

**Mahabharata Series**

# **Many Gitas**

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## PREFACE

The Mahabharata of Maharshi Vyasa contains in it several 'Gitas' other than the main Bhagavad Gita. While the Bhagavad Gita is the preaching of Bhagawan Shri Krishna himself, the other Gitas are attributed to many *rishis*, *munis*, scholarly *brahmanas*, devotee kings, *devatas* & even *Asuras*.

These Gitas also explain the concepts of *adhyatma*, that is, Vedic philosophy. Many concepts are expounded quite well in these and can be useful references for understanding these concepts clearly.

I have compiled here the following Gitas:

1. Ambarish Gita
2. Ashma Gita
3. Brahma Gita 1 & 2
4. Brahmana Gita
5. Haarita Gita
6. Hamsa Gita
7. Kaam Gita
8. Manki Gita
9. Narayana Gita
10. Panchashikha Gita
11. Parashara Gita
12. Pitru Gita
13. Vichakhnu Gita and
14. Vritrasura Gita

I hope the readers will find this material useful

For my other topic based compilations please see <http://www.ghvisweswara.com/> under Tab Mahabharata.

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## Many Gitas of Mahabharata

### Ambarisha gita

(Note: This appears within Brahmana Gita as Adhyaya 31. Has been given here separately as well as included within the body of Brahmana Gita)

### Atma rajya

Brahmana said: (Shl 1, 2) Human beings have three enemies called *sattva*, *rajas* & *tamas*. (Note: even *sattva* is an enemy). Due to differences in quality they are further subdivided into nine. *Praharsha* (extreme joy), *priti* (love) and *ananda* (delight, beatitude) are three variations of *sattva*. *Trishna* (unquenched thirst, craving), *krodh* (anger) and *samrambha* (impetuosity, wrath against, feeling of hatred) are variations of *rajoguna*. *Shrama* (toil, labour), *tandra* (laziness, lassitude) and *moha* (ignorance, delusion) are three variations of *tamoguna*. (Shl 3) If a person who is of calm disposition, who is not lazy and is brave cuts these (these *gunas* with their variations) with arrows (of *shama*, *dama* etc), he can conquer other enemies.

In this matter those who know about previous *kalpa* cite some *shlokas*. These were sung by Ambarisha, who was devoted to *shanti* (peace). As offences & crimes were increasing in the world and *satpurushas* were being agonised, the famed Ambarisha quickly took the kingdom under his control. He first wiped out all blemishes in himself and then stopped the offences/crimes in the kingdom and honoured *satpurushas* and gained fame. At that time he said these *shlokas*:

(Shl 7) I overcame many defects in me. I struck down all enemies. But a great defect has remained uncorrected. That also deserves to be killed. But I could not kill it. (Shl 8) Due to the promptings of that defect human beings do not develop *vairagya* (indifference to worldly matters). Controlled by desires man runs towards even heinous acts. He does not even realise that he is doing such lowly acts because of *trishna* (unquenched thirst, craving). (Shl 9) Man prompted by greed does things that he just should not. One who cuts asunder such defect of *lobha* with the sword of *jnana* will attain great happiness. (Shl 10) From greed is born craving and from craving is born worry. The greedy who desire too much of things, vehicles and money etc wealth first develop excessive *rajas guna*. After obtaining all that he wants he gains excessive *tamas guna*. (Shl 11) It is because of these *gunas* that man gets bound to body and takes birth repeatedly. He keeps on doing variety of works. After completion of one birth, even though his body is scattered to all places, again that *jeeva* takes birth according to the *karmas* and after some time dies. He keeps revolving in this wheel of birth & death. (Shl 12) Therefore the nature of greed should be thoroughly understood, it should be destroyed with courage and one should desire to have authority over the kingdom of *atma*. Kingdom is not anything else. One who has correctly understood *atma* is the real king.

Brahmani! These are *shlokas* sung by Ambarisha who conquered greed, the only enemy, and put *atma rajya* on priority.

## Ashma Gita

(Shanti; Rajadharmanushasana; Adhyaya 28)

*Maharshi Vyasa continues to counsel Yudhishtira quoting Ashma gita of rishi Ashma.*

Once Janaka raja who was immersed in grief questioned a brahmana called Ashma: “(Shl 4) Rise and fall of family members; growth or destruction of wealth—if these things happen, how a man desiring happiness should behave?

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

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

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

(Shl 19) Smell, form, taste, touch all these come and go according to nature. As the flower blossoms it spreads fragrance. As it slowly withers, its fragrance also reduces. Similarly, **happiness and grief come according to the rule of *daiva* in accordance with individual’s *karma-phala*.** (Shl 21) **Every single act of animals--sitting, sleeping, eating, drinking etc—is regulated by ‘time’. Time is predefined for every event.** Karmas have to be done at the specified time only. Every act of man is under the control of ‘time’. (Shl 22) Doctors can be sick. Physically strong may be mentally weak. Rich man may be a eunuch. In this way, the vagaries of ‘time’ are very peculiar. (Shl 23) Taking birth in a good family, strength and valour, health, beauty, fortune, items of luxury—all these are obtained only by luck. (Shl 24) Those who do not want children will have many. Those who long for children will not have even one to continue their lineage. **Surely the actions of fate are very peculiar.**

(Shl 25) Diseases, fire, water, weapons, hunger, danger (accident), poison, fever, fall from a height—these are the main causes for the death of animals. These are like bridges to the other world. **Whatever is destined as the bridge for him for him at the time of birth, he will go to *para-loka* through that bridge only.**

(Shl 26) **Many times we see that one who has not violated dharma, who has not committed any sins, does not manage to come out of difficulties or dangers. Many other times we see that one who has violated dharma, who is a great sinner does not get caught in any difficulty or danger.** (Shl 27) One with huge wealth dies at a young age. A *daridra* (indigent) pulls along his life with great difficulty and reaches very old age. We see these also. (Shl 29) Generally the rich will not have good digestive powers. But the indigent can even eat firewood and digest it. The indigent eat anything and digest and still remain hungry.

(Shl 30) **Man prompted by time and by wickedness thinks ‘I am doing this work’.** He will have no contentment in anything. Just to achieve or get whatever he wants, he commits many sins. (Shl 31) Hunting; gambling; too much interest in women; drinking wine—these addictions have been blamed by scholars. They say that man should not get attached to these. **But the irony is these scholars who have learnt all the *shastras* themselves appear to be more interested in these.** (Shl 32) In this manner it is with the influence of ‘time’ that all get what they like and dislike. These become available to them in accordance with their luck (fate) and there is no other reason. Air, sky, fire, Moon and sun, day & night, stars, rivers, mountains—other than ‘*kaal*’ who creates them? Who maintains them?

(Shl 35) Medicines, *mantras*, *japa-homa* etc cannot protect the person who is in the grip of old age or death. (Shl 36) **In the large ocean two pieces of wood come floating from somewhere and come together. For a short while they will be floating together. Then they separate and go there ways. The coming together of animals (& humans) is also similarly fleeting.** (Shl 37) *Kaal* (time) treats the rich who enjoys music and dance in the company of women and the poor/orphan who eats food given by others equally. (Shl 38) All of us have had thousands of births and have had thousands of parents, hundreds of children and hundreds of wives. But today who are they related to? To whom are we related? (Shl 39) In this world a man belongs to none. None is truly related to him. These relationships are transient. **Just as travellers meet at a point for some time and go there separate ways, in this world (*jeevas* in the form of) wife, relative and friends come together and separate later.** (Shl 40) Therefore the wise should question in his mind, ‘Where am I? Where am I going? Who am I? Why have I come here? For whom and why am I worrying?’ and make his mind firm.

(Shl 42) ***Paraloka* cannot be seen physically. Scholars are aware that there is none who says I have seen *paraloka*. But one who wishes auspicious results should not violate the directives of Vedas and should repose full faith in *Veda-vakya*.** (Shl 43) A learned man should perform *shraadhha* etc for *pitrus* and *poojas* for *devatas*. He should practice *dharma-karyas*. He must perform *yajnas* as prescribed. He should serve *dharma-artha-kaama*. (Shl 44) The whole world is sunk in this large ocean of ‘time’ which has two crocodiles viz old age and death. But no one understands this. (Shl 45, 46) We have seen that many doctors who have studied *ayurveda* have been afflicted by many diseases along with their family members. They keep drinking a variety of medicines. But just as the sea does not cross its shores, they are unable to overcome death. (Shl 48) Those who are engaged in *tapas*, those who have studied *vedas-shastras*, who are great donors and who



perform many *yajnas*, like the doctors cannot avoid old age and death. (Shl 46) **For none of the animals born in this world, the past days or nights or fortnights or months or years will come back.** (Shl 50) Man who is unsteady (transient), controlled will attain death as soon his time is up just as all other animals. (Shl 51) **Whether body is a creation of *jeeva* as held by believers or *jeeva* is the creation of body as held by the atheists, men come together to live like travellers for a short while and separate.** (The doctrine you hold has no influence on the system of life. Both suffer old age and death) (Shl 52) No man can live with any other man for ever in a single place. **When the *jeeva* cannot stay in its own body which is the most loved place, what to speak of being with others?** (Shl 53) Oh Janaka! Where is your father now? Where are your grandfathers now? You cannot see them. They also cannot see you.

(Shl 55) First one should faithfully practice *brahmacharya-vrata* and learn Vedas-shaastras from the guru, and then take up *grihashthashrama*. In this *ashrama* to clear the debts of *pitru-deva-manushya*, he should beget a son and perform *yajnas*. He should not have envy towards any. (Shl 56) First he should start with *brahmacharya-vrata* and then enter *grihashthashrama* to get a children; he should keep his *indriyas* pure, should give up grief, untruth, *ahankar-mamakar*, should perform *yajnas* and should worship *swarga*, this world and Paramatma.

(Shl 57) **The fame of a king who treats all citizens equally (like children), governs the people with dharma, collects the taxes in proportion to the income from citizens, will spread in all *lokas*.**

## **Brahma Gita**

**(Shanti parva; Aapadharma; Adhyaya 136)**

Bhishma quotes from *gitas* of Brahma:

(Shl 2) King should not snatch money of those who perform *yajnas*. Similarly he should not take away properties or assets reserved for god-worship related works. He can take away the wealth of robbers and those who do not practice their *varnashrama-dharma*. (Shl 3) All people belong to *kshatriyas*. All royal pleasures also belong to *kshatriyas*. All the money in the world belongs to *kshatriyas*. It is not anyone else's. But that money which is his own should be used only to strengthen the army or for performing *yajnas*. (Shl 4,5,6) Man separates the grains from other parts of crops and eats them. It is said that money with someone who does not satisfy *devatas* & *pitrus* with *havis* and guests with food and drink is a waste. A *dharmic* king should collect from the greedy the money that would get wasted and use it for creating facilities to the citizens and please them. But he should not fill the treasury with such money. (Shl 7) **That king who forms a bridge between the wicked and virtuous in terms of taking the money from the former and reaching it to the latter knows dharma completely.** (Shl 9, 10) Just as *udbhijas* (plants, creepers etc) grow according to their abilities, a king who knows dharma should expand his kingdom according to his capability. Just as many insects/worms are born in this world for no purpose, people who oppose *yajna* are also born similarly. Therefore the king should have same attitude and behaviour towards such people as normal people have towards fly, mosquito, eggs or ants. (Shl 11) **Just as dust particles, if ground with stone will keep becoming finer in size, as you keep thinking about the nature of dharma, it also becomes progressively subtler.**

## **Brahma Gita-2**

(Shanti parva; Mokshadharma; adhyaya 264)

### **Significance of kindness & faith**

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 *yajna* performed by those who are full of faith, who treat gains & losses equally, who are *jitendriyas*, pure in mind and perform *yaaga* as a duty, will never be wasted or be a vain attempt. (Shl 8) Great brahmana! *Shraddha* (faith) is the daughter of Surya. Therefore her name is Vaivasvati. She is also called Savitri & Prasavitri (one who gives pure birth). *Vak* (speech) and *manas* are more external than faith. ***Shraddha* (faith) is decisive faculty. *Manas* is one which desires and gets doubts. Therefore *manas* is external to faith. Further outside it is *vak* or speech.** Meaning that, in *japa*, *dhyana* 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 *mantras* and even unsteadiness of mind. On the other hand, even if *mantras* 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 ***gitas of Brahma***: (Shl 10, 11) *Devas* took the following decision in respect of materials of *yajna*. **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 *anna* (cooked rice used in *yajnas*) of a miserly brahmana learned in *shastras* 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 *devatas*.** Therefore he told them: *Devas*! The equality you have assigned is not correct. The unclean *anna* 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 *anna* of a miserly *shrotriya* should not be consumed. The *anna* given by generous *vardhushi* (one who lives by interest earned) can be accepted. Anyone who has no faith is not eligible to offer *havis* to *devatas*. Those who know dharma say that *anna* 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 *kaam* & *krodh* in addition to having faith is the best sacred deed.** There is nothing more sacred than this. (Shl 17) What is the use of *tapas* to one who has faith? What is the use of practices, behaviours and *atma-chintan* (thinking about Self) for one who has faith? **Such a person becomes that on which he has full faith.**

Those who have clearly realised dharma have explained it thus. We also came to know about this faith when discussing about dharma from a *muni* 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.



## Brahmana Gita

(Ashwamedhika parva; Anugita; Adhyaya 20-28)

### ***Brahma tattva, pancha vayu, saptagni etc***

Shri Krishna said: (Shl 1) Partha! In this matter an ancient conversation between husband & wife is quoted by scholars. A brahmana who was an expert in *jnana* & *vijnana* was sitting in a lonely place. Seeing him sitting thus, his wife went to him and questioned politely. (Shl 3,4) Dear! To which *loka* will I, who have you as husband who does nothing, is a niggard and is of such poor learning, go to? **We have heard that wives will go to the *punya lokas* earned by husbands.** What state will I, who have a person like you as my husband, get?

Questioned thus by his wife, that brahmana, as if smiling, said to her: (Shl 5, 6) Oh sinless! Oh fortunate one! I do not think that what you are saying is blemished statement. Whatever worthy karmas we see or grasp (such as *deekhsa*, *vrats*) are visible and truly gross actions (*sthoola karma*). They are designated as 'karma'. Those who work diligently or are engaged in sacred actions or rites (*karminah*) call that itself as karma. (Shl 7) **Those who have no understanding, accumulate *moha* through karmas. It is not possible for human being to be without any action for even a moment.** (Shl 8) You will find in all living beings good and bad karmas performed through **actions, mind and speech** as well as karmas **done from the time of birth to the time of next birth.** (Shl 9) **Rakshasas started to destroy all things needed for *yajna* in streets and other places. The destruction of *karma-marga* started at that time. When I saw it, I developed indifference towards these karmas and started to focus on *atma* who is seated in the body. I found my resting place in it.** (Shl 10) The brave *jeeva* bears the *pancha-bhutas* and resides where the Parabrahma Paramatma who is beyond dualities resides and where there is union of *soma* & *agni* all the time. (*somasahagnina*: *soma* = *ida* and *agini* = *pingala*. *Soma* indicates *ida-nadi* and *agni* indicates *pingala nadi*. These have a designation *varanasi*. Meaning, these *nadis* are established in the meeting place of nose and eyebrows. To be able to see the 'light' at the middle of the eyebrows, these two *nadis* have to be excited). (Shl 11) That place where Brahma etc *devatas* reside and where *jitendriya* & *calm* scholars are present who practice great *vrats*, even there they all worship the indestructible Parabrahma. (Shl 12) That indestructible *Parabrahma-tattva* cannot be smelt by nose, cannot be tasted with tongue nor touched by skin. But **it can be experienced only through *buddhi*.** (Shl 13) Parabrahma does not become an object that can be seen by the eye. It is also beyond the ears. It does not have any of the attributes like smell, taste, touch, form or sound.

### ***Pancha vayus & vaishvanar-agni***

(Shl 14) Creation expands only through the *Parabrahma-tattva*. And It resides in that expanded creation. The five *vayus* of *prana*, *apana*, *samana*, *vyana* and *udana* are born from it. They also undergo dissolution in it. (Shl 15, 16) The *prana-vayu* which is in the heart and *apana vayu* in the anus move between the *samana vayu* in the navel and *vyana vayu* which is present throughout the body. If the *apana vayu* merges with *prana*, then *samana* & *vyana* also merge with it. Between *apana* & *prana vayu*, *udana* pervades everything. It is for this reason that *prana* & *apana* do not desert a sleeping person. (Shl 17) Thus as it is the support for living beings it is called *udana*. (It especially activates *pranas*. Makes them do their duties. Hence it is called *uadana*. *Utkarshena anayati cheshtayati pranam iti udana*). **The merger of *prana* etc in *udana* has been said to be *tapas* by *Brahmavadins*.** (Shl 18)

The *samana vayu* is in the central abdomen region and at the centre of the five *vayus* which have the nature of merging into each other. The ***vaishvanar-agni*** which is at its centre shines in seven forms.

(Shl 19, 20) Nose, tongue, eyes, skin, ear, mind and *buddhi* are the **seven tongues** of this *agni*. Smell worthy of smelling, form worthy of seeing, liquids worthy of drinking, touch worthy of touching, sound worthy of hearing, subjects worthy of being considered by mind and subjects worthy of being understood by *buddhi* are the **seven *samidhas*** (oblation to fuel or firewood) of this *agni*. (Shl 21) One who smells (*ghrata*), who eats (*bhakshayita*), who touches, who sees, who hears, who reflects (*manta*) and who understands (*boddha*) are the **seven great *ritvijs*** (priests) in the *yajna* related to *vaishvanar-agni*. (Shl 22) Oh fortunate one! Always focus your sight on that which is worthy of smelling, worthy of tasting, worthy of seeing, worthy of touching, worthy of hearing, worthy of reflecting upon and worthy of understanding. (Treat them as *havis*). (Shl 23) Scholars along with these seven *ritvijs*, offer the seven *samidhas* in the seven tongues of fire and generate sound etc objects in themselves (? *Janayanti sva-yonishu*). (Shl 24) *Prithvi, vayu, akash, jala, tejas, manas & buddhi* are said to be the seven *yonis* (*saptaitha yonih*). (Shl 25) The quality of smell etc in *prithvi* & other *bhutas* are the form of *havis*. **They all enter *buddhi* which also takes birth in *vaishvanar-agni*. All these qualities enter & reside in the *buddhi*, and are born at appropriate times in their respective places of birth** (smell in nose, taste in tongue etc). (?!) (Shl 26) **At the time of final dissolution (*pralaya*) these qualities are bound within *buddhi*. At the time of creation of living beings they appear through the *buddhi* only.** (Shl 27) It is from that itself that form, touch, sound, doubt and decisive intelligence are born. Thus scholars believe that these qualities take birth in seven types. (Shl 28) Ancient *rishis* have grasped nature of smell etc in this form only. Entire universe is pervaded by the *poornahuti* (offering made with full ladle in *homas*) of *jnata* (knower), *jnana* (knowledge) and *jneya* (that which is to be known). It is with this *tattva* that all the *lokas* get filled with *atma-jyoti*.

### Inner *yajna*

Brahmana continued: (Shl 1) Dear! In this matter scholars quote an old story. I will tell you how ten *hotrs* (one who does the sacrifice) join together and perform *yajna*. Listen. (Shl 2) Dear wife! Ears, skin, eyes, tongue, nose, two legs, two arms, genitals and anus – these are the **ten *hotrs*** I talked about. (These total to nine!) (Shl 3) Sound, touch, form, taste, smell, speech, action, direction/movement, discharge of semen & urine and discharge of faeces – these are **ten *havis***. (For the *indriya* of hearing sound is *havis* and so on). (Shl 4) Dear! Directions, *Vayu, Surya, Chandra, Prithvi, Agni, Vishnu, Indra, Prajapati and Mitra* – these are the **ten *agnis***. (Shl 5) **The ten *hotrs* sacrifice/offer the ten *havis* in the ten *agnis*.** (In this way this *yajna* is happening within me all the time. This being so how do you say that I am inactive or not doing anything). (Shl 6) In this internal *yajna*, it is *chitta* (The mind or faculty of reasoning, the heart considered as the seat of intellect) that is the *sruva* (small wooden ladle), *vitta* (money), sacred & great *jnana* that performs *homa*. We have heard that this world also has been properly divided. (Shl 7) **This entire world to be known is in the form of *chitta* itself.** *Chitta* by its nature desires *jnana* (light). **The *jeeva* which dons the body that is born from semen knows this *chitta*.** (Shl 8) **The *jeeva* which takes pride in the body is the *garhapatagni*. From it another *agni* is generated. *Manas* is the *ahavaniyagni*. *Havis* is offered in it.** (Shl 9) By offering *havis* in *ahavaniyagni*, *vachaspati*



(Lord of voice or speech, *Vedavani*) appears. It is seen by the *samana vayu*. Then form is generated. That form (*roopa*) runs towards the mind.

Brahmani questioned: (Shl 10) Dear! For what reason did speech appear first? Why was mind born after speech? In practice, doesn't speech emerge only after mind has acted? (Shl 11) By the power of which *vijnana* has *buddhi* become dependent on *chitta*? Why doesn't that *buddhi* go towards objects of senses once it is elevated? Who obstructs it from so going?

Brahmana said: (Shl 12) Dear! *Apana* becomes the husband of mind and impels it towards *apana bhava*. That flow of *apana* is also said to be the flow of mind. It is for that reason that mind sees speech. (Shl 13) Since you are questioning about speech and mind, I will tell you a conversation that occurred between them in the past. You will find your answer in that conversation. Once *vak* (speech) and *manas* (mind) went to *jeevatma* and prayed, 'Lord! Who is greater among the two of us? Tell us this and clarify our doubt'. *Jeevatma* replied that mind is the greater of the two. Hearing that, Saraswati, the presiding deity of *vak* said, *Jeeveshwara*! I have been providing you everything like *kamadhenu*' and propounded her greatness. *Jeeva* then replied: (Shl 16) Both *sthavara* & *jangama* are my mind only. The *sthavara* world that can be grasped by external *indriyas* is close to me. All the *jangama* that is beyond *indriyas* are under your control. (Shl 17) If *mantra* or *svara* or *varna* were to go to *Swarga* etc which are beyond *indriyas*, *manas* will also follow them. The mind that gains knowledge beyond *indriyas* is also called *jangama*. In this way since *manas* goes to *Swarga* etc which are beyond *indriyas* because of you, you are greater than *manas*. (Shl 18) Oh Saraswati! By your saying that you have provided everything like *kamadhenu*, you have strengthened your position. Since you have stated it personally, I am feeling suffocated. Therefore I am speaking after taking a long breath. (Shl 19) Oh highly fortunate one! The deity of *vak* is always present in the middle of *prana* & *apana*. When she goes towards *apana* due to lack of prompting by *prana*, then she goes to the Prajapati there and prays to him saying, 'Bhagawan! Be pleased with me!' (Shl 20) At that time as if to strengthen the speech, *prana* appears again. Therefore at the time of inhaling breath, no speech is produced. (Shl 21) *Vagdevi*! **You are of two types: *Ghoshini* (loud & clear) and *nirghosha* (soundless).** Your soundless state exists in all at all times. Between these two forms, your soundless form is greater (Because the loud & clear speech requires *prana Shakti*. The soundless type can exist without support from *prana Shakti*). (Shl 22, 23) One with smiling face! The *Vedavani* with loud & clear sounds is adorned with good qualities. This *Vedavani*, just as a milking cow, provides man with desired things and great taste. The speech of Upanishad which propounds Brahma talks about the eternal *Parabrahma vastu*. Thus this cow in the form of speech has combined influence of *Swarga* and worldly transactions. Both sound-filled and soundless speeches are quite subtle; they shower desired things. You can yourself see the difference in them.

Brahmani said: ((Shl 24) Dear! When sentences were not born and Saraswati *devi* wanted to say something, what did she say first?

Brahmana said: (Shl 25, 26) My Dear! *Vagdevi* (deity of speech) appears in the body through *prana*. Again through *prana* she attains *apana-bhava*. Then taking the form of *udana* she leaves the body and pervades *akash* in the form of *vyana*. Then she gets established in *samana vayu*. In this way *vagdevi* talked about her birth. Therefore *manas* is greater than *sthavaratva*. *Vagdevi* is greater than *jangamatva*. (Summary of these verses: *Atma* or *jeevatma* prompts the mind to speak/pronounce. Then *manas* makes the *jataragni* burn

brightly. Then, under its influence *prana vayu* combines with *apana vayu*. Then that *vayu* with the influence of *udana vayu* goes up and stops in the head. Again under influence of *vyana vayu* it goes to places like throat, palate etc and rapidly produces *varnas* and joins the ears in the form of *vaikhari*. Once the force of *prana vayu* subsides again it starts moving with *samana bhava*. This is the explanation given by commentators. Here technical terms/concepts like *para*, *pashyanti*, *madhyama* & *vaikhari* are involved).

### **Seven hotrs; manas vs indriyas**

Brahmana said: (Shl 1) Oh highly fortunate one! Scholars quote an ancient episode about this matter. The method of *yajna* by seven *hotrs* is described in that. I will tell you the same; listen.

(Shl 2, 3) The seven *hotrs* are: nose, eyes, tongue, skin, ears, *manas* & *buddhi*. These seven remain separate. **Even though all of them are in the subtle body they do not see each other.** These seven have to be identified by their nature.

Brahmani said: (Shl 4) My lord! Why do they not see (know) each other even though they are in the same subtle body? What is their nature? Kindly tell me about these.

Brahmana said: (Shl 5) My dear! **In spite of being with someone, if his qualities are not understood, it is as same not knowing that person. Knowing the qualities is same as knowing the person.** Nose etc seven *hotrs* do not know each other's qualities. Eye does not know the qualities of nose and so on. Therefore even though they are in the same subtle body, they do not know each other. (Shl 6) Tongue, eyes, ear, skin, *manas* and *buddhi* – these do not know smell. But smelling is the natural quality of nose. Therefore it detects smells. (Shl 7 to 10) Same thing applies in cases of tongue, eyes, skin and ears. (Shl 11) Nose, tongue, eyes, skin, ears and *buddhi* do not have doubts. But having doubts is the quality of *manas*. (Shl 12) Similarly others cannot have decisive knowledge. Only *buddhi* can have decisive knowledge.

Dear wife! Scholars quote a conversation between *indriyas* & mind in this regard. I will tell you the same. Once there was a dispute between *indriyas* and mind about who is greater. *Manas* said to the *indriyas*: (Shl 14, 15) Without my co-operation the nose cannot smell anything. Tongue cannot taste. Eye cannot see the form. Skin does not know the touch. Ears do not hear. Therefore, I am greater and permanent than all others. (Shl 16) Without my co-operation *indriyas* are like an empty house and like a doused fire and do not shine. (Shl 17) Even though all living beings try to grasp the objects through *indriyas*, without my co-operation they become useless like wet and hollow pieces of wood.

*Indriyas* said: (Shl 18) Dear sir! If you were able to enjoy/experience objects of senses without our co-operation, then what you think about yourself and what you are saying would have been true. (Shl 19) If you can be content even after all of us have undergone dissolution, if you could still remain alive, and could enjoy all kinds of pleasures, then it would be alright for you to believe that you are eternal and what you are saying would be true. (Shl 20, 21, 22) Or in our absence if you could experience the objects of senses (touch, sound etc) by mere desire/resolve, then what you are thinking about yourselves would be true. If you think that you have accomplishment in our objects, try to grasp form through nose. Experience taste through eyes. Smell through ears. Experience touch through tongue. Listen through skin. Enjoy the pleasure of touch through *buddhi*. Can you do these? (Shl 23) **The mighty are never subject to rules. All rules and regulations apply only to the**



**weak.** If you are truly mighty, in future enjoy all exquisite pleasures without our co-operation. But do not enjoy our leftovers. (Shl 24, 25) Just as a disciple goes to a guru to know the meanings of *shruti* and after understanding, remains absorbed in it, you feel proud about experiencing yourself either in waking state or dream state in the past or in future what in reality we had brought to you. (Shl 26) It is seen that even living beings with low intelligence having no mind remain alive because of works done by them either for our sake or to satisfy us (They have to depend on *indriyas* even to remain alive). (Shl 27) Even if the being is not focussed and has many kinds of desires, even if always in dream state (even if has eaten in dream state), if bothered by hunger it has to run to the objects of *indriyas*. (Shl 28) Mind, being interested only in pleasures/objects of senses, in order to experience those desires, enters a house without doors and keeps experiencing. (But it will be mere mental experience. It does not bring satisfaction. To feel satisfaction/contentment, it has to do so through the doors of *indriyas*). Just as fire becomes calm after the firewood is burnt out, *manas* becomes calm after death.

Oh mind! We may be interested only in our objects. We need not know the qualities of each other. But without our co-operation you cannot experience the objects of senses. But if we do not have your co-operation we will also be deprived of our joys (Therefore both are important).

### **Pancha vayus: who is greater?**

Brahmana said: (Shl 1) Oh fortunate one! **To show how the five *hotrs* participate in *yajna* an old episode is cited.** (Shl 2) *Prana, apana, udana, samana and vyana* – these are the five *hotrs*. Scholars consider these as great states.

Brahmani asked: (Shl 3) Dear! So far my understanding was that there are seven natural *hotrs*. But now you are saying there are five. How did it become five? Tell me.

Brahmana said: (Shl 4, 5) *Vayu* strengthened by *prana* becomes *apana*. Strengthened by *apana* it becomes *vyana*. Strengthened by *vyana* it becomes *udana*. Strengthened by *udana* it becomes *samana*.

Once all these five *vayus* went to *Pitamaha* and said: 'Worshipworthy! Tell us who among us is great?' Whomever you declare as great will be accepted by all of us. *Brahma* answered: (Shl 7) In a body bearing life, after dissolution of which among you five, all other *pranas* also become extinguished and upon activation of which all others get activated is greater than all. You can decide yourself who that is.' Hearing this, *prana vayu* said: (Shl 8) Oh *apana* etc *vayus*! The moment I get extinguished in the body, all other *pranas* also get extinguished. As soon as I become active, all others also become active. Therefore I am greater than all of you. Watch now! I am extinguishing myself. You will all extinguish with me. Thus saying, *prana vayu* became inactive for a while. With it *apana vayu* also became inactive. After a while, *prana vayu* again became active.

At that time, *samana & udana* said: (Shl 10) Oh *prana vayu*! You have not pervaded the body of living beings like we have. Therefore you are not greater than us. But only *apana vayu* is under your control.

(Shl 10 to 20: This sequence goes on with others. *Apana* demonstrates that only *prana vayu* is dependent on it. Then *vyana* shows that *samana* is dependent on it. Then *samana* shows that only *vyana* is dependent on it. Then *udana* shows that *vyana* is dependent on it. In this way there is mutual dependence of these *vayus*).

Then they again approach Brahma who said: (Shl 22) Oh *vayus*! All of you are great or none of you are. Your dharma makes you dependent on each other. Each of you is great in your own places. All of you have dharma of mutual dependence. The dharma in one is present in the other too. Your functions happen due to mutual dependence. (Shl 23) The same *vayu* will be both steady and unsteady. Just as my single *atma* grows in various ways, in the same way single *vayu* for specific reasons becomes five (in order to manage different functions). (Shl 24) Oh *vayus*! All of you should co-exist with friendship and mutual support. May you all have auspiciousness! You may all go now.

### **Greatness of *udana* *vayu***

Brahmana said: (Shl 1) My dear! In this matter scholars quote a conversation between *devarshi* Narada and Devamata. Once when Devamata & Narada met, Devamata asked Narada: (Shl 2) *Devarshi*! At the time of birth of *jeeva*, of the five *vayus* viz *prana*, *apana*, *samana*, *vyana* & *udana* which one gets activated in the body first?

(Shl 3) Devamata! That reason for which a *jeeva* takes birth, due to the same reason **another distinct thing** will already be present before the *jeeva* takes birth. That should be understood as *prana dvandva* (*prana* dual/pair). **It pervades *devaloka*, *manushya loka* and *tiryag loka*.**

Devamata questioned: (Shl 4) Narada! Why does *jeeva* get created? Which other thing will already be present? What is *prana dvandva*? What pervades the three *lokas*?

Narada said: (Shl 5) Devamata! Joy arises from desire (*sankalpa*). We feel joy by listening to sound, tasting the taste and seeing forms. (Shl 6) Touch also causes joy. Smelling also brings joy. **Joy always comes due to mutual coming together. This joy is a form of *udana*** (Brahma). (Shl 7) Semen (*shukra/virya*) is generated due to *kaam* which is rooted in *pravritti*. From *shukra* is generated *rajas* (female component needed for reproduction, *shonita*). (Is it relevant to note that male has both X & Y chromosomes?!). These commonly found *shukra* and *shonita* are born from *samana* & *vyana* *vayus*. (Shl 8) ***Prana* first takes birth in *shukra* mixed with *shonita* and starts its work.** After the *vitya* undergoes changes due to the action of *prana* *vayu*, the work of *apana* *vayu* starts. (Shl 9) **The combination of *prana* & *apana* makes a *dvandva*. This pair (*dvandva*) moves upwards & downwards. The combination of *vyana* & *samana* forms a *dvandva*. This pair moves sideways in the middle.** (Shl 10) It is the command of Veda that *agni* is the form of all *devatas*. Therefore it is from *agni* that brahmana obtains *jnana* combined with intelligence (*jnanam buddhi samanvitam*). (Shl 11) **The smoke of such *agni* is the form of *tamas*. Its ash is *rajas*. Therefore when *havis* is offered in such *agni*, *sattva* is generated from it.** (Shl 12, 13) **Those who know *yajna* say that *samana* & *vyana* are born from *sattva guna*.** *Prana* & *apana* are equivalent to the two *ahutis* (oblation, invoking) called *ajya bhaga* (clarified butter). *Agni* exists between *prana* & *apana*. Brahmanas consider this itself (*agni*) as the greatest form of *udana* (Brahma). I will also tell you about what is called *nirdvandva*. Listen.

(Shl 14) Day & night are a *dvandva*. The *nirdvandva agni* is between these two. Brahmanas consider this as the greatest form of *udana* (Brahma). (Shl 15) *Sat* & *asat* are called *dvandva*. The *nirdvandva agni* is between these two. Brahmanas consider this as the greatest form of *udana* (Brahma). (Shl 16) *Urdhvam* meaning *Brahma vastu* due to *sankalpa* gets transformed into *samana* & *vyana*. Karmas enlarge because of it. Therefore *sankalpas*

should be given up. The Brahma characterised by a third state which is different from *jagrat* & *svapna* is decided by *samana vayu*.

### **Chatur-hotr yajna**

Brahmana said (Shl 1) My dear! Scholars cite an old episode about the *yajna* performed by four *hotrs*. I will tell you the same. Listen. (Shl 3) **The four *hotrs* are – *karana* (means of action), *karma*, *kartaa* (doer) and *moksha* (liberation). The entire world is pervaded by these four.** I will tell you what the *karanas* are for these *hotrs*. (Shl 4) Nose, tongue, eyes, skin, fifthly the ears, *manas* & *buddhi* -- these seven should be understood as means for the **qualities** of the *hotrs* (*guna hetavah*). (Shl 5) *Gandha* (smell), *rasa* (taste), *roopa* (form), *shabda* (sound), fifthly *sparsha* (touch), reflecting and understanding – these seven are means for **action**. (Shl 6) One who smells, who eats, who sees, who speaks, who hears, who reflects and who understands – these seven should be understood as causes for **doer**. (Shl 7) ***Ghrana* etc *indriyas* have qualities/attributes (*guna*). Therefore they experience their respective qualities including auspicious & inauspicious ones. To one who knows the truth that, ‘I am without *gunas* and am endless (*nirgunah*, *anantah*). I have no association/relationship with these’, the seven *indriyas* will become means of attaining *moksha*.** (Shl 8) To those scholars who know the centres like nose etc as in *shastras*, **these *gunas* will become *devatas* who constantly accept *havis*.** (Shl 9) An ignorant person when eating has a sense of ‘mine’ (*mamatva*) attached in respect of food being eaten. In the same way, one who cooks for himself also is destroyed due to the blemish of *mamatva*. (Shl 10) Eating what should not be and drinking alcoholic drink/wine destroys human being. This is how: A person with wrong addictions eats something which should not be and destroys that food. Having destroyed that food, he himself is also destroyed by that food. Such persons will become fallen ones. (Shl 11) That wise person who eats giving up *mamatva* becomes Ishwara himself and again creates pure food. In that wise person even smallest change will not occur due to the food eaten. The food eaten does not destroy the person. (Shl 12, 13) That which is reflected upon by the mind (*manana*), that which is spoken about by speech, that which is heard by ears, seen by eyes, touched by skin, smelt by nose – all these restrained through the mind should be sacrificed into the *agni* in the centre of the body (*havishyam etani sarvashah*). (All the objects of senses experienced should be offered to the God). Paramatma, who is in the centre of our body and is presiding over such *homa* in the form of *agni* shines with these *havis*. (Shl 14) My dear! **My *yajna* in the form of yoga has already started. This *yajna* will make the fire of *jnana* shine brightly. In this *yajna*, *prana* itself is the *stothra* (prayer, praise of god). *Apana* is the *shastra* (weapon). Giving up of everything is the greatest *dakshina*.** (Shl 15) *Kartaa* (*ahankar*, doer), *anumanta* (*manas*, one who consents) and *atma* (*buddhi*) – these three as forms of Brahma respectively are *hota* (sacrificer), *adhvaryu* (officiating priest) and *udgatu* (one who chants from Samaveda). *Satya* (truth) becomes the weapon of *prashaasta* (A class of priests). *Moksha* is the *dakshina* of this *yajna*. (Shl 16) Those who know Narayana quote *riks* from Vedas as evidence/proof for this *yoga-yajna*. **In the ancient times, to attain Narayana, devotees were tying up the *indriyas* as sacrificial animals.** (Shl 17) Completely fulfilled devotees sing *sama* after attaining *Bhagwan* due to the bliss experienced. Scholars quote statements (in Taittiriya Upanishad, ‘*etatsama gayannaste*’ etc) as examples of this. You also should obtain the *jnana* of Shriman Narayana who is *sarvatma*.

## Predominance of *antaryami* (soul)

Brahmana said: (Shl 1) My dear! **There is only one ruler/governor for this world. There is no second.** (*ekah shaasta na dvitiyosti shaasta*). **I say that, that Paramatma who is resting in everyone's heart is the *shaasta*.** Just as water is interested in flowing down a slope, I am interested only in Him. I will do just as I am directed by Him. (Shl 2) **He is the only guru. There is no second. I say that, that Paramatma who is resting in everyone's heart is the *guru*.** It is due to His disciplining of *danavas* that they were all defeated. (Shl 3) **He is the only *bandhu* (relative). There is no second. I say that, that Paramatma who is resting in everyone's heart is the relative.** It is due to His order that relatives get other relatives. It is by his preaching that *saptarshis* shine in the sky. (Shl 4) **He is the only listener. There is no second. I say that, that Paramatma who is resting in everyone's heart is the listener.** Indra made that Paramatma resting in the heart as his guru, completed all the disciplines of *gurukula* and surrendered to him. By doing so, he became the lord of all *lokas* and gained immortality (*amaratva*). (Shl 5) **He is the only enemy of the wicked. There is no second. I say that, that Paramatma who is resting in everyone's heart is the only enemy of the wicked.** It is due to His preaching that all serpents in the world developed hatred towards others and have the habit of biting. In this matter a conversation that happened in the past is cited.

Once, *devatas*, *rishis*, *nagas* & *asuras* went to Prajapati and prayed him to tell how they can have prosperity. Worshipworthy Prajapati taught them the single alphabet *Omkara*. As soon as they heard the sound of *pranava* (OM) they all returned to their places. While thus returning each one thought about the significance of the *Omkara* preached to them.

**'OM' also means acceptance. Each one thought that by saying 'OM', Prajapati had said that everyone's nature was the secret to prosperity. Therefore serpents felt that biting others is the right way. Asuras thought that their nature of arrogance is the right approach. Devatas took it as confirmation of giving to charity (*daan*) and *rishis* as restraint of *indriyas*.**

(Shl 11) In this manner though all of them went to the same guru and were taught the same word, they imbibed different things according to their nature. (Shl 12) Disciples listen to what the guru says. They accept (understand) what he says according to their own nature. Therefore for a disciple who asks questions, there is no greater guru than the inner soul (*antaryami*). (Shl 13) **First, the *antaryami* prompts to do a work. Then the *jeeva* gets engaged in doing it. In this manner, the *antrayami*/Paramatma who appears in the heart becomes guru, preacher, listener and enemy to the *jeeva*.** (Shl 14) One who goes about committing sins becomes a sinner (*paapacahri*). One who does good deeds becomes *shubhachari*. (Shl 15) In the same way, those who are always engaged in variety of pleasures of senses become *kaamachari* and those who are engaged in control of *indriyas* become *Brahmachari*. (Shl 16) **One who gives up *vrats* & *karmas* and has a mind that is always absorbed/merged in Brahma and moves around in the world thus, is called a *Brahmachari*.** (Shl 17) **For such a *brahmachari* Brahma itself will be the *samidha*. Brahma itself will be the *agni*. That *agni* also would have born from Brahma. Brahma itself will be the *jala* & *guru*. Everything will be pervaded with Brahma. His mind and its movements will always be absorbed in Brahma.** (Shl 18) It is this which is considered as the subtle *brahmacharya* by scholars. *Atma-jnanis* who have been preached by *tattva-darshins* understand the nature of *brahmacharya* and walk on that path alone.



## Vast forest of *adhyatma*

Brahmana said: (Shl 1, 2) My dear! I have now crossed the difficult to travel path of *samsara* which has plenty of gadflies & mosquitoes in the form of resolves/desires, cold & heat in the form of grief & joy, darkness in the form of delusion, serpents in the form of greed and diseases, has paths having obstacles in the form of objects of senses and is filled with enemies in the form of *kaam* & *krodh* and have entered the great forest in the form of Brahma.

Brahmani asked: (Shl 3) Oh highly wise one! Where is this forest you have talked about? How far is it from here? Which trees are there? Which rivers, mountains and hills are there? Kindly tell me about all these.

Brahmana said: (Shl 4) My dear! In the forest I told you about there are neither states of differences nor states of no-differences (*naitadasti prthak-bhavah, naitadasti aprthak-bhavah*). There is no worldly happiness or unhappiness there. (Shl 5) **There is nothing smaller than it or larger than it or subtler than it. There is no happiness that equals the happiness you get there.** (Shl 6) Brahmanas who enter there express no grief. Nor do they express joy. They are not afraid of any being there. No being has any fear from them. (Shl 7) There are seven trees in that large forest. In those seven trees there are seven fruits. There are seven guests who eat those fruits. There are seven *ashrams* there. There are seven types of *samadhis* there. There are seven major *deekshas*. This is the description of the forest I have told you about. (Commentators: *mahat, ahankar & panch tanmatras* are the seven trees. The body which is the result of their close combination is described here. Also as stated in 25<sup>th</sup> *adhyaya ghrana, chakshus, tvacha, shrotra, manas & buddhi* are the seven trees. *Gandha, rasa, roopa, shabda, sparsha, mantra & bodha* are the seven fruits. *Ghrata, bhakshayita, drshta, vakta, shrota, manta & boddha* are the seven guests. The seven *ashrams* are of *saptarshis*. *Ahimsa, satya, akrodha, tyaga, shanti, apaishuna and prani daya* are the seven *deekshas*). (Shl 8) The trees there have divine flowers & fruits of five colours and have spread everywhere. (Shl 9) Some trees there produce beautiful flowers & fruits of two colours and are spread everywhere. (Shl 10) Some other trees produce fragrant flowers & fruits of two colours and are spread everywhere. (Shl 11) Some other trees produce fragrant single coloured fruits & flowers and are spread everywhere. (Shl 12) Apart from these there are two huge trees which produce invisible coloured (*avyakta varnani*) flowers & fruits and have occupied the whole forest. (Shl 13) There is a single *agni* in that forest. *Jeeva* is the pure hearted Brahmana. *Pancha-indriyas* are the *samidhas*. The *moksha* obtained from these are of seven types. The *deeksha* of such *yajna* will surely be fruitful. *Gunas* are the fruits. All the seven guests eat these fruits. (Shl 14) *Maharshis* accept hospitality there. After accepting the worship, they merge. Then that *brahma-vana* glows in peculiar form. (Shl 15) **In that forest the tree in the form of *prajna* (wisdom, transcendental wisdom) shines. It has the fruit in the form of *moksha*. That tree has shade of *shanti*. That tree provides shelter for *jnana*. Contentment is the water for that tree. In the centre of that tree *atma* shines brilliantly like the Sun.** (Shl 16) Those great persons who find shelter under that tree will never again have fear. That tree of *jnana* has spread upward, downward & sideward. It has no end. (Shl 17) Seven women live there. They, who have lustre and are mothers to all, have bent heads. Just as *anityata* (transient existence) grasps *satya* they gather best *rasa* from beings (?) (These are *prana* etc *vrttis*). They become accomplished and enjoy *rasas* (pleasures of senses) in an excellent way. (Commentators have explained that the same difference between *nitya* & *anitya* exists between *baddha* & *mukta*). (Shl 18)

Seven accomplished *saptarshis* merge into that forest and again take birth there. (Shl 19) Similarly, *yashas* (honour, fame), *varchas* (brilliance), *bhaga* (good fortune), *vijaya* (victory), *siddhi* (accomplishment) and *tejas* (lustre, splendour) and seven *vyotis* follow the Sun. (Shl 20) Hills, mountains and rivers & lakes having water generated from Brahma are also in that forest. (Shl 21) Rivers join there (*sangama*) in highly secret and large spots. *Mahatmas* who are content with *atma-jnana* actually go to *Pitamaha* directly from there. (Shl 22) *Sadhaks* who have weakened desires (who have given up desires), who wish to practice very good *vrats*, who have burnt their sins with *tapas* merge their *manas* in *atma* and worship Parabrahma. (Shl 23) Those who know the forest of *vidya* (*vidyaranya vido*) aim to get that forest and praise restraint of mind. Their *buddhi* will also be predominantly calm. (Shl 24) Brahmanas know such holy forest. Persons who have become wise by preaching of *tattva-darshis* understand correctly about this *Brahma-vana* and practice the needful (like *shama, dama*) to attain *Brahma-sakshatkara*.

### State of a *jnani*; Discussion about *ahimsa*

Brahmana said (Shl 1) I do not smell the smells. I do not taste the *rasas*. I do not see the forms. I do not touch anything. I do not hear a variety of sounds. And I do not desire anything. (Shl 2) **It is nature that desires the things it wants. It is nature that hates the things it feels like hating. Just as *prana* & *apana* enter the body naturally and do the work of digestion etc, it is by nature that love and hate emerge.** (Shl 3) I see in my body Paramatma who is different from these and is in the form of *atma*, and I see the impermanence of these. I, who have mind firmly fixed only in Paramatma, am not touched by old age or death, or *kaam* & *krodh* for any reason. They do not bother me. (Shl 4) Blemishes do not smear my nature which neither desires any desirable things nor considers anything worthy of hate, just as water drops do not stick to lotus leaf. (Shl 5) To that person who has seen in his heart the permanent **Paramatma, who observes** the varying nature of *indriyas*, all pleasures of *indriyas* appear transient. Therefore group of the enjoyments in the works done by such *jnani* do not adhere to him just as rays of Sun do not adhere to him.

In this matter scholars cite a conversation between a *yati* & an *adhvaryu*. I will tell you the same. Listen.

A *yati* (sage, ascetic) saw a sacrificial goat being sprinkled with water and condemning it said, 'This is violence. Hence it should not be done'. To that the *adhvaryu* (priest who does the sacrifice/*yajna*) said that by doing so the goat will not be destroyed and (Shl 8) that if the statements in Vedas were true, this animal will only have prosperity (*shreyasa yokshyate janturyadi shrutiriyam tatha*). (Shl 9) The physical parts of this animal will merge into earth. Its water content will merge into water. (Shl 10) Its eyes will merge in Sun, ears in directions and *pranas* in *akash*. Because I am doing things as in *shastras* I will not get any blemish.

*Yati* said: (Shl 11) Oh *adhvaryu*! If you see that by losing its life the goat will find prosperity then this *yajna* will actually be for the sake of the goat! What is the use to you of such *yajna*? (Shl 12) If you act in accordance with *agama* you will also have to follow the *mantra* which says, 'Oh animal! Let your father, mother, brothers, friends and associates consent to this act'. According to this *shruti* you have to take this goat which is particularly dependent on others to all these relatives and take their consent for its sacrifice. If you merely pronounce the *mantras* but do not take consent in practice, the blemish of causing violence to animal will surely adhere to you. (Shl 13) First you have to meet the relatives of the animal. Then you should find out if they will consent to its killing. Only if they consent can you sacrifice it in

the *yajna*. (Shl 14) Moreover by reciting a *mantra* you have already merged all its *indriyas* in their place of origin. If Vedas are the proof then, in my opinion, now only the inactive body of the goat is remaining. (Shl 15) Due to the application of *mantra*, this goat which has a body which is bereft of *chetas* (consciousness) is equal to a piece of wood. To one who wishes to perform *yajna* to atone for violence, it is as if wood itself has taken on the significance of animal. (Therefore when *yajna* can happen with wood itself, why cause violence to an animal?). (Shl 16) **It is the preaching of all elderly & knowledgeable that *ahimsa dharma* (dharma of non-violence) is greater than all other dharmas. We believe that that act which is without violence alone is worth doing.** (Shl 17) If there is anything more that I have to say it is just this: I have to make everyone take a vow that, 'I will practice the dharma of non-violence'. If not, people like you will perpetuate these violent wicked deeds. (Shl 18) We always love not causing violence to any living being. Let us practically accomplish this. Let us not engage in worshipping the indirect/unseen (like *Swarga*). (In trying to worship for it let us not cause violence to animals here).

*Adhvaryu* said: (Shl 19, 20) *Yatishwara*! You enjoy the *gandha* in *bhumi*. You enjoy *rasa* which has water. You see form which is an attribute of *tejas*. You experience touch which is a quality of *vayu*. You hear sound which is born in *akash*. You churn the *buddhi* with *manas*. But you consider all these *bhutas* as having life. (If you extract their qualities from these *bhutas* will it not cause violence to them?). (Shl 21) You have withdrawn from taking life of other living beings. But you are engaged in extracting their qualities from the beings. **It is my opinion that no act can be done without violence. This being so, how do you think that you will practice non-violence?**

*Yati* said: (Shl 22) ***Atma* has two states called *kshara* & *akshara*.** That state which is not destructed at anytime and for all the time, such indestructible form is *akshara*. That which is changing is called *kshara*. (Shl 23, 24) If *prana*, *tongue*, *manas* & *sattva* combine with *rajas* it becomes *swabhava* (*kshara*). To one who is free of such feelings, who is free of dualities, has no desires, treats all beings equally, is without attachment (*nirmamasya*), is *jitendriya* and liberated from all sides there will be fear at all.

*Adhvaryu* said: (Shl 25, 26) Oh *yati* who is great among the intelligent! After hearing your opinion the following is occurring to my mind: Surely one should have company of *satpurushas*. Oh worship worthy! Having obtained *jnana* from your wisdom I say this: I who am doing *vrata* as stated in Veda *mantras* will not have committed any offence.

Brahmana said: In this way, brahmanas say that *moksha* is very subtle. *Sadhaks* practice *moksha-dharma* as preached by *tattva-darshis*.

## Story of Parashurama

(Extracts)

Some *kshatriyas* scared by Parashurama hid themselves in caves. They gave up their karmas as *Kshatriyas* (*swadharma*). **Not having seen brahmanas for many years they fell from their karmas and obtained *shudratva*. In this way living with *Dravida*, *Abhira*, *Pundra* and *Shabaras* they gave up *kshatra dharma* and became *shudras*.** Since all *kshatriya* warriors were repeatedly killed by Parashurama, brahmanas produced children in *kshatriya* women by the method of *niyoga*. Parashurama killed even such *kshatriyas*.

## Story of king Alarka

*Pitrus* (forefathers) then told Parashurama the story of king Alarka. (Shl 1) Oh great *dvija*! Scholars cite an old episode in this matter. You should listen to it and practice the same.

In the past there was a *rajarshi* called Alarka. He was a great *tapasvi*, *dharmajna*, *satyavadi* and *dridha pratijna* (firm in resolve). He conquered this earth with his archery and later fixed his mind in the *sookshma tattva* (subtle principle). After having fought many wars and building kingdoms, he gave up all those karmas and while sitting under a tree searching for *sookshma tattva*, he had a thought. (Shl 5) **My mind has become very mighty. It has become mightier than all. If I were to conquer such mind I will have gained permanent victory. Now I am surrounded by enemies in the form of *indriyas*.** Therefore instead of fighting with external enemies I will aim my arrows towards my inner enemies. (Shl 6) **This mind makes everyone do various kinds of works due to its unsteadiness.** Therefore I have to conquer it and bring it under my control. Therefore now I will aim my sharp arrow at the mind and release it.

Then the mind said: (Shl 7) Alarka! These arrows of yours cannot touch me in any way. They will pierce your vital parts. Once that is pierced you will die. Examine if there are other kinds of arrows which can destroy me. After hearing this he thought for a while and said: (Shl 9) This nose of mine, in spite of enjoying variety of smells, keeps on desiring more and more. Therefore now I will aim my sharp arrows at my nose. Hearing this, the nose said: (Shl 10) Alarka! The arrows you wish to release will not hit the target in any way. They will pierce only your vital parts. Then you will die. Therefore examine if there are other arrows which are capable of destroying me. (Shl 12 to 24) Same thing repeats with tongue, skin, ears, eyes & *buddhi*.

Then Alarka did severe *tapas* to obtain arrows that can kill all these. But he could not get arrows which will directly pierce these and kill them. Then that great and capable king started to think with full concentration. **After thinking for a long time, Alarka realised that there is no means other than yoga for his purpose. Then he focussed his mind, sat in right *asana* (posture) and took refuge in *dhyana yoga*. Then with the single arrow of *dhyana yoga* he destroyed all *indriyas*. Then through *dhyana yoga* itself he merged his mind in *atma* and attained *para siddhi*.** Surprised that all *indriyas* were defeated just by *dhyana yoga*, he said this *shloka*: (Shl 31) Difficult, difficult! We were interested only in external actions so far (*aho kashtam yadasyabhih sarvam bahyam anushtitham*). Being thirsty for enjoyments we were worshipping only kingdom (we were depending on kingdom to please the *indriyas*). **After a long time I have realised that for ultimate happiness there is nothing better than *dhyana yoga* (*iti pashchat maya jnatam yogannasti param sukham*).**

Parashurama! Understand this matter well. Henceforth do not kill *kshatriyas*. Practice severe *tapas*. You will gain *shreyas* by doing so.

Brahmana said to Brahmani: Oh fortunate one! After Richika etc forefathers told him so, Jamadagni's son Parashurama performed very severe *tapas* and obtained the kind of accomplishment that ordinary people can never get.

## Ambarisha gita

(This appears within Brahmana Gita in Adhyaya 31)



## Atma rajya

Brahmana said: (Shl 1, 2) **Human beings have three enemies called *sattva*, *rajas* & *tamas*. (Note: even *sattva* is an enemy). Due to differences in quality they are further subdivided into nine. *Praharsha* (extreme joy), *priti* (love) and *ananda* (delight, beatitude) are three variations of *sattva*. *Trishna* (unquenched thirst, craving), *krodh* (anger) and *samrambha* (impetuosity, wrath against, feeling of hatred) are variations of *rajoguna*. *Shrama* (toil, labour), *tandra* (laziness, lassitude) and *moha* (ignorance, delusion) are three variations of *tamoguna*.** (Shl 3) If a person who is of calm disposition, who is not lazy and is brave cuts these (these *gunas* with their variations) with arrows (of *shama*, *dama* etc), he can conquer other enemies.

In this matter those who know about previous *kalpa* cite some *shlokas*. These were sung by Ambarisha, who was devoted to *shanti* (peace). As offences & crimes were increasing in the world and *satpurushas* were being agonised, the famed Ambarisha quickly took the kingdom under his control. **He first wiped out all blemishes in himself and then stopped the offences/crimes in the kingdom and honoured *satpurushas* and gained fame.** At that time he said these *shlokas*:

(Shl 7) I overcame many defects in me. I struck down all enemies. But a great defect has remained uncorrected. That also deserves to be killed. But I could not kill it. (Shl 8) Due to the promptings of that defect human beings do not develop *vairagya* (indifference to worldly matters). Controlled by desires man runs towards even heinous acts. **He does not even realise that he is doing such lowly acts because of *trishna*** (unquenched thirst, craving). (Shl 9) Man prompted by greed does things that he just should not. One who cuts asunder such defect of *lobha* with the sword of *jnana* will attain great happiness. (Shl 10) **From greed is born craving and from craving is born worry.** The greedy who desire too much of things, vehicles and money etc wealth first develop excessive *rajas guna*. After obtaining all that he wants he gains excessive *tamas guna*. (Shl 11) It is because of these *gunas* that man gets bound to body and takes birth repeatedly. He keeps on doing variety of works. After completion of one birth, even though his body is scattered to all places, again that *jeeva* takes birth according to the *karmas* and after some time dies. He keeps revolving in this wheel of birth & death. (Shl 12) **Therefore the nature of greed should be thoroughly understood, it should be destroyed with courage and one should desire to have authority over the kingdom of *atma*.** Kingdom is not anything else. **One who has correctly understood *atma* is the real king.**

Brahmani! These are *shlokas* sung by Ambarisha who conquered greed, the only enemy, and put *atma rajya* on priority.

## Mamata tyaga: conversation between king Janaka & Yamadharma

Brahmana said: (Shl 1) *Bhamini*! Scholars cite a conversation between king Janaka and a brahmana. Once king Janaka, punishing a brahmana who was caught in an offence, ordered him, 'Do not reside in my country'. Thus ordered by Janaka, the brahmana questioned the king: (Shl 3) *Maharaja*! Tell me till where the boundary of your kingdom extends. Once I know this I wish to live in another king's kingdom. Oh king! I wish to obey your orders according to *shastras*.

When the brahmana said this, king Janaka sighed deeply. He did not say anything. *Moha* overwhelmed the king who was deeply absorbed in thinking this matter. After some time

Janaka said to the brahmana. (Shl 8) Brahmana! For a long time this kingdom which was associated with my forefathers and this Mithila region has been under my control. But when I think about it deeply, I cannot identify my kingdom even after searching the whole earth. (Shl 9) Not able to learn about my kingdom I started to find about myself in this region of Mithila. Not finding things subject to my authority there also, and realising that I have no authority over people, I was immediately confused/deluded. Then, after thinking for a long time I cleared that confusion. Then my mind again became steady. (Shl 11, 12) I came to the following decision: 'My kingdom does not exist anywhere or it exists everywhere. From one point of view, this body is also not mine. From another point of view, this entire earth is my own. This kingdom is mine and to the same extent it is others'. I feel so. Therefore great *dvija*! As long as you wish you can reside here. As long as you are here you can enjoy the pleasures here.

Brahmana said: (Shl 13) King Janaka! Tell me with what strength of thoughts you gave up the feeling of 'mine' for this kingdom when this whole kingdom is under your control. (Shl 14) Truly this country is yours. But based on what strength of intelligence did you say, 'I have no kingdom at all'? Again depending on what intelligence did you say that everything is my kingdom?

Janaka said: (Shl 15) **In this world all states obtained according to karma have an end. I know this very well. That is why I could not know what belongs to 'me'.** (Nothing can be 'mine' for ever. I can say that something, such as house etc, as 'mine' only for a limited time. After that others will say the same as 'mine'. This goes on like this). (Shl 16) There are statements in Veda such as *kasyedam?* (Whose thing is this?), *kasya svam?* (Whose money is this?). (Meaning, things or money do not belong to anyone). For this reason when I thought carefully, I could not find anything that I could say is 'mine'. (Shl 17) I gave up *mamatva* (feeling of mine) by taking refuge in such thinking.

I will tell you what thinking made me say again that my country exists everywhere. (Shl 18) Even though smell goes into my nose, I do not smell it for my pleasure. For this reason it is as if I have conquered earth which is the source of '*gandha*' (smell) (**I am not a slave of smells**). (Shl 19 to 22) **Similar statement is repeated in respect of tongue, eyes, skin and ears.** (Shl 23) I do not desire the imaginary things that crop up in my mind for my pleasure. Therefore I have effectively conquered mind. (Shl 24) All my works/actions are started only for satisfying *devatas*, *pitrus*, *bhutas* & *atithis*.

Brahmani! Soon after hearing these words of Janaka, the brahmana smiled and said to him: *Maharaja*! Understand that I am Yamadharma (god of death) who has come to know your opinion about *atma*. **You are the only one who can turn the wheel which is form of attaining Brahma, which has the periphery made of *sattva guna* and which can never be rotated backwards.**

### **Brahmana about himself**

Brahmana said (Shl 1, 2) *Bhiru* (oh fearful)! Are you not trying to scare me with your intelligence that I am living somehow (not normally)? But I am not like that. I am not behaving like other humans (who are proud of their bodies). You think that I am interested in sinful & auspicious deeds. But I am not interested in any kind of karmas. I am a brahmana. I am *Jeevan-mukta*. I am also *vanaprastha*, also *grihastha*. I am also *brahma jnani*. I also practice *vrats*. I have pervaded all the things you find on earth. (Shl 3) Just like fire which burns firewood to ashes, understand me as death which destroys all moving & non-moving

things. (Shl 4) My *buddhi* has understood whatever kingdom is there on this entire earth and in *Swarga*. Therefore *buddhi* itself is my money. (Shl 5) Brahmanas who know Brahma walk only the path of *jnana* irrespective of whether they are in *brahmacharya*, *garhastha*, *vanaprastha* or *sanyasa ashrams*. (Shl 6) Whatever insignia they may have, their *buddhi* will remain unagitated. Whatever *ashram* or insignia they may have, their *buddhi* will be firm in the *sadhana* of highest peace. Just as all rivers join the sea, whatever be the *ashram* they are in, they will attain *brahma bhava* only. (Shl 7) **This path can only be attained by *buddhi*. It cannot be achieved with body. All karmas have beginning and end. Body is bound by karmas.** (Shl 8) Oh fortunate one! Therefore you do not have to fear the enemies like *kaam* & *krodh*. You, who are devoted to feeling my *atma bhava*, will attain my state only.

### **Secret of *kshetrajna*: Brahmana gita concludes**

Brahmani said: (Shl 1) Dear! I am unable to grasp the *brahma jnana* you have described as I am not a *jitendriya* and not so intelligent. Whatever you have told about *brahma jnana* is very brief and I feel it has caused confusion. (Shl 2) Tell me some method by which my *buddhi* can also concentrate in Brahma. I am confident that I can get to know such method only from you.

Brahmana said: (Shl 3) Oh fortunate one! **Think of *buddhi* as the lower *arani*** (piece of wood used for kindling fire). **Consider the guru as the upper *arani*.** (To kindle fire by rubbing two *aranis* are required. *Buddhi* is one such piece. Guru is the other. These two should be rubbed). **By rubbing the *arani* of *buddhi* by way of *tapas* and study & reflection upon Vedanta with the *arani* of guru, the *agni* of *jnana* is produced.**

Brahmani asked: (Shl 4) The *Jeevatma* who is well known by the name of *kshetrajna* residing in the body is said to be Brahma himself. With what characteristics can that be grasped?

Brahmana said: *Devi* ! In reality *kshetrajna* has no association with body and is attributeless (*nirguna*). No cause has been found for him. I will tell you a method. By that method you may grasp him or you may not. (Shl 6) **However well the preaching may be, a person can understand the nature of Brahma only by his *sanskara*** just as bees find out presence of juice in flowers by their smell. ***Buddhi* related to matters of karma is not at all *buddhi*. It is considered *abuddhi*. Those fools who have such *abuddhi* consider *kshetrajna* to be *sangi* (connected with, attached to) because it is supported by *buddhi* etc even though he is *asangi* (not attached).** (Shl 7) **No dos & don'ts have been specified in respect of methods for attaining *moksha*. Because, if listening to & reflecting is done regularly *buddhi* will merge into *atma*.** (Shl 8) **In as many numbers as possible in terms of manifest & unmanifest forms, from hundreds & thousands of points Brahma alone should be imagined.** (Shl 9) **One should continue in this *sadhana* by looking with *Brahma bhava* at whatever points emerge from direct evidence through variety of subjects till it comes to one's experience that they are not the ultimate (Brahma). This is accomplished by practice.** (*sarvan nanartha yuktamsha sarvan pratyaksha hetukan, yatah param na vidyeta tatah abhyase bhavishyati*).

Shri Krishna said to Arjuna: (Shl 10) After Brahmana had said this, brahmani's *buddhi* came to the decision that, after *jeevatma* rests in Paramatma the *jeevatma* is directed by the *kshetrajna* called Paramatma rather than *khsetrajna* in the form of *jeeva*.

Arjuna questioned: Krishna! In the couple which had this accomplishment who is brahmani and who is Brahmana? Tell me about these two. Shri Krishna said: (Shl 12) Dhananjaya! Understand that my mind is brahmana. Consider my *buddhi* as brahmani. What has been referred as *kshetrajna* is also me only (*mano me brahmanam viddhi buddhi me brahmanim, kshetrajna iti yascha uktah sah ahameva dhananjaya*).

## Haarita Gita

(Shanti parva; Mokshadharma; Adhyaya 278)

### **Qualities that help attain *param-dhama***

(Description is with particular reference to a *sanyasi*. Many points are repetition of points that have occurred in earlier *adhyayas*. These have been omitted)

Yudhishtira questioned: (Shl 1) Grandfather! Person with what kind of character, practices, learning and karmas can attain the imperishable *param-dhama* that is beyond *Prakriti*?

Bhishma said: (Shl 2) Yudhishtira! **One who is *mitaahari* (eats limited amount of food), is *jitendriya* and always engaged in practice of *moksha-dharma* will attain the imperishable *brahma-pada*.** I will tell you a *gita* of Haarita from the past.

(Shl 3) A *mumukshu* (person who desires *moksha*) should treat gains & losses equally, should be disinterested even if pleasures of the senses become available and should go away from home taking up *muni-vritti*. (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) He 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 *ahankar* 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) He 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) He should not desire ordinary worldly gains; should not eat where too much respect or admiration is shown. **A *mumukshu* should have disgust for 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. He should not do either *punya-karmas* or *paap-karmas*. (Shl 15) He should always be contented; should have clear & happy face and *indriya*; should have no fears; should be engaged in *japas* like *pranava* (OM). Should always practice disinterest and be silent. (Shl 16) Should completely give up desires realising that the physical *indriyas* 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 *jitendriya* and should have a calm mind in order to gain *atma-jnana*. (Shl 17) **A *sanyasi* who is a *tapasvi* 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 *sanyasashrama* has been said to be most sacred. (Shl 19) A *sanyasi* should be large hearted; should be a *jitendriya* in every way; should be unattached to everything; **should not move around in places that were known before becoming a *sanyasi*.** He should be gentle; **should not have houses or**

**mutts.** He should always be focussed on Paramatma. (Shl 20) He should not have contacts/relationship with either *vanaprasthas* or *grihasthas*. 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 *sanyasashrama* is like *moksha* for *jnanis*. For ignorant it is a great effort. Haarita *muni* has said this comprehensive *moksha-marga* for scholars. (Shl 22) The person who assures safety/security to all and leaves home and goes away will obtain *tejomaya lokas*. He will also become capable of obtaining ultimate state.



## Hamsa gita

(Shanti parva; Mokshadharma; adhyaya 299)

### **On *adhyatma-shaastra***

Yudhishtira questioned: (Shl 1) Grandfather! Scholars praise *satya* (Truth), *indriya-nigraha* (control on *indriyas*) and *prajna* (wisdom, virtuous intelligence). What is your opinion in this matter?

Bhishma said: Yudhishtira! In this matter I will tell an ancient conversation between *Saadhyas* & *Hamsa* bird (Swan). Once in the ancient past eternal & birthless Parajapati took the form of a golden swan and went around the three *lokas*. While travelling thus, he went near *Saadhyas*.

They questioned the *Hamsa* bird: 'Oh bird! We are *devatas* called *Saadhyas*. We wish to question you about *moksha-dharma*. Because you are well known as someone who knows it.

(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.

*Hamsa* said: (Shl 7) Oh *devatas* who consume *amrita*! I have heard that *tapas*, *indriya-nigraha*, *satya-nishta* and *mano-nigraha* (control over mind) to be the greatest of all things. All knots in the heart (like *raaga*, *dwesha*) 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. *Para-vidya* 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 *pandit* 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 *punyas* to him. (Shl 11) Such *satpurusha* 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.**

(Shl 13) **The secret of study of Vedas is *satya-nishta* (devotion to truth). The secret of *satya-nishta* is *indriya-nigraha*. The secret or fruit of *indriya-nigraha* is *moksha* itself. This is the preaching of all *shastras*.** (Shl 14) **I consider that person a *brahma-jnani* & *muni* 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 *jnani* is greater than an *ajnani*.... (Shl 17) Even *devatas* 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 *parama-siddhi*.** (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 *indriyas* is the door to *moksha*. **I will tell you a secret at this time. There is no birth greater than birth as human being.** (Shl 21) Just 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 humiliated will be destroyed. (Shl 27) Yamaraja snatches away *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* & *dvesha*. (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. *Devatās* 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 inspite 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 are subject to *marana-dharma* (death).

This body is the root cause for everything. *Sadbhava* (uprightness, quality of goodness) itself is said to be *satya*.

## Kaam Gita

(Ashwamedhika parva; Ashwamedha; Adhyaya 13)

Shri Krishna to Yudhishtira on importance of giving up 'I & Mine':

(Shl 10, 11) A yogi, by virtue of inculcated habits/training of many births, decides that only the path of yoga is the means to *atma-sakshatkara* (Self realisation) and hence does not practice *daan*, study of Vedas, *tapas*, *vaidic kaamya-karmas*, *vrata*, *yajna*, *dhyana-yoga* etc with a desire for fruits. **It is not dharma to expect fulfilment of desires through karma. Dharma is controlling/conquering desires. That alone is the seed of *moksha*.**

..... Yudhishtira! In this matter scholars who know the past episodes quote some *shlokas*. These have been said by *kaam* (desire) itself. I will recite all of them. Listen attentively.

### **Kaam gita**

*Kaam* says: (Shl 13) No one can kill me without taking refuge in *nirmamata* ('not mine'), *yogabhyasa* etc. If anyone thinks he is skilled in use of weapons and uses it on me, I again take birth in that weapon itself (The very fact that he thinks, 'I will kill *kaam*' is reason enough for me to be reborn). (Shl 14) I take birth even in one who tries to kill me by performing variety of *yajnas*, just as *dharmatma* is born in *jangama yoni* (I take birth as pride/ego in him). (Shl 15) In those who try to weaken me by way of study of Vedas & Vedanta, I appear as *jeeva* in non-moving beings. (Even in such scholars, just as *jeevatma* in non-moving beings though less manifest exists, desire will exist) (Shl 16) In one who is dedicated to truth and tries to destroy me with courage, I enter his feelings and join with them. But he will not realise that I am hidden in his feelings. (Shl 17) In one who tries to destroy me with *tapas*, I appear in his *tapas* itself. (Shl 18) In the wise & learned who try to kill me by taking refuge in *moksha*, I enter and dance & laugh in him taking advantage of his desire/aspiration for *moksha*. I am the only one who exists in all beings and cannot be killed. (Even *moksha* is a desire. Without that desire/aspiration he cannot attain *moksha*. Therefore desire exists in everyone in some form).

## Manki Gita

(Shanti parva; Mokshadharma; Adhyaya 177, 178)

### **Importance of *trishna tyaga***

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?

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 *kamya-karmas*** (works desiring fruits). (Shl 3) The *jnana-vriddhas* say that these five rules are the steps to achieving peace. It is their opinion that this alone is *swarga*, is dharma and the ultimate happiness.

In this matter there is a *gita* by a *muni* 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.

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 *daiva*.....(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 *muni*, 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 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) Oh 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) Therefore, let *kaama*, greed, thirst and niggardliness leave me. Now I am firmly established in *sattwa-guna*. (Shl 47) Now I am extremely happy having given up *kaama* & greed. I will again not fall into grief like an *ajitendriya*. (Shl 48) **Whatever desires human being gives up, those expelled desires will only result in happiness. One who is slave to *kaama* will always be unhappy and sad.** (Shl 49) If human being finds even small amounts of *rajo-guna* related to *kaama*, he should get rid of it. **Grief, shamelessness and unhappiness are all born from *kaama* & *krodha*.** (Shl 50) Just as human beings enter a cool pond in hot summer and enjoy, I have escaped from the heat of *samsara* and am established in Parabrahma. I am disinterested in karmas. I am calm and without grief. Now I will have only happiness. (Shl 51) The material and sensual enjoyments in this world and the happiness of *swarga* are no comparison to and are only one sixteenth of the ultimate happiness obtained by the destruction of *trishna*. (Shl 52) I will kill this most powerful enemy called *kaama* who is seventh from *atma* and will enter *Brahmapura* and be happy like a king (*vishayas* or *indriyas* are five, *raga* or *rasa* is sixth and *kaam* will be the seventh. Another way is five *indriyas*, sixth is *manas* and seventh is *kaam* or *rasa* which is the root of these. Another way is *Paramatma*, *Jeeva*, *Prakriti*, *Mahat*, *Ahankara*, *Manas* and *Kaam* born in it).

## **Narayana Gita**

**(Shanti parva, Rajadharmanushasana upa-parva; Adhyaya 61)**

Bhishma: Yudhishtira! In this matter many *maharshis* quote Narayana Gita. Listen to it. (Shl 14) 'A Grihastha should be truthful; simple; should treat the guests well; should be devoted to practice of dharma; should earn money and wealth in the path of dharma; should be attached to his wife; in this manner he should enjoy happiness in the world. It is my opinion that such a Grihastha will enjoy happiness in *para-loka* also.' (Shl 15) Great *Rishis* say that supporting and caring for wife and children and bearing (studying) Vedas are the main duties of a person in Grihasthashrama. (Shl 16) In this manner a brahmana who is devoted to performing *yajnas*, practices Grihastha-dharma properly and earns money in clean ways will obtain good fruits in *swarga-loka* also. (Shl 17) When such a grihastha dies, all his desires will be fulfilled infinitely. He will enjoy un-decaying pleasures in *swarga*.

## Panchashikha gita

(Shanti parva; Mokshadharma; Adhyaya 219)

(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**

Panchashikha 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 *dhatu*s 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 *dhatu*s (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 *jnanedriyas* 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 ***rajo-guna***. (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 (*jnanis*) 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-swaroop* (is form of light) and *alinga* (formless/genderless) and gain his *sakshatkara* (Realisation). (Shl 47) Just as spider weaves its web all around and sits in the centre of that web, the *jeeva*, who is under control of *avidya*, sits at the centre of the house that is web of *karmas*. Just as a lump of mud when banged on a stone breaks into pieces, when this web of *karmas* is destroyed, all his grief will be destroyed. (Shl 48) Just as the animal called *Ruru* loses its old horns and goes away happily, a snake loses its old skin and goes away without bothering, in the same way man without pride/affection for his body or ego will be freed of the bondage of *samsara* and will give up grief. (Shl 49) Just as a bird seeing the tree in

which it lived for long falling into river abandons it and goes away without any attachment to it, the liberated man will abandon both *sukha* & *dukha* and leaving his subtle body will attain the great state.

Bhishma said: (Shl 50, 51) Yudhishtira! Having listened to the definitive teachings of *jnana* of *acharya* 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 *gita*: 'Even though this city is burning, absolutely nothing that is mine is burning'. His *buddhi* reached such ripe state.

(Shl 52) Yudhishtira! The person who repeatedly reads & thinks about this *moksha-tattva* will not experience any harm/trouble. Grief will not even come near him. Just as Janadeva obtained this *jnana* by meeting Panchashikha and liberated himself through this *sankhya-jnana*, a *sadhak* who constantly thinks about this Panchashikha-gita will be liberated from the bonds of *samsara*.

## Parashara gita

(Shanti parva; Mokshadharma; Adhyaya 290- 298)

### Parashara Gita - I

Yudhishtira questioned: (Shl 1) Grandfather! Now tell me that which will get me *shreyas*. By doing which karmas does man obtain *shreyas* in both *iha* & *para lokas*? 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 *shreyas* in this world & other worlds? Which path is worth accepting? Kindly tell me about this.

Yudhishtira! Thus questioned by Janaka, Parashara who knew the methods of all dharmas and had performed great *tapas* said the following with the intent to grace him:

(Shl 6) King Janaka! As scholars say, by practicing dharma as prescribed one can obtain *shreyas* both in *iha* & *para*. **There is no better way than dharma for *shreyas*.** (Shl 7) Great king! One who depends on dharma will be honoured in *swarga* also. Whatever methods of karmas have been stated in Vedas are the characteristics of dharma. (Shl 8) All *ashramis* follow those methods and perform *swakarmas* (their karmas) here. (Shl 9) There are four ways of livelihood here (Acceptance for brahmana, tax collection for king, agriculture etc for *vysya* and service for *shudra*). Man chooses one of these four ways according to his *varna*. These ways are obtained only due to god's will. (Shl 10) Living beings (humans) constituted of *pancha-bhutas* do *punya* & *apunya karmas* in various ways and obtain various states in accordance with it. (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 *punya-karmas* (auspicious deeds) no one can obtain happiness.** After death, he obtains *punya-lokas* only by virtue of good deeds done here.

### Arguments of atheists & answers

(Shl 13) King Janaka! In this matter the opinion of atheists is as follows: 'I do not see what you call *daiva*. Moreover there is no impact of *daiva*. Various types ilke *devas*, *gandharvas*, *danavas* etc births are naturally existing' (*svabhavato hi sansiddha*). (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.

### **Inevitability & nature of *karma-phalas***

(Shl 16) Man obtains the fruits of the karmas done with mind, speech, eyes and actions in accordance with the way he did them. (Shl 17) According to the *karma-phalas* he sometimes obtains happiness, sometimes grief and sometimes mixed results continuously. **Whether fruits of auspicious deeds or sinful deeds, they are not destroyed until they are experienced.** (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 *indriyas*, forgiveness, courage, *tejas*, 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 *Paramatma*.** (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.**

(Shl 23) A discriminating person will reconcile/merge both sinful & auspicious deeds in himself and by adopting path of *moksha* will attain *sadgati* (auspicious state). Those who are interested only in women, children & money will take other paths (*karma-marga*). 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.

(Shl 25, 26) King Janaka! All the following persons will be miserable in the end: cowardly *kshatriya*, a brahmana who eats everything without discrimination, a *vysya* who does not like to earn money, a lazy *shudra*, a scholar lacking in good character, a noble who does not have virtuous practices, a *dharmic* who does not follow truthful ways, a woman with wicked practices, a yogi with interest in pleasure of senses, a *grihastha* who cooks only for himself, an orator who is a fool, a country without a king and a king who is not a *jitendriya* & has no love for citizens.

## **Parashara Gita II**

### **Karma-phalas**

Parashara said: (Shl 1) When the chariot called '*mano-ratha*' (chariot of mind) is obtained, the person who harnesses to it the horses called *indriyas* and travels in it by controlling with reins born of *jnana* is truly intelligent. (Shl 2) (*seva-dharma*—serving—is not the best, but still) if a person who has no job/profession has an interest in serving, he should serve only *dwijas* (*brahmana*, *kshatriya*, *vysya*). Also he should not serve people similar to him who have no *vritti*. (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 *utkarsha* (self improvement) through *punya-karmas*.** (Shl 4) The person who indulges in wicked deeds and falls from his *varna* is not worthy of honour. **One who remains a *sattwik*, is honoured by all and then takes up *rajasic karmas* is**

also not worthy of honour. (Shl 5) **Man takes birth in better/higher varnas by doing punya-karmas.** 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 tapas.** 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 atma palatable.** (Shl 9) **The fool on whom tattva-jnana (or vairagya) does not dawn in this world will experience only great grief even when he goes to paraloka.** (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 tapas. **But sins done knowingly out of greed for artha 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 karmas separately.** (Shl 12,13) *Brahmavadis* have said that according to *shastras* sins done unknowingly and involving violence can be washed away by *ahimsa-vrat* (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 karmas done are sinful or virtuous, whether done publicly or privately, whether done knowingly or unknowingly, they necessarily give their corresponding results.** (Shl 15, 16) *Dharmajna!* Appropriate fruits will certainly be obtained for gross or subtle acts done after due thinking and done quite willingly. 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 devatas or rishis it should not be repeated by a person dedicated to dharma,** nor should he blame or criticise the *devatas* or *rishis* 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 *punya-phalas* accumulated by doing auspicious works with intelligence backing it, will increase further when additional auspicious deeds are done. By doing so, the person can acquire great *punyas*.

(Shl 22) A king should conquer enemies who have become strong by four methods. He should govern citizens justly. He should satisfy *agni* by performing variety of *yajnas*. **Once disinterest (vairagya) develops, whether in middle age or old age, he should go & live in forest.** (Shl 23) King! Man should be a *jitendriya*, 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 *tapas*. Truthful speech and good conduct brings happiness.

### **Parashara Gita III**

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; that 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 *punya*.**

### **Greatness of money earned by dharma**

(Shl 4) It is the decision of *jnanis* that money earned and grown in just ways should be protected with an effort for the purpose of doing *dharma-karyas*. (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.**

(Shl 19) **Whatever wealth you obtain by following the path of dharma is the true wealth. My condemnation to wealth gained by path of *adharma*. Only dharma is eternal in this *loka* (not money). Therefore with the desire to accumulate money, dharma should not be given up.**

### **Importance of *atithi satkara***

(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) *Mahatma* Rantideva used to show hospitality to *rishis* with fruits, roots & leaves. Because of this he gained great accomplishments. (Shl 8) Great king Shaibya also pleased Matara *muni* with same things and gained a very good position.

### **Becoming free of five debts**

(Shl 9) Every man is born with debts towards *devatas*, *atithis*, *bhritya* (servants, family members), *pitrus* and one's own debt. By clearing all these debts duly he should become free of this burden. (Shl 10) By study of Vedas & *shastras* the debt of *rishis*, by performing *yajnas* the debt of *devatas*, by *shraaddhas* & *daan* the debt of *pitrus* and by welcome, hospitality and serving of guests the debt of *atithis* is cleared. (Shl 11) In the same way, **by the study & thinking of Vedas, by eating the remnants of offerings in *yajna* 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 *bhritya rina*.

### **Greatness of praising the God**

(Shl 12) All *munis* who did not have wealth have gained accomplishment by own efforts. They have achieved accomplishment (*siddhi*) by performing *agnihotra* duly with faith. (Shl 13) Oh mighty! Shunasshepha, the son of Richika praised the *devatas* who had participated in *yajna* with *rig-mantra* and became Vishwamitra's son. (Shl 14) *Maharshi* Ushanasa prayed to *devadeva* Mahadeva and with his grace attained *shukratva* 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, Tandya, Vasishta, Jamadagni, Vishwamitra, Atri, Bharadwaja, Harishmashru, Kundadhara and Shrutashravasa—all these *maharshis* gained *siddhi* by praising with a focussed mind Mahavishnu with the *riks* of Vedas and *tapas*. (Shl 18) **Even those who were undeserving of honour became *sants* and worthy of worship by praising the most kind Shri Hari. No one should aspire to have prosperity by doing disgusting/abhorrent sinful deeds.**

### Virtuous practices and serving the deserving

(Shl 20) King Janaka! One who performs *agnihotra* everyday is truly a *dharmatma*. He is great among those who do *punya-karmas*. All the Vedas are established in the three *agnis* of *dakshinagni*, *garhapatya* & *aahavaniya*. (Shl 21) One whose virtuous practices and karmas (*sadachara* & *satkarmas*) never dropped/lost under any circumstances will in effect be an *agnihotri*. If he lives in that way, he will have auspiciousness even if he does not perform *agnihotra*. But if he performs *agnihotra* devoid of these virtues then his action will be wasted.

(Shl 22) Lion among men! *Agni*, *atma*, mother, father & guru—all of them should be served with devotion as they deserve. (Shl 23) Such an *arya* will be worshipped by *satpurushas* in this *loka* 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.

## **Parashara Gita IV**

### Importance of serving for a *shudra*

Parashara said: (Shl 1) King Janaka! It is auspicious for a *shudra* to live his life serving the other three *varnas*. **If *shudras* perform the specified services with love, that job of serving will make them *dharmishts* (virtuous, righteous).** (Shl 2) In case a *shudra* 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 *varnas*. (Shl 3) **Daily company of *satpurushas* who see dharma embellishes the *shudra*. But under no circumstances should he have company of the *asatpurushas* (non-virtuous).** (Shl 4) Just as an object on *Udaya-parvata* (mountain where Sun rises) shines due to the proximity to Sun, in the same way **a person of lower *varna* will shine with virtues when he is in the company of *satpurushas*.** (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 will come to know *shastras* who practices auspicious karmas, whether in happiness or in grief. (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 *daan* given by a king by forcefully snatching thousands of cows from others and who does not protect the citizens is a *daan* only for name sake. **No good fruits will be gained by such *daan*. In reality he will be a thief.**

### Practicing Varnashrama dharma

(Shl 10) Parameshwara first created Brahma, worshipped by the whole world. Brahma obtained a son (called *parjanya*) who could bear all the *lokas*. (Shl 11, 12) **Vysyas should worship *parjanya* 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 *havya-kavya* should help spend that wealth for performance of *yajnas* and other acts of benefit to the *loka*. *Shudras* should clean the place of conduct of *yajna* 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 *devatas* 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 vysya who accumulates wealth by following dharma, a *shudra* who while being a *jitendriya* is engaged in the service of *dwijas* (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.**

### Levels of charity (*daan*)

(Shl 16) **Even if, after struggling hard at risk to life, small coins are given in *daan* out of money earned justly, it will yield great results. This being so, what to speak of the fruits of giving away *daan* of thousands of other items out of wealth earned justly?**

(Shl 17) A king who offers hospitality to brahmanas and gives *daan* will always enjoy fruits of such *daan* in proportion to the *daan* given. (Shl 18) That *daan* given voluntarily by going to a deserving brahmana, felicitating him and making him feel contented is considered the **best and praiseworthy *daan***. Giving *daan* after some one has begged for it is considered **medium level *daan***. (Shl 19) The *daan* given with disrespect and lack of faith is considered the worst level of *daan*.

(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 *samsara*. (Shl 21) A brahmana shines by his restraint of *indriyas*, a *kshatriya* by conquering in war, a *vysya* by accumulating wealth and a *shudra* by his continuous and skilled service.

### **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 adharma**

(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-vridddhas* (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 & *shastras*. (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 *shastras* 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 & adharma 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.**

## **Parashara Gita VI**

Parashara said to Janaka: (Shl 1) King Janaka! I told about the rules of *Grihastha dharma*. Now I will tell you the methods & rules of *tapas*. Listen attentively.

### **Grihastha & his weaknesses**

(Shl 2) **Normally due to contact with *rajas & tamas bhavas* a *grihastha* develops attachment towards objects and people.** (Shl 3) To *grihasthashrami* cattle, agricultural fields, money, wife, children, servants etc will be dependents. (Shl 4) In this manner, since he has outward tendencies (*pravritti marga*) 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 *raaga* (passion, affection) & *dwesha* (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 *rati* born of *moha* (delusion) comes near him. (Shl 6) Then possessed by *rati*, people feeling fulfilled only by pleasures of senses, do not think of any gains other than *rati-sukha*, which is actually considered inferior by scholars. (Shl 7) **Then man naturally becomes greedy.** His interest in *samsara* becomes more intense and he increases *samsara*. 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 (*akarya*), 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.

### **Tapas, an important means to shreyas**

(Shl 10) King Janaka! In reality, the *brahma-nishts* who practice only auspicious karmas with equanimity & who give up the impermanent worldly pleasures will obtain permanent happiness. (Shl 11) Maharaja! ***Samsaris* (those attached to mundane existence) develop *vairagya* (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 *atma-tattva* and study of *shastras*. By the study & thinking about *shastras* he gets the awareness that *tapas* is the main means or instrument to *shreyas*.** (Shl 13) Maharaja! **In this world it is quite difficult to find someone in whom the discriminative power exists to decide to take up *tapas* after the happiness or pleasure enjoyed with wife & children decays.**

(Shl 14) **Everyone has the right to do *tapas*. Even someone of a low caste can do *tapas* if he is a *jitendriya* and has control on his mind.** Because, *tapas* takes man on the path of *swarga*. (Shl 15) In the past Lord Prajapati was totally devoted to Brahma and created living beings by performing *tapas* frequently.

(Shl 16, 17) *Adityas, Vasus, Rudras, Agni, Ashwini devatas, Vayu, Vishwedevatas, Saadhyas, Pitrus, Marudganas, Yakshas, Rakshasas, Gandharvas, Siddhas* and *devatas* who reside in *swarga* have all gained accomplishment by *tapas*. (Shl 18) The brahmanas like Marichi whom Brahma created in the past travel around making the *swarga* and *bhumi* sacred by their *tapas*. (Shl 19) Even in this *manushya loka* (human world) you can see kings and *grihasthas* born in great families. They are the result of great *tapas* they had performed.

(Shl 20) Silk clothes, beautiful jewellery, vehicles, comfortable chairs, good drinks—all these are obtained as a result of *tapas*. (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 *tapas*. (Shl 22) Those who do *punya-karmas* (auspicious or good deeds) will obtain best mattresses, variety of food items and many other desired items. (Shl 23) *Parantapa!* There is nothing in the three *lokas* that cannot be obtained by *tapas*. **Those who do not do any kind of *tapas* will not obtain any of the pleasures mentioned above.**

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

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

(Shl 31) Whether in happiness or difficulties, if he does not deviate from *sadachara* (virtuous practices), he is a *shaastrajna*. (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 *ajnanis* (the ignorant) who are lusting after pleasure of senses do not appreciate best of the best *moksha-sukha* (the ultimate happiness of liberation).** (Shl 34) **In the mind of discriminating person great qualities like *shama, dama* etc arise towards obtaining *moksha*. Since he will constantly live a life of dharma he will not be deprived of *kaam* & *artha* also.**



(Shl 35) It is my opinion that therefore *grihasta* 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 *tapas* both for the learned or not so learned by the fact that *laukik-karmas* (worldly karmas) are destroyed by *tapas* whether for those born in noble families with esteem and knowledge of *shastras* or for those who due to incapacity have no karma or dharma and are ignorant about *atma-tattva*.

(Shl 38) Oh King! *Grihasta* should decide his duties in every way, follow his *swadharma* and perform *yajnas*, *shraaddhas* etc with skill. (Shl 39) Just as all rivers find refuge in the sea, all *ashramis* find refuge in *grihasta*.

## Parashara Gita VII

### Birth of several varnas

Dharmaja! Janaka questioned: (Shl 1) Great among orators! How did another *varna* start from the special brahmana *varna*? I wish to know about this. Please tell me. (Shl 2) Shruti says that the progeny of a man is he himself (*atma vai putra naamasi*—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 *jaati*?

Parashara said: (Shl 3) Maharaja! As you said, whoever is born from someone (from a *varna*) will be he only (of that *varna* only). **But due to the deficiency of *tapas* he becomes of a lower *varna*.** (Shl 4) **If both *kshetra* (field) and *beeja* (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 *shloka*). (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 *kshatriyas*, from thighs *vysyas* and from feet *shudras*. (Shl 7) Thus from four organs of Brahma only four *varnas* were born. All those who are different from these four are born out of mix of *varnas*. (Shl 8, 9) *Kshatriya*, *atiratha*, *ambashta*, *ugra*, *vaideha*, *shvapaka*, *pulkasa*, *sthena*, *nishada*, *sootha*, *magadha*, *ayoga*, *karana*, *vratya* and *chaandala*—**all these were born out of mutual mating of men & women of the four *varnas* in combinations of higher & lower *varna* mixes** (*Anuloma* – woman of a *varna* inferior to man's & *Viloma*— woman of a *varna* superior to man's). (Over the centuries these castes have grown to several hundreds in India, though the original four *varnas* are still retained).

Janaka questioned: (Shl 10) Great *Muni*! When all were born from only Brahma how did they differ in *gothras*? There are several *gothras* in this world. (Shl 11) *Munis* 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 *brahmanatva*?

Parashara said: (Shl 12) Maharaja! **Even if *mahatmas* having an *antahkarana* (inner organ—seat of 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 Bhrigu. 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 *swarga* after death. There is no need to think further in this matter.**

### **Parashara gita VIII**

(This *adhyaya* has miscellaneous topics. Some are repeated from earlier parts of MB and are not related to *adhyatma shastra*. None of these are in response to any questions from Janaka. Hence some *shlokas* have been skipped here)

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 *devatas* for all humans. Therefore it is said that father is greater than mother. Scholars consider gain of *jnana* as the best of gains. One who has his *indriyas* and *indriyarthas* will attain *parama-pada*.

(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 *pancha-bhutas*.

(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 *jeeva* finds sanctuary in *atma* it will not be reborn. Mind is beyond *indriyas*. *Atma* is beyond *manas*. That is the sanctuary.

(Shl 21) Among two-legged human beings *dwijas* are said to be greatest. Among them *prajnavan* (wise people) are greater. Among them *atma-jnanis* are greater. Among them those without ego (*nirahankari*) are the greatest of the great.

(Shl 22) It is certain that death stalks the person as soon as he is born. All beings prompted by *sattwa* etc *gunas* practice karmas which result in destruction. (Shl 23) One who dies after Sun starts his northward journey (*uttarayana*) and in auspicious *nakshatra* & *muhurta* is indeed *punyaatma*. (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 *punya-karmas* (auspicious deeds) do not wish to die in these or similar ways. (Shl 27) *Punyaatma's prana* (Life breath) goes out by piercing through the *brahma-randhra*. Those who have done both *punya* & *paap* equally, the *prana* will go out through the middle (eyes, face, nose, ears). Those who have done only wicked deeds the *prana* will go out through the lower parts (anus or genitals).

(Shl 28) King Janaka! **There is only one enemy of man called *ajnana*** (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 *ajnana* (ignorance) by obtaining *jnana* by serving aged persons who are *dharmatmas* and are experts in Vedas. **It is possible to chase away *ajnana* with a great effort.** If you start agonising it with the arrow of *prajna*, *ajnana* will run away.

(Shl 31) **Even if deprived of happiness & luxury, one should not commit suicide. Even if born as a *chandala* (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 *atma*. (Shl 33) Oh Lord! 'How can I not fall from this birth and get worse births?' – thinking in this manner man does *dharma-karyas* by studying *Shrutis*. (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 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 *para-loka*. (Shl 37) Giving to charity (*daan*) and giving up everything is virtuous. The form (body) should be cleaned with sacred waters. Body should be wetted with *tapas*. One should take bath in sacred pilgrim centres like Saraswati river, Naimisharanya, Pushkara and other places.

(Shl 40) *Dharma-shaastras*, Vedas with their six organs have all been created for the *shreyas* of man to do karmas without grief.

### **Parashara gita: concuding part**

Bhishma said: Yudhishtira! Janaka again questioned *mahatma* Parashara who had definitive knowledge about dharma. (Shl 2) Great brahmana! What is the means to *shreyas*? What is best *gati*? Which kind of karma does not get destroyed? After going where the *jeeva* does not come back to this *samsara*? Tell me about these.

Parashara said: (Shl 3) Oh king! *Asanga* (non-attachment) is the main means for *shreyas*. *Jnana* is the best *gati* (refuge, state) for man. *Tapas* done with faith (*shraddha*) will not be lost. Seed sown in good field will not be destroyed. (Shl 4) Man finds accomplishment

(*siddhi*) when he cuts the rope of *adharma* & remains attached only to dharma and assures security/safety (*abhaya-daan*) 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, *adharma* will not adhere to the wise. Just as the *jatukashta* plant sticks to the cloth, *adharma* strongly 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) *Atmajnanis* 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 *jnanendriyas* & *karmendriyas* 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.

(Shl 11) A dam built properly across 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 *shishtachar* (practice or conduct of the learned or virtuous) will never be destroyed. Because of such 'dharma-dam' *punya* will increase at every step. (Shl 12) Just like the *Suryakanta-mani* (lens?) gathers the *tejas* of Sun, the *yoga-sadhak* through meditation will grasp the *brahma-swaroopa*. (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 *sattwa-guna* will increase.

(Shl 14) **When man gets the mind to obtain the greatest *devaloka*, 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 with mutual co-ordination, this world of humans also consists of groups of wives, children, relatives, friends etc who live by mutual dependence. But this *samsara* 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 *dharma-karyas* only at some specific time. Moreover death does not wait till man has done his *dharma-karyas*. Since man is always & steadily progressing towards death, it is better for him to do *dharma-karyas* at all times.** (Shl 18) Just as a blind man walks around in his house by force of habit, in the same way a *prajna* with a mind united in yoga moves around in this world and attains ultimate state.

(Shl 19) It is said that death is already embedded in birth. Birth is dependent on death. One who does 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.

(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 *kaal* 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.

Bhishma said: Yudhishtira! After the learned brahmana Parashara expounded these truths, Janaka was filled with of joy having listened to this great exposition.



## Pitru Gita

(Anushasana parva; Daandharma; Adhyaya 88)

### **How *pitrus* feel satisfied in *shraaddhas***

Yudhishtira questioned: (Shl 1) Grandfather! What things given to *pitrus* become *akshaya* (un-decaying)? By donating which *havya vastu* do *pitrus* remain satisfied for long? And by giving what will they be satisfied for an endless time?

Bhishma said: (Shl 3) Yudhishtira! Sesame, red rice, *yava* (barley), urad dal, roots and fruits – *shraaddhas* done with these will keep *pitrus* **satisfied for one month**. (Shl 4) Manu has said that the *shraaddha* in which sesame is used in major proportion will be *akshaya* (un-decaying). **It has been said that in all edible items used in *shraaddha*, sesame (*til*) should be used prominently**. (Shl 5) *Shraaddha* performed with items from cow (milk, curds, ghee) will keep them satisfied for one year. The same results as obtained with cow related items will be obtained also by doing it with *payasa* with ghee.

**In this matter scholars quote *pitru gita***. Sanatakumara had told me this in the past while conversing with me. (Shl 7) Will some one be born in our lineage who will give us *payasa* with ghee in *Dakshinayana*, *Bhadrapada bahula*, *makha nakshatra*, *trayodashi*? (Shl 8) Will someone be born in our lineage who will offer us red meat of goat on the day of *Makha nakshatra* in *gajacchaya punya kaal* (*pitru paksha*, *trayodashi*, Moon in *Makha* and Sun in *Hasta*) and when being fanned by the elephant's ears? (Shl 9) **Man should have a desire to beget many sons so that at least one of them may go to Gaya** (A sacred place in Bihar, India). **He may perform *Shraaddha* for his father there. The famous *akshaya vata vriksha* (banyan tree) which makes the fruits of *shraaddha* undecaying is in Gaya**. (Shl 10) On the *tithi* (lunar day) on which *pitrus* have died any of the following should be offered to them along with honey to make them satisfied for ever – water, roots, fruits, meat or cooked rice.

(Five additional *shlokas* found in many editions are given below)

(Shl 5) If *Shraddha* is performed with fish they will be satisfied for two months. If done with meat of sheep they will remain satisfied for three months. If done with meat of rabbit, they will be satisfied for four months. (Shl 6) If done with meat of goat they will be pleased for five months. If done with the meat of wild boar they will be happy for six months. If done with red fish they will be happy for seven months. (Shl 7) If done with meat of *Chitra mriga* (spotted antelope) they will be happy for eight months. If done with meat of *Krishna mriga* (black antelope) they will be content for nine months. If done with the meat of *Gavaya* (semi-domesticated bovine; *bos frontalis*; specie of ox) they will be satisfied for ten months. (Shl 8) If done with buffalo meat they will be happy for eleven months. If done with cow related items like milk, curds, ghee they will be happy for one year. Similarly they will be happy for one year even when done with *payasa* mixed with *ghee*. (Shl 9) **If done with the meat of rhinoceros they will be satisfied for twelve years**. (Shl 10) If on the day *pitrus* die, if *Shraddha* is performed with meat of rhinoceros they will be content for ever. It is said that *kaalshakam* (*kari patta* or *curry leaves*; *basil*), flower of *Kanchana vriksha* (*jasmine*?) and goat meat cause satisfaction to them forever.

(Note by editors: In Kaliyuga meat has been banned in *shraaddhas*. This tradition does not exist now. Even in the *yugas* when it was in vogue, it was optional).



## Vichakhnu Gita

(Shanti parva; Mokshadharma; Adhyaya 265)

### **In praise of *ahimsa***

Bhishma said: Yudhishtira! Scholars quote an old ***gita* 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 *gavaalambhana* during a *yajna*. He created a statement of good will towards all cattle by saying, ‘*swasti gobhyostu lokeshu*’ and explained its creation thus:

(Shl 4) **Only those who have strayed from the restrictions of dharma, who are fools, atheists, have doubt about the existence of *atma* and are infamous support violence (*himsa*).** Dharmatma Manu has propounded only non-violence in all karmas. Men engage in sacrificing animals during *yajna* 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 *vrats* should be practiced while fasting. **The karmas for fulfilling desires (*kaamya-karmas*) stated in Vedas should be given up.** *Sakaam* karmas should be treated as *anaachara* 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 *yajna* (*yupa-sthambha*). No one eats meat unnecessarily. Only the meat of the animal sacrificed in *yajna* is consumed as *prasad* 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 *yajna* 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 *yajnas* brahmanas worship Shri Mahavishnu as the supreme God. Method of worshipping him with flowers and *paayasa* (sweet porridge prepared from milk & rice) has been stated in *shastras*. (Shl 12) Whatever trees have been specified in Vedas in connection with *yajnas* have to be used. Whatever kind of *havis* is prepared by a *sattwik* person with pure practices & thoughts and made sacred by simple means becomes eligible to be offered to *devatas*.

## Vritrasura Gita

(Shanti parva; Mokshadharma; Adhyaya 279)

### Attaining Brahma

Yudhishtira questioned: (Shl 1) Grandfather! All people say that, 'Kunthi's children are highly blessed!' But there are none who are sadder than us. (Shl 2) Even though we are born through the grace of *devatas* and are well respected by all people, so much grief has befallen us. (Shl 3) When will we take up *sanyasashrama* which is considered the most difficult *ashrama*? *Kurushreshtha*! We are finding even bearing these bodies to be a cause of much grief. (Shl 4, 5) *Parantapa*! Grandfather! **Munis who** practice harsh *vrats* and **have gained freedom** from the seventeen *tattvas* constituted by five *jnanedriyas*, five *karmendriyas*, five *pranas*, *manas* & *buddhi*, and from *kaam*, *krodh*, *lobh*, *bhay* & *swapna* which are causes of this *samsara*, and from *indriyarthas* (*shabda*, *sparsha*, *roopa*, *rasa*, *gandha*) and the three *gunas* of *sattwa*, *rajas* & *tamas* and the eight *tattvas* of *pancha-maha-bhutas*, *avidya*, *aham-bhava* and *karma* **do not have rebirth**. When will we also give up our kingdom and attain such great state?

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

### Vritrasura Gita

*Daityacharya* Shukra questioned such *Vritra*: (Shl 15) *Danaveshwara*! You who have been defeated by *devatas* but still you appear to have no worries or grief. What is the reason for this?

*Vritra* 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 *tapas*. That is why I neither rejoice nor grieve for any thing. (Shl 17) Scholars say that *jeevas* who have

committed sins prompted by time, are dragged by the fruits of their sins and drown helplessly in *narak*. Those who have done *punyas* go to *swarga* due to the resultant fruits and experience joy. (Shl 18) **According to the quantum of *paap* or *punyas* done by them, they spend specified amount of time in *narak* or *swarg* and prompted by remnant *paap* or *punya-phalas* take birth on earth again & again.** (*Swarga* is obtained by those who have done much *punyas* and *narak* for those who have done much *paap*. Those who have done more *punyas* than *paap* will be get auspicious births. Those who have done more *paap* than *punyas* will be born in lower forms of life. Even those who go to *swarga* will be born with auspicious births once the *punyas* are nearly exhausted. Some *punya* will remain. Those who go to *narak* will experience the torture & pains of *narak* upto a specified time and then with remnant *paap* 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 *tiryag-yonis* such as animals, birds, worms, water resident animals etc, go to *narak* for a specified period of time and again exit from there. (Shl 20) I who have special vision (guided by *jnana*) am seeing this cycle in which *jeevas* are caught and struggle relentlessly. **It is the doctrine of *shastras* that the fruits will have an exact correspondence with the karmas done.** (Shl 21) All animals first experience happiness, grief, liked and disliked and **then according to the karmas done in that birth** go to *naraka* or *swarga* or are born in *tiryag-yoni* or as human beings. Those states are gained according to their *karma-phalas*. (Shl 22) Entire world (consisting of all the moving & unmoving animals) is tied with the rules of fate/destiny (*krtanta*) and experiences happiness or grief. All animals at all times take the path followed by all others.

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