



THE BHAGAVAD GITA

"THE MAN OF WISDOM"

*Chapter 2 Verses 53 through 73
read in Sanskrit by*

DR. J. M. P. MAHADEVAN

read in English by

SWAMI NIKHILANANDA

READINGS FROM THE RAMAYANA

Chapters 31, 35, 36

AND FROM BRAHMA'S HYMN

Chapter 117 of YUDHAKANDA

read in Sanskrit by

DR. S. R. RANGANATHAN

TEXT IN SANSKRIT AND ENGLISH

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READINGS FROM THE RAMAYANA AND
BRAHMA'S HYMNS IN SANSKRIT BY
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READING FROM BHAGAVAD GITA
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THE RAMAYANA

INTRODUCTION AND TEXT NOTES BY
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THE RAMAYANA IS BELIEVED TO BE THE PREMIER EPIC POEM OF INDIA. ITS AUTHOR WAS THE SAGE VALMIKI. ITS AGE IS NOT DEFINITELY KNOWN. THERE IS EVERY REASON TO BELIEVE THAT IT IS LATER THAN THE VEDAS AND EARLIER THAN THE MAHABHARATHA.

IN ECONOMY, IN THE INFINITY OF ITS SUGGESTIONS, AND IN THE LEVELS IN WHICH IT CAN BE INTERPRETED, THE RAMAYANA IS PERHAPS UNEXAMPLED. ITS LANGUAGE IS SIMPLICITY ITSELF. ITS MELODY IS CHARMING.

IT HAS BEEN THE SOURCE FOR MANY OF THE POEMS AND DRAMAS IN THE DIFFERENT LANGUAGES OF INDIA. THE BABY HEARS THIS STORY IN THE LULLABY SONGS. THE BOY AND THE GIRL READ IT IN SCHOOLS AND COLLEGES. IT IS THE MOST RECURRENT THEME IN MOST OF THE READING CIRCLES AND GROUP GATHERINGS. IT USUALLY GIVES THE TEXT FOR EXPOSITION OF MORALS, POLITICAL SCIENCE, ECONOMICS, SOCIOLOGY, LAW, PSYCHOLOGY, AND INDEED OF ANY SUBJECT WHATEVER.

MILLIONS OF PEOPLE IN INDIA READ AT LEAST ONE CHAPTER OF IT EACH DAY. SOME READ IT AS EXQUISITE LITERATURE. OTHERS READ IT FOR THE WISDOM IT SCINTILLATES. ITS THEISTIC FLAVOR IS ITS ATTRACTION TO MANY OTHERS. RAMA, THE HERO, AND HIS THREE BROTHERS ARE DESCRIBED AS SPECIAL EMBODIMENTS IN HUMAN FORM WHICH GOD TOOK TO PURIFY THE WORLD. SITA THE HEROINE IS DESCRIBED AS EMBODIMENT IN HUMAN FORM OF THE FEMININE PRINCIPLE OF GOD.

IN THE THEISTIC PANTHEON IMPLIED IN THE RAMAYANA, GOD IS CALLED VISHNU WHEN HE IS CONCEIVED OF AS THE PROTECTOR AND REDEEMER OF THE WORLD. WHEN GOD IS SO CONCEIVED, HIS CONSORT IS CALLED SARASVATI.

WHILE RAMA, SITA AND LAKSHMANA ARE LIVING ON THE BANKS OF GODAVARI IN THE FOREST OF DHANDHAKA IN SOUTH INDIA, RAVANA STEALS AWAY SITA. WHILE SEARCHING FOR HER, RAMA GETS SUGRIVA AS HIS FRIEND AND ALLY. HANUMAN SUCCEEDS IN TRACING OUT SITA.

READING FROM THE RAMAYANA

THE PASSAGE RECITED IS TAKEN FROM CHAPTERS 31, 35 AND 36 OF THE FIFTH BOOK KNOWN AS THE SUNDARAKANDA. IT DESCRIBES THE SCENE IN WHICH HANUMAN DISCOVERS SITA AND HANDS OVER TO HER THE RING OF RAMA AS A CREDENTIAL OF HIS BEING RAMA'S MESSENGER.

RAMA	- HERO
SITA	- HEROINE
LAKSHMANA	- BROTHER OF HERO ACCOMPANYING HIM IN HIS EXILE
BHARATHA	- BROTHER OF RAMA ADMINISTERING THE KINGDOM DURING HIS EXILE
DASARATHA	- FATHER OF RAMA
KAUSALYA	- MOTHER OF RAMA
SUMITRA	- MOTHER OF LAKSHMANA
SUGRIVA	- KING OF THE TRIBE OF VANARAS (MONKEYS)
HANUMAN	- MINISTER OF SUGRIVA

HAVING THOUGHT OUT VARIOUS METHODS OF INTRODUCING HIMSELF TO SITA, THE RESOURCEFUL HANUMAN BEGAN TO SPEAK TO SITA IN A PLEASING VOICE: "THERE WAS A KING CALLED DASARATHA WHO HAD AN ENORMOUS FORCE OF CAVALRY, ELEPHANT CORPS AND CAR CORPS. HE WAS A MERITORIOUS KING, VERY RENOWNED AND ONE OF THE MOST ILLUSTRIOUS OF THE LINE OF IKSHVAKU. HE WAS SEVERE, WITHOUT VIOLENCE, MERCIFUL AND TRULY VALOROUS. THE ELDEST AND DEAREST SON OF THIS IMPORTANT KING OF THE IKSHVAKU LINE, WHOSE FACE IS AS EFFULGENT AS THE MOON, IS CALLED RAMA. HE IS A MAN OF SUPERIOR WISDOM AND THE GREATEST OF WARRIORS. HE PROTECTS HIS CHARACTER AND IS ALSO THE PROTECTOR OF ALL HIS PEOPLE AND THE ENTIRE LIVING WORLD. HE IS UNYIELDING IN THE ENFORCEMENT OF LAW. AS A RESULT OF WORD GIVEN BY HIS FATHER, HE WENT INTO THE FOREST WITH HIS WIFE AND BROTHER. IN THAT GREAT FOREST MANY DEMONS WHO WERE DOING HAVOC WERE KILLED. HEARING THAT HIS DEMONS IN THE COLONY, AND PARTICULARLY THE LEADERS KARA AND DHUSHANA HAD BEEN KILLED, RAVANA BECAME ENRAGED AND STOLE SITA AWAY AFTER DECEIVING RAMA WITH THE HELP OF A CAMOUFLAGED DEER.

WHILE SEARCHING FOR HIS BELOVED SITA, RAMA BECAME A FRIEND OF SUGRIVA. COMMANDED BY SUGRIVA, MANY MEMBERS OF THE TRIBE ARE SEARCHING FOR HER IN ALL DIRECTIONS. GUIDED BY THE CLUE GIVEN BY SAMPATHI, I CROSSED THE VAST OCEAN. I AM SURE IT IS THIS LADY WHOM I SEE THAT I HAVE BEEN SEARCHING FOR. FOR, SHE HAS THE SAME FEATURES, THE SAME COLOR AND THE SAME GRACE WHICH I HAVE HEARD FROM RAMA."

WITH THE WORDS OF HANUMAN RINGING IN HER EARS, SITA LOOKED IN ALL DIRECTIONS, HER THOUGHTS IMBUE WITH RAMA. WHEN SHE SAW HIM SHE THOUGHT: "I AM EVIDENTLY DREAMING. ALAS, I HAVE SEEN A MEMBER OF THE VANARA TRIBE IN THE DREAM. THE LEARNED SAY THAT IT IS A BAD OMEN. MAY RAMA BE SAVED. MAY LAKSHMANA BE SAVED. MAY MY FATHER, KING JANAKA, BE SAVED.NO, THIS CANNOT BE A DREAM, FOR I NEVER SLEEP. BEING DEPRIVED OF THE PRESENCE OF MY DARLING WITH A FACE RADIANT LIKE THE FULL MOON, I CAN NEVER BE HAPPY. ALWAYS THINKING OF RAMA AND ALWAYS UTTERING THE WORDS 'RAMA', 'RAMA', I IMAGINE SEEING HIM. I IMAGINE HEARING HIS WORDS UTTERED BY SOMEBODY. IT MUST BE HALLUCINATION."

HAVING HEARD THIS STORY ABOUT RAMA RELATED BY HANUMAN, SITA ASKED HIM IN A SWEET MELODIOUS VOICE, "WHERE DID YOU MEET RAMA? HOW DID YOU KNOW LAKSHMANA? HOW WAS FRIENDSHIP ESTABLISHED BETWEEN THEM AND THE VANARAS. CAN YOU TELL ME SOME SIGNIFICANT MARKS OF RAMA AND LAKSHMANA. TELL ME THE WHOLE THING ONCE AGAIN SO THAT GRIEF MAY NOT ENVELOPE ME AGAIN. WHAT IS HIS STATURE? WHAT IS HIS FORM? HOW IS HIS BODY? HOW ARE HIS ARMS? TELL ME THESE OF RAMA AS WELL AS LAKSHMANA."

HANUMAN BEGAN TO DESCRIBE RAMA: "KNOWING EVERYTHING YOU ASK ME ABOUT THE PERSONALITIES OF YOUR HUSBAND AND LAKSHMANA, I SHALL TELL YOU AS I HAVE SEEN THEM. LISTEN. THE OUTSTANDING FEATURE OF RAMA IS HIS LOTUS-LIKE EYES. HIS FACE IS AS EFFULGENT AS THE MOON. HE HAS THE MOST GRACEFUL FORM I KNOW OF. IN HIS BRIGHTNESS HE IS LIKE THE SUN. IN HIS ENDURANCE HE IS LIKE THE EARTH. IN HIS INTELLIGENCE HE IS LIKE BRAHASPATHI. IN HIS FAME HE IS LIKE INDRA. HE IS THE PROTECTOR OF ALL LIVING BEINGS, OF ALL HIS PEOPLE, OF HIS OWN CHARACTER AND THE LAW OF THE LAND. HE IS THE PROTECTOR OF THE SOCIAL ORDER. HE SETS THE STANDARD FOR THE WORLD AND ENFORCES IT. HE IS THE WORSHIPPED OF ALL THE WORSHIPPED. HE IS WELL ESTABLISHED IN CHASTITY. HE IS GRATEFUL TO THE GOOD. HE PRAISES THOSE WHO ACT RIGHTLY. HE IS A PAST-MASTER IN STATESMANSHIP. HE BEFRIENDS THE LEARNED. HE IS WISE. HE IS ENDOWED WITH EXCELLENT CHARACTER. HE IS A MASTER OF YAHUR VEDA. HE IS HONORED BY THOSE WHO KNOW THE VEDAS. HE IS EQUALLY WELL-VERSED IN THE SCIENCE OF WARFARE AND IN ALL THE SCIENCES AUXILIARY TO VEDAS.

I AM THE MESSENGER OF RAMA THE WISE. LOOK AT THIS RING WHICH HAS THE SEAL OF RAMA. THE GREAT SOUL GAVE IT TO ME TO ASSURE YOU OF MY GENUINENESS. CHEER UP. ALL HAPPINESS TO YOU. YOUR MISERY WILL SOON DISAPPEAR."

SITA RECEIVED THE RING OF HER HUSBAND AND LOOKED AT IT WITH GREAT DELIGHT. IT FILLED HER WITH AS MUCH REJOICING AS IF SHE HAD JOINED HER HUSBAND. HER FACE BRIGHTENED. HER EYES GLEAMED. SHE BECAME RADIANT AS THE MOON THAT GETS RELEASED FROM THE ECLIPSE. THESE CHANGES WHICH CAME OVER HER BODY AS THE RESULT OF THE MESSAGE OF HANUMAN SEEMED TO HER TO BE TOO TRANSPARENT TO BEFIT THE INTIMACY OF

HER FEELING. THE SHYNESS OF YOUTH PASSED OVER HER. IN SUPREME SATISFACTION SHE PRAISED HANUMAN: "YOU ARE SO FULL OF VALOR; YOU ARE SO ABLE; YOU ARE SO WISE. THAT IS WHY YOU HAVE BEEN ABLE TO ENTER THIS LAND OF DEMONS. YOU HAVE COME ACROSS THE OCEAN WITH A SKILL WHICH IS BEYOND PRAISE. I DON'T THINK THAT YOU ARE AN ORDINARY RUSTIC OF THE TRIBE OF VANARAS. HOW CAN IT BE SO WHEN YOU ARE SO DAUNTLESS? NAY, YOU ARE NOT EVEN PERTURBED AT THE THOUGHT OF RAVANA. SURELY YOU DESERVE TO BE TREATED AS OF EQUAL STATUS. I CAN TALK TO YOU INTIMATELY, FOR YOU HAVE BEEN SENT BY RAMA WHO KNOWS THE INNER SPIRIT. RAMA IS TOO SEVERE IN HIS CHOICE TO SEND ANYBODY TO ME WITHOUT EXAMINING HIM AND SATISFYING HIMSELF ABOUT HIS VALOR. WHAT GOOD LUCK THAT RAMA, THE EMBODIMENT OF LAW AND TRUTH, IS DOING WELL TOGETHER WITH THE EFFULGENT LAKSHMANA THE DARLING OF SUMITRA! TELL ME IF RAMA IS WELL WHY HE DOES NOT BURN THIS ISLAND OF RAVANA WITH HIS ANGER WHICH IS SURE TO RISE UP AS THE TERMINAL FIRE OF AN EPOCH.

I KNOW HOW ABLE THE TWO BROTHERS ARE EVEN AGAINST GODS. I AM THEREFORE SURE THAT MY MISERY WILL NOT END IN DISASTER. TELL ME IS RAMA VERY SICK AT HEART. DOES HE SUFFER MUCH? IS THAT GREAT SOUL ABLE TO ATTEND TO HIS ROUTINE? DOES HE FEEL MISERABLE? DOES HE GET CONFUSED WHILE ACTING? DOES THE PRINCE CONTINUE HIS MANLY EXERCISES? DOES HE FOLLOW THE FIVE PRINCIPLES OF STATESMANSHIP? DOES HE SEEK FRIENDS? DOES HE GET THEM? DOES HE HAVE THE GRACE OF GODS? DOES FATE PURSUE HIM BECAUSE HE IS IN HUMAN FORM? DOES RAMA CONTINUE TO BE WITHOUT HIS AFFECTION FOR ME BEING EXPUNGED BY MY HAVING BEEN LOST? BUT TELL ME HOW IS IT THAT HE DOES NOT RELIEVE ME FROM THIS MISERY OF MINE. MY DARLING DESERVED EVERY HAPPINESS. HE CAN NEVER DESERVE MISERY. BUT ALAS, HE HAS GONE THROUGH THE VERY EXTREMITY OF MISERY. DOES RAMA PINE AWAY IN THAT CONDITION? HAS NEWS ARRIVED ABOUT THE WELFARE OF KAUSALYA, SUMITRA AND BHARATHA? DOES RAMA WHO IS SO SENSITIVE FEEL HUMILIATED ON ACCOUNT OF MY MISERY? TELL ME WILL RAMA REDEEM ME WITH UNDIVIDED MIND? WILL BHARATHA WHO LOVES HIS BROTHER SEND HIS VAST FEARFUL ARMY UNDER THE COMMAND OF HIS MINISTERS, FOR MY RESUCE? WILL SUGRIVA, THE LORD OF THE TRIBE OF VANARA, SEND HIS ARMY FOR MY SAKE? WILL LAKSHMANA THE VALOROUS SON OF SUMITRA AND ADEPT IN THE USE OF ARMS, COME AND EXTERMINATE THE DEMONS?

BRAHMA'S HYMNS

AFTER RAMA HAD KILLED RAVANA THE ANTI-HERO IN BATTLE AND RESCUED SITA FROM HIM AND PURIFIED THE WORLD, BRAHMA AND THE GODS AND THE ANGELS APPEAR ON THE SCENE. THEY EXPRESS GRATITUDE FOR THE GREAT WORK DONE BY RAMA AND EXHORT HIM TO RESUME HIS GODHEAD AND RETURN TO HEAVEN. RAMA REPLIES THAT HE KNOWS HIMSELF ONLY AS A HUMAN BEING -- THE SON OF KING DASARATHA -- AND ASKS FOR AN ELUCIDATION OF HIS TRUE BEING. THEN FOLLOWS THE HYMN UTTERED BY BRAHMA IN WHICH HE ELUCIDATES THE TRUE BEING OF RAMA AND SITA, -- VIS., VISHNU AND LAKSHMI.

THE EPIC POEM IS IN SEVEN BOOKS. IT CONSISTS OF 25,000 VERSES MADE INTO 500 CHAPTERS. THE HYMN RECITED OCCURS IN CHAPTER 117 OF THE SIXTH BOOK KNOWN AS YUDHAKANDA -THE BOOK OF WAR.

Ēvam bahu vidhām cintām cintayitvā mahā matihī |
Sam śrāve madhuran vākyam valdehya vyājaharaha ||
Rājā dāśarata nāma ratha kunjara vājī mān |
Purvaśīlaha mahākīrtihī ikṣvākūpām mahāyasaḥa ||
Ahiṁsā rahitā kṛdraha gṛhī satya parākramaha |
Mukhyaśya ikṣvāku vamsāśya lakṣmīvan lakṣmī vardhanaha ||
Tasya putraha priyaha jyeṣṭha tāreḍire nibhānaha |
Rāro nāma viśeṣaṅgaha śreṣṭha sarva dhanuṣmatām ||
Rakṣitā svasya vṛttasya sva janasyāpi rakṣitā |
Rakṣitā jīva lokasya dharmasya ca param tapaha ||
Tasya satyābhi sandhasya vṛddhasya vacanāt pituhu |
Sa bhāryaha saha ca bhṛātṛ vīraha pravrajīto vanam ||
Tena tatra mahāraṅge nṛpaṅgā varidhāvāt |
Rākṣasāḥ nihatāḥ sūrāḥ bahavaha kāmārūpīha ||
Janasthānavadhā śrūtvā nihatau kharedhūjanau |
Tatastu amarsā sahratā jñakī rāvanena tu ||
Vañcayitvā vane rāman nṛparīreṇa rāyavā |
Saha mārgaṅgaha tām devīm rāmaha sītām ananditām ||
Āśāṅda vane nitram supṛīvam nāra vānaram |
Succīveṇa abhisandīṣṭaha harayaha kāmārūpīha ||
Dikṣu sarvaṣu tām devīm vicinvantaha sahasrāśaha |
Aham sarpatī vacanāt śatyavojanam āyatam ||
Tasyāha hetoho viśālākṣyāha samudram vegavān plutaha |
Yathā rūpam yathā varṇam yathā lakṣmavatinī ca tām ||
Āśraṅgam rāghavasvāham sa iyañ āśaditā mayā |
Vīrarāsa evamuktva sa vacam vānara pūngavaḥa ||
Jānakī oṣpi tatārutva viśayam parānam gatā |
Tataha sā vakraśesantā sukedī keśasamvṛtam |
Unnaya vadanam bhīruho śimsapām anva vaikṣata ||
Nīśarya sītā vacanam karēśca dīśeśca sarvāha pradhiśeśca vīkṣya |
Svavaḥ praharaṅgā parānam jagāna sarvātmanā rāman anusmarantī ||
eva
Sā tām samīkṣya bhṛāśam vipannā gatāsu kalpeva babhūva sītā |
Cireṇa samyāṅgāḥ nṛatīlabhya śaiva vicintayāṁśa viśāla netrā ||
Svapno māyāḥ vikṛtena drṣṭaha śūkhā nṛgaha śastrapaṅgāhi niṣiddhaha |
Svastyaṣtu rāmāya salakṣmāyā tathā piturme janakasya rājīha ||
Svapno hi nāyam nahime asti nidrā śokena dukkhena ca pīdhitāyaha |
Sukham hi me nāsti yato vihīnā tenendupūṅga pratīnānena ||
Rāmeti rāmeti sadaiva buddhyā vicintya vācā bruvati tameva |
Tasyānurūpam ca kathām tadartham evam prapasyāmi tathā śṛṅgā ||
Tasyāha tadvacanaḥ śrūtvā hanumān hariḥpūṅgavaḥa |
Dukkhādudukhābhi bhūtāyaha śāntvaruttaramabravīt ||
Aham rāmasya sandeśāt devi dūtastavagataḥ |
Valdehi kuśalī rāmaha tvām ca kauśalamabravīt ||
Yo brāhmaṣṭram vedāśca veda vedavidām varaha |
Sa tvām dāśarathī rāmaha devi kauśalamabravīt ||
Lakṣmāśca mahātejā bhartuste enucaraha priyaha |
Kṛtvān soka santaptāśīrasā te abhivādanam ||
Sā tayoho kuśalam devī nīśarya narasimhayoho |
Pratīśmṛṣṭa sarvāṅgī hanūmantathābravīt ||
Tām tu rāma kathām śrūtvā valdehī vānaragabhāt |
Uvāca vacanam śāntvam idam madhurayā girā ||
Eka te rāmeṇa samsargaha kathām jñāsi lakṣmāṅam |
Vānarāṅgā narāṅgā ca kathāmāśīt samāgamaḥa ||
Yāni rāmasya cinhāni lakṣmāṅasya ca vānara |
Tāni bhūyaha samācākṣya na mām cokaḥa samāviśet ||
Kīdrām tasya samsthānam rūpam tasya ca kīdrām |
Kathemūrū katham bhānū lakṣmāṅasya ca śansa me ||
Evamuktastu valdehyā hanumān mārutātṛajaha |
Tato rāman yathā tatvam ākṛtvam upacakrame ||
Jānantī beta diṣṭyā mām valdehī paripṛochasi |
Bhartuhu kamalapetrākṣī samsthānam lakṣmāṅasya ca ||
Yāni rāmasya cinhāni lakṣmāṅasya ca yāni vai |

Lakṣitāni viśālākṣī vadataḥa śṛpu tāni me ||
Rāmaha kamalapetrākṣaha pūrṇa candra nibhānaha |
Rūpedākṣīya sampānaha prasūto janakātmaje ||
Tejasādīya samkāśaha kṣamāyā pṛthivīsamaha |
Bṛhaṣpati saro buddhyā yasāś vas-vopamaḥa ||
Rakṣitā jīvalokasya svajanasyābhi rakṣitā |
Rakṣitā svasya vṛttasya dharmasya ca parantapaḥa ||
Rāro bhāmini lokasya caturvarṅasya rakṣitā |
Varyādānam ca lokasya kartā kārayitā ca saha ||
Arciṣmānarcito atyartham brahmaśarya vrate sthitaha |
Sādhūnām upakārajūha pracārajūśca karmaṅām ||
Rājanīyām vinītaśca brāhmaṅgām upāsakaḥa |
Jñānavān śīlasampanno vinītaśca parantapahā ||
Yajurveda vinītaśca vedāyidbhiḥ sūrājītaḥa |
Dhanurvede ca vede ca vedāṅgeṣu ca niṣṭītaḥa ||
Bhūya eva mahātejā hanūmān pūrvaśīlaha |
Abravīt pradītan vākyam sītā pratyakārapāt ||
Vānaroham mahābhāge dūto rāmasya dhātaha |
Rāmanāmārkītam cedam paśya devyaṅgulīyakam ||
Pratyayārtha ivānitam tena dattam mahātmanī |
Samāśvāsihi bhadrām te kṣīṇadukhaphalā hyasi ||
Gṛhītva prekṣamāṇā sā bhartuhu karavibhūsitam |
Bhartārāniva samprāptam jñakī muditābhavat ||
Cārū tadvdanam tasyāstamrasuklīyatekṣamam |
Babhūva harṣodagṛam ca rāhamukta ivodurāt ||
Tataha sa hrīmetī bālā bhartuhī sandeśaharṣitaha |
Parituṣṭā priyam kṛtvā prasāśansa mahā kapim ||
Vikrāntastvam samarthastvam prājñastvam vānarottama |
Yenedar rākṣasāradam tvayāikena pradharṣitam ||
Śata vojana vistīrṇaha sāpāro makarālayaha |
Vikramāślāghāniyena kramatā roṣṇadīkṛtaha ||
Nahi tvām prakṛtam manye vānaram vānaragabha |
Yasya te nāsti santrāso rāvaṅgānāpi sambhramaha ||
Arhase ca kapīśreṣṭha mayā samabhibhūṣitūṅam |
Yadyapi pṛeṣitastena rāmēṇa viditātrānā ||
Pṛeṣayiyati durdharṣo rāro na hyaparīkṣitam |
Parākramam avijñāya matsakāśam viśeṣataḥa ||
Diṣṭyā ca kuśalī rāro dharmāśca satyasangaraha |
Lakṣmāṅśca mahā tejāha sumitrā nandavardhanaha ||
Kuśalī yadi kakūsthaḥa kim nu saṅgasmakhalam |
Mahīm dehati kopena yugāntāgnirivotthitaha ||
Athavā śaktimāntu tena surāṅgānāpi nigrabe |
Mamaiva tu na dukhānām asti manye viparyyaha ||
Kaccinna vyathitē rāmaha kaccinna paritāpyate |
Uttarāṅgi ca kāryāṅgi kurute puruṣottamaḥa ||
Kaccinna dīnāsambrāntaha kāryeṣu ca na mahyati |
Kacoti puruṣ kāryāṅgi kurute nṛpatesutaha ||
Dvividham trividhopāyam upāyānāpi sevate |
Vijīgṛṅgusuhṛtkacoti nitreṣu ca parantapaḥa ||
Kaccimitrāni labhate nitraīśopābhigayate |
Kaccidāśēti devīnām praśēdam pāṭhivātmaḥaḥa |
Kaccitpuruṣakāram ca daivaḥ ca pratīpeyate ||
Kaccinna vigata śnehaḥa pravāśāśmayī rāghavaha |
Kaccimām vyasenādāśam mokṣayiyati vānara ||
Sukhānānuvāto nityam asukhānānānuvātoḥa |
Dukhūttarāmāśēdyā kaccidrāno na śīdatī |
Kausalyāyastathā kacoti sumitrāyastathāiva ca |
Abhikṣam śrūyate kacoti kuśalam bhāratasya ca ||
Mammitteṇa mānārhaḥa kaccidhlokēna rāghavaha |
Kaccinnāryamāṇā rāmaha kaccimām tārayiyati ||

Kaccidakṣuhīṅm bhīṅm bhāratō bhṛātṛvatsalaha |
Dhvajīnīm mantrībhirguptam pṛeṣayiyati matkṛte ||
Vānarādhipatiśīrīnām suṅgrīvaha kaccideṣyati |
Matkṛte haribhiḥ vīraihī vṛto dantanākṛyudhaiḥ |
Kaccioṣa lakṣmāṅāśūraha sumitrā nandavardhanaha |
Astravīochara jālena rākṣeṣān vidhamiyati ||
Tataha sahaśtābharāṅgān pṛagṛhya vipulān bhujān |
Abhuvan stridāśāśreṣṭhā rāghavam pṛajānīm sthitam ||
Kartā sarvasya lokasya śreṣṭho jñānavīdām vibhūm |
Upakṣase katham sītām patantīm havyaṅvāhene ||
Katham devagāṅgāśreṣṭam āśānām nāvabuddhase |
Rādhām vānuḥ pūrvam varṇam ca prajāpatihī ||
Trayāṅgānāpi lokānam ādikartā svayamprabhuḥ |
Rudrānāśreṣṭho rudraḥ sādhyānānāpi pāṅśaha ||
Āśvinau oṣpi karṇam te sūryā candraśasau dṛṣau |
Ante oṣau ca madhye ca dṛyase ca parantapa ||
Upakṣase ca valdehīm mānūḥa prakṛto yathā |
Ityukto lokapālaistāhī svāmī lokasya rāghavaha ||
Abravīt tridāśāśreṣṭhān rāmo dharmā bhṛtām varaha |
Āśānām mānūḥam manye rāmam dāśarathīteṅam ||
Soḥam yāṅm yātāśoḥam bhagavāstadravītu me ||
Iti bruvānam kakūsthem brahmā brahmavidām varaha |
Abravīoḥṛṅme vākyam satyam satya parākrama ||
Bhāvān māryaṅgo devaha śīrīnāśoḥkṛyudhaha prabhuḥ |
Eka ṅṛgo varāhastvam bhṛtābhavyasapantajit ||
Akṣaram brahmā satyam ca madhye cānte ca rāghava |
Lokānam tvam paro dharmo viṣvaksenāścaturbhujaha ||
Śārngadhavā rākṣeśaha puruḥa puruṣottamaḥa |
Ajītaḥa khadṣadṛgvisamūḥa kṛṅgāśoḥiva bhṛadbalaha ||
Senānīrgamaṅgīhī sarvam tvam buddhistvam kṣamā damaha |
Prabhavaśoṅpāyasyaśca tvam upendro madhusūdanaha ||
Indrakārmā mahendrastvam padmāśobho rajāntakṛt |
Śarāyām śarāṅam ca tvām āhurdivyā mahārāyaha ||
Sahasrāṅgo vodātma śata śīrṅgo maharāghabha |
Tvam trayāṅgān hī lokānam ādikartā svayamprabhuḥ ||
Siddhānānāpi sādhyānām āśrayāśośāi pūrvajaha |
Tvam yajñastvam vaśīṣṭhāraḥa tvam onkāraḥa parāparaha ||
Prabhavam nidhanam oṣpi no vidhām ko bhavāntī |
Dṛyase sarvabhṛteṣu goṣu ca brāhmaṅeṣu ca ||
Dikṣu sarvaṣu gagane parvateṣu madīṅgu ca |
Sahasra caraṅaha śīrīnām śatāśīrṅga sahasradīkṣ ||
Tvam dhāryasi bhṛtāni pṛthivīm sarvaparvatān |
Ante pṛthivīyaha salīle dṛyase tvam mahoragaha ||
Trīn lokān dhārayan rāma devagandharva dānavān |
Aham te hrīdayam rāma jīhvā devī sarasvatī ||
Devā roṁāni gātreṅgu brahmaṅa nirmītā prabho |
Nimeṣaste smṛta rātrīrūmeṣo divastatā ||
Samakāśṭva bhavanvedā maidasti tvayā vinā |
Jagatsarvam śarīram te stāyram te vasudhātalam ||
Agnihī kopaha praśēdaste somaha śīrīvatsalakṣṇaha |
Tvayā lokāstrayaha krāntaha purā svairīvikramāstribhiḥ |
Mahendrasoḥa kṛto rājā balim bedhvā sudārūṅam |
Sītā lakṣmīhī bhavān vigṇuḥ devaha kṛṅgaha prajāpatihī ||
Vadhārtham rāvaṅgasyaha pravīṣṭo mānūṅm tamam |
Tadidam nastvayā kāryam kṛtam dharmābhṛtām vara ||
Nihato rāvaṅgo rāma pṛagṛṣṭo divasākramam |
Amogham deva vīryam te na te moghaḥa parākramaha ||
Amogham darśanam rāma amoghaśṭavā samstāvaha |
Amoghāste bhavīyanti bhaktimāto nārā bhuvī ||
Ye tvam devam hrīvum bhaktāha purāṅgam puruṣottamam |
Prāpṇvanti tathā kāmam ihā loko paratra ca ||

पं वदुर्विवां सिन्तां
 सिन्तां सिन्तां महायतिः।
 सैत्रे मवुं वास्यं
 वैदेह्या ग्याजद्वार इ॥
 राजा दशरथी नाम
 रथे कुजद वासि सान्।
 पृथ्वीशोकः सशकीर्षः
 उक्तामूर्णो महायथाः॥
 अश्विमारहितद्वारः
 धृणी सत्यपराक्रमः।
 सुदम्यस्य दशानुवंशस्य
 ठोसीगान् कृष्णवर्चनः॥
 तस्य पुत्रः प्रियः ज्येष्ठः
 ताराविपतिमाननः।
 रामो गोमू विद्विपज्ञः
 श्रेष्ठः सर्वधनुष्पातम्॥
 रक्षिता स्वस्य चतस्य
 स्वजनस्यापि रक्षिता।
 रक्षिता जीवकीकस्य
 वर्यस्य च परं तपः॥
 तस्य सत्याभिसेचस्य
 वृद्धस्य वचनात्पि वृ॥
 सुतोयः सवैरात्रा
 वीरः प्रब्राजितो वनम्॥
 तेन तत्र मदारुण्य
 मृगमां पदिधावता।
 राक्षसाः निवृताः शूनाः
 बहवः कायकृपिणः॥
 जनस्थानवर्चं श्रुत्वा
 निवृती रवमश्चिद्वैकुण्ठी।
 तरेस्तु अमर्षा अपकृता
 जानकी रावणेन वृ॥

वसुधैव कुटुम्बकम्
 मृगकृपेण मायया।
 सः सार्गमाणः तं वैकीर्ष
 रामः सीतां अन्विषन्नाम्॥
 असमाद वने मित्त्रं
 सुग्रीवं नाम वानरम्।
 सुग्रीवेण अविमद्विष्टाः
 वृरयः कायकृपिणः॥
 दिमुसर्वास्तु तां वैकीर्ष
 विचिन्तः सहस्रशः।
 अहं संपाति वचनात्
 वातयौजन्य आयतम्॥
 तस्याः वैतीः विशात्म्याः
 समुद्रं वेणवान् पुतः।
 अजरुपां अजावर्णाम्
 यबाकृष्णवतीम् च तोय॥
 अश्रीषं राघवस्यावृम्
 सो दयम् आसादिता यथा।
 निरराम गावश् उक्त्वा
 सः वाचं वानरपुंगवः॥
 जानकी चापि तत्तमुक्त्वा
 विस्मयं परमं गता।
 तत्रैः का वक्रकेशान्ता
 मुकेशी कैशसंवृतम्॥
 उद्यम्य वदनं श्रीकृः
 दिशाम् अन्वेषयत्॥
 निरम्य सीता वचनं चर्पय
 दिशश्च सर्वाः प्रादिशश्च कीर्ष।
 स्वयं प्रवृषं परमं जगाम्
 सकल्पना राशम् अनुस्मरन्ती॥

ENT RIVERS ENTER THE OCEAN, WHICH, THOUGH
 FULL ON ALL SIDES, REMAINS UNDISTURBED, SO
 THE WISE MAN OF SPIRIT, EVEN THOUGH SURROUNDED
 BY ALLUREMENTS, STAYS UNPERTURBED AND EVER IN
 PERFECT PEACE. SUCH A MAN, SAYS SRI KRISHNA,
 WHO IS FREE FROM EGOISM AND POSSESSIVENESS,
 WHO HAS NEITHER ATTACHMENT NOR AVERSION, AND
 WHO IS CONSTANT IN HIS DEVOTION TO THE SU-
 PREME SELF, ATTAINS THE GOAL WHICH IS ETERNAL
 LIFE.

THE GITA, AS THE SACRED BOOK IS POPULARLY
 CALLED, IS PART-OF ONE OF THE EPICS OF INDIA.
 EVEN TO THIS DAY, THE PEOPLE OF INDIA IN
 THEIR NUMEROUS VILLAGES LISTEN TO THEIR STOR-
 IES FROM THE EPIC AND TO THE EXPOSITIONS OF
 THE TEACHINGS OF THE GITA. THE TWO MAIN CHARAC-
 TERS WHO FIGURE IN THIS EPIC POEM AS TEACHER
 AND PUPIL, SRI KRISHNA AND ARJUNA, ARE CELE-
 BRATED IN MYRIADS OF BALLADS AND POPULAR LAYS,
 AND ARE HOUSEHOLD NAMES IN INDIA. THE ETHICAL
 PHILOSOPHY WHICH THE GITA TEACHES HAS INSPIRED
 GENERATIONS OF MEN AND WOMEN IN INDIA DOWN TO
 THE MODERN DAY. MAHATMA GANDHI MADE IT THE
 STAFF OF HIS LIFE, AND LED HIS NATION TO FREE-
 DOM THROUGH THE PRACTICE OF PRINCIPLES WHICH
 HE DERIVED FROM THE TEACHINGS OF THE GITA.

THE LANGUAGE OF THE TEXT IS SANSKRIT, THE
 CLASSICAL LANGUAGE OF INDIA. THE TEXT OF THE
 GITA AND MODE OF ITS CHANT HAVE BEEN PRESERVED
 ALMOST WITHOUT CHANGE THROUGH TENS OF CENTU-
 RIES. PEOPLE FROM WIDELY DIFFERENT REGIONS
 RECITE THE GITA IN EXACTLY THE SAME MANNER IN
 WHICH THEY HAVE RECEIVED IT FROM ANCIENT TIMES.

A CHANT FROM THE BHAGAVAD GITA

THE BHAGAVAD GITA IS THE MOST POPULAR SCRIPTURE
 OF THE HINDUS, WHICH BY ITS SIMPLICITY OF STYLE
 AND UNIVERSALITY OF APPEAL HAS BECOME A WORLD-
 BIBLE. MAHATMA GANDHI REGARDED THE GITA AS HIS
 UNFAILING GUIDE; AND MADE THE LAST SECTION OF
 ITS SECOND CHAPTER AN ESSENTIAL PART OF THE
 TEXT OF HIS DAILY PRAYER. IN THESE VERSES SRI
 KRISHNA, THE TEACHER OF THE GITA, EXPLAINS TO
 ARJUNA, HIS PUPIL, THE CHARACTERISTIC MARKS OF
 THE MAN WHO HAS REALIZED GOD. ARJUNA SEEKS TO
 KNOW HOW THE MAN OF STEADFAST WISDOM WOULD BE-
 HAVE, HOW HE WOULD TALK, AND HOW HE WOULD MOVE.
 SRI KRISHNA, IN HIS REPLY, DOES NOT SO MUCH
 DWELL ON THE IDEAL MAN'S EXTERNAL BEHAVIOR AS
 ON HIS INNER STATE AND EXPERIENCE. THE MAN OF
 STEADFAST WISDOM IS HE WHO IS FREE FROM PETTY
 DESIRES AND PUERILE WANTS. HE REVELS IN THE
 ETERNAL SELF AND NOT IN THE THINGS THAT PERISH.
 HE IS NOT DEPRESSED BY SORROW NOR ELATED BY
 JOY. HE IS NOT A VICTIM OF PASSIONS LIKE FEAR
 AND ANGER, DEADLY HATE AND NARROW LOVE. HE
 DOES NOT PURSUE THE PATH OF PLEASURE AND BE-
 COME A SLAVE OF HIS SENSE-ORGANS. UNLIKE THE
 FICKLE-MINDED MAN WHO GOES WITHERSOFEVER HIS
 WHIMS CARRY HIM THE MAN OF WISDOM HAS PERFECT
 MASTERY OVER HIMSELF, SELF-POSSESSION AND SELF-
 CONTROL. HE IS AWAKE IN THE SPIRIT AND ASLEEP
 IN THE WORLD. JUST AS THE WATERS OF THE DIFFER-

54. ARJUNA SAID: WHAT, O KESAVA, IS THE DE-
 DESCRIPTION OF THE MAN OF STEADY WISDOM MERGED
 IN SAMADHI?(1) HOW DOES THE MAN OF STEADY WIS-
 DOM SPEAK, HOW SIT, HOW MOVE?

55. THE LORD SAID: O PARTHA, WHEN A MAN COM-
 PLETELY CASTS OFF ALL THE DESIRES OF THE MIND,
 HIS SELF FINDING SATISFACTION IN ITSELF ALONE,
 THEN HE IS CALLED A MAN OF STEADY WISDOM.

56. HE WHO IS NOT PERTURBED BY ADVERSITY, WHO
 DOES NOT LONG FOR HAPPINESS, WHO IS FREE FROM
 ATTACHMENT, FEAR, AND WRATH, IS CALLED A MUNI
 OF STEADY WISDOM.

57. HE WHO IS NOT ATTACHED TO ANYTHING, WHO
 NEITHER REJOICES NOR IS VEXED WHEN HE OBTAINS
 GOOD OR EVIL - HIS WISDOM IS FIRMLY FIXED.

58. WHEN HE COMPLETELY WITHDRAWS THE SENSES
 FROM THEIR OBJECTS, AS A TORTOISE DRAWS IN
 ITS LIMBS, THEN HIS WISDOM IS FIRMLY FIXED.

59. THE OBJECTS OF THE SENSES FALL AWAY FROM A
 MAN PRACTISING ABSTINENCE, BUT NOT THE TASTE
 FOR THEM. BUT EVEN THE TASTE FALLS AWAY WHEN
 THE SUPREME IS SEEN.

60. THE TURBULENT SENSES, O SON OF KUNTI, VIOLENTLY CARRY OFF THE MIND EVEN OF A WISE MAN STRIVING FOR PERFECTION.

61. THE YOGI RESTRAINS THEM ALL AND REMAINS INTENT ON ME. HIS WISDOM IS STEADY WHOSE SENSES ARE UNDER CONTROL.

62-63. WHEN A MAN DWELLS ON OBJECTS, HE FEELS AN ATTACHMENT FOR THEM. ATTACHMENT GIVES RISE TO DESIRE, AND DESIRE BREEDS ANGER. FROM ANGER COMES DELUSION; FROM DELUSION, THE FAILURE OF MEMORY; FROM THE FAILURE OF MEMORY, THE RUIN OF DISCRIMINATION; AND FROM THE RUIN OF DISCRIMINATION THE MAN PERISHES.

64. THE MAN OF SELF-CONTROL, MOVING AMONG OBJECTS WITH HIS SENSES UNDER RESTRAINT, AND FREE FROM ATTACHMENT AND HATE, ATTAINS SERENITY OF MIND.

65. IN THAT SERENITY THERE IS AN END OF ALL SORROW; FOR THE INTELLIGENCE OF THE MAN OF SERENE MIND SOON BECOMES STEADY.

66. THE MAN WHOSE MIND IS NOT UNDER HIS CONTROL HAS NO SELF-KNOWLEDGE AND NO CONTEMPLATION EITHER. WITHOUT CONTEMPLATION HE CAN HAVE NO PEACE; AND WITHOUT PEACE, HOW CAN HE HAVE HAPPINESS?

67. FOR EVEN ONE OF THE ROVING SENSES, IF THE MIND YIELDS TO IT, CARRIES AWAY DISCRIMINATION AS A GALE CARRIES AWAY A SHIP ON THE WATERS.

68. THEREFORE, O MIGHTY ARJUNA, HIS WISDOM IS STEADY WHOSE SENSES ARE COMPLETELY RESTRAINED FROM THEIR OBJECTS.

69. IN THAT WHICH IS NIGHT TO ALL BEINGS, THE MAN OF SELF-CONTROL IS AWAKE; AND WHERE ALL BEINGS ARE AWAKE, THERE IS NIGHT FOR THE MUNI WHO SEES.

70. NOT THE DESIRER OF DESIRES ATTAINS PEACE, BUT HE INTO WHOM ALL DESIRES ENTER AS THE WATERS ENTER INTO THE OCEAN, WHICH IS FULL TO THE BRIM AND GROUNDED IN STILLNESS.

71. THAT MAN WHO LIVES COMPLETELY FREE FROM DESIRES, WITHOUT LONGING, DEVOID OF THE SENSE OF "I" AND "MINE", ATTAINS PEACE.

72. THIS IS THE BRAHMIC STATE, (2) O SON OF PRITHA. ATTAINING IT, ONE IS NO LONGER DELUDED. BEING ESTABLISHED THEREIN EVEN IN THE HOUR OF DEATH, ONE ATTAINS FINAL LIBERATION IN BRAHMAN.

(1) ECSTASY, TRANCE, COMPLETE CONCENTRATION, COMMUNION WITH GOD.

(2) THE STATE OF BRAHMAN, EXISTENCE-KNOWLEDGE-BLISS ABSOLUTE.

THUS IN THE BHAGAVAD GITA, THE ESSENCE OF THE UPANISHADS, THE SCIENCE OF BRAHMAN, THE SCRIPTURE OF YOGA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA, ENDS THE SECOND CHAPTER, ENTITLED "THE WAY OF ULTIMATE REALITY".

arjuna uvāca:

sthitaprajñasya kā bhāgā samādhisthasya keśava
sthitadhīḥ kim prabhāseta kim āsīta vrajeta kim.

śrī bhagavān uvāca:

prajānāti yadā kāmān sarvān pārtha manogatān
ātmany evā 'tmanā tuṣṭaḥ sthitaprajñas tado 'cyate.
duḥkeśvanudvignamanāḥ sukheṣu vigatasprhaḥ
vītaraḡabhayakrodhaḥ sthitadhīr munir ucyate.
yaḥ sarvatrā 'nabhisnehas tat-tat prāpya śubhā'ubhan
nā 'bhinandati na dveṣṭi tasya prajñā pratiṣṭhitā.
yadā saṃharate cā 'yam kūrmo 'ngānī 'va sarvasaḥ
indriyāṇī 'ndriyārthebhyas tasya prajñā pratiṣṭhitā.
viśayā vinivartante nirāharasya dehinaḥ
rasavarjam raso 'py asya paraṃdrṣṭvā nivartate.
yatato hy api kaunteya puruṣasya vipascītaḥ
indriyāṇī pramāthīni haranti prasabham manāḥ.
tāni sarvāṇī sanyamya yukta āsīta matparaḥ
vase hi yasye 'ndriyāṇī tasya prajñā pratiṣṭhitā.
dhyāyato viśayān puṃsaḥ saṅgas tiṣṭu 'pajāyate
saṅgāt saṃjāyate kāmaḥ kāmāt krodho 'bhijāyate.
krodhāt bhavati sammohaḥ sammohāt sartinivibramāḥ
smrtibhramsād buddhināśo buddhināśād praṇāsyati.
rāgaḍvesaviyuktais tu viśayān indriyaiś caran
ātmaśāyair vidheyātmaḥ prasādam adhiḡacchati.
prasāde sarvaduḥkhānām hānir asyo 'pajāyate
prasannacetaso hy āśu buddhiḥ paryavatiṣṭhate.
nā 'sti buddhir ayuktasya na cā 'yuktasya bhāvanā
na cā 'bhāvayataḥ śāntir āśāntasya kutaḥ sukham.

indriyāṇām hi caratān yaḥ mano 'nuvidhiyate
tad asya harati prajñā vāyur nāvam ivā 'mbhasi.
tasṃād yasya mahābāho nigḡhītāni sarvasaḥ
indriyāṇī 'ndriyārthebhyas tasya prajñā pratiṣṭhitā.
yā nīśā sarvabhūtānām tasyām jāgati sanyamī
yasyām jāgati bhūtāni sā nīśā pāyato muneh.
āpūryamāṇam acalapratiṣṭham samudram āpan praviśanti yadvat
tadvat kāmā yaḥ praviśanti sarve sa śāntim āpnoti na kāmakāmī.
vihāya kāmān yaḥ sarvān puṃsāḥ carati nihapḡhaḥ
nirmano nirahaṅkāraḥ sa śāntim adhiḡacchati.
eṣā brāhmīṣṭhitīḥ pārtha nai 'nā prāpya vimuhyati
sthitvā 'syām antakāle 'pi brahmanirvāṇam rochati.
iti śrīmad bhāgavadgītāsu upaniṣatsu brhāvidyāyām
yoḡasāstre śrīkṛṣṇārjuna-saṃvāde sāṅkhyayoḡo nāma
dvitīyodhyāyah.