

BHAGAVAD GĪTA

Gīta Dhyānam

Om pārhāya pratibodhitām bhagavatā nārāyaṇena svayaṁ
Vyāsenā grathitām purāṇamuninā madhye mahābhārataṁ
Advaitāmṛtavarṣiṇīm bhagavatīm aṣṭādaśādhyāyinīm
Amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm

Om, O Bhagavad Gita, by which Arjuna was enlightened through Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient Muni Vyasa, the Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advidya and consisting of eighteen chapters-upon thee I contemplate.

Namo'stute vyāsa viṣāla buddhe phullāravindāyata patra netra
Yena tvayā bhārata tailapūrṇaḥ prajvālito jñānamayaḥ pradīpaḥ

Salutations to Vyasa, the profound intellect, with eyes like the petals of a lotus in full bloom, by whom the lamp of knowledge, filled with oil of the Mahabharata, has been lit.

Prapanna pārijātāya tottravetraika pāṇaye
Jñāna mudrāya kṛṣṇāya gītāmṛta duhe namaḥ

Salutations to Krishna, the Parijata, the fulfiller of all desires of those who take refuge in Him, the holder of the whip in one hand while holding jnanamudra in the other, the milker of the Gita-nectar.

Sarvopaniṣado gāvo dogdhā gopāla nandanāḥ
Pārtho vatsaḥ sudhīr bhoktā dugdham gītāmṛtaṁ mahat

All Upanishads are cows, the milker is Krishna, Partha is the calf, men of purified intellect are the drinkers, the milk is the supreme nectar of the Gita.

Arsha Yoga

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Sāṅkhyayogasaṅgrahaḥ

Yatatohyapi kaunteya puruṣasya vipaścitaḥ
Indriyāṇi pramāthīni haranti prasabhaṁ manaḥ

Hey Arjuna, the senses are even destroying the mind of the one who works for mastering the senses. It even seizes the mind.

Tāni sarvāṇi saṁnyamya yukta āsīta matparaḥ
Vaśehi yasyendriyāṇi tasya prajñā pratiṣṭhitā

One has to focus on jnana by overcoming those obstacles. One who masters the senses, his wisdom becomes stable.

Dhyāyato viṣayān puṁsaḥ saṅgasteṣūpajāyate
Saṅgāt sañjāyate kāmaḥ kāmāt krodho'bhijāyate

Who dwells his mind on sensual things, he develops attachment to them. This attachment creates desire. From desire anger comes.

Krodhād bhavati sammohaḥ sammohāt smṛtivibhramaḥ
Smṛtibhramśād buddhināśo buddhināśāt praṇaśyati

From anger proceeds delusion; from delusion confused memory happens. From confused memory, discrimination fails. This destroys him.

Rāgadveṣaviyuktaistu viṣayān indriyaiścaraṇ
Ātmavaśyairvidheyātmā prasādam adhigacchati

But the one who masters the mind, experiences the material world through the senses, which are under his control (spiritually empowered), and eliminates attachment and hatred, achieves the real happiness.

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Prasāde sarvaduḥkhānām hānirasyopajāyate
Prasannacetaso hyāśu buddhiḥ paryavatiṣṭate

Once he achieves the real happiness all suffering will be destroyed. The mind of a content person becomes stable.

Nāsti buddhirayuktasya na cāyuktasya bhāvanā
Na cābhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham

The one who doesn't achieve a yogic mind, doesn't have concentration or a calm mind. One who has no calm mind has no peace. The one who doesn't have peace never enjoys the happiness of life.

Indriyāṇām hi caratām yanmano'nu vidhīyate
Tadasya harati prajñām vāyurnāvamivāmbhasi

One whose mind is controlled by the senses and who runs after sensual pleasures, that mind destroys his wisdom like a boat is destroyed by a hurricane.

Tasmād yasya mahābāho niḡrhitāni sarvaśaḥ
Indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭitā

Oh great (Arjuna), so one whose senses are not affected by the sensual pleasures in all possible ways, his wisdom will be stable.