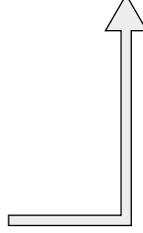


- 1 Ādi (225)
- 2 Sabhā (72)
- 3 Āranyaka (299)
- 4 Virāta (67)
- 5 Udyoga (197)
- 6 Bhīshma (117)
- 7 Drona (173)
- 8 Karna (69)
- 9 Shālya (64)
- 10 Sauptika (18)
- 11 Strī Parva (27)
- 12 Shānti (353)
- 13 Anushāsana (154)
- 14 Ashvamedhika – 96 chapters
- 15 Āshramavāsika (47)
- 16 Mausala (9)
-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

Anugita
Brahma's Discourse
on Sankhya
Ashvamedika Parva
Chapters 40-42



Swami Tadatmananda
Arsha Bodha Center

ब्रह्मोवाच
Brahma-ji said,
brahmovāca

अव्यक्तात्पूर्वमुत्पन्नो
From avyakta, first arose
avyaktāt pūrvam utpanno

महानात्मा महामतिः |
mahat, the great intelligence,
mahān ātmā mahā-matiḥ

आदिर्गुणानां सर्वेषां
the source of all gunas.
ādir guṇānām sarveṣām

प्रथमः सर्ग उच्यते ||
That is the first creation.
prathamah sarga ucyate (40.1)

य उत्पन्नो महान्पूर्वम्
From mahat, then arose
ya utpanno mahān pūrvam

अहङ्कारः स उच्यते |
ahankara, it is said.
ahaṅkāraḥ sa ucyate

अहमित्येव सम्भूतो
Thus the sense of "I" was born.
aham ity eva sambhūto

द्वितीयः सर्ग उच्यते ||
That is the second creation.
dvitīyaḥ sarga ucyate (41.1)

अहङ्कारात्प्रसूतानि

From ahankara were born
ahaṅkāraṭ prasūtāni

महाभूतानि पञ्च वै ।

the five elements,
mahābhūtāni pañca vai

पृथिवी वायुराकाशम्

earth, air, space,
pṛthivī vāyur ākāśam

आपो ज्योतिश्च पञ्चमम् ॥

water, and fire, the fifth.
āpo jyotiś ca pañcamam (42.1)

एकादश च यान्याहुर्

They say eleven
ekādaśa ca yāny āhur

इन्द्रियाणि विशेषतः ।

organs were individually
indriyāṇi viśeṣataḥ

अहङ्कारप्रसूतानि

born from ahankara.
ahaṅkāra-prasūtāni

तानि वक्ष्याम्यहं द्विजाः ॥

I will describe them, O sages -
tāni vakṣyāmy ahaṁ dvijāḥ (42.12)

श्रोत्रं त्वक्कक्षुषी जिह्वा

... hearing, touch, sight, taste,
śrotraṁ tvak cakṣuṣī jihvā

नासिका चैव पञ्चमी ।

and smell, the fifth,
nāsikā caiva pañcamī

पादौ पायुरुपस्थं च

locomotion, evacuation, procreation,
pādaū pāyur upasthaṁ ca

हस्तौ वाग्दशमी भवेत् ॥

grasping and speech, the tenth.
hastau vāg daśamī bhavet (42.13)

इन्द्रियग्राम इत्येष

This group of organs
indriya-grāma ity eṣa

मन एकादशं भवेत् ।

has the mind as the eleventh.
mana ekādaśam bhavet

एतं ग्रामं जयेत्पूर्वं

One should conquer this group,
etaṁ grāmaṁ jayet pūrvam

ततो ब्रह्म प्रकाशते ॥

then brahman will be discovered.
tato brahma prakāśate (42.14)

इन्द्रियाणीन्द्रियार्थाश्च

The five senses, five sense objects,
indriyāṅīndriyārthāś ca

महाभूतानि पञ्च च ।

and five elements -
mahābhūtāni pañca ca

सर्वाण्येतानि सन्धाय

having restrained all these
sarvāṅy etāni sandhāya

मनसा सम्प्रधारयेत् ॥

with the mind, one should meditate.
manasā sampradhārayet (42.41)

क्षीणे मनसि सर्वस्मिन्

When the mind has been completely resolved,
kṣīṅe manasi sarvasmin

न जन्मसुखमिष्यते ।

the joys of life are no longer desired.
na janma-sukham iṣyate

ज्ञानसम्पन्नसत्त्वानां

For those with minds endowed with knowledge,
jñāna-sampanna-sattvānām

तत्सुखं विदुषां मतम् ॥

for the wise, that is considered true joy.
tat-sukhaṁ viduṣām matam (42.42)

स सर्वदोषनिर्मुक्तस्

Becoming free from all defects,
sa sarva-doṣa-nirmuktas

ततः पश्यति यत्परम् ।

the supreme reality is discovered.
tataḥ paśyati yat param

मनो मनसि सन्धाय

Establishing the mind in the mind,
mano manasi sandhāya

पश्यत्यात्मानमात्मनि ॥

one sees the self in oneself.
paśyaty ātmānam ātmani (42.58)