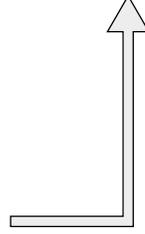


- 1 Ādi (225)
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Anugita
King Janaka on Possessiveness
Ashvamedika Parva
Chapters 32-34



Swami Tadatmananda
Arsha Bodha Center

ब्राह्मण उवाच
The brahmana said,
brāhmaṇa uvāca

अत्राप्युदाहरन्तीमम्

With regard to this is an example
atrāpy udāharantīmam

इतिहासं पुरातनम् ।

in an old story about a
itihāsaṁ purātanam

ब्राह्मणस्य च संवादं

dialogue between a brahmana
brāhmaṇasya ca saṁvādāṁ

जनकस्य च भामिनि ॥

and King Janaka.

janakasya ca bhāmini (32.1)

ब्राह्मणं जनको राजा

King Janaka said to a sinful brahmana
brāhmaṇaṁ janako rājā

सन्नं कस्मिंश्चिदागमे ।

who had come at one time,
sannaṁ kasmimścid āgame

विषये मे न वस्तव्यम्

“You may not dwell in my kingdom.”
viṣaye me na vastavyam

इति शिष्यार्थमब्रवीत् ॥

Thus he ordered as punishment.
iti śiṣyartham abravīt (32.2)

इत्युक्तः प्रत्युवाचाथ

Thus addressed, in response
ity uktaḥ pratyuvācātha

ब्राह्मणो राजसत्तमम् |

the brahmana said to the King,
brāhmaṇo rāja-sattamam

आचक्ष्व विषयं राजन्

“O King, having said this,
ācakṣva viṣayaṁ rājan

यावांस्तव वशे स्थितः ||

what is the extent of your kingdom?”
yāvāṁs tava vaśe sthitaḥ (32.3)

इत्युक्तः स तदा राजा

The King, thus addressed
ity uktaḥ sa tadā rājā

ब्राह्मणेन यशस्विना |

by the illustrious brahmana,
brāhmaṇena yaśasvinā

मुहुरुष्णं च निःश्वस्य

sighed repeatedly
muhur uṣṇaṁ ca niḥśvasya

न स तं प्रत्यभाषत ||

but said nothing in reply to him.
na sa taṁ pratyabhāṣata (32.5)

ततो मुहूर्तादिव तं

Then, after a long time,
tato muhūrtād iva taṁ

ब्राह्मणं वाक्यमब्रवीत् |

to the brahmana, he said this:
brāhmaṇaṁ vākyaṁ abravīt

विषयं नाधिगच्छामि

“I could not find my kingdom,
viṣayaṁ nādhigacchāmi

विचिन्वन्पृथिवीमिमाम् ||

searching the entire world.”
vicinvan pṛthivīm imām (32.7,8)

तया न विषयं मन्ये

“I do not consider my kingdom in that way.
tayā na viṣayaṁ manye

सर्वो वा विषयो मम |

Indeed, everything is my kingdom.
sarvo vā viṣayo mama

उष्यतां यावदुत्साहो

Dwell here as long as you will.
uṣyatām yāvad utsāho

भुज्यतां यावदिष्यते ||

Enjoy as long as you want.
bhujyatām yāvad iṣyate (32.11)

ब्राह्मण उवाच

The brahmana said,
brāhmaṇa uvāca

ब्रूहि कां बुद्धिमास्थाय

Tell me, based on what wisdom
brūhi kām buddhim āsthāya

ममत्वं वर्जितं त्वया ।

are you free from all possessiveness?
mamatvaṁ varjitaṁ tvayā

कां वा बुद्धिं विनिश्चित्य

Having discerned what wisdom
kām vā buddhiṁ viniścitya

सर्वो वै विषयस्तव ॥

is everything your kingdom?
sarvo vai viṣayas tava (32.12,13)

जनक उवाच

King Janaka said,
janaka uvāca

कस्येदमिति कस्य स्वम्

Whose is this? Whose is oneself?
kasyedam iti kasya svam

इति वेदवचस्तथा ।

Based on the Vedic teachings,
iti veda-vacas tathā

नाध्यगच्छमहं बुद्ध्या

I could not ascertain
nādhyagaccham ahaṁ buddhyā

ममेदमिति यद्भवेत् ॥

anything that could truly be considered as mine.
mamedam iti yad bhavet (32.15)

एतां बुद्धिं विनिश्चित्य

Having discerned this wisdom,
etāṃ buddhiṃ viniścitya

ममत्वं वर्जितं मया ।

I am free from possessiveness.
mamatvaṃ varjitaṃ mayā

शृणु बुद्धिं तु यां ज्ञात्वा

Listen to the wisdom, knowing which
śṛṇu buddhiṃ tu yāṃ jñātvā

सर्वत्र विषयो मम ॥

my kingdom is everywhere.
sarvatra viṣayo mama (32.16)

नाहमात्मार्थमिच्छामि

I do not want for myself
nāham ātmārtham icchāmi

गन्धान्घ्राणगतानपि ।

the smells that reach my nose.
gandhān ghrāṇa-gatān api

तस्मान्मे निर्जिता भूमिर्

Therefore, earth is claimed by me,
tasmān me nirjitā bhūmir

वशे तिष्ठति नित्यदा ॥

remaining always under my control.
vaśe tiṣṭhati nityadā (32.17)

नाहमात्मार्थमिच्छामि

I do not want for myself
nāham ātmārtham icchāmi

रसानास्येऽपि वर्ततः ।

the tastes that reach my mouth.
rasān āsye 'pi vartataḥ

आपो मे निर्जितास्तस्माद्

Therefore, water is claimed by me,
āpo me nirjitās tasmād

वशे तिष्ठति नित्यदा ॥

remaining always under my control.
vaśe tiṣṭhati nityadā (32.18)

नाहमात्मार्थमिच्छामि

I do not want for myself
nāham ātmārtham icchāmi

रूपं ज्योतिश्च चक्षुषा ।

the colorful light seen by my eyes.
rūpaṃ jyotiś ca cakṣuṣā

तस्मान्मे निर्जितं ज्योतिर्

Therefore, light (fire) is claimed by me,
tasmān me nirjitaṃ jyotir

वशे तिष्ठति नित्यदा ॥

remaining always under my control.
vaśe tiṣṭhati nityadā (32.19)

नाहमात्मार्थमिच्छामि

I do not want for myself
nāham ātmārtham icchāmi

स्पर्शास्त्वचि गताश्च ये |

touches that reach my skin.
sparśāṁs tvaci gatāś ca ye

तस्मान्मे निर्जितो वायुर्

Therefore, air is claimed by me,
tasmān me nirjito vāyur

वशे तिष्ठति नित्यदा ||

remaining always under my control.
vaśe tiṣṭhati nityadā (32.20)

नाहमात्मार्थमिच्छामि

I do not want for myself
nāham ātmārtham icchāmi

शब्दाञ्श्रोत्रगतानपि |

the sounds that reach my ears.
śabdāñ śrotra-gatān api

तस्मान्मे निर्जिताः शब्दा

Therefore, sounds (space) are claimed by me,
tasmān me nirjitāḥ śabdā

वशे तिष्ठति नित्यदा ||

remaining always under my control.
vaśe tiṣṭhati nityadā (32.21)

नाहमात्मार्थमिच्छामि

I do not want for myself
nāham ātmārtham icchāmi

मनो नित्यं मनोन्तरे |

the thoughts always in my mind.
mano nityaṁ manontare

मनो मे निर्जितं तस्माद्

Therefore, thoughts are claimed by me,
mano me nirjitaṁ tasmād

वशे तिष्ठति नित्यदा ||

remaining always under my control.
vaśe tiṣṭhati nityadā (32.22)

देवेभ्यश्च पितृभ्यश्च

For the gods, ancestors,
devebhyaś ca pitṛbhyaś ca

भूतेभ्योऽतिथिभिः सह |

and elements, along with guests –
bhūtebhyo 'tithibhiḥ saha

इत्यर्थं सर्व एवेमे

for their sakes are all these
ity arthaṁ sarva eveme

समारम्भा भवन्ति वै ||

actions (undertaken by me).
samārambhā bhavanti vai (32.23)

ब्राह्मण उवाच

The brahmana said,
brāhmaṇa uvāca

एकः पन्था ब्राह्मणानां

This is the one path for brahmanas
ekaḥ panthā brāhmaṇānām

येन गच्छन्ति तद्विदः ।

by which the enlightened live
yena gacchanti tad-vidah

गृहेषु वनवासेषु

as householders, forest-dwellers,
gṛheṣu vana-vāseṣu

गुरुवासेषु भिक्षुषु ॥

ashram residents, or monks.

guru-vāseṣu bhikṣuṣu (33.5)