



व्योमलैब्स
॥ वाचं धेनुमुपासीत ॥
Samskr̥tam • Value Education • Technology

Gītā

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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

Karma yoga



त्रैगुण्यविषया वेदाः, निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्दो नित्यसत्त्वस्थः, निर्योगक्षेम आत्मवान्॥४५॥

traiguṇyaviṣayā vedāḥ, nistraiguṇyo bhavārjuna|
nirdvando nityasatvasthaḥ, niryogakṣema ātmavān||45||

- श्रेयश्च प्रेयश्च मनुष्यमेतः, तौ सम्परीत्य विविनक्ति धीरः।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते, प्रेयो मन्दो योगक्षेमाद् वृणीते॥१.२.२॥
śreyaśca preyaśca manuṣyam etaḥ tau samparītya vivinakti
dhīraḥ ।
śreyo hi dhīroḽbhi preyaso vṛṇīte preyo mando yogakṣemād
vṛṇīte ॥ Kato U. 1.2.2॥
- Śreyas and preyas approach the human being. Having very clearly considered them, the discriminative (person) distinguishes (them). Indeed, the discriminative one chooses śreyas rather than preyas. The indiscriminate one chooses preyas for the sake of acquisition and preservation.

मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत॥१४॥

mātrāsparśāstu kaunteya, śītoṣṇasukhaduḥkhadāḥ|
Āgamāpāyino'nityāḥ, tāṁstitikṣasva bhārata||2.14||

- *Oh Arjuna! Sense organs and objects which cause cold, heat, pleasure, and pain are subject to arrival and departure. They are impermanent. Oh Arjuna! Endure them.*



त्रैगुण्यविषया वेदाः, निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्दो नित्यसत्त्वस्थः, निर्योगक्षेम आत्मवान्॥४५॥

traiguṇyaviṣayā vedāḥ, nistraiguṇyo bhavārjuna|
nirdvando nityasattvasthaḥ, niryogakṣema ātmavān||45||

- Oh Arjuna! The Vedas deal with (the world of) three guṇas. Be free from (the desire for the world of) three guṇas. (Be) free from (the hold of) the pairs of opposites. (Be) ever established in sattvaguna. (Be) free from (the concern for) acquisition and preservation. (Be) mindful.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

यावानर्थ उदपाने, सर्वतः संप्लुतोदके।
तावान्सर्वेषु वेदेषु, ब्राह्मणस्य विजानतः॥४६॥

yāvānārtha udapāne, sarvataḥ saṃplutodake|
tāvānsarveṣu vedeṣu, brāhmaṇasya vijānataḥ||46||

यावद्वित्तोपार्जन सक्तः
स्तावन्निज परिवारो रक्तः ।
पश्चाज्जीवति जर्जर देहे
वार्तां कोऽपि न पृच्छति गेहे ॥ ५ ॥

यावानर्थ उदपाने, सर्वतः संप्लुतोदके।
तावान्सर्वेषु वेदेषु, ब्राह्मणस्य विजानतः॥४६॥

yāvānārtha udapāne, sarvataḥ saṃplutodake|
tāvānsarveṣu vedeṣu, brāhmaṇasya vijānataḥ||46||

- For a wise brahmin (the benefit available) in all the Vedas is the same as the benefit (available) in a pond when there is flood everywhere.



कर्मण्येवाधिकारस्ते, मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूः, मा ते सङ्गोऽस्त्वकर्मणि॥४७॥

karmaṇyevādhikāraṣte, mā phaleṣu kadācana|
mā karmaphalaheturbhūḥ, mā te saṅgo'stvakarmaṇi||47||

- You have a choice over action alone; never over results. May you not be motivated by the results of actions. May you not have an inclination towards inaction.



योगस्थः कुरु कर्माणि, सङ्गं त्यक्त्वा धनञ्जय।
सिद्ध्यसिद्ध्योः समो भूत्वा, समत्वं योग उच्यते॥४८॥

Yogasthaḥ kuru karmāṇi, saṅgaṃ tyaktvā dhanañjaya|
siddhyasiddhyoḥ samo bhūtvā, samatvaṃ yoga
ucyate||48||

- Oh Arjuna! Abiding in yoga, giving up attachment, and remaining the same in success and failure, perform actions. Equanimity is called yoga.

दूरेण ह्यवरं कर्म, बुद्धियोगाद्धनञ्जय।

बुद्धौ शरणमन्विच्छ, कृपणाः फलहेतवः॥४९॥

dūreṇa hyavaraṃ karma, buddhiyogāddhanañjaya|

buddhau śaraṇamanviccha, kṛpaṇāḥ phalahetavaḥ||49||

- Oh Arjuna! Action (with motive) is indeed far inferior to Karmayoga. Take refuge in Karmayoga. Those who are motivated by results are unfortunate.

बुद्धियुक्तो जहातीह, उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व, योगः कर्मसु कौशलम्॥५०॥

buddhiyukto jahātīha, ubhe sukṛtaduṣkṛte|
tasmādyogāya yujyasva, yogaḥ karmasu kauśalam||50||

- A Karmayogi gets rid of both punyam and papam here (itself). Therefore, prepare for yoga. Skill in works is yoga.

कर्मजं बुद्धियुक्ता हि, फलं त्यक्त्वा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः, पदं गच्छन्त्यनामयम्॥५१॥

karmajaṃ buddhiyuktā hi, phalaṃ tyaktvā manīṣiṇaḥ|
janmabandhavinirmuktāḥ, padaṃ gacchantyanāmayam||51||

- Having given up the results born of action, karmayogis (become) wise. Freed from the bondage of birth, verily, they attain that goal which is free from evil.

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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