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Anugita
Dialogue: Brahmana and his wife
Ashvamedika Parva
Chapter 27

Swami Tadatmananda
Arsha Bodha Center

वासुदेव उवाच
Lord Krishna said,
vāsudeva uvāca

अत्राप्युदाहरन्तीमम्

With regard to this, there is an example
atrāpy udāharantīmam

इतिहासं पुरातनम् ।

in an old story
itihāsaṁ purātanam

दम्पत्योः पार्थ संवादम्

about a dialogue between husband and wife, O Arjuna.
dampatyoh pārtha saṁvādam

अभयं नाम नामतः ॥

It is named, “abhaya,” fearless.
abhayaṁ nāma nāmataḥ (20.1)

ब्राह्मण उवाच

The brahmana said,
brāhmaṇa uvāca

सङ्कल्पदंशमशकं

Flies and mosquitos are its intent,
saṅkalpa-damśa-maśakam

शोकहर्षहिमातपम् |

sorrow and joy are its cold and heat,
śoka-harṣa-himātapam

मोहान्धकारतिमिरं

delusion and ignorance is its night,
mohāndhakāra-timiram

लोभव्यालसरीसृपम् ||

greed and illness are its snakes ...
lobha-vyāla-sarīsr̥pam (27.1)

विषयैकात्ययाध्वानं

... gain and loss of objects is the road,
viṣayaikātyayādhvānam

कामक्रोधविरोधकम् |

desire and anger are the thieves.
kāma-krodha-virodhakam

तदतीत्य महादुर्गं

Having crossed this great danger,
tad atītya mahā-durgam

प्रविष्टोऽस्मि महद्वनम् ||

I have entered the great forest.
praviṣṭo 'smi mahad-vanam (27.2)

ब्राह्मण्युवाच

The brahmana's wife said,
brāhmaṇy uvāca

क तद्वनं महाप्राज्ञ

O wise one, where is that forest?
kva tad vanam mahā-prājña

के वृक्षाः सरितश्च काः |

What are its trees? What are its rivers,
ke vṛkṣāḥ saritaś ca kāḥ

गिरयः पर्वताश्चैव

its hills and mountains?
girayaḥ parvatāś caiva

कियत्यध्वनि तद्वनम् ||

How far is that forest?
kiyaty adhvani tad vanam (27.3)

ब्राह्मण उवाच

The brahmana said,
brāhmaṇa uvāca

न तत्प्रविश्य शोचन्ति

Having entered that forest,
na tat praviśya śocanti

न प्रहृष्यन्ति च द्विजाः ।

the wise do not grieve or rejoice.
na prahr̥ṣyanti ca dvijāḥ

न च बिभ्यति केषाञ्चित्

No one has fear,
na ca bibhyati keṣāñcit

तेभ्यो बिभ्यति केचन ॥

nor is there anyone to be feared.
tebhyo bibhyati kecana (27.6)

पञ्चवर्णानि दिव्यानि

Five-colored and divine
pañca-varṇāni divyāni

पुष्पाणि च फलानि च ।

are the flowers and fruits
puṣpāṇi ca phalāni ca

सृजन्तः पादपास्तत्र

born of the trees there
sr̥jantaḥ pādapās tatra

व्याप्य तिष्ठन्ति तद्वनम् ॥

which stand throughout the forest.
vyāpya tiṣṭhanti tad vanam (27.8)

प्रज्ञावृक्षं मोक्षफलं

The trees are wisdom, whose fruit is moksha,
prajñā-vṛkṣam mokṣa-phalam

शान्तिच्छायासमन्वितम् ।

covered with leaves of peace,
śānti-cchāyā-samanvitam

ज्ञानाश्रयं तृप्तितोयम्

rooted in knowledge, watered by contentment,
jñānāśrayam tṛpti-toyam

अन्तःक्षेत्रज्ञभास्करम् ॥

and having inner consciousness as its sun.
antaḥ-kṣetrajñā-bhāskaram (27.16)

येऽधिगच्छन्ति तत्सन्तस्

Those saints who reach it
ye 'dhigacchanti tat santas

तेषां नास्ति भयं पुनः ।

never again have fear.
teṣāṃ nāsti bhayaṃ punaḥ

ऊर्ध्वं चावाक्क तिर्यक्क

Above, below, or to the sides,
ūrdhvaṃ cāvāk ca tiryak ca

तस्य नान्तोऽधिगम्यते ॥

no edge of the forest can be reached.
tasya nānto 'dhigamyate (27.17)

एतदेतादृशं दिव्यम्

Such is the divine
etad etādṛśaṃ divyam

अरण्यं ब्राह्मणा विदुः ।

forest that the wise know.
araṇyaṃ brāhmaṇā viduḥ

विदित्वा चान्वतिष्ठन्त

Knowing it, they abide
viditvā cānvatiṣṭhanta

क्षेत्रज्ञेनानुदर्शितम् ॥

as shown by the consciousness within.
kṣetrajñēnānudarśitam (27.25)