



Gītā

Session 17

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Swami Paramarthananda

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सदाशिव-समारम्भां शङ्कराचार्य-मध्यमाम्
अस्मद्-आचार्य-पर्यन्ताम् वन्दे गुरु-परम्पराम्

*sadāśiva-samārambhām śaṅkarācārya-madhyamām
asmad-ācārya-paryantām vandē guru paramparām*

Beginning with Sadashiva, through Adi Shankaracharya in
between and up to my own Guru,
I bow with reverence to the entire tradition of Guru lineage

Recap

देही नित्यमवध्योऽयं, देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि, न त्वं शोचितुमर्हसि॥३०॥

dehī nityamavadhyo'yaṃ, dehe sarvasya bhārata|
tasmātsarvāṇi bhūtāni, na tvam śocitumarhasi||30||

- Oh Arjuna! This Ātmā, present in every body is ever indestructible. Therefore, you should not grieve for the sake of any being.

6 descriptions of Ātmā

- नित्यः nityaḥ; eternal
 - सत्यः satyaḥ; independently existent
 - अकर्ता akartā ; non doer
 - अभोक्ता abhoktā; non receiver/experiencer
 - सर्वगतः sarvagataḥ; all-pervading
 - अप्रमेयः aprameyaḥ; unobjectifiable
-
- Verse 17- एकम् ekam; one
 - Verse 13- निर्विकारः, nirvikāraḥ; changeless

Spiritual angle 12-30 Ethical angle begins

स्वधर्ममपि चावेक्ष्य, न विकम्पितुमर्हसि।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते॥३१॥

svadharmamapi cāvekṣya, n vikampitumarhasi|
dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na
vidyate||31||

- सामान्यधर्माः - general rule
- विशेषधर्माः - special rule
- Misplaced non-violence is as much अधर्म as violence
- विशेषधर्माः will over rule सामान्यधर्माः।

स्वधर्ममपि चावेक्ष्य, न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते॥३१॥
svadharmamapi cāvekṣya, n vikampitumarhasi|
dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na
vidyate||31||

- Considering your own duty also, you should not waver. Because, for a warrior nothing else is greater than a righteous war.

यदृच्छया चोपपन्नं, स्वर्गद्वारमपावृतम्।
सुखिनः क्षत्रियाः पार्थ, लभन्ते युद्धमीदृशम्॥३२॥

yadṛcchayā copapannaṁ, svargadvāramapāvṛtam|
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddhamīdṛśam||32||

- Oh Arjuna! (only) fortunate kṣatriyas come across such a war which has come (to you) by chance, and which is an open gateway to heaven. .

अथ चेत्त्वमिमं धर्म्यं, सङ्ग्रामं न करिष्यसि।
ततः स्वधर्मं कीर्तिं च, हित्वा पापमवाप्स्यसि॥३३॥

atha cettvamimaṁ dharmyaṁ, saṅgrāmaṁ na kariṣyasi|
tataḥ svadharmam kīrtiṁ ca, hitvā pāpamavāpsyasi||33||

- On the other hand, if you do not fight this righteous war, then, forsaking your duty and honour, you will incur sin.

- आध्यात्मिकदृष्टिः Spiritual angle
- धार्मिकदृष्टिः ethical angle
- लौकिकदृष्टिः worldly angle

अकीर्तिं चापि भूतानि, कथयिष्यन्ति तेऽव्ययाम्।
सम्भावितस्य चाकीर्तिः, मरणादतिरिच्यते॥३४॥

akīrtiṃ cāpi bhūtāni, kathayiṣyanti te'vyayām|
sambhāvitasya cākīrtiḥ, maraṇādatiricyate||34||

- Moreover, people will talk about your unerasable infamy. For a person who has been honoured, infamy is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः।

येषां च त्वं बहुमतः, भूत्वा यास्यसि लाघवम्॥ ३५॥

bhayādraṇāduparataṃ, maṃsyante tvāṃ mahārathāḥ|
yeṣāṃ ca tvāṃ bahumataḥ, bhūtvā yāsyasi lāghavam||
35||

- (These) great warriors also will think of you as one who has withdrawn from the war out of fear. Having been honourable to them, you will come to disgrace.

अवाच्यवादांश्च बहून्, वदिष्यन्ति तवाहिताः।
निन्दन्तस्तव सामर्थ्यं, ततो दुःखतरं नु किम्॥३६॥
avācyavādāṃśca bahūn, vadiṣyanti tavāhitāḥ|
nindantastava sāmārthyam, tato duḥkhataram nu
kim||36||

- Moreover, ridiculing your ability, your enemies will utter many unmentionable words. What can be more painful than this?

हतो वा प्राप्स्यसि स्वर्गं, जित्वा वा भोक्ष्यसे महीम्।
तस्मादुत्तिष्ठ कौन्तेय, युद्धाय कृतनिश्चयः॥३७॥

hato vā prāpsyasi svargam, jitvā vā bhokṣyase mahīm|
tasmāduttīṣṭha, kaunteya, yuddhāya kṛtaniścayaḥ||37||

- Killed, you will attain heaven. Or, victorious, you will enjoy the kingdom. Therefore, get up, having resolved to fight, Oh, Arjuna!

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpurṇamudacyatē |
pūrṇasya pūrṇamādāya pūrṇamēvāvaśiṣyatē ॥
om śāntiḥ śāntiḥ śāntiḥ ॥



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