavalkya was very pleased. He bowed and prostrated to him & then Yajnavalkya went away. King Janaka, the son of Devaratha sat there itself and gave *daan* of 10 million cows to brahmanas. He also gave to each brahmana two palms full of precious gems & gold. Then the king handed over the governance of his kingdom to his son and lived in the forest practicing *yati-dharma*. He studied completely *sankhya & yoga shastras*. He was thinking about *adhyatma* everyday, considered himself to be *anantha* and **rejected *dharma & adharma* as belonging to *Prakriti*.** He was always thinking about his permanent & pure form considering that *dharma* - *adharma*, *punya* – *paap*, *satya* – *asatya*, birth – death were all in the realm of *Prakriti*, that these are the activities of the *avyakta*, and stayed away from contact with all these.

(Shl 101) Scholars of *yoga & sankhya* who have achieved expertise in their *shastras* have realised that the *brahma-vastu* is without likes & dislikes, is *achala* (immovable) & *paratpara* (superior to the best). (Shl 102, 103) Scholars say that the *brahma-vastu* is eternal & sacred. Understand this and remain pure. Great among men! **It should be understood that any thing that is given to someone, that person to whom the given reaches, one who supports the giving -- all these are forms of Paramatma. The feeling should be that the giver and the receiver are Paramatma himself.** (Shl 104) Yudhishtira! **Always be thinking thus: 'The one and only Paramatma is mine. There can be none dearer than him.'** Do not think of anything else. (Shl 105) The person who does not know the nature of *avyakta Prakriti* and the form of *saguna* – *nirguna Paramatma* (and is an expert only in *karma marga*) should undertake pilgrimages and variety of *yajnas*. (Shl 106) Kurukumara! ***Moksha* or *parama-pada* cannot be attained by *swadhyaya* (Self study of *shastras*), *tapas* or *yajnas*. Man can become great only by knowing the true form of *avyakta Prakriti*.** (Shl 107) Similarly, by worshipping *mahat-tattva* or *ahankara* the *sadhak* obtains the place of those *tattvas*. But a *sadhak* should try to get states higher than these. (Shl 108) Those who have dedicated themselves to the study of *shastras* will know the *sat-asat swaroopa Paramatma* who is greater than *Prakriti*, is eternal, free of birth & death and free of all kinds of attachments. (Shl 109) Yudhishtira! I obtained this divine *jnana* from Janaka in the past. Janaka learnt it from Yajnavalkya. ***Jnana* is greater than all other**

	<p>means. <i>Yajnas</i> are not like it. Man can cross this impossible ocean of <i>samsara</i> only by <i>jnana</i>. But it is not possible to cross that ocean with <i>yajna</i>. (Shl 110) <i>Jnanis</i> say that the physical birth & death are difficult to be traversed. It is not possible to escape this birth & death by <i>yajnas</i> or <i>tapas</i> or by regular & strictly practiced <i>vrats</i>. But men can go to <i>swarga</i> with these. Once the <i>punya</i> decays they will be born on Earth. (Shl 111) Yudhishtira! Therefore you should worship Brahma who is beyond <i>Prakriti</i>, is <i>mahanta</i>, is sacred, auspicious, pure and <i>moksha-swaroopa</i>. If you worship the <i>yajna</i> called <i>jnana</i> with the understanding of which is <i>kshetra</i>, you will become a <i>rishi</i> who knows <i>tattva</i>. (Shl 112) By constantly meditating & thinking about the <i>tattvas</i> that Yajnavalkya preached, <i>sadhak</i> can attain Parabrahma Paramatma who is eternal, indestructible, auspicious, <i>amrita</i> like and griefless.</p>			
295	Shanti parva; Mokshadharma	319	2935-2939	26
	<p>King Janaka & Panchashikha's discussion: Overcoming birth & death Janamejaya! Yudhishtira questioned Bhishma lying on the bed of arrows: (Shl 1) How can man overcome death after obtaining great wealth or huge money or long years of life? (Shl 2) Can he escape from old age & death by performing great <i>tapas</i> or practicing certain karmas or study of Vedas & <i>shastras</i> or use of chemical/medical methods (<i>rasayana prayoga</i>) or any other methods? Bhishma said: Yudhishtira! In this matter in the past there was a conversation between Panchashikha and King Janaka. I will repeat the same to you. Listen. Once King Janaka of Videha kingdom asked <i>maharshi</i> Panchashikha who was great among those who knew Vedas and had no doubts in matters of dharma & <i>artha</i>. (Shl 5) Oh worshipworthy! By what kind of practices, <i>tapas</i>, <i>buddhi</i>, <i>karma</i> or knowledge of <i>shastra</i> can we overcome old age & death? Upon being questioned thus, he said to him: (Shl 6) Janaka! It is not possible to escape old age & death. But it should not be thought that they cannot be avoided by any method whatsoever. (Shl 7) Days, nights and months are always moving forward. None of them will come back. They are impermanent. But after a very long time has elapsed, sometimes this man who is subject to <i>marana-dharma</i> (system of death) and is impermanent, takes refuge in the permanent <i>moksha-marga</i>. (Shl 8) Just as flood water in river takes away things in it, <i>kaal</i> who destroys all animals keeps on taking away everyone with the speed of a flood. No one can help the <i>jeeva</i> which is drowning without a boat in the ocean of <i>kaal</i> which has crocodiles in the form of old age & death to cross it. (Shl 9, 10) There is nothing that the <i>jeeva</i> can consider its own. Nor does it belong to anyone else. Just as travellers meet at a point, <i>jeeva</i> joins with wife and others. But so far no one has had any companionship forever with any one person. (Shl 11) Just as wind scatters the thundering clouds repeatedly, in the same way <i>kaal</i> traps living beings in its wheel, cooks them and throws them randomly somewhere. Living beings are born & die only because of <i>kaal</i>. (Shl 12) Whether strong or weak or dwarf or tall – all animals are eaten up by wolf like old age & death. (Shl 13) Thus, when all living beings are impermanent, why should the permanent <i>atma</i> rejoice if animals are born? Why should he grieve if they die? (Shl 14) Why do you grieve and for whom do you grieve even after thoroughly examining issues of 'who am I'? From where have I come? Where am I going? To who am I related? Where am I now? Where will I be born again? (Shl 15) Who others (other than <i>jnanis</i>) have seen <i>swarga</i> or <i>naraka</i>? Therefore those who do not have such indirect knowledge should give charity (<i>daan</i>) to the deserving without violating the rules of <i>shastras</i>. They should perform <i>yajnas</i> etc virtuous deeds at the right times.</p>			
296	Shanti parva; Mokshadharma	320	2939-2990	26
	<p>Discussion between king Janaka & Sulabha (***) (Beautiful <i>adhyaya</i>; must read) Yudhishtira questioned: (Shl 1) Grandfather! So far who has obtained <i>moksha-tattva</i> without giving up <i>grihasthashrama</i>? Tell me about this. How is <i>atma-sanyasa</i> done? How does such a person who has done <i>atma-sanyasa</i> behave in respect of <i>vyakta</i>? Tell me about these. Tell me also about <i>para-tattva</i> of <i>moksha</i>. Bhishma said: Yudhishtira! A conversation that occurred in the past between king Janaka & Sulabha is normally quoted in this connection. I will narrate the same. Listen. In the past, in Mithila town there was a king called Dharmadwaja of the lineage of famous Janaka. Even though he was a <i>grihastha</i> he had obtained <i>samyak-jnana</i> normally obtained by <i>sanyasatva</i>. He had expertise in Vedas, <i>moksha shastra</i> and <i>danda neethi</i> naturally known to <i>kshatriyas</i>. He was ruling the country with his <i>indriyas</i> under control. Wise scholars who knew Vedas, after seeing & hearing about his virtuous conduct, wished to be of virtuous conduct like him.</p>			

In such *dharma yuga* a *sanyasini* (female *sanyasi*) who had gained *siddhi* through yoga was travelling alone all over the earth. While doing so she heard many *tridandi sanyasis* praising Dharmadwaja's knowledge about *moksha tattva* (*Tridandi: Sanyasi*: holding a *tridanda* stick symbolising *vak-danda*, *mano-danda* & *kaya-danda*. *Vak-danda* is not speaking the unspeakable, vulgar and forbidden words. *Mano-danda* is not thinking of any treachery or violence towards anyone even in mind. *Kaya-danda* is not engaging in forbidden actions). Hearing about the subtle aspects of Parabrahma that Dharmadwaja used to say, she suspected whether what these *tridandi sanyasis* were saying was a lie. To decide this she resolved to meet Janaka himself.

Soon she gave up her usual appearance and changed herself into an extremely beautiful damsel using her power of yoga. Then like an arrow which travels swiftly she came to Videha king's town in the blink of an eye. Then under the pretext of begging alms she met Dharmadwaja. The king was wonderstruck upon seeing her delicate body. He started thinking, 'Who could she be? From where could she have come? etc. Then he welcomed her in the assembly, made her sit on an appropriate seat, washed her feet, honoured her suitably and gave luxurious & sumptuous food to her contentment. Immensely pleased, the *sanyasini* prompted the king who was surrounded by scholars & ministers for discussion on meanings of statements. **She, who wanted to question the king on topic of dharma, doubted if he was a jeevan-mukta.** To check this, Sulabha who was an expert in *yoga shastra* united her *buddhi* with his *buddhi*.

(Shl 17) Prompting him for a discussion, she stilled the rays of his eyes with the rays of her eyes and bound his mind using *yoga-bandhas*. (Shl 18) Yudhishtira! Janaka also fathomed her intentions and with a smile defeated her feelings and tied up her feelings with his feelings (He made her intention to bind his mind fail and instead he took her mind under his control). (Shl 19) At that time the king was sitting with official insignias of umbrella, sceptre & hand-fans. Sulabha had her *tridanda*. I will tell you, as it happened, the conversation which occurred with Janaka's body as the shelter for both. Listen (Sulabha tried to enter Janaka's mind and take control of it. Through her mind she had entered his body (*parakaya-pravesha*). Therefore she was free of the body holding the *tridanda*. Since Janaka was also an expert in yoga he did not submit himself to her control and instead took control of her. This was the work of *manas* along with his *chetana*. There was no work for the ornamental king. Both Sulabha's mind with her *chetana* and Janaka's mind with his *chetana* started the arguments & counter-arguments in the body of Janaka).

Janaka through his *chetana* questioned Sulabha's *chetana*: (Shl 20) Bhagawati! Where did you get your *sanyasa deeksha* (initiation)? Where are you going next? To whom do you belong? From where have you come? (Shl 21) **It is not possible to form a fair opinion about someone's knowledge of shastras or age or caste unless they are questioned.** Since you have met me I have to know all these properly. (Shl 22) You must understand that I am free of these insignias of kingship. **I have no attachment to these insignias.** I, who have given up everything, intend to honour you. Because, it is my feeling that you deserve it.

Janaka's understanding & practice of jnana

(Shl 23) Listen from me about the great guru from whom I obtained the greatest *jnana* which leads to *moksha*, the *jnana* which will not be propounded by anyone other than him and the subject of *moksha* he has propounded. (Shl 24) I am the most favourite disciple of Panchashikha who is of Parashara *gotra*, is aged, a *mahatma* & a *sanyasi*. (Shl 25) **I have expertise in all three moksha dharmas viz sankhya jnana, yoga vidya and raja dharma and I have no doubts.** (Shl 26) Once in the past my ultimate guru Panchashikha happily spent four months of rainy season here when he was travelling places in accordance with *shastras*. (Shl 27) Panchashikha who had understood *sankhya shastra* with examples and evidences, who is a prominent scholar of *sankhya shastra*, **taught me properly three paths to moksha. But he did not permit me to relinquish my kingdom and go away.**

(Shl 28) Having been preached by Panchashikha, **having become free of raaga & dwesha and practicing three kinds of vrittis related to moksha, I always stay firmly in Paramatma bhava** (inner state) (Shl 29) **Vairagya** (asceticism, indifference to worldly objects & to life) **is the main cause for mukti. That vairagya by which man will find mukti can come only from jnana.** (Shl 30) Man tries to gain *vairagya* through *jnana* and *moksha* through *vairagya*. By such efforts he gets the great *atma-jnana*. **Such atma-jnana frees the man from the dualities of sukha & dukha. That is the ultimate siddhi. It is beyond the control of time.** (Shl 31) **Even though I am in grihasthashrama I have no delusions or attachments and have a mind which is free of dualities and which treats happiness & grief equally.** (Shl 32) Just as a field which has been tilled and watered will then help germination of the seeds sown, this body in the form of *kshetra* due to the farming of auspicious & inauspicious karmas will result in germinations called rebirth. (Shl 33, 34) Just as seeds (*beeja*) fried in

a suitable vessel will lose their quality of germination (*abeeja*) and then even if sowed in a well prepared field will not germinate, **the *jnana* preached by *sanyasi bhagawan* Panchashikha has transformed all my auspicious & inauspicious karmas into *abeeja*. They do not germinate in the field filled with objects of sense.** (Shl 35) My mind never gets interested in useless objects of senses and in collecting items for pleasure of senses. My mind also does not get interested in attachment to cattle, wife, sons, house etc nor in rage towards enemies as both such *raaga* & *dwesha* are a waste. (Shl 36) **Both the person who smears sandal paste on my right arm and the person who chops my left arm are same to me. I neither love the person who smeared sandal paste nor hate the person who chopped my arm.** (Shl 37) I, who am *apta-kaam* (having *brahma-jnana*) always experience happiness. I treat with equality a lump of mud or stone or gold (*sama-loshtashma-kanchana*). Though I am interested in everything and am in the kingdom, I am unique compared to *tridandi sanyasis*.

(Shl 38) **Those who are great among the knowers of paths of *moksha* have found that there are three kinds of dedications to *moksha*. The greatest of them, *jnana*, is of the form of giving up all karmas.** (Shl 39) Some among those who know *moksha shastra* say that dedication to *jnana* (*jnana-nishta*) alone is the means to *moksha*. Some other *yatis* with a subtle vision say that *karma-nishta* is the means to *moksha*. (Shl 40) Mahatma Panchashikha taught me a third dedication (*nishta*) which is other than *jnana-nishta* only or *karma-nishta* only. (Shl 41) Those who follow this third *nishta* will be just like *grihasthas* in respect of *yama* (self-restraint), *niyama* (rule, restraint of mind), *kaam* (desire), *dwesha* (hatred), *parigraha* (acquisition, possession), *maana* (pride), *dambha* (hypocrisy, deceit) & *sneha* (affection, friendliness).

Comparing king & *sanyasi*

(Shl 42) Those called *sanyasis* have a *tridanda*. A *grihastha* king bears ceremonial umbrella, hand-fan, sceptre etc. If anyone were to get *jnana* merely by having *tridanda* then why can't *moksha* be attainable by someone having umbrella & sceptre? **The factor of 'acquisition or possession' which is the cause of hindrance or an obstruction is common to both.** One collects *tridanda* while another collects umbrella & sceptre etc. (Shl 43) **The reasons and karmas through which man acquires/collects the objects of his desire will be the karmas man depends on or takes refuge in.** (Shl 44) The person who finds fault in *grihasthashrama* and gives it up to take up another *ashrama* will give up a few things in that new *ashrama* also and will collect some other things. **Therefore even after change he will not be free of the blemish of attachment.** (Shl 45) **Both king and *sanyasi* are same in respect of suppressing the wicked & gracing the virtuous and in *adhipatya* (showing off authority).** In this way, when kings & *sanyasis* are of the same *dharma* (nature) why would *sanyasis* alone obtain *mukti*? (Shl 46) Even if in position of authority like a king, those who are in bodies favouring great *jnana* will be freed of all sins by mere *jnana* alone. This holds good for both *sanyasi* & king. (Shl 47) **It is my opinion that wearing saffron clothes, shaving the head clean, holding *tridanda* & *kamandala* (a specially shaped small vessel having water) and such symbols will not be of any use in attaining *moksha* if the person has taken to path of wickedness.** (Shl 48) If it is said that inspite of having such symbols, the only hope for achieving *mukti* is *jnana* of oneness then it is quite useless to have these symbols. (Shl 49) Or if it were to be said that wearing saffron clothes & holding *tridanda* results in decreasing grief and therefore *sanyasis* have these, then why can't the same apply to the umbrella & sceptre too? (Shl 50) **There is no *moksha* in poverty. There is no rule that one should be poor to attain *moksha*. It is not also that all poor will attain *moksha*. Meaning, poverty cannot be a means to *moksha*. Being rich in necessary things of life need not be a reason for bondage. Whether a rich man or a poor man, freedom from bondage is obtained only by *jnana*.**

Possible wrongs committed by *Sulabha*

(Shl 50) Understand that though I am engaged in *dharma*, *artha*, *kaam* and ruling the kingdom which are like natural homes for bondage, I am in the state of bondage-free *jeevan-mukta*. (Shl 52) I have cut off the ropes of wealth of kingdom and the bondages of 'mine' like wife, children etc with the sword sharpened with the stone of *tyaga* (renunciation, sacrifice, resigning). (Shl 53) Oh *sanyasini*! I have become a *jeevan-mukta* in this manner. But seeing the power of yoga I have got interested in you. **But this beauty of yours is not good for *yoga sadhana*.** I will tell a few words in this matter. Listen. (Shl 54) **Delicate body, great beauty, attractive body and youth all work against *yoga sadhana*.** But you are also following the strict practices of *sanyasa vrat*. How you are doing this is my doubt. (Shl 55) You are not behaving as one with *tridanda* should. You have attacked and entered me forcefully to test whether I am *mukta* or not. (Shl 56) **If a person is interested in *kaam* & enjoyment of pleasures of senses then holding a *tridanda* would be a waste and inappropriate.** By this behaviour of yours you are not protecting your *Sanyasa dharma*. If you have done this to hide your

real form then it is incorrect. Because, **there is no need of secrecy or hiding for a jeevan-mukta.** (Shl 57) Now you have entered my previous physical body and have come under my control. I will tell you how you have exceeded the limits of honour by doing so. Listen. (Shl 58) For what reason did you enter my kingdom or town? On whose indications did you enter my heart? (Shl 59) You being a brahmani are the leader of all other *varnas*. I am a *kshatriya*. Therefore both of us uniting in the same place is certainly not appropriate. Do not be a cause of *varna-sankara* (mix up of *varnas*) by entering me forcibly. (Shl 60) You are behaving according to the *ashrama* of *moksha dharma*. I am in *grihasthashrama*. A *sanyasini* living with a *grihastha* would be a serious problem (blemish). By doing this you have also obtained the blemish of mixing up *ashramas*. (Shl 61) I do not even know if you are of my *gotra* (descendant of certain *rishi*) or another *gotra*. You also do not know to which *gotra* I belong. In case you are of the same *gotra* as mine, you have acquired the third blemish viz *gotra-sankara*. (Shl 62) In case you are not a *sanyasini* and your husband is alive or travelling elsewhere then you are another's wife (*parabharya*). Another's wife is not fit for union. In case you have entered me in spite of being *parabharya* this will be your fourth *dharma-sankara*. (Shl 63) With success of your goal as the only intention you have committed all these wrong deeds either due to ignorance or due to false knowledge. (Shl 64) Or in case you have felt that, 'I am free to do anything I please', then even the little listening to *shastra* you have done in the past has been now wasted. (Shl 65) You have publicised all your blemishes. Now I see in you qualities of a wicked person. I see another wicked blemish in you which is against the principle of touching of hearts or loving. (Shl 66) Wanting to gain victory over me, you of course have made an attempt. But you do not intend to gain victory over just me. You wish victory over the entire assembly here. (Shl 67) With the intention of defeating my opinion and to uphold your opinion, you are repeatedly glancing at the honourable people assembled here. (Shl 68) Perplexed by the delusion arising from your abundant power of yoga, you are repeatedly creating *yoga-maya*, just like trying to mix *amrita* & poison, due to your intolerance born of impatience. (Yoga is like *amrita*. Intolerance & delusion are like poison. Both can never come together. Still you are attempting to mix them up). (Shl 69) **When a man & a woman desire each other, then their mutual meeting is like *amrita* (nectar). If a woman in love does not find a man in love with her, such union is like poison.** (Shl 70) Oh *sanyasini*! Do not touch me. Please understand clearly that I am of virtuous conduct and free of blemishes. Practice the principles of your *shastra* (*Sanyasa dharma*). You are analysing whether king Janaka is *mukta* or not. All these thoughts are hidden in your mind. It is not right for you to hide these thoughts from me. (Shl 71) If you have come in disguise either for your own purposes or on behalf of another king, hiding the truth from me is not appropriate. (Shl 72) **Whoever he is, should not go in disguise to a king. Similarly one should not go in disguise to a brahmana or to a *pativrata* woman (devoted & virtuous wife). If done so, the king or the brahmana or the *pativrata* woman will destroy the person in disguise.** (Shl 73) **Wealth is the might of kings. *Adhyatma jnana* is the strength of brahmanas. Beauty, youth & being fortunate is the strength of women.** (Shl 74) Thus these three become strong by virtue of their respective qualities stated. **The person who wishes to have his desires fulfilled by them should go to them in straight and honest ways. Adopting any crooked approach like disguising will result in his destruction.** (Shl 75) Oh *sanyasini*! Therefore it is appropriate for you to reveal your caste, learning, character, opinion, nature, the purpose of your coming here etc.

Bhishma said: (Shl 76) Yudhishtira! Though the king said these and such other sad, inappropriate, illogical things, Sulabha was not perturbed in the least. (Shl 77) Once king Janaka finished speaking, Sulabha who was very attractive to look at started speaking even more attractively thus:

Quality & Characteristics of good speech (*)**

(Shl 78, 79) Oh king! **A group of words with following qualities is called a sentence:** free of nine types of blemishes including harsh words, free of nine blemishes related to *buddhi* such as *kaam*, *krodh* etc., having nine good speech qualities including sweet words, having nine good qualities of *buddhi* such as kindness, sincerity etc., containing reason and meaningfulness, having five good qualities viz *saukshmya* (avoiding words with uncertain meanings leading to doubts), *saankhya* (listing the good qualities and blemishes of *poorvapaksha*--the first objection to an assertion in any discussion, the *prima facie* view or argument in any question -- & doctrine), *krama* (analysis of strengths & weaknesses of the listed blemishes & qualities), *nirnaya* (doctrine) and *prayojana* (implementation). (Shl 80) The meanings of *saukshmya* etc have been explained with respect to four entities viz *pada* (word), *vaakya* (sentence), *padartha* (meaning of word) and *vaakyartha* (meaning of sentence). I will tell you the characteristics of each of these separately, listen. (Shl 81) When trying to understand the meaning of a sentence, since there can be different meanings, the knowledge will also be different (**both applied & gained**) (If there is no clear & specific meaning for a sentence then no clear or specific knowledge is gained). **At such times it is the power of intelligence that decides**

the meaning. Such *buddhi* is designated by **saukshmya**. (Shl 82) Accepting certain desired meaning of a sentence and then counting the proportion of its strengths & blemishes is called **sankhya** or **saankhya**. (Shl 83) After counting the strengths & blemishes in this manner, deciding that, 'this should be said first, this should be said next' etc., is called **kramayoga** (sequencing). Such a sentence is called **krama-vaakya**. (Shl 84) Especially propounding one of the four out of *dharma*, *kaam*, *artha* or *moksha* and concluding at the end of discussion that 'this is the desired meaning of the sentence' is called **nirnaya**. (Shl 85) Wherever great agony is experienced due to grief arising out of love & hatred, the approach (*vritti*) adopted by man to remedy it is called **prayojana**.

(Shl 86) Janeshwara! Listen to such sentences of mine in which all these good qualities are embedded. (Shl 87) **I will tell only best sentences which will be meaningful, will not have multiple meanings, will be just, will not be more than what is just necessary (brief), not harsh to hear (soft), and will not have any doubts.** (Shl 88) My sentences will not have harsh letters (Example given: *shushko vrikshastishatyagre*). It will contain delicate & soft web of words. It will not cause happiness to those who are *paranmukha* (outwardly oriented, hostile). It will not have untruths. It will not be against the *trivarga* of *dharma*, *artha* & *kaam*. My sentences will not be without *sanskaras* too (not formed well. Example given for an ill formed sentence: *gallau laavanyatallau te ladau madahau bhujau, netre sevattakam dotta mottayita sakhe sakhi*). (Shl 89) My sentences will not have the defect of inferior or less words. It will not use difficult words (example given: The meaning of that sentence which is very far and not near at hand is called *klisha*. *Satpurushas* do not like use of such words. Example: *vijitatmabhadweshi* which means enemy of the son of Indra who was vanquished by Garuda = Karna). Nothing will be out of sequence. You do not have to import/supply other words to make sense out of my sentences. The sentence will never be a waste. It will not be without reasons and be devoid of logic. (Shl 90) **I will not speak anything driven by kaam or krodh or lobh or dainya (meanness) or anaryatva (vile, unworthy) or lajja (shame) or anukrosha (tenderness, compassion) or maan (self-conceit).** (Shl 91) **The meaning of a sentence lights up when the talk of the person who wants to talk, the listener and the speech – all three are well balanced without deficiencies or excesses.** (When the speaker & the listener have concentration and focus and the speech also has clear & definite meaning, then the meaning of the sentence becomes crystal clear to the listener). (Shl 92) **If the speaker, when speaking, humiliates the listener and presents his opinion as another's opinion, then his words will not cause the intended reaction in the listener** (The conversation will not progress). (Shl 93) **The listener develops a doubt about the speech of someone who always parrots only other's opinions and nothing of his own. Therefore such speech is also defective.** (Shl 94) The person who speaks such that there is no clash between his own opinion and the listener's opinion but there is harmony is true orator. Not others.

(Shl 95) Oh King! Therefore you should listen with concentration and without any feeling of contempt to my words which are enriched with such qualities.

Sulabha's discourse on adhyatma

(Shl 96) You have asked, 'Who are you, to whom do you belong and from where have you come'. Listen attentively to my response to these.

(Shl 97) **Just as sticks & lac combine together and dust particles & water drops combine together, in the same way living beings are born in this world by combination of tattvas.** (Shl 98) Even though *shabda*, *rasa*, *roopa*, *gandha* & *sparsha* and the five *indriyas* are distinct from *atma*, they are combined with it just like sticks & lac. But it is the doctrine of scholars that these are incapable/have no power of independently prompting (the *atma*). (Shl 99) Each of these *indriyas* has no knowledge of what they are nor do they know about the other *indriyas*. The eye does not know that it is endowed with the ability to see. The ear does not know that it has the ability to hear. (Shl 100) **Just as even though dust particle and water drop have combined one does not know the quality of the other, in the same way even though indriyas and objects of senses are combined together one does not know (the nature and characteristics) about the other.** (Shl 101) The *indriyas* which are parts of the body expect other external factors (*gunas*) when wanting to experience the objects. I will tell what these factors are, listen. **In seeing there are three factors: the shape/form or roopa, the eye and light.** (Shl 102, 103) **Just as there are three factors in seeing, in all the other pairs of 'knowledge (jnana) & to be known (jneya)' also there are three factors. There is another factor called manas between knowledge & to be known. Jeevatma decides whether an act is appropriate or not with the help of manas.** (Shl 104) After the five *jnanendriyas*, five *karmendriyas* and *manas*, there is another twelfth factor. That is called *buddhi*. When a doubt arises about something to be known, then man comes to a decision through *buddhi*. (Shl 105) **In the twelfth quality buddhi, there is another thirteenth quality called 'sattwa'. This factor helps determine whether the being is of maha-sattwa or alpa-sattwa (great or little sattwa).** (Shl 106) **With this**

sattwa there is the fourteenth quality called '*aham*' or '*I*' denoting pride or arrogance. By virtue of this *guna* the *jeevatma* feels 'this in mine' & 'this is not mine'. (Shl 107, 108) In this *ahankar* there is a fifteenth quality (called '*vaasana*'). This is said to be the collection of separate groups of *kalas* (There are 16 *kalas*: *prana*, *shraddha*, *akash*, *vayu*, *tejas*, *jala*, *prithvi*, *indriyas*, *manas*, *anna*, *virya*, *tapas*, *mantra*, *karma*, *loka* and *naam*. These sixteen are required for the 'construction' of human being). Apart from this there is a sixteenth quality called *sanghaata*. The two qualities *Prakriti* & *Purusha* rest or depend on this *guna* (So far it is 18 *gunas*). (Shl 109) The dualities like happiness & unhappiness, old age & death, gain & loss, likes & dislikes etc is said to be the nineteenth factor (*guna*). (Shl 110) **Beyond these 19, there is another called *kaal*. This is twentieth.** Thus, understand that from these twenty factors the creation & dissolution of living beings happen. (Shl 111) This group of 20 factors, the five *mahabhutas*, the two qualities of *sad-bhavayoga* & *asad-bhavayoga* (true knowledge & false knowledge) add to make it 27 *gunas*. (Shl 112) Thus what have been said to be *gunas* are 27 in number. Apart from these *gunas*, there are three more called *vidhi* (dharma & adharma with *vaasana* as its seed), *shukra* (the *sanskaras* which excite *vaasana*) & *bala* (actions favourable for the acquisition of things needed towards the satisfaction of *vaasana*). (Shl 113) **That entity is called *sharira* (body) where all these 30 *gunas* have combined.**

(Shl 114) **Some scholars say that the *avyakta Prakriti* (*mool-prakriti*) is the cause for all these 30. Some scholars (Charvaks) of 'gross model' say that *vyakta Prakriti* (or atoms) is the root cause for these.** (Shl 115) Thinkers of *adhyatma* say that whether these 30 *gunas* are born from *avyakta Prakriti* or *vyakta Prakriti* or from both these or from the four of *vyakta*, *avyakta*, *Purusha* & *Ishwara*, in any case it is *Prakriti* which is the root cause for all living beings (In Kaapila system they say that *avyakta* is the cause. Charvaks say that four types of atoms of type *vyakta* are the cause. Kaanadas opine that only *vyakta* & *avyakta* are the cause. Scholars of Yoga system say that along with these, *Purusha* & *Ishwara* also form the cause. But *Purusha* becomes a cause only by its proximity. *Ishwara* is also a *nimitta* (reason, pretext) only. The common ground is that *Prakriti* is the motive cause). (Shl 116) Oh King! The *avyakta Prakriti* which is the root cause of all gets designated as *vyakta* when in the form of *kalas* **generated from it only. I, you and all other living beings have obtained this *vyakta* (manifest) bodies only from *avyakta prakriti*.**

Continuously changing state of living being

(This argument has been used quite powerfully by Sri Aurobindo in his work 'Problem of Rebirth')

(Shl 117) The combination of semen & blood cause states like ejaculation. Due to ejaculation (into a woman) a matter called *kalala* (the change that occurs to seminal fluid after entering the womb the first time (night) to fertilise the egg; first state of pregnancy) is generated. (Shl 118) From *kalala* is produced *budbuda*. *Kalala* itself becomes *budbuda* after five days. From *budbuda* is formed a lump of flesh. In that lump of flesh head, arms, legs etc appear. Then nails & hairs grow. (Shl 119) Oh king of Mithila! Name & form/shape happen to the human being born after nine months in the womb. By a distinct sign it also becomes known whether it is male or female. (Shl 120) After seeing the form of the baby with red coloured nails and fingers soon after birth, much later one can see the beautiful form of the child in young age. When observing the form at the young age, the form at the baby stage cannot be got back. (Shl 121) Similarly the child obtains youth state from child state and old age from youth state. But it is not possible to get back the already finished state.

(Shl 122) **In every living being the *kalas* that constitute each stage are changing every moment. But since such changes are very subtle (minute) man does not realise that change is occurring every moment.** (Shl 123) King Janaka! In each state of man these *kalas* keep undergoing dissolution and new birth. **But just as we do not notice the flame of a lamp constantly undergoing dissolution & birth, man does not notice that the *kalas* in him also are constantly undergoing dissolution & birth in keeping with the change in state** (When an oil lamp or any other lamp is burning we think that one unfragmented flame is burning. If the flame were truly so the oil in the lamp would not have been slowly exhausted. Hence it is clear that a constant process of regeneration is occurring). (Shl 124, 125) Just as a thoroughbred horse of great pedigree runs swiftly from one place to another, in the same way all the *lokas* having the power to run swiftly like a horse are moving from one state to another rapidly. **Therefore, it is not possible to ask any such questions as who is he? From where did he come? From where did he not come? To whom does this belong? To whom does it not belong? etc. When every organ is changing every moment how can you say anything decisively? What is the relationship you can find between animals and the organs which are undergoing constant change? Meaning, there is no relationship. Organs change without being under any control of the animal.** (Shl 126) Just as fire is produced in Suryakantamani (lens) when in contact with rays of Sun, just as fire is produced due to mutual rubbing of plants or trees, in the same way living beings are born due to the grouping/coming together of *kalas*.

Deep philosophic questions of Sulabha on Jeevan mukta

(Shl 127) **Just as you see your *atma* through your mind, in the same way why are you not seeing other's *atma* through your mind?** (Shl 128) **If you think that there is sameness of *atma* in you and all others** (if you have achieved equality towards all by virtue of *adhyatma-darshana*) **why are you asking me 'who are you? To whom do you belong?' etc.** (Shl 129) King of Mithila! To you, who are free of dualities like 'This may be mine, this may not be mine' etc., what is the use of questions like 'Who are you? From where have you come? etc. (Shl 130) How can there be any signs of a *jeevan mukta* in a king who is engaged in relevant tasks like victory, compromise etc with enemy, friends and neutrals? (There cannot be signs of *jeevan mukta* in a king engaged in worldly affairs on a day to day basis). (Shl 131) The *trivarga* of *dharma*, *artha* & *kaam* shows itself in seven ways (*dharma*, *artha*, *kaam*, *dharma-artha*, *dharma-kaam*, *kaam-artha* & *dharma-artha-kaam*) in the karmas of this world. How can there be signs of *jeevan mukta* in someone who is interested or trapped (not detached) in these even without his knowledge? (Shl 132) How can someone who does not have equality towards the loved ones, the disliked ones, the weak and the mighty have any signs of *jeevan mukta*? (Shl 133) Oh king! **In reality you are not in yoga. Therefore you have not achieved the eligibility for *moksha*. Still you have the pride/conceit that you are a *jeevan mukta*.** Your friends also think you are a *jeevan mukta*. But just as medicines are not given to one who does not adhere to stipulated diet, your friends should not honour you who are not a *virakta* (disinterested, renunciate) as a *jeevan mukta*. They should try to avoid your pride. (Shl 134) Oh *arindama*! The points which create this 'interest' should be understood by discriminative thinking. You should be an *atmarama* seeing the *atma* in you all the time. What else can be the sign of a *mukta*?

King has no independence

(Shl 134) There are other subtle points/places/factors relating to *moksha dharma*. They are of four kinds (*shayana*, *upabhoga*, *bhojana*, *acchadana*). I will tell you about them, listen. (Shl 136) Even the monarch who rules over this entire earth lives in a town (He cannot pervade the whole earth. He has to live in a specific town called capital). (Shl 137) Such a monarch cannot even pervade the whole town. He lives in a palace in that town. In that palace there will be a bed. He sleeps in the night in that one bed. (Shl 138) He cannot even occupy that bed fully. Half of it would have been occupied by the queen already. **Therefore even though he may be the monarch of the entire earth, the fruit he enjoys from that is quite small.** (Shl 139, 140) Similarly in matters of different enjoyments, consuming food, wearing of clothes, experiencing pleasures of senses, in punishing the wicked & protecting the virtuous etc—the king is always dependent on others. **He will not have total freedom even in smallest of matters. Even so, the king will be quite interested/attached to these.** Where does the king have total freedom in matters of compromising with the enemy or fighting a war with them? (Shl 141) King has no freedom to spend happy times with women, to walk around in the garden or go on tours with them at his will. It is impossible for a king to behave as he pleases. This being so, where does he have freedom in matters discussed with the group of ministers? (King has to go by the advice of ministers). (Shl 142) It is said that the king has freedom when he orders others to do something. But he has to issue orders subject to advice by others at the relevant times. (Shl 143) Even if the king desires to sleep, he cannot do so because he will always be surrounded by people who want something from him. Even if he sleeps with their permission, he may be woken up by others due to urgencies of work. (Shl 144) Your servants will come and say, 'Please take your bath, my lord'. Whether you like it or not, you have to yield to them. They will ask you to have massage with oil. They will tell you to drink water. To eat your meal. The *purohita* will come and tell you to perform *agnihotra* or *yajna*. Ministers will request you to talk to visitors. They also ask you to listen to the appeals of others. In this way others make you, who have no independence, do many things.

Concerns and commonality of a king

(Shl 145) Many are always coming to the king and asking for money. But the king who is more engaged in protecting the money does not feel enthused to give away money to all those who ask. (Shl 146) If he were to donate to all those who ask, his treasury would be emptied. If he does not give, he will buy enmity with many. Such blemishes which make one disinterested in ruling itself keep coming up before the king. (Shl 147) If the wise, the rich and the valorous assemble in one place, the king becomes suspicious. He fears even those from whom he has no fear. He fears even those who move near him everyday. (Shl 148) The wise, rich & valorous develop ill-feelings towards the king noticing his suspicion about them. You can yourself understand what kind of fear the king will have from them.

(Shl 149) Janaka! **All are kings in their own homes.** All are lords in their homes. All give favours to those whom they like and punish those whom they do not. **Therefore all citizens are equal to the**

king. (Shl 150) Ordinary people also have children, wives, body, treasury, friends and money just as the king. **For whatever reasons you call someone a king, for the same reasons you could call an ordinary citizen also a king.** (Shl 151) **'The country is lost. The capital was burnt down. The royal elephant died' – all these are normal worldly matters. These matters are relevant to the ordinary man to the same extent as to a king. But due to *mithya jnana* (false knowledge) the king agonises on these counts thinking, 'My country is lost. My town is burnt. My royal elephant died' etc.** (Shl 152) The mental griefs arising out of desires, hatred & fears are not avoidable by the king also. Similarly he is not free of physical illnesses like headache etc which restrict his movements (He also has common physical & mental ailments). (Shl 153) The person who calls himself king is agonised by a variety of dilemmas, is suspected by many sections and rules the country filled with many kinds of enemies while counting nights.

No sole ownership, no great happiness

(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 155) Oh king! If you think that this capital, the country, the army, the treasury and the ministers are your own, then it is mere delusion. I question you: To whom do these belong? To whom do they not belong? (It is not anyone's property. It belongs to all citizens). (Shl 156, 157) **Friends, ministers, town, country, *danda* (authority to punish), treasury and king are the seven components of a kingdom.** Just as I have *tridanda* in my hand you have this kingdom. The kingdom with seven components that you have and my *tridanda* are both endowed with great qualities. This being so, who is better than the other and in respect of which quality? (Shl 158) **Each of the seven components displays its speciality at relevant times. That component which accomplishes a task becomes the main component at that time.** (Shl 159) This group of seven components and another three powers (*prabhu shakti*, *utsaha shakti* & *mantra shakti*) become a set of ten. This set of ten get together and enjoy the kingdom just as the king.

(Shl 160) That king who has exuberance of enthusiasm and is dedicated to *kshatra dharma* will be content by collecting one tenth of the income of citizens. Ordinary king becomes content with even less. (Shl 161) In any kingdom, generally you will not have an exceptional and highly valorous king. **Even if an ordinary king is ruling, there will be no anarchy. If there is no kingdom where will *dharma* be? If there is no *dharma* how can one attain *parama pada*?** (Shl 162) The king of that kingdom in which great *dharma* is considered sacred and that king who considers the entire earth as *dakshina* (who is ready to give away the entire earth as *dakshina*) becomes eligible for the fruits of *ashwamedha yajna*. (Shl 163) King of Mithila! I am capable of listing hundreds or thousands of karmas which cause grief to a king.

Sulabha questions his depth in *moksha dharma*

(Shl 164) To talk about myself, I have no interest in my own body. This being so, why would I be interested in accepting a stranger (*para purusha*)? It is not befitting you to blame a person like me who is *yoga-yukta* (absorbed in yoga). (Shl 165, 166) Oh king! You have heard from Panchashikha *moksha shastra* comprehensively including *upaya-yukta* (including *nidhidhyasana*—profound & repeated meditation), *upanishadukta* (including *shravana*, *manana*), *upaasanga-yukta* (including *yama*, *niyama etc yogangas*), decisive (doctrine based on experience). Isn't it? You are also free of all interests/attachments due to his preachings, isn't it? You are beyond all kinds of bondages, isn't it? This being so, how did you get interested in variety of special royal insignias like umbrella, sceptre etc? (Shl 167) By looking at your contrary behaviour I feel you have not listened to the *moksha shastra* taught by Panchashikha. Even in case you have heard it, perhaps you have heard some false *shastra* or something else which looks like *moksha shastra*. (Shl 168) Even after hearing *moksha shastra* from Panchashikha if you are stuck in worldly titles like '*Videha raja*' '*Mithiladhipati*' etc, it can be said that like ordinary people you are also bound by honour & humiliation, the queen etc.

(Shl 169) If you are always in a state of liberation (*mukta*) what harm have I done by entering you through my *buddhi*? (Shl 170) **It is a rule that *yatis* of all *varnas* should be alone/in seclusion. In accordance with this *dharma* I entered your heart which was empty. By doing this which thing and whose things have I defiled?** (Shl 171) Oh sinless! King! I have entered you though my *buddhi* and have not touched you with my arms or feet or thighs or any other organ of my body. (Shl 172) **You, who have a noble birth, are modest and capable of thinking what will happen in future, should not have revealed to this assembly the transaction that happened secretly between us, irrespective of whether it was good or bad.** (Shl 173) **In this great assembly there are**

	<p>brahmanas who are like gurus to all the <i>varnas</i>. There are even greater & honourable gurus than them. Being the king here you are like guru to all of them. In this way in this assembly honour is mutually dependent. (Shl 174) You, who should have thought thoroughly what should be and should not be said in this assembly, should not have talked about the union of man & woman here.</p> <p>Sulabha explains why there is no <i>sankara</i></p> <p>(Shl 175) Mithilesha! Just as water on lotus leaf stands there without touching the leaf, I am residing in you without touching you. (Shl 176) Even though I have not touched you, but you have experienced my touch, then how has Panchashikha caused your <i>jnana</i> to become <i>nirbeeja</i> (seedless, impotent)? I have to question this. (Shl 177) By experiencing the touch of another woman you have fallen from <i>grihastha dharma</i>. You are hanging between <i>garhasthya</i> & <i>moksha</i> without obtaining <i>moksha</i> which is very difficult to be taught and very difficult to gain, but are only giving long discourses on <i>moksha</i>. (Shl 178) If a <i>jnani jeevan mukta</i> has a union with another <i>jeevan mukta</i> there can be no <i>varna sankara</i> (Because there is no <i>varna</i> for a <i>shuddha-atma</i>). Similarly whenever an integral/monolithic object and its parts combine there is no <i>sankara</i>. Even when pure <i>atma</i> which is form of ‘<i>sat</i>’ joins <i>Prakriti</i> which is form of ‘<i>asa</i>’ there is no <i>sankara</i> (Because, of these, <i>atma</i> is <i>nirvikara</i>, <i>gunatita</i>. <i>Prakriti</i> is subject to changes and is <i>trigunatmic</i>. The nature of both being different, they do not combine. How can there be <i>sankara</i>?). (Shl 179) All the <i>varnas</i> & <i>ashramas</i> are distinct/separate. But to one who has the right vision (has had <i>atma sakshatkara</i>), who knows that there is nothing other than <i>atma</i>, and that everything is <i>atma</i> and there is nothing other than <i>atma</i>, these <i>varnas</i> & <i>ashramas</i> will not be seen as separate in <i>brahmi sthithi</i>. Therefore the union of <i>jeevan muktas</i> does not result in <i>varna sankara</i>. (Shl 180) There is a metal pot in the hand. There is milk in that pot. A fly has fallen in that milk. Though these three are in the relation of supporter (<i>ashraya</i>) & dependent (<i>ashrita</i>), by nature they are distinct. There will be no <i>sankara</i> of one with another. (Shl 181) Even though they are together by mutual dependence, their states do not change in any way. Just because the vessel is in the hand, the vessel does not acquire the qualities of the hand. Just because there is milk in the vessel, the vessel does not acquire the qualities of the milk. Just because the fly is in the milk, the quality of milk does not transfer to the fly. All the items will have their own states. States (<i>bhava</i>) do not always get transferred due to dependence on others. Just as the milk in the pot, I am in your refuge through my <i>buddhi</i>. Just because the pot is supporting it, the quality of milk does not change. In the same way even though I have taken refuge in you there is no change in my nature. Therefore there will be no blemish of <i>varna sankara</i> in our union. (Shl 182) <i>Ashramas</i> are all distinct. <i>Varnas</i> are also distinct. If you knew that these are mutually distinct and that no <i>dharma</i> exists in <i>atma-bhava</i> how did you get <i>varna sankara dosha</i>? (Shl 183) Maharaja! I am not a <i>brahmani</i> by caste. Nor <i>vysya</i> nor <i>shudra</i>. I am of the same <i>varna</i> as you and am a <i>kshatriya</i>. I am of noble birth. I have never lapsed from <i>brahmacharya</i>. (Shl 184) You might have heard of Rajarshi Pradhan. I am born in his lineage and am known as Sulabha. (Shl 185) My ancestors have performed <i>yajna</i> along with Indra. In those <i>yajnas</i> the mountains Drona, Shatashringa & Chakradwara were used as bricks for the <i>yajna-vedike</i>. (Shl 186) I, who was born in the family of such <i>mahatmas</i>, could not find a suitable groom and hence obtained education in <i>moksha dharma</i> and have taken up <i>muni-vrat</i> and am travelling around this earth alone. (Shl 187) I am not a crooked <i>sanyasini</i> in disguise. I do not snatch other's property. I do not commit <i>dharma sankara</i>. I am dedicated to <i>swadharma</i> and practice <i>brahmacharya vrat</i> strictly. (Shl 188) Oh king! I never waver in my vows. I do not speak before thinking carefully & thoroughly. I have not come to you without thinking well & carefully. (Shl 189) I came here wishing your welfare after hearing that your <i>buddhi</i> is well committed to <i>moksha marga</i> and came with the intention of understanding the secrets of <i>moksha jnana</i>. (Shl 190) I am not talking with the biased feeling that ‘This is my stand; I should somehow justify this. This is other's stand; I should somehow smash it’. The person who does not indulge in circus of words only to justify his stand and obtains peace in <i>Parabrahma</i> is indeed a <i>jeevan mukta</i>. (Shl 191) Just as a <i>sanyasi</i> spends a night in a deserted house in a town, I will reside in your body tonight. (Shl 192) Lord of Mithila! King Janaka! You will show me good hospitality in the form of conversation and will show respect towards me. I will, with great pleasure, sleep in this beautiful house called your body and will go away tomorrow.</p> <p>Bhishma said: Yudhishtira! After listening to the meaningful and logical words of Sulabha, king Janaka did not say any further.</p>			
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	<p>Vyasa preaches his son <i>dharma</i> & <i>vairagya</i> (***) (<i>Good adhyaya</i>)</p>			

(This *adhyaya* has some *shlokas* which have the musical rhyming quality which reminds one of some of the devotional works of Sri Sankaracharya. Those who enjoy Sanskrit can read these. I have included two or three examples)

Janamejaya! Yudhishtira questioned: (Shl 1) Grandfather! How did Vyasa's son Shuka develop *vairagya* (renunciation, asceticism)? I wish to know about this. I have a great curiosity to know about this. (Shl 2) Apart from this, please be kind enough to tell me the doctrine arrived at with application of *buddhi* about *vyakta & avyakta tattvas* and the history of Paramatma who has no birth and is god of gods. (Answer to second part is not in this *adhyaya*)

Bhishma answered: Yudhishtira! Seeing Shuka behaving like an ordinary man and roaming around fearlessly, father Vyasa taught him all the Vedas and preached him thus about his duties.

(Shl 4) Child! **Always practice dharma. Be a *jitendriya* and conquer extreme cold, heat, hunger, thirst and *vayu*** (*Vayu* = air: Controlling *vayu* through *pranayama*). (Shl 5) Practice regularly such dharmas like truthfulness, simplicity, not getting angry, not finding fault in others, restraint on *indriyas*, *tapas*, *ahimsa* (non-violence), and *daya* (kindness). (Shl 3) Be dedicated to truth. Have love only for dharma and give up all kinds of crookedness. Worship *devatas* (with *vaishwadeva* etc), show hospitality to *atithis* (guests) and then eat remaining food only for survival.

(Shl 7) Shuka! **How can you sleep without any worries when the body is like foam on water, the *jeeva* is like a bird in such body and the company of the loved ones is short lived?** (Shl 8) **You are just not aware of the fact that the enemies are trying to finish you off, are alert, are not careless and are searching for your weaknesses to attack you. Since you are still a boy you have not understood who these enemies are.** (Shl 9) Why are you not getting up and running (to fulfill your duties) when days are going past one after another, remaining time in life is reducing steadily and only a small part of life is left. (Shl 10) **Extremely atheistic people desire only such worldly enjoyments & luxuries that only increase flesh & blood. They happily sleep in matters of actions relating to obtaining *para-loka*.** (Shl 11) People who follow such atheists who are travelling on such vile & disgusting path of deluded *buddhi* & find fault in dharma will be subjected to several kinds of difficulties.

(Shl 12) (Maharshi Vyasa explains to whom one should run) Serve such persons who are enriched with great strength of dharma, are *mahatmas*, are always contented, are experts in Vedas & *shastras* and are always firmly established on the path of dharma. Question them about your duties. (Shl 13) **Control your mind through your *buddhi* by thinking about and understanding the preaching of scholars who know dharma. Doesn't the mind always tend to go in the wrong path?** (Shl 14) Those whose *buddhi* is fixed in transient happiness think that tomorrow is too far and eat all forbidden things without any concern or fear. **These fools have not understood the greatness & significance of *karma-bhumi*.** (Shl 15) **Hold on to the ladder of dharma and keep climbing slowly but steadily. Just as the silk worm builds a cocoon around itself and becomes a prisoner in it, you have created a cocoon around yourself with your *karma-phalas* and have become a prisoner within it. But you have not realised that this has happened.** (Shl 16) Without any fear reject/relinquish, as you would a bamboo grove which has been uprooted, the atheist who is like the flood which breaks & exceeds its banks and rushes everywhere & knows no limits. (Shl 17) Cross the river which has water of *kaam*, *krodh*, death and five *indriyas* with the boat of *dhriti* (*Sattwic dhriti*: Restraining *manas*, *prana* & actions of *indriyas* through yoga and not getting interested in objects of senses). Cross in this manner and escape from the difficult to cross agony of birth & death. (Shl 18) This *loka* is being battered by death. It is being agonised by old age. Nights which are successful in reducing human being's life span are passing by. Realise this and cross this ocean of *samsara* with the boat of dharma. (Shl 19) **Death chases the sitting & the sleeping and attacks them. It can swallow you also unexpectedly. Why are you sitting relaxed instead of finding a way to overcome such death?** (Shl 20) Just as a she-wolf takes away a lamb, death snatches away the man who is always busy collecting more money and is just not contented with worldly pleasures. (Shl 21) **You have to enter the darkness of *samsara*. When doing so a lamp is very necessary. A *buddhi* dedicated to dharma is such a lamp. With a wilful effort bear that divine lamp whose flame will gradually increase.**

(Shl 22) ***Jeeva* takes birth in different animal bodies and at some time it gets the chance to be born as human being and then over a time becomes eligible to be born as brahmana. You have gained such *brahmanya* now. Therefore engage in duties befitting a brahmana.** (Shl 23) **This birth as a brahmana is not for enjoyment of *kaam & artha*. This birth as brahmana is for**

suffering the difficulties of *tapas* and to enjoy great happiness in *paraloka*. (Shl 24) One gets the birth of brahmana only after performing *tapas* over many births. When you have obtained such a great birth you should not indulge in pleasures of the senses. If you desire your welfare, try intelligently all the time for improvement of yourself by *swadhyaya* (self study of Vedas), *tapas* and *indriya nigraha*.

(Shl 25, 26) The horse called life-span or longevity of the human being is running quite fast. The nature of that horse is unseen (*avyakta*). *Kala* (time needed to blink 450 times) is the body of that horse. Its form is very subtle. *Kshana* (one fourth of *nimesha*), *nimesha* (time of a wink) & *truti* (very minue time period) are its hairs. Seasons like *Vasanta* (Spring) are its face. *Krishna paksha* (full moon to new moon) & *Shukla paksha* (new moon to full moon) having equal strength are its eyes. Months are its other organs. **This fierce horse called longevity keeps running continuously without waiting for or expecting any thing. Seeing this, do not waver even if your vision of *jnana* is attempted to be distracted by others.** Let your mind be interested only in dharma all the time. (Shl 27) Those who are always deviating from dharma and indulging in libertine ways of life, who blame others and are always engaged in harmful inauspicious deeds will obtain a pain-filled body in *yamaloka* (abode of death) and suffer several kinds of agonies due to their sinful deeds of the past. (Shl 28) Yamaraja (god of death) is always on the side of dharma. He preserves the auspicious & inauspicious deeds of men. He examines the auspicious deeds of the virtuous and graces them with corresponding *lokas*. He graces variety of great happiness to those who engage in several kinds of auspicious deeds. (Shl 29) Those who ignore and reject the words of *gurujana* (parents, elders & gurus) will go to *naraka* after death. There, dogs with fierce bodies, **birds with metal faces** and crows, vultures etc birds will torture him. (Shl 30) The person who violates ten kinds of boundaries of dharma due to persuing a mind which is filled with *kaam*, will after death go to *Yamaloka* and suffer a lot. (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 *narak* after death and suffer greatest of griefs.** (Shl 32) Not just this; such a sinner will have to drown in boiling river Vaitarini. Since he will live in a forest with trees having sword like leaves, his pain filled body will be cut to pieces. Next he will have to sleep in a forest in which trees will have huge axes as leaves. In this manner a sinner will have to suffer variety of tortures and pain and live in *narak*.

(Shl 33) Child! Shuka! You talk of only great *lokas* like *Brahma-loka*. **But you are not at all eyeing the greatest of all *lokas*, *parama-pada*.** You will later get old age which will lead to death. You are not aware of that. (Shl 34) Son! Why are you sitting idly? Go forward swiftly. A greater fear which can stir your heart violently has arisen. Therefore, try for the ultimate bliss. (Shl 35) **As soon as you die, fearsome messengers of Yamaraja will come, bind you with their *pasha* (ropes) and take you to Yama. Try your best to gain *arjava* (rectitude, dharma or *jnana*) well before that happens.** (Shl 36) Lord Yama does not know (he is not bothered about) the difficulties and happiness of any one. He will snatch your *jeeva* (with all its formed impressions) from here. No one can stop him. (Shl 37) Only *maruta*, a form of *kaal* who precedes Yama, will come to you and take you to the abode of death. Before that happens, practice dharma that will be the means for ultimate happiness. (Shl 38) This same Yama had taken away your life in the past births also. Even now that same *vayu roopa* god of death will appear before you. You will feel great fear at that time. It will appear as if all directions are revolving. Practice dharma that is means to ultimate happiness before that happens.

(Shl 39) **Child! When you are about to leave this body, your grief filled/perturbed body will lose its memory too. Therefore, practice the great *samadhi yoga* before that happens.** (Shl 40) In the past you have committed karmas which cause you pain due to your carelessness. Therefore you are required to experience the good & bad fruits of those karmas in this birth. Before you repent recollecting them, stop doing such karmas and start accumulating *jnana*. By doing so you will not have to repent. (Shl 41) **Later old age will batter this body of yours. It will sap the strength in your limbs. It will also destroy your beauty. Build your treasury of *jnana* before that happens.** (Original: Musical quality: *pura jara kalevaram vijharjarikaroti te, jalangaroopahaarini nidhastva kevalam nidhim*). (Shl 42) ***Kaal*, who has diseases as his charioteer, destroys your body forcibly.** Therefore practice great *tapas* which will cause your upliftment before your life is lost. (Shl 43) *Kaam* & *krodh* which are seen in the body of human beings are like fierce wolves and are running towards you from all directions. Try to gather *punyas* before they come near you. (Original: *pura vrika bhayankara manushyadeha gochara, abhidravanti sarvato yatasva punyashilane*). (Shl 44) Before death you will see utter & terrible darkness. You will see golden trees on top of mountain. Practice *tapas* that will uplift you before you see these (It is believed that these sights will be seen shortly before dying). (Shl

45) **Company of wicked persons makes you lapse from your duties. Enemies in the mask of friends will make you lapse from your duties by their mere appearance. Therefore try to attain *parama-pada* before that happens.** (Shl 46) **Earn such *dharma-dhana* (wealth of dharma) which has no fear from king or thieves, and which will not desert you even when you die.** (Original: *dhanasya yasya raajato bhayam na chasti choratah, mritam cha yanna munchati samarjayasva taddhanam*).

(Shl 47) Just as the dowry given to son-in-law cannot be shared with others, it is not possible to share the *karma-phalas* earned here with others in *para-loka*. He alone will experience the fruits of his karmas. (Shl 48) **Give to charity (*daan*) only such things which will help you live happily in *paraloka*. Earn only such wealth which is in the form of dharma which is indestructible and permanent.** (Original: *paratra yena diyate tadeva putra deeyatam, dhanam yadakhsharam dhruvam samarjayasva tatsvayam*). (Shl 49) You may die before the porridge you are cooking for people gets completed. Therefore practice dharma urgently. (Shl 50) **When the *jeeva* starts on its journey to *paraloka*, in such times of crisis mother or children or spouse or relatives or people known earlier cannot follow that *jeeva*** (Therefore do not get trapped in this world with delusion and try for upliftment of self). (Shl 51) Oh son! **When you go to *paraloka*, only the good & bad karmas done in the past will be with you.** (Original: *yadeva karma kevalam pura kritam shubhashubham, tadeva putra sarthikam bhavatyamutra gacchatah*). (Shl 52) **None of the money, gold, objects, vehicles etc man has earned in good or bad ways will be of use when his body is destroyed.** (Shl 53) **When undertaking journey to *paraloka* there will be no witness equal to his *atma* for the karmas done and not done in this *loka*.** (Shl 54) **When you go to *paraloka* this human body will not be present. The *jeeva* will enter a subtle body and will be seeing everywhere with the eye of *buddhi*.** (Shl 55) In this *loka* three *devatas agni, vayu & Surya* reside in human body. These three will be witnessing the deeds of human beings and will be witnesses for their karmas in *paraloka* (Shl 53 said that *atma* is the witness for all our deeds!!). (Shl 56) Day lights up all objects. Night covers them up. These day and night pervade everywhere and touch all things. **You should keep practicing dharma both during day & night.** (Shl 57) On the path to *paraloka* there will be many who cut off the head. Moreover, it is filled with fierce flies. (When *jeeva* enters a subtle body & travels, what is the relevance of these?) In that fearsome path only the karmas you have done go with you. Therefore protect your *satkarmas*. (Shl 59) Groups of *apsaras* enjoy happiness arising from *punya-phalas* with *maharshis*. In the same way *punyatmas* sit in *vimanas* and travel as they wish and enjoy the fruits of auspicious deeds.

(Shl 60) Human beings who are sinless & of pure heart do auspicious karmas and accordingly they will take birth in noble families and enjoy fruits of such good karmas. (Shl 61) *Grihasthas* using the bridges of *grihastha dharma* attain auspicious states (*sad-gati*) and go to the *lokas* of *Prajapati* or *Brihaspati* or *Indra*. (Shl 62) Child! I have enough enthusiasm to tell you this matter a thousand times and more. Such a *punya purusha* whose *buddhi* is not deluded due to that all powerful dharma which makes everyone sacred will go to *punya lokas* due to such sacred *buddhi*.

(Shl 63) Shuka! You have already completed 24 years. Surely now you are running 25th year. Your longevity will continue to be shortened. Therefore accumulate dharma right now. (Shl 64) **Yama uses your careless *indriyas* as the front line of his army and attacks you.** Wake up before it beats you and hurry to practice dharma. (Shl 65) At the time of giving up this body and travelling to *paraloka* you will be leading; you alone will be following too. Only you have to go in that journey. There will be none in front or behind you. When the truth is that you have to travel that path with your subtle body what is the use of this body or others? (Shl 66) Have in you only *jnana* which is the kind of wealth that can help you overcome the fear of travelling alone to *paraloka*. (Shl 67) **The all powerful *kaal* has no attachments. It does not make friends with any one.** It is for this reason that it can uproot the entire family and take it away. No one can stop it. **Gather dharma so that you can conquer such *kaal*.** (Shl 68) Child! Practice the dharma that I have taught you with my knowledge of *shastras* and my thinking. (Shl 69) **Only such person who earns *punyas* with his virtuous deeds and is capable of giving away what is earned without desiring anything in return will have *buddhi* that is not subject to delusion.**

(Shl 70) **This knowledge of *adhyatma* should be preached to only those who have gained the knowledge of all *shastras* and perform auspicious deeds in accordance with the knowledge gained. Because, teaching/preaching anything to a grateful person will be fruitful.**

(Shl 71) Man lives in village or town and is immersed in its attractions & pleasures. That attachment

itself becomes the rope that binds him. *Punyatmas* cut off that rope and attain *parama-pada*. *Paapatmas* are so attracted by it that they make no effort to cut it off. (Shl 72) Child! You will die some day. There is no doubt about this. What do you, who are subject to *marana-dharma*, have to gain from money or relatives or children? Therefore aim for the *atma tattva* hidden in the cave of your heart. Think where your grandfather & great grand fathers have gone. (Shl 73) **Tomorrow's work should be done today itself. Afternoon's work should be finished in the forenoon itself. Because, death does not sit & wait to see if the works are completed or not.** (Shl 74) After a person dies, his brothers, children, friends and relatives go upto the graveyard. There once they burn his body, they all return home. (Shl 75) **You, who wish to attain *Paramatma tattva*, should reject without any fear or delay all atheists, unkind persons and the sin minded.**

(Shl 76) In this manner when the whole world is being battered and agonised by *kaal* show enormous courage and practice dharma with total commitment. (Shl 77) The person who knows well this means of *Paramatma sakshatkara* (realising Paramatma) will practice *swadharma* well and enjoy happiness in *paraloka* also. (Shl 78) **That person is indeed a scholar who understands that even though body is destroyed the *atma* is not destroyed and that the person who follows the path of dharma practiced by the virtuous will not be destroyed. One who walks the path of dharma more & more by considering all these matters is a *pandita*. One who falls from dharma is deluded.** (Shl 79) Whatever good & bad karmas are done in the path of karma, the fruits will be obtained according to them. One who engages in mean acts will obtain *naraka*. One who engages in practice of dharma will obtain *swarga*. (Shl 80) **After having obtained this difficult to get human body which is like a stepping stone to *swarga*, one should raise himself to higher positions by practice of dharma instead of losing it and falling into lower births.**

(Shl 81) **Such a person is called a *punya karma* 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.** (Shl 82) A place in *swarga* is always ready for that person whose *buddhi* is not blemished & who is firm minded. He will not get *naraka* which is the form of great fear. (Shl 83) **Those who are born in *tapovana* & die there earn very little dharma. Because, they will not know about pleasures of senses** (They will not have the ability to bear the difficulties of sacrifice). **(Shuka would have been such a person. So how does it apply to him?!)** (Shl 84) **It is my opinion that one who completely gives up all pleasures & enjoyments and performs *tapas* by going to forest will gain maximum fruits. There will be nothing he cannot obtain by *tapas*.**

(Shl 85) Both I and you have had thousands of fathers, mothers, wives & children in our past births. In future also we will obtain many more like them. This being so, to whom do they all belong? To whom do we belong? (Shl 86) **I am alone, there is none related to me. I do not belong to anyone either. I have not so far seen the person to whom I belong. Nor have I seen so far the person who is mine.** (Shl 87) They do not need anything done by you. Neither do you need them to do any work for you. All those beings have gone away with their karmas. Similarly, you will also go. (Shl 88) **In this *loka* own people behave like own people with the rich. But with the poor not only own people do not behave so, they will escape from their sights even when the poor are alive. For the poor, own people are as good as not being there.** (Shl 89) Man generally keeps committing inauspicious deeds for the sake of his wife & other relatives whom he has to protect. By doing so, he suffers both in this *loka* and in *para loka*.

(Shl 90) Oh son! Man sees that the *jeeva loka* is fractured due to its karmas. Therefore do everything exactly as I have preached. (Shl 91) **A person should understand clearly that this *loka* is '*karma bhumi*' and if he wishes *paraloka* he should engage only in auspicious karmas.** (Shl 92) The cook called *kaal* is forcibly cooking living beings with the firewood of day & night which are witnesses to the *karma-phalas*, with the fire of Surya and keeps turning them upside down with the spatula of seasons.

(Shl 93) **What is the use of money that is neither donated to others nor enjoyed by self? What is the use of might that does not trouble the enemy? What is the use of knowledge of *shastras* which is not a means for practice of dharma? What is the use of this body if the person is not a *jitendriya* and does not have mind under control? (It is so interestingly contrary to the notion of why we have a body!!)**

	Bhishma said: Yudhishtira! After listening to the pleasing & helpful discourse of Vyasa, Shuka left his father and went in search of a guru who would preach him <i>moksha tattva</i> . (This is also interesting. Why did he leave his father who was himself the greatest preacher?!)			
298	Shanti parva; Mokshadharma	322	3017-3022	26
	<p>Inevitability of experiencing <i>karma phalas</i> (Many <i>shlokas</i> have appeared in earlier parts of MB. Hence only some <i>shlokas</i> are included here. Also, this <i>adhyaya</i> appears to be out of place)</p> <p>Bhishma said: (Shl 2) Yudhishtira! When human mind is influenced by/associated with <i>kaam</i>, <i>krodh</i>, <i>lobh</i>, <i>moha</i> 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 7) Those for whom dharma is not the highest purpose of life become useless like chaff in grains and rotten eggs among birds. (Shl 8, 9) Whatever karmas man has done, its fruits go behind him all the time. If he is running fast, they run behind him equally fast. If he is sleeping, they sleep with him. If he is standing, they stand next to him. If he is walking, they follow him faithfully. If he is doing some work, they join him and do the work along with him. Overall <i>karma-phala</i> stays with him like his shadow... (Shl 13) Honour & humiliation, profit & loss, rise & fall, these come at every step according to the karmas of past birth. After experiencing them they go away. (Shl 14) Grief comes as a consequence of one's own karmas. Happiness also is similar. As soon as the <i>jeeva</i> enters the mother's womb it starts experiencing the karmas of the past.... (Shl 20) Accusing/blaming/criticising others with a range of excuses should be stopped. Discussing the mistakes or offences of others should be stopped. Always engage in beautiful, helpful and beneficial karmas as a duty.</p>			
299	Shanti parva; Mokshadharma	323	3023-3028	26
	<p>Birth of Shuka, son of Vyasa Janamejaya! Yudhishtira questioned: (Shl 1) Grandfather! How did Vyasa beget the great <i>tapasvi</i> & <i>dharmatma</i> Shuka as son? How did Shuka attain ultimate <i>siddhi</i>? (Shl 2) From which woman did the great <i>tapasvi</i> Vyasa beget Shuka? We do not know who is the mother of great Shuka or how he was born. (Shl 3) How did Shuka develop interest in <i>adhyatma jnana</i> even as a young boy? (This is not consistent with <i>adhyaya</i> 321 where Vyasa tells him he is 24 years old and should focus on <i>adhyatma</i>!). In this world no one other than Shuka has such subtle intelligence.</p> <p>Bhishma said: (Shl 6) Dharmaja! A person is not considered a <i>dharmisht</i> just because he is aged or his hairs have greyed or he has huge wealth or he has many relatives. One who has studied Vedas with all the six components (<i>shadangas</i>) is greater than all of us. <i>Rishis</i> have made <i>dharma niyama</i> in this way. (Shl 7) The <i>tapas</i> about which you are asking me is the root of everything. Having the <i>indriyas</i> under control is <i>tapas</i>. Nothing else is <i>tapas</i>. (Shl 8) There is no doubt that man indulges in sinful deeds only because of the uncontrolled <i>indriyas</i>. By keeping the <i>indriyas</i> under control man attains accomplishment (<i>siddhi</i>). (Shl 9) The fruits obtained by thousands of Ashwamedha <i>yaagas</i> and hundreds of <i>Vajapeya yaagas</i> will not equal even one sixteenth of the fruits of <i>yoga siddhi</i>.</p> <p>(Shl 10) Yudhishtira! Now I will tell you about Shuka's birth, his <i>yoga siddhi</i>, and the great state obtained by him which is impossible without <i>yoga siddhi</i>.</p> <p>(Summary) Vyasa once did a rigorous <i>tapas</i> desiring a son...He resolved that a son who has the <i>dhairya</i> of <i>agni</i>, <i>bhumi</i>, <i>jala</i>, <i>vayu</i> and <i>akash</i> be born to him. ..He asked this boon of Mahadeva... After several long years of <i>tapas</i>, pleased Mahadeva appeared before him and said, (Shl 27) Oh Dwaipayana maharshi! You will get the kind of son you wish to have. Just like <i>agni</i>, <i>vayu</i>, <i>jala</i>, <i>bhumi</i> & <i>akash</i> are pure, your son will also be pure and be a <i>mahatma</i>. (Shl 29) Your son will always be in <i>bhagawad bhava</i>. His <i>buddhi</i> & <i>manas</i> will always be merged in Paramatma. He will consider the one & only <i>bhagawan</i> as his refuge. His <i>tejas</i> will pervade all three <i>lokas</i>. Your son will have great name & fame.</p>			
300	Shanti parva; Mokshadharma	324	3028-3032	26
	<p>Story of Shuka's birth: Continued (Summary) There is a story here. Vyasa was churning the <i>arani</i> for fire. He saw an <i>apsara</i> called Ghrutachi. He had a sudden rush of sexual desire. Seeing his condition she took the form of a parrot and came near him. Vyasa tried hard to control his desires, but failed. He had an ejaculation and his semen fell in the <i>arani</i>. He continued churning the <i>arani</i>. At that time the child Shuka was born from</p>			

	<p>the <i>arani</i>. Hence he is called <i>arani-garbha-sambhava</i>...He was honoured and various <i>sanskaras</i> were done by Mahadeva, Indra and other <i>devatas</i>....Vedas with all their secrets served Shuka just as they had served his father. He chose <i>devaguru</i> Brihaspati as his <i>guru</i> to confirm whatever he had understood. He learnt from him all the Vedas with their secrets, <i>itihaasas</i> & <i>puranas</i>, entire <i>rajya shaastra</i> and paid his <i>guru dakshina</i> and returned to his <i>ashram</i>.</p> <p>There he engaged in fierce <i>tapas</i>. He even had the knowledge to give suggestion to <i>devarshis</i>. Since he was totally focussed on <i>moksha dharma</i> he did not get interested in <i>grihastha</i>, <i>vanaprashtha</i> or <i>sanyas ashrams</i>.</p>			
301	Shanti parva; Mokshadharma	325	3032-3040	26
	<p>Shuka travels to Mithila as ordered by Vyasa <i>(This adhyaya has very few original shlokas. I have abridged some parts of the prose text)</i> Bhishma said: (Shl 1) Yudhishtira! Shuka went to his father thinking all the time about <i>moksha</i>. He prostrated to his father and said: Prabhu! You are skilled in <i>moksha dharma</i>. Preach me such that I have ultimate peace. Yudhishtira! Hearing his son's words, Vyasa said: Child! You study <i>moksha shaastra</i> and variety of other <i>dharma granthas</i>.</p> <p>Yudhishtira! As ordered by his father, the great among <i>dharma</i>matras, Shuka studied the entire <i>yoga shaastra</i>. Seeing his son who came back to him after having studied <i>yoga</i> & <i>saankhya shaastras</i>, Vyasa felt that his son has become a scholar in <i>moksha dharma</i>. Then he called him again and said: Child! Go to Janaka, the king of Mithila. He will tell you comprehensively the doctrines of <i>moksha shaastra</i>.</p> <p>Instructions given by Vyasa to Shuka Kaunteya! As ordered by his father, Shuka got ready to go to Mithila. When he was about to leave, Vyasa said to him: Shuka! When travelling to Mithila you should go in the route used normally by human beings and should go without any ego. Do not go flying using your powers of yoga. (Shl 9) You should go there with much humbleness. Do not go looking for pleasures. Do not go looking for special honours & positions. Because, by expecting them you will develop greater interest in them. (Shl 10) Do not display ego before Janaka who is a yaajya (master or institutor of sacrifice or <i>yajna</i>). You should submit yourself to his orders in every way. He will clear all your doubts.</p> <p>Janaka who is my <i>yaajya</i> is an expert in <i>dharma</i>. He is a great scholar in <i>moksha shaastra</i>. Whatever he orders you to do, you should do without least doubt.</p> <p>Route walked by Shuka Yudhishtira! Thus ordered by father Vyasa, even though he had the power to fly around the earth, Shuka started his journey on foot. On his way Shuka crossed many mountains, rivers, lakes, pilgrim centres, serpents and such poisonous animals, forests with wild animals etc and crossed in sequence Meruvarsha (Ilavrita varsha) (https://en.wikipedia.org/wiki/Jambudvipa), Harivarsha (http://www.jatland.com/home/Harivarsha), Haimavatavarsha (Kimpurushavarsha) and came to Bharatavarsha. (Then, where did Vyasa live?!) Shuka visited the countries in which Chinese & Huns etc lived and came to Aryavarta or Bharatavarsha. Even though on the way he saw beautiful towns, peculiar gems etc none of them really attracted him. He walked past as if he had not seen them. The traveller Shuka crossed many beautiful gardens, exquisite buildings and many sacred lakes and moved forward.</p> <p>Description of Videha & Mithila town Thus travelling Shuka soon reached Videha kingdom. Shuka continued to walk past many villages fertile with grains & having innumerable cattle. He saw many lakes with lotuses and several birds. Then he came to a very attractive and well stocked garden/planted forest near Mithila. Shuka went past that area which was filled with elephants, horses, chariots and men & women as if he had not noticed them. He was only carrying the load of subjects to be learnt and was thinking about the hidden meanings of many things. Shuka reached the main gates of Mithila town and entered it without any doubts. But the guards there stopped him with harsh words for entering without their permission. Even though the guards were saying harsh things, Shuka did not get angry in the least and just stopped there. At that time he was not at all tired due to the journey. Even though the heat of Sun was quite strong, he was not feeling exhausted. He did not even move from that spot to avoid the hot Sun. Seeing his condition one of the guards felt remorse. Seeing him standing there silently like</p>			

	<p>another Sun due to his <i>tejas</i>, the guard bowed to him and respectfully sent him to the second enclosure inside.</p> <p>Shuka does not get distracted by beautiful gardens & women Shuka who considered shade & hot sun equally, sat on a platform in the second enclosure and was thinking about <i>moksha</i>. Soon a minister of king came and bowed to him and sent him respectfully to the third enclosure of the palace. In that enclosure there was a beautiful and large garden meant for young & beautiful women. That garden was like the famed Chaitraratha garden of Kubera. There were separate pools for playing in water. There were many trees filled with flowers. The minister took him to such a garden. He offered him a seat to sit and went away. As soon as the minister left, 500 beautiful women rushed to Shuka. All of them were wearing attractive dresses. They had very attractive hips. All were young. They had very pleasing appearance. They were wearing delicate red sarees. They were wearing shining gold ornaments. They were all skilled in amorous conversation. They were experts in singing & dancing. They would talk to others with a pleasing smile. They matched <i>apsaras</i> in their beauty. They were skilled in showing their hospitality so as to excite sexually. They could understand the intents in other's mind. They knew all the arts. Such 500 prostitutes gathered around Shuka. They all showed their respects in traditional ways by offering <i>arghya</i> & <i>padya</i>. They satisfied him by serving a meal which was difficult to find in those times. After he had eaten, they took him around that garden and showed him all the attractions. They were taking care of him by their sweet chattering and many exciting games etc. But Shuka who was <i>arani-sambhava</i>, of pure soul, having no doubts, being dedicated to his duty, having <i>indriyas</i> under his control, having conquered anger was neither feeling joyous nor getting angry seeing all this. After the women completed playing the games and having fun, they prepared a luxurious bed of exquisite carpets studded with gems.</p> <p>But Shuka washed his hands & feet, completed his <i>sandhyopasana</i> and sat thinking about <i>moksha</i>. Shuka was absorbed in meditation in the first quarter of the night and slept suitably in the second & third quarter. He got up in <i>brahma muhurta</i> (45 minutes before Sun rise), completed his morning rituals, and even though surrounded by beautiful women sat absorbed in meditation. In this manner Shuka spent the remaining part of day and night in the king's palace.</p>			
302	Shanti parva; Mokshadharma	326	3040-3052	26
	<p>Janaka answers Shuka's questions (I have omitted the beginning where the manner in which Janaka honoured & worshipped Shuka is described).</p> <p>Shuka started telling king Janaka the reason for his coming to him: King Janaka! May you have all auspiciousness! My father has told me the following and sent me to you: 'Child! There is a famous king called Janaka of Videha kingdom who is my <i>yaajya</i> and who is well versed in <i>moksha dharma</i>. If you have any doubts in your mind either in <i>pravritti marga</i> (materialistic pursuits) or <i>nivritti marga</i> (<i>moksha</i> oriented pursuits) go to him quickly. He will clear your doubts completely.' I have come here in accordance with my father's directive to question you about <i>moksha</i>. Great among <i>dharma</i>tmats! Answer properly the questions I will ask.</p> <p>Shuka's questions & Janaka's answers - I (Shl 13) What is the duty of a brahmana? What is the nature of the <i>purushartha</i> called <i>moksha</i>? How to attain <i>moksha</i>? Does one get <i>moksha</i> by <i>tapas</i> or <i>jnana</i>?</p> <p>Janaka answered: Shukadeva! I will tell you the duties of brahmana from the time of his birth. Listen. (Shl 15, 16) After the <i>upanayana sanskara</i> the brahmana boy should be dedicated to study of Vedas. He should study all the Vedas and Vedangas by way of <i>tapas</i>, care & service of the guru, and by strict observance of <i>brahmacharya vrat</i>. He should pay the debts of <i>devatas</i> & <i>pitrus</i> (by way of <i>havans</i> & <i>tarpana</i>). He should not find fault in any one and live with restraint of mind, and after completing the studies he should give <i>guru dakshina</i> and subsequent to completing <i>samavartana sanskara</i> should obtain permission of guru and return home. (Shl 17) After returning home he should marry and take up <i>grihasthashrama</i>. He should observe the dharma of this <i>ashrama</i> and love his wife. He should behave well with others and not find fault in them. He should maintain <i>ahitagni</i> (perpetual sacred fire in family). (Shl 18) After begetting sons & grandsons, he should take up <i>vanaprashtha ashram</i>. Even at that time he should worship the same <i>agnis</i> according to <i>shaastras</i> and should love guests and treat them with love. (Shl 19) Then the brahmana, who knows dharma well should, according to <i>shaastras</i>, transfer the <i>agnihotras</i> to self, go beyond the dualities of heat & cold, happiness & grief etc, be disinterested in worldly affairs and take up <i>sanyasa ashram</i> that is related to <i>brahma chintana</i>.</p>			

Shuka's questions & Janaka's answers - II

Shuka asked: (Shl 20) Maharaja! If someone realises the secret of *jnana* & *vijana* when in *brahmacharya ashram* itself and also transcends all dualities, what is the need for him to take up other three subsequent *ashramas*? I have posed this question to you. Answer this appropriately. Please tell me the answer to this in the background of meaning of Vedas.

Janaka said: (Shl 22) **Moksha cannot be obtained if the secret of *jnana* & *vijana* is not understood. The knowledge of *shastras* cannot be gained without the association of a *sadguru*.** (Shl 23) Guru is the boatman who helps cross this ocean of *samsara*. The *jnana* he preaches is like the boat. **A *sadhak* should realise this and by making the guru the boatman and *jnana* the boat should cross this ocean of *samsara* and find fulfilment. Just as the boat & boatman are left behind after crossing the river, after crossing the ocean of *samsara* guru & *jnana* should be given up.** (Shl 24) **The scholars of yore brought into practice the four *varna dharmas* with the intention that the *loka* should continue to grow & not get destroyed and to keep the tradition of *karmas* continuing.** (Shl 25) (Attaining *moksha* through the sequence of four *ashramas* is called *krama yoga*). After the good and bad *karmas* are relinquished over several births through this *krama yoga* one obtains *moksha*. (Shl 26) **The person with purified soul who performs only auspicious *karmas* through several births and obtains sacred or purified *indriyas* attains *moksha* in the first *ashrama* viz *brahmacharya ashram*.** (Shl 27) **What is the use of taking up other three *ashramas* for the scholar who realises *atma* soon after taking up *brahmacharya ashram*, who desires *parama pada* and who has become a *jeevan mukta*?** (*Moksha* is the ultimate aim. The four *ashramas* are stepping stones to it. If *moksha* is obtained in the first *ashrama* itself, there is no need to take up other *ashramas*). (Shl 28) **A scholar should reject blemishes of *rajas* & *tamas* all the time. He should take recourse to *sattwic* path and through *buddhi* realise *atma*.** (Shl 29) The person who sees his *atma* in all living beings and sees all living beings in his *atma* will not be attached to the *samsara*, just as fish in water does not attach itself to water. (Shl 30) Just as a bird leaves its nest at a lower level and flies higher and higher, in the same way the *jnani* who is free of dualities and has attained complete peace will be freed from the body and enjoy the bliss of *moksha*.

Yayati's verses on *atma* & *moksha*

In this matter, listen to the verses sung by king Yayati in the past. Brahmanas who are experts in *moksha shastra* even now remember (& recite) these verses.

(Shl 32) **The light of *atma* (*atma-jyoti*) is within you (in your body). It is not any where other than in your body. It will be same in all living beings. With a focussed mind or mind with concentration the light within you can be realised.** (Shl 33) That person who is not a threat to other living beings and to whom other beings are not a threat, one who does not desire anything and does not hate any one will attain *brahma bhava*. (Shl 34) The person who does not have a sinful feeling by way of *karma* or *manas* or speech towards any one, who is kind towards all beings and has no hatred will attain *brahma bhava*. (Shl 35) When the *sadhak* joins his mind with *atma* after giving up jealousy, *kaam* & *moha* in his mind, then he will attain *brahma bhava*. (Shl 36) When the *sadhak* achieves equality in respect of sounds heard and things seen and towards all living beings, and transcends all dualities he will attain *brahma bhava*. (Shl 37, 38) When the *sadhak* treats with equanimity blame & praise, gold & iron, happiness & grief, heat & cold, *artha* & *anartha*, likes & dislikes, birth & death then he will attain *brahma bhava*. (Shl 39) Just as the tortoise spreads its organs and withdraws them inside, in the same way the *sanyasi* should withdraw the *indriyas* which are outward oriented into the mind. (Shl 40) **Just as a house in darkness can be seen with the light of a lamp, it is possible to see the *atma* with the light of *buddhi*.**

Janaka's assurances to Shuka

(Shl 41) Great among the wise! I am seeing in you all the qualities of a *jnani* that I have talked about. If there is anything more to know in this matter you know that also. (Shl 42) *Brahmarshi*! I have realised that by virtue of your father's grace and the education you have obtained from him you stay away from pleasures of senses. (Shl 43) *Mahamuni*! I have also obtained this divine knowledge by the grace of your father. I know your true form due to this divine knowledge. (Shl 44) You have quite good *vijnana* also in you. Your pace is also quite good. You also have more of *yogaishwarya*. But you do not know this. (Shl 45) **Even though man has obtained *vijnana* either due to boyish feeling or doubts or due to the imaginary fear that *moksha* cannot be obtained, *moksha* is not attained.** (Shl 46) The *sadhak* whose doubts have been cleared by persons like us will by virtue of purified efforts remove all the knots in the heart and find the path to *moksha*. (Shl 47) Oh great brahmana! *Vijana* has arisen in you. Your *buddhi* is firm. You are completely free from the desire for pleasures of the senses. **But it is**

	<p>not possible to attain <i>brahma bhava</i> without efforts. (Shl 48) You are not seeing any special difference between happiness & grief. You are not interested in pleasures of the senses. You do not even have the curiosity to see dance or listen to music. <i>Raaga</i> (passion for things) has not taken birth in your mind. (Shl 49) You have no interest about relatives. You do not feel scared in situations where you should. I have seen that you treat stone, lump of mud and gold equally. (Shl 50) I know that you have taken to the path of <i>moksha</i> which is undecaying, healthy and great. Other scholars also feel the same. (Shl 51) Oh great brahmana! The great fruit of <i>moksha</i> one has to gain for being born as a Brahmana has already been obtained by you. You are in that path of <i>moksha</i>. I have told you the form of <i>moksha</i>. Which other matter do you intend to question me about?</p>			
303	Shanti parva; Mokshadharma	327	3052-3060	26
	<p>Shuka returns to his father (There is some mythological story in the first part of the <i>adhyaya</i>. I have omitted this and included only some relevant extracts. The second part is fully included) Bhishma said: Yudhishtira! After listening to king Janaka, Shuka with a highly purified <i>antah-karana</i> decided to have <i>atma-darshana</i>, steadied his mind with <i>buddhi</i>, and through the same <i>buddhi</i> succeeded in <i>atma darshana</i> and felt fulfilled. Having obtained ultimate peace, he started his journey northwards towards the Himalaya mountains with the speed of wind..... ..At that time <i>maha tapasvi</i>, <i>mahamati</i> Vyasa had taken shelter in the eastern end of Himalaya mountains in a lonely place and was teaching Vedas to his disciples Sumantu, the highly fortunate Vaishampayana, extremely wise & learned Jaimini and <i>tapasvi</i> Paila. Shuka saw the <i>ashrama</i> where his father was residing...Shuka came there directly like an arrow released from its bow and Vyasa saw this. After reaching the <i>ashrama</i> Shuka prostrated to his father at his feet. Then he narrated the entire conversation that took place between him & Janaka.</p> <p>Later also the great son of Parashara, Vyasa continued to teach his great disciples and lived there for many years.</p> <p>Once all his disciples were sitting around him. All of them were quite well learned in Vedas. They were of calm mind and were <i>jitendriyas</i>. They had gained expertise in Vedas & Vedangas. All the disciples bowed to guru Vyasa and said to him: (Shl 36) Gurudeva! We have become <i>mahatejasvis</i> by your grace. Our fame has spread everywhere. Now we seek a kind favour from you.</p> <p>Boon asked by Vyasa's disciples Bhishma said: Yudhishtira! Hearing this Brahmarshi Vyasa said: Children! Tell me what you desire. What favour do you want from me? Hearing this, all the disciples were highly pleased. Again they bowed to him with folded palms and said: Great muni! We are really fortunate if the teacher is happy with us. (Shl 40) All of us wish a boon from you. Your sixth disciple should not become famous. This is the boon we wish to have. Kindly grace this boon and be pleased about us. (Even they, inspite of being great scholars of Veda, had this desire for unshared glory & fame!!). (Shl 41) We four are your disciples/students. Shuka, the son of our guru, is the fifth. The Vedas that you have taught us should be established only in these five of us. This is the boon we wish to have from you.</p> <p>Vyasa: Conditions for teaching & eligibility for learning Vedas Bhishma said: Yudhishtira! Hearing this from his disciples, <i>dharma</i> Vyasa, the expert in meaning of <i>tattvas</i> of Vedas, the son of Parashara, the highly intelligent, who always thought only of the benefits of <i>paraloka</i>, said these words helpful for dharma and <i>moksha</i> to his disciples: (Shl 43) Children! The person who wishes residence in <i>Brahmaloka</i> permanently, must all the time teach Vedas to the brahmana who comes with a desire to do so and is willing to serve the guru. (Shl 44) You should all prosper & grow by increase of disciples. Spread this Veda everywhere. But do not teach this to those who are not <i>jitendriyas</i>, who do not practice <i>brahmacharya</i> and who do not come with the attitude of a disciple. (Shl 45) All these are the qualities a disciple must have. Before accepting a student it should be checked clearly if all these qualities exist in him or not. <i>Vidya daan</i> (donating learning/knowledge) should not be done without examining his nature and character. (Shl 46) Just as the purity of gold is checked by heating it in fire, cutting it and rubbing it on the appropriate stone, in the same way the disciple should be tested by his <i>kula</i> (birth, family) & <i>gunas</i> (nature & qualities). (Shl 47, 48) Do not appoint your disciples in tasks they should not be assigned. Disciples should not be assigned tasks that cause great fear. The disciple will gain the fruits of learning according to his intelligence and the way you teach him (<i>yathamati yathapaatam tatha vidya phalishyati</i>). May all overcome all dangers! May all see auspiciousness! (Shl 49) This should be taught to all four varnas with brahmana leading them (<i>shraavayet chaturo</i></p>			

	<p><i>varnan kritva brahmanam agratah</i>). This study of Vedas has been said to be a great work. Therefore this great work must be done. (Shl 49, 50) Swayambhu Brahma created Vedas to praise <i>devatas</i>. Whoever due to his delusion abuses a brahmana who is an expert in Vedas will undoubtedly suffer defeat in everything. (Shl 51) Whoever questions with <i>adharma</i> (in an inappropriate manner) and whoever answers with <i>adharma</i> (in an inappropriate manner), one of them will die (will be depraved). Dislike or hatred will also develop between these two.</p> <p>(Shl 52) I have told you all the rules in respect of study of Vedas. You should cause benefit to your disciples. Have all this in your minds.</p>			
304	Shanti parva; Mokshadharma	328	3061-3073	26
	<p>Narada comes & meets Vyasa</p> <p>Janamejaya! Bhishma said: (Shl 1) Hearing these words of guru, the disciples of Vyasa were highly pleased and embraced each other. Then they said to guru Vyasa: '<i>Gurudeva!</i> Whatever you have told us in the interest of our future welfare is firmly rooted in our mind. We will surely do as you have preached us.</p> <p>Yudhishtira! Conversing in this manner, they were all very happy. After some time the disciples who were highly skilled in speaking said to their guru: (Shl 4) <i>Mahamuni!</i> Now we wish to go to the land areas from this mountain. The purpose of our travel is to divide Vedas in various ways and spread its knowledge. If you also like this plan of ours, kindly permit us to leave. Yudhishtira! Hearing these words of disciples, Bhagawan Vyasa said the following words of dharma for the welfare of the disciples: (Shl 6) Disciples! If you like, you can either go to <i>bhuloka</i> or <i>devaloka</i>. But you have to spread the knowledge of Veda carefully. Because, there are many who commit fraud with it. Having said this he permitted them to go. They all prostrated to him and left that place. The disciples of Vyasa climbed down from the mountain, entered the land area and publicised all karmas starting from <i>agnihotra</i> to <i>somayaaga</i>. They married girls from noble families, entered <i>grihasthashrama</i> formally, and helped the <i>dwijas</i> (<i>brahmana</i>, <i>kshatriya</i>, <i>vysya</i>) perform <i>yajna</i> etc and lived happily. Over a period of time they, who were always engaged in these activities and also were rich, became quite well known.</p> <p>After all the disciples went away, Vyasa who was left only with his son to assist him sat down alone in deep meditation. At that time the great <i>tapasvi</i> Narada came to his <i>ashrama</i>. Seeing Vyasa in deep meditation he waited for some time and after Vyasa came out of that state, said to him: (Shl 12) Oh Vyasa the grandson of Vasishta! I do not hear the <i>Veda-ghosha</i> (Loud recitation of Vedas) in your <i>ashrama</i>. Why are you sitting silently all alone as if meditating but actually thinking of something? (Shl 13, 14) This mountain does not shine like before without <i>veda-ghosha</i>. These mountains now appear like Moon covered with dust and in the grip of <i>Rahu</i>. Even though the residence of <i>devarshis</i>, without <i>veda ghosh</i> it looks like the house of hunters. (Shl 15) Not just the mountain, even the <i>rishis</i>, <i>devatas</i>, <i>gandharvas</i> etc are not appearing as bright as before in the absence of <i>Veda ghosh</i>.</p> <p>Yudhishtira! Hearing Narada say this, Krishnadvaipayana said: Worshipworthy <i>maharshi!</i> Expert in knowledge of Vedas! I agree with what you have said. You are all-knowing, all-seeing and curious to know everything. You already know whatever is occurring in all three <i>lokas</i>. <i>Viprarshi!</i> Order. What shall I do for you? Tell me what my duty is at this time. My mind is not that joyous/clear since I am without my disciples (Even Vyasa was subject to certain emotional states!).</p> <p>Narada said: (Shl 20) <i>Rishisattama!</i> If after studying Vedas it is not practiced or repeated, it is a defect in the learning of Vedas. By not practicing <i>vrats</i> a brahmana becomes blemished. People of Vaahika country are a blot on this earth. Vehement desire/longing (<i>kautuhalam</i>) is a blemish in women. (Shl 21) You should continue study of Vedas along with your son and by your <i>veda ghosha</i> destroy the darkness generated due to the fear of <i>rakshasas</i>.</p> <p>Bhishma said: Yudhishtira! Hearing Narada's words Vyasa immediately agreed. Accordingly, he along with his son started reciting Vedas in a loud voice with proper intonations. When both of them were doing so, a powerful storm started blowing due to wind driven by the air on the ocean. Immediately Vyasa told his son to stop the recitation declaring it as time of <i>anadhyayana</i> (Non-study). Thus stopped by his father, Shuka became curious to know what was. Therefore he asked his father: Father! From where did this wind come from? Tell me all about the <i>cheshta</i> (dynamics, movements) of wind.</p>			

Seven kinds of winds & *anadhyayana*

Yudhishtira! Vyasa was surprised by these words of Shuka. Explaining the reason for *anadhyayana*, he said: (Shl 28) Child! You yourself have divine vision. Your mind is very pure. Being free of *tamas* & *rajas*, you are established in pure *sattwa*. (Shl 29) **Just as people see their image in a mirror, you are seeing the *atma* in the mirror of your *buddhi*. Therefore nothing is impossible for you.** Bear all that you have studied about Vedas in your *buddhi* and think about the *vayu* who is the cause of *anadhyayana*. (Shl 30) There are two paths for those who go to upper *lokas* and those who go to lower *lokas* after death. **For those who go to upper *lokas* there is *devayana marga* which takes them to Vishnu *loka*. For those who go to lower *lokas* there is *pitruyana marga* which is *tamasic*.** (Shl 31) **Wherever *vayu* moves on earth & sky, there are seven paths for it. I will tell about them in right sequence, listen.**

(Shl 32) On earth & in sky there are invisible *devatas* called *Sadhyas* who are very mighty and of a great form. To them was born a son called **Samaana** who is difficult to be conquered. (Shl 33) Samaana got a son called **Udaana**. His son is **Vyaana**. Vyaana had a son called **Apaana** and he in turn had a son called **Prana**. (Shl 34) Prana, who is impossible to face and who causes great fear to the enemies did not get a son. **I will tell the actions of Samaana etc separately, listen.**

(Shl 35) Vayu causes separate movements in living beings from all sides. Vayu is the main reason for the movement of living beings. **Because it makes the living beings (*prani*) live (gives them life), it is called *Prana*.** (Shl 36) That which makes the group of clouds generated from smoke & heat to go from here to there is the first *vayu* called ***Pravaha*** which travels in the first path. (Shl 37) That *vayu* which has great brilliance/flash, makes loud sounds and blows in the sky and has relation with *vidyut* (electricity, lightening) is called ***Aavaha***. (Shl 38, 39, 40) That which causes the rising of stars, Sun & Moon, that which scholars call *udaana* when it acts in the body of living beings, that which bears water from the four seas and carries it up to the clouds and gives it to the cloud and hands over to *parjanya*, the great *vayu* with such movement is called ***Udvaha***. (Shl 41, 42, 43) That *vayu* which brings together clouds that are separate, that *vayu* due to whose promptings they start to pour rain, and that same *vayu* due to which dense clouds are scattered, the *vayu* under whose influence the clouds again come together in the form of water and become seas which roar, the *vayu* which in order to save living beings again takes the water in seas to the skies and becomes cloud, **which takes the *vimanas* of *devatas* to the skies**, which destroys the peaks of mountains, that *vayu* is the fourth one called ***Samvaha***. (Shl 44) Clouds accompanied by winds that can shake mountains, that blow with terrifying speed, which can pierce mountains with their floods become *Balaahaka* clouds. (Shl 45) That *vayu* whose movements cause terrifying calamities and makes the clouds in the sky move, that *vayu* with great speeds is the fifth one called ***Vivaha***. (Shl 46, 47, 48) That *vayu* with whose help floods of water carry birds which move on water, that *vayu* which bears the auspicious waters of *akash ganga*, **that *vayu* due to which the thousand rayed Sun appears dulled as if one rayed, the *vayu* due to which this earth looks bright**, the *vayu* which nourishes the divine *soma*, the great among the victorious, such sixth *vayu* is called ***Parivaha***. (Shl 49-52) That *vayu* which at the final moment takes out the life of all living beings, the *vayu* to which in that path both *mrityu* & *vaivasvata* are followers, **the *vayu* which is capable of giving immortality (*amritatva*) to those *sadhaks* who are dedicated to *adhyatma chintana*, and who feel blissful in *dhyana* and are seeing the *brahma-vastu* clearly through their *buddhi***, depending on whom the 10,000 sons of Daksha Prajapati reached the ends of directions, the *vayu* touched by which the being which is dissolving goes away from here but does not return (the *vayu* due to whose grace beings attain *moksha*), such impossible to transgress seventh *vayu* is called ***Paraavaha***.

(Shl 53) In this manner all these seven *maarutas* are wonderful sons of Diti. **These *vayus* which travel everywhere, and bear everything are constantly blowing.** (Shl 54) It is a wonder that even this Himalaya, the greatest among mountains, is shaking due to this wind that is blowing so fast. (Shl 55) Child! This *vayu* is the exhalation of Mahavishnu. When his exhalation comes out with such force & speed, then the world experiences great anguish. (Shl 56) **Therefore men who know *Brahma* do not study Vedas when storm is blowing. Veda is also exhaled breath of the God.** If it is done at such times, *vayu* feels fear from *vayu* (the two will clash). By that Vedas will also feel agony.

Bhishma said: Yudhishtira! Vyasa told about *anadhyayana* in this manner and (since by then the storm had ceased) asked his son to continue study of Veda and went towards *akash ganga*.

305	Shanti parva; Mokshadharma	329	3073-3088	26
Narada preaches <i>vairagya</i> & <i>jnana</i> to Shuka				

Bhishma continued and said: Dharmaja! Since Vyasa was not in the *ashrama*, Narada came to Shuka who was engaged in study of Vedas. Seeing *devarshi* Narada standing before him, Shuka with the intention of asking him secrets of Veda's meanings, honoured him as per the procedures prescribed in Vedas. Highly pleased by it, Narada said to Shuka: Child! Great among *dharmatmas*! By which auspicious knowledge shall I make you complete? Shuka replied: Worshipworthy! Preach me whatever benefits (*hita*) me in this world.

Narada quotes Sanat kumara's preaching

Narada said: Shukadeva! Once in the past bhagawan Sanat kumara had said the following to *rishis* who were of sacred *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. (Shl 11) *Tapas* should always be protected from anger (else anger interrupts *tapas* & spoils it). Wealth should be protected from envy (either own wealth may be lost in trying to destroy other's wealth or unwise competition may destroy existing wealth). *Vidya* (learning) should be protected from ego and humiliation. Self should be protected from carelessness. (Shl 12) Giving up cruelty is the greatest dharma. Patience is the greatest strength. *Atma jnana* is the greatest *jnana*. There is nothing greater than truth. (Shl 13) **Truthful speech brings auspiciousness. Speaking words which are of benefit or good advice is better than truth. It is my opinion that those things which cause greatest benefit to beings are indeed truths.** (Shl 14) That person is a scholar & a *pandita* who has given up all resolves to start something, is free of all kinds of desires, who does not accept/collect any of the things and who has completely let go everything. (Shl 15, 16) That person is a *mukta* who **consumes the experience of senses with disinterest and through *indriyas* which are under his control**, who has a calm mind, whose mind does not undergo changes, who has *buddhi* with concentration, and even though having the body & *indriyas* which appear like *atma*, knows that, 'I am not this form of body or *indriyas*. I am different from them'. Such a person will very soon attain the ultimate auspiciousness.

Narada's own preaching

(It is considered that upto this they were the preachings of Sanat kumara & the following are preaching of Narada).

(Shl 17) Shukamuni! The person who does not see any beings, does not touch them and does not speak with any of them will attain the best *shreyas*.(?) (Shl 18) No animal should be treated with cruelty. Treat everyone with a friendly attitude. Having obtained birth as human being, do not develop hatred towards any. (Shl 19) Scholars say that for the person who is *jitendriya* and knows *atma tattva*, not collecting any thing for tomorrow, being content all the time, not having any desires and not having unsteadiness are means to ultimate *shreyas*. (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.**

(Shl 25) The *jeeva* who has no independence will get *devatva* due to the auspicious karmas it does, *manushyatva* due to mix of good & bad karmas and lower births due to engaging in only inauspicious karmas. (Shl 26) The *jeeva* who is chased by old age & death in a variety of births and by several

kinds of grief will be cooked in the pan of *samsara*. Why haven't you understood this till now? (Shl 27) **Men get the feeling that benefit is in non-beneficial karmas. They think impermanent things as being permanent. They think that disastrous things are profitable things. Why haven't you understood that you have such a contrary intelligence?** (Shl 28) Just as a silk worm gets bound by the cocoon it builds out of its own body, you have also not understood the delusion that you are bound by children & wife etc who exist because of relationship with your own body. (Shl 29) **Stop collecting. Accumulating is a defect. A silk worm builds its cocoon with the intention of collecting other worms. But because of that blemish it becomes a prisoner in its own cocoon.** (Shl 30) Just like old elephants which get stuck in mire in lakes, those who are attached only to wife, children, family etc will be destroyed. (Shl 31) Just like fish pulled out in large nets struggle for life, see men who are caught & pulled in the net of affection and are struggling. (Shl 32) **In *samsara* family, children, wife, body, things accumulated are all related to others. They are impermanent. What is yours in these? Only *punya* & *paap* are yours.** (Shl 33) You, who have no independence, will one day have to give up everything here and go away. This being the truth, why are you so passionate about this disastrous *samsara*? **Why are you not doing anything for your own benefit (*moksha sadhana*)?**

(Shl 34) The path that you have to travel is a forest filled with utter darkness. There is no place to rest. There is none who can give you refuge. You will not even get the lunch-box for travel there. There will be none who can tell you about that country. How will you go alone in such utter darkness? (Shl 35) When you go to *paraloka* after death, no one will come behind you. Only your good & bad karmas will accompany you in that journey.

(Shl 36) ***Vidya*, *karma*, sacredness, wide *jnana* – all these are followed/practiced for obtaining Paramatma. As soon as man becomes *siddhartha* (accomplished in this goal), they will also drop out. Man also becomes liberated (*mukta*).** (Shl 37) The interest or attachments that man has for objects of senses while living in this village (of *indriyas*) become the ropes which bind him. *Punyatmas* cut asunder this binding and attain *Parama-pada*. Sinners cannot cut this rope. (Shl 38, 39) This river of *samsara* which has banks called *roopa*, floods called *manas*, island called *sparsha*, mire called *gandha*, water called *shabda*, which is flowing rapidly and which takes you to *swarga* with great difficulty, which can be crossed only with a boat, should be crossed with the boat having forgiveness as its oars, which is made of truth, is tied with the rope called dharma to stabilise it and is having favourable winds called *tyaga*.

(Shl 40) **Give up *dharma* as well as *adharma*. Give up both *satya* & *anrita* (truth & untruth). After doing this, give up the *buddhi* with which you gave up these.** (Shl 41) **Give up dharma by giving up *sankalpas* (will or resolves). Give up *adharma* by *alipsa* (freedom from desires). Give up truth & untruth through *buddhi*. Give up *buddhi* through the decision to attain *Parama tattva*.** (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*.

(Shl 44, 45) This entire world consisting of moving & unmoving things is made of *pancha-bhutas*. Along with it, the *tattva* called *mahat*, its variations called *manas*, *buddhi* & *ahankar*, five *jnanendriyas*, three *gunas* called *sattwa*, *rajas* & *tamas* – the group of these 17 are called *avyakta*. (Shl 46) To these, by adding the seven qualities of *shabda*, *sparsha*, *rasa*, *roopa*, *gandha*, *sankalp* & *vikalp* (irresolution) there are 24 *tattvas* for *vyakta* & *avyakta*. (Shl 47) **That which consists of these 24 *tattvas* is called *Purusha*.** The person who has correctly understood *trivarga* (group of three) of *dharma*, *artha* & *kaam*, happiness & unhappiness, secret of birth & death will know correctly the *tattva* of creation & dissolution. (Shl 49) Whatever are the subjects related to *jnana* should be learnt by *paaramparya* (tradition, intermediation). **Those things which can be grasped by *indriyas* are known as *vyakta*. Those which are invisible (or not perceptible) to the *indriyas* and are grasped by *anumana* (inference) or *shabda pramana* (verbal testimony/oral evidence) are called *avyakta*.**

(Shl 50) **The person who has control on his *indriyas* will always be content like a thirsty person feels contented with stream of water.** An *atma jnani* realises that it is his *atma* that exists in all living beings and that all *lokas* are in his *atma*. (Shl 51) In that person who has realised the ultimate *Brahma vastu* the power rooted in *jnana* will never decay. To that person who sees all living beings in his *atma* at all times and in all states, nothing inauspicious will occur due to company of living beings. (Shl 52) **To the *jnani* who has crossed varieties of griefs by the strength of *jnana*, there will be no**

	<p>obstacles to worldly affairs that have to be done using intelligence (<i>buddhi prakasha</i>) (He can manage worldly affairs also quite well). (Shl 53) Bhagawan, who knows the way to attaining <i>moksha</i>, has said that the <i>atma</i> residing in living beings is without beginning, middle or end, is indestructible, has no doership (<i>kartritva</i>) and is formless.</p> <p>(Shl 54) The animal (human being) which is suffering from grief because of its karmas of many births, that same animal (human being) 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 <i>moha</i> has the feeling that he is happy with grief causing <i>bhogas</i> (enjoyments). He is bound by his own karmas. And he gets churned like the churning-stick. (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.</p> <p>(Shl 59) Many <i>jnanis</i> have found accomplishment which gives unobstructed happiness by cutting off bondages by restraint of mind and strength of <i>tapas</i>.</p>			
306	Shanti parva; Mokshadharma	330	3089-3097	26
	<p>Narada preaches Shuka (Some of the <i>shlokas</i> here have appeared earlier also in their essence) Handling losses and grief</p> <p>Yudhishtira! Narada continued and said: (Shl 1) Shukadeva! One who listens with concentration to the <i>shastra</i> which is free of grief, causes peace and is auspicious for destroying grief will obtain very good <i>buddhi</i> 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 <i>pandita</i>. (Shl 3) Therefore to avoid disaster listen to my preaching. If <i>buddhi</i> 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 if one goes behind the mind wherever it runs, disaster will increase. 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 <i>artha</i> nor <i>dharma</i> nor <i>yashas</i> (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 or liked things. It will never be that someone always experiences grief causing situations and another 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.</p> <p>(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.</p> <p>Impermanence of things</p> <p>(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 undecaying <i>Brahma-pada</i>. <i>Pandita</i>'s do not grieve for such men. (Shl 18) Great grief is experienced when the</p>			

	<p>money earned is spent. It is also quite difficult to protect accumulated wealth. Accumulating money is also quite difficult. When such wealth which causes grief in all states is lost, one should not worry. (Shl 19) Even though people accumulate more money and keep becoming richer, they do not at all feel contented. They die dissatisfied. But <i>panditas</i> 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 <i>panditas</i> consider happiness as the greatest wealth.</p> <p>Pursuit of <i>adhyatma</i> (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 <i>buddhi</i> the <i>Paramatma</i> who resides in all beings, who is beyond mind and become interested in meditation, will cross the ocean of <i>samsara</i> 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 <i>adhyatma sadhana</i> will become liberated without any worries. (Shl 26) Whether rich or poor, everyone finds <i>shabda, sparsha, roopa, rasa & gandha</i> causing happiness when experiencing them. After experiencing, they do not appear causing 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 humbleness but without love/affection with all is a happy person and is a <i>pandita</i>. (Shl 30) That person who has love for <i>adhyatma</i>, has no desires, has no interest in any kind of pleasures of senses and leads a self-reliant life will be the happiest.</p>			
307	Shanti parva; Mokshadharma	331	3098-3113	26
	<p>Narada's preaching continued 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 <i>jnana</i>. One who tries for obtaining <i>atma jnana</i> will not be destroyed for any reason. <i>Atma</i> is more lovable than everything else. Therefore it should be uplifted from old age, death & diseases. (Shl 3) Physical & mental illnesses agonise human body just like sharp arrows shot by soldiers with a firmly held bow. (Shl 4) Human body, which is anguished due to desire for doing several kinds of works, struggling with many difficulties, wanting to live and controlled by <i>indriyas</i> is pulled towards destruction. (Shl 5) Just as floods in rivers keep flowing forward and not backwards, day & night keep progressing forward and keep snatching away man's longevity. (Shl 6) Constant change of <i>shukla & krishna pakshas</i> (fortnights) weaken the man with old age. These do not stop for even as much as the wink of an eye. (Shl 7) Sun sets everyday. He is again born. Even though Sun is never subject to old age, he keeps causing digestion of the happiness & unhappiness of beings. (Shl 8) Nights cause (in dreams) several unique & unworthy pleasant & unpleasant events and keep ending.</p> <p>Mystery of or lack of our control over <i>karma phalas</i> (Shl 9) The fruits of karmas done by human beings are always under the control of someone else (<i>praradhina</i>). If it were not so, whoever works with some desire, that desire should have been fulfilled. (Shl 10) We find that even people who have <i>indriyas</i> under control, who are efficient and who are intelligent are rejected because of their karmas and become unsuccessful. (Shl 11) Some are fools. Some lack good character. There will be some who will be worst among men. They will not have the blessings of the elders. But all the tasks they take up will be successful. We see that all their desires are being fulfilled. (Shl 12) Someone else will always be engaged in hurting other living beings or human beings. He will always be interested in cheating people. But he will grow old enjoying every kind of pleasure or luxury. (Shl 13) Sometimes wealth comes chasing a person who does nothing and sits idle. But someone else, even though he struggles hard, does not get what he struggles for.</p> <p>(Shl 14) Understand that in this the defect is naturally in man himself. Semen takes birth somewhere and goes & joins somewhere else. (?! Implication not clear. Is <i>karma phala</i> being linked to genes?!) (Shl 15) The semen which enters the female uterus may not cause conception or it may. It may be sometimes wasted like the flower in a mango tree. (Shl 16) Some desire to have children. Some want children for their children too. They keep making a variety of efforts to get children. But still not even one egg (child) is born. (Shl 17) Some get angry and scared if wife becomes pregnant. But still they</p>			

get a long lived son. He lives as if he will not die at all. (Shl 18) Men & women desiring children and in a pitiable state worship *devatas* to get children. They perform variety of *tapas*. Woman bears the pregnancy for ten months. In spite of this, son who is a disgrace to the family (*kula pamsana*) is born. (Shl 19) But some sons born after such auspicious acts of worship will be enjoying money, grains, ancestral property & such luxuries/prosperity.

The human body

(Shl 20) When husband & wife come together and engage in intercourse semen enters the uterus like a trouble. (Shl 21) **As soon as the being** which has lost its power of reproduction, has fat body and filled with phlegm **meets its death, it gets another body** (It is not stated in many earlier places that this happens immediately). (Shl 22) **Just as a replacement boat will be ready to take on people when one boat breaks, in the same way when the body is destroyed and the jeeva comes out of it, another body chosen according to its karma phalas will be ready.** (Shl 23) **Have you found out how the semen which has no sentience (*chetana*) and placed in a woman during intercourse, later by what effort becomes a life form?** (Shl 24) Why doesn't the foetus growing in the stomach get digested whereas all things you eat & drink are digested? (?! Unscientific or refers to abdomen in general?!) (Shl 25, 26) In the womb, urine & feaces have some naturally created exit path. No one has independence in the starting or termination of pregnancy. Many times pregnancies suffer miscarriage. At other times the baby will be still born. At some other times the baby dies after being born. (Shl 27) That which comes out safely from the womb becomes a progeny. As soon as the child is born, men & women again get ready for mating. (Shl 28) The body which is constituted of *pancha-bhutas* from times immemorial, after the stages of lying in the womb, birth, childhood, boyhood, *pauganda* (5 to 10 years of age) and youth, gets the seventh stage of old age, eighth stage of extreme old age and ninth stage of death. Once the life ends, the body goes through the tenth stage of absence of *pancha-bhutas* (they merge into respective elements in nature).

Supremacy of diseases

(Shl 29) Just as hunters inflict violence on small animals, variety of diseases batter human being. There is no doubt that at those times human beings will not be left with enough strength to even sit or stand. (Shl 30) **Human beings afflicted with diseases spend a lot of money to have it cured. Even doctors make a lot of effort to cure the problems (More true today). Even then they will not be able to find a remedy.** (Shl 31) There is another mystery here. Even doctors who have collected a variety of medicines, are very skilled in treating diseases are themselves also troubled or tortured by diseases. (Shl 32) **Even though such doctors drink variety of potions etc., we see that they are also broken by old age just as elephants uproot huge trees.** (Shl 33) **In this world, who treats animals, birds, wild animals & the very poor? Generally, these do not fall sick at all.** (Shl 34) Just as carnivorous animals attack and snatch away other animals, diseases attack and take under their control kings who have great *tejas*, are fiercely valorous and are considered impossible to fight.

Peculiar & mysterious nature of karma phalas

(Shl 35) In this manner, this *loka* which is drowned in *moha* & *shoka*, has been thrown in the river of *samsara* and being pulled strongly by its floods, continues to go on without any shouting or screaming. (Shl 36) **Human beings who are appointed/ordained by fate to experience their karma-phalas cannot transgress prakriti whether by using money, kingdom or rigorous tapas.** (Shl 37) **If we were to obtain results corresponding to all our efforts men would have neither grown old nor died. They would not have seen unpleasant events. Everyone would have fulfilled all their desires.** (Shl 38) Everyone wants to go to higher & higher *lokas*. They even try their best. But it does not become possible. Every effort made does not bear fruits.

(Shl 39) **For several and different reasons even persons who are very careful, valorous, brave etc, serve those intoxicated with wealth or wine.** (Shl 40) The troubles faced by some are overcome without worrying about them or making any efforts. For some others all their wealth will also be of no use. (Shl 41) **Even in matter of fruits of karma we see stark contrasts. Due to the karma-phalas, some carry the palanquin and some others sit in it & enjoy.** (Shl 42) All men naturally desire wealth & prosperity. Among them only a few sit and travel in a chariot. Some do not get pleasure or happiness of woman. Hundreds of others enjoy multiple and variety of women.

Narada concludes

(Shl 43) **All human beings experience the dualities of happiness & unhappiness. When one is experiencing grief another will be experiencing happiness. But that brahma pada is quite different and unique compared to dualities. Do not get confused in this matter.** (Shl 44) **Give up dharma & adharma. Give up truth & untruth. Give up also the mind with which you gave these**

	<p>up. (Shl 45) Great among <i>rishis</i>! I have told you such secret assertions after hearing which the <i>devatas</i> gave up the <i>loka</i> of human beings and went away to <i>swarga</i>.</p> <p>Shuka's thoughts & decision <i>(Should the Surya mandala & Chandra mandala mentioned here be treated figuratively rather than astronomically?!)</i></p> <p>Bhishma said: Yudhishtira! After hearing Narada, the highly intelligent and brave Shuka thought a lot. But he could not come to any decision. Shuka thought to himself as follows:</p> <p>(Shl 47) Wife & children cause much grief. Gaining the results of the learning of Vedas is also not so easy. Which is the method by which with a little difficulty it is possible to attain the permanent Parama pada? (Shl 48) Then after thinking for a while about the ultimate state he would like to obtain, Shuka, who knew the greatness of dharma realised the path to his <i>mukti</i>. (Shl 49) How shall I attain the <i>parama gati</i> without having close contact with anything and yet which assures that I will not return to this <i>samsara</i>? (Shl 50) I wish to attain such <i>parama bhava</i> (ultimate state) by reaching which I will not have to come back again. I have decided to attain the best of states by giving up all kinds of interest. (Shl 51) I will go to such place where my <i>atma</i> will have ultimate peace. There I will be undecaying, not liable to change and be permanent. (Shl 52) It is not possible to attain that state other than by path of yoga. It is not wise for an intelligent person to be bound by ropes of karma. (Shl 53) Therefore I will take refuge in yoga, give up this body which is like an abode, take the form of <i>vayu</i> and enter the <i>surya-mandala</i> (orbit of Sun) which is a huge heap of <i>tejas</i>. (Shl 54) Moon decays after <i>devatas</i> suck away its <i>amrita</i>, but Sun does not suffer such decay. The <i>jeeva</i> which goes to <i>Chandra mandala</i> by <i>dhuma marga</i> or <i>dakshinayana</i> falls back to earth once the fruits of karmas are exhausted. It again performs karmas and goes back to <i>Chandra mandala</i>. (Shl 55) Moon always decays. He also grows back again & again. Knowing this fact of repeated cycles of decay & increase, I do not wish to go to <i>Chandra loka</i>. (Shl 56) Whereas Surya heats up the whole world with his brilliant & hot rays. He collects <i>tejas</i> from all parts of the world. Therefore his orb never decays. (Shl 57) Therefore it appears to me correct to go to <i>Aditya</i> who has powerful <i>tejas</i>. I, who have a mind without doubts, will reside there. (Shl 58) I will keep this body of mine in <i>surya loka</i> and along with <i>rishis</i> there enter the impossible to bear <i>tejas</i> of Surya. (Shl 59) In order to go there I will seek permission of trees, mountains, earth, hills, ten directions, <i>swarga</i>, <i>devatas</i>, <i>gandharvas</i>, <i>danavas</i>, <i>pishachas</i>, <i>uragas</i> & <i>rakshsas</i>. (Shl 60) Now I will enter all the living beings in the world. There is no doubt about this. Let everyone including <i>rishis</i> see my power of yoga.</p> <p>Bhishma said: Yudhishtira! Having decided so, Shuka sought permission from <i>devarshi</i> Narada. After getting his permission he went to his father. He prostrated to him and sought his permission also to go to <i>Surya loka</i>. <i>Maharshi</i> Vayasa was immensely pleased with these words and said: (Shl 63) Child! Shuka! Wait. I will see you with my eyes for long and rejoice. Till then be here.</p> <p>But Shuka did not have any kind of desires. He had no bondage of affections. He was disinterested in everything. He particularly had no doubts in matters relating to <i>tattva</i>. He decided to go away from there even while thinking about <i>moksha</i>. Shuka simply left his father and just went away towards Kailasa mountain.</p>			
308	Shanti parva; Mokshadharma	332	3113-3117	26
	<p>Shukadeva's upward journey <i>(Some sentences have been abridged)</i></p> <p>Bhishma said: (Shl 1) Yudhishtira! Shuka, the son of Vyasa, climbed the Kailasa mountain and sat down at a place which was flat, had no people, had no grass and was clean. Then Shuka who knew <i>krama-yoga</i> invoked <i>atma</i> starting from foot to all organs of the body according to the procedure. In a short while the Sun rose. Jnani Shuka held his arms & legs in proper position and sat humbly facing east. At the place where Shuka started realising atma using yoga, there were no birds or sounds or any thing else that would distract the mind. At that time Shuka realised the pure atma which is free of all kinds of attachments in the cave of his heart. After having realised the <i>para-tattva</i> thus, he started laughing out loud. Then he again took refuge in yoga and got ready to cross the skies. He bowed to and told Narada who came exactly at that time about his <i>yoga siddhi</i>. (Shl 8) I saw the <i>moksha marga</i> with your grace! Now I am going there. I will take the desired <i>moksha marga</i> and go there.</p> <p>Yudhishtira! Shuka after having said thus to Narada, again bowed to him respectfully and taking refuge in yoga entered the skies. He went above Kailasa and entered the sky. He started travelling in the sky in the form of <i>vayu</i>. All animals saw him going upwards with the speed of <i>vayu</i> and <i>manas</i>.</p>			

	<p>Shukadeva who had the brilliance of Sun & fire looked upon the three <i>lokas</i> with <i>atma bhava</i> and travelled a long distance. All the moving & unmoving things saw him going forward with a concentrated mind and without any agitation or fear. All animals worshipped him to the best of their abilities. <i>Devatas</i> showered divine flowers on him. All <i>gandharvas</i> & <i>apsaras</i> were surprised at the single mindedness of Shuka.... In this manner Shuka the greatest <i>dharmatma</i> travelled forward silently facing east. He was looking as if he had filled the skies with his speed equalling that of <i>vayu</i> & <i>manas</i>; seeing him coming in their direction with force, all <i>apsaras</i> were scared & surprised. Panchachuda and other <i>apsaras</i> looking at him with wide eyes, said among themselves: 'Which <i>devata</i> is coming here with such speed? It appears to be having clear & decisive <i>jnana</i> and is free of all bondages & doubts. It looks as if there are no desires in its mind.'</p> <p>Then in a short while Shuka went near the mountain Malaya which was frequented daily by <i>apsaras</i> called Urvashi & Poorvachitti. Seeing Shuka, the son of <i>brahmarshi</i> coming, they were highly surprised and said to each other: 'What a wonder this is! What level of highly focussed <i>buddhi</i> this brahmana has! He is travelling in the sky like Moon after having obtained the best & highest of knowledge in the shortest time by serving his father. He has great devotion towards his father. He is a determined <i>tapasvi</i>. He is highly loved by his father. How did such Vyasa send him?!'</p> <p>Yudhishtira! Hearing what Urvashi said, Shuka looked in all directions. His attention was caught by the words of Urvashi. He looked at sky, mountains, forests, lakes, rivers etc. Even when he looked at all these, the deities representing these looked at him with respect and with folded palms. Shuka addressed them and said: Deities! In case my father comes here calling me as 'Shuka!' 'Shuka!' you should all gather together and say words of consolation to him. You should all do this to me out of affection. Hearing this they all said to him: <i>Vipra</i>! It will happen exactly as you order. We will do just as you have told us. When he comes and asks, we will tell him pleasing & beneficial words.</p>			
309	Shanti parva; Mokshadharma	333	3117-3123	26
	<p>Shuka attains parama pada; Mahadeva assures Vyasa Janamejaya! Bhishma said: Yudhishtira! Having said this, Shuka proceeded further. Wise and intelligent Shuka gave up four kinds of blemishes, eight types of <i>tamo gunas</i>, five types of <i>rajo gunas</i> and thereafter he gave up even <i>sattwa guna</i>. This looked a great wonder. Then Shuka, bright as a fire without smoke, found refuge in <i>Parabrahma vastu</i> which is eternal, has no <i>gunas</i> (attributes) and is formless.</p> <p>Then meteors started to fall everywhere. Fire was seen in all directions. Entire earth started trembling. These reactions looked a great wonder. Trees dropped their branches. Mountains lost their peaks. A thunderous sound in Himalaya gave the feeling that the mountain may split. Thousand rayed Sun was not bright. Fire was not burning bright. Rivers, lakes and oceans were violently agitated. Indra poured rains that were full of juices and had a fragrance. Clean and fragrant wind started to blow.</p> <p>(Shl 8, 9) When Shuka was going forward in the path of Brahma, he saw two beautiful peaks. Those peaks were stuck to each other. One of them belonged to Himavat <i>parvata</i>. Another to Meru <i>parvata</i>. The height & width of each of these was a hundred <i>yojanas</i>. Shuka, who was travelling northwards, saw these two. He started climbing them without any fear. Soon the two peaks split into two parts. That looked like ultimate wonder. Then Shuka came out from between the two peaks. The great mountain did not again try to stop him. Seeing this all the <i>devatas</i>, <i>gandharvas</i> & <i>rishis</i> roared joyously.....As he was going further up, he saw the Mandakini river around which there were trees with beautiful flowers. (Shl 17) Groups of <i>apsaras</i> were busy playing water sports in that river. Seeing Shuka who had no <i>vikaras</i> (changes in mind) at all, these <i>apsaras</i> who were naked did not feel any shame themselves.</p> <p>Coming to know of Shuka going towards the orb of Sun, Vyasa pulled by strong affection for his son, went following his route. By then, Shuka took to a path in the skies above even <i>vayu mandala</i> and became <i>brahma-bhuta</i>.</p> <p><i>Maharshi</i> Vyasa adopted another path of great yoga and went in minutes to a place called '<i>Shukabhipatana</i>'. The two peaks which got separated came to be known by this name. The <i>rishis</i> who were living there came and described to Vyasa about the wonderful achievements of his son Shuka. Then Vyasa called out loudly, 'Shuka! Shuka!'At that time Shuka entered into all things in the world and answered with all round echoing sound '<i>Bho</i>'. All the beings in the world responded to Vyasa with</p>			

	<p>the same sound.... Shuka, showing his influence & power in this manner, vanished. He gave up <i>shabda</i> etc and attained <i>parama pada</i>. Vyasa seeing the greatness of his son, sat down on the peak of Himavat mountain thinking about his son.</p> <p>Seeing Vyasa sitting on a nearby peak, the <i>apsaras</i> who were naked and playing in the water became quite confused. Some did not know what to do & were totally perplexed. Some hid in the water itself. Some hid in the nearby bushes. Some started wearing their clothes looking at Vyasa. Vyasa found out the reason for these same <i>apsaras</i> not at all being perturbed when Shuka had come there and feeling so confused upon seeing him. He felt happy having realised that Shuka had become liberated with no attachments or desires of any kind whatsoever. Whereas, he felt ashamed finding some interest within him.</p> <p>Bhagawan Shankara reassures Vyasa</p> <p>At that same time Bhagawan Shankara came there. Consoling Vyasa who was afflicted by separation from his son, Mahadeva said: (Shl 34, 35) <i>Maharshi!</i> In the past you did <i>tapas</i> and asked me to grace you with a son who had the powers equal to the <i>pancha bhutas</i>. Due to your <i>tapas</i> and my grace you got such a son. (Shl 36) <i>Viprarshi!</i> Shuka has attained the ultimate state which cannot be obtained by <i>devatas</i> and those who are not <i>jitendriyas</i>. Why do you grieve about him? (Shl 37) As long as there are mountains and seas, your and your son's fame will remain unaffected. (Shl 38) <i>Mahamuni!</i> By my grace you will see a shadow resembling your son always & everywhere. That shadow will never go away from your sight.</p> <p>Yudhishtira! Having been consoled by Rudra himself, and seeing his son's shadow everywhere, he returned to his <i>ashrama</i> quite pleased. Kaunteya! In response to your question I have told you in detail about Shuka's birth, education and attaining of <i>parama pada</i>. Narada had told me this episode in the past. Vyasa had also mentioned during some conversations. (Shl 42) The person who loves peace & reads this story of <i>moksha dharma</i> and bears it in his mind will attain <i>parama gati</i>.</p>			
310	Shanti parva; Mokshadharma	334	3123-3133	26
	<p>Nara - Narayana reveal <i>atma rahasya</i> to Narada</p> <p>Janamejaya Maharaja! Yudhishtira questioned: (Shl 1) Grandfather! Which deity should be worshipped by one who desires <i>siddhi</i> whether he is a <i>brahmachari</i>, <i>grihastha</i>, <i>vanaprastha</i> or <i>sanyasi</i>? (Shl 2) By what does man obtain permanent <i>swarga loka</i>? By what can one obtain the great <i>moksha</i>? By what method should a <i>homa</i> be performed addressing <i>devatas</i> & <i>pitrus</i>? (Shl 3) What state does a liberated (<i>mukta</i>) obtain? What is the nature or form of <i>moksha</i>? What should the human being who goes to <i>swarga</i> do? By doing what will the person who has gone to <i>swarga</i> not fall from there? (Shl 4) Grandfather! Who is <i>deva</i> of even <i>devatas</i>? Who is father of <i>pitrus</i>? What is that <i>para tattva</i> which is greater than even that? Tell me about all this.</p> <p>Bhishma said: Yudhishtira, you have correct knowledge of what questions to ask. Now you have asked highly secret questions. It is not possible to answer your questions other than by God's grace and by study of <i>shastras</i> whose main purpose is to impart <i>jnana</i>; it is not possible to answer them by mere <i>tarka</i> (logic, reasoning, conjecture, dialectics) even if one takes a hundred years. Though this matter is a great secret it has to be told for your sake. In this matter a conversation between <i>maharshi</i> Narayana & Narada is quoted by scholars. My father Shantanu himself had once told me that <i>bhagawan</i> Narayana is the <i>atma</i> of the whole world, is of four images (<i>chatur-murthy</i>), <i>sanatana</i> and had once taken birth as son of dharma.</p> <p>(I have skipped some part of the story about Nara Narayana here)</p> <p>Once, prompted surely by Nara – Narayana themselves, <i>devarshi</i> Narada came to Gandhamadana mountain from the peak of Mahameru mountain. Then he entered the vast area of <i>Badarikashrama</i>. Narada was curious to see them at the time of their performing <i>nitya karmas</i>. He thought thus.....(Shl 19, 20) These two are the ultimate refuge for all. What could be the <i>nitya karmas</i> they perform? These Nara & Narayana are the <i>pitrus</i> (deceased ancestors) & <i>parama devatas</i> (ultimate or highest Gods) for all beings. They themselves being so great, which <i>devata</i> do they worship? Which <i>pitrus</i> do they worship?</p> <p>Thinking thus, he appeared soon near them by virtue of his devotion to them. After Nara & Narayana <i>rishis</i> had completed their worship related to <i>devatas</i> & <i>pitrus</i>, they saw Narada who had come near them. Immediately they honoured him according to the procedures in <i>shastras</i>. Bhagawan Narada was highly pleased by this and sat down near them. Narada bowed to bhagawan Narayana and looking straight at him said: (Shl 25) Bhagawan! <i>Vedas</i> & <i>puranas</i> and all their organs sing in</p>			

	<p>praise of your greatness. You have no birth and are eternal. You bear & nourish all. You are the mother & father for all and you are also the greatest <i>atma swaroopa</i>. (Shl 26) <i>Deva!</i> All the worlds of the past, present & future are established in you. People in all four <i>ashramas</i> with <i>grihashthashrama</i> as the foundation, worship you in several forms. (Shl 27) You are the mother for this whole <i>jagat</i> as also the father. You are also the eternal <i>guru</i>. Such one as you, which <i>devata</i> & <i>pitru devata</i> are you now worshipping? We do not know this.</p> <p>Narayana rishi explains (***)</p> <p>Narayana said: (Shl 28) Narada! Strictly speaking this matter should not be revealed to anyone. This matter is eternal <i>atma-rahasya</i>. Though this should not be revealed to any, we will tell you factually as you are a great devotee. (Shl 29, 30, 31) Narada! That which is very subtle, cannot be understood by ordinary people, which is <i>avyakta</i> & <i>shashvata</i> (eternal), which is different (other than) from the <i>indriyas</i>, <i>indriyarthas</i> (objects of senses) & all beings is itself the <i>antaratma</i> (inmost soul, inner self) of all beings. That <i>atma vastu</i> is also called as <i>kshetrajna</i> & <i>trigunatita Purusha</i> (transcending <i>trigunas</i>). The <i>trigunatmic avyakta</i> is born from him. When the <i>trigunatmic avyakta</i> takes the <i>vyakta</i> state, it is called indestructible <i>Prakriti</i>. (Shl 32) <i>Sat</i> & <i>asat</i> means <i>karana</i> (cause) & <i>karya</i> (effect). Understand that the <i>Paramatma</i>, who is of both these forms, is the place of birth for both of us. We both worship him only. We consider him as both <i>devata</i> & <i>pitru devata</i>. (Shl 33) Great brahmana! There is no <i>devata</i> or <i>pitru devata</i> greater than him. Everyone should realise that he is our <i>atma swaroopa</i>. That is why we always worship the <i>Paramatma</i> who is <i>antaryami</i> (soul residing in us). (Shl 34) It is he who has established the bounds or limits (dharma) which take the <i>loka</i> to higher levels. It is his order that <i>daivic</i> & <i>paitric</i> karmas must be done. (Shl 35, 36, 37) The following 21 Prajapatis were created by him: Brahma, Rudra, Manu, Daksha, Bhrgu, Dharma, Tapas, Yama, Marichi, Angirasa, Atri, Pulasthya, Pulaha, Kratu, Vasishta, Parameshti, Surya, Soma, Kardama, Krodha & Vikrita. These always follow and honour the eternal limits (dharma) set by him. (Shl 38) Great among <i>dwijas</i> learn properly the karmas related to <i>devas</i> & <i>pitrus</i> and practice them in order to please <i>Paramatma</i> and fulfil their wishes. (Shl 39) Even among those in <i>swarga</i> with their divine bodies, those who worship <i>Paramatma</i> will, by his grace & order, attain higher states. (Shl 40) Those who have given up the 17 <i>kalas</i>, and are free from 17 <i>gunas</i> and <i>sattwa</i> etc <i>karmas</i> are certainly liberated (<i>muktas</i>). (Shl 41) It has been considered that the <i>muktas</i> will attain the state of <i>kshetrajna</i>. <i>Kshetrajna</i> is said to be rich in all <i>gunas</i> as well as is <i>nirguna</i>. (Shl 42) <i>Kshetrajna</i> can be realised through <i>jnana-yoga</i>. We have both emerged from him. Feeling so, we both worship the eternal <i>Paramatma</i>. (Shl 43) That Parabrahma who is <i>kshetrajna</i> is worshipped with devotion by the four Vedas, four <i>ashramas</i> and those who follow different <i>matas</i> (beliefs, doctrines). <i>Paramatma</i> will grant superior states to all of them. (Shl 44) Those who remember him all the time and seek refuge in him with <i>ananya bhava</i> (feeling that there is none else) will enter the form of <i>Paramatma</i> and obtain greater benefit than others (<i>Hint of bhakti marga?!</i>) (Shl 45) Brahmarshi! Narada! You have enormous devotion towards that <i>Paramatma</i>. You have asked us also with devotion. Therefore we have told you this highly secret matter.</p>			
311	Shanti parva; Mokshadharma	335	3133-3146	26
	Skipped as it has more of mythological story & not much of substantive <i>adhyatma</i> .			
312	Shanti parva; Mokshadharma	336	3146-3158	26
	<p>Saptarshi's experience in Shwetadwipa (Extracts only)</p> <p>Saptarshis to <i>devaguru</i> Brihaspati: ..At the time it occurred to us that the person without adequate <i>tapas</i> cannot see the <i>bhagawan</i> soon.....</p> <p>About people in Shwetadwipa: (Shl 36) We saw those great people who were doing <i>brahma japa</i> with folded palms everyday facing Northeast. They were doing a <i>japa</i> called <i>manasa</i>. (Shl 37) Shrihari was feeling very pleased with their <i>japa</i> that was done with totally focussed minds. There was a very bright divine lustre in each of the residents of that island. (Shl 38) All had equal <i>tejas</i> there. (Shl 39) Brihaspati! Then we saw the brilliance of a thousand suns rising at the same time. (Shl 40) All the residents of Shwetadwipa ran together towards that brilliance. They were all very joyous at that time. They were all with folded palms. They were all constantly saying only <i>namah</i>. (Shl 42) Our <i>buddhi</i> was snatched away by that great <i>tejas</i>. We who were experiencing weak eyes, strength & <i>indriyas</i> could not see anything. But one sound had pervaded as it was being uttered loudly and hence we could hear it. 'Pundarikaksha! Victory to you! Vishwababhavana! We bow to you. You who were born even before Mahapurusha! Hrishiksha! Our salutations to you (<i>jitam te Pundarikaksha, Namaste</i></p>			

	<p><i>Vishwabhavana, namastestu Hrishikesha, mahapurusha poorvaja</i>). (Shl 46)They worshipped Shrihari with those flowers & plants with their speech, mind and action. (Shl 47) Just as the residents of that island had said, surely god of gods Shrihari had come there. But we who were covered by his <i>maya</i> could not see him. ..(Shl 50) Those <i>munis</i> who were calm, had only one state of mind, who were always in <i>brahma bhava</i> did not show any feeling towards us (they ignored us).</p> <p>Then an invisible voice said: ...(Shl 53) All of you return to the place from where you have come. Those who are not <i>ananya bhaktas</i> (devoted totally & completely) cannot actually see Shriman Narayana for any reason. (Shl 54) Only those who have worshipped Narayana with single minded devotion and have become his ultimate devotees (<i>ekantitva</i>) will have an orb of lustre (or halo) and can see him with difficulty.</p>			
313	Shanti parva; Mokshadharma	338	3166-3173	26
	<p>Narada krita Bhagawannama sthotra Narada praises bhagawan with about 196 attributes.</p>			
314	Shanti parva; Mokshadharma	339	3173-3204	26
	<p>Narada is shown vishwaroopa (Pancharatropakhyana) (Only some parts are extracted from this <i>adhyaya</i>. Story & mythological parts have been omitted)</p> <p>Bhishma: (Shl 1) Yudhishtira! After Narada praised bhagawan with these divine names, bhagawan showed him his <i>vishwaroopa</i> (loosely translated it means wearing all his forms at the same time).</p> <p>Then bhagawan said the following to Narada:.....</p> <p>(Shl 27) Three <i>gunas</i> called <i>sattwa, rajas & tamas</i> are called <i>gunas</i>. Because, these three will be in the body of living beings and will be active. (Shl 28) <i>Kshetrajna governs these three gunas. But he does not get caught by them.</i> Because, he is himself <i>nirguna</i>. He only governs them. He is also the creator of these <i>gunas</i>. Therefore he is beyond them and greater than them...(Shl 30)...Such <i>manas</i> merges in <i>avyakta Prakriti</i>. (Shl 31) The <i>avyakta Prakriti</i> merges in actionless <i>Purusha</i>. There is nothing greater than the eternal <i>Purusha</i>. (Shl 32) In this <i>jagat</i> nothing other than <i>purushottama</i> Vasudeva is eternal. (Shl 33, 34) The mighty Vasudeva resides as <i>atma</i> in all beings. ..When the five <i>maha-bhutas</i> join in one place in suitable proportion it is designated as 'body'. As soon as such body constituted by <i>pancha-maha-bhutas</i> is ready, fast moving <i>chetana</i> enters it. (Shl 35) As soon as the lord <i>chetana</i> enters the body he activates it. Without the coming together of <i>pancha bhutas</i>, there can be no creation of bodies. (Shl 36) Even though <i>vayu</i>, one of the <i>pancha bhutas</i> is main reason for the activity of the body, unless <i>jeeva</i> enters the body, <i>vayu</i> does not activate it. That <i>jeeva</i> who is the lord of the body is called <i>Shesha or Sankarshana</i>. (Shl 37) That same <i>sankarshana</i> by his acts of meditation & worship gets the position called <i>sanatkumara</i>. That into which all beings merge and are destroyed, the <i>manas</i>, is called by the name <i>Pradyumna</i>. (Shl 38, 39) That which takes birth from <i>Pradyumna</i> is <i>ahankar</i> which is the doer, the cause & the action. All the moving and unmoving beings are born from that <i>ahankar</i>. He, the form of <i>ahankar</i>, is <i>Aniruddha or Ishana</i> who shows himself (as the 'pride of doer') in all karmas. (Shl 40, 41) That same bhagawan Vasudeva who is <i>kshetrajna, nirgunatma & jneya</i> is the powerful <i>jeevatma</i> known also as <i>sankarshana</i>. From <i>sankarshana</i> was born <i>Pradyumna</i>. He is said to be <i>manomaya</i> (consisting of mind). <i>Aniruddha</i> who came from <i>Pradyumna</i> is form of <i>ahankar</i>. He is himself <i>Ishwara</i>. (Shl 42) Narada! All the moving & non-moving beings, <i>jeeva, Prakriti, sat & asat</i> are all born from me. (Shl 43) Those who are my devotee will all enter me and become <i>muktas</i>. I should be understood as the inactive 25th (<i>tattva</i>) <i>Purusha</i>. (Shl 44) I am <i>nirguna, nishkala</i> and beyond dualities. Because I am showing myself to you in the form of <i>vishwaroopa</i> you should not think of me as having form. If I wish I can vanish in a flash. I am the <i>Ishwara & guru</i> for the entire <i>jagat</i>. (Shl 45) The form that you are seeing now is created by my <i>maya</i>. I only have created that <i>maya</i>. Do not think of me as someone who is the union/aggregate of qualities (<i>guna</i>) of all living beings. (Shl 46) Narada! I have told you clearly about the four forms or images of Vasudeva, Sankarshana, Pradyumna and Aniruddha. I am also well known by the name <i>jeeva</i>. <i>Jeeva</i> is established in me (resides in me). But may you not think that you have seen <i>jeeva</i>. (Shl 48) Great brahmana! I am all pervasive and <i>antaratma</i> (inner soul) of all the living beings. But even though the physical bodies of all the living beings are destroyed, I will not be destroyed.....</p> <p>In Shl 65 to 104, bhagawan mentions all his <i>avatars</i> (past & future and which recur in each <i>kalpa</i>)</p>			

	(Shl 105) Whenever <i>Veda-shruti</i> lapses, I will take an <i>avatar</i> and uplift that path. It is I who had published Vedas & <i>shrutis</i> in Satya <i>yuga</i> in the past. (Shl 106) You might have heard of some of my past avatars in Puranas. But many of my innumerable and great avatars are already over. All those avatars will do acts of lokahita (benefit to the world) and again dissolve in my original form.			
315	Shanti parva; Mokshadharma	340	3204-3229	26
	<p>Secret of pravritti & nivritti dharma</p> <p>Shaunaka questioned: (Shl 1) Respected Sauti! It is said that Shriman Narayana, the lord, the <i>veda-vedya</i> receives the first part of offering in <i>yajnas</i>. It is also said that this Shriman Narayana himself is eternal <i>yajnadhari</i> (performer of <i>yajna</i>) (How can the same <i>bhagawan</i> be both <i>yajna-kartu</i> & <i>yajna-bhoktru</i>?) (Shl 2) Bhagawan Shriman Narayana, the lord of all, who is forgiving, practices <i>nivritti marga</i> (the path of abstaining, returning). But that same almighty <i>bhagawan</i> has also ordained <i>pravritti marga</i> (engage in worldly affairs). How is this? (Shl 3) Why did the bhagwan who himself practices nivritti authorise devatas to receive part of offering in yajnas which are actually driven by pravritti? Why did he make rishis & munis who have withdrawn from objects of senses practice nivritti marga? (Shl 4) Venerable Sauti! Please clear this long standing doubt of ours. You are capable of doing so.</p> <p>Sauti said: Great among <i>munis</i> Shaunaka! I will tell you the same question that king Janamejaya had asked Vaishampayana, the great & wise disciple of Vyasa. The wise Janamejaya asked Vaishampayana thus: (Shl 7) We see everywhere that all lokas upto Brahma-loka, and devas, asuras & manavas are engaged with interest in acts of worldly prosperity. (Shl 8) But you say that only moksha can give ultimate peace & happiness. We have heard from you that those who become liberated by being free of both <i>punya</i> & <i>paap</i> will enter the thousand rayed Paramatma. (Shl 9) For sure, this eternal <i>moksha dharma</i> is very difficult. It is for this reason that all <i>devatas</i> have given up this <i>moksha marga</i> and are enjoyers of <i>havya</i> & <i>kavya</i>. (Shl 10, 11, 12) Respected Vaishampayana! Don't Brahma or Rudra, Indra, Surya or Chandra, Vayu, Agni or Varuna, Bhumi or Akash, or any other devatas know about the dissolution in the system created by Paramatma himself? Is it why they have not taken to the permanent, indestructible and undecaying moksha marga? (Shl 13) There is this one blemish in those busy in <i>karmas</i> who have taken to <i>pravritti marga</i> with an eye on <i>swarga</i> etc fruits which are valid only for a limited duration. They are caught in the grip of <i>kaal</i> and are constantly experiencing auspicious & inauspicious fruits. (Shl 14) Great <i>vipra</i>! This doubt is stuck in my heart like a thorn. Please clear this doubt by narrating <i>itihasa</i>. I have a great curiosity to understand about this pravritti & nivritti margas. (Shl 15) Why has it been stated that <i>devatas</i> are authorised to receive share in <i>havis</i> in <i>yajnas</i>? For what reason is <i>homa</i> performed addressing the <i>devatas</i>? (Shl 16) When <i>devatas</i>, who receive share in <i>yajna</i>, themselves perform <i>yajnas</i> to whom do they offer share?</p> <p>Vaishampayana said: Maharaja! Surely you have asked a very secret question. One who has not studied Vedas, who does not know Puranas and who is not a <i>tapasvi</i> cannot ask this question. I had also posed the same question to my guru in the past. I will tell you whatever Maharshi Krishna Dwaipayana had told me at that time. Sumantu, Jaimini, Paila, myself and Shuka, we five were disciples of Vyasa...He was teaching us the four Vedas and the fifth Mahabharata....We asked him the same question. He gave us appropriate answer. I will repeat the same answer that he gave us.</p> <p>Vyasa said to his disciples: Great among disciples! In the past I did very severe <i>tapas</i> to know past, present & future. By grace of Shriman Narayana, I obtained the desired <i>trikaal-jnana</i> on the banks of <i>Kshira-samudra</i>. By virtue of that I will tell you appropriate answer to your doubts. Listen with total concentration. Through my <i>jnana-drishhti</i> (vision of knowledge) I have seen what happened at the beginning of <i>kalpa</i>. (Shl 29) That whom those who know <i>sankhya</i> & <i>yoga shastra</i> call Paramatma, also gets the name <i>Mahapurusha</i> due to his <i>karmas</i>. <i>Avyakta</i> was born from that <i>Mahapurusha</i>. Scholars call that same <i>avyakta</i> also as <i>pradhana</i>. (Shl 30) <i>Vyakta</i> was born from <i>Mahapurusha</i> & <i>avyakta</i> for the sake of creating <i>jagat</i> (that which moves, cosmos). That same vyakta is Aniruddha. He is called mahat tattva in all lokas. (Shl 31) That <i>Aniruddha</i> who had state of <i>vyakta</i> created <i>pitamaha</i> (<i>Brahma</i>). That <i>pitamaha</i> who is the form of all <i>tejas</i> (<i>sarva-tejo-maya</i>) is also called by the name <i>ahankar</i>. (Shl 32) The five subtle mahabhutas viz prithvi, vayu, akash, jala & agni were born from Ahankar. (Shl 33) <i>Brahma</i>, the form of <i>ahankar</i>, after having created these <i>mahabhutas</i>, created their qualities/attributes of <i>shabda</i>, <i>sparsha</i> etc. I will tell which <i>murthy</i>s</p>			

(images, forms) were created from these *pancha-bhutas*. Listen. (Shl 34) Marichi, Angirasa, Atri, Pulasthya, Pulaha, Kratu, the great Vasishta and Swayambhu Manu—these are the derivative forms of the *pancha-bhutas* (*moorta-swaroopa*). (Shl 35, 36) These eight forms derived from *pancha-bhutas* should be understood as eight *prakritis* (*ashta-prakriti*). All the *lokas* are established in these *ashta-prakritis*. *Brahma*, the *loka-pitamaha* created *yajnas* consisting of Vedas, Vedangas and *yajnangas* for accomplishment of actions in the *lokas* (*loka-siddhyartham*). This entire *jagat* is born from the above said *ashta-prakriti*.

(Shl 37) Rudra was born from anger of *Brahma*. Then that Rudra created the other ten Rudras (*dasha rudras*). These eleven Rudras (*ekadasha rudra*) are called *vikara-purushas*. (Shl 38) The eleven rudras, eight *prakritis*, and the entire group of *devarshis* were born only to protect the *lokas*. They all went to *Brahma* and said: (Shl 39, 40) *Bhagawan! Pitamaha!* We are all created by powerful you. Among us who should have which authority? How should the authorised, having *ahankar*, execute or obey the purposeful authorities that you will assign? (Shl 41) You should grant suitable capability to think about the benefits of the authority you will assign.

When all *devatas* prayed thus to him, *Brahma* said to them: (Shl 42) *Devatas!* You have brought to my attention a very good topic. May you all have auspiciousness! I have the same thoughts that you are having. (Shl 43) How should the activities of all the three *lokas* be managed? How can that managing be done so that neither your strength nor my power is affected? I am thinking about the same. (Shl 44) Let us all directly go to *Shriman Narayana* who is our refuge, witness to the *lokas*, *mahapurusha* & *avyakta*. He will tell us whatever is in our best interest.

Vyasa said: Great disciples! Then they all went to the northern shore of *kshira-samudra*. There they all began *tapas* as described in Vedas. That *tapas* called *Mahaniyama* was very severe *tapas*. (Shl 47) All their faces were turned upwards. All had lifted up their arms. Their minds were in full concentration. They were standing on one leg. They, who were performing *tapas* in a group, were looking still like pieces of logs.

(Shl 48) After they did such severe *tapas* for one thousand divine years, they all heard a sweet voice: (Shl 49) *Bhoh!* *Brahma* & other *devatas!* *Rishis* dedicated to *tapas!* I am welcoming all of you and saying these best of best words. (Shl 50) I know for what reason you are all here. The work you have intended is of great benefit to all *lokas*. **All of you should practice dharma based on pravritti (pravritti yuktam kartavyam). These pravritti karmas will be the cause of your nourishment and increase in strength.** (Shl 51) Oh *devatas!* You have done very difficult *tapas* intending to worship me. You will all enjoy good fruits of this *tapas*. (Shl 52) All of you including *Brahma*, the great guru of this entire creation and *loka-pitamaha*, should conduct a *yajna* addressed to me. (Shl 53) *Lokeshwaras!* Everyday all of you create a share for me in *yajna* and offer it to me. I will tell you your path to auspiciousness according to your authorities.

Vyasa said: Best of disciples! Hearing these words of *bhagawan*, the *devatas* were thrilled. Then all of them including *Brahma* performed *Vaishnav yaaga* as prescribed in Vedas. In that *yajna* *Brahma* personally offered share to *Mahavishnu*. *Devatas* & *devarshis* also offered their respective shares. Those shares of *yajna* created according to the dharmas of *Kritayuga* were accepted by all. (Shl 57) All the participants of the *yajna* praised *Mahavishnu* as *adityavarna*, *antaryami Purusha*, beyond the darkness of *tamas*, *brihat swaroopa*, *sarva vyapi*, *sarva gami*, *Ishwara*, *varada* & *sarva samartha prabhu*. (*prahur adityavarnam tam purusham tamasah param, brihantam sarvagam devam ishanam varadam prabhum*).

Then *Shriman Narayan* while remaining invisible said to all of them: (Shl 59) Whatever shares were offered by each one, have reached me correctly. I am highly pleased with the shares you have offered. **Now I will grace you all with fruits which are cyclical (or repetitive) (avritti-lakshanam) in nature.** (Shl 60) Oh *devatas!* By my grace you will obtain fruits having the characteristic of repetitiveness or being cyclical. In every yuga you can yourselves become *yajamanas* and perform *yaagas* with very good *dakshinas*. By doing so, you will all become eligible for fruits having *pravritti dharma*. (Shl 61) *Devatas!* In all *lokas* whoever wishes to worship through *yajnas*, will offer shares to you as prescribed in Vedas. (Shl 62) The *devata* who offered a proportion of share to me in this *yaaga* will be eligible to receive that same proportion in all *yajnas* performed by man. I have already made arrangements in Vedas about which *devata* will get how much share. (Shl 63) **You can accept the share given to you by yajamana (one who performs the yajna) of the yajna and proceed to fulfill his desired wishes. According to your authorities you can think about the desires of all people.**

	<p>In this manner you can cause benefit to all lokas. (Shl 64) Whatever <i>yajna-karmas</i> become popularised in the world, by receiving the share from those <i>yajnas</i> you will increase your might and bear (support) the <i>lokas</i>. You will be quite satisfied by receiving shares in all <i>yajnas</i> performed by men. Then you can satisfy me through <i>Vaishnav yajna</i>. This is my preaching to you. (Shl 67, 68) I have created Vedas and <i>yajnas</i> consisting of <i>oshadhis</i> (herbs) for this reason. By implementing these <i>yajnas</i> on earth with faith, all the <i>devatas</i> will be pleased. <i>Lokadhishwaras!</i> These <i>yajnas</i> built with <i>pravritti gunas</i> have been created by me for your sake only. Keep thinking about the <i>loka-hita</i> (benefit to the <i>lokas</i>) according to your respective authorities till the end of <i>kalpa</i>.</p> <p>(Shl 69, 70) <i>Devatas!</i> The following seven <i>rishis</i> are <i>manasaputras</i> (mental or spiritual children) of Brahma: Marichi, Angirasa, Atri, Pulasthya, Pulaha, Kratu and Vasishtha. All of them are prominent scholars of Vedas, practitioners of <i>pravritti marga</i>, teachers of Vedas and are established in the position of Prajapatis. (Shl 71) This ancient <i>karma marga</i> has been published for the active (or action oriented) people. The powerful <i>purusha</i> who creates the <i>lokas</i> in accordance with <i>karma marga</i> is called <i>Aniruddha</i>. (Shl 72, 73) Sana, Sanatsujata, Sanaka, Sanandana, Santakumara, Kapila and Sanatana—these seven <i>rishis</i> are also said to be <i>manasa-putras</i> of Brahma. They were <i>vijnanis</i> from the moment of their birth. Therefore they took to <i>nivritti dharma</i>. (Shl 74) All of them are knowledgeable about yoga. They are experts in <i>sankhya-jnana</i>. They are guides & teachers (<i>acharyas</i>) of dharma <i>shastras</i>. They are promoters of <i>moksha dharma</i>. (Shl 75) In the past, <i>trigunas, mahat & ahankar</i> were born from <i>avyakta Prakriti</i>. This <i>kshetrajna</i> is higher or greater than that <i>avyakta Prakriti</i>. (Shl 76) I, who am such <i>kshetrajna</i>, am form of <i>nivritti marga</i>. I am difficult to attain by those who follow <i>karma marga</i> which results in repetition (or rebirth). In whatever way a man engages in <i>nivritti</i> or <i>pravritti marga</i>, he will get great fruits according to those karmas. (Shl 77, 78) This Brahma, who is guru to the <i>lokas</i>, is the original cause for the creation of <i>jagat</i> and lord, is father, mother and grandfather to all of you. He will be capable of granting wishes or boons to all according to my orders. (Shl 79) The one who was born from the forehead of Brahma is Rudra, the son of Brahma. He will protect all beings as commanded by Brahma.</p> <p>(Shl 80) Now you can all return to your places. Think duly about your respective authorities. Let <i>vaidic kriyas</i> start in all <i>lokas</i> at the earliest. (Shl 81) Great Suras! Ordain karmas for living beings. Grant states to them according to their karmas. Grant them full longevity.</p> <p>Four yugas & dharma</p> <p>(Shl 82) Now a great time called <i>Krita yuga</i> is in progress. In this <i>yuga</i> animals cannot be sacrificed in <i>yajnas</i>. It cannot go against this (Nothing in this <i>yuga</i> can go against non-violence). (Shl 83) In this <i>yuga</i> there will be complete dharma with all four quarters. After this is over, Treta yuga will come. In that <i>yuga</i>, <i>trayi dharma</i> will exist (dharma will be of three quarters). (Shl 84) In that <i>yuga</i> animals made sacred by <i>mantras</i> & water will be sacrificed and one quarter of dharma will be lost. (Shl 85) After Treta, Dwapara will come. That <i>yuga</i> will have mix of dharma & adharma. In that <i>yuga</i> two quarters of dharma will be lost. (Shl 86) After Dwapara is completed, Kali yuga will start in Pushya nakshatra. In that <i>yuga</i> only one quarter of dharma will survive.</p> <p>Hearing the words of Shriman Narayana, <i>devatas</i> & <i>devarshis</i> again questioned him: (Shl 87) <i>Devadeva!</i> In Kaliyuga if only one quarter of dharma will survive and only in some places, what should we do at that time? Tell us this. Bhagwan said: (Shl 88) Great <i>suras!</i> You can find shelter in that country where Vedas, <i>yajna, tapas, satya, indriya samyama</i> and <i>ahimsa</i> dharmas are in vogue. Let not <i>adharma</i> touch you even with its legs.</p> <p>(Rest is <i>sthuti & phala shruti</i> and I have skipped them)</p>			
316	Shanti parva; Mokshadharma	341	3229-3240	26
	<p>Shri Krishna explains about his power and his many names</p> <p>Janamejaya said: (Shl 1, 2) Respected Vaishampayana! Maharshi Vyasa along with his disciples praised Madhusudana with many divine names. I wish to know the <i>vyutpatti</i> (etymological meaning) of these names. Kindly tell me. I will become clear like the Moon in winter by hearing the meaning of Shri Hari the lord of Prajapati Brahma.</p> <p>Vaishampayana said: Janamejaya! Pleased with Arjuna, bhagawan Shri Hari himself has told him the etymology of his divine names, obtained based on <i>guna & karma</i>. I will tell the same to you. Listen attentively.</p>			

Arjuna questioned Shri Krishna about the divine names by which his praise was being sung (*keertana*). (Shl 5, 6, 7) Lord of past, present & future! Creator of all beings! *Avyaya*! Refuge of the entire *jagat*! *Abhayaprada* for the entire world! Bhagawan! I wish to hear from you personally the etymological meaning of your various names which *maharshis* have sung about you, the secrets of your actions done to grace the devotees & described in Vedas & Puranas. Lord! Who other than you can explain these names of yours?

Bhagawan said: (Shl 8, 9) Arjuna! *Maharshis* have praised my innumerable names in Rig, Yajur, Sama and Atharvana vedas, Puranas, Upanishads, Jyotishaastra and Ayurveda. (Shl 10) Oh sinless! **Some of those names are based on my *gunas* (qualities) and some on my *karmas*.** First listen to the explanation of names obtained due to my actions. Listen attentively. (Shl 11) Listen to the etymology of my names. You are known as half part of my body from ancient past. I will tell you the inner meaning of my names for this reason also. Bow to that Naryana who is in the form of **the great *atma* of all those having a body**, who is highly famous, is *nirguna*, also *saguna* and *vishwatma*. (Shl 12) I bow to such Shriman Narayana due to whose serenity Brahma was born, due to anger Rudra was born and who is the cause for the creation of this entire moving & unmoving universe. (Shl 13, 14) Great among the wise! Arjuna! That one who is complete/perfect with eighteen *gunas* (These are: *priti*, *prakash*, *utkarsha*, *laghutva*, *sukha*, *akarpunya*, *asambhrama*, *santosh*, *shraddha*, *kshama*, *dhriti*, *ahimsa*, *shaucha*, *akrodha*, *saralata*, *samata*, *satya nishta* and *anasuyata*) and is *sattwa-swaroop*, such *adi-purusha* is my *para-prakriti*. He bears all the *lokas* with his *yoga-bala* in the form of heaven & earth (*dyava-prithvi-roopa*). He is considered the *atma* of all the *lokas* and is *rita-satya-swaroopi*, *amara* and *ajayya* (who cannot be conquered). (Shl 15, 16) Creation, dissolution & changes (*sarga*, *pralaya*, *vikriya*) all happen due to him. He himself is *tapas*, *yajna*, doer of *yajna* and *purana-purusha*. He is *virat-purusha*. Being responsible/the cause for the creation & dissolution, he is called by the name **Aniruddha**. (Shl 17) Oh Lotus eyed! Arjuna! As soon as the night of dissolution ended, a lotus appeared by the grace of Aniruddha of great *tejas*. **Brahma** was born in that lotus by the grace of Aniruddha. (Shl 18) As soon as the day ended, from the forehead of a raging Brahma, **Rudra** the destructor of the *lokas* was born as his son.

Shiva – Narayana, two parts of same *tattva*

(One wonders whether so much emphasis on the equivalence of Shiva & Narayana was needed at the time these verses were composed or were they composed when such a time came later. The problem exists even today?!)

(Shl 19) **Both Brahma & Rudra are greatest among *devatas*.** Brahma was born out of serenity of Narayana and Rudra from anger of Brahma. They are both engaged in the task of creation & destruction as directed by Narayana. (Shl 20, 21) **Both of them are causes or are responsible for creation and destruction only as pretext.** (In reality these occur according to the wish of Shri Narayana). Of these two the destructor Rudra has many names like *Kapardi*, *Jatila*, *Munda*, *Smashana-griha-sevaka*, *Ugra-vrata-chara*, *Rudra*, *Yogee*, *Parama-daruna*, *daksha-kratu-hara*, *Bhaga-netra-hara* etc. (Shl 22) Son of Pandu! Rudra should be understood as consisting of Narayana (*narayanatmaka*). **If *devadeva* Parameshwara is worshipped in each *yuga*, it is equivalent to worshipping *devadeva* Shriman Narayana.** (Shl 23) Pandunandana! **I am the *atma* of all the *lokas*. Therefore I myself worship Rudra who is my own *atma*.** (Shl 24) I feel that if I were not to worship *varada*, *ishana-murthy* Shiva, no one else will worship him too. (Shl 25, 26) **The world copies my actions considering it as a proof or standard (*pramana*) of ideal behaviour. Isn't it true that that which is treated as proof should be worshipped by all? I worship Shankara for this reason also. One who understands Rudra will understand me. One who follows him will follow me also.** (Shl 27) Kaunteya! The same (single) *tattva* is divided into two parts called Rudra & Narayana. This *sattwa* consisting of Narayana-Rudra has emerged as two forms of Shiva-Narayana in all *karmas* and manifests & moves in the *lokas*. (Shl 28) Arjuna, the joy of Pandavas! I decided in my mind that other than Rudra no one should give me boon and worshipped Rudra, who is *Jagadeeshwara* and my *atma* for getting a son. (Shl 29) Vishnu does not bow to any *devatas* other than Rudra. Therefore I worship Rudra. (Shl 30) Brahma, Indra, Rudra, all the *devatas* & *maharshis* worship Harinarayana who is great among *suras* and is *devadeva*.

Supremacy of Narayana & types of devotees

(Shl 31) Mahavishnu who is greatest and first among all *devatas* will be worshipworthy and worthy of serving to all living beings of the past & present & future. (Shl 32) Arjuna! Bow to Vishnu to whom you give *havya*. Prostrate to that Shrihari who is refuge of all. Prostrate to Shriman Narayana who gives boons. Bow to *bhagawan* who accepts *havya* & *kavya*. (Shl 33, 34) **You have heard that I have four types of devotees viz *artha*, *jijnasu*, *artharthi* and *jnani*. Among them such *jnani bhakts* who**

	<p>worship me with single minded devotion and not any other <i>devatas</i> are greatest. To all of them who do all <i>karmas</i> with <i>nishkaam bhava</i> (with no desires) I am the ultimate refuge (<i>ahameva gatih</i>). (Shl 35) The other three types of devotees are said to be desirous of fruits. They will all fall from <i>swarga</i> after experiencing their <i>punyas</i>. But <i>jnani</i> will obtain the greatest fruit of realising <i>bhagawan</i> (<i>prati buddhastu shreshtabhaak</i>). (Shl 36) Whether <i>jnani bhakts</i> worship Brahma or Shiva or any other <i>devata</i>, in the end they will attain me. (Shl 37) I told the specialities of devotees. You & I were famous <i>rishis</i> called Nara and Narayana. We have taken on human bodies to reduce the burden of earth. (Shl 39) I know <i>adhyatma yoga</i>. I also know who am I and from where I have come. I myself am both <i>pravritti dharma</i> meant for worldly prosperity and <i>nivritti dharma</i> meant for <i>moksha</i>. I am myself Narayana, the only eternal <i>Purusha</i> and the well known refuge of human beings.</p> <p>Etymology of some names</p> <p>(Shl 40) Because water was born from Nara (Paramatma) it is called 'Naara'. That <i>naara</i> was in the past my residence. Therefore I am Narayana. (Shl 41) I take the form of <i>Surya</i> and cover the whole world with rays. I am the residence for all living beings. Therefore I am Vasudeva (<i>sarva bhutadivasashcha vasudevastato aham</i>). (Shl 42, 43) I am the refuge & cause of birth of all living beings. I pervade heaven & earth. My lustre is more than all other's lustre. I am that <i>Brahma-vastu</i> which all living beings wish to attain at their end time. Due to these reasons and because I have extended my feet in a special way I am designated Vishnu. (Shl 44) Those who wish to find accomplishment through <i>dama</i> (<i>indriya nigraha</i>) desire only me. Apart from this, because I have hidden in my abdomen (<i>udara</i>) heaven, earth and the middle (<i>akash</i>) I am Damodara. (<i>Dama</i> is itself <i>daama</i>. By <i>daama</i>, through that from whom the <i>rishis</i> find upliftment is Damodara). (Shl 45) <i>Anna, Veda, jala & amrita</i> are called <i>prishni</i>. Because all these are always in my womb, I am <i>Prishnigarbha</i>. (Shl 46, 47) Two <i>rishis</i> named Ekata & Dwita pushed the third Trita into a well. At that time <i>rishis</i> prayed to me thus, 'Prishnigarbha! Save Trita who has been pushed by Ekata & Dwita'. Because they prayed me so, Trita came up from the well (shows the power of the name <i>Prishnigarbha</i>). (Shl 48) The rays of Sun, <i>Agni</i> & <i>Soma</i> which light up the world are designated as my hairs. Because I have such hairs, all knowing great brahmanas call me a Keshava. (Shl 49) Arjuna! Thus this name Keshava is a boon giver to all <i>maharshis</i>.</p>			
317	Shanti parva; Mokshadharma	342	3241-3282	26
	<p>Several different topics (I have skipped the large first part of the <i>adhyaya</i> as it has considerable amount of mythology)</p> <p>Etymological names continued</p> <p>(Shl 66) <i>Surya</i> & <i>Chandra</i> (<i>agnishoma</i>) are my eyes. The rays of <i>Surya</i> & <i>Chandra</i> are my hairs. They wake up the world sequentially, cause heat and rise separately. (Shl 67) Pandunandana! The world rejoices due to the rising and the heat of Sun & Moon. Because of the actions of <i>agnishoma</i> I am Hrishikesha who am also <i>Ishana, Varada & Lokabhavana</i>. (Shl 68) I accept the <i>ahuti</i> that is offered in <i>yajna</i> with the <i>mantra Idopahuta</i> (Or <i>Upahuteda</i>). Therefore I have got the name Hari. Also because the colour of my skin resembles a high quality green gem, I am called Hari. (Shl 69) The power of animals is called <i>Dhama</i>. The meaning of <i>rita</i> is 'decision taken after thinking thoroughly'. For this reason scholars have described me as rtadhama and satya. (Shl 70) In the past I lifted <i>Bhudevi</i> who is also designated by the word 'go' from <i>rasatala</i> by taking the form of <i>varaha</i>. Therefore <i>devatas</i> sing my praises as <i>Govinda</i> (<i>gam vindata iti govinda</i>). (Shl 71) The meaning of my name <i>Shipivishta</i> is as follows: One who does not have hairs or parts or organs is <i>shipi</i>. This <i>jagat</i> is filled with such <i>shipi</i>. Therefore I am known as Shipivishta. (Shl 72) Yaska has praised me as <i>Shipivishta</i> in many <i>yajnas</i>. For that reason also I have this secret name. (Shl 73) Generous Yaska muni praised me with the name Shipivishta and by my grace obtained nirukta shastra (science of interpreting words etymologically) which had been lost. (Shl 74) I was never born in the past. I am not born even now. I will not have birth in the future. I am the <i>kshetrajna</i> in all living beings. Therefore I am called Aja. (Shl 75, 76) Kaunteya! I have never spoken silly or vulgar words. Daughter of <i>Brahma</i> & form of <i>satya</i>, <i>Saraswatidevi</i> herself is my speech. <i>Sat</i> & <i>asat</i> have taken shelter in me. For this reason <i>rishis</i> in <i>Brahma-loka</i> which is in the form of lotus have known me as Satya. (Shl 77, 78) I never fall from <i>sattwa</i>. Understand that <i>sattwa</i> was born from me. My ancient <i>sattwa</i> remains even during my <i>avatars</i>. Because of that <i>sattwa</i> I am sinless and <i>nishkaam karmi</i>. For those who are rich in <i>sattwa</i>, I can be known by <i>paancharaatra</i> and such <i>sattwa-jnana</i>. For all these reasons I am called Satvata. (Shl 79) Arjuna! I till this land with a big iron implement. My colour is also black. For this reason I am Krishna. (Shl 80) I join <i>bhumi</i> with <i>jala</i>, <i>akash</i> with <i>vayu</i> and <i>vayu</i> with <i>tejas</i>. Therefore I have got the name Vaikunta. (Shl 81) <i>Brahmavastu</i> which is ultimate peace (<i>parama-shanti</i>) is also called <i>parama-</i></p>			

dharma. I never fall (*chyuta*) from such *paramadharma*, the form of Brahma, and hence I am called **Achyuta**. (Shl 82) Earth & heaven are well known as *vishvato-mukha*. Because I bear them both effortlessly, I am called **Adhokshaja**. (Shl 83) When scholars of the meanings & words of Veda get together and discuss in *pragvamsha* (a house where *yajamana* & *ritvik* are together), they praise my greatness with the name Adhokshaja. For this reason also I am known as Adhokshaja. (Another meaning given by scholars is: That power due to whose grace *jeevas* do not fall to lowest states is Adhokshaja). (Shl 84) *Maharshis* say that this word is a combination of three separate words. Adhoksha-ja. 'A' refers to place of dissolution (*laya-sthana*). *Dhoksha* is the place of care/maintenance/protection. *Ja* is the place of birth. There is none other than Narayana who is the refuge for creation, maintenance & dissolution. Therefore the name Adhokshaja is applied only to Shriman Narayana and no one else. (Shl 85) *Ghrita* (clarified butter) which is means for survival of beings produces the flames of *agni* which are my forms only. It is for this reason that scholars of Vedas call me **Ghritarchi**. (Shl 86, 87) There are three well known *dhatu*s called *vaata*, *pitta* & *kapha* in the body. These are said to be *karma-janya* (born from karmas). The group of these three are called *tridhatu*. Living beings exist because of this *tridhatu*. When they decay or wane, living beings die. It is for this reason that scholars of *ayurveda* call me **Tridhatu**.

(Shl 88) Bhagavan dharma is famous in all *lokas* as *Vrishha*. In the dictionary of Vedic words the word *vrisha* has been interpreted as dharma only. Therefore I, who am the best form of dharma, am called **Vrishha**. (Shl 89) There are two meanings for the word *kapi* viz *varaha* & *shreshta*. I am both dharma & *shreshta varaha-roopa*. For this reason *prajapati* Kapila called me **Vrishakapi**. (Shl 90) I am all pervasive and *jagat-sakshi* (witness to the world) *Ishwara*. Whether *devatas* or *asuras*, they have never known my beginning, middle or end. Therefore I am called **Anadi**, **Amadhya** and **Anantha**. (Shl 91) Dhananjaya! I hear only sacred & worthy of hearing words/speech. I do not receive sinful words. For this reason I am **Shuchishrava**. (Shl 92) In the past I took the form of wild boar with single horn and lifted this earth from water and increased the world's joy. For this reason I am called **Ekashringa**. (Shl 93) Similarly when I had taken the form of *varaha* I had three humps. Therefore I became famous by the name **Trikakut**. (Shl 94) That whom the scholars who analyse Sankhya *shastra* propounded by Kapila *muni* have called **Virincha**, I am that *Prajapati* who created all the *lokas* with such *chaitanya*. (Shl 95) Acharyas of Sankhya *shastra* who decide the *tattvas*, call me **Kapila** who has *vidya shakti* in *aditya mandala* as my assistant. (Shl 96) That whom Vedas praise by the designation '*hiranyagarbha*', that whom the yogis always remember & worship, that *tejaswi* **Hiranyagarbha** is also me alone.

(Shl 97) Scholars of Veda say that I am Rigveda consisting of 21,000 *riks*. Similarly they say I am Samaveda consisting of 1000 branches. (Shl 98) Brahmanas who are my devotees and who are difficult to find, praise only me in *Aranyakas* also. It is I who has been praised in Yajurveda having 56, 8 and 37—total of 101 *shakhas*. (Shl 99) Those scholars who know Atharva veda think of me as the *pancha-kalpatmak* **Atharva Veda** with its *abhicharik prayogas* (casting spells). (Shl 100) Understand that it is I, who have composed every one of the *shakhas* in Vedas, the *gitas* in each of these *shakhas*, and the *svara*, *varna* & *uccharana* (pronunciation) of each of the *gita*. (Shl 101) The *avatar* of **Hayagriva** who gives boons to all is me only. It is again me who takes the *avatar* of Hayagriva and understands the *kramakshara vibhaga* of the latter part of Samhitas. (Shl 102) *Mahatma* Panchala worshipped me through the preachings of Vamadeva and by my grace, who am known also as **Sanatana-mahabuta**, obtained the *krama paatha* (a peculiar 'step by step' arrangement of a Vedic text made to secure it from all possible error) of Vedas. (Shl 103) Maharshi Galava of Babhravya *gotra* obtained the greatest yoga from *bhagawan* Narayana and made the *krama vibhaga* of Vedas, composed *shiksha* and became the very first expert *krama-paathi*.

(Shl 105) The valorous king Brahmadutta born in the *kula* of Kandarika developed severe disinclination (*vairagya*) towards worldly life by repeatedly recollecting the birth, old age & death realted grief of past seven births and obtained *yogaishwarya*. () once in the past I was famous as son of Dharma due to certain circumstances. Therefore I am also caljed **Dharmaja**. In the past *rishis* Nara and Narayana were seated in a chariot of dharma in Gandhamadana mountains and were performing great *tapas*. At that time the *yajna* of Daksha *Prajapati* started. In that *yajna* Daksha did not offer to Rudra the part due to him. Rudra destroyed Daksha's *yajna* as ordered by Dadhicha. A raging Rudra kept on throwing his *trishul* in the *yajna*. That *trishul* completely destroyed the *yajna* and then came near us when we were in *tapas* near Badarikasharama. That *trishul* came with great speed & force and entered the chest of Narayana. Filled with the *tejas* of the *trishul*, Narayana's hairs turned to the colour of *munja* grass. Therefore I became **Manjukesha**. (Shl 113) That *trishul* which was stuck in the

	<p>body of <i>mahatma</i> Narayana came out by the power of mere <i>hunkar</i> of Narayana and went back into the hands of Shankara. (Shl 114) Seeing the <i>shula</i> returning to him, Rudra came running to Nara & Narayana. Shriman Narayana, the <i>Vishwatma</i>, stopped Rudra who was rushing at him by catching his neck/throat. Immediately Rudra's throat turned blue. For this reason he became Shitikanta. (Shl 115) At that time, to destroy Rudra, Nara took a blade of grass and empowered it with <i>mantras</i>. Immediately it became <i>mahaparashu</i> (great or big axe). (Shl 116) That <i>parashu</i> released by Nara was intercepted & broken by Rudra (me). Therefore I became Khandaparashu (this name has been applied to both Ishwara & Vishnu).</p> <p>Arjuna questioned: (Shl 117) (I have skipped a short part which shows supremacy of Narayana in the fight between Rudra & Narayana in which peace is brokered quickly by Brahma).</p> <p>Narayana said (Shl 133) Rudradeva! Whoever understands you, will also understand me. Whoever is your follower, will be my follower too. There is absolutely no difference between us. Let not any thought against this enter your mind too. (Shl 134) Starting today, this mark made on my chest by your <i>trishul</i> will be famous by the name Shrivatsa. Similarly, you who have the sign of my palm on your neck will be famous as Shrikanta. (There can't be a better way to bring about harmony between the devotees of these two gods!!)</p> <p>(Skipped another short ending part)</p>			
318	Shanti parva; Mokshadharma	344	3295-3301	26
	<p>Nara-Narayana describe greatness of Vasudeva</p> <p>Nara-Narayana said to Narada: (Shl 1) Narada! You have actually seen <i>bhagawan</i> by going to Shwetadwipa. Getting to see him is not at all easy. Therefore you are blessed. You have been graced by <i>bhagawan</i>. Apart from you even Brahma born from lotus has not seen him. (Shl 2, 3) Narada! <i>Bhagawan</i> Purushottama is the root cause for <i>avyakta Prakriti</i>. He cannot be seen easily. We are telling you this truth. For <i>bhagawan</i> there is no one more loved than a devotee. That is why he showed himself to you. (Shl 4) <i>Dwijottama</i>! Other than the two of us no one can go to the place where Paramatma is engaged in <i>tapas</i>. (Shl 5) At that place by virtue of self-luminous Paramatma there is lustre equivalent to that produced by a thousand Suns. (Shl 6) Great among the forgivers! The quality of forgiveness is born from that Parameshwara who is lord of even Brahma, the ordainer of fate for the universe. <i>Bhumi</i> (earth) has association with such forgiveness. (Shl 7) <i>Rasa</i> has risen from Narayana, who causes benefit to all beings. That <i>rasa</i> has got associated with <i>jala</i> to get <i>dravatva</i> (fluidity/wetness). (Shl 8) It is from that Shrihari that <i>tejas</i> which has the special quality of <i>roopa</i> has emerged. Because of association with that quality, <i>Surya</i> is shining brightly. (Shl 9) It is from that Purushottama who resides in Shwetadwipa that the quality of <i>sparsa</i> has emerged. Because of association with it, <i>vayu</i> travels in all <i>lokas</i>. (Shl 10) It is from the lord and <i>lokeshwara</i> Hari that <i>shabda</i> has also emerged. Because of association with it, <i>akash</i> is always exposed or uncovered. (Shl 11) It is from that Narayana that <i>manas</i> which exists in all living beings has emerged. Because of association with it, <i>Chandra</i> has got the quality of shining. (Shl 12) The place designated by Vedas where <i>bhagawan</i> is with <i>vidya-shakti</i> while enjoying the <i>havya-kavya</i> offered by devotees is called <i>sadbhutopadaka</i>. (Shl 13) Great <i>dwija</i>! Narada! Scholars say that <i>Aditya</i> (or <i>aditya mandala</i>) who clears darkness in all <i>lokas</i> is the gateway to those who are free of both <i>punya</i> & <i>paap</i> and go near <i>bhagawan</i> by auspicious route. (Shl 14) <i>Jnanis</i> (their bodies) are completely burnt by Sun and unseen by any one, anywhere, enter <i>Surya</i> as an infinitesimal particle (<i>paramanu</i>). (Shl 15) Then they come out from <i>Surya</i> and reside in the body of <i>Aniruddha</i>. They again become <i>mano-maya</i> and enter <i>Pradyumna</i>. (Shl 16) Great brahmanas who are <i>jnana-nisht</i> become free of even the form of <i>Pradyumna</i> and enter along with other devotees <i>Sankarshana</i> who is in the form of <i>jeeva</i>. (Shl 17, 18) Then these <i>sankhyas</i> who are great <i>dwijas</i> become free of the <i>trigunas</i> and effortlessly enter Paramatma who is <i>nirgunatmak</i> & <i>kshetrajna</i>. Understand clearly that Vasudeva who is the refuge of all is himself <i>kshetrajna</i>. (Shl 19) Those devotees who have single pointed mind in Paramatma (<i>samahita-manaska</i>), who are abstemious (<i>niyataah</i>), have <i>indriyas</i> under control and who have sought refuge in Paramatma with the feeling that he alone is the refuge will enter Vasudeva.</p> <p>(A short last part has been skipped)</p>			
319	Shanti parva; Mokshadharma	347	3311-3330	26
	<p>Story of Hayagriva avatar</p> <p>(Limited extracts to convey the symbolic meaning of this mythological story)</p> <p>Shaunaka said: (Shl 1)....You have already told us that Mahavishnu took the <i>avatar</i> of Hayagriva ... (Shl 5) Intelligent Sauti! Why did Shrihari who bears the entire <i>jagat</i> create such powerful and wonderful form? Shrihari had never displayed such form.</p>			

	<p>Sauti then quotes from Vyasa who had told the story to Yudhishtira in the past. (Shl 12) Shriman Narayana is <i>virat-swaroopa</i>, <i>prabhu</i>, <i>Ishwara</i>, inner soul of all living beings and creator of this universe. He is <i>nirguna</i> and <i>saguna</i>..... (Shl24) The lotus on which the four faced Brahma was sitting was shining brilliantly like the rays of Sun. On the leaves of that lotus there were two drops representing <i>tamo-guna</i> & <i>rajo-guna</i> which had been created by Narayana. (Shl 25, 26) Bhagawan Achyuta saw these two drops. From the one drop of <i>tamo-guna</i> which had the lustre of honey, a <i>rakshasa</i> called Madhu was born. From the other drop representing <i>rajo-guna</i> the <i>rakshasa</i> called Kaitabha was born. They both steal the Vedas from Brahma. Then Brahma who had been deprived of Vedas said to bhagawan: (Shl 32) <i>Ishana!</i> Vedas are my great eyes. Vedas are my great strength. Vedas are my best abode. Vedas are my greatest <i>tattvas</i>. (Shl 33) All the Vedas I created have been forcibly snatched by <i>danavas</i>. Without Vedas I only see darkness in all <i>lokas</i>.Then he started praying to Shrihari. (Shl 44) Oh lotus eyed! I, your son, am well known as having a body which is all pure <i>sattwa</i>. You alone are Ishwara. You are <i>swabhava</i>. You are <i>swayambhu</i> & <i>Purushottama</i>...</p> <p>After Brahma prayed thus, bhagawan Purushottama gave up his divine sleep and decided to save Vedas. (Shl 47, 48) Shriman Naryana using his <i>yogaishwarya</i> took another form. That form was lustrous like Moon. Bhagawan had the head of a horse and a clean body with beautiful nose. That divine face of his was the abode of Vedas.</p> <p>He goes to the bottom of ocean where Madhu & Kaitabha had hidden the Vedas and starts singing Samaveda in the most classical way with right intonations etc. Hearing this, they come to see who is singing it so wonderfully. At that time Hayagriva picks up the Vedas from their place of hiding and brings it up & hands over to Brahma and goes back to his original form.</p> <p>The two <i>danavas</i> came up speedily. There they saw Purushottama Shrihari who was in <i>yoga-nidra</i>. (Shl 64, 65) Seeing Shrihari who was sleeping on the bed in the form of <i>Sheshanaga</i>, who was possessed of blemisless <i>sattwa guna</i>, they both started guffawing...</p> <p>Then the two <i>danavas</i> attack him and Naryana kills them.</p> <p>(Shl 78) Whatever body Paramatma wishes to take for a task to be accomplished, he will take that form only and displays it by himself. (Shl 79) Shrihari is himself treasure for Vedas & <i>tapas</i>. He is himself Yoga, <i>sankhya</i>, Brahma, <i>havis</i> and <i>Vibhu</i>. ... (Shl 89) It is Shrihari who exists everywhere in the form of <i>adhishtana</i>, <i>karta</i>, different <i>karanas</i>, variety of <i>cheshtas</i>, and the fifth, <i>daiva</i>. (Shl 90) For all those who wish to know <i>tattva</i> with all kinds of <i>hetu</i> (purpose), Harinarayana, the great yogi is the only to be known <i>tattva</i>. (Shl 92) Shri Keshava knows the <i>antaranga</i> (the inner feeling) of all <i>devatas</i> including Brahma, all the <i>lokas</i> (all living beings), great <i>rishis</i>, the <i>sankhyas</i>, yogis and <i>yatis</i> who know <i>atma</i>. But none of these know the <i>antaranga</i> of Shri Keshava. ... (Shl 94) ..Because he resides in all living beings Mahavishnu is also known as Vasudeva (<i>sarva bhutakritavaso vasudeveti uchyate</i>). ... (Shl 96) No one can know the way of <i>mahatma</i> Narayana. No one knows about his arrival or coming (when he will take an <i>avatar</i>). Only <i>maharshis</i> who are the form of <i>jnana</i> will see Purushottama who is <i>nitya</i> & <i>gunadhika</i>.</p>			
320	Shanti parva; Mokshadharma	348	3330-3346	26
	<p>Tradition of preaching Satvata dharma; dedicated <i>bhakti</i> (The first part has a long history of from whom to whom <i>satvata dharma</i> was preached. This part has been skipped here)</p> <p>About <i>bhakti</i> (devotion) (Shl 57) It is seen that in some places devotees keep only one manifestation and worship only Vasudeva. In some places they worship two manifestations (Vasudeva, Sankarshana). In yet other places they worship three manifestations (Vasudeva, Sankarshana & Pradyumna). Some other devotees worship four manifestations (Vasudeva, Sankarshana, Pradyumna and Aniruddha). (Shl 58) Shrihari is himself the <i>kshetragna</i>. He has no attachments and is undivided. He is beyond the qualities of <i>panchabhutas</i> and is the <i>jeevatma</i> in all living beings. (Shl 59) The famous <i>manas</i> which prompts <i>panchendriyas</i> is also Shrihari. That same highly wise (<i>dhiman</i>) Shrihari is the creator and regulator/governor of all <i>lokas</i>. (Shl 60) The indestructible, <i>Purushottama</i>, Shriman Narayana is also <i>akartru</i> (not active, not an agent) and <i>kartru</i>. He is also both effect and the cause (<i>karya</i>, <i>kaarana</i>). He plays/frolics in the <i>vishwa</i> as he wishes. Janamejaya! By grace of my guru I have told you about this <i>ekanta-dharma</i> which cannot be understood by those who are not <i>jitendriyas</i>. (Shl 62, 63) Those who</p>			

	<p>have single minded devotion in <i>bhagawan</i> are very rare to find. Just in case if this world were to be full of such <i>atma-jnani</i>, <i>ahimsa-vrati</i> (dedicated to practice of non-violence), <i>sarva-bhuta-hite-ratah</i> (dedicated to the welfare of all living beings) type of <i>ekantis</i> (devoted to one aim or object), this yuga would have become like Krita yuga with no desires or desire based karmas at all.</p> <p>Janamejaya questioned: (Shl 67) Worshipworthy! Why is it that other brahmanas engaged in practice of variety of <i>vratas</i> do not practice this great <i>satvata-dharma</i> having many great qualities that is practiced by <i>jnani</i>s?</p> <p>Vaishampayana said: (Shl 68) Maharaja! Parameshwara has created three kinds of <i>prakritis</i> called <i>sattwa</i>, <i>rajas</i> & <i>tamas</i> for the sake of <i>jeeva</i> imprisoned in the body. (Shl 69) Among the <i>jeevas</i> imprisoned in the bodies, the <i>purusha</i> with <i>sattwa guna</i> is greater. It is clearly known that only he is eligible for <i>moksha</i>. (Shl 70) Such a <i>sattwik</i> will know that Purushottama is the greatest among those who know Brahma and that <i>moksha</i> depends only on Narayana. Therefore he is considered a <i>sattwik</i>. (Shl 71) A <i>sattwik</i> person will always meditate upon Purushottama Shrihari and obtain whatever he desires. Undivided devotion (<i>ekanta bhakti</i>) always depends only on Narayana. (Shl 72) Shrihari himself takes over the responsibility of <i>yaga-kshema</i> (welfare & prosperity) of those few <i>yatis</i> who are dedicated to the accomplishment of <i>moksha</i> and have no desires (<i>tesham vicchinna trishnanam yogakshemavaho harih</i>). (Shl 73) That person caught in the vortex of birth & death, whom Madhusudana sees with loving kindness/grace, should be considered as <i>sattwik</i>. Such a person is assuredly qualified for <i>moksha</i>. (Shl 74) The dharma practiced by single minded devotees is equal to that of Sankhya or Yoga dharmas. Because <i>moksha</i> is nothing but the form of Narayana, those <i>satvata dharmis</i> who always meditate upon him with single minded devotion will attain greatest state (<i>paraam gatim</i>). (Shl 75) If Shriman Narayana looks with kind eyes, the person will immediately become a <i>jnani</i>. No one becomes a <i>jnani</i> by merely wishing to be one (God's grace is essential to become a <i>jnani</i>). (Shl 76) <i>Rajasi</i> & <i>tamasi prakritis</i> have been said to be mixed <i>prakritis</i>. The person born with these two <i>gunas</i> will normally have a nature of <i>pravritti</i>. Shrihari does not even bother to look at such <i>kamya-karmi</i>. (Shl 77) <i>Loka pitamaha</i> Brahma takes care of those whose minds are immersed in <i>rajas</i> & <i>tamas</i>. (He graces them by fulfilling their desires). (Shl 78) Maharaja! <i>Devatas</i> & <i>rishis</i> have predominantly <i>sattwa guna</i>. If any among either of these are without pure <i>sattwa</i>, they are called <i>vaikarikas</i>.</p> <p>Janamejaya questioned: (Shl 79) How does a <i>vaikarika</i> realise <i>Purushottama</i>?</p> <p>Vaishampayana said: (Shl 80) The <i>nishkarma</i> 25th <i>purusha</i> (<i>jeeva</i>) enters (merges with) Purushottama who is highly subtle, possessed of <i>sattwa</i> and is <i>pranavatmak</i> with the three alphabets A-U-M (OM). (Shl 81, 82) Thus <i>sankhya shastra</i> (which has analysed <i>atma</i> & <i>anatma</i>), <i>yoga shastra</i> (which says that <i>chitta vritti</i> should be restrained), <i>Upanishads</i> which appear in the part of <i>Aranyakas</i> in Vedas (which propounds the relation between <i>jeeva</i> & <i>Brahma</i>) and <i>Panchratragama</i> which propounds <i>bhakti marga</i> (path of devotion) all have the single goal of attaining Paramatma. For this reason, for one <i>shastra</i> others become complements. This, which says that everything is Narayana, is the <i>satvata</i> or <i>paancharaatra</i> dharma which has been the refuge of <i>ananya bhakts</i>. (Shl 83) Just as mass of water which go out as clouds from the oceans come back to the oceans through rivers, in the same way the flood of <i>jnana</i> that has emerged from Narayana himself, come and again join Him only.....(Shl 88) Janamejaya! Shri Krishna is the well wisher of all <i>lokas</i>; he is also its destroyer; he is also the cause (Therefore pray to him with single minded devotion).</p>			
321	Shanti parva; Mokshadharma	350	3360-3364	26
	<p>Mahima of Narayana</p> <p>Janamejaya questioned: (Shl 1) Great brahmana! Are there many <i>purushas</i>? Or is there only one? If there are many, who is greatest of them? Who is said to be the originator of all?</p> <p>Vaishampayana said: (Shl 2) According to the <i>sankhya</i> school of thought there are many <i>purushas</i>. They do not honour the theory of single <i>purusha</i>. (Shl 3, 4) By bowing to <i>paramarshi</i> Vyasa who is <i>parama-guru</i>, <i>atmavid</i>, <i>tapoyukta</i>, <i>daanta</i> and respected by all, I will describe <i>vishwatma purushottama</i> who is said to be the origin of all <i>purushas</i>. (Shl 5) This <i>purushasukta</i> devised by Narayana, the lion among <i>rishis</i>, is found in all Vedas. It is also famous as being <i>rta</i>, <i>satya roopa</i>. (<i>Rta</i> is the inner form of <i>satya</i>. If <i>rta</i> is expressed by speech or karma it becomes <i>satya</i>). (Shl 6) Kapila and other <i>rishis</i> have thought deeply about <i>adhyatma</i> in the background of general & special <i>shastras</i> and have given several <i>shastras</i> related to <i>adhyatma</i>. (Shl 7) But I will tell you by the grace of</p>			

	<p><i>mahatejasvi</i> Vyasa the way he has propounded in a condensed form the oneness of <i>Purusha</i>. ...Once Rudra came to Brahma (his father) who was in <i>tapas</i> on Vyjayanta mountain....He said to him: <i>Brahmadeva</i>! You have created several <i>purushas</i> so far. You will create many more. That <i>virat-purusha</i> is also one among the <i>purushas</i> you have created. What is his speciality that you are meditating upon him? Who is that one <i>purushottama</i> whom you are meditating upon? Tell me about this doubt of mine.</p> <p>Brahma said: <i>Vatsa</i>! What you said about the many <i>purushas</i> I have created is fair enough. But I do not have to meditate upon the <i>purushas</i> I have created. I will tell you about the one & only <i>Purusha</i> who is the base of everything and is the origin of many <i>purushas</i>. I will tell you about that eternal <i>maha-purusha</i> who is <i>vishwaroopa</i>, is great and is <i>nirguna</i>, whom people enter by losing <i>trigunas</i> by constant <i>sadhana</i>.</p>			
322	Shanti parva; Mokshadharma	351	3364-3371	26
	<p>Description of Narayana's greatness (***) Bhagawan Prajapati Brahma said: (Shl 1) Son! I will tell you how that <i>virat-purusha</i> is <i>shashwata</i> (permanent), <i>avinashi</i> (imperishable), <i>akshaya</i> (undecaying), <i>aprameya</i> (immeasurable), and <i>sarva-vyapi</i> (all pervading or omni-present). That <i>Purushottama</i> who is <i>vishwatma</i>, <i>saguna</i> & <i>nirguna</i> just cannot be seen with our physical eyes whether it is you or me or <i>sagunas</i> or <i>gunatitas</i> (transcended <i>gunas</i>) or anyone else. It is said that he becomes visible only to <i>jnana-drishhti</i> (eye of <i>jnana</i>). (Shl 3) Even though <i>purushottama</i> does not have a physical body he resides in all bodies. Even then, he is not smeared with the <i>paap</i> & <i>punya karmas</i> done by the bodies. (Shl 4) <i>Purushottama</i> is also the <i>antaratma</i> (inner soul) of you, me and all beings who are designated as <i>dehi</i> (having a body). He is the <i>sakshi</i> (witness) to everyone for all their karmas. But he cannot be grasped by anyone at anytime. (Shl 5) He has heads, shoulders, feet, eyes and nose everywhere. He moves happily alone in all <i>kshetras</i> as he pleases. (Shl 6) The bodies of living beings are the <i>kshetras</i>. The auspicious & inauspicious karmas are the seeds (<i>beeja</i>) sown in that <i>kshetra</i>. Because the <i>purushottama</i> as <i>yogatma</i> knows both <i>kshetra</i> & <i>beeja</i>, he is called <i>kshetrajna</i>. (Shl 7, 8) Among the living beings, none know how he enters the body and how he leaves it. I am thinking about his path according to <i>sankhya-vidhi</i> & <i>yoga</i>. But I have not come to know his great <i>parama-pada</i>. I will tell you the greatness (<i>mahatmya</i>) of that eternal <i>Purushottama</i> to the best of my knowledge. (Shl 9) He has <i>ekatva</i> (Oneness) as well as <i>mahatva</i> (greatness/largeness). He, the eternal, also has the designation '<i>mahapurusha</i>'.</p> <p>(Shl 10) The same or single <i>agni</i> burns bright in several forms. The same <i>Surya</i> is the cause for different kinds of light. The same <i>vayu</i> flows in the <i>loka</i> with different shapes. Ocean is the birth place for water in different shapes & forms. Similarly the one <i>Purusha</i> is <i>nirguna</i> & <i>vishwaroopa</i>. All forms merge or dissolve in that <i>nirguna parama-purusha</i>. (Shl 11) That <i>sadhak</i> who gives up attachment to all objects including <i>indriyas</i> that consist of <i>gunas</i>, who gives up good & bad karmas as well as <i>satya</i> & <i>anrita</i> (truth & falseness) becomes <i>nirguna</i>. (Shl 12) That person who understands that this one <i>Purusha</i> is impossible to be grasped by intelligence, is immeasurable, extremely subtle to be felt and worships him without any ego or arrogance in the four forms of <i>Vasudeva</i>, <i>Sankarshana</i>, <i>Pradyumna</i> & <i>Aniruddha</i> will attain that auspicious <i>parama-purusha</i>. (Shl 13) In this manner some <i>pandits</i> think of him as being of four manifestations. Some other <i>jnanis</i> understand him as, 'He is <i>ekatma</i>; he resides in us too'. (Shl 14) Here that which is <i>Paramatma</i>, has been said to be <i>nitya</i> & <i>nirguna</i>. It should be understood that he alone is <i>Narayana</i> and <i>purusha</i> who is the <i>atma</i> of all. Even though lotus leaf is in water, it does not stick to water (or does not get wet). In the same way, even though <i>Paramatma</i> dwells inside the <i>jeevas</i> who perform karmas, he does not stick to the karmas (or is not smeared by those karmas). (Shl 14) That person or <i>jeevatma</i> which attaches itself to karmas will be subjected to the bondages of birth & death. That <i>karmatma</i> or <i>jeeva</i> consists of a group of 17 <i>gunas</i> (five <i>jnanedriyas</i>, five <i>karmendriyas</i>, five <i>mahabhutas</i>, <i>buddhi</i> & <i>manas</i>). In this way, that <i>karmatma</i> takes different births according to the fruits of karmas. Child! Rudra! In this manner I have told you about the <i>Purusha</i> you asked about. (Shl 15) That which is completely the refuge (or support or shelter) of the system or course of the world (<i>lokatantra</i>), that <i>para-tattva</i> is the one to be known and taught. That <i>Paramatma</i> himself is the one who teaches also. He is himself the object to be thought (<i>mantavya</i>) and the one who thinks (<i>manta</i>). He is himself the thing that is consumed (<i>bhojya</i>) and the one who consumes (<i>bhoktru</i>). He is the one who smells (<i>ghrata</i>) & the object that is smelt (<i>ghreya</i>). He is himself the one who touches (<i>sparshita</i>) and the thing that is touched (<i>sparshaniya</i>). (Shl 18) He is both the seer (<i>drashta</i>) and the object seen (<i>drashtavya</i>). He is both the listener (<i>shravita</i>) and the sound listened to (<i>shravaniya</i>). He is himself both the knower (<i>jnata</i>) and to be</p>			

	<p>known (<i>jneya</i>). He is both <i>saguna & nirguna</i>. That which is known as <i>pradhan tattva</i> is <i>nitya</i> (eternal), <i>shashvata</i> (permanent) and <i>avinashi</i> (imperishable). (Shl 19) That <i>pradhan tattva</i> which created the root cause (<i>mool karana</i>) or <i>mool prakriti</i> before even Brahma is called by the name 'Aniruddha' by brahmanas. It should be understood that all the desire based and auspicious karmas based on Vedas are all his. (Shl 20) All <i>devatas</i> and calm <i>munis</i> worship that Aniruddha in the place called <i>pragvamsa</i> in the <i>yajna shala</i>. I, who am born from Aniruddha, am the origin and Ishwara for all lives. You are born from me. (Shl 21) Son! From me is born all this <i>jagat</i> with its moving & unmoving things and all Vedas with their secrets. (Shl 22) That <i>Purusha</i> divided into four forms like Vasudeva etc plays as he wishes. In this way that <i>bhagawan</i> can be known by his own <i>jnana</i>. (Shl 23) Son! Rudradeva! I have answered according to your question. Just as <i>bhagawan</i> has been described in <i>sankhya jnana</i> and <i>yoga</i>, his greatness has been described in <i>paancharatra</i> also.</p>			
323	Shanti parva; Mokshadharma	352	3371-3373	26
	<p>Story of a Brahmana told by Narada to Indra Parikshita! Yudhishtira said: (Shl 1) Grandfather! You have told us many things about <i>moksha dharma</i>. Now you tell me which the best dharma is for those who practice <i>ashrama dharma</i>.</p> <p>Bhishma said: (Shl 2) Dharmaja! The specific dharma for each <i>ashrama</i> has been prescribed. Those dharmas also obtain <i>Swarga</i> as well as great <i>satya-phalas</i> (<i>moksha-dayaka</i>). The actions done under dharma which has many doors like <i>yajna</i>, <i>tapas</i>, <i>daan</i> etc will not be wasted. (Shl 3) Whoever has clarity in whatever matter considers that subject as the greatest. They do not honour other dharmas.</p> <p>I will tell you a story Narada had told Indra in the past.</p>			
324	Shanti parva; Mokshadharma	353	3373-3375	26
	<p>Description of brahmana's <i>sadachara</i> Bhishma said: Yudhishtira! On the south bank of the river Ganga, in the town called Mahapadma, there was a Brahmana. He was highly focussed and was soft natured. He was born in Chandra-vamsha in Atri <i>gotra</i> and was an expert on Vedas. He had no doubts in Vedas or vedangas. He was dedicated to the practice of dharma. He had won over his anger. He was always contented and was a <i>jitendriya</i>. He was always engaged in <i>tapas</i> and study of Vedas. He was truthful and respected by the virtuous. He was leading his life only from money earned justly & legally and was rich in character expected of a Brahmana.</p> <p>That Brahmana was born in a family with many relatives who all had <i>sattwa guna</i> predominant in them. He had seen many children & grandchildren. He adhered to <i>kula dharma</i> and was always steadfast in practicing dharma. Once he started to think about the three types of dharmas viz those stated in Vedas (<i>vedokta</i>), those stated in <i>shasstras</i> and those based on <i>shishtachara</i> (practice or conduct of the learned or virtuous). He would think everyday, 'by practicing which one will I benefit? Practcing which is my duty? Which will be the best refuge for me?' and would worry about this. But he was unable to decide which the best would be for him. One day as he was thinking about this, there came a Brahmana guest to his house who was well focussed and was highly <i>dharmic</i>. Immediately the Brahmana showed all hospitality as per accepted norms and after the Brahmana had rested, started to tell him about his doubt.</p>			
325	Shanti parva; Mokshadharma	354	3375-3379	26
	<p>Many paths to <i>swarga</i> Yudhishtira! The Brahmana said: (Shl 1) Oh sinless! After hearing your sweet words, I feel like asking you a few more things. Now you have become my friend. I will tell you a few things. Please listen. (Shl 2) Great <i>vipra</i>! I wish to handover <i>grihasthashrama</i> to my children and want to practice great dharma. What way do I have to practice such dharma? (Shl 3) I wish to live alone and develop a state of living always in the <i>paramatma</i> who resides within us. But since I am bound by ordinary ways of life I am not willing to give up everything and go. (Shl 4) My life till now is all spent desiring children. Now at least I wish to gather food convenient for journey (like a packed lunch box) to <i>paraloka</i>. (Shl 5) I have got into confusion on where I will get the boat of dharma to cross this ocean of <i>samsara</i>. (Shl 6, 7) Oh guest! I am seeing that even <i>sattviks</i> who have developed interest in objects & pleasures of senses are being agonised in various ways. I have seen rows of flags of dharma (to show off to the world that the person is a follower of dharma) flying high. Seeing all this, my mind finds no joy at the time of enjoying pleasures of senses. Seeing even the <i>yatis</i>, who are supposed to have given up</p>			

	<p>everything, praying others for the sake of surviving, I am not getting interested in <i>sanyasa dharma</i> also. Therefore please show me the right way with your wisdom on dharma.</p> <p>Yudhishtira! After having heard the words of that Brahmana, that wise guest spoke softly thus and said: (Shl 9) Great Brahmana! Even I am perplexed in this matter. It is my desire also to take up the best dharma. Since the <i>Swarga</i> has many doors (many ways to attain it), it has not been possible to come to a decision on which specific dharma is the best. (Shl 10) Some praise only the <i>moksha marga</i>. Some others praise the great fruits obtained by <i>yajnas</i>. Some have sought refuge in <i>vanaprashthashrama</i>. Some others are continuing to live in <i>grihasthashrama</i>. (Shl 11) Some seek refuge in <i>rajadharma</i>. Some in <i>atma dharma (adhyatma)</i>. Some have taken up care & service of guru. Some others have taken up <i>maun vrat</i> (remaining silent). (Shl 12) Some go to <i>Swarga</i> by caring & serving parents. Some by practicing non-violence. Some have done so by strict truthfulness (<i>satya nishta</i>). (Shl 13) Some have gone to <i>Swarga</i> by fighting an enemy and being killed by him. Some have done so by <i>unccha vritti</i>. (Shl 14) Some have gone to <i>Swarga</i> by dedicating to the study of Vedas, by being contented and being <i>jitendriyas</i>. (Shl 15) Some simple and pure souls have lived in <i>rju marga</i> (straight & sincere path) and after being killed by those who were not in that path have gone to <i>Swarga</i>. (Shl 16) Thus there being several <i>lokas</i> with open doors of dharma, my mind, like clouds scattered by wind, is quite agitated about which route to take.</p>			
326	Shanti parva; Mokshadharma	355	3379-3381	26
	<p>Description of <i>sadachara</i> and <i>sadguna</i></p> <p>The guest continued speaking and said: (Shl 1) Great <i>vipra</i>! I will teach you properly whatever my guru has told me about this. Listen to that episode. In the previous <i>kalpa</i> the wheel of dharma was rotating according to the then dharma. On the banks of river Gomati in Naimisharanya, there was a town called Naga. All <i>devatas</i> were performing <i>yaagas</i> there. In the same way the great king Mandhatru also performed <i>yajnas</i> there. Over a period of time Mandhatru overtook even Indra in performing <i>yajnas</i>.</p> <p>In that same Nagapura lives a huge serpent which is full of <i>dharmic</i> mind. The name of that huge <i>naga</i> is Mahapadma. But he is well known in that town by the name Padma. He has taken to three types of paths of karma, worship & <i>jnana</i> through speech, karma and mind. He has pleased all living beings by his virtuous conduct. He brings back the wicked to the path of virtuousness by using methods of <i>sama, daan, bheda & danda</i>. By merely closing his eyes and meditating he comes to know the difficulty being faced by the virtuous and protects/saves them by remedying the problems.</p> <p>Please go to that <i>nagaraja</i> (serpent king) and ask the questions you wish to. He will preach you the best dharma. He will never preach false dharma. That <i>naga</i> is highly intelligent. He is an expert in all <i>shastras</i>. He treats all his guests very well. He is full of all the incomparable and desirable virtues. By nature he is pure like clear water. He is engaged in studies of Vedas everyday. He is involved in <i>tapas</i> and has restraint on <i>indriyas</i>. He has very good practices and conduct. Padmanabha is always engaged in <i>yajnas</i>; is great among <i>daanis</i>; is forgiving; will always have best virtuous conduct; is truthful; has no envy; is of rich character and is <i>jitendriya</i>. (Shl 11) Padmanabha always eats only <i>yajna shesha</i>. He speaks only favourable words. He thinks of the welfare of all. Is of simple nature. Knows what the best duty is and what should not be done. Does not develop enmity with any. Is always engaged in acts of benefit to all beings. He is born in a family which is sacred like the river Ganga. (Go to such great Nagaraja. There you will come to know what the best dharma is).</p>			
327	Shanti parva; Mokshadharma	356	3381-3383	26
	<p>Pleased Brahmana decides to see Nagaraja</p> <p>Brahmana said: (Shl 1) Honourable guest! My mind was heavy. You have reduced that burden on my mind. These words I have heard are capable of consoling even others. (Shl 2) Your words have consoled me and given me as much joy as a person would feel when offered bed to sleep after a long tiring walk, as someone who has been standing for long is offered a chair to sit feels, as a person who is thirsty would feel when offered water to drink and one who is hungry is offered food to eat. (Shl 3, 4) Your words of consolation have made me as happy as a guest would feel if he gets the most desired food at the time of meals, as a person who gets the desired item at the right time would feel, as much as a childless old man would feel upon begetting a son and as much as one would feel upon meeting the most cordial friend soon after remembering him. (Shl 5) What you have preached me containing <i>jnana</i> is like eyesight given to a blind person in the sky. Now I am thinking of my duty next. Dear friend! I will do as you have told</p>			

	<p>me. Sun who is already westward is dull. Night is approaching. Stay with me tonight. Sleep comfortably, overcome your exhaustion and travel in the morning.</p> <p>Bhishma said: Dharmaja! Then that guest accepted the hospitality of Brahmana and spent the night with him. Both of them were talking only about <i>moksha dharma</i> all night and spent the night easily as they would have spent the day. In the morning the Brahmana again offered his hospitality to the guest. The guest accepted it and then with his permission left.</p> <p>Then that brahmana who had decided to find his answers took permission of the family members and started his journey to Nagapura in which Padmanabha lived. The single minded decision of the brahmana was to accomplish his auspicious resolve.</p>			
328	Shanti parva; Mokshadharma	359	3388-3391	26
	<p>Nagaraja's wife tells him about the arrival of a brahmana (Summary of the previous two <i>adhyayas</i>: The brahmana comes to Nagarajapura and finds that the serpent had gone out on some work and would return only after 15 days. He decides to wait for him on the banks of Gomati river, observing fast for those 15 days. He makes the wife of serpent Padmanabha to promise him that soon after the serpent returns she will urge him to go and meet the brahmana. Other serpents come and plead with him to accept their hospitality & food but he politely rejects).</p> <p>Bhishma said: (Shl 1) Yudhishtira! After completing the duty of having to be with Surya for 30 days, <i>Nagaraja</i> took his permission and returned home. As soon as his faithful wife saw him come back, she went to him with water to wash his feet and other things needed to welcome him. When she came near him, he asked her: (Shl 3) <i>Kalyani!</i> Have you been following whatever I had told you in respect of worship of <i>devatas</i> and <i>atithis</i>? (Shl 4) I hope due to my being away you have not developed natural soft attitude of a woman and lapsed from the duties of dharma?</p> <p>Dharmas of different sections <i>Nagapatni</i> (his wife) said: (Shl 5) <i>Patideva!</i> Serving and caring for the guru is the dharma of disciples. Learning Vedas by heart is the dharma of brahmanas. It is the dharma of servants to obey the master. Protecting the citizens according to dharma is the dharma of king. (Shl 6) It is the dharma of <i>kshatriya</i> to provide protection to all living beings. It is the dharma of <i>vysyas</i> to show hospitality and to perform <i>yajnas</i>. (Shl 7) <i>Nagendra!</i> It has been said that the duty of <i>shudra</i> is to serve <i>brahmana</i>, <i>kshatriya</i> & <i>vysya</i>. Desiring welfare of all is the dharma of a <i>grihastha</i>. (Shl 8) It is the dharma of all to take limited quantity of food everyday at regular times and to practice vrats. Because, this dharma ensures that the indriyas remain in the path of dharma. (Shl 9) It is the dharma of <i>sanyasi</i> to think about questions like, To whom do I belong? From where have I come? Who are mine? What is the use of this life? Etc. (Shl 10) It has been said that <i>paativratya</i> (conjugal fidelity) is the greatest dharma for a wife. By virtue of your preaching I know that dharma quite well. (Shl 11) How will I take to the path of wickedness or wrong path when you are so firmly in the path of dharma and when I, the wife of such a <i>dharmisht</i>, have understood what dharma is? (Shl 12) <i>Mahabhaga!</i> There has been no deficiency in the worship of <i>devatas</i>. I have not shown any laziness in the matter of hospitality to guests and have been discharging my duties everyday. (Shl 13) But, about 15 days back a brahmana came here. He did not tell me the purpose for which he had come here. He wishes to meet you. (Shl 14) That brahmana who practices severe <i>vrats</i> is immersed in study of Vedas and is waiting anxiously on the bank of Gomati river to meet you. (Shl 15) He has made me promise him that as soon as you return I will send you to him.</p> <p>Oh the very wise! One who has eyes as the ears! Having heard me, it is befitting you to go to him immediately and meet the brahmana.</p>			
329	Shanti parva; Mokshadharma	360	3391-3396	26
	<p>Wife advises Nagaraja to go & meet brahmana (The loving & sweet manner in which Nagaraja addresses his wife is worth noting) Dharmaja! Nagaraja questioned: (Shl 1) One with bright smile (<i>shuchismite</i>)! <i>Nagakumari!</i> Whom did you see in the form of brahmana? Was the person who came in the guise of brahmana a human being or a <i>devata</i>? (Shl 2) <i>Yashasvini</i> (beautiful, illustrious)! After all, who among men is able to see me? Even if he is very capable and wishes to see me, who can say like an order that I should come & see him? (Shl 3, 4) <i>Bhamini</i> (passionate or beautiful woman)! Aren't we, the lineage of Surasa, very fast and more valorous than <i>suras</i>, <i>asuras</i> & <i>devarshis</i>? We always grace our devotees. This being so, we</p>			

	<p>are not easily seen by human beings. This is my opinion.</p> <p><i>Nagabharya</i> (wife of Naga) said: (Shl 5) <i>Atiroshana</i> (one with severe anger)! <i>Anilashana</i> (one who eats air)! <i>Nagaraja</i>! Looking at his simplicity I believe he is not a devata. I have observed a special quality in him. He is your ardent devotee. (Shl 6) Just as the <i>chataka</i> bird waits only for the rains to quench its thirst, in the same way that brahmana is awaiting meeting with you for accomplishment of something. (Shl 7) That brahmana does not desire any thing other than meeting with you. Therefore let there be no obstacles in his meeting you. Anyone born in good & high family like you does not ignore a guest equal to you and sit at home. (Shl 8) Therefore it is befitting you to give up the anger that has welled in you naturally and to see him. Do not disappoint him and as a consequence burn yourself. (Shl 9) If the tears of those who seek refuge in you with some hope (or desire) are not wiped, whether he is a king or a prince, the sin of killing a foetus will be acquired. (Shl 10) The fruits of jnana are obtained by maun vrat (observing silence). By giving to charity, great fame is obtained. By truthfulness one gains eloquence and also becomes famous in paraloka. (Shl 11) By giving land to charity (<i>bhudaan</i>) one gets the same <i>gati</i> (state after death) as observing rules of <i>ashrama dharma</i>s. By earning money in just ways man acquires great fruits (fruits of auspiciousness). (Shl 12) Those who know dharma say that by doing work which is dear to one's heart (<i>abhipreta</i>), has no touch of sins (<i>asamshlishta</i>) and is for the welfare of self (<i>atmahita</i>), no one goes to naraka.</p> <p><i>Nagaraja</i> said: (Shl 13) <i>Sadhvi</i> (Virtuous woman)! I do not have the arrogance born due to valour, might, birth in noble family etc. I have excessive anger due to the blemish of my birth (as a serpent). That anger due to my nature has also now been burnt by the fire of your words. (Shl 14) <i>Sadhvi</i>! (Anger is equivalent to thick darkness). I have not seen a tamas (darkness) greater than anger. Particularly <i>nagas</i> have the ill reputation for intense anger. (Shl 15) <i>Dashakanta</i> (ten headed) <i>Ravana</i>, who was highly valorous, competitor even to <i>Indra</i>, was killed by <i>Rama</i> in the war due to his anger. (Shl 16) All the children of <i>Kartavirya</i> were killed by <i>Parashurama</i> due to their anger caused by the fact that <i>Parashurama</i> took away the calf of <i>homadhenu</i> which they had hidden in <i>antahpura</i>. (Shl 17) The very mighty <i>Kartavirya</i> who was equal to <i>Indra</i> was killed by <i>Parashurama</i>, the son of <i>Jamadagni</i>, because he was overtaken by intense anger. (Shl 18) Surely such anger is the enemy of tapas. It makes you fall from the path of auspiciousness. I have restrained such anger after listening to you. (Shl 19) <i>Anapayini</i> (Constant or steadfast in the same state as my <i>sahadharmini</i> or devoted wife)! <i>Vishalakshi</i> (wide eyed)! I specially praise myself for having you, who is so good in virtuous conduct, as my wife. (Shl 20) I will myself go to wherever that brahmana is. I will do as he says. He will go from here fulfilled in every way.</p>			
330	Shanti parva;	361	3396-3401	26
	<p>Mokshadharma</p> <p>Nagaraja & Brahmana's conversation</p> <p><i>Bhishma</i> said: (Shl 1) <i>Yudhishtira</i>! Having said this to his wife, <i>Nagaraja</i> proceeded to find the brahmana, thinking the possible reason for brahmana's visit all along the way. Being a lover of dharma by nature and being intelligent, <i>Nagaraja</i> went near the brahmana and spoke to him sweetly thus: (Shl 3) <i>Bho Bho brahmana deva</i>! Forgive my offence. Do not get angry with me. I am questioning you now. For whom have you come here and what is the benefit you are looking for? (Shl 4) <i>Dvijasattama</i>! I am questioning you out of friendship. Whom are you worshipping on this lonely bank of river <i>Gomati</i>?</p> <p><i>Brahmana</i> said: (Shl 5) Great <i>dwija</i>! Know me as the one with name <i>Dharmaranya</i>. I have come here to meet the <i>nagaraja</i> known as <i>Padmanabha</i>. I have some work with him. (Shl 6) I heard from his close relative that he is now not in <i>Nagapura</i> and has gone to a far off place. I am awaiting him anxiously just as a farmer awaits rains. (Shl 7) I, who am yogi & healthy, am reciting Vedas so that that nagaraja does not face any difficulty and returns safely.</p> <p><i>Nagaraja</i> said: (Shl 8) <i>Mahabhaga</i> (Oh, the eminent one)! Your act is auspicious. You are a <i>satpurusha</i>. You love <i>sajjanas</i> (the virtuous). You are not to be blamed for any reason. You look upon others with great friendliness. (Shl 9) <i>Viprarshi</i>! I am that <i>Padmanabha naga</i> whom you are waiting to meet. Order me as you wish. What shall I do that will please you? (Shl 10) Great among <i>dwija</i>! I heard about your coming here from my own people (wife). Therefore I have come here myself to meet you. (Shl 11) Having come to me, you shall return fulfilled. Appoint me in your work without any doubts. (Shl 12) You have overwhelmed me and my relatives by thinking about my welfare ignoring your own welfare.</p>			

	<p>Brahmana said: (Shl 13) <i>Mahabhaga!</i> Nagaraja! I have come here only with the desire of meeting you. I wish to question you & learn about a matter that I am unable to understand. (Shl 14) I am searching for the <i>parama-gati swaroopa parabrahma-vastu</i> by holding the mind firmly in <i>atma</i>, having developed disinterest in affairs of the senses. But my mind is in a dilemma at this time. It is interested in staying at home. Having gained great wisdom it also wishes to get disinterested. I am having a mind with these two kinds of feelings. (Shl 15) You are looking very bright with comforting rays like that of Moon and by having self luminous lustre due to your qualities. (Shl 16) Eater of air (<i>anilashana</i>)! A question has arisen in my mind at this time. Clear my doubt by answering my question. Then I will tell you the purpose of my coming here. Be kind enough to listen to it.</p>			
331	Shanti parva; Mokshadharma	362	3401-3405	26
	<p>Nagaraja describes wonders of Sun Dharmaja! Brahmana said: (Shl 1) Nagaraja! You go by rotation to bear the one wheeled chariot of Sun. If by any chance you have seen some wonderful things, please tell me.</p> <p>Naga said: (Shl 2) Great <i>dwija!</i> Bhagwan Surya is the root for many a wonders. All the living beings in the three <i>lokas</i> engage in their works only by his promptings. (Shl 3) Just like birds find refuge in branches of trees, accomplished <i>munis</i> along with <i>devatas</i> live by having found refuge in thousands of rays of Sun. (Shl 4) The mighty <i>vayu</i> comes out of the orb of Surya, depends on the rays of Sun and expands in the sky (space). What can be more wonderful than that? (Shl 5) Brahmarshi! With the intention of doing well to the people, Sun divides that <i>vayu</i> into several parts and pours rains in rainy season. What can be more wonderful than that? (Shl 6) <i>Mahatma</i> Shriman Narayana who is at the centre of the <i>Suryamandala</i> (orb of Sun) shines with great brilliance and sees all the <i>lokas</i> well. What can be more wonderful than that? (Shl 7) The black & thick cloud called Shukra creates water in the sky during rainy season. That cloud is a form of Surya only. What can be more wonderful than that? (Shl 8) The rain that he pours during the season is collected back by Sun through his pure rays during the remaining eight months. What can be more wonderful than that? (Shl 9, 10) The <i>Paramatma</i> himself is established in the extraordinary <i>tejas</i> of Surya deva. It is from Surya that varieties of seeds are born. It is Surya who bears the <i>bhumandala</i> that consists of moving & unmoving beings. Purushottama, the mighty, permanent and without beginning & end is established in the orb of Sun. <i>Vipra!</i> What can be more wonderful than that? (Shl 11) Among they many wonderful things I saw in clear sky due to refuge of Sun, listen to this more wonderful thing. (Shl 12) Once in the past when Sun was shining on the <i>lokas</i> with his powerfully brilliant rays, in that same sky a <i>Purusha</i> who was equally brilliant was seen everywhere. (Shl 13) He was lighting up all the <i>lokas</i> with his <i>tejas</i> and came facing Surya with great speed. (Shl 14) That <i>mahapurusha</i> was looking like a second Sun due to his indescribable form. (Shl 15) When that <i>mahapurusha</i> came near him, the Sun spread both his arms and welcomed him. That <i>mahapurusha</i> also extended his right hand to return the honour. (Shl 16) Then that <i>mahapurusha</i> pierced through the sky and entered the orb of Sun. In a flash, the <i>tejas</i> of that <i>mahapurusha</i> merged with the <i>tejas</i> of Surya. (Shl 17) When the two great <i>tejas</i> merged with each other, we were confused who the real Sun was. We all doubted whether the one sitting in the chariot is Surya or the one who came facing him. (Shl 18) Confused, we asked Surya himself who was in the chariot, '<i>Bhagawan!</i> Who is that other person who had brightened up the whole sky and was looking like another Sun?</p>			
332	Shanti parva; Mokshadharma	363	3405-3407	26
	<p>State obtained by <i>unccha vritti</i> Surya said: (Shl 1) The person who came facing me and merged into me was not <i>agni</i>, the friend of <i>vayu</i>, nor <i>asura</i> nor <i>naga</i>. That <i>muni</i> who attained accomplishment (<i>siddhi</i>) through <i>unccha vritti</i> (living by collecting grains in the field after the owning farmer has taken away the crop) went to <i>swarga</i> through me. (Shl 2) That brahman was eating roots & fruits as his food. He was eating just dry leaves. He survived for many days just on water. He was surviving even on just air. But he was always in meditation with single minded focus. (Shl 3) That great brahmana worshipped Shankara through the <i>mantras</i> in <i>samhita</i>. He tried continuously to attain <i>swarga</i> and by grace of Ishwara went to <i>swarga</i>. (Shl 4) Nagaraja! That brahmana had no attachments (<i>asanga</i>). He had given up worldly desires completely. Everyday he was living only by <i>unccha vritti</i>. He was engaged in the welfare of all beings. (Shl 5) <i>Devatas</i>, <i>asuras</i>, <i>gandharvas</i> or <i>pannagas</i> cannot attain the high state attained by persons practicing such <i>unccha vritti</i>.</p> <p>Nagaraja said to brahmana: (Shl 6) <i>Vipra shreshta!</i> I saw such a wondrous event in <i>surya mandala</i>. That person who was practicing <i>unccha vritti</i> attained <i>siddhi</i>, entered Surya and is going around the</p>			

	earth as he pleases (!!).			
333	Shanti parva; Mokshadharma	363	3407-3410	26
	<p>Brahmana decides to live by <i>unccha vritti</i></p> <p>Brahmana said: (Shl 1) Nagaraja! There is no doubt that the episode you described is quite surprising. I am quite pleased with these words. You have told things that are favourable to whatever I had in my mind and have shown me the way. (Shl 2) <i>Bhujangama!</i> May you have auspicious results! Now I will go. If you want to send me anywhere or want some work from me, you should certainly remember me.</p> <p>Nagaraja said: (Shl 3) <i>Vipra shreshta!</i> Where are you going without telling me the work you had in your mind? Tell me the purpose of your coming here and what you wanted from me. (Shl 4) <i>Suvrata!</i> You can either tell your desire or you need not. You can leave from here only with my permission after your desired work is accomplished. (Shl 5) It is not right for you, who have so much affection for me, to simply go away from under this tree as if you were a passing traveller. (Shl 6) <i>Dwija shreshta! Anagha!</i> You are in me. I am in you too. There is no doubt in this. All this <i>loka</i> is yours. What is the worry you have in living in my house itself?</p> <p>Brahmana said: (Shl 7) Oh highly wise! <i>Atma jnani!</i> King of serpents! Let it be as you have said. Even <i>devatas</i> cannot exceed your wish. These words are truly correct. (Shl 8) You and me are both in reality that Shriman Narayana who is established in the orb of Sun and to where you, me and all the living beings have to go. You are the form of that of whom I am the form too. (Shl 10) <i>Bhujangama!</i> I had developed a doubt in the matter of accumulating <i>punya</i>. I did not have clarity of thought about which means to adopt for <i>sadgati</i>. I came here for that reason. My doubts have been cleared by the conversation I had with you. I will practice <i>unccha vritti</i> for accomplishing that which I have desired. (Shl 11) <i>Satpurusha!</i> This is my decision. Through you, the work I had intended has been completed quite well. I am fulfilled. Please permit to travel back.</p>			
334	Shanti parva; Mokshadharma	365	3410-3412	26
	<p>Brahmana goes to Chyavana maharshi to practice <i>unccha vritti</i></p> <p>Bhishma said: (Shl 1) Yudhishtira! In this manner that brahmana obtained permission from Nagaraja to return to his place and having decided to take up <i>unccha vritti</i> went to Chyavana <i>maharshi</i> with the intent to get initiated (<i>deeksha</i>). <i>Maharshi</i> Chyavana obliged him and then Dharmaranya lived practicing that <i>vritti</i>.</p> <p>That brahmana told this episode of <i>unccha vritti</i> to <i>maharshi</i> Chyavana. Chyavana told this to Narada in the palace of king Janaka. Then Indra recounted this story in the presence of many brahmanas. Vasus told me this story when the fight between me and <i>bhagawan</i> Parashurama happened. Yudhishtira, the great among <i>dharmatmas</i>! You questioned me about dharma. To answer it I have told you this story which fetches <i>punya</i>. Did you not question which dharma is great? <i>Unccha vritti</i> is great dharma.</p> <p>That <i>dhira</i> brahmana was engaged without any desires in karmas related to dharma (<i>nishkaam</i>). He firmly decided to take up the practice of <i>unccha vritti</i> as recommended by Nagaraja. After some time he went to another forest and following strictly <i>yama</i>, <i>niyamas</i> practiced <i>unccha vritti</i> and finally attained <i>siddhi</i>.</p> <p style="text-align: center;">End of Shanti parva</p>			

T27: Long translations

63	Shanti parva; Mokshadharma; Adhyaya 174; Pg 1540-1563; Vol 23
	<p>63. Bringing peace to grief filled heart</p> <p>Yudhishtira: (Shl 1) Grandfather! You have so far explained <i>raja-dharma</i> related matters. Now please tell me which dharma is best for the four <i>ashramas</i>.</p> <p>Bhishma replied: (Shl 2) Vedas have stated dharma which will result in <i>swarga</i> for all <i>ashramis</i>. But to get <i>sadvastu</i> (<i>atma-sakshatkara</i>) a <i>tapas</i> consisting of <i>shravana</i> (acquiring knowledge by hearing), <i>manana</i> (reflection, understanding) & <i>nidhidhyasana</i> (contemplation, profound and repeated meditation) has to be done. There are several paths to dharma and effort done in any of the paths is not wasted. There are many ways for accomplishing dharma. Each finds his own path. None</p>

are wrong. No effort done for *atma-sakshatkara* is a waste. (Shl 3) **Each one who has come to a complete/final decision about some matter feels that that alone will do them good.** (Some may want high learning. Some wealth. Some *swarga* etc. Each will find an approach to accomplish these. Some may choose *yajna* etc, some may choose *tapas* and some others *yoga*. In this way each finds a path. They do not take any other path). (Shl 4) Man (with his variety of experiences) gradually understands that all these worldly means have no 'essence'. As this happens he develops disinterest in worldly luxuries and enjoyments. There is no doubt about this. Therefore, man should try for his *moksha* as the world is full of many blemishes.

Yudhishtira questioned: (Shl 6) Grandfather! If money is lost, if 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 by contemplating on '*aho!* This world is so full of grief' one should overcome it. (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, I, 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) By thinking that, 'this body is not mine', 'all this earth is not mine', 'just as all things are mine they also are other's', there will be no grief. 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 armour within which the *chaitanya* (energy) 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 his 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 who being 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 as 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 a pauper.** Only a *jnani* can understand this affair of the wheel called *samsara*. No others can. (Shl 31) If *daiva* favours, then without any differentiation that one is intelligent, valiant, stupid, cowardly, sloth, scholar, weak, mighty etc and without any effort also 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 par-excellent intelligence (*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 the 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 things occur, 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, looks, 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. (Shl 46) Maharaja! **All the objects of desire & pleasures in this world and in swarga cannot equal even one sixteenth of the happiness of trishna-kshaya** (decay or waning of thirst of desires) (Not having desire for

	<p>anything. Controlling the five senses which are the root of desires. This <i>trishna-kshaya</i> is a very important practice for <i>atma-sakshatkara</i>. The essence is that compared to the bliss of <i>atma-sakshatkara</i>, all these worldly & heavenly pleasures are extremely insignificant). (Shl 47) Whether the person is a fool or intelligent or courageous etc he will be experiencing the fruits of his good and bad deeds of his past births (The respective karmas will themselves come in search of the doer). (Shl 48) In this manner among the <i>jeevas</i>, liked and disliked, loved and hated etc are constantly changing in cycles. (Shl 49) One who takes refuge in the wisdom of decaying <i>trishna</i> and has qualities of <i>shama</i> & <i>dama</i> will be truly happy. All kinds of desires should be looked upon with disinterest. All of them should be pushed back. (Shl 50) Desire which takes birth in the mind grows there itself and matures (becomes stronger). Then that same desire takes the form of death. Whenever there is any hurdle or obstruction to that <i>kaama</i> it transforms to <i>krodh</i> (anger). Scholars say that for those who have 'bodies', anger is like death. (Shl 51) Just as tortoise withdraws all its organs into its shell, when man withdraws all desires from his senses, then he will realise the supreme light, <i>Paramatma</i>, in his purified <i>antah-karana</i>. (Shl 52) When the person does not feel any fear from others, when others do not fear anything from him, when he neither desires nor hates anything he becomes <i>brahma</i> itself. (Shl 53) The <i>sadhaka</i> will become calm minded (composed, tranquil) by relinquishing <i>satya-anrita</i>, <i>shoka-ananda</i>, <i>bhaya-abhaya</i> and <i>priya-apriya</i> (Giving them up means being tranquil without any of these dualities causing any distortion in the mind). (Shl 54) When the <i>dheera</i> (wise and sensible) does not indulge in sinful deeds towards any living being by way of action (karma) or mind or speech, then he will attain <i>Brahma-sakshatkara</i>. (Shl 55) One who gives up <i>trishna</i>, (thirst for desires) which cannot be given up by the wicked, which does not decay even though the human being decays and which is a terminal disease, will enjoy ultimate happiness.</p> <p>Maharaja! In this matter the songs of Pingali have come down from ear to ear. Even though she was in great trouble she adopted <i>sanatana dharma</i>. Once there was a prostitute called Pingala. She was awaiting her lover at a pre-determined place for a long time. But when he did not turn up she faced much problem. At that time due to the auspicious karmas she had done in her past births '<i>vairagya</i>' took birth in her. Therefore she remained calm and thought thus: (Shl 58) I am living with the shapeless, most attractive <i>kaanta</i> (beloved/husband) who has always been residing in my heart. But due to my intoxication I never realised his presence. (Shl 59) With hands of knowledge I will close the <i>nava-dwaras</i> (nine doors: two eyes, two ears, two nostrils, mouth, anus and generative organ) of this house called body which is supported on the single pillar of <i>avidya</i> so that no outsider (<i>ari-shadvarga</i>) can come in. Which woman would consider an outsider as her dear when there is an internal beloved/husband in the form of ultimate light (<i> jyoti-swaroopa</i>)? (Shl 60) Now I have woken up from the slumber of <i>ajnana</i>. Now that I have closed the nine doors which are the birth place of <i>kaama</i> and have become <i>akaama</i>, men cannot cheat me again by donning the form of <i>kaama</i>. (Shl 61) Fortunately or by virtue of good deeds done in the past, even bad events become cause of good beginnings. Having waited for an ephemeral lover and having been disappointed, now I am awakened by higher <i>jnana</i>. Now there are no distortions in my mind. Now I am not an <i>ajitendriya</i>. (Shl 62) One who has no desires sleeps peacefully. Not having desires is the ultimate happiness. Pingala will sleep happily having converted a mind full of desires to one without desires.</p> <p>Bhishma concluded. Yudhishtira! After listening to these logical words of the brahmana, Senajit regained his composure. He gave up grieving for his son and lived happily.</p> <p>Return Point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 177.</p>
64	<p>Shanti parva; Mokshadharma; Adhyaya 184, 185; Pg 1642-1654, 1654-1659; Vol 23</p> <p>64. Properties/qualities of <i>pancha-maha-bhutas</i> & <i>pancha-vayus</i> & <i>jataragni</i> Yudhishtira: Bharadwaja questioned: (Shl 1) Oh Bhrigu muni! As you said these <i>pancha-dhatus</i> that Brahma created have occupied the whole creation by the name of <i>pancha-bhuts</i>. (Shl 2) When the highly intelligent Brahma has created thousands of 'beings' (<i>bhutas</i>) how can the term '<i>bhutas</i>' be applicable to only these five?</p> <p>Bhrigu said: (Shl 3) Bharadwaja! These <i>pancha-bhutas</i> are unlimited. As I have said earlier, no one can say what their quantity is. That is why these five <i>bhutas</i> are designated with the prefix '<i>maha</i>'. Moreover, it is from these that other <i>bhutas</i> are created. For these reasons also they are designated by the term, '<i>mahabhutas</i>'. (Shl 4) The bodies of living beings are constituted of these</p>

pancha-maha-bhutas. The movement of animals is due to *vayu*. The *shunya* (nothingness) quality is due to *akash*. The heat in the body is due to *agni*. The liquid forms are constituted by *jala*. The bones and muscles are of *prithvi*. Overall, the bodies of all animals are essentially *pancha-bhutas*. (Shl 5) In this manner all the moving & unmoving (*jangama*, *sthavara*) entities in creation are constituted of *pancha-maha-bhutas*. These five in human being have taken the form of the five *indriyas* viz ears, nose, tongue, skin and eyes.

Trees do not have *pancha-bhutas*?

Bharadwaja said: (Shl 6) Bhagawan! **If you say that all *sthavara* & *jangama* are constituted of these five, we do not see the presence of these in *sthavara* entities.** (Shl 7) We do not notice any heat in the body of trees. Therefore it implies that there is no element of *agni* in them. It does not have any kind of movements. It does not move from here to there. Therefore there is no element of *vayu*. In reality tree is just a solid matter. Therefore we do not notice the five *maha-bhutas* in trees. (Shl 8) As we all know trees do not hear what we say. They do not see anyone. They do not understand smell or taste. They do not smell as they have no noses. They have no tongue to taste. They do not know touch. Even when cut they show no reaction and hence touch makes no impression on them. Therefore *pancha-bhutas* are not present in trees and the five *indriyas* signifying them are also not present. Then how can the trees be constituted of *pancha-bhutas*? (Shl 9) There is no liquid in trees; no heat; no bones etc signifying earth element; since there are no movements there cannot be *vayu*; there is no scope for *akash* at all. Therefore among *sthavaras* trees are not *pancha-bhoutika*.

Trees also have *pancha-bhutas*

Bhrigu answered: (Shl 10) Even though the tree may appear like a solid object, it does have *akash* in it. There is no doubt in this matter. Moreover in trees every day flowers and raw & ripe fruits keep appearing. This shows there is *akash*. This also signifies *vayu* related movement. (Shl 11) When we touch a tree we may not feel any warmth. We cannot therefore conclude just by this that there is no *agni* related heat in it. It is only because of *agni* related heat that the leaves dry up. Fruits and flowers wither. The bark of the tree cracks. If you touch the flower, it withers. If you touch the fruit, it falls off. This demonstrates that the tree reacts to touch also. (Shl 12) When the tree hears the huge sounds of wind, fire or thunderbolt its flowers and fruits detach and fall down. If they could not hear then this could not have happened. (Shl 13) A creeper surrounds/embraces a tree. It spreads to all sides of the tree. It is known that it is natural that one without eyes knows no directions. Because the creepers progress in different directions on the tree, does it not imply that they have eyes? Therefore plants see also. (Shl 14) Trees treated with good and bad smells, with variety of smokes, become free of diseases and become filled with fruits & flowers. This proves that trees do smell (**We would consider this as a result of fumigation which perhaps kills the disease to the tree**). (Shl 15) Trees drink water through their roots. It is natural that trees also get diseases. **Treatment is also given through the roots. It is by taking in medicines through the roots that trees get cured of diseases.** Therefore isn't it proved that trees have tongue? (Shl 16) **Just as man using the hollow stem of lotus sucks up water at the bottom of a vessel** (like 'straw' today), **the trees drinks water which is at its bottom with the help of *vayu*.** (Shl 17) **Trees do experience happiness and sadness. If a man holding an axe goes near it, it grieves. If one who waters it goes near it it feels happy. If you cut it, it again grows. Therefore I notice that *jeeva* is in trees also. Trees are not inanimate.** (Shl 18) The water that the tree takes in through the roots is digested with help of *vayu* and *agni*. It is because of this assimilation that the tree grows everyday. (Shl 19) In the body of every movable being (*jangama prani*) *pancha-maha-bhutas* will necessarily be present. But it will be different for each. It is because of these *pancha-bhutas* that the bodies engage in karmas.

***Pancha-bhutas*: body parts they constitute**

(Shl 20) The following five in the body are constituted of *prithvi* element: *tvak* (skin), muscle, bones, *majja* (marrow) and sinews/intestines. (Shl 21) The following five are constituted of *agni*: the *tejas* in the body, *krodh*, eyes, heat and fire in the belly. (Shl 22) The following are constituted of *akash*: ears, nose, face, heart and stomach. (Shl 23) The following are made of water: phlegm, bile, sweat, fat and blood.

Pancha-vayus

(Shl 24, 25) Living beings move around due to *prana-vayu*. They do physical efforts due to *vyana*. *Apaana-vayu* moves from top to bottom in downward flow. *Samana-vayu* stays in heart. With *udaana-vayu* human beings pulls in air (breathes). Due to the different parts like *kanta* (throat), *taalu* (palate) sounds and alphabets are produced. In this manner these five *vayus* make the body active.

Jeeva's communication

(Shl 26) *Jeeva* gets to know the attribute of smell through the *ghranendriya* (*indriya* for smelling) which signifies the *prithvi* element. He experiences taste through *rasana* which signifies water element. Through the eye which signifies *tejas* attribute he gets to experience forms/shapes (*roopa*). Through *tvak* which signifies *vayu-bhuta* *jeeva* experiences touch. Through the *akash bhuta* represented by ears he experiences sounds.

Attribute/quality of *gandha* (smell)

(Shl 27) *Gandha*, *sparsha*, *rasa*, *roopa*, *shabda* are the five attributes of *prithvi*. Among this I will tell you about the main one viz *gandha*.

(Shl 28) There are nine kinds of smells related to *prithvi*: Likeable (such as from *kasturi* etc), disliked/abhorrent (like from dead bodies), sweet (like from flowers), pungent (like chilly powder), *nirhaari* (which overwhelms other smells like from onion, asaphoetida etc), *samhata* (smell given out by mixing several liquids), *snigdha* (which makes one satisfied in the immediate moment like clarified butter etc), *rooksha* (like that of sesame oil), *vishada* (like from cooked rice)

Attribute/quality of *rasa* (taste)

(Shl 30) Forms and shapes are seen through the eyes. Through *tavk indriyas* man gets the experience of touch. *Shabda*, *sparsha*, *roopa* & *rasa* are attributes of *jala* (water). Among these *rasa* is the main attribute. For its better understanding I will tell its differences in detail. (Shl 31) Famous *rishis* say that *rasa* is of different kinds: sweet, salty, bitter, *kashaya* (astringent), sour and spicy are the six variations of *rasa*.

Attribute/quality of *roopa* (form/shape)

(Shl 32) *Shabda*, *sparsha* and *roopa* have been stated to be the attributes of *tejas*. We see forms through our eyes. The main attribute of *tejas* is *roopa* which has many variations. (Shl 34, 35) *Hrasva* (short), *deergha* (long), *sthoora* (fat), *chaturasra* (four cornered), *vrittavan* (round), *shukla* (white), *krishna* (black), *raktha* (red), *peetah* (yellow), *neelaruna* (sky blue), *Katina* (hard), silky, thin, *picchala* (slimy, slippery), soft, *daaruna* (rough) are sixteen varieties of *roopa*.

Attribute/quality of *sparsha* (touch)

(Shl 36) The *vayu-bhuta* has two attributes: *shabda* & *sparsha*. Its main attribute is *sparsha* (touch). There are many variations in this also. (Shl 37) *Sparsha* has twelve variations: hot, cold, comfortable, discomfort, viscous/greasy, *vishada* (nice), sharp, soft, rough, light, heavy and very heavy.

Attribute/quality of *akash* (space)

(Shl 38) The only attribute of this is *shabda*. Its variations are: (Shl 39) *Shadja*, *rishbha*, *gaandhara*, *madhyama*, *panchama*, *dhaivata* and *nishaada* (these are called Sa, Ri, Ga, Ma, Pa, Dha, Ni & Sa in music as its seven notes). (Shl 40, 41) Though *shabda* is present everywhere it is expressed emphatically in instruments like big drums etc. All the sounds we hear in musical rhythm instrument, *bheri*, conch-shell, cloud, chariot etc and the sounds of all animate and inanimate objects **are all integral/incorporated in these seven notes**. (Shl 42) In this manner, sound which is born in *akash* in interaction with attributes of *vayu*. (Shl 43) **When the attribute related to *vayu* (touch) is unobstructed sound is 'heard' and understood.** When the attribute of *sparsh* is obstructed by *vayu* and is in a *vishama-avastha* (uneven, adverse, inconstant) sound cannot be heard. The *dhatu* which generates *shabda* etc is nourished by the *pancha-maha-bhutas*.

(Shl 44) Water, *agni* and *vayu*—these three *tattvas* are always alert/active in the animals with bodies. These three are the root cause of the body. They are all pervasively present with the *pancha-praanas*.

Adhyaya 185

***Jataragni* and other *vayus* in our body**

(Shl 1) Bhardwaja questioned Bhrigu *muni*: How does the *agni* inside the body exist depending on *prithvi-bhuta*? How does the *vayu* inside the body work with *prithvi-bhuta* and create opportunities to make the body active?

Bhrigu replied: (Shl 2) I will tell you about the movement of *vayu* in detail. I will tell you how mighty *vayu* makes the body of animals active. (Shl 3) ***Atma* takes refuge in/dwells in *sahasrara* and**

	<p>protects the entire body. <i>Prana</i> by being in head and in <i>agni</i> makes the body active. (Shl 4) Atma together with <i>prana</i> is <i>jeeva</i>. He himself is <i>atma</i> & <i>sanatana purusha</i> for <i>pancha-bhutas</i>. That <i>jeevatma</i> itself is <i>manas</i>, <i>buddhi</i>, <i>ahankara</i>, <i>pancha-bhutas</i> and <i>vishaya-roopa</i> (<i>shabda</i>, <i>sparsha</i>, <i>roopa</i>, <i>rasa</i>, <i>gandha</i>). (Shl 5) In this manner by <i>prana</i> which is with <i>jeevatma</i> all the parts within the body, <i>indriyas</i> etc external parts are all activated. Then <i>prana</i> transforms to <i>samana-vayu</i> and using its movement becomes the guide/mover of the body. (Shl 6) <i>Apana-vayu</i> occupies <i>jataragni</i> (belly fire), area below the navel and anus and pushes out urine and faeces and keeps moving from above to below. (Shl 7) That single <i>vayu</i> which is active in all three viz effort, karma & strength is called <i>Udana</i> by those who know <i>adhyatma-tattva</i> (<i>Apana vayu</i> moves downwards; <i>udana vayu</i> moves upwards). (Shl 8) That <i>vayu</i> which is in the body and in joints/junctions (<i>sandhi</i>) is called <i>vyana</i>. (Shl 9) <i>Agni</i> will be pervasive in all the <i>sapta-dhatus</i> like <i>rasa</i> etc. (these are: <i>rasa</i> (<i>anna-rasa</i>), <i>raktha</i> (blood), <i>mamsa</i> (flesh), <i>medas</i> (fat), <i>bone</i>, <i>majja</i> (marrow) & <i>retas</i> (seminal fluid)). It is prompted/instigated by <i>samana-vayu</i>. The <i>samana-vayu</i> thus activated by <i>agni</i>, moves/activates the <i>rasas</i>, <i>dhatus</i> and <i>tridoshas</i> (<i>kapha</i>, <i>vata</i>, <i>pitta</i>) and will pervade the entire body. (Shl 10) The <i>jataragni</i> which is in the middle of <i>apana</i> & <i>prana vayu</i> & dwells in <i>prana-apana vayu</i> digests the food eaten by animals. (Shl 11) There is a big path for <i>prana</i> to move like a flood from face to anus (highway!). Its end point is called <i>guda</i> (anus). Along that main path of <i>prana-vayu</i> many other smaller branches of flow of <i>prana</i> exist (like canals) and have spread across the body and are known as <i>nadi</i> (It reminds essentially of the spinal cord and the nerves which go out from it). (Shl 12) Just as the <i>prana-vayu</i> has connection with all parts of the body through these channels, the <i>jataragni</i> which is associated with the <i>prana-vayu</i> also has connections to all parts of the body. Understand that the heat that one experiences in the body is related to this <i>jataragni</i> only (heat, food & fire are all manifestations of energy!). It is <i>jataragni</i> that digests the food eaten by all animals. (Shl 13) The <i>prana-vayu</i> which flows with the speed of <i>agni</i> gets obstructed/impeded at the anus. Again the <i>prana-vayu</i> moves upwards and lifts the <i>agni</i> (<i>Prana-vayu</i> and <i>jataragni</i> work in complementary manner in the body). (Shl 14) The area below the navel (<i>nabhi</i>) is the place where food is digested. This is called '<i>pakvashaya</i>'. The area above the navel is the place where food is stored. This is called '<i>amashaya</i>'. All <i>pranas</i> related to the body exist at the centre of <i>nabhi</i>. (Shl 15) The <i>nadis</i> which start from the heart and go upwards, downwards and sideways are prompted by <i>dasha-prana-vayus</i> (these are: <i>prana</i>, <i>apana</i>, <i>samana</i>, <i>udana</i>, <i>vyana</i>; five <i>upa-vayus</i> called <i>naga</i>, <i>koorma</i>, <i>krukara</i>, <i>devadutta</i> and <i>dhananjaya</i>) and carry the <i>anna-rasa</i> throughout the body (reminds of the blood vessels). (Shl 16) The main path (highway) of <i>vayu</i> from face to anus (<i>nadi-marga</i>) is the path used by yogis. It is through this path that yogis who have gained victory over grief and are able to maintain equanimity place the <i>atma</i> in <i>sahasrara</i> through <i>sushumna nadi</i>. (Shl 17) In this manner the <i>jataragni</i> which dwells inside the body and is together with all the <i>vayus</i> keeps blazing like the fire itself.</p> <p>Return Point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 184 and table: Technology/Science related, Sl. No. 44</p>
65	<p>Shanti parva; Mokshadharma; Adhyaya 186, 187; Pg 1659-1665, 1665-1674; Vol 23</p> <p>65. Serious doubts on existence of <i>Jeeva</i> and answers to it Bharadwaja presenting his doubts said: (Shl 1) Bhagawan! If as you said <i>vayu</i> were to enable & provide <i>prana</i> to <i>dehis</i> (those who have a body), if <i>vayu</i> makes the animals active, if he also does inhaling & exhaling, if for the speech of men also he is responsible, then it becomes meaningless to say that there is something called '<i>jeeva</i>' in human body. (Shl 2) If it is true that the heat in the body is a component of <i>agni</i>, if what we eat is digested by <i>agni</i>, if it is <i>jataragni</i> that digests everything, then it becomes meaningless to say that there is something called '<i>jeeva</i>' in the body. (Shl 3) However much you search you cannot find '<i>jeeva</i>' in a living being that is dying. The <i>vayu</i> which makes the body active will go away upon death. With the final exhalation of <i>vayu</i> the body becomes inert. Similarly in the dead body there will be no heat. The whole body becomes cold. From this one can conclude that before there was activity of <i>vayu</i> & <i>agni</i> in the body and due to their exit the body has become inert & cold. We see no difference between the states in which <i>jeeva</i> was present and is not present. Therefore it is meaningless to talk of existence of <i>jeeva</i>. (Shl 4) In case it is said that <i>jeeva</i> consists of <i>vayu</i>, it has close relationship with <i>vayu</i>, then just as we can practically experience <i>vayumandala</i> (atmosphere), we should have experienced <i>jeeva</i> also. There should have been some practical evidence that <i>jeeva</i> exited with <i>vayu</i>. (Shl 5) In case <i>jeeva</i> did have a close relationship with <i>vayu</i> and for that reason we say that <i>jeeva</i> is also lost along with <i>vayu</i>, that the lost <i>jeeva</i> also mixed/merged with external atmosphere, then just as when a vessel filled with water is dropped in the sea that water only undergoes change of place and it will not</p>

retain any distinct or separate identity, there will be no distinct identity for *jeeva*. (Shl 6, 7) If you pour water into a well, that water is lost as soon as it falls into the well. That is, when it was in the vessel it had a separate existence. After being poured into the well it mixed with it such that it lost its unique existence. Because it cannot be identified separately it is as good as destroyed. If you drop a lamp or candle into the blazing fire, that light will not be seen in the fire. It gets completely merged in it. In the same manner when from this body which is of *pancha-bhutas*, *vayu* & *agni* go out and merge with the *mahabhutas* outside, the remaining *prithvi*, *akash* & *jala* will also merge with the *mahabhutas* outside. **This being so where is the existence for *jeeva* in the body? Therefore this much is evident: there is nothing separate called *jeeva* other than the interaction of the *pancha-bhutas*.** Among these five *bhutas* which are closely knit together, if any one is absent the other four also will not continue. This is called *mrityu* (death) (close combination of *pancha-bhutas* is birth; their breaking up is death).

(Shl 8) If an animal does not drink water the *jala-tattva* will be destroyed. If breathing is stopped, the *vayu-tattva* in the body is destroyed. If the stomach is pierced *akash-tattva* will be destroyed. If you do not eat at all, the *agni-tattva* will be destroyed. (Shl 9) Due to wounds and diseases the *prithvi-tattva* is destroyed. **If any one of these five *tattvas* is harmed in the body the entire group is destroyed.** (Shl 10) In case something called *jeeva* does exist even after this body is destroyed, then with which of the *pancha-bhutas* will it go? **What can that *jeeva*, devoid of the *pancha-tattvas*, experience?** What does it hear? What does it say? (Shl 11) At the time of dying, man gives *daana* of a cow with the resolve that, 'this cow will save me, who am about to go to *paraloka*, from many of the sins.' Even if we assume that the cow which was donated has the power of absolving/deliverance of the man, whom does it absolve? Is it the *pancha-bhutas* that leave the body or *jeeva*? **Moreover how can an invisible and beyond thought *jeeva* be absolved or given deliverance?** (Shl 12) **The cow, one who accepted the cow in donation and the one who gave the donation will all someday merge in the *pancha-bhutas*. Where will they meet again? How is it possible?**

(Shl 13) Sometimes after death the body is eaten up by vultures etc. Some fall from a mountain and is destroyed. His body will break into pieces. The dead bodies are burnt to ashes. **Nothing of the combination of *pancha-bhutas* remains. This being so, when there is no body, how can *jeeva* exist? How can it come alive again?** (Shl 14) If a tree is removed from its roots it will never grow again. Only the seeds of that tree will germinate. Similarly from where will the dead person come back? Just as the seeds of a tree the children of the dead person can continue. **Just as a completely uprooted tree cannot grow back, a dead person does not come back at all. For this reason there is no existence for the *jeeva*.** (Shl 15) In the past (at the beginning of creation) only the seed was created. That is why this world is growing. Those who die are completely destroyed. **Those *pancha-bhutas* which are integral with the body merge with the *pancha-bhutas* and hence nothing remains of the body. But from a seed a tree can grow. From the tree seeds are again born. This is natural. For human beings sons and grandsons are born and the *vamsha* continues.** (Therefore there is nothing called *jeeva*).

Adhyaya 187

Doubts continue to be expressed; Bhṛigu answers

Bhṛigu answered: (Shl 1) Bharadwaja! Even though the body gets destroyed *jeeva* is not destroyed. The charity/donation given and fruits of karmas are never destroyed. Only the body is destroyed. **The *prani* undergoes a change of body.** (Shl 2) Just as even if the *samits* (small twigs/branches of a tree used for *yajnas* & *homas*) burn out, the fire which is embedded in any fuel continues to be visible, even though the body is destroyed, the *jeeva* that had taken shelter in the body does not get destroyed (and remains as a special form of *chaitanya*).

Bharadwaja said: (Shl 3) Bhagawan! If you say so, then from the simile of *agni* it is equivalent to saying that *jeeva* is destroyed. Because, if the firewood burns out completely to ash there will be no fire in it. (Shl 4) Just as the fire is completely calmed when the firewood burns out, I feel *jeeva* is also destroyed once the body is destroyed. **Because, there is no proof/evidence that *jeeva* exists. It does not have a state or a motion.**

Bhṛigu said: (Shl 5) Child Bharadwaja! Just because fire cannot be seen after destruction of firewood it cannot be concluded that there is no fire. There is no destruction for 'fire'. **It remains in *akash* in invisible form. Because it does not have an *ashraya* (a shelter, refuge) it cannot be grasped by the *indriyas*.** (The '*agni-tattva*' is never destroyed. Its manifestation in a physical medium ends as the medium itself burns out). (Shl 6) In the same way, even after giving up the body, *jeeva* continues to exist like the *akash*. **Because *jeeva* is in a very subtle form it cannot be grasped just as a very**

minute light cannot be grasped. (Shl 7) *Agni* bears *pranas*. You can consider that *agni* itself as *jeeva*. That *agni* or *jeeva* is borne inside the body by *vayu*. Due to the stoppage of breathing, along with *vayu*, *jeeva* which is form of *agni* also becomes invisible. (Shl 8, 9) After the *agni* in the body is lost, the body falls on the ground and attains an earthy state. Earth is the refuge for all insentient things. The *prana-vayu* of all beings goes to the *akash*. *Agni* follows *vayu*. **In this manner when *akash*, *vayu* and *agni* meet at one place, the *jala-tattva* & *prithvi-tattva* which were components of the body remain in the form of dead body on earth.** (Shl 10) **Where there is *akash* there will be *vayu*. Where there is *vayu*, there will be *agni*. These three which have no intrinsic form or shape take the form of the body.** When they are in the bodies of living beings, they appear to have forms of the living beings.

Bharadwaja questioned: (Shl 11) Anagha! If we say that in body there are *agni*, *vayu*, *prithvi*, *akash* *jala* and *jeeva*, then what are the characteristics of that *jeeva*? Tell me about this. (Shl 12) As I understand the body is constituted of *pancha-bhutas*. It is interested in *shabda*, *sparsha*, *rasa*, *roopa* and *gandha*. The five *jnanedriyas* and *chitta* are in the body. You have said that in such a body there a thing called *jeeva*. I wish to understand the nature of this *jeeva*. (Shl 13) If we cut open this body consisting of blood and flesh, fat and intestine and bones etc we will certainly not find this thing called *jeeva*. (Shl 14) **But even if we assume that this body of *pancha-bhutas* is without a *jeeva* a question arises. If a pain occurs to the body or mind who experiences it?** (Shl 15) Maharshi! *Jeeva* will be hearing what another person is saying. But if the mind gets agitated or disturbed those words will not be heard at all. Therefore the existence of a *jeeva* other than mind is meaningless. (Shl 16) Everything is seen with the eye supported by mind. But if the mind becomes agitated or disturbed, even though the eyes are seeing nothing is grasped. Therefore I feel *jeeva* is meaningless. (Shl 17) A man who is asleep, though is having a *jeeva* as you say, he does not see anyone, does not smell anything, does not hear anything & does not speak anything. At that time the *jeeva* has no experience of touch or taste. Therefore I feel *jeeva* is meaningless. (Shl 18) **Though I feel that even if there is a *jeeva* it is useless. I desire answers to some questions: Who experiences joy in our body? Who feels anxiety? Who desires things? Who thinks? Who hates? Who speaks?**

Bhrigu answered: (Shl 19) Bharadwaja! **Because mind also has connections to *shabda*, *sparsha*, *roopa*, *rasa* & *gandha* it is also constituted of *pancha-bhutas*. It is not a *tattva* different from *pancha-bhutas*. But *manas* is not the 'conductor/manager' of the body. It is *antaratma* who alone bears this body. It is he who experiences all the attributes.** (Shl 20) *Antaratma* has realised in this *pancha-bhutatmik* body the *manas* which has the qualities of the *panchendriyas* and he pervades all organs and experiences happiness and unhappiness. When the connection of *antaratma* is broken then the body cannot experience these (by this the existence of an entity other than mind—*jeeva*- and which is a witness to the mind is established). (Shl 21) When in the body there will be no feeling of *roopa*, *sparsha* and heat then the *agni* in the body is doused. Even though the *jeeva* a form of *agni* leaves the body with the *agni*, the *jeeva* will not be destroyed. (Shl 22) **This whole world is full of water. The body of animals is also full of water.** In this body which is essentially water, *atma* appears in the mind which is in the body. He is well known as Brahma who creates all life forms. (Shl 23) **When *atma* is associated with qualities derived from nature (*Prakriti*) then he is called *kshetrajna* (*jeeva*). When he becomes free of these qualities then he called *Paramatma*.** (Shl 24) Understand that *Paramatma* is one who does the welfare of the whole world. That *Paramatma* is in the bodies of living beings like a drop of water on lotus leaf which is not stuck to it though it appears so. (Shl 25) Understand that *kshetrajna* is also interested only in the welfare of the world. Understand that *tamoguna*, *rajoguna* & *sattwa gunas* are the *gunas* of *jeeva*. (Shl 26) It is said that the *indriyas* and *manas* are made sentient by *jeeva*. The *jeeva* becomes active and causes the *indriyas* & *manas* also to be active. Scholars who have understood the *tattva* of *sharira* say that *Paramatma*, the *antaratma*, who is the creator of the seven *lokas* is greater than the *kshetrajna*. (Shl 27) Even though the body is destroyed *jeeva* is not destroyed. Only the ignorant say that the *jeeva* has died. This is a lie. *Jeeva* never gets destroyed. When the body is destroyed *jeeva* goes and joins another body. **Separation of the *pancha-bhutas* which had combined together is the destruction of the body.** (Shl 28) In this manner, *atma* enveloped in ignorance will be dwelling secretly in the cave of heart of all animals. Those who know the *tattva* realise him by great and subtle *buddhi*. (Shl 29) By eating very light meal (*laghu-ahara*: just enough to survive), by being in *dhyana* in the first & last *yaamas* (3 hours) of night and by having a pure mind scholar can realise *paramatma* in himself. (Shl 30) That *jnani* who has a mind without distortions/blemishes, has given up both auspicious and inauspicious works and has his mind immersed only in the *antaratma* will experience unending happiness (bliss). (Shl 31) The *agni* which dwells in bodies of animals and is related to *manas* is called *jeeva* or

	<p><i>chaitanya</i>. This creation of Prajapati has been stated in telling definitively about <i>adhyatma</i>.</p> <p>Return Point: Table: Philosophy/Vedantha/Ashrama-dharma, Sl. No. 185</p>
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