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Moksha Dharma Parva  
**Medhavi**  
**teaches his father.**  
**Shānti Parva**  
**Chapter 169**

Swami Tadatmananda  
Arsha Bodha Center

युधिष्ठिर उवाच  
Yudhishtira said,  
yudhiṣṭhira uvāca

अतिक्रामति कालेऽस्मिन्

The time has come  
atikrāmati kāle 'smin

सर्वभूतक्षयावहे ।

when everything has been lost.  
sarva-bhūta-kṣayāvahe

किं श्रेयः प्रतिपद्येत

How can the highest good be gained?  
kiṁ śreyaḥ pratipadyeta

तन्मे ब्रूहि पितामह ॥

Tell me that, O Bhishma.  
tan me brūhi pitāmaha (169.1)

भीष्म उवाच

Bhishma said,  
bhīṣma uvāca

अत्राप्युदाहरन्तीमम्

With reference to this, there is an example  
atrāpy udāharantīmam

इतिहासं पुरातनम् |

in an old story  
itihāsaṁ purātanam

पितुः पुत्रेण संवादं

about a dialogue between a son and his father.  
pituḥ putreṇa saṁvādaṁ

तन्निबोध युधिष्ठिर ||

Listen to it, O Yudhishtira.  
tan nibodha yudhiṣṭhira (169.2)

पुत्र उवाच

The son said,  
putra uvāca

द्विजातेः कस्यचित्पार्थ

O Yudhishtira, a brahmana  
dvijāteḥ kasyacit pārtha

स्वाध्यायनिरतस्य वै |

devoted to study  
svādhyāya-niratasya vai

बभूव पुत्रो मेधावी

had an intelligent son  
babhūva putro medhāvī

मेधावी नाम नामतः ||

whose name was Medhavi.  
medhāvī nāma nāmataḥ (169.3)

धीरः किं स्वित्तात कुर्यात्प्रजानन्

O Father, what should a wise person do, knowing  
dhīraḥ kiṁ svit tāta kuryāt prajānan

क्षिप्रं ह्यायुर्भ्रश्यते मानवानाम् |

how quickly everyone's life ebbs away?  
kṣipraṁ hyāyur bhraśyate mānavānām

पितस्तदाचक्ष्व यथार्थयोगं

O Father, tell me that, whatever is relevant.  
pitas tad ācakṣva yathārtha-yogaṁ

ममानुपूर्व्या येन धर्मं चरेयम् ||

By following what can I gain dharma.  
mamānupūrvyā yena dharmam careyam (169.5)

पितोवाच

The father said,  
pitovāca

वेदानधीत्य ब्रह्मचर्येण पुत्र

O son, one should first study the Vedas as a brahmachari,  
vedān adhītya brahmacaryeṇa putra

पुत्रानिच्छेत्पावनार्थं पितृणाम् |

then desire sons to bless the ancestors,  
putrān icchet pāvanārthaṁ pitṛṇām

अग्नीनाधाय विधिवच्चेष्टयज्ञो

then kindle a ritual fire and perform rituals,  
agnīn ādhāya vidhivac ceṣṭa-yajño

वनं प्रविश्याथ मुनिर्बुभूषेत् ||

then go to the forest, then live as a monk.

vanam praviśyātha munir bubhūset (169.6)

पुत्र उवाच

The son said,  
putra uvāca

एवमभ्याहते लोके

When people are beset,  
evam abhyāhate loke

समन्तात्परिवारिते |

surrounded on all sides,  
samantāt parivārite

अमोघासु पतन्तीषु

and their deaths are inevitable,  
amoghāsu patantīṣu

किं धीर इव भाषसे ||

how can you speak so patiently.

kiṁ dhīra iva bhāṣase (169.7)

मृत्युनाभ्याहतो लोको

People are attacked by death,  
mṛtyun ābhyāhato loko

जरया परिवारितः |

surrounded by old age,  
jarayā parivāritaḥ

अहोरात्राः पतन्त्येते

and dying every day and night.  
ahorātrāḥ patanty ete

ननु कस्मान्न बुध्यसे ||

Why don't you understand this?  
nanu kasmān na budhyase (169.9)

रात्र्यां रात्र्यां व्यतीतायाम्

Night by night, as time passes,  
rātryāṁ rātryāṁ vyatītāyām

आयुरल्पतरं यदा |

this short life is passing away.  
āyur alpataṛaṁ yadā

गाधोदके मत्स्य इव

Like a fish in deep water,  
gādhodake matsya iva

सुखं विन्देत कस्तदा ||

who can find happiness?  
sukhaṁ vindeta kas tadā (169.11)

यदाहमेतज्जानामि

When I know that  
yadāham etaj jānāmi

न मृत्युस्तिष्ठतीति ह |

death will not wait,  
na mṛtyus tiṣṭhatīti ha

सोऽहं कथं प्रतीक्षिष्ये

then how can I pass time  
so 'haṁ kathaṁ pratīkṣiṣye

जालेनापिहितश्चरन् ||

remaining trapped in a net.  
jālenāpihitaś caran (169.10)

शष्पाणीव विचिन्वन्तम्

Plucking blades of grass  
śaṣpāṇīva vicinvantam

अन्यत्रगतमानसम् |

with a distracted mind,  
anyatra-gata-mānasam

वृकीवोरणमासाद्य

like a sheep taken by a wolf,  
vṛkīvoraṇam āsādya

मृत्युरादाय गच्छति ||

death will take him and go.  
mṛtyur ādāya gacchati (169.12)

श्वःकार्यमद्य कुर्वीत

Tomorrow's work should be done today.

śvaḥ-kāryam adya kurvīta

पूर्वाह्णे चापराह्निकम् |

Afternoon's work should be done in the morning.

pūrvāhṇe cāparāhṇikam

को हि जानाति कस्याद्य

Who knows who

ko hi jānāti kasyādya

मृत्युसेना निवेक्ष्यते ||

the army of death has in view?

mṛtyu-senā nivekṣyate (169.14)

न मृत्युसेनामायान्तीं

The arrival of death,

na mṛtyu-senām āyāntīm

जातु कश्चित्प्रबाधते |

no one can avoid

jātu kaścit prabādhatē

ऋते सत्यमसन्त्याज्यं

without unassailable Truth.

ṛte satyam asantyaājyaṃ

सत्ये ह्यमृतमाश्रितम् ||

Immortality depends on truth.

satye hyamṛtam āśritam (169.26)

तं पुत्रपशुसंमत्तं

Engrossed with sons and cattle,

taṃ putra-paśu-saṃmattaṃ

व्यासक्तमनसं नरम् |

one whose mind is attached,

vyāsakta-manasaṃ naram

व्याघ्रः पशुमिवादाय

like a tiger taking an animal,

vyāghraḥ paśum ivādāya

मृत्युरादाय गच्छति ||

death will take him and go.

mṛtyur ādāya gacchati (169.17,18)

तस्मात्सत्यव्रताचारः

Therefore, one committed to Truth,

tasmāt satya-vratācāraḥ

सत्ययोगपरायणः |

always practicing Truth,

satya-yoga-parāyaṇaḥ

सत्यारामः समो दान्तः

reveling in Truth, tranquil, self-controlled,

satyārāmaḥ samo dāntaḥ

सत्येनैवान्तकं जयेत् ||

through Truth, he conquers death.

satyenaivāntakaṃ jayet (169.27)

अमृतं चैव मृत्युश्च

Immortality and death

amṛtaṁ caiva mṛtyuś ca

द्वयं देहे प्रतिष्ठितम् ।

are both possible when the body exists.

dvayaṁ dehe pratiṣṭhitam

मृत्युमापद्यते मोहात्

Due to ignorance, one gains death.

mṛtyum āpadyate mohāt

सत्येनापद्यतेऽमृतम् ॥

Due to Truth, one gains immortality.

satyenāpadyate 'mṛtam (169.28)