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Moksha Dharma Parva  
**Vyasa Concludes  
the Shuka Anuprashna**

Shānti Parva  
Chapter 246

Swami Tadatmananda  
Arsha Bodha Center

व्यास उवाच

Vyasa said,  
vyāsa uvāca

हृदि कामद्रुमश्चित्रो

In the mind lives an amazing tree of desire,  
hṛdi kāma-drumaś citro

मोहसञ्चयसम्भवः |

born of all kinds of delusion,  
moha-sañcaya-sambhavaḥ

क्रोधमानमहास्कन्धो

with anger and pride as its main limbs,  
krodha-māna-mahā-skandho

विवित्सापरिमोचनः ||

and yearning as its water basin.  
vivitsā-parimocanaḥ (246.1)

तस्य चाज्ञानमाधारः

The tree's root is ignorance.  
tasya cājñānam ādhāraḥ

प्रमादः परिषेचनम् |

Carelessness is the water that sustains it.  
pramādaḥ pariṣecanam

सोऽभ्यसूयापलाशो हि

Its leaves are envy.  
so 'bhyasūyā-palāśo hi

पुरादुष्कृतसारवान् ||

Its sap is the bad deeds committed before.  
purā-duṣkṛta-sāravān (246.2)

संमोहचिन्ताविटपः

Delusion and anxiety are its branches.  
saṁmoha-cintā-viṭapaḥ

शोकशाखो भयङ्करः |

Grief is it's fearsome limbs.  
śoka-śākho bhayaṅkaraḥ

मोहनीभिः पिपासाभिर्

Entrancing desires  
mohanībhiḥ pipāsābhir

लताभिः परिवेष्टितः ||

are the vines encircling it.  
latābhiḥ pariveṣṭitaḥ (246.3)

संरोहत्यकृतप्रज्ञः

A foolish person nourishes  
saṁrohaty akṛta-prajñāḥ

सन्तापेन हि पादपम् |

the tree through his afflictions.  
santāpena hi pādapam

स तमेव ततो हन्ति

As a result, he kills himself  
sa tam eva tato hanti

विषं ग्रस्तमिवातुरम् ||

like a sick person who takes poison.  
viṣaṁ grastam ivāturam (246.6)

उपासते महावृक्षं

Upon this huge tree they meditate --  
upāsate mahā-vṛkṣaṁ

सुलुब्धास्तं फलेप्सवः |

those infatuated with seeking its fruits.  
sulubdhās taṁ phalepsavaḥ

आयासैः संयतः पाशैः

Bound by iron shackles,  
āyāsaiḥ saṁyataḥ pāśaiḥ

फलानि परिवेष्टयन् ||

(one seeks) the fruits hanging on the tree.  
phalāni pariveṣṭayan (246.4)

तस्यानुशयमूलस्य

But the roots of that deeply-rooted tree  
tasyānuśaya-mūlasya

मूलमुद्ध्रियते बलात् |

can be forcibly ripped out  
mūlam uddhriyate balāt

त्यागाप्रमादाकृतिना

by renunciation, knowledge,  
tyāgāpramādākṛtinā

साम्येन परमासिना ||

and equanimity - the mighty axe.  
sāmyena paramāsinā (246.7)

शरीरं पुरमित्याहुः

They say, the body is like a city  
śarīraṃ puram ity āhuḥ

स्वामिनी बुद्धिरिष्यते |

and the intellect is its king.  
svāminī buddhir iṣyate

तत्र बुद्धेः शरीरस्थं

In the city (body) ruled by the intellect-king,  
tatra buddheḥ śarīrasthaṃ

मनो नामार्थचिन्तकम् ||

is a mind-minister that experiences objects.  
mano nāmārtha-cintakam (246.9)

इन्द्रियाणि जनाः पौरास्

The residents of the city (body) are the senses,  
indriyāṇi janāḥ paurās

तदर्थं तु परा कृतिः |

who work for the sake of the mind-minister.  
tad-arthaṃ tu parā kṛtiḥ

तत्र द्वौ दारुणौ दोषौ

In the city live two dangerous thugs:  
tatra dvau dāruṇau doṣau

तमो नाम रजस्तथा ||

the qualities of tamas and rajas.  
tamo nāma rajas tathā (246.10)

यदर्थमुपजीवन्ति

When acting for the sake of the thugs (tamas & rajas),  
yad-artham upajīvanti

पौराः सहपुरेश्वराः |

the city's residents (senses), mind-minister & intellect-king,  
paurāḥ saha-pureśvarāḥ

अद्वारेण तमेवार्थं

by committing adharmic deeds,  
advāreṇa tam evārthaṃ

द्वौ दोषावुपजीवतः ||

nurture those two thugs.  
dvau doṣāv upajīvataḥ (246.11)

तत्र बुद्धिर्हि दुर्धर्षा

Because of those thugs (tamas & rajas), the intellect-king  
tatra buddhir hi durdharṣā

मनः साधर्म्यमुच्यते |

sinks to the level of the mind. Then,  
manaḥ sādharmaṃ ucyate

पौराश्चापि मनस्त्रस्तास्

the residents (senses) & mind-minister become fearful  
paurās cāpi manas trastās

तेषामपि चला स्थितिः ||

and lose their stability.  
teṣām api calā sthitiḥ (246.12)

तन्मनः कुरुते सख्यं

If the mind-minister develops  
tan manaḥ kurute sakhyam

रजसा सह सङ्गतम् ।

close friendship with rajas,  
rajasā saha saṅgatam

तं चादाय जनं पौरं

having kidnapped the city's residents (senses),  
tam cādāya janam pauram

रजसे सम्प्रयच्छति ॥

it acts for the sake of rajas.  
rajase samprayacchati (246.15)