श्री

गीतासार:

OR

THE SONG CELESTIAL

(VERSES FROM SRI BHAGAVAD - GITA)

Selected & Reset by

BHAGAVAN SRI RAMANA MAHARSHI

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धन्यवादः

अहो भाग्यं पुरा गीतां
योऽवदच्छ्रीपतिः स्वयम् ।
अद्य श्री रमणो भूत्वा
गीतासारं ददौ स नः ॥

★

Glory be! Of that ancient Gita
Sung by the Lord Himself as Sri Krishna,
Is now given the Quintessence
Drawn by Him as Sri Ramana.

श्री

गीतासारः

सञ्जय उवाच—

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ ४ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ ५ ॥

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यश्शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ ६ ॥

The Song Celestial

Sanjaya said :—

1. To him (Arjuna) thus filled with compassion and in despair, his eyes distressed and full of tears, spoke Madhusudana these words : ii. 1

The Blessed Lord said :—

2. This body, O son of Kunti, is called the *Kshetra* (Field) ; Him who knows it, the Sages call, the *Kshetrajna* (Knower of the Field) xiii. 1

3. Know Me also as the Knower of the Field in all the Fields, O Bharata : knowledge of the Field and of the Knower of the Field I deem to be true Knowledge. xiii. 2

4. I am the Self, O Gudakesa, dwelling in the Heart of every being ; I am the beginning and the middle, and likewise the end of all beings. x. 20

5. Of the born the death is certain, and certain the birth of the dead : therefore for what none can prevent thou shouldst not grieve. ii. 27

6. Never is He born or dies ; nor having been, ceaseth He any more to be : unborn, abiding, eternal, ancient, He is not slain when the body is slain. ii. 20

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ ७ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ ८ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ ९ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ १० ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ११ ॥

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ १२ ॥

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १३ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १४ ॥

7. Not to be cleft is He, not to be burnt is He, not even to be wetted nor yet to be dried is He: abiding He is and all-pervading, stable, immoveable and from everlasting. ii. 24

8. Know That to be indestructible whereby all this is pervaded; of this Immutable none can work destruction. ii. 17

9. Of the non-existent there is no being, and of what exists there is no not-being; the definite ascertainment of both is seen by the Seers of the Essence of Truth. ii. 16

10. As ether everywhere present is not polluted by virtue of its subtlety, even so the Self abiding everywhere is not polluted in the body. xiii. 33

11. Nor sun nor moon nor fire illumines It: and whither having gone men return not, That is My Abode Supreme. xv. 6

12. Unmanifested, Imperishable is this called; and this they proclaim the Supreme State, which attained they return not, That is My Abode Supreme. viii. 21

13. Without pride, without delusion, victorious over the blemish of attachment, ever abiding in the Self, their desires abandoned, released from the pairs called pleasure and pain, they go undeluded to that Abode Immutable. xv. 5

14. He who forsakes the ordinances of Scriptures, and acts under the influence of desire, attains not perfection, nor happiness, nor the Supreme State. xvi. 23

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १५ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ १६ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७ ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ १८ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १९ ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ २० ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ २१ ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ २२ ॥

15. Who sees the Lord Supreme dwelling alike in all beings, perishing not as they perish, he sees indeed. xiii. 27

16. By devotion alone, without the 'otherness', O Arjuna, thus can I be known, and seen, and in essence entered, O Parantapa. xi. 54

17. The faith of every man, O Bharata, accords with his essential character; man is instinct with faith: as that wherein a man hath faith, verily so is he. xvii. 3

18. He that has intense faith, and to that faith being devoted has the senses controlled, gains Knowledge; and having gained Knowledge he swiftly attains Supreme Peace. iv. 39

19. To those who are self-attuned and who worship Me with affectionate devotion I give that union with understanding whereby they come unto Me. x. 10

20. Out of compassion for them and abiding in their Self I destroy with the resplendent Light of Knowledge their darkness born of ignorance. x. 11

21. Verily for those in whom the ignorance is destroyed by the Knowledge of the Self, in them the Knowledge like the sun illumines That Supreme. v. 16

22. High, they say, are the senses; higher than the senses is the mind; and higher than the mind is the understanding; but one who is higher than understanding is He. iii. 42

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ २३ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ २४ ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २७ ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २८ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः २९ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ३० ॥

23. Thus knowing Him to be higher than the understanding, steadying the self by the Self, O thou strong of arm, slay the enemy in the form of desire, so hard to overcome. iii. 43

24. Just as a burning fire makes ashes of its fuel, O Arjuna, even so does the Fire of Knowledge make ashes of all works. iv. 37

25. Whose every enterprise is without desire or motive, whose actions are burnt up in the Fire of Knowledge, him the wise call a Sage. iv. 19

26. All around the austere Sages free from desire and wrath, who have subdued their mind and have realized the Self, radiates the beatific Peace of Brahman. v. 26

27. Little by little should one realize tranquillity, by judgement held with a steadfast purpose; making the mind abide in the Self, he should think of nothing at all. vi. 25

28. Towards whatsoever the mind wanders, being fickle and unsteady, therefrom it should be withdrawn and brought under the sway of the Self alone. vi. 26

29. With the senses, mind and intellect subdued, the saint who devoutly seeks Liberation, without desire, fear or wrath,—he is indeed ever Liberated. v. 28

30. The one steadfast in *yoga* and looking on every thing impartially, sees the Self abiding in all beings, and all beings in the Self. vi. 29

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ३१ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ३२ ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ३३ ॥

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ३४ ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निस्स्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ३५ ॥

यस्मान्नोद्विहते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ ३६ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतस्स उच्यते ॥ ३७ ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३८ ॥

31. I undertake to secure and protect the welfare of those who without 'otherness' meditate on Me and worship Me, and who ever abide thus attuned. ix. 22

32. Of these the *Jnani*, who is ever attuned, whose devotion is centred in One, is the most excellent; because to the *Janani* am I exceedingly dear and he is dear to Me. vii. 17

33. At the end of many births the *Jnani* finds refuge in Me, recognizing that Vasudeva is all. Such a high Soul is very hard to find. vii. 19

34. When one puts away, O Partha, all the desires that are in the mind, and in the Self alone by the Self well satisfied, then is he called the man of steadfast Wisdom. ii. 55

35. Having cast away all desires, that man who goes without longing, devoid of 'I' and 'mine', —he doth attain Peace. ii. 71

36. He by whom the world is not disturbed, and who is not disturbed by the world, free from exultation, impatience, fright and agitation,— he is dear to me. xii. 15

37. He who holds honour and dishonour equal, equal the friendly party and the foe, who has renounced all enterprise,—he is said to have transcended the *gunas*. xiv. 25

38. The man who revels here and now in the Self alone, with the Self is satisfied, and in the Self alone is content,—for him there is no work which he must do. iii. 17

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३९ ॥

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ४१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ४२ ॥

* * *

सारोऽयमिह सारस्य गीतायाः सुबिराजते ।
संगृहीतो भगवता रमणेन महर्षिणा ॥

यः श्लोकान्श्रद्धयाऽधीते द्विचत्वारिंश सङ्ख्यकान् ।
सोऽधिगत्य तु गीतायास्तात्पर्यं सुखमृच्छति ॥

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39. For him there is no purpose in doing the work, nor any in leaving it here undone ; nor is there for him in all the beings anything which serves a purpose. iii. 18

40. Content to take what chance may bring, having transcended the pairs, free from ill-will, and even-minded in success or failure, though he works, he is not bound. iv. 22

41. The Lord, O Arjuna, dwells in the Heart of every being and by His mysterious power spins round all beings set on the machine. xviii. 61

42. Unto Him alone surrender, O Bharata, with all thy being ; by His Grace shalt thou obtain Peace Supreme, the Abode Eternal. xviii. 62

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Thus shines the Quintessence of the Gita consisting of the verses selected by Bhagavan Sri Ramana Maharshi.

He who studies with earnestness and devotion these verses, forty-two in number, attains easily the knowledge imparted by the Gita.