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京大文庫
An Annotated Translation of MBh 12.168–171

Muneo Tokunaga

Introduction

On the 17th of July, 1999 Professor Daniel H. H. Ingalls, former Wales Professor of Sanskrit at Harvard, passed away at the age of eighty-three. During five years of my academic life in Cambridge (1974–1979) he guided me with his intense training to Sanskrit literature, of which I had little knowledge when I arrived at Cambridge as a student of Indian philosophy. It still remains fresh in my memory that he talked to me with excitement about the promising future of digital texts for epic studies at lunch table in the Harvard Faculty Club, to which I was invited just before my departure for Japan. He was enthusiastic about his project of digitizing the whole Mahābhārata at that time. Also, he was interested in analyzing all the meters of the Mahābhārata using digital texts. He gave up these plans later — perhaps he was ahead of the time in his ideas — but his enthusiasm did not fade away in the mind of his pupil. At first he did not believe my words when I told him of the completion of the digital text of the Mahābhārata in 1991 (revised and uploaded on the net in 1994). Four years later I was very happy to send him my article “Statistic Survey of the Śloka in the Mahābhārata,” Memoirs of the Faculty of Letters, Kyoto University, No.34 (1995), pp.1–37, which contains a metrical analysis of all the Śloka verses in the Mahābhārata. Without his Begeisterung I would not have ventured into these jobs. He was indeed a pioneer and an excellent inspirer, leading us to the new era of Indology in which digital texts form an essential part of our daily research.

Introduction of digital technology into Indology is now going on much faster than Professor Ingalls would have expected. Publication of a book with CD-ROM is no longer a rarity in our world. We can even organize a cooperative research project on the net with emails. In this paper I would like to present a part of the product of such
a project on the net, as a tribute to the late Professor Ingalls, to show him the latest Indological methodology followed by people who walk along the way he paved more than twenty years ago.

The Mokṣadharma-parvan (MBh 12.168–353) provides a fruitful field of study for tracing the historical development of various philosophical schools, both Brahmanical and non-Brahmanical, during the transitional period between the Vedic and the Classical age. Quite a number of scholars already worked on this text individually with their own interests. But the nature of this text, of which a total understanding requires a wider knowledge than an individual scholar of a particular subject can have, is yet to be brought to light in its full complexity. Early in 2000 several scholars specializing in the Brahmanical, the Buddhist, and the Jain literature decided to work on this text jointly, organizing the Online Cooperative Research Project of the Mokṣadharma-parvan. In this Project we discuss this Parvan by commenting through the net on the draft of translation and notes, which a member of the Project prepares and uploads on the Web page (http://tiger.bun.kyoto-u.ac.jp mtokunag mdhp/) in the HTML and XML formats. From what we have done so far I selected, for this Memoirs, the beginning four chapters of the Parvan (12.168–171), of which I had the charge of translation and notes. These chapters show remarkable influence from Buddhist and Jain sources, providing good material for our knowledge of the pan-Indian substratum of the Mokṣadharma-parvan.

The first translation of the Mokṣadharma-parvan was completed with rigid, philosophical discipline by P. Deussen in his Vier philosophische Texte des Mahābhārata (1908. 2nd ed. 1922). This translation will remain a valuable resource for scholars. However, a new one is a desideratum, for Deussen’s, based on the old Bombay edition, has been obsolete since the Critical Edition of this Parvan was completed in 1954. I hear that Prof. James Fitzgerald of the University of Tennessee, who is one of the scholars continuing van Buitenen’s project of the Mahābhārata, is preparing an English translation of this Parvan on the basis of the Critical Edition. Also, a rapid Japanese translation by Prof. Shujun Motegi of Shinshu University is available
to us. He has so far finished his job for chapters 168–221. Our text differs from these works, as members of the Online Project have agreed in putting as much weight on notes as on translation.

A major contribution as a commentator for the text in this paper was made by Professor Fumio Enomoto of Osaka University, a member of the Project. His valuable suggestions and important corrections are incorporated with his name in notes. You will find a list of abbreviations at the end of this paper.
Translation

Chapter 168

Yudhiṣṭhīra said —

Pure laws depending upon the laws of kings (rājadharma) have been explained by the Grandfather. Will you please tell me, O King, about the most excellent law of Āśrama-dwellers? ¹

Bhīṣma said —

The [ordinary] law leading to heaven, [as well as] austerity with assured results (satya-phala), is prescribed everywhere [in the Dharmaśāstra]. As for Dharma with many entrances, no actions are futile in this world. ²

Whatever conduct (vinaye) it may be, whoever he is, if he is confident in it, he recognizes it as such (i.e. as Dharma), not as something else, O best Bharata. ³

However, detachment from it arises gradually as one goes around the course of life (lokatantra) devoid of essence. There is no doubt about it. ⁴

The world thus being recognized to be of many defects, the wise should make an effort, O Yudhiṣṭhīra, in the cause of the emancipation of his own self. ⁵

Yudhiṣṭhīra said —

168.1 The word mokṣadharmā concentrates in Śānti in occurrence (22 times). Elsewhere it occurs in Ādi (3 times), Vana (once), Śālī (twice), Anuśāsana (twice) and Āśvamedhika (4 times). Mokṣadharmā is put in contrast to Grhaštāśrama in 9.49.60, 12.308.60, 12.311.27, 13.129.31. — ‘The most excellent law of Āśrama-dwellers’ is equivalent in meaning to ‘Mokṣadharmā’. I do not agree with the editor (p.2147) who holds that the topic here is Tapas as the highest law or duty for all the Āśramas. It is not so, first because the word is absent in the parallel verse (12.340.2), second because not ‘austerity’ but ‘knowledge’ is the highest of all the six conventional religious acts (cf. e.g. Manu 12.83-85). — Note that verses 1-3 are almost identical with 12.340.1-3 (w. mokṣadharmāśritāḥ subhāḥ), which suggests that chapters 12.340-353 were later added to the original Mokṣadharmaparvan. — This chapter has been analyzed and translated into Japanese by Prof. Shinkan Murakami with special interest in the correspondence with the Buddhist thought in his “Muyoku-to Mushoyo: Mahābhārata and Buddhism (Desirelessness and Non-possession: Mahābhārata and Buddhism), I” in Tohokudaiaku Bungakubu Kenkyuukyō (Memoirs of the Faculty of Letters at Tohoku University) No.29 (1979), pp.140–213.

168.2 Cf. 12.342.9 (var.) — The editor (loc.cit.) interprets sarvatra as meaning ‘for whichever Āśrama’. But the word, in my view, means that the new doctrine of Mokṣadharmā, which Bhīṣma is going to preach, is not prescribed in the ordinary Dharmaśāstra. — 2cd: Bhīṣma does not deny merit in conventional laws or duties, including Tapas, for secular purposes. — See 12.342.9f. for an account of ‘many entrances’ of Dharma. For the word bhakudvāra, cf. BauDīś 1.1.1.12, MBh 12.64.3, 342.9 (w. triviṣṭata), 13.23.18.

168.3 This is the reason why the law appears many-sided. The same phrase occurs in 12.340.3 (with viṣaye (cf.S) for vinaye). — I have translated tam and anyam as predicates.

168.4 This verse is quoted in Dhvanyālokāloka (Kāvyanālā ed.), iv. p.238 (editor on p. 2147).

168.5 This is Bhīṣma’s answer to Yudhiṣṭhīra’s question in vs. 1.
Tell me, O Grandfather, about Intellect (buddhi) with which one can ward off his sorrow when his property is lost or his wife, son or father is dead.  

Bhīṣma said —

When his property is lost or his wife, son or father is dead, one should assuage his sorrow, thinking ‘Ah, it is suffering’.  

On this point, too, they tell the following old story (itihiṣa), according to which a certain Brāhmaṇa thus spoke to Senajit.  

The Brāhmaṇa spoke to the king at the sight of him with a sad face, suffering from the grief of his [dead] son and perturbed by sorrow.  

“Why are you indeed [so] ignorant? What are you grieving for when those who will be grieving for you too will follow the [same] course, as the objects of grief [for the living]?  

Both you and I, O King, and others who are in your service, we are all going to the very place where we came from.”  

Senajit said —

What is your intellect, penance, O Brāhmaṇa, or meditation, O Tapas-owner? What is your knowledge or sacred learning on which you are not in depression? 

The Brāhmaṇa said —

Look at the beings which are intertwined with suffering all over. Even the self (ātman) here [in my heart] is not mine, or [rather] the whole earth is mine.  

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168.6 Read tām me (Ś1, K1,2, etc.) instead of tan me. The corruption (tām → tām → tan) is probably due to the preceding word sɔkaṃ.  
168.9 Putraśokābhisaṃtapa is one of the common phrases in MBh.  
168.11 Cf. Ja III.165.7–10(354.3) anauhāto tato āgā, ananuññāto ito gato, yathāgato tathā gato, tatthā kā paridevanā.  
168.12 13cd=12.26.19ab (w. sarvāpi), 14.32.11cd. It is a delicate question whether or not the negative particle na is to be construed with the latter mama. I understand it negatively [following the Brahmanical way of thinking] in view of 14.32.12cd–13ab brūhi kām buddhim āsthāya mamavāṃ varjitam tvayā, kām vi buddhim vināścyta sarvo vai viṣayas tava “Tell me. With what understanding have you eschewed your egoism or with what understanding is the whole object yours?” However, with the reading vivaṃ (Ś1, etc.) for cāyaṃ, the second line would be translated: “Neither my self here [in the heart] is mine, nor the whole earth is mine.”  

-5-
I have no anxiety, thinking that just as for me so it is for the others. Thus understanding, I do not rejoice nor do I fear. 14

Just as a log should meet with another in the ocean and they should meet only to part from each other, such is the encounter of beings [in this world]. 15

Such are your sons, grandsons, kinsmen and relations. Do not form attachment (sneha) for them, for separation from them is inevitable (dhrvā). 16

A person who appeared by chance (āpatita) after an absence has become absent again. He [who has gone (asau)] does not know you, nor do you [know] him [because he is gone]. Who are you and who are you grieving for? 17

Suffering has its origin in the destruction of Thirst (trṣṇā). Happiness has its origin in the destruction of suffering. From happiness is born suffering. Thus it goes again and again. Suffering follows after happiness; happiness after suffering. 18

Coming across suffering after happiness, you will come across happiness again. One does not always have suffering. Nor does one always have happiness. 19

Friends are not sufficient for [lasting] happiness. Enemies are not sufficient for suffering. Knowledge (prajñā) is not sufficient for goods. Wealth is not sufficient for happiness (sukhānām). 20

Intelligence (buddhi) is not sufficient for obtaining wealth, nor dullness for poverty.

An intelligent person knows the course of ups and downs in the world. The others do not. 21

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168.14 With 14ab compare 12.26.19cd yathā mama tathānyeyam iti pāsyāna ma muhyati. — 14d=12.172.10d. On the other hand, we find active forms in 12.220.73d.

168.15 Cf. 12.28.36 (w. vyāsiyātām), R 2.98.25 (w. d: kālam asādyā kamana), Hitopadeśa iv.73 (Cr.App.).

168.16 Cf. 12.27.28 saṃyogā viprayogāḥ ca jatānām prāṇinām dhruvam, budbudā iwa toyesu bhavanti na bhavanti ca. — The expression saṃyogā viprayogāntā maraṇāntām hi jīvam, which occurs in 12.317.20, 14.44.18, R 7.5.10 (w. ca jīvam in R) corresponds in essence with Apadāna II.540.23-24(153) ha yogāvipayogantah hānecanam sabbasarikhatām, ha jīvam vināsaṃtām iccāsi paridevānā.

168.17 17ab=11.2.8ab (var.), 15.42.16ab. This verse is quoted in a variant form in Saṅkara’s Gītābhasya on 2.28 (editor on p. 2148).

168.18 18ab=12.26.22cd, 18ef=12.26.23ab, 149.84ab. On 18cd cf. Ja III 464.27–28(423.2). — Trṣṇā, borrowed from Buddhism, appears in this verse almost equivalent to duḥkha in usage. Enomoto’s comments: also, the first pāda can be understood from the point of view of Buddhists (cf. catvāri aryasatyaṇi) and Jainas (Uttar. 23.48). The second pāda reminds us of the words spoken by a Jain monk dukhkha kho sukham adhigantabbaṁ in MN I, p.94. As to the third pāda mention may be made of the Buddhist’s idea of viparītanamaduḥkhatā.

168.19 19cd=12.26.23cd. — Person changes from the second (ab) to the third (cd), which is avoided in the southern recension with a variant reading in the first line.

168.20 This verse occurs in 12.27.31 in a slightly different form.

168.21 Identical with 5.38.30. Cf. also Sn 113.13–14(581) evam abbhāhato loko niaccunā ca jaraṇa.
Happiness resorts to its owner (bhāgin), [whether he is] intelligent or ignorant, brave or cowardly, dull or wise, and weak or strong. 22

A cow can belong to a calf, a cowherd, a boss, or a thief. The conclusion is that a cow belongs to him who is drinking her milk. 23

In this world, men who are the most ignorant and men who have attained the peak of Intellect live a happy life. People in between suffer. 24

The wise remained in extremities. They did not remain in centers. It is said that happiness is the attainment of extremity and that the middle between two extremities is suffering. 25

However, neither merits nor demerits vex those who are free from envy, have gone beyond opposites and attained the happiness of Intellect (buddhisukha). 26

Now, those who have stepped beyond into foolishness rejoice and agonize exceedingly without attaining Intellect. 27

[That is,] the ignorant who are always jubilant, deluded, and tied around (paridṛbdha) with great haughtiness as if they were the groups of gods in heaven. 28

Happiness or idleness ends in suffering. Suffering or diligence is the origin of happiness. Prosperity, together with success, remains in the diligent, not in the idle. 29

Whether happiness or suffering, whether disagreeable or agreeable, one should respect whatever he obtained, without being overpowered by his own intention (ḥṛdaya). 30

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168.24 24ab=12.26.28ab (var.). — param [padam]? The phrase param gata- occurs with Instr. in 1.47.10 (buddhyā), with Loc. in 5.190.1 (śilpeṣu), 13.10.34 (jyotiṣe), 13.10.1.4 (svādhyāye). — Edhate often occupies the end of line, preceded by sukham in MBh. This intransitive verb (see Goto, Die I. Präsensklasse, p.108) appears, in P, in the form edhati and some of the instances are evidently transitive. — Read kṣayate ‘antarito (M5.6, etc.). It is not necessary to read kṣayaty antarito. The active ending occurs only in the metrically conditioned environment in MBh. Cf. 3.13.5 (pres. ppl.), 119.5, 17. 12.152.15, 14.19.26.

168.25 Read antesu, ante- as it runs in the southern text and in 5.88.96, and sukham prāhūr again as in the southern text. Antya- is evidently due to the influence of the preceding word madhyeṣu. Sukham abhār is an awkward wording for the sake of Pathyā.

168.26 The compound buddhisukha is not found outside this verse. Nor does it occur in Pāli Lit. Instead, the southern text reads buddhīṃ parām.

168.27 Cf. 12.216.27.

168.28 The usage of the simile of devagānas in this verse is peculiar. Ordinarily this simile is used in the description of attendants of a certain chief personage. Cf. 1.178.4, 3.118.21, 238.25, 7.19.20, 134.9, 146.48, 8.13.23, 12.53.24; R 2.50.20. — paridṛbdha- is a haptak legomenon.

168.29 29ab is almost identical with 12.27.30ab (w. dāksyaṃ duḥkhaṃ). — Cf. 12.27.30cd bhūtiḥ sīrīḥ dhīrthiḥ siddhir nādakṣe nivasanty uta.

168.30 30ab=4.16.14ab. Cf. further 6.28.32cd, 12.26.26ab (and a variant of 30 in M5, etc.),
Thousands of causes (sthāna) of sorrow, hundreds of causes of joy enter the ignorant day by day, but not the learned. 31

Sorrow does not touch a person who is intelligent, accomplished in wisdom (krātaprajña), obedient [to the teacher], free from malice, restrained, and possessed of controlled senses. 32

Thus understanding, an enlightened one should behave with his mind guarded, for sorrow does not touch a person who knows the ups and downs [of the world]. 33

Abandon even a single portion of what may cause sorrow, fear or suffering, or what may become the root (yatomūla) of strain. 34

One makes up (abhipūryate) the [amount] of happiness in accordance with the [amount] of desires he abandons. A man who follows his desires will go after desires to destruction. 35

Happiness of desire in this world and the great heavenly happiness — these two do not match even a sixteenth portion of the happiness from the extinction of Thirst. 36

Whether pure or impure, the same type of action done with the previous body takes hold of him, [whether he is] wise, ignorant or brave. 37

Just in this way those agreeable and disagreeable [actions in the past] come back...
around, [resulting] as suffering and happiness, for living beings. 38

Under this circumstance (tad evaṁ), one should live happily, depending upon Intellect, with good qualities. One should detest all desires. One should ignore [all] attachments. That shameless one is wriggling inside the heart. That is indeed death in the guise of mind. 39

When one totally withdraws his desires just as a tortoise his limbs, light of the self, as well as the self, settles down in the very self. 40

When [something] is even slightly (kiṃcid eva) regarded as or sown ~ it always turns out to be what brings about agony. 41

When this one [in the heart] (aṣṭu) is not afraid [of the others] and they are not afraid of him, and this one neither wants nor hates [them], he accomplishes himself as Brahman. 42

Discarding both truth and falsehood ~ sorrow and joy, fear and fearlessness, discarding completely the agreeable and the disagreeable, you will have peace in yourself. 43

When a wise one does no harm against all beings physically, mentally and orally ~ he accomplishes himself as Brahman. 44

Happiness belongs to him who leaves Thirst — that (asa) life-long disease which is hard for fools to leave and which does not wither while one withers. 45

On this point, O King, we hear a song (gāthāḥ śrūyantī) sung by Piṅgalā as to how

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168.40 Almost identical with 12.21.3; 40ab with 6.24.58ab. — The simile of a tortoise appears in 12.84.46, 138.24, 187.6, 239.4, 17, 313.39, 14.42.45, 46.42; KĀŚ 1.15.60; Manu 7.105; also SN I.15.17, IV.179.1 kummo va aṅgāni sake kapāle. — On the origin of polyptoton such as ātmānā . . . ātmāṇi, see my article “Dogo-hanpuku-hyogen-ni Mirareru Indo-tekī Shii-no Tokushitu (Purport of Polyptoton in Ancient Indian Literature)” Philosophical Studies, The Kyoto Philosophical Society, 557 (1991), pp.1-39. — Hiatus over a Pāda boundary (ca ātmāṇya) is not abnormal in MBh. — Why ātmajyotis in addition to ātmān?
168.41 Almost identical with 12.268.8. — I have translated kiṃcid eva adverbially.
168.42 42ab=12.21.4ab; cf. 12.243.5ab, 254.16ab; also 12.313.33ab. 42cd=12.243.5cd; cf. 12.254.16cd, 313.33cd also (var.) Śānti, App.1 (No.4), ll.27-28, B12.326.33, Harivaṃśa i.30.41 (Cr. App.). — The expression brahma sampadyate tadā concentrates in Śānti in occurrence.
168.43 Identical with B12.276.11 (var.) (Cr. App.); cf. also 12.268.11 (var.).
168.44 Almost identical with 12.243.6, 254.17; (var.) Śānti, App. I (No.4), ll.29-30, B12.326.34, Harivaṃśa i.30.40 (Cr. App.); further 12.21.5, 313.34. — The phrase karnaṇa manasā vācā occurs mostly in Śānti and Anuśāsana. Elsewhere it occurs only four times in Vana and Udyoga combined. Kayena vacaya manasā is the corresponding expression in P.
168.45 Identical with 3.2.35, 12.268.12, 13.7.21. For additional data cf. Cr. App. and Murākami, op. cit, note 41 (p.176). — The Brāhmaṇa points out roga as saṣau as he is not affected by the disease. — Cf. SN III.83.18 (76.12) sukhino vata arahanto, taṃhā tesam na vijjati, Ja V.280.13 sace pi me sarīram jīvanam rago pana na jīrati.

- 9 -
she obtained the eternal law even in her difficult time. 46

In a rendezvous Piṅgalā, a harlot, was left alone by her lover. Now in her difficulty she then managed to keep her intellect calm. 47

Piṅgalā said —

A mad girl, I kept company (anvavasam) with a lover who was not mad. I did not notice before that he was a lover [only] in my presence. 48

I will shut my house with one post and nine doors. For [then] who will think, “Here is my lover,” when [in fact] a non-lover is coming here? 49

Men without love in the form of [the god] Love, playboys (dhūrtāḥ), hells in disguise, will no longer trifle with me. I am awake. I am vigilant. 50

Even a damage becomes a benefit by fate or by [the deed] done in the previous [life]. I am not under any external influence (nirākārā). I am no longer a person with uncontrolled senses. 51

She sleeps happily without aspirations. Non-aspiration is the highest happiness. Piṅgalā sleeps happily, making aspiration into non-aspiration. 52

Bhiṣma said —

King Senajit enjoyed himself happily being totally convinced by these and other reasonable remarks of the Brāhmaṇa. 53

Chapter 169

Yudhīṣṭhira said —

168.46 Śrūgaṇti is due to metrical constraint. This form is avoided in M with the variant reading gathāḥ sṛṇa nāraṅkīpa. — The famous episode of Piṅgalā is mentioned in Ja III.100-102(330) (Silavīmaṇaṇa).

168.47 Piṅgalā was waiting for her lover to come. Cf. Ja III.101.7-8 cekena purunca saḍhinni saṃketaṁ akiśi.

168.47 Piṅgalā was waiting for her lover to come. Cf. Ja III.101.7-8 cekena purunca saḍhinni saṃketaṁ akiśi.

168.47 Piṅgalā was waiting for her lover to come. Cf. Ja III.101.7-8 cekena purunca saḍhinni saṃketaṁ akiśi.

168.48 For a similar location (48a) cf. 3.57.1 (Nala) unnattavad anumatta devante gatucetasam.

168.49 Piṅgalā no longer reacts to her man, since her soul is in the stage described in 6.27.13 naṇavavāre pūre dehi nava karaṇa na karaṇa. — I adopted the reading in S. hy akantam. Hyper-sandhi (kanteśi) is not rare in MBh especially in front of tva. See my article “Shift of Caesura in the Tristubh of the Mahabharata” (forthcoming).

168.50 Akṣamāḥ ‘men one should not love’ (M1.6.7) is also a possible reading. — Šāng- ‘to be [always] vigilant’ like Danda (12.15.2, Mānas 7.18). Cf. 5.45.28, 12.171.22, 13.36.6.

168.52 Sudden change of person from the first to the third indicates that this verse was incorporated from Ja III.101.18–19(330.3). Cf. also MBh 12.171.14, Sāmkhyapravacanabhisya 4.11 (editor on p.2149). See Murakami, op. cit., pp.169-170 for passages in BhagP and Yogasūtradhāyaśavivarana.

168.53 Sukham occurs with mamude, stint-intens., just as the sukham in sukham svapiti (vs.52) and sukham edhante (vs.24).
While time is thus expiring, bringing destruction to all beings, what should we understand to be bliss (śreyās)? Tell me about it, Grandfather. ¹

Bhīṣma said —

On this point, too, they tell the following old story — a conversation between a father and a son. Bear it in mind, O Yudhīśthira. ²

A certain Brāhmaṇa devoted to the study of the Vedas had a bright son called Medhāvin, O son of Pṛthā. ³

The son, versed in the contents of the law for emancipation and well-acquainted with worldly affairs, said to his father who devoted himself to the study of the Vedas. ⁴

“Dad, what on earth should a man firmly practice with good knowledge for life is slipping away quickly for people? Father, tell me about it in due order in accordance with reality so that I can perform my life’s duty.” ⁵

The father said —

My son, after studying the Vedas keeping chastity, one should try to get sons in order to purify forefathers. After establishing fires according to the rule, performing sacrifices, and entering the forest, one should now wish to become an ascetic. ⁶

The son said —

When the world is thus tormented and encircled all around, while they are coming forth unfailingly, why are you talking like a wise person? ⁷

169.2 J. Charpentier made a careful comparison of the dialogue between a father and a son in this chapter with Pali (Hatthipālajātaka, Ja IV.473f.(309)) and Jain evidence (Uttarajjāhyāṇa, Chap. 14) in his “Studien über die indische Erzählungsliteratur,” ZDMG 62 (1908), pp.725-747. He shows in it that the epic version agrees in expression with the Uttarajjāhyāṇa better than with the Buddhist source (p.744). For Belvalkar’s comparison see pp.2149–50 (‘drawing upon a floating legend . . . , each in its own way’).

169.4 The expression svādhyāyakarāṇe ratam sounds pejorative. The son is making fun of his father with his questions.

169.5 This is the only example of yathārtha-yoga-. It seems almost equivalent in meaning to the common expression yathāyogam.

169.6 The father responds to his son’s question with the conventional view of the Āśramadharma. Note that the four Āśramas are not treated individually but arranged in the hierarchical order as we see in the Manusūrti. On the process of systematization of the four Āśramas, see N.Watase, “Dharmastūtra-nī-ōte Miidasaeru Āśrama-kan (On the Concept of Āśramas in Dharmasūtras)” Memoirs of the Faculty of Letters, Tokai University 36 (1982), pp.76(1)-59(18). — Cf. Uttarajjāhyāṇa 14.9 ahiṣja vee pariṣissa vippe pāriṭṭhappa ghamastji jīya, bhoccāna bhoe saha stithyāhin śāraṇvagā ḍōha muni pasatthā, Ja IV.477.18–21(509.4) adhīcça vede pāryesa vittam, putte gehe tāta pāriṭṭhapetvā, gande rase paccanuḥhūtva sabbam, araṇṇām sādhu muni so pasatthā. — This verse (var.) is quoted in Śaṅkara’s commentary on BAU iv.5.15 (editor on p.2150).

169.7 Now the son begins with his questions to bewilder his father. Cf. J VI.26.11-12(538.102) nīcām abbhāhato loko nīcānī ca parīvarito, amoghaśu vajantiṣu kiṃ mān rajjena sićcasi; also Uttar.
The father said —

How is the world tormented? By what is it encircled? What are coming forth unfailingly in this world? I feel as if you are just scaring me. 8

The son said —

The world is tormented by death and encircled by aging. Days and nights are coming forth as such (i.e. as unfulfilling events). I wonder why you do not realize. 9

Since I know thus, [namely,] that death does not stand by, why shall I waste my time with the lifestyle covered by the net [of ignorance]? 10

When life is getting shorter as night after night passes, who, like a fish in shallow water, may obtain happiness? An intelligent person should know that the day is really futile [in this situation]. 11

Death approaches a man while his desires have not been fulfilled. Death approaches and takes him away just as a she-wolf [takes away] a grazing ram with its attention directed elsewhere. 12

Do what is good today. Do not let your time pass by you now. Death drags [you] while your jobs are not finished. 13

One should do today what he will do tomorrow; in the morning what he will do in the afternoon. For death does not wait whether he has done it or not. 14

14.21. abbhāhayaṁmi logammi savvao parivāre, amohāhiṁ pañcantihiṁ gihamsi na raṁ labhe. — Amoghāṣu (fem.pl.) corresponds to rāṭrisu.

169.8 Cf. Ja VI.26.13-14(538.103) kena-m-abbhāgato loko kena ca parivārito, kāyo amoghā gacchanti, tam me akkāhāi pucchito (cf. SN I.89.16-19); Uttar. 14.22 keṇa abbhāhao logo keṇa va parivārio, kā vā amohā vutte jājā cināvaro heme.

169.9 Cf. Ja VI.26.15-16 maccun’ abbhāhato loko jaraṣṭa ca parivārito, ratyā amoghā gacchanti, evam jānahi khattiya, Sn 113.13-14(8.8) evam abbhāhato loko maccunā ca jaraṣṭa ca, tasmā dhīrā na socanti vidiṁā lokaparipāyaṁ, Thera 47.14-15(448) maccun’ abbhāhato loko, jaraṣṭa parivārito, tanhāsallena otimno, icchādhpūṣyito sadā (cf. also 449); Uttar. 14.23 maccunā ’bbhāhao logo jaraṣṭa parivārio, amohā rāyanā vutte evam tāya viśajñāha; also SN I.90.1–4(214), 13-16(216), Ja VI.46.3 te chetvā maccuno jālam, MBh 12.309.17 mṛtyumābhikāhate loko jaraṣṭa paripīdite, amoghāṣu patantiṣu dhar-magāñcena samtara.

169.10 This lifestyle is exactly of his father’s.

169.11 For the simile of a fish in shallow water, cf. Thera 40.15 (362d), 43.2 (387d) maccho appodake yathā, Ja VI.26.10 (538.101c) appodake va macchānam. — Divasa occurs, in MBh, both in the masc. and the neut.

169.12 Cf. Dhp 14.1–4(47) (Puppayāga) pupphānī h’ eva paccinantam vyāsattamanasānām naram, suttam gāmam mahāgho va maccu adāya gacchati, also (48); further MBh 12.309.19, Viśṇusmṛti 20.42; and below note on 17. — Enomoto poses a question about two ivas in the same subordinate sentence.

169.13 Cf. Uttar. 14.28ab ajj’eva dhammam padivajjāyāmo jahiṁ pavannā na punabhavavo; Apadāna 506.5(545.22ab) ajj’eva kiccam kālabbhaṁ ko jānā maranāṁ suve. — The epic aorist of gā- is always augmented (atigat) in the prohibitive construction.
for whom the army of death will set up a camp today? 14

While young, one should be duty-oriented (dharmaśīla), for life is a casual thing. When duty is observed, fame [is obtained] in this world and happiness after death. 15

Being possessed by delusion, toiling for his sons and wife, and doing what is to be done or not to be done, [an ordinary person] is taking care of their welfare. 16

Death takes him away who is absorbed in his sons and cattle with his mind attached to property just as a great flood (mahaugho vā) [takes away] a sleeping tiger. 17

Death takes him away who is engaged in collection (saṃcīnivānaka), being unsatisfied with [attained objects of] desires just as a tiger takes away a cow. 18

'This has been done', 'This should be done'. Further, 'This has been done partly'.

Death brings him under his control who in this way is attached to the happiness of aspiration (īhāsukha). 19

Death takes him away who clinging to his field and shop and house is attached to the result, [thinking] 'I have not obtained the result of what I did'. 20

Why do you remain with a feeling of contentment when death old age disease and suffering with many causes are sticking to your body? 21

Right upon his birth death follows a born person together with old age until the end.
[of his life]. By the two are possessed these movable and immovable beings. 22

The joy of a person who lives in the village — this is indeed a house of death. The wild forest — this is indeed a meeting place of the gods. Thus says the Scripture. 23

The joy of a person who lives in the village — this is a binding rope. Good people cut this [rope] and enter [the wild forest]. Bad people do not cut it. 24

One is not bound [by actions] if he does not harm lives by his mental, oral or physical deeds, which deprive [others] of their lives and property (jīvatārthap-anayana). 25

No one ever stands against the advancing army of death except truthfulness, which should not be forsaken. Indeed, immortality is based upon truthfulness. 26

Therefore, one should overcome death by means of truthfulness, living with the vow of truthfulness, intent upon the Yoga of truthfulness, taking pleasure in truthfulness, and being equal [to beings] and restrained [in sense-organs]. 27

Both immortality and death live in the [same] body. One meets death with ignorance. One meets immortality with truthfulness. 28

So I will leave death like an immortal, being harmless [to living beings], looking for truthfulness, free from desire and anger, being at ease (kṣemi), and indifferent to suffering and happiness. 29

I will be on the sun’s north-bound course, being restrained [in sense-organs], content with the sacrifice of peace (śāntiyajña), performing sacrifice with speech, mind and action, and abiding as a Muni in the Brahmajajña. 30

169.23 S preserves the correct reading mṛtyor vai. — See editor’s note (p. 2150) for his interpretation of the second line.

169.24 Renunciation of secular life is recommended with this verse again in 12.309.70, 316.37. Arthāṭṛṣṇā is called nibandhāni in 5.27.5. — There is a passage related to this verse, which is quoted from the Srutī, in Ja III.396.5-7(411.7): rajju valambani c’ esō ya gehe vasato rati, etam pi chetvāna vajjante dhūrā, anapekkhino kamasukham pahāya.

169.25 On jīvatārthap-anayana: I cannot agree with the editor’s interpretation ‘all those karmanas that deprive one of the [true] aim (aims?) of life’ (p.2150). In translation I accepted Enomoto’s advice to follow Nilakantha’s interpretation.


169.27 Satyayoga- does not occur outside this verse. On the other hand, satyadharma (M5-7) is a common expression in the epic. However, I adopted satyayoga-, following Enomoto’s opinion, as it occurs in major MSS.

169.30 This is the only epic instance of śāntiyajña. — As to the north-bound course, cf. BAU
How can a person like me worship with cattle-sacrifices (paśuyajña) which bring harm [to living beings], or a wise with perishable (antavit) sacrifices of the Kṣatriyas (ksatrayajña) like a Piśāca?  

He should obtain all, if his speech and mind as well as austerity, renunciation and Yoga are always in concentration properly.  

There is no eye equal to knowledge. There is no power equal to knowledge. There is no suffering equal to passion (rāga). There is no happiness equal to renunciation.  

If one is based on the self (ātmaniṣṭha), being born in the self through the self, he will be born [again] in the same self, even without offspring. Offspring do not make me cross [over the ocean of transmigration].  

For a Brāhmaṇa there is no wealth like these: unity, tranquility, truthfulness, disposition (śīla), abiding (sthiti) [in the law], forgiveness (daṇḍanidhāna), integrity (ārjava), and abstinence from this and that, [i.e.] from [various wrong] actions.  

What is the use of wealth for you? Or what is the use of relations for you? What is the use of a wife for you who are to die? Search for the self hidden in the cave [of your heart]. Where is your grandfather gone, and your father?

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5.10.1–2. — The form uḍāgāyane is due to the meter. — Here brāhmaṇajña probably means ‘concentration in Brahman (symbolized as the sacrifice of Brahman)’. Cf. 6.26.24 (Gitā). The word also means ‘colloquies or the teaching and recitation of the Vedas’. Cf. e.g. below 12.173.46.  

169.31 Neither kṣatrayajña nor ksatriyayajña is found outside this verse in the epic. This bloody sacrifice is referred to in SBr 13.4.1.2 kṣatriyayajña u và ēṣā yad aśvamedhah. Cf. also AB 8.3.5, Manu 5.23. — As to the adj. antavit, Gauḍapāda’s commentary on Sāmkhyakārikā 1 may be quoted: aviśuddhiyuktah paśughātāt.  

169.32 For a parallel verse see 12.288.24.  

169.33 A similar verse in 12.316.6 (tapōḥ for balam). Cf. further Dhp 71.1–2(251) n’ atthi rāgasamo aggi n’ atthi dosasamo gaho, n’ atthi mohasamaṁ jālam n’ atthi tanhāsamā nādi; also Dhp 57.3–4(202ab). For similar locutions see MBh 12.142.10, 144.7, 258.29, 304.2, 13.16.11, 61.89.  

169.34 On niṣṭha as a latter member of the compound, see AiG, c 868. — Apraja ’pi, as a son ordinarily makes forefathers cross over the ocean. Cf. 14.93.45ab pittīṁ trāṇāt tārayati putra ity anuṣṭhāna, also 1.147.5, 5.116.7, 12.168.6, 13.99.30, R 2.99.12. It is said, in 1.68.47, that a son is the self born through the self.  

169.35 I prefer reading śīlam (S) instead of śile in the thought that sthiti normally anticipates dharma. Cf. 3.54.31, 275.41, 6.115.56, 12.251.23, 13.51.44, 15.16.12, 22.22. — There is no ground for the editor’s interpretation of daṇḍanidhāna ‘self-castigation (in the event of any lapses)’ (p. 2151). Evidently this compound corresponds to the expression in Dhp 114.1–2(405) nīdhayā daṇḍam bhūtesu tasesu thāvaresu ca, yo na hanti na ghāteti tam ahaṁ brūmi brāhmaṇam; do 40.5(142c), Sn 6.14(35a), 120.18(629), Ja IV.452.23(505.20c), V.148.28(522.36c), etc.: Manu 6.48; Charpentier, op.cit., p.741, n.5. A violent person who will not relinquish punishment is called attadanda in e.g. Sn 182f.(IV.15) (Attadandasutta). — This verse is quoted in Śaṅkara’s comm. on BAU iv.4.9 (editor’s note, p. 2151).  

169.36 Cf. 12.309.71 kīṁ te dhanena kīṁ bandhubhis te, kīṁ te putraḥ putraka yo marisyasi, ātmānam avvicaḥ guhāṁ praviṣṭam, pitāmahāḥ te kva gatāś ca sarve. Also Uttar. 14.17ab dhanena kīṁ dhammadhurāḥgāre sayaneṇa va kāmaguṇeḥi ceva. — This verse is quoted, in a variant form, in Śaṅkara’s comm. on BAU iv.5.15 (editor’s note loc. cit.).
Bhīṣma said —

The father did so at the above words of his son, O King. You, too, live in the same way, intent upon the law of truthfulness (satyadharma). 37

Chapter 170

Yudhiṣṭhira said —

Whether rich or poor, happiness and suffering fall on those who live in their own way.

Grandfather, who [obtains happiness and suffering] or how? 1

Bhīṣma said —

On this point, too, they tell the following old story, which was sung by Śamyāka who was free [from defects] and was resting in peace. 2

Once I was told by a certain Brāhmaṇa who was engaged in renunciation (tyāga), being tormented by a bad wife (kudāreṇa), a poor garment and hunger. 3

“From birth onward various kinds of suffering and happiness fall upon a man born in this world. 4

If [the teacher] should lead (abhisamnayet) him into one of the two courses, he would not rejoice upon having happiness. Nor would he agonize upon having suffering. 5

You are neither doing what is bliss nor what you desire for yourself, carrying the burden [of government] without rest in spite of your unwillingness (akāmātmāpta). 6

169.37 The word satyadharma already appears in the RV and is fairly common in MBh and the Rāmāyaṇa but I find it in Pali Lit. only in the form catusaccadhamma, which occurs twice in presumably younger parts of Jātaka (J I.153.16(frame), III.128.15(v.i.)). 170.1 Nilakantha comments on svatantrinah with the word svasāstrānusārinah. — Kah cannot be the correlative of sukhadukkhāgamas, for then it would express a strong negation of the experience of happiness and suffering. In addition, it sounds natural to me to put a pause at the pāda boundary. But Enomoto translates the last pāda: “Grandfather, what is [the falling of happiness and suffering] or how?”

170.2 Vi-mukta-, in the epic, ordinarily does not have a highly religious meaning such as ‘free [from transmigration, i.e., emancipated]’ but it means ‘devoid [of one’s own particular object such as armour, a rope, ear-rings, etc.]’. Here ‘defect(s)’ may be best considered as the object of the word. Cf. e.g. 12.161.42 vimuktadosaḥ samaloṣṭakāṇcanah sa mucyate dukkhasukhiṁśaḥ visanti devasukhiṁśaḥ.

170.3 I follow Enomoto in translating kudāra not by ‘a person with a bad wife’ but simply by ‘a bad wife’. Enomoto gives two reasons for this translation: (1) dāra (sg.) is attested in 12.168.6, (2) a renouncer is not totally distinguishable from a vānaprastha accompanied by a wife (cf. e.g. 12.185.1(2)). — This is the only instance of kucaitā in MBh. For kucoet- see v. I. (S) of this verse, and 5.34.38, 12.192.83, 237.7.

170.5 As to ‘one of the two courses’ recall 12.168.25ab. — It is not necessary to take daivam (editor on p.2151) as the subject of abhisamnayet. — This is the only instance of the verb abhisam-ni- in MBh.
As a non-owner you will walk around and eat happily. A non-owner lies down and gets up happily.  

Non-possession is happiness in this world, which is sound, peaceful, healthy and inviting no enemies (anamitra). Now this [non-possession], which is difficult to attain [for ordinary people], is easy to get for the virtuous.  

Searching the three worlds, I don’t find anyone equal to a pure person who has no property but owns [Dharma] entirely.  

I weighed non-possession against kingship in the balance. Poverty surpassed even kingship in terms of quality.  

There is a big difference between non-possession and kingship, [namely] a rich person is always scared as if in the mouth of death.  

Neither fire, the sun, death, nor the Dasyus overpower a person who is without aspirations and free from [the suffering due to] the loss of wealth.  

Gods admire a person who is always in peace, wandering at his own will, lying coverless with his arm as a pillow.  

A rich person possessed by anger and greed (lobha) and devoid of intelligence — a bad person with an oblique glance, a dry mouth and a frowning face, biting his lower lip, angry and speaking harsh words — who wants to watch him even if he is willing to offer the earth?  

An unintelligent person is deluded by living together with prosperity perpetually. She

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170.7 If the first line concerns the life of a renouncer in the daytime and the second his life at night, āsvādaṇṭyati (M1.5-7, etc.) would be a better reading. But Deussen seems to understand that, being a renouncer, you will have the same happy life as a renouncer has. 

170.8 On the first pada cf. Udāna 14.17(2.6) sukhino vata ye akiścanā, vedaguno hi janā akiścanā; Dhp 63.5(221d) akiścanam nānupatanti dukkhā, etc. — Atho beginning a new sentence, anamitram is to be construed with the first line. 

170.9 Upāpannya often accompanies sarvagunā or sarvadharma in MBh. I adopted ‘Dharma’ in view of 12.62.6 sarvadharmopapānassyā sambhūtasya kṛtāmaṇaḥ (description of a pure Brāhmaṇa). 

170.10 For a similar composition see the Gāthā quoted in VasDhS 2.42 brahmahatyāṁ ca vṛddhim ca tulayā samatolayat, atiṣṭhad bṛhiṇaṁ kuryāṁ vārthuṣēṁ samakampata. 

170.11 On the expression ‘in the mouth of death’ cf. e.g. Sn 152.17–18(776cd) hiṁ ṇa maccumukhe lapanti avvitānāhāse bhavābhavesu. 

170.12 Fire, the sun, death are three of the five forms which the king reveals in his punishment. Cf. 12.68.41f., Manu 7.4f. On the Dasyus, cf. below 12.171.36 dhanam asyetaipuruṣaṁ purā nighnanti dasyavah. 

170.16 Abhikṣṇasamvāso (S) may be the original reading. The N recension preferred the third Vipulā. — As to the ‘autumnal cloud’ cf. 12.28.6; futher 6.28.38 (Gitā), 6.112.130, 7.133.20, R 1.42.13, R 2.13.26, R 3.42.7, 4.48.16; Ja I.164.19, III.372.5(407.4), IV.219.15(frame), V.253.30(v.i.).
(prosperity) takes his mind away just as the wind [takes away] an autumnal cloud. 16

Now the pride in appearance, as well as the pride in property, takes hold of him. [Further, such ideas occur as] ‘I am of a noble family. I am perfect. I am not an ordinary person.’ His mind is drenched by these three causes (i.e. prides of appearance, property and birth). 17

Thus with his mind drenched [by the three causes] he squanders his riches stored by his forefathers, loses everything and justifies the seizure of others’ property. 18

Kings hold him in check who transgressed the norm of society plundering from here and there just as hunters [shoot] a beast with arrows. 19

In this way, these and other various sufferings, arising from the contact of body, assault a man in this world. 20

Understanding a common practice one should treat by means of Intellect those great sufferings both of necessary and unnecessary types. 21

Without renunciation one does not get happiness. Without renunciation one does not attain the highest. Without renunciation one does not rest in peace. Renounce all and be happy.” 22

Śamyāka, a Brāhmaṇa, explained it to me once in this way in Hastinapura. Therefore renunciation is considered the highest. 23

Chapter 171

Yudhīṣṭhīra said —

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170.17 A parallel verse in 12.28.7 (prasicyati). Cf. also 12.253.38cd siddho ‘smiti matiṃ ca kare tatāṃ taṃ māna ānuṣat. — Prasicyate (‘is drenched’) can mean ‘is poured out [to the sense-object]’ or ‘flows forth’ (4th cl.). The verb sic- is often used with citta in Pali Lit. Cf. e.g. Nidd1 298.12-14(v.i.) sayam eva attānam cittaṃ abhissiṇcata: ahum asmi kusalo paṇḍito pariṇāva buddhimā nāṇī vibhāvā medhavi ti; SN IV.78.7-8.
170.18 Identical with 12.28.8.
170.19 Cf. 12.28.9(var.). 19d=3.198.26d.
170.20 A variant in 12.28.13; cf. 2.5.56ab. — Gātrasaṃsparśaya ‘born from the contact of body [with the object of sense-organ], corresponding to P kāyasamphassaya.
170.21 21b buddhyā bhāṣojjām acaret. This treatment is called duḥkhābhaisajya in 11.7.17; cf. also 12.317.13 prajñāyā mānasam duḥkham hanyac charīram ausadhaḥ. The word lokadharma is absent in Dharmasūtras and major Smṛtis, but it is fairly common in P. This word (pl.) is explained in PTS Dic.: ‘common practice, things of the world, worldly conditions’. — Translation modified according to Enomoto’s opinion.
170.22 I read nirbhayah (T, G1-3,6,M5, etc.), considering that ‘abhaya’ is the noun (‘safety’) or the proper noun (Dhṛtarāṣṭra’s son) in MBh.
If he who is under the power of Thirst for wealth should not obtain property, trying to get [the result of] his undertakings, in what way should he attain happiness? 1

Bhīṣma said —

He will become happy, O son of Bharata, if he possesses impartiality to all beings, lack of exertion, true speech, complete indifference, and absence of desire for gain. 2

Elders say that these are exactly the five words for tranquility. This is heaven, Dharma and the highest happiness for the virtuous. 3

On this point, too, they tell the following old story, sung by Maṇki out of complete indifference. Bear it in mind, O Yudhiṣṭhira. 4

Aspiring after property and being baffled again and again, Maṇki bought a pair of calves with a small amount of his remaining property. 5

Now the two calves, bound tightly, came out for training and ran suddenly against a camel sitting in the center [of the road]. 6

When they rode upon his shoulder-part, the camel stood up indignantly and dashed at full speed, tossing up the calves. 7

At the sight of his calves taken away and almost dying by the whirling camel, Maṇki, in that situation, uttered the following words. 8

“Even an experienced person, being united properly with his confidence and working towards his wish, cannot expect a property which has not been fixed [by fate]. 9

I have been working in spite of damages I suffered before for what I did. Look at this predestined trouble for me due to the concatenation [of forces] (sāṅgatyā). 10

[The camel] is going as if on a rough [course] lifting up my calves again and again, like a jackal with a trap [on himself] tossing up the unexpected gain [in the trap]

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1. This chapter has been analyzed and translated into Japanese by Prof. Shinkan Murakami in his “Muyoku-to Mushoyu (Desirelessness and Non-possession).” See above note on 168.1.
2. A similar locution in 12.258.20ab pīta svargāḥ pīta dharmāḥ pīta paramakam tapah.
3. Besides this verse, Maṇki appears only in 12.173.3, along with Bali, Prahrāda, and Namuci, who attained their aims through knowledge.
4. Cf. 6.29.21–23ab (Gitā).
5. Kṛtasya (pass.) cannot qualify mama.
My dearest calves are hanging down [like] two jewel-pendants of a camel. Fate is indeed faultless (śuddha) like this. Hence there is no use of human effort. 12
Or even if it may be possible for us to continue our efforts anyhow, fate does remain. 13
Therefore, one who desires happiness should resort to complete indifference in this world. He sleeps happily who has neither interest in nor concern with achievement of his objects. 14
Ah, Śūka said the right thing, being free from everything, when he was setting out (pratiṣṭhata) for the forest from the house of Janaka. 15
“Between a person who wants to attain all desires and a person who wants to renounce them completely, total renunciation is superior to the attainment of all desires. 16
No one ever has come to the end of all desires for possession. [Only] Thirst for his body and life gets bigger for a fool.” 17
Turn away from desires for possession. Be calm. Be indifferent, O my own (māmaka)! You have been betrayed more than once. Still you are not indifferent, O my body! 18
If you do not want me ruined, if you thus want to be with me, don’t unite me with greed in vain, O seeker of wealth! 19
Goods accumulated over and again have been lost to you over and again. Idiot! when are you setting free, O seeker of wealth! your aspiration after wealth? 20
Alas, what a fool I was, as I was your puppet! Why on earth will a man (puruṣa)
thus be a servant of others? 21

Neither earlier nor later generation ever reached the end of their desires. Giving up all undertakings, I am awake. I am vigilant. 22

O desire! your heart is really stubborn, being made of the essence of diamond, as it is not torn into a hundred [pieces], penetrated by a hundred faults. 23

I will get rid of you, O desire! and whatever you like. I don’t feel happiness in myself when I am looking for your happiness. 24

I am aware of your root, O desire! You are born from conception (saṃkalpa), they say. I will not conceive you. You will disappear along with your root. 25

It is not comfortable to aspire after wealth. With acquisition one’s anxiety gets bigger. Loss of property is [unpredictable] like death. It may be or may not be one’s property. 26

If one fails to own after reaching it what is more painful than this? One does not get satisfied with what he obtained. He tries to get still more. 27

Property is addictive (anutarṣula) like the sweet water of the [heavenly] Ganges. However, it leads me [only] to lamentations (madvilāpana). I am awake. Leave [me, O desire!]. 28

The group of elements (bhūtagrāma), clinging to this body of mine — you leave here according to your wish or stay here at your pleasure! 29

I don’t find pleasure in you here [in my body], in the followers of desire and greed.

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171.22 On 22d recall Pingala’s words in 12.168.50.
171.23 The expression ‘heart made of the essence of diamond’ and the like in 7.50.49, 54, 8.5.24 (vajrād dṛghataram hṛdayam), 34, 9.2.4, R 2.55.9. — On 23d cf. 6.115.4, 7.8.10, 9.9.39, 11.17.25, 14.60.9, 15.22.12, R 4.23.10.
175.25 This verse corresponds to Ja III.450.3-4(421.4) (also Nidd1 2.12-13, 28.32-33) addasam kāma te mūlam, saṃkappā kāma jāyasi, na tam saṃkappayissāmi, evam kāma na hohisi, Udānavarga 2.1 (var.). Cf. further MBh 3.2.65, 34.30, 6.26.19, 28.24, 12.157.8, 266.5, 290.55, 13.84.11, 16; ChUp 8.2.10, Manu 2.3, 5, Yājñavalkyasmiṃti 1.1.7.
176.26 Cf. 5.133.25 atha dvāignyam īhāyām phalam bhavati vā na vā.
177.27 As to the conjunctive use of the relative pronoun (here yaḥ for yadi kaścit), see Speyer, SS, sec. 450(3); his VSS, sec. 271(2). — mārgatī here and in 3.232.13 (parī-), 5.70.8, while mārgate in R 2.93.33 (parī-), R 5.35.10, R 6.61.13.
179.29 Bhūtagrāma ‘the group of organs’. Cf. BhG 17.6 and Śaṅkara’s commentary on it (karana- samudāya).
So leaving all of you, I will resort only to truthfulness. 30

Seeing all beings in the body and the mind of my own self, keeping Intellect in Yoga, resolve in the scripture, and mind in Brahman, 31

I will wander happily around the world without attachments and ailments so that, in this way, you will not put me in sufferings again. 32

For me driven by you, there is no other way [than being put in sufferings], since, O desire! you are always the origin of Thirst, sorrow and exhaustion. 33

Loss of property, I think, is excessive pain, greater than everything because kinsmen and friends look down upon him who has fallen from his property. 34

Detriments are hardest for a person without property due to a thousand contempts.

Any small amount of happiness whatsoever in property is allotted to for the sake of sufferings. 35

In the past, Dasyus were attacking a man [who lost his property], thinking that he [still] had property. And [now] kings are always frightening [the poor] with various punishments. 36

For long I have realized that suffering is the state of being dull and greedy. O desire! you adhere to whatever you catch hold of. 37

You are ignorant of the reality. You are a young boy hard to please. You are an insatiable fire. You don’t know what you can get easily and what you cannot. 38

Like the [awful] Pātāla you, insatiable one, try to unite me with sufferings. You will not be able to enter me again, O desire! 39

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171.31 Strange combination of words in śrute sattvam and mano brahmaṇi. The editor’s interpretation of sattva (‘Sattva Guna’) is not convincing.

171.32 Vihārisyami/-ma (intrans.) mostly in Viśrāṭa.

171.34 The epic comparative of mahat is mahattarā in all passages except in 5.118.14 (mahīyas).

171.35 Hyper-samādhi (here kastatarā’adhane) is not rare in epic Sanskrit. It is avoided in T, G, etc. with the singular. — Dosāh is equivalent to duḥkhāḥ in meaning. Thus the first line is a repetition of the preceding verse. — Duḥkhāḥ: the Instr. for ‘cause, motive, reason’. Cf. Speyer, SS, section 72(7); also first examples in Delbrück, AS, section 87 (Instrumentalis des Grundes).

171.36 The editor seems to construe pura with tatpūrvam kṣīgyanti . . . (p.2152). In spite of weaker MS. evidence I read rajāno (D7, T1, G2,3,6), first because it makes sense with danādāh, second because kṣīgyati in the sense ‘to torment’ is unusual in MBh. The only instance is found in 4.23.19. Normally, the stem kṣīga- is used in the intransitive and the passive form. Incidentally, there is the pres. indicative of the 9th cl. in 2.62.12, 12.68.17, 70.18, 72.9, 13.84.1.

171.37 Mandalolupatā is a hap. lep.

171.38 Cf. PW, Nachträg zu I-V, s.v. aprṇa, adj. unersättlich: anala, Spr.3400. – 38cd “You don’t mind . . .” Hence, the expression in 37cd.

171.39 Rāvaṇa’s awful palace is compared with Pātāla in R 6.31.26. — duṣpūra is equivalent to
Attaining indifference to worldly objects thanks to the loss of my property by accident, now I don’t care for desires, having reached the highest contentment. 40

I will endure extreme afflictions in this world. I will not wake up as a man without Intellect. Baffled by the loss of property, I will lie [on a bed at night] without agony in my whole body. 41

I will completely get rid of you, O desire! discarding all my longings. You will not play with me again, O desire! as if using a nose-cord. 42

I will be patient with those who are not patient. I will not injure when I am injured. When spoken of badly, I will speak a nice thing, ignoring his disagreeable [speech]. 43

Being always content and possessed of independent sense-organs, making a living with what I obtained, I will not let you, O my enemy! achieve your purpose. 44

Total indifference, contentment, satisfaction [with the knowledge], peace, truthfulness, restraint, patience, compassion to all beings. Be aware that I have resorted to them. 45

Therefore, desire, greed, Thirst, weakness, let them leave me, as I am setting out [for the forest]. Now I am in [the quality of] Sattva. 46

Giving up desire, greed, anger and harshness, now I will not get suffering under the power of greed like a dependent person (anatmanavat). 47

One makes up the [amount] of happiness in accordance with the [amount] of desires...
he abandons. One who is always under the power of desire meets only suffering. Eliminating desires, a man shakes off whatever stain [he possesses]. From desire and anger is born suffering. So are shamelessness and dissatisfaction.

So I have entered Brahman just as [one enters] a cool pond in summer. I am in peace. I am getting totally extinguished (parinirvāṇi). And I am sitting happily by myself.

Happiness of desire in [this] world and the great heavenly happiness — these two do not match even a sixteenth part of the happiness from the extinction of Thirst.

Killing desire with itself as the seventh [of the group] as the strongest enemy may be happy like a king, arriving at the invincible town of Brahman." Thus understanding, Maṇiki obtained complete indifference, giving up all desires [and] attaining Brahman, the great happiness.

Due to the loss of his calves, I hear, Maṇiki attained the state of being an immortal. He cut off the root of his desire. Consequently, he achieved the great happiness.

On this point, too, there is told the following old story sung by Janaka, king of Videha with his mind in peace.

"How infinite is property for me who own nothing. Mithilā being burning, nothing burns for me.”

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171.48 48ab=12.168.35ab.
171.49 49ab=5.42.10cd. — Ahṛi is produced from krodha in 3.92.8.
171.50 This is the only example of parinirvāṇa in MBh. — Dharma is called ‘a pond with cool fords’ in SN 1.364.4(646a), etc.: dhammo rahado brāhmaṇa sīlavatto.
171.51 Identical with 12.168.36, 268.6.
171.52 Cf. 3.251.8, 17.1.23 for the compound ātmanāsaptama-. According to Nilakaṇṭha, kāma is the seventh in the sense that it forms the basis (the seventh) of the six forms of [desire] (annamaya-kōsa to sasmiidhi).
171.53 53c=12.83.63. For similar locutions see 6.40.66 (Gītā), 12.318.50, R5.14.19.
171.54 Both -agamat and -agacchit occur in the epic, and I don’t see any difference in usage between the two forms (both in the preterite sense). Considering that -agamat usually appears at the end of line, the choice is probably due to metrical reasons. We may call it ‘metrical suppletion’. This idea seems supported, for example, by the absence of -acchit in MBh, which is metrically equivalent to acchinat. However, Enomoto tries to see a difference in aspect between the epic aor. and the impf.: Gesamtschau and Verlaufsbeschau. — Kāmamūla- occurs only here and in 13.44.36 kāmamūlasya prajanasya ‘of the generation of which desire is the root’. — Prāpa is often used positively in the sense ‘he achieved his goal, etc.’, but occasionally in such a negative way as we see in kṛcchrām prāpa sa āpadam (1.1.68).
171.55 Here the well-known Janaka’s Gāthā is quoted without its Rahmenerzählung. — For the other old song sung by the king of Videha, see 12.268.3f.
On the same point there are told the following words (padasāṃcaya) of Bodhya, composed in regard to complete indifference. Wake up, O Yudhiṣṭhira, [hearing the words]. 57

King Nahuṣa inquired of the restrained seer Bodhya, a calm one content with knowledge, who entered into tranquility through complete indifference. 58

“Give me instruction in tranquility, O very wise one. With what understanding are you wandering in peace and in contentment?” 59

Bodhya said —

I live in accordance with the instruction (upadeśena vartāmi). I do not teach anyone here [with my words explicitly]. I will tell you keywords (lakṣaṇa) of it. Think upon it by yourself. 60

Piṅgalā, an osprey, a snake, a search for an antelope in the forest, an arrow-maker and a maiden — these are my six teachers. 61

Abbreviations


171.57 There is no reference to Bodhya outside this passage. — This is the only instance of the compound padasāṃcaya in MBh.

171.58 Jñānatṛpta- is the regular form in MBh; jñānatarpita- only here and in 12.60.10.

171.59 I read samanuprāpya (S) first because (sam)anudhyā- means ‘to contemplate what to do’, second because it does not occur with buddhim elsewhere. Usually buddhi is the object of the verb kṛ- (‘to make up one’s mind’) or (sam)āstha-. There is one instance of prāpya in 12.168.14.

171.60 Instrumentalis for ‘the way by which one goes’. Cf. Speyer, SS, sec. 63(6). — Vṛt- in the active is fairly common in epic Sanskrit. Cf. Grammatisches, sec. 530. Also Pali vattati, Pkt. vaṭṭa‘i.

171.61 Since the comment on this verse requires several pages, I will discuss on it in a separate paper in the near future.