



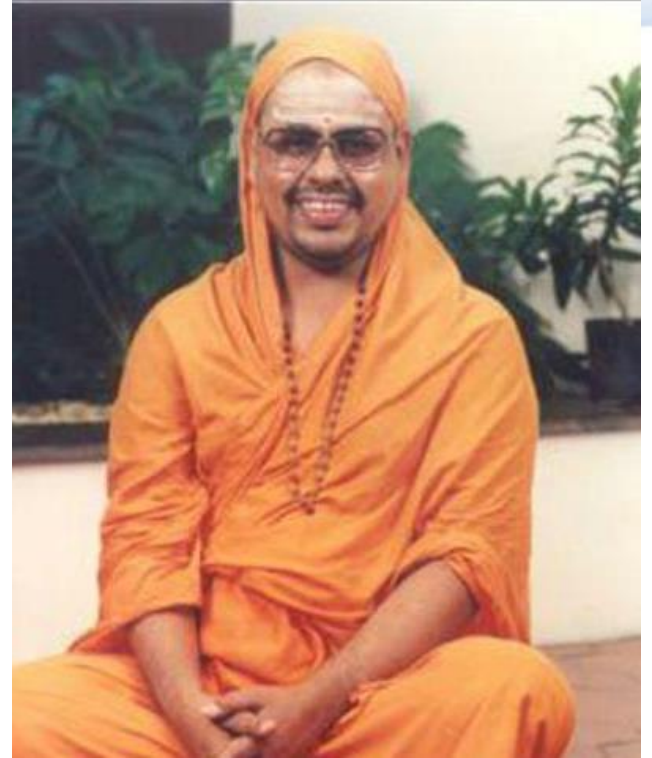
Gītā

Session 25

13th 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

Recap



रागद्वेषवियुक्तैस्तु, विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा, प्रसादमधिगच्छति॥६४॥

rāgadveṣaviyuktaistu, viṣayānindriyaiścaran|
ātmavaśyairvidheyātmā, prasādamadhigacchati||64||

- But, moving amidst (unavoidable) sense-objects with sense organs which are under his control and which are free from likes and dislikes, the self-controlled one enjoys tranquility.

Extremely practical and relevant advice

प्रसादे सर्वदुःखानां, हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु, बुद्धिः पर्यवतिष्ठते॥६५॥

prasāde sarvaduḥkhānām, hānirasyopajāyate|
prasannacetaso hyāśu, buddhiḥ paryavatiṣṭhate||65||

- In tranquility, the destruction of all miseries takes place. Verily, the Self-knowledge of the serene-minded (person) becomes firm soon.

नास्ति बुद्धिरयुक्तस्य, न चायुक्तस्य भावना।
न चाभावयतः शान्तिः, अशान्तस्य कुतः सुखम्॥६६॥
nāsti buddhirayuktasya, na cāyuktasya bhāvanā|
na cābhāvayataḥ śāntiḥ, aśāntasya kutaḥ sukham||66||

- Knowledge does not arise for the undisciplined (one). Contemplation is also not (possible) for the undisciplined (one). And, there is no peace for the noncontemplative (one). How can there be happiness for the peaceless (one)?

इन्द्रियाणां हि चरतां, यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां, वायुर्नावमिवाम्भसि॥६७॥

indriyāṇāṃ hi caratāṃ, yanmano'nuvidhīyate|
tadasya harati prajñāṃ, vāyurnāvamivāmbhasi||67||

- Verily, that mind which follows the wandering sense organs carries away the wisdom of that person, just as the wind (carries away) the boat on waters.

तस्माद्यस्य महाबाहो, निगृहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यः, तस्य प्रज्ञा प्रतिष्ठिता॥६८॥

tasmādyasya mahābāho, nigṛhītāni sarvaśaḥ|
indriyāṇīndriyārthebhyaḥ, tasya prajñā pratiṣṭhitā||68||

- Oh Arjuna! Therefore, the knowledge of that (person) whose sense organs are completely restrained from the sense objects (becomes) firm.



या निशा सर्वभूतानां, तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि, सा निशा पश्यतो मुनेः॥६९॥
yā niśā sarvabhūtānām, tasyām jāgarti saṁyamī|
yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ||69||

What's happening in a movie?

- the characters are appearances
- the places are appearances
- the events are appearances
- none of them really exist
- they are able to appear in front of me, only because they are backed by a changeless screen
- the changeless screen alone is the truth
- there is a mixture of changeless truth and changing non truth.



या निशा सर्वभूतानां, तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि, सा निशा पश्यतो मुनेः॥६९॥

yā niśā sarvabhūtānām, tasyām jāgarti saṁyamī|
yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ||69||

- The sage is awake to the Ātmā which is night for all beings. For the wise sage, that (world of duality) is night to which all beings are awake.

आपूर्यमाणमचलप्रतिष्ठं, समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे, स शान्तिमाप्नोति न कामकामी॥७०॥
āpūryamāṇamacalapratīṣṭhaṁ, samudramāpaḥ praviśanti yadvat|
tadvatkāmā yaṁ praviśanti sarve, sa śāntimāpnoti na
kāmakāmī||70||

- All sense-objects enter him just as waters enter the full, calm ocean. He attains peace, not the seeker of sense-objects



विहाय कामान्यः सर्वान्, पुमान्श्चरति निस्पृहः।
निर्ममो निरहङ्कारः, स शान्तिमधिगच्छति॥७१॥

vihāya kāmānyaḥ sarvān, pumānścarati nispr̥haḥ|
nirmamo nirahaṅkāraḥ, sa śāntimadhigacchati||71||

- Having given up all sense-objects, that person who moves without craving and without the notion of 'I' and 'mine' enjoys peace.

एषा ब्राह्मी स्थितिः पार्थ, नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि, ब्रह्मनिर्वाणमृच्छति॥७२॥

eṣā brāhmī sthitiḥ pārtha, naināṃ prāpya vimuhyati|
sthitvāsyāmantakāle'pi, brahmanirvāṇamṛcchati||72||

- Oh Arjuna! This is brāhmī-sthiti. Having attained this, one is not deluded. Being established in this even at the time of death, he attains oneness with Brahman.

ओं तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः॥

om tatsat| iti śrīmadbhagavatgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṁvāde
sāṁkhyayogo nāma dvitīyodhyāyaḥ||

Thus ends the first chapter named sām̐khyā-yoga in the Bhagavad-Gītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and 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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