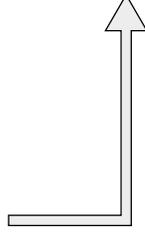


- 1 Ādi (225)
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**Anugita**  
Brahma's discourse  
and conclusion of Anugita.  
**Ashvamedika Parva**  
**Chapters 49-50**



Swami Tadatmananda  
Arsha Bodha Center

## ब्रह्मोवाच

Brahma ji said,  
brahmovāca

अतः परं प्रवक्ष्यामि

Now I will tell you -

ataḥ paraṁ pravakṣyāmi

सत्त्वक्षेत्रज्ञयोर्यथा ।

for nature and consciousness

sattva-kṣetrajñayor yathā

संयोगो विप्रयोगश्च

about their connection and independence.

saṁyogo viprayogaś ca

तन्निबोधत सत्तमाः ॥

Hear that from me, O sages.

tan nibodhata sattamāḥ (49.7)

विषयो विषयित्वं च

Object and knower

viṣayo viṣayitvaṁ ca

सम्बन्धोऽयमिहोच्यते ।

are said to be related to each other.

sambandho 'yam ihocyate

विषयी पुरुषो नित्यं

The knower is eternal consciousness.

viṣayī puruṣo nityaṁ

सत्त्वं च विषयः स्मृतः ॥

The object is known as nature.

sattvaṁ ca viṣayaḥ smṛtaḥ (49.8)

भुज्यमानं न जानीते

Nature does not know (anything), being an object,  
bhujyamānaṁ na jānīte

नित्यं सत्त्वमचेतनम् |

eternally insentient.

nityaṁ sattvam acetanam

यस्त्वेव तु विजानीते

But it (consciousness) knows  
yas tveva tu vijānīte

यो भुङ्क्ते यश्च भुज्यते ||

whatever it experiences.

yo bhukṅkte yaś ca bhujyate (49.9)

अनित्यं द्वंद्वसंयुक्तं

Impermanent, enmeshed in duality,  
anityaṁ dvaṁdva-samyuktaṁ

सत्त्वमाहुर्गुणात्मकम् |

having three gunas – nature is called.

sattvam āhur guṇātmakam

निर्द्वंद्वो निष्कलो नित्यः

Non-dual, partless, eternal,

nirdvaṁdvo niṣkalo nityaḥ

क्षेत्रज्ञो निर्गुणात्मकः ||

and free from gunas is the knower (consciousness).

kṣetrajño nirguṇātmaḥ (49.10)

सर्वैरपि गुणैर्विद्वान्

An enlightened person, by all gunas  
sarvair api guṇair vidvān

व्यतिषक्तो न लिप्यते |

is not affected, being detached,

vyatiṣakto na lipyate

जलबिन्दुर्यथा लोलः

like a drop of water rolling about  
jala-bindur yathā lolaḥ

पद्मिनीपत्रसंस्थितः ||

on a lotus leaf.

padminī-patra-saṁsthitaḥ (49.12)

एवं धर्मस्य विज्ञेयं

Thus reality should be known  
evaṁ dharmasya vijñeyaṁ

संसाधनमुपायतः |

by proper means and effort.

saṁsādhanam upāyataḥ

उपायज्ञो हि मेधावी

One with proper means becomes enlightened  
upāyajño hi medhāvī

सुखमत्यन्तमश्नुते ||

and enjoys limitless joy.

sukham atyantam aśnute (49.18)

यथा च दीर्घमध्वानं

Like walking a long road  
yathā ca dīrgham adhvānaṁ

पद्भ्यामेव प्रपद्यते |

on foot and encountering  
padbhyām eva prapadyate

अदृष्टपूर्वं सहसा

things not seen before -  
adr̥ṣṭa-pūrvam sahasā

तत्त्वदर्शनवर्जितः ||

such is the life of one who has not discovered truth.  
tattva-darśana-varjitaḥ (49.21)

तमेव च यथाध्वानं

Like traveling a long road  
tam eva ca yathādhvānaṁ

रथेनेहाशुगामिना |

in a fast chariot  
rathenehāśu-gāminā

यायादश्वप्रयुक्तेन

harnessed to horses -  
yāyād aśva-prayuktena

तथा बुद्धिमतां गतिः ||

such is the life of the wise.  
tathā buddhimatām gatiḥ (49.22)

यावद्रथपथस्तावद्

As long as the road continues,  
yāvad ratha-pathas tāvad

रथेन स तु गच्छति |

by chariot, he goes.  
rathena sa tu gacchati

क्षीणे रथपथे प्राज्ञो

When the road stops, the wise one  
kṣīṇe ratha-pathe prājño

रथमुत्सृज्य गच्छति ||

abandons the chariot.  
ratham utsrjya gacchati (49.24)

यथा महार्णवं घोरम्

In a frightening ocean,  
yathā mahārṇavam ghoram

अप्लवः सम्प्रगाहते |

one without a boat is immersed,  
aplavaḥ sampragāhate

बाहुभ्यामेव संमोहाद्

thrashing about with one's arms.  
bāhubhyām eva sammohād

वधं चर्च्छत्यसंशयम् ||

He certainly dies.  
vadam carcchaty asaṁśayam (49.26)

नावा चापि यथा प्राज्ञो

In a boat, a wise person  
nāvā cāpi yathā prājño

विभागज्ञस्तरित्रया |

who knows how boats can cross,  
vibhāgajñas taritrayā

अक्लान्तः सलिलं गाहेत्

rows through the waters without getting wet  
aklāntaḥ salilaṁ gāhet

क्षिप्रं सन्तरति ध्रुवम् ||

and reaches the shore quickly.  
kṣipraṁ santarati dhruvam (49.27)

तीर्णो गच्छेत्परं पारं

Having crossed and reached the far shore,  
tīrṇo gacchet paraṁ pāraṁ

नावमुत्सृज्य निर्ममः |

he leaves the boat behind, without possessiveness,  
nāvam utsrjya nirmamaḥ

व्याख्यातं पूर्वकल्पेन

as told in the prior example  
vyākhyātaṁ pūrva-kalpena

यथा रथिपदातिनौ ||

about going by chariot or foot.  
yathā rathi-padātināu (49.28)

वासुदेव उवाच

Vasudeva said,  
vāsudeva uvāca

इत्युक्तः स तदा शिष्यो

The student, thus taught  
ity uktaḥ sa tadā śiṣyo

गुरुणा धर्ममुत्तमम् |

by his guru about the highest truth,  
guruṇā dharmam uttamam

चकार सर्वं कौन्तेय

understood everything, O Arjuna,  
cakāra sarvaṁ kaunteya

ततो मोक्षमवाप्तवान् ||

and gained liberation.  
tato mokṣam avāptavān (50.42)

ततस्त्वं सम्यगाचीर्णे

Therefore, you should properly follow  
tatas tvam samyag ācīrṇe

धर्मेऽस्मिन्कुरुनन्दन |

this teaching, O Arjuna.  
dharme 'smin kuru-nandana

सर्वपापविशुद्धात्मा

Becoming free from all sin,  
sarva-pāpa-viśuddhātmā

मोक्षं प्राप्स्यसि केवलम् ||

you will reach liberation alone.  
mokṣam prāpsyasi kevalam (50.47)

पूर्वमप्येतदेवोक्तं

This was told before,  
pūrvam apy etad evoktam

युद्धकाल उपस्थिते |

during the war,  
yuddha-kāla upasthite

मया तव महाबाहो

by me to you, O Arjuna.  
mayā tava mahābāho

तस्मादत्र मनः कुरु ||

Therefore, keep it in mind.  
tasmād atra manaḥ kuru (50.48)