

Šree Buddha Geetah

7. Šree Buddha Geetah

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7. Śree Buddha Geetaḥ Prathamo'dhyāyah Jñāna Yogam

Omn Śāntih Śāntih Śāntih

1.1. Yamaka Vargam

1. Manah poorvaṅgamā dharmā
Manah śreshṭhā manomayā |
Manasā cha pradushtena
Bhāshati vā karoti vā |
Tatas tamn dukkham anveti
Chakramn vā vāhato padam ||

2. Manah poorvaṅgamā dharmā
Manah śreshṭhā manomayā |
Manasā cha prasannena
Bhāshati vā karoti vā
Tatas tamn sukham anveti
Çhāyā vā hyanapāyinee ||

3. Akrokshi māṃ avadhi māṃ
Ajini māṃ ahāsi māṃ |
Ye cha tam upanayanti
Vairamn teshāmn na sammati ||

4. Akrokshi māṃ avadhi māṃ
Ajini māṃ ahāsi māṃ |
Ye cha tamn nopanayanti
Vairamn teshv-upasammati ||

5. Na hi vaireṇa vairāṇi
Sammantecha kadāchana |
Avaireṇa cha sammanti



7. Śree Buddha Geetaḥ Prathamo'dhyāyah Jñāna Yogam

Omn Peace Peace Peace

1.1. The Twins

1. The natures are those fathomed by our
supreme thoughts and are filled with the
mind,
Should a person, out of an inner motive
in his mind, speaks and acts,
Then sin follows him, just as a wheel
follows the path set by the puller of the
cart.

2. The natures are those fathomed by our
supreme thoughts and are filled with the
mind,
Should a person, with a well-disposed
mind, speaks and acts,
Then happiness follows him,
Like the shadow that never leaves the
traveler.

3. "He yelled at me, he struck me,
He overpowered me, and he robbed me,"
If thoughts such as these provoke
animosity, in them there is no peace.

4. "He abused me, he hurt me,
He overpowered me, and he robbed me,"
If thoughts such as these do not provoke
animosity, in them there is tranquillity.

5. Not by animosity, animosity is
appeased at anytime here,
But it is only through non-animosity.

Hyesho dharmah sanctanah ||
6. Pare cha na vijñanti
Vayam eshṭam yamāmase |
Ye cha tattvam vijñanti
Tatah sammanti medhagā ||

7. Śubhānupaśyin viharantam
Indriyeshu hyasamnṽptam |
Bhojanam hy amita-jñam
Kuseedam heena veeryam |
Tamn vai prasahati Māro
Vāto vpksham vā durbalam ||

8. Aśubhānupaśyin viharantam
Indriyeshu susamnṽptam |
Bhojanam hi mitajñam
Śraddham arādhā veeryam |
Tamn vai nāprasahati Māro
Vātaḥ śailam vā prabhātam ||

9. Anishkāshāvah kāshāvam
Yo vyartham paridahasati |
Apeto dama satyena
Sa na kāshāvam arhati ||

10. Yaś cha vānta kāshāvasya
Śeeleshu susamāhita |
Upeto dama satyena
Sa vai kāshāvam arhati ||

11. Asāre sara matinah
Sāre chāsara darśinah |
Te saram nādhigacchanti
Mithyā sankalpa gocharāḥ ||

12. Sāraṇī cha sarato jñātva
Hyasāraṇī cha nihsarataḥ |
Te saram adhigacchanti
Samā sankalpa gocharāḥ ||

13. Yathogaramn hi duṣṭhannam
Vpshṭih samatividyati |

This is the eternal law.
6. There are those who do not know that
we must all be devoured by Yama,
But those who understand this attain
tranquillity through their insight.

7. Those, who go after desirable
pleasures, without controlling their
senses,
Who eat without any moderation,
and who are indolent and low in vitality,
Mara overpowers them just as the wind a
weak tree.

8. But those, who go after undesirable
pleasures, controlling their senses,
Who eat in moderation,
and who are vigilant and full of vitality,
Mara cannot overpower them just as the
wind a rock.

9. Whoso puts on the ochre robe without
purifying himself internally,
Whoso is not self-controlled in reality,
He does not deserve the ochre robe.

10. He, who is rid of irritation,
Who is grounded in virtue,
Who has attained self-control in truth,
He indeed deserves the ochre robe.

11. Those who see truth in untruth,
And those who see untruth in truth,
They never attain the truth,
Fooled by their vain thoughts.

12. Taking truth as truth,
And untruth as untruth,
They attain the truth,
With thoughts of sameness.

13. Just as rain penetrates
an ill-thatched house,

20. Alpam api chen samnhitam
bhāshamāno
Dharmasya bhavaty anudharma
chāree |
Rāgamn cha doshamn cha vihaya
moham
Sāma prajñānah suvimukta chittah |
Anupādhiyāna iha vā paramn vā
Sa bhāgavān sāma jñāsyā hoti ||

1.2. Apramāda Vargam

21. Apramādo'mpta padamm
Pramādo mptyunā padam |
Apramattā na mriyanti
Ye pramattā yathā matā ||

22. Etam viśeshato jñātva
Apramādo hi paṇḍītaḥ |
Apramāde pramodanti
Hyāryānamn gochare ratāḥ ||

23. Te dhyāyinaḥ sattvikasat
Nityam dhṛta parākramāḥ |
Poshanti dheerā nirvāṇam
Yoga kshemam anuttaram ||

24. Uttānavataḥ sate mataḥ
Śuchi karmasya niṣṭhā karīṇaḥ |
Samnyatasya cha dharma jeevino'
Pramattasya yaśo'bhivardhati ||

25. Utthānena-apramādena
Samnyamena damena vā |
Dveepamn kurveetha medhāvee
Yam ogho nābhikirati ||

26. Pramādam anuyuñjanti

20. Although he quotes a few of the
Scriptural Texts,
He becomes righteous by following the
religious law.
Forsaking passion, evil, and delusion,
Acquiring spiritual wisdom and
becoming placid in his mind,
Without carrying the adjuncts of this
world or the yonder,
He becomes a shareholder of the spiritual
knowledge.

1.2. The Safe Path

21. Right course leads to immortality,
The wrong path leads to death,
One who is not indolent never dies,
Whoso is indolent suffers likewise.

22. On knowing this aspect,
The wise resort to the safe path,
They rejoice in their safety,
Those who are well-behaved among
men.

23. Those contemplative persons,
Who are extremely pure,
Are always full of valor,
The valiant bring forth the quietude,
And secure the greatest safety.

24. If a person is upright and reflective,
If his deeds are pure and performed with
dexterity,
If he is self-controlled living according to
the law, his glory increases.

25. By rising above, through vigilance,
restraint and self-control,
A wise must make himself an island
So that the flood (of samnsara) cannot
overwhelm him.

26. The foolish and the wicked persons

Bāḷa durmedhino janāḥ |
Apramādañ cha medhāvee
Dhanamn śreshṭhamn vā rakshati ||
27. Mā pramādam anuyuñjetha
Mā kāma rati sanstavam |
Apramatto hi dhyāyantah
Prāpnoti viphulamn sukham ||

28. Pramādam apramādena
Yadā nudati pañḍitah |
Prajñā prāsādam aruḥya
Hyaśokah śokinamn prajām |
Parvatastho vā bhoomastho
Dheero bāle hyavekshati ||

29. Apramattah pramatteshu
Supteshu bahu jāgarah |
Abalāśvamn vā śeeghraśvo
Hitvā yāti sumedhasah ||

30. Apramādena Maghavan
Devānām śreshṭhamn gatah |
Apramādamn praśamnsanti
Pramādo garhitah sadaḥ ||

31. Apramāda rato bhikshuh
Pramāde bhaya darśin vā |
Samnyojanam aṇum sthoolamn
Dāham agnir vā gaçṇhati ||

32. Apramāda rato bhikshuh
Pramāde bhaya darśin vā |
Abhyarbah pariḥāṇaya
Nirvāṇasyaiva santike ||

Become reckless,
But the wise are ever vigilant as if they
are guarding their precious wealth.
27. Give not yourself to indolence,
Let there be no praise of the sensual
pleasure,
He, who meditates without indolence,
Attains the greatest happiness.

28. Just as the wise man removes
indolence through vigilance,
Climbing the lofty seat of wisdom,
So also a man of wisdom,
Sorrowless and seated on a mountain,
gazes upon the ignorant and the suffering
dwelling on the plains.

29. Vigilant among the indolent,
Awake among the sleepy,
A wise person moves forward,
Just as a swift horse leaves behind the
weaklings.

30. By being vigilant, Maghavan
Became the prominent among gods,
Vigilance is always praised,
Thoughtlessness is looked down always.

31. The mendicant delighting himself in
vigilance, looks upon thoughtlessness
with fear,
He moves about as fire
Consuming all bonds small or large.

32. The mendicant delighting himself in
vigilance, looks upon thoughtlessness
with fear,
And cannot fall from the seat of
enlightenment.

1.3. Chitta Vargam

1.3. Chitta Vargam

33. Spandanamn chapalamn chittamn
Doorakshyamn durnivāryam |
ṛjumn karoti medhāvee
Ishukāro vā tejanam ||

34. Vārijo vā tale khirṭo
Okam okata ubhatah |
Parispandateedamn chittamn
Māra-dhāyamn prahātave ||

35. Durnigrahamn lashaṇo
Yathā kāmānupātinah |
Chittasya damatah sādhu
Chittamn dāntamn sukhāvaham ||

36. Sudurdarśamn sunipuṇamn
Yathā kāmānupātinam |
Chittamn rakshetha medhāvee
Chittamn goptamn sukhāvaham ||

37. Doorangamam ekaś charam
Aśareeramn guhāśrayam |
Ye chittamn samnyameshyanti
Mokshanti māra bandhanāt ||

38. Anavasthita chittasya
Sad dharmam avijñānatah |
Pariplava prasādasya
Prajñā na paripoorati ||

39. Anavaśyata chittasya
Ananvāhata chetasah |
Punṇyā pāpa praheeyasya
Nāsti jāgarato bhayam ||

40. Kumbhopamamn kāyam imamn
viditvā
Nagaropamamn chittam idamn
sthāpetvā |

33. The vacillation and the fickleness of
the mind is hard to control and is difficult
to avoid,
But the wise person makes it straight like
a blacksmith the arrow.

34. Just as a fish alarmed on the ground
Springs from this side to that side,
So also this mind quivers in order to
escape the noose of death.

35. It is difficult to control the longing,
As it arises from passion,
It is good to control the mind,
Pacification of the mind brings delight.

36. A wise man should protect his mind,
Which is extremely difficult to perceive,
and which is dexterous in the pursuit of
desires as they come by,
The protection of the mind leads to
happiness.

37. They who confine the thought,
Wandering afar through singular
devotion
To the incorporeal stationed in the cave
of the heart,
They are freed from the noose of death.

38. If a person's mind is unsteady,
And is ignorant of the golden law,
and if the serenity is evasive,
Then his wisdom lacks perfection.

39. There is no fear for him,
Whose mind is untroubled,
Whose mind is not carried away,
and who has exhausted his merit and sin.

40. Knowing this body is fragile like a
jar,
Establishing the mind as a city,

Yoddhetha mōramn prajñōyudhena
Jitamn cha rakshed anveshaṇah śriyā ||

One should fight with death using the
weapon of knowledge,
One should protect the gain being
attached to it.

41. Achiramvat ayamn kōyo
Ppthiveem adhiśeṣhyati |
Kshudro hyapeta vijñāno
Nirarthamn vā kalingaram ||

41. Momentarily,
This body crouches on the ground,
Despised without consciousness,
Useless like peat.

42. Dvisho dvishamn yamn tamn kurute
Vairee vā praṇa vairiṇam |
Mithyāpahaṇitamn chittamn
Pāpeeyo nas tatah kare ||

42. Whatever a hater may do to a hater,
Whatever a rival may do an old rival,
Seized by false pretenses,
This mind will do us greater harm.

43. Na tamn mātā pitā kurute
Anye vāpi cha jñātakah |
Samarpaṇa hitamn chittamn
Šreyaso nas tatah kare ||

43. Neither mother, nor father, nor any
one,
Nor any other relative can do
As much good to us
As the mind which is well-directed.

1.4. Pushpa Vargam

1.4. The Flowers

44. Ko imamn ppthiveemn vijesyati
Yama lokaṇ cha sadevakam |
Ko dharma padamn sudarśitamn
Kuśalo pushpam iva paśye sati ||

44. Who shall conquer this world,
And the world of Yama with all its gods?
Who shall find this well-taught
Path of righteousness,
As an expert finds the right flower ?

45. Šekhah ppthiveemn vijesyati
Yama lokaṇ cha imamn sadevakam |
Šekho dharma padamn sudeśitamn
Kuśalo puspham iva paśye sati ||

45. The seeker will conquer this world,
And the world of Yama with all its gods,
The seeker who is taught well
the path of virtue,
As an expert finds the right flower.

46. Phenopamamn kōyam imamn
viditvā
Mareechi dharmam abhisambudhyānah |
Çhetvāna mōrasya prapushpakāni
Hyadarśanamn mptyu rōjasya gacçhet ||

46. Knowing that this body is like foam,
And is of the nature of a mirage,
Breaking the flowery shafts of Mara,
He will go out of sight
of the King of Death.

47. Pushpāṇi hyeva prachinvantamn
Vyāsatta mānasamn naram |

47. A man who is collecting flowers
only,

Suptamn grāmamn mahowgho vā
Mṛtyur adāya gacṣhati ||

And is distracted in his mind,
Death carries him away
As a flood washes off a sleeping village.

48. Pusphaṇi hyeva prachinvantamn
Vyāsatta mānasamn param |
Ateetamn hyeva kāmeshu
Antakah kurute’vaśam ||

48. A man who is collecting flowers
only, and is distracted in his mind,
Even before he has fulfilled his desires,
Death brings him under his control.

49. Yathopi bhramaro pushpamn
Varṇa gandham ahethyam |
Paleti rasam adāya
Evamn grāme muneē charet ||

49. Just as a bumble bee gathers honey
From a flower without hurting the
flower, or its color or its scent,
So also a sage should dwell in a village.

50. Na pareshamn vilomāni
Na pareshamn kṛtākṛtam |
Ātmanā vā aveksheya
Karmāṇy akarmāṇi cha ||

50. It is not the unworthy actions of
others,
It is not the good and bad deeds of
others,
One should take into account,
But his own actions which are good and
bad.

51. Yathopi ruchiramn pushpamn
Varṇavantam agandhakam |
Evamn subhāshita vāchā
Aphalā bhaved akurvatah ||

51. Just as a beautiful flower,
Splendid in color but without scent,
So also are the well-spoken words
Of a person become futile,
When not put into practice.

52. Yathopi ruchiramn pushpamn
Varṇavantamn sagandhakam |
Evamn subhāshita vāchā
Saphalā bhavet sakurvatah ||

52. Just as a beautiful flower,
Splendid in color and full of scent,
So also the well-spoken words
Of a person bear fruit,
When put into practice.

53. Yathopi pushpa rāśimn hā
Kurvāṇā māla guṇe bahooḥ |
Evamn jātēna martyena
Kartavyamn kuśalam bahum ||

53. Just as many kinds of garlands may
be made out of a heap of flowers,
So also many good deeds may be
performed by a mortal on coming into
existence.

54. Na pushpa gandhah prativotam eti
Na chandanamn tagaramn mallikā vā |
Satañ cha gandhah prativotam eti

54. The scent of flowers does not travel
against the wind,
Whether it be sandalwood,
tagaram or jasmine,

Sarva diśah sapurushah pravṛti ||

But the scent of the good people goes
against the wind,
A good man pervades every quarter.

55. Chandanamn tagaramn vāpi
Utpalam atha vasooka |
Eteṣāmn gandha jātānāmn
Ṣeela gandho'uttaram ||

55. Sandalwood or even tagara,
A lotus flower or a vasooka flower
Among these which are fragrant,
The fragrance of virtue is unsurpassed.

56. Alpa mātro'yamn gandho
Yacchāyamn tagara chandāni |
Yaś cha ṣeelavatamn gandho
Vṛti devebhya uttamah ||

56. Little is the scent that comes from
tagara or sandalwood,
Whereas the scent of the virtuous
Reaches even the gods stationed above.

57. Teshāmn sampanna ṣeelānām
Apramāda viharīṇām |
Samādhānyā vimuktānāmn
Māro mārgamn na vindati ||

57. Of those possessing virtues,
Roaming in vigilance,
Who are freed by perfect knowledge,
Death cannot find their way.

58. Yathā samkāra dhānasmin
Varjitasmin mahā pathe |
Padmann ha tathā jāyetha
Ṣuchi gandhamn manoramam ||

58. Just as from rubbish thrown on a
mound along the highway,
A lotus with a pleasant fragrance and
pleasing to the mind grows,

59. Evamn samkāra bhooteshu
Hyandha bhoote puthur jane |
Atirochati prajñāya
Samnā sambuddha sevakāḥ ||

59. So also from unwanted beings,
And blinded mortals cast down,
Shines forth wisdom
from those grounded in the extraction of
awakening.

1.5. Bāla Vargam

1.5. The Fools

60. Deerga jāgarato rātri
Deergham ayantasya yojanam |
Deergo bālānāmn samnsārah
Sadharmam avijñātam ||

60. Long is the night for him who is
awake,
Long is the journey for him who is
weary,
Long is the empirical existence for a
fool,
Who does not know the true law.

61. Charaṇ chen nādhigacṣheya
Ṣreyamn sādṛśam ātmanā |

61. If a person does not meet his better or
equal on a journey to accompany him,

Ekaṣ charan draḡhamn kuryāḍ
Nāsti bāle sahaḡyata ||

Let him continue the journey by himself,
There is no companionship from a fool.

62. Putrā me'sti dhanam me'sti
Evam ha bālo vadanti |
Ātmā ched ātmano nāsti
Kutah putrah kuto dhanam ||

62. A fool thinks that he has children,
and that he has wealth,
But when he does not possess his own
soul,
How can there be children and wealth?

63. Yo bālo manyate bālyam
Paṇḍito vāpi tenasow |
Bālo cha paṇḍitamānee
Saiva bāla ity uchyate ||

63. That fool, who knows his
foolishness,
Is wise to that extent,
A fool, who thinks he is wise,
Is called a fool indeed.

64. Yavaj jeevam api cha bālah
Paṇḍitam paryupāsate |
Na sa dharmam vijānati
Darvee soopa rasam iva ||

64. A fool even when associated with
A scholar for his entire life,
Does not grasp the truth,
As a ladle the taste of the soup.

65. Muhoortam api chen vijñāh
Paṇḍitam paryupāsati |
Kshipram dharman vijānati
Jihvā soopa rasam iva ||

65. Even for a moment a bright person
Be associated with a learned man,
He soon knows the truth,
As the tongue the taste of the soup.

66. Charanti bāla durmedhā
Amitrenaiva ātmanā |
Kurvanti pāpakam karma
Yam hoti karuka phalam ||

66. Fools with little understanding
behave as if they are enemies to
themselves,
They go on performing bad action
which bears bitter fruit.

67. Na tam karmam kṛtam sādhu
Yam kṛtvā hyanutarpati |
Yasya hyaśru mukho rodam
Vipākam pratisevati ||

67. That deed is not well-done,
In case it brings remorse,
For him the reward is weeping,
With a tearful countenance.

68. Tam hi karmam kṛtam sādhu
Yam kṛtvā nānutarpati |
Yasya prateetaḥ sumano
Vipākam pratisevati ||

68. That deed is indeed well-done,
In case it does not bring remorse,
For him the reward is well-composed
mind and delight.

69. Madhu vā manyati bālo
Yavat pāpam na pachati |
Yadā cha pachati pāpam
Tadā dukham nigaḡhati ||

69. The fool thinks of sin as honey
As long as it does not ripen,
When once the sin ripens,
Then it brings suffering.

70. Māse māse kuṣāgreṇa
Balo bhuñjetha bhojanam |
Na sa sankhyāta dharmānamn
Kālam arghati shoḍāsim ||

70. Let a fool eat his food with a tip of
the Kuṣa grass month after month,
Even then he accrues only a sixteenth
part of merit of those who have well-
understood the law.

71. Na hi pāpam kṛtam karmam
Sadyuh ksheeram vā muchyati |
Dāham tam bālam anveti
Bhāsmācchanno vā pāvakah ||

71. Even a bad action committed does
not bear fruit at once like the instant
milk,
It follows the fool like smoldering fire
covered by the ashes.

72. Yāvad eva hyanarthāya
Jñātam bālasya jāyati |
Hanti bālasya sukhoñśam
Moordham asya vipātayam ||

72. As long as a fool acquires knowledge
without understanding,
It destroys his share of happiness and
becomes the cleaver of his head.

73. Asatam bhāvanam icchayet
Puraskharam cha bhikshushu |
Āvārshesu cha eeśvareeyam
Poojā para kuleshu cha ||

73. As long as a person acquires
knowledge for preeminence among the
mendicants,
As also for lordship in anniversaries,
And worshipping among other castes,

74. Mām eva kartā manyantu
Gṛhee prabhājita ubhohv |
Mām eva chātivasāstu
Kṛtākṛtyeshu kis miti |
Iti bālasya sankalpa
Icchā māno cha vardhati ||

74. Let both the householders and the
mendicants think of me as the performer
of action,
Let them follow my instruction as to
what should be done and what should not
be done,
Such is the thinking of a fool.
Thus his desire and pride increase.

75. Anyā cha lābhopanishā
Anyā nirvāṇa gāminee |
Evam etam abhijñāya
Bhikshur Buddhasya sevakah |
Satkaram nābhinandeya
Vivekam anubroohayet ||

75. One is the road for gain,
Another is the road for Nirvana,
Understanding them in this manner,
Let those mendicants, who are the
disciples of Buddha,
Do not aspire for reward,
But seek wisdom only.

Omn Śāntih Śāntih Śāntih

Omn Peace Peace Peace



