



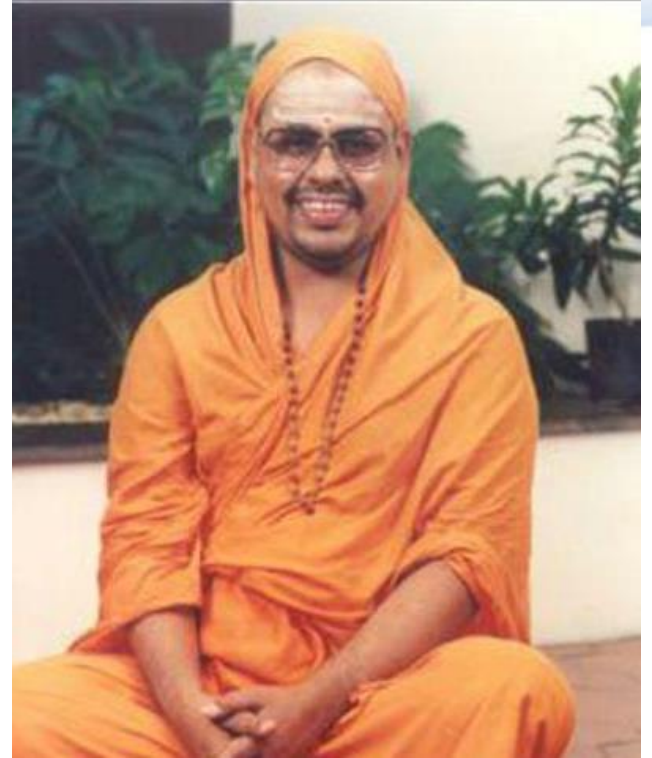
# Gītā

Session 24

6th October 2018

# 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

## 58-68

- Exercise 1: Continuation of scriptural study which reminds me of my higher nature. (because we operate at ego level during daily transactions) śravaṇam, mananam, nididhyāsanam. श्रवणं मननं निदिध्यासनम्
- Exercise 2: Imitate a jñānī; fake it and make it (Swami Dayananda Saraswati). Keep smiling. ब्रह्माभ्यासः
- Exercise 3: damah दमः or sense control. World is full of temptations. If we fall for them, we will be unhappy without them.
- Exercise 4: śamah Mental discipline; any thought which is not in keeping with the vedāntic teaching, these thoughts may you not entertain.

यदा संहरते चायं, कूर्मोऽङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यः, तस्य प्रज्ञा प्रतिष्ठिता।५८॥

yadā saṁharate cāyaṁ, kūrmo'ṅgānīva sarvaśaḥ|

indriyāṇīndriyārthebhyaḥ, tasya prajñā pratiṣṭhitā|58||

- Moreover, when he completely withdraws the sense organs from the sense objects just as a tortoise (withdraws its limbs, then, his knowledge (becomes) firm.

विषया विनिवर्तन्ते, निराहारस्य देहिनः।  
रसवर्जं रसोऽप्यस्य, परं दृष्ट्वा निवर्तते॥५९॥

viṣayā vinivartante, nirāhārasya dehinaḥ|  
rasavarjaṁ raso'pyasya, paraṁ dr̥ṣṭvā nivartate||59||

- Sense objects, except the fancy(for them), drop off for a person who is not enjoying them. His fancy also drops off after seeing the supreme.

यततो ह्यपि कौन्तेय, पुरुषस्य विपश्चितः।  
इन्द्रियाणि प्रमाथीनि, हरन्ति प्रसभं मनः॥६०॥

yatato hyapi kaunteya, puruṣasya vipaścitah|  
indriyāṇi pramāthīni, haranti prasabhaṁ manaḥ||60||

- Oh Arjuna!, Indeed, the powerful sense organs forcibly carry away the mind of even a wise man who is striving.

तानि सर्वाणि संयम्य, युक्त आसीत मत्परः।

वशे हि यस्येन्द्रियाणि, तस्य प्रज्ञा प्रतिष्ठिता॥६१॥

tāni sarvāṇi saṁyamya, yukta āsīta matparaḥ|

vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā||61||

- Having restrained all those (sense organs,) the yogi should remain with (the thought of) Me as the supreme (goal.) Because, the knowledge of that (person) whose sense organs are under control (becomes) firm





ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते।  
सङ्गात्सञ्जायते कामः, कामात्क्रोधोऽभिजायते॥६२॥

dhyāyato viṣayān puṁsaḥ saṅgasteṣūpajāyate|,  
saṅgātsañjāyate kāmāḥ, kāmātkrodho'bhiajāyate||62||

- For a person who dwells on the sense-objects, a fancy towards them arises. From fancy desire is born. From desire anger arises.

Extremely practical and relevant advice



क्रोधाद्भवति संमोहः, संमोहात्स्मृतिविभ्रमः।  
स्मृतिभ्रंशाद् बुद्धिनाशः, बुद्धिनाशात्प्रणश्यति॥६३॥

krodhāadbhavati saṁmohaḥ, saṁmohāt smṛtīvibhramah|  
smṛtibhramśād buddhināśaḥ, buddhināśāt praṇaśyati||63||

- From anger arises delusion. From delusion (results) the loss of memory. From the loss of memory (results) the loss of discrimination. Because of the loss of discrimination he perishes.

Extremely practical and relevant advice

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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