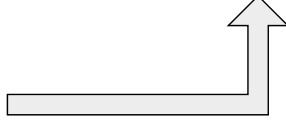


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**Bhishma:
How to cope with loss.**

**Shānti Parva
Chapters 105**



Swami Tadatmananda
Arsha Bodha Center

युधिष्ठिर उवाच
Yudhishtira said,
yudhiṣṭhira uvāca

धार्मिकोऽर्थानसम्प्राप्य

A righteous king, having failed to achieve goals,
dhārmiko 'rthān asamprāpya

राजामात्यैः प्रबाधितः |

afflicted by his own ministers,
rājā-mātyaiḥ prabādhitah

च्युतः कोशाच्च दण्डाच्च

having lost his treasury and authority,
cyutaḥ kośāc ca daṇḍāc ca

सुखमिच्छन्कथं चरेत् ||

desiring happiness, what should he do?
sukham icchan katham caret (105.1)

भीष्म उवाच

Bhishma said,
bhīṣma uvāca

अत्रायं क्षेमदर्शीयम्

In this regard, about Kshemadarsha,
atrāyaṃ kṣemadarśīyam

इतिहासोऽनुगीयते |

this story has been told.
itihāso 'nugīyate

तत्तेऽहं सम्प्रवक्ष्यामि

I will tell it to you.
tat te 'haṃ sampravakṣyāmi

तन्निबोध युधिष्ठिर ||

Hear it, O Yudhishtira.
tan nibodha yudhiṣṭhira (105.2)

राजोवाच

The king said,
rājovāca

क्षेमदर्शं नृपसुतं

Kshemadarsha, the son of a king
kṣema-darśaṃ nṛpa-sutaṃ

यत्र क्षीणबलं पुरा |

who lost his kingdom long ago,
yatra kṣīṇa-balaṃ purā

मुनिः कालकवृक्षीय

the sage Kalakavriksha
muniḥ kālaka-vṛkṣīya

आजगामेति नः श्रुतम् ||

met with him. Thus we heard.
ājagāmeti naḥ śrutam (105.3)

इमामवस्थां सम्प्राप्तं

Having fallen into this lowly condition,
imām avasthām samprāptaṃ

दीनमार्तं श्रियश्च्युतम् |

afflicted, deprived of wealth
dīnam ārtaṃ śriyaś cyutam

यदन्यत्सुखमस्तीह

and any other happiness here,
yad anyat sukham astīha

तद्ब्रह्मन्ननुशाधि माम् ||

instruct me, O sage.
tad brahmann anuśādhi mām (105.10)

मुनिरुवाच

The sage said,
munir uvāca

यत्किञ्चिन्मन्यसेऽस्तीति

Whatever you think you have,
yat kiñcin manyase 'stīti

सर्वं नास्तीति विद्धि तत् ।

understand this - all that is lost.
sarvaṁ nāstīti viddhi tat

एवं न व्यथते प्राज्ञः

In this way, a wise one is not disturbed
evaṁ na vyathate prājñaḥ

कृच्छ्रामप्यापदं गतः ॥

by difficulties or disasters.

kr̥cchrām apy āpadaṁ gataḥ (105.13)

अहं च त्वं च नृपते

O king, You, and I,
ahaṁ ca tvaṁ ca nṛpate

शत्रवः सुहृदश्च ते ।

and your enemies and friends,
śatravaḥ suhṛdaś ca te

अवश्यं न भविष्यामः

we all will certainly cease to exist.
avaśyaṁ na bhaviṣyāmaḥ

सर्वं च न भविष्यति ॥

Everything will cease to exist.

sarvaṁ ca na bhaviṣyati (105.19)

आत्मनोऽध्रुवतां पश्यंस्

Seeing your own mortality,
ātmano 'dhruvatāṁ paśyaṁs

तांस्त्वं किमनुशोचसि ।

why do you grieve for that which was lost?
tāṁs tvaṁ kim anuśocasi

बुद्ध्या चैवानुबुध्यस्व

With your intellect, this is to be understood:
buddhyā caivānubudhyasva

ध्रुवं हि न भविष्यसि ॥

you will certainly cease to exist.

dhruvaṁ hi na bhaviṣyasi (105.18)

राजोवाच

The king said,
rājovāca

यादृच्छिकं ममासीत्तद्

That kingdom came to me by chance,
yādṛcchikaṁ mamāsīt tad

राज्यमित्येव चिन्तये ।

thus I understand.
rājyam ity eva cintaye

हियते सर्वमेवेदं

All this was taken away
hriyate sarvam evedaṁ

कालेन महता द्विज ॥

by the power of time, O sage.
kālena mahatā dvija (105.25)

तस्यैवं हियमाणस्य

For one thus swept away
tasyaivaṁ hriyamāṇasya

स्रोतसेव तपोधन ।

as if by a stream, O sage,
srotaseva tapodhana

फलमेतत्प्रपश्यामि

I see this to be the outcome:
phalam etat prapaśyāmi

यथालब्धेन वर्तये ॥

I must subsist on alms.
yathā labdhena vartaye (105.26)

मुनिरुवाच

The sage said,
munir uvāca

अनागतमतीतं च

For the future and past,
anāgatam atītaṁ ca

यथा तथ्यविनिश्चयात् |

by understanding correctly,
yathā tathya-viniścayāt

नानुशोचसि कौसल्य

you should not grieve, O king.
nānuśocasi kausalya

सर्वार्थेषु तथा भव ||

Have this attitude towards everything.
sarvārtheṣu tathā bhava (105.27)

तां बुद्धिमुपजिज्ञासुस्

You want to know how to be happy.
tām buddhim upajijñāsus

त्वमेवैनान्परित्यज |

Then, you should give up all this
tvam evainān parityaja

अनर्थाश्चार्थरूपेण

which is useless yet appears to be valuable,
anarthāṁś cārtharūpeṇa

अर्थाश्चानर्थरूपतः ||

because all possessions are useless.
arthāṁś cānartha-rūpataḥ (105.37)

त्वं पुनः प्राज्ञरूपः सन्

But You, in spite of being wise,
tvaṁ punaḥ prājña-rūpaḥ san

कृपणं परितप्यसे |

grieve piteously
kr̥paṇaṁ paritapyase

अकाम्यान्कामयानोऽर्थान्

for undesirable things that were desired
akāmyān kāmayāno 'rthān

पराचीनानुपद्रुतान् ||

in the past that were swept away.
parācīnān upadrutān (105.36)

सञ्चये च विनाशान्ते

When anything acquired will be lost,
sañcaye ca vināśānte

मरणान्ते च जीविते |

when life ends with death,
maraṇānte ca jīvite

संयोगे विप्रयोगान्ते

when union ends with separation,
saṁyoge viprayogānte

को नु विप्रणयेन्मनः ||

who would turn his mind towards that?
ko nu vipraṇayen manaḥ (105.44)

धनं वा पुरुषं राजन्

O king, sometimes wealth deserts a person,
dhanam vā puruṣam rājan

पुरुषो वा पुनर्धनम् ।

and sometimes a person deserts wealth.
puruṣo vā punar dhanam

अवश्यं प्रजहात्येतत्

This is certain.
avaśyam prajahāty etat

अद्विद्वान्कोऽनुसञ्चरेत् ॥

Who but an ignorant person would be troubled?
advidvān ko 'nusañjvaret (105.45)

महाह्रदः सङ्कुम्भित

A great lake, when disturbed,
mahā-hradaḥ saṅkṣubhita

आत्मनैव प्रसीदति ।

remains calm, being itself (water) alone.
ātmanaiva prasīdati

एतदेवङ्गतस्याहं

In this way, for a person like that lake,
etad evaṅ gatasyāham

सुखं पश्यामि केवलम् ॥

I see happiness alone.
sukham paśyāmi kevalam (105.52)