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Moksha Dharma Parva
**Bhishma's meditation
 instruction.**

Shānti Parva
 Chapters 188-9



Swami Tadatmananda
 Arsha Bodha Center

भीष्म उवाच
 Bhishma said,
 bhīṣma uvāca

हन्त वक्ष्यामि ते पार्थ
 O Yudhishtira, I will tell you
 hanta vakṣyāmi te pārtha

ध्यानयोगं चतुर्विधम् |
 about four kinds of meditation practice,
 dhyāna-yogaṁ catur-vidham

यं ज्ञात्वा शाश्वतीं सिद्धिं
 knowing which, eternal perfection
 yaṁ jñātvā śāśvatīṁ siddhiṁ

गच्छन्ति परमर्षयः ||
 the great sages reached.
 gacchanti paramarṣayaḥ (188.1)

तत्र स्वाध्यायसंश्लिष्टम्
 A mind trained by scriptural study
 tatra svādhyāya-saṁśliṣṭam

एकाग्रं धारयेन्मनः |
 should be concentrated to one point.
 ekāgraṁ dhārayen manaḥ

पिण्डीकृत्येन्द्रियग्रामम्
 Withdrawing the group of senses,
 piṇḍīkṛtyendriyagrāmam

आसीनः काष्ठवन्मुनिः ||
 a sage remains seated like a log.
 āsīnaḥ kāṣṭhavan muniḥ (188.5)

ततो मनसि संसज्य

Then, having withdrawn into the mind
tato manasi saṁsajya

पञ्चवर्गं विचक्षणः |

the five senses,
pañca-vargaṁ vicakṣaṇaḥ

समादध्यान्मनो भ्रान्तम्

the wandering mind should be resolved
samādadhyaṅ mano bhrāntam

इन्द्रियैः सह पञ्चभिः ||

along with the five sense.
indriyaiḥ saha pañcabhiḥ (188.8)

जलबिन्दुर्यथा लोलः

Just like a unsteady drop of water
jala-bindur yathā lolaḥ

पर्णस्थः सर्वतश्चलः |

on a leaf rolls in all directions,
parṇasthaḥ sarvataś calaḥ

एवमेवास्य तच्चित्तं

so too, is one's mind
evam evāsyā tac-cittaṁ

भवति ध्यानवर्त्मनि ||

on the path of meditation.
bhavati dhyāna-vartmani (188.12)

तस्य तत्पूर्वसंरुद्धं

After being previously restrained,
tasya tat-pūrva-saṁruddhaṁ

मनःषष्ठमनन्तरम् |

the mind, which is the sixth, will immediately
manaḥ ṣaṣṭham anantaram

स्फुरिष्यति समुद्भ्रान्तं

burst forth in any direction,
sphuriṣyati samudbhrāntaṁ

विद्युदम्बुधरे यथा ||

like lightning in the clouds.
vidyud ambudhare yathā (188.11)

अनिर्वेदो गतक्लेशो

Undeterred, without frustration,
anirvedo gata-kleśo

गततन्द्रीरमत्सरः |

without tiredness or disappointment,
gata-tandrīra-matsaraḥ

समादध्यात्पुनश्चेतो

a skillful meditator should again concentrate the mind
samādadhyaāt punaś ceto

ध्यानेन ध्यानयोगवित् ||

through meditation.
dhyānena dhyāna-yogavit (188.14)

पांसुभस्मकरीषाणां
Just as dust, ash, or cow dung
pāmsu-bhasma-kariṣāṇām

यथा वै राशयश्चिताः |
gathered in a heap,
yathā vai rāśayaś citāḥ

सहसा वारिणा सिक्ता
when suddenly wet by water
sahasā vāriṇā siktā

न यान्ति परिभावनाम् ||
is not immediately affected ...
na yānti paribhāvanām (188.17)

एवमेवेन्द्रियग्रामं
so too, the group of senses
evam evendriya-grāmaṁ

शनैः सम्परिभावयेत् |
are to be slowly transformed
śanaiḥ samparibhāvayet

संहरेत्क्रमशश्चैव
and gradually controlled.
saṁharet kramaśāś caiva

स सम्यक्प्रशमिष्यति ||
He will completely quiet them.
sa samyak praśamiṣyati (188.19)

किञ्चित्स्निग्धं यथा च स्यात्
... being only slightly dampened,
kiñcit snigdham yathā ca syāt

शुष्कचूर्णमभावितम् |
remaining as dry powder,
śuṣka-cūrṇam abhāvitam

क्रमशस्तु शनैर्गच्छेत्
but it gradually becomes wet,
kramaśas tu śanair gacchet

सर्वं तत्परिभावनम् ||
all of it becoming soaked ...
sarvaṁ tat-paribhāvanam (188.18)

साम्यमुत्पाद्य मनसो
Making the mind stable,
sāmyam utpādya manaso

मनस्येव मनो दधत् |
fixing the mind in the mind,
manasyeva mano dadhat

तद्धिया ध्यायति ब्रह्म
with that mind, he meditates on om,
tad-dhiyā dhyāyati brahma

जपन्वै संहितां हिताम् ||
or repeats a sacred mantra.
japan vai saṁhitāṁ hitām (189.13,14)

संन्यस्यत्यथ वा तां वै

Then, he will abandon even that
saṁnyasyaty atha vā tāṁ vai

समाधौ पर्यवस्थितः ।

when established in samadhi.
samādhau paryavasthitaḥ

ध्यानमुत्पादयत्यत्र

He becomes absorbed in meditation
dhyānam utpādayaty atra

संहिताबलसंश्रयात् ॥

due to the power of the mantra.
saṁhitā-bala-saṁśrayāt (189.14,15)

आत्मबुद्धिं समास्थाय

Having fixed the mind on atma,
ātma-buddhiṁ samāsthāya

शान्तीभूतो निरामयः ।

silent, free from affliction,
śāntī-bhūto nirāmayah

अमृतं विरजः शुद्धम्

immortal, free from rajas, pure,
amṛtaṁ virajaḥ śuddham

आत्मानं प्रतिपद्यते ॥

he gains the self.
ātmānaṁ pratipadyate (189.21)

ध्याने समाधिमुत्पाद्य

Having become established in samadhi,
dhyāne samādhim utpādya

तदपि त्यजति क्रमात् ।

that also he gradually abandons.
tad api tyajati kramāt

स वै तस्यामवस्थायां

In any state of mind, he
sa vai tasyām avasthāyām

सर्वत्यागकृतः सुखी ॥

remains happy, having abandoned everything.
sarva-tyāga-kṛtaḥ sukhī (189.18,19)