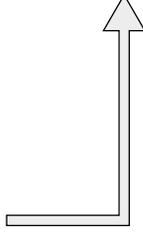


- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
- 5 Udyoga (197)
- 6 Bhīshma (117)
- 7 Drona (173)
- 8 Karna (69)
- 9 Shālya (64)
- 10 Sauptika (18)
- 11 Strī Parva (27)
- 12 Shānti (353)
- 13 Anushāsana (154)
- 14 Ashvamedhika – 96 chapters
- 15 Āshramavāsika (47)
- 16 Mausala (9)
- 17 Mahāprasthānika (3)
- 18 Svargārohana (5)

Anugita
Brahma's Discourse on
4 Ashramas and 3 Gunas

Ashvamedika Parva
Chapters 35-39



Swami Tadatmananda
Arsha Bodha Center

ब्राह्मण उवाच
The brahmana said,
brāhmaṇa uvāca

कश्चिद्ब्राह्मणमासीनम्

To a seated brahmana,
kaścid brāhmaṇam āsīnam

आचार्यं संशितव्रतम् |

a teacher committed to his vows,
ācāryaṁ saṁśita-vratam

शिष्यः पप्रच्छ मेधावी

an intelligent disciple asked
śiṣyaḥ papraccha medhāvī

किंस्विच्छ्रेयः परन्तप ||

about the supreme good.
kiṁsvic chreyaḥ parantapa (35.3)

शिष्य उवाच

The disciple said,
śiṣya uvāca

कुतश्चाहं कुतश्च त्वं

Where did I come from? Where did you come from?

kutaś cāhaṁ kutaś ca tvaṁ

तत्सत्यं ब्रूहि यत्परम् ।

Tell me that which is the supreme truth.

tat satyaṁ brūhi yat param

कुतो जातानि भूतानि

From what are born things

kuto jātāni bhūtāni

स्थावराणि चराणि च ॥

insentient and sentient?

sthāvarāṇi carāṇi ca (35.7)

गुरुर् उवाच

The guru said,

gurur uvāca

ब्रह्मप्रोक्तमिदं धर्मम्

This teaching was taught by Brahma

brahma-proktam idaṁ dharmam

ऋषिप्रवरसेवितम् ।

and followed by the greatest sages,

ṛṣi-pravara-sevitam

उपगम्यर्षयः पूर्वं

Long ago, Brahma was approached by sages

upagamya-rṣayaḥ pūrvaṁ

जिज्ञासन्तः परस्परम् ॥

who were mutually searching for knowledge.

jijñāsantaḥ parasparam (35.12,15)

वसिष्ठः काश्यपश्चैव

Vasistha, Kashyapa,

vasiṣṭhaḥ kāśyapaś caiva

विश्वामित्रोऽत्रिरेव च ।

Vishvamisra and Atri,

viśvāmitro 'trir eva ca

पप्रच्छुर्विनयोपेता

endowed with humility, asked

papracchur vinayopetā

निःश्रेयसमिदं परम् ॥

about this, the supreme good.

niḥśreyasam idaṁ param (35.16,18)

कथं कर्म क्रियात्साधु

“How should a good man act?
kathaṁ karma kriyāt sādhu

कथं मुच्येत किल्बिषात् ।

How can one be freed from sin?
kathaṁ mucyeta kilbiṣāt

के नो मार्गाः शिवाश्च स्युः

Which paths are most auspicious for us?
ke no mārghāḥ śivāś ca syuḥ

किं सत्यं किं च दुष्कृतम् ॥

What is truth, and what is sin?
kiṁ satyaṁ kiṁ ca duṣkṛtam (35.19)

ब्रह्मोवाच

Brahma ji said,
brahmovāca

धर्ममेकं चतुष्पादं

The one righteous path has four divisions.
dharmam ekaṁ catuṣ-pādaṁ

नित्यमाहुर्मनीषिणः ।

Thus the wise always say.
nityam āhur manīṣiṇaḥ

पन्थानं वः प्रवक्ष्यामि

I will tell you the path
panthānaṁ vaḥ pravakṣyāmi

शिवं क्षेमकरं द्विजाः ॥

that is auspicious and helpful, O sages.
śivaṁ kṣemakaraṁ dvijāḥ (35.27,28)

ब्रह्मचारिकमेवाहुर्

They say that student life
brahmacārikam evāhur

आश्रमं प्रथमं पदम् ।

is the first branch.
āśramaṁ prathamam padam

गार्हस्थ्यं तु द्वितीयं स्याद्

The life of a householder is the second.
gārhasthyaṁ tu dvitīyam syād

वानप्रस्थमतः परम् ।

Life retired to the forest follows that.
vānaprastham ataḥ param

ततः परं तु विज्ञेयम्

But superior to that, this should be known -
tataḥ paraṁ tu vijñeyam

अध्यात्मं परमं पदम् ॥

spiritual life is the supreme branch.
adhyātmaṁ paramaṁ padam (35.30)

तदव्यक्तमनुद्रिक्तं

That (brahman) which is unmanifest, indistinguishable,
tad avyaktam anudriktaṁ

सर्वव्यापि ध्रुवं स्थिरम् ।

all-pervasive, unchanging, unmoving -
sarva-vyāpi dhruvaṁ sthiram

नवद्वारं पुरं विद्यात्

should be known (within) the city of nine gates (body),
nava-dvāraṁ puraṁ vidyāt

त्रिगुणं पञ्चधातुकम् ॥

having three gunas and five elements.
triguṇaṁ pañca-dhātukam (36.1)

तमो रजस्तथा सत्त्वं

Sattva, rajas and tamas -
tamo rajas tathā sattvaṁ

गुणानेतान्प्रचक्षते ।

these are called gunas.
guṇān etān pracakṣate

एतेषां गुणतत्त्वं हि

The truth of the gunas
eteṣāṁ guṇa-tattvaṁ hi

वक्ष्यते हेत्वहेतुभिः ॥

is described as being both cause and effect.
vakṣyate hetv-ahetubhiḥ (36.4,11)

संमोहोऽज्ञानमत्यागः

Delusion, ignorance, acquisitiveness,
saṁmoho 'jñānam atyāgaḥ

कर्मणामविनिर्णयः ।

improper discernment of actions,
karmaṇām avinirṇayaḥ

स्वप्नः स्तम्भो भयं लोभः

sleep, stupor, fear, greed,
svapnaḥ stambho bhayaṁ lobhaḥ

शोकः सुकृतदूषणम् ॥

depression, fault-finding...
śokaḥ sukṛta-dūṣaṇam (36.12)

अमैत्री विकृतो भावो

...hate, perversion,
amaitrī vikṛto bhāvo

अश्रद्धा मूढभावना |

lack of faith, infatuation,
aśraddhā mūḍha-bhāvanā

मत्सरश्चैव भूतेषु

and envy towards others -
matsaraś caiva bhūteṣu

तामसं वृत्तमिष्यते ||

such behavior is tamasa.
tāmasaṁ vṛttam iṣyate (36.14,18)

रजोऽहं वः प्रवक्ष्यामि

I will tell you all about rajas,
rajo 'haṁ vaḥ pravakṣyāmi

याथातथ्येन सत्तमाः |

as it truly is, O sages -
yāthā-tathyena sattamāḥ

ईर्ष्येप्सा पैशुनं युद्धं

jealousy, greed, animosity, combativeness,
īrṣyepsā paiśunaṁ yuddhaṁ

ममत्वं परिपालनम् ||

possessiveness, defensiveness...
mamatvaṁ paripālanam (37.1,3)

उग्रं दारुणमाक्रोशः

cruelty, harshness, cursing,
ugraṁ dāruṇam ākrośaḥ

परवित्तानुशासनम् |

seeking to control the wealth of others,
para-vittānuśāsanam

इदं मे स्यादित्दं मे स्यात्

"I want this, I want this,"
idaṁ me syādidam me syāt

स्नेहो गुणसमुद्भवः ||

clinging born of rajas.
sneho guṇa-samudbhavaḥ (37.5,11)

अतः परं प्रवक्ष्यामि

Now, I will describe
ataḥ paraṁ pravakṣyāmi

तृतीयं गुणमुत्तमम् |

the third guna, the best -
tṛtīyaṁ guṇam uttamam

अकार्पण्यमसंरम्भः

generosity, gentleness,
akārpaṇyam asaṁrambhaḥ

सन्तोषः श्रद्धधानता ||

contentment, faith...
santoṣaḥ śraddadhānatā (38.1,2)

क्षमा धृतिरहिंसा च

tolerance, courage, ahimsa,
kṣamā dhṛtir ahimsā ca

समता सत्यमार्जवम् ।

impartiality, truthfulness, straightforwardness,
samatā satyam ārjavam

आनृशंस्यमसंमोहो

compassion, freedom from delusion,
ānṛśamsyam asaṁmoho

दया भूतेष्वपैशुनम् ॥

care for all, not slandering.
dayā bhūteṣv apaiśunam (38.3,6)

नैव शक्या गुणा वक्तुं

It is not possible to describe the gunas
naiva śakyā guṇā vaktuṁ

पृथक्त्वेनेह सर्वशः ।

as being completely separate from each other.
pṛthaktvенеha sarvaśaḥ

अन्योन्यापाश्रयाः सर्वे

They all depend on one another,
anyonyāpāśrayāḥ sarve

तथान्योन्यानुवर्तिनः ॥

and they all accompany one another.
tathānyonyānuvartinaḥ (39.1,2)

सत्त्वं वैकारिकं योनिर्

Sattva guna is the source of creativity
sattvaṁ vaikārikam yonir

इन्द्रियाणां प्रकाशिका ।

that illumines our senses.
indriyāṇāṁ prakāśikā

न हि सत्त्वात्परो भावः

Superior to sattva, there is no better state,
na hi sattvāt paro bhāvaḥ

कश्चिदन्यो विधीयते ॥

nothing else that can be determined.
kaścid anyo vidhīyate (39.9)