

- 1 Ādi (225)
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Anugita
Krishna reminds Arjuna
Ashvamedika Parva
Chapters 16-19

Swami Tadatmananda
Arsha Bodha Center

जनमेजय उवाच
King Janamejaya said,
janamejaya uvāca

सभायां वसतोस्तस्यां

In the hall where Krishna and Arujna stayed
sabhāyām vasatos tasyām

निहत्यारीन्महात्मनोः |

after killing their enemies,
nihatyārīn mahātmanoh

केशवार्जुनयोः का नु

what discussion between them
keśavārjunayoh kā nu

कथा समभवद्विज ||

took place, O Vaishampayana?
kathā samabhad dvija (16.1)

वैशम्पायन उवाच

Rishi Vaishampayana said,
vaiśampāyana uvāca

कृष्णेन सहितः पार्थः

Arjuna, along with Krishna,
kṛṣṇena sahitaḥ pārthaḥ

स्वराज्यं प्राप्य केवलम् |

having regained his royal status,
svarājyaṁ prāpya kevalam

तस्यां सभायां रम्यायां

in that delightful hall
tasyāṁ sabhāyāṁ ramyāyāṁ

विजहार मुदा युतः ||

reveled with delight.
vijahāra mudā yutaḥ (16.2)

निरीक्ष्य तां सभां रम्याम्

Looking around that beautiful hall,
nirīkṣya tāṁ sabhāṁ ramyām

इदं वचनमब्रवीत् |

Arjuna said this:
idaṁ vacanam abravīt

विदितं ते महाबाहो

“O Krishna, your teachings
viditaṁ te mahābāho

सङ्ग्रामे समुपस्थिते ||

when we were on the battlefield ...
saṅgrāme samupasthite (16.4,5)

यत्तु तद्भवता प्रोक्तं

... that which was said by you
yat tu tad bhavatā proktaṁ

तदा केशव सौहृदात् |

at that time out of love, O Krishna,
tadā keśava sauhṛdāt

तत्सर्वं पुरुषव्याघ्र

all of that, O Krishna,
tat sarvaṁ puruṣa-vyāghra

नष्टं मे नष्टचेतसः ||

I have forgotten due to my injured mind.”
naṣṭaṁ me naṣṭa-cetasah (16.6)

मम कौतूहलं त्वस्ति

“I am eager to know
mama kautūhalaṁ tvasti

तेष्वर्थेषु पुनः प्रभो |

those things again, O Krishna.
teṣvartheṣu punaḥ prabho

भवांश्च द्वारकां गन्ता

But you will go to Dwaraka
bhavāṁś ca dvārakāṁ gantā

नचिरादिव माधव ||

soon, O Krishna.”
nacirād iva mādharma (16.7)

वासुदेव उवाच

Sri Krishna said,
vāsudeva uvāca

श्रावितस्त्वं मया गुह्यं

The secret told to you by me
śrāvitas tvaṁ mayā guhyam

ज्ञापितश्च सनातनम् ।

is known as eternal truth.
jñāpitaś ca sanātanam

अबुद्धा यत्र गृहीथास्

Not understanding, you failed to grasp it.
abuddhvā yan na gṛhṇīthās

तन्मे सुमहदप्रियम् ॥

That makes me extremely unhappy.
tan me sumahad-apriyam (16.9,10)

न शक्यं तन्मया भूयस्

It is not possible for me to again
na śakyaṁ tan mayā bhūyas

तथा वक्तुमशेषतः ।

tell the same in detail.
tathā vaktum aśeṣataḥ

इतिहासं तु वक्ष्यामि

Instead, I will tell you an old story
itihāsaṁ tu vakṣyāmi

तस्मिन्नर्थे पुरातनम् ॥

about those things.
tasminn arthe purātanam (16.11,12)

आगच्छद्ब्राह्मणः कश्चित्स्व

A brahmana came
āgacchad brāhmaṇaḥ kaścit

स्वर्गलोकादरिंदम ।

from heaven, O Arjuna,
svarga-lokād arimdamā

अस्माभिः परिपृष्टश्च

and was queried by me.
asmābhiḥ paripṛṣṭaś ca

यदाह भरतर्षभ ॥

O Arjuna, hear what he said.
yad āha bharata-rṣabha (16.14,15)

ब्राह्मण उवाच

The brahmana said,
brāhmaṇa uvāca

मोक्षधर्मं समाश्रित्य

Regarding the teachings on moksha
mokṣa-dharmaṁ samāśritya

कृष्ण यन्मानुपृच्छसि |

which you ask me about, O Krishna,
kṛṣṇa yaṁ mānupṛcchasi

तत्तेऽहं सम्प्रवक्ष्यामि

that I will tell you
tat te 'haṁ sampravakṣyāmi

यथावन्मधुसूदन ||

correctly, O Krishna.
yathāvan madhusūdana (16.16,17)

न क्वचित्सुखमत्यन्तं

Nowhere is happiness total.
na kvacit sukham atyantam

न क्वचिच्छाश्वती स्थितिः |

Nowhere can one live forever.
na kvacic chāśvatī sthitiḥ

स्थानाच्च महतो भ्रंशो

One can fall from the highest heaven
sthānāc ca mahato bhraṁśo

दुःखलब्धात्पुनः पुनः ||

again and again due to suffering.
duḥkha-labdhat punaḥ punaḥ (16.29)

प्रियैर्विवासो बहुशः

Frequent separation from loved ones,
priyair vivāso bahuśaḥ

संवासश्चाप्रियैः सह |

dwelling with the hostile,
saṁvāsaś cāpriyaiḥ saha

धननाशश्च सम्प्राप्तो

loss of all wealth acquired,
dhana-nāśaś ca samprāpto

लब्ध्वा दुःखेन तद्धनम् ||

wealth gained with much difficulty ...
labdhvā duḥkhena tad dhanam (16.33)

अवमानाः सुकष्टाश्च

Terrible insults

avamānāḥ sukaṣṭhās ca

परतः स्वजनात्तथा |

from others and from relatives,

parataḥ svajanāt tathā

शारीरा मानसाश्चापि

physical and mental

śārīrā mānasās cāpi

वेदना भृशदारुणाः ||

pain, extremely strong ...

vedanā bhṛśa-dāruṇāḥ (16.34)

जरा रोगाश्च सततं

old age, constant disease,

jarā rogās ca satataṁ

वासनानि च भूरिशः |

and compulsions, in plenty –

vāsanāni ca bhūriśaḥ

लोकेऽस्मिन्ननुभूतानि

in this world, these were experienced

loke 'sminn anubhūtāni

द्वंद्वजानि भृशं मया ||

often by me, arising from pairs of opposites.

dvaṁdvajāni bhṛśaṁ mayā (16.36)

ततः कदाचिन्निर्वेदान्

Then one day, due to depression,

tataḥ kadācin nirvedān

निकारान्निकृतेन च |

humiliation and injury,

nikārān nikṛtena ca

लोकतन्त्रं परित्यक्तं

I abandoned worldly concerns

loka-tantraṁ parityaktaṁ

दुःखार्तेन भृशं मया ||

being overcome by suffering.

duḥkhārtena bhṛśaṁ mayā (16.37)

ततः सिद्धिरियं प्राप्ता

Then, enlightenment was gained

tataḥ siddhir iyaṁ prāptā

प्रसादादात्मनो मया |

by me, due to my own efforts.

prasādād ātmano mayā

नाहं पुनरिहागन्ता

I will never again come here.

nāhaṁ punar ihāgantā

लोकानालोकयाम्यहम् ||

I will observe the worlds (from afar).

lokān ālokayāmy aham (16.37,38)

शुभानामशुभानां च

Of good and bad deeds,
śubhānām aśubhānām ca

नेह नाशोऽस्ति कर्मणाम् ।

their results do not perish,
neha nāśo 'sti karmaṇām

प्राप्य प्राप्य तु पच्यन्ते

but are reaped again and again as they fructify
prāpya prāpya tu pacyante

क्षेत्रं क्षेत्रं तथा तथा ॥

in life after life.

kṣetraṁ kṣetraṁ tathā tathā (18.1)

ततस्तत्क्षीयते चैव

Eventually, that karma gets exhausted,
tatas tat kṣīyate caiva

पुनश्चान्यत्प्रचीयते ।

but other karma is accumulated,
punaś cānyat pracīyate

यावत्तन्मोक्षयोगस्थं

as long as the teachings of moksha
yāvat tan mokṣa-yogasthaṁ

धर्मं नैवावबुध्यते ॥

are not understood.

dharmaṁ naivāvabudhyate (18.12)

सुखदुःखे सदा सम्यग्

One who knows: pleasure and pain
sukhaduḥkhe sadā samyag

अनित्ये यः प्रपश्यति ।

are always temporary,
anitye yaḥ prapaśyati

कायं चामेध्यसङ्घातं

and the body, filled with impurities,
kāyaṁ cāmedhya-saṅghātaṁ

विनाशं कर्मसंहितम् ॥

born of karma, will perish ...

vināśaṁ karma-saṁhitam (18.30)

यच्च किञ्चित्सुखं तच्च

... and any pleasure obtained
yac ca kiñcit sukhaṁ tac ca

सर्वं दुःखमिति स्मरन् ।

is nothing but suffering – thinking thus,
sarvaṁ duḥkham iti smaran

संसारसागरं घोरं

the terrible ocean of worldly life,
saṁsāra-sāgaraṁ ghoraṁ

तरिष्यति सुदुस्तरम् ॥

difficult to cross, he will overcome.

tariṣyati sudustaram (18.31)

जीवितं मरणं चोभे

Toward both birth and death,
jīvitam maraṇam cobhe

सुखदुःखे तथैव च ।

pleasure and suffering,
sukha-duḥkhe tathaiva ca

लाभालाभे प्रियद्वेष्ये यः

gain and loss, friend and enemy –
lābhālābhe priya-dveṣye yaḥ

समः स च मुच्यते ॥

one who is the same is free.
samaḥ sa ca mucyate (19.4)

विहाय सर्वसङ्कल्पान्

Giving up all desires
vihāya sarva-saṅkalpān

बुद्ध्या शारीरमानसान् ।

for the body or mind through knowledge,
buddhyā śārīra-mānasān

शनैर्निर्वाणमाप्नोति

he gradually gains nirvana
śanair nirvāṇam āpnoti

निरिन्धन इवानलः ॥

like a fire without fuel.
nirindhana ivānalaḥ (19.12)

अतः परं प्रवक्ष्यामि

Now I will tell you the supreme,
ataḥ param pravakṣyāmi

योगशास्त्रमनुत्तमम् ।

unexcelled teachings of yoga
yoga-śāstram anuttamam

यैद्वारैश्चारयन्नित्यं

through the constant practice of which
yair dvāraiś cārayan nityam

पश्यत्यात्मानमात्मनि ॥

one can discover the Self in oneself.
paśyaty ātmānam ātmani (19.14,15)

इन्द्रियाणि तु संहृत्य

Withdrawing the senses,
indriyāṇi tu saṁhṛtya

मन आत्मनि धारयेत् ।

one should concentrate the mind within.
mana ātmani dhārayet

तीव्रं तप्त्वा तपः पूर्वं

Having first done intense austerities,
tīvram taptvā tapaḥ pūrvam

ततो योक्तुमुपक्रमेत् ॥

then one should proceed to merge.
tato yoktum upakramet (19.16)

इषीकां वा यथा मुञ्जात्

Like the pith is extracted from munja grass,
iṣīkāṃ vā yathā muñjāt

कश्चिन्निर्हृत्य दर्शयेत् |

a yogi, through withdrawal, should discover
kaścin nirhṛtya darśayet

योगी निष्कृष्टमात्मानं

the extracted Self,
yogī niṣkrṣṭam ātmānaṃ

तथा सम्पश्यते तनौ ||

discovering it within oneself.
tathā sampśyate tanau (19.21)

संनियम्येन्द्रियग्रामं

Completely controlling all the senses,
saṃniyamyaendriya-grāmaṃ

निर्घोषे निर्जने वने |

seated in a quiet, remote forest,
nirghoṣe nirjane vane

कायमभ्यन्तरं कृत्स्नम्

completely within the body,
kāyam abhyantaram kṛtsnam

एकाग्रः परिचिन्तयेत् ||

the mind should be made one-pointed.
ekāgraḥ paricintayet (19.34)

एवं सततमुद्युक्तः

Always engaged thus,
evaṃ satatam udyuktaḥ

प्रीतात्मा नचिरादिव |

before long, the beloved atma
prītātmā nacirād iva

आसादयति तद्ब्रह्म

is reached. That is brahman,
āsādayati tad brahma

यद्दृष्ट्वा स्यात्प्रधानवित् ||

discovering which one knows reality.
yad dṛṣṭvā syāt pradhānavit (19.43)

न त्वसौ चक्षुषा ग्राह्यो

That is not accessible to the eyes
na tvasau cakṣuṣā grāhyo

न च सर्वैरपीन्द्रियैः |

or any of the senses.
na ca sarvair apīndriyaiḥ

मनसैव प्रदीपेन

But by a brilliant mind,
manasaiva pradīpena

महानात्मनि दृश्यते ||

it is discovered in the vastness within.
mahān-ātmani dṛśyate (19.44)

वासुदेव उवाच

Sri Krishna said,
vāsudeva uvāca

इत्युक्त्वा स तदा वाक्यं

Having said this to me, then
ityuktvā sa tadā vākyaṁ

मां पार्थ द्विजपुङ्गवः ।

O Arjuna, that brahmana,
mām pārtha dvija-puṅgavaḥ

मोक्षधर्माश्रितः सम्यक्

well-established in the teachings of moksha,
mokṣa-dharmāśritaḥ samyak

तत्रैवान्तरधीयत ॥

disappeared from there.
tatraivāntaradhīyata (19.49)

कच्चिदेतत्त्वया पार्थ

O Arjuna, did you
kaccid etat tvayā pārtha

श्रुतमेकाग्रचेतसा ।

listen with a one-pointed mind?
śrutam ekāgra-cetasā

तदापि हि रथस्थस्त्वं

When you were in the chariot,
tadāpi hi rathasthas tvam

श्रुतवानेतदेव हि ॥

you heard the same.
śrutavān etad eva hi (19.50)

नैतत्पार्थ सुविज्ञेयं

O Arjuna, this is not easily understood,
naitat pārtha suvijñeyaṁ

व्यामिश्रेणेति मे मतिः ।

in my opinion, by one who is confused,
vyāmiśreṇeti me matiḥ

नरेणाकृतसञ्ज्ञेन

or unprepared,
nareṇākṛta-sañjñena

विदग्धेनाकृतात्मना ॥

or worldly, or mentally impure.
vidagdhenākṛtātmanā (19.51)

परा हि सा गतिः पार्थ

O Arjuna, this is the supreme goal,
parā hi sā gatiḥ pārtha

यत्तद्ब्रह्म सनातनम् |

eternal brahman,
yat tad brahma sanātanam

यत्रामृतत्वं प्राप्नोति

knowing which one gains immortality,
yatrāmṛtatvaṁ prāpnoti

त्यक्त्वा दुःखं सदा सुखी ||

freedom from suffering and eternal happiness.
tyaktvā duḥkhaṁ sadā sukhī (19.55)