



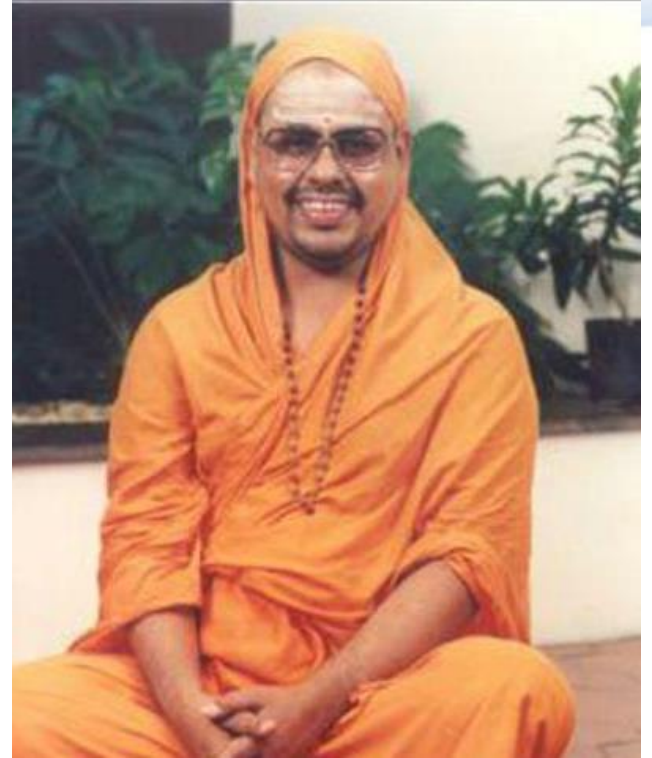
Gītā

Session 22

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Swami Paramarthananda

(<http://www.vedantavidyarthisingha.org/>)



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

मनोबुद्ध्यहङ्कारचित्तानि नाहम्
न च श्रोत्रजिह्वे न च घ्राणनेत्रे
न च व्योम भूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम्
manobuddhyahamkāraccittāni nāham
na ca śrotrajihve na ca ghrāṇanetre
na ca vyomabhūmiḥ na tejo na vāyuh
cidānandarūpaḥ śivo'ham śivo'ham

- 1.1: Neither am I the Mind, nor the Intelligence or Ego
- 1.2: Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes)
- 1.3: Neither am I the Sky, nor the Earth, Neither the Fire nor the Air
- 1.4: I am the Ever Pure Blissful Consciousness; I am Śiva, I am Śiva, The Ever Pure Blissful Consciousness.

परिभ्रमसि किं मुधा कचन चित्त विश्राम्यतां
स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।
अतीतमननुस्मरन्नपि च भाव्यसंकल्पय-
अतर्कितसमागमाननुभवामि भोगानहम् ॥३२॥

- Bhartrhari's Vairāgya śatakam ([CHAPTER 8: \(MANAS SAMBODHANA NIYAMANAM\) ADDRESSING AND REGULATING MIND](#))
- paribhramasi kim mudhā kvacana citta viśramyatām
svayam bhavati yad yathā bhavati tat tathā nānyathā
atītam ananusmarannapi ca bhāvyasaṁkalpayan
atarkitasamāgamān anubhavāmi bhogānaham

यदा ते मोहकलिलं, बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं, श्रोतव्यस्य श्रुतस्य च॥५२॥
yadā te mohakalilaṃ, buddhirvyatitarīṣyati|
tadā gantāsi nirvedaṃ, śrotavyasya śrutasya ca||52||

- When your intellect goes beyond the mist of delusion, then you will attain dispassion towards what is yet to be heard and what is (already) heard.

श्रुतिविप्रतिपन्ना ते, यदा स्थास्यति निश्चला।
समाधावचला बुद्धिः, तदा योगमवाप्स्यसि॥५३॥

śrutivipratipannā te, yadā sthāsyati niścalā|
samādhāvacalā buddhiḥ, tadā yogamavāpsyasi||53||

- When your intellect, which is (now) confused by listening (to various means and ends,) abides (later) in the ātmā without doubt and without error, then, you will attain yoga.

अर्जुन उवाच-

स्थितप्रज्ञस्य का भाषा, समाधिस्थस्य केशव।

स्थितधी किं प्रभाषेत, किमासीत ब्रजेत किम्॥५४॥

arjuna uvāca-

sthitaprajñasya kā bhāṣā, samādhisthasya keśava|

sthitadhīḥ kiṃ prabhāṣeta, kimāsīta vrajeta kim||54||

अर्जुन उवाच-

स्थितप्रज्ञस्य का भाषा, समाधिस्थस्य केशव।

स्थितधी किं प्रभाषेत, किमासीत ब्रजेत किम्॥५४॥

arjuna uvāca-

sthitaprajñasya kā bhāṣā, samādhisthasya keśava|

sthitadhīḥ kiṃ prabhāṣeta, kimāsīta vrajeta kim||54||

- Arjuna asked- Oh! Kṛṣṇa! What is the description of the wise (man) who is established in ātmā? How does the wise (man) speak? How does he sit? How does he walk?

- श्रीभगवानुवाच-
- प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान्।
- आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते॥५५॥
- śrībhagavānuvāca-
- prajahāti yadā kāmān, sarvān pārtha manogatān|
ātmanyevātmanā tuṣṭaḥ, sthitaprajñastadocyate||55||

- The Lord answered- Oh! Arjuna! Satisfied in himself by himself, when one gives up all the desires obtaining in the mind, then, he is said to be (a man) of firm knowledge.

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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