

CCLXXVIII

हारीत गीता

(हारीतेन प्रतिपादितानां संन्यासिनः स्वभावाचरणधर्माणां वर्णनम्)

Harit Gita

(Sermon on the conduct and character of a monk sung by sage Harit)

युधिष्ठिर उवाच

किंशीलः किंसमाचारः किंविद्यः किंपरायनः ।

प्राप्नोति ब्रह्मणः स्थानं यत् परं प्रकृतेर्ध्रुवम् ॥ १ ॥

Yudhishtira said,

Of what behaviour must a monk be, of what acts, of what kind of knowledge; and to what (else) must a monk be devoted, for attaining to Brahma's place which transcends Prakruti and which is unchangeable?

भीष्म उवाच

मोक्षधर्मेषु निरतो लघ्वाहारो जितेन्द्रियः ।

प्राप्नोति परमं स्थानं यत् परं प्रकृतेर्ध्रुवम् ॥ २ ॥

Bhishma said,

Being devoted to the religion of Emancipation, frugal in consumption, and the master of one's senses, a monk attains to that high place which transcends Prakruti and is unchangeable.

(अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

हारीतेन पुरा गीतं तं निबोध युधिष्ठिर ॥)

(In this connection also generally quoted an old chronicle of the sermon sung by sage Harit, in the days of yonder. Oh Yudhishtir! Please listen to it carefully.)

स्वगृहादभिनिस्सृत्य लाभेऽलाभे समो मुनिः ।

समुपोदेषु कामेषु निरपेक्षः परिव्रजेत् ॥ ३ ॥

Retiring from one's home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are readily available (for enjoyment), one should adopt a life of Renunciation.

न चक्षुषा न मनसा न वाचा दूषयेदपि ।

न प्रत्यक्षं परोक्षं वा दूषणं व्याहरेत् क्वचित् ॥ ४ ॥

Neither with eye, nor with word, nor in thought, should a monk disparage anyone; nor should he speak evil of any person either in or out of his hearing of anyone.

न हिंस्यात् सर्वभूतानि मैत्रायणगतश्चरेत् ।

नेदं जीवितमासाद्य वैरं कुर्वीत केनचित् ॥ ५ ॥

A monk should abstain from injuring any creature (i.e. all-sustaining spirit itself), and conduct always observing the course of the friendliness. Having come into this uncertain life, a monk should not behave with hostility towards any creature.

अतिवादांस्तितिक्षेत नाभिमन्येत् कथंचन ।

क्रोध्यमानः प्रियं ब्रूयादाक्रुष्टः कुशलं वदेत् ॥ ६ ॥

Reaming indifferent to scornful speeches, never in arrogance deem oneself as superior to anyone, a monk should always response with courteous words even-when sought to be angered by angry-one and with welfare of the one who calumniate.

प्रदक्षिणं च सव्यं च ग्राममध्ये च नाचरेत् ।

भैक्षचर्यामनापन्नो न गच्छेत् पूर्वकेतितः ॥ ७ ॥

Avoiding to behave either favourably or unfavourably in the community a monk should neither keep on visiting houses except for one's round of mendicancy, nor should one go to any house being invited (for dinner).

अवकीर्णः सुगुप्तश्च न वाचा ह्यप्रियं वदेत् ।

मृदुः स्यादप्रतिकूरो **विस्त्रब्धः** स्यादकत्थनः ॥ ८ ॥

Resting firmly in the observance of one's duties, a monk must desist from addressing such disagreeably even when one's secrets are scattered by someone, should be compassionate, abstain from returning an injury, **be fearless**; and should refrain from self-laudation.

विधूमे न्यस्तमुसले व्यङ्गारे भुक्तवज्जने ।

अतीतपात्रसञ्चारे भिक्षां लिप्सेत वै मुनिः ॥ ९ ॥

A monk should be out for one's round of mendicancy to a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, and when the hour is over for setting the dishes.

प्राणयात्रिकमात्रः स्यान्मात्रालाभेष्वनाहतः ।

अलाभे न विहन्येत लाभश्चैनं न हर्षयेत् ॥ १० ॥

A monk should content himself with barely necessary for keeping body and soul together and must disregard the quantity of food he obtains per chance. Neither he should suffer in discontent when he does not get what he needs, nor he should be delighted when he obtains what he wanted.

लाभं साधारणं नेच्छेन्न भुञ्जीताभिपूजितः ।

अभिपूजितलाभं हि जुगुप्सेतैव तादृशः ॥ ११ ॥

As coveted by ordinary men, a monk should never wish for profits. He should never eat with respectful invitation. One like him should censure the gains obtained with honour.

न चान्नदोषान् निन्देत न गुणानभिपूजयेत् ।

शय्यासने विविक्ते च नित्यमेवाभिपूजयेत् ॥ १२ ॥

A monk should never find fault with the food placed before him, nor should he venerate its merits and should long for a bed and a seat, which are pure & in solitude.

शून्यागारं वृक्षमूलमरण्यमथवा गुहाम् ।

अज्ञातचर्यां गत्वान्यां ततोऽन्यत्रैव संविशेत् ॥ १३ ॥

Taking refuge in the place such as a deserted house, the shade of a tree, a forest, or a cave; and concealing his practices from the public, a monk should contemplate on the Self.

अनुरोधविरोधाभ्यां समः स्यादचलो ध्रुवः ।

सुकृतं दुष्कृतं चोभे नानुरुध्येत कर्मणा ॥ १४ ॥

Perfectly a monk should be; composed, steadily fixed, and uniform; by disregarding compliance or opposition and should seek neither merit nor demerit by means of any action.

नित्यतृप्तः सुसंतुष्टः प्रसन्नवदनेन्द्रियः ।

विभीर्जप्यपरो मौनी वैराग्यं समुपाश्रितः ॥१५ ॥

A monk should be always; satisfied, well-contented, of cheerful face & senses, fearless, silent, and engaged in mental recitation of sacred mantras; by taking refuge in the life of Renunciation.

अभ्यस्तं भौतिकंपश्यन् भूतानामागतिं गतिम् ।

निस्पृहः समदर्शी च पक्कापक्केन वर्तयन् ।

आत्मना यः प्रशान्तात्मा लध्वाहारो जितेन्द्रियः ॥१६ ॥

Observing the repeated advent and departure of all worldly creatures a monk should become; free from all desire, perceiver of equality in everything. Controlling senses he must not Judge the food that chance may bring, well cooked or ill, becoming moderate-one in diet, and serene-minded he should achieves tranquillity of Self by Self.

वाचो वेगं मनसः क्रोधवेगं

हिंसावेगमुदरोपस्थवेगम् ।

एतान् वेगान् विषहेद् वै तपस्वी

निन्दा चास्य हृदयं नोपहन्यात् ॥ १७ ॥

Controlling the (rising) impulses of the; words, mind, anger, envy, hunger, and lust austere- a monk should be devoted to the penances for cleansing his heart, and never allow the censures (of any one) to afflict his heart.

मध्यस्थ एव तिष्ठेत् प्रशंसानिन्दयोः समः ।

एतत् पवित्रं परमं परिव्राजक आश्रमे ॥ १८ ॥

Becoming an authority a monk should regard praise and blame as equal. This, indeed, is the holiest and the highest path of the life of a wandering-monk.

महात्मा सर्वतो दान्तः सर्वत्रैवानपाश्रितः ।

अपूर्वचारकः सौम्यो अनिकेतः समाहितः ॥ १९ ॥

Great soul should restrain his senses from all things & keep himself aloof from all attachments. Without a fixed home, always wandering per chance (not preplaced), a monk should be goodhearted & balanced.

वानप्रस्थगृहस्थाभ्यां न संसृज्येत कर्हिचित् ।

अज्ञातलिप्सं लिप्सेत् न चैनं हर्ष आविशेत् ॥ २० ॥

Never mingling with house-holders or hermits in forest, a monk should look forward for anything that is being presented by the time, without having thought of it beforehand, and should never be delighted to possess such objects.

विजानतां मोक्ष एष श्रमः स्यादविजानताम् ।

मोक्षयानमिदं कृत्स्नं विदुषां हारितोऽब्रवीत् ॥ २१ ॥

Such a life of Renunciation is the Emancipation to the wise-ones; whereas to the ignorant-ones this itself is exceedingly burthensome. The sage Harita declared all this to be the path or carrier by which Emancipation is to be achieved.

अभयं सर्वभूतेभ्यो दत्त्वा यः प्रव्रजेद् गृहात् ।

लोकास्तेजोमयास्तस्य तथाऽऽनन्त्याय कल्पते ॥ २२ ॥

He, who having assured all creatures of his perfect harmlessness, sets forth from his home, attains to the lustrous regions of felicity which leads to the Eternity.