

- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
- 5 Udyoga Parva (197)
- 6 Bhīshma (117)
- 7 Drona (173)
- 8 Karna (69)
- 9 Shālya (64)
- 10 Sauptika (18)
- 11 Strī Parva (27)
- 12 Shānti - 353 chapters
- 13 Anushāsana (154)
- 14 Ashvamedhika (96)
- 15 Āshramavāsika (47)
- 16 Mausala (9)
- 17 Mahāprasthānika (3)
- 18 Svargārohana (5)

Moksha Dharma Parva

**Manu teaches
self-knowledge
to Brihaspati**

**Shānti Parva
Chapters 194-9**

Swami Tadatmananda
Arsha Bodha Center

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

किं फलं ज्ञानयोगस्य

What is the result of knowledge
kiṁ phalaṁ jñāna-yogasya

वेदानां नियमस्य च ।

and Vedic mandates?

vedānām niyamasya ca

भूतात्मा वा कथं ज्ञेयस्

How can the self of all creatures be known?

bhūtātmā vā katham jñeyas

तन्मे ब्रूहि पितामह ॥

Tell me that, O Bhishma.

tan me brūhi pitāmaha (194.1)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

अत्राप्युदाहरन्तीमम्

With regard to that, there is
atrāpy udāharantīmam

इतिहासं पुरातनम् |

an old story about
itihāsaṁ purātanam

मनोः प्रजापतेर्वादं

a discussion between Manu
manoḥ prajāpater vādaṁ

महर्षेश्च बृहस्पतेः ||

and the great rishi, Brihaspati.
maharṣeś ca bṛhaspateḥ (194.2)

मनुरुवाच

Manu said,
manur uvāca

इष्टं च मे स्यादितरच्च न स्याद्

"May I get what is desirable, and not otherwise,"
iṣṭaṁ ca me syād itarac ca na syād

एतत्कृते कर्मविधिः प्रवृत्तः |

the karma-kanda directs one who thinks thus.
etat-kṛte karma-vidhiḥ pravṛttaḥ

इष्टं त्वनिष्टं च न मां भजेत

"May I not receive the desirable or undesirable,"
iṣṭaṁ tv aniṣṭaṁ ca na mām bhajeta

इत्येतत्कृते ज्ञानविधिः प्रवृत्तः ||

the jnana-kanda directs one who thinks thus.
ity etat-kṛte jñāna-vidhiḥ pravṛttaḥ (194.10)

नानाविधे कर्मपथे सुखार्थी

Seeking happiness on the manifold path of karma,
nānā-vidhe karma-pathe sukhārthī

नरः प्रवृत्तो न परं प्रयाति |

one does not reach the supreme.
naraḥ pravṛtto na paraṁ prayāti

परं हि तत्कर्मपथादपेतं

It is reached by one who leaves the path of karma,
paraṁ hi tat-karma-pathād apetaṁ

निराशिषं ब्रह्मपरं ह्यवश्यम् ||

by one free from desire and directed towards brahma.
nirāśiṣaṁ brahma-param hy avaśyam (194.11)

यथागुणं कर्मगणं फलार्थी

Karmas of various qualities, a desirous person
yathā-guṇaṁ karma-gaṇaṁ phalārthī

करोत्ययं कर्मफले निविष्टः ।

performs. He is endowed with their results.
karoty ayaṁ karma-phale niviṣṭaḥ

तथा तथायं गुणसम्प्रयुक्तः

According to the qualities of those actions,
tathā tathāyaṁ guṇa-samprayuktaḥ

शुभाशुभं कर्मफलं भुनक्ति ॥

he receives desirable and undesirable results.
śubhāśubhaṁ karma-phalaṁ bhunakti (194.20)

न चक्षुषा पश्यति रूपमात्मनो

One's true nature cannot be seen by the eyes,
na cakṣuṣā paśyati rūpam ātmano

न चापि संस्पर्शमुपैति किञ्चित् ।

nor can it be touched in any way,
na cāpi saṁsparśam upaiti kiñcit

न चापि तैः साधयतेऽथ कार्यं

nor is it a result accomplished by them (senses).
na cāpi taiḥ sādhayate 'tha kāryaṁ

ते तं न पश्यन्ति स पश्यते तान् ॥

They (senses) do not perceive atma, atma perceives them.
te taṁ na paśyanti sa paśyate tān (195.16)

नोत्सहन्ते यथा वेत्तुम्

It is not possible to know
notsahante yathā vettum

इन्द्रियैरिन्द्रियाण्यपि ।

the senses with the senses.
indriyair indriyāṅy api

तथैवेह परा बुद्धिः

So too, consciousness
tathaveha parā buddhiḥ

परं बुद्ध्या न पश्यति ॥

cannot know the supreme with consciousness.
paraṁ buddhyā na paśyati (196.14)

यथा चन्द्रो ह्यमावास्याम्

At new moon, the moon
yathā candro hy amāvāsyām

अलिङ्गत्वान्न दृश्यते ।

cannot be seen, lacking any visible portion,
aliṅgatvān na dṛśyate

न च नाशोऽस्य भवति

yet it has not been destroyed.
na ca nāśo 'sya bhavati

तथा विद्धि शरीरिणम् ॥

So too, you should understand the indweller of the body
tathā viddhi śarīriṇam (196.15)

उत्पत्तिवृद्धिव्ययतो

Due to it's waxing and waning,
utpatti-vṛddhi-vyayato

यथा स इति गृह्यते |

the moon is understood (to exist)
yathā sa iti gr̥hyate

चन्द्र एव त्वमावास्यां

even at the time of new moon.
candra eva tv amāvāsyāṁ

तथा भवति मूर्तिमान् ||

So too is the indweller of the body.
tathā bhavati mūrtimān (196.19)

यथा चन्द्रार्कनिर्मुक्तः

In the absence of the moon or sun,
yathā candrārka-nirmuktaḥ

स राहुर्नोपलभ्यते |

rahu cannot be perceived.
sa rāhur nopalabhyate

तद्वच्छरीरनिर्मुक्तः

So too, in the absence of a body,
tadvac charīra-nirmuktaḥ

शरीरी नोपलभ्यते ||

its indweller cannot be perceived.
śarīrī nopalabhyate (196.22)

यथाम्भसि प्रसन्ने तु

When water is calm,
yathāmbhasi prasanne tu

रूपं पश्यति चक्षुषा |

one's reflection can be seen with the eyes.
rūpaṁ paśyati cakṣuṣā

तद्वत्प्रसन्नेन्द्रियवान्

So too, one whose senses are calm
tadvat prasannendriyavāñ

ज्ञेयं ज्ञानेन पश्यति ||

can discover atma with knowledge.
jñeyaṁ jñānena paśyati (197.2)

स एव लुलिते तस्मिन्

But when water is agitated,
sa eva lulite tasmin

यथा रूपं न पश्यति |

one's reflection cannot be seen.
yathā rūpaṁ na paśyati

तथेन्द्रियाकुलीभावे

So too, when the senses are agitated,
tathendriyākulī-bhāve

ज्ञेयं ज्ञाने न पश्यति ||

atma cannot be discovered.
jñeyaṁ jñāne na paśyati (197.3)

विषयेषु च संसर्गात्

Due to association with objects,
viṣayeṣu ca saṁsargāt

शाश्वतस्य न संश्रयात् |

due to not seeking the eternal,
śāśvatasya na saṁśrayāt

मनसा चान्यदाकाङ्क्षन्

and due to the mind seeking other things,
manasā cānyad-ākāṅkṣan

परं न प्रतिपद्यते ||

the supreme cannot be attained.
paraṁ na pratipadyate (197.7)

यदा निर्गुणमाप्नोति

When the intellect is freed from gunas,
yadā nirguṇam āpnoti

ध्यानं मनसि पूर्वजम् |

being withdrawn in meditation,
dhyānaṁ manasi pūrvajam

तदा प्रज्ञायते ब्रह्म

then brahma can be known
tadā prajñāyate brahma

निकष्यं निकषे यथा ||

like gold is known through a touchstone.
nikaṣyaṁ nikaṣe yathā (198.4)

सेयं गुणवती बुद्धिर्

This intellect, overcome by gunas,
seyam guṇavatī buddhir

गुणेष्वेवाभिवर्तते |

pursues those gunas,
guṇeṣv evābhivartate

अवताराभिनिःस्रोतं

like a stream of water flowing
avatārābhiniḥsrotaṁ

गिरेः शृङ्गादिवोदकम् ||

from the top of a mountain.
gireḥ śṛṅgād ivodakam (198.3)

गुणाभावात्प्रकृत्या च

Being without gunas by nature,
guṇābhāvāt prakṛtyā ca

निस्तर्क्यं ज्ञेयसंमितम् |

it cannot be known through reasoning.
nistarkyaṁ jñeya-saṁmitam

नैर्गुण्याद्ब्रह्म चाप्नोति

Free from gunas, brahma can be known.
nairguṇyād brahma cāpnoti

सगुणत्वान्निवर्तते ||

With gunas, (the intellect) gives up.
saguṇatvān nivartate (198.12,13)

यदा ते पञ्चभिः पञ्च

When the five elements, along with the five senses
yadā te pañcabhiḥ pañca

विमुक्ता मनसा सह |

and the mind are discarded,
vimuktā manasā saha

अथ तद्द्रक्ष्यसे ब्रह्म

then you will discover brahma
atha tad drakṣyase brahma

मणौ सूत्रमिवार्षितम् ||

like the string on which jewels are strung.
maṇau sūtram ivārpitam (199.1)

तद्ब्रह्म परमं प्रोक्तं

Brahma is called the supreme.
tad brahma paramaṁ proktaṁ

तद्धाम परमं स्मृतम् |

That abode is known as the supreme.
tad dhāma paramaṁ smṛtam

तद्गत्वा कालविषयाद्

Reaching it, freed from worldly objects,
tad gatvā kāla-viṣayād

विमुक्ता मोक्षमाश्रिताः ||

they become established in moksha.
vimuktā mokṣam āśritāḥ (199.14)