



8

SAMARASYA-SHLOKA-SANGRAHA

In our lifetime, we come across with different kind of people. We may be different in many ways. But also we may have some similarities, something common which makes us one. These may be common goals, inner values for the society and follow the right path to reach our goals. Our ancient texts are full with such values and suggesting the right ways to humankind. This lesson discuss about some shlokas of Bhagwad Gita through a beautiful story.



OBJECTIVES

After studying this lesson, you will be able to :

- recite 18 shlokas of Samarasya-Shloka-Sangraha; and
- know that there are different paths to one goal.

8.1 THE STORY OF FOUR VILLAGES

There was a mountain. There were four villages around the mountain; Ramapura, Bharatapura, Lavapura and Kushapura.



None of the villages were connected to each other. The people in the villages did not know each other.

Every time the people of each village looked at the mountain, they could see a big white flag. They thought it's the representation of their village and there must be a message for the villagers. On one fine day, four boys from each village wanted to go close and know the details of that flag. However, they were not aware that boys from other villages are doing the same. As it was going to take long way to reach the peak, so they packed food for afternoon lunch and set out for climbing the mountain.

By the time they reached the mountain peak and were just little bit behind from the flag, they were all really tired, so wanted to eat lunch and have a small nap. Surprisingly, all the boys from all the villages met in one point. Boys of four villages exchanged their reasons to climb the mountain. Interestingly, all of them had the same goal to find about the white flag.

As soon as all the boys go close to the flag, they read a message for all the villagers. "This white flag is the symbol of brotherhood of people of four village, once a while people should come here and spend time together to celebrate New Year".

Reading this message made all the boys very happy and started coming together annually.

See the example here - one mountain, four villages, four paths leading to one goal towards flag. Ramapura had a path of stones and jerky way, Bharatapura had bushy and thorn full plants,



Lavapura had high trees and clear path and Kushapura had slippery path. All the paths lead to the peak and to the flag. There may be differences in the nature of path, but all of them lead to the same goal.

Bhagavad Gita, has the shlokas explaining four streams or paths in our life to reach the goal, liberation from the bondage. These four paths are:

- Jnana Yoga (The path of knowledge)
- Karma Yoga (The path of action)
- Bhakti Yoga (The path of emotion culture)
- Raja Yoga (The path of will power)

To achieve the goals these four paths were followed by different persons. Let's know some of the examples of the followers of these paths:

- Jnana Yoga - Adi Shankaracharya
- Karma Yoga - Lord Sri Krishna
- Bhakti Yoga - Meera and Lord Hanuman
- Raja Yoga - Maharshi Patanjali

You may find similar situations in life. Eight is ten minus two or five plus three, both are correct and have the same answer. You may travel to New Delhi from Bangalore by airways, train, bus or own taxi. All these ways have the same goal to



reach New Delhi. Mode of travel is different, aim is same.

Similarly, if there is a goal there may be many ways. This was basic idea of this land. All the ways may be correct. The people have to select the path themselves.

The Shlokas selected in this lesson shows four paths of Yoga as listed above. Let us learn the 18 shlokas along with few Dhyana Shloka (introductory meditative verses).

8.2 SHLOKAS 1 TO 15

- ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम्— अष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्— गीते भवद्वेषिणीम् ॥१॥

Bhagavad Gita taught to Arjuna, by Lord Narayana himself, written in the middle of the Mahabharata by the Old Sage Vyasa, O ! Divine mother, she who showers Elixir of Advaita on us, O ! mother of 18 chapters, I meditate on thee, O ! Bhagavad Gita, the destroyer of illusion of manifestation (Samsaara)

- यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनः
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥१॥

Salutation to him who is worshipped with divine chants by Brahma, Varuna, Indra , Rudra, Maruta, Who is pleased by singers

of Sama Veda by singing Vedas and Upanishads following the word sequence, is seen by Yogis who are absorbed in him, with their mind merging in him, And whose end is not known even by the hoards of Devas and Asuras.



Notes

3. वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥5॥

O ! son of Vasudeva, O ! Lord who destroyed Kamsa and Chanuura, O ! Joy of mother Devaki, Salutations O ! Krishna, the teacher of the world.

4. मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥8॥

I bow down to Sri Krishna, the source of all joy, whose compassion brings speech from the lips of the dumb and carries the lame over mountains.

5. पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथा— सम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमल— प्रध्वंसिनः श्रेयसे ॥7॥

May this lotus of the Mahabharata, born in the lake of the words of Vyasa (Son of Parashara), with intense sweet fragrance of the essence of Gita, with many stories as its stamens, fully opened



Notes

by the discourses on Hari, the destroyer of the effects of Kaliyuga, and drunk joyously by the bees of good men in the world, day by day become the bestower of good to us.

वक्त्रि केजल; & 'यकल ३खग%

Now on shlokas on unity in diversity

6. अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥16 ॥16 ॥

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

7. ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥14-18 ॥

Those who are seated in Sattwa proceed upwards; the Rajasic dwell in the middle; and the Tamasic, abiding in the function of the lowest Guna, go downwards.

8. चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ॥7-16 ॥

Four kinds of virtuous men worship Me, O ! Arjuna! They are the distressed, the seeker of knowledge, the seeker of wealth, and the wise, O ! lord of the Bharatas!

9. कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥5-11॥

Yogis, having abandoned attachment, perform actions only by the body, mind, intellect and also by the senses, for the purification of the self.

10. उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥15-17॥

But distinct is the Supreme Purusha called the highest Self, the indestructible Lord who, pervading the three worlds, sustains them.

11. तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥16-24॥

Therefore, let the scripture be the authority in determining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures, thou should act here in this world.

12. समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥14-24॥

Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, to whom the dear and the unfriendly are alike, firm, the same in censure and praise



Notes



Notes

13. तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः ॥12-19 ॥

He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion- that man is dear to me.

14. सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥2-38 ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle for the sake of battle; thus thou shall not incur sin.

15. आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रूति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥2-29 ॥

One sees This (the Self) as a wonder; another speaks of It as a wonder; another hears of It as a wonder; yet, having heard, none understands It at all.

8.3 SHLOKAS 16 TO 24

16. यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥6-22 ॥

Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow.

17. मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥18-26 ॥

He who is free from attachment, non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattwic.

18. मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥10-9 ॥

With their minds and lives entirely absorbed in Me, enlightening each other and always speaking of Me, they are satisfied and delighted.

19. बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥4-9 ॥

Many births of Mine have passed, as well as of thine, O Arjuna!
I know them all but thou knowest not, O Parantapa!

20. यस्य नाहङ्गतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमँल्लोकान् न हन्ति न निबध्यते ॥18-17 ॥

He who is ever free from the egoistic notion, whose intelligence is not tainted by (good or evil), though he slays these people, he slayeth not, nor is he bound (by the action).



Notes



Notes

21. सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥18-50 ॥

Learn from Me in brief, O Arjuna, how he who has attained perfection reaches Brahman, that supreme state of knowledge.

22. प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥8-10 ॥

At the time of death, with unshaken mind, endowed with devotion and by the power of Yoga, fixing the whole life-breath in the middle of the two eyebrows, he reaches that resplendent Supreme Person.

23. तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥18-6 ॥

Fly unto Him for refuge with all thy being, O Arjuna! By His Grace thou shalt obtain supreme peace and the eternal abode.

24. इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षार्थं योगप्रणालीसामरस्यश्लोकसङ्ग्रहः

Thus is the collection of verses from Bhagavad Gita.



INTEXT QUESTIONS 8.1

1. What kind of people worship Sri Krishna?
2. How do Yogi's perform their actions?
3. Give one example of the followers of these four paths.
4. Who has taken births many times?



WHAT HAVE YOU LEARNT

- There may be differences in the nature of path, but all of them lead to the same goal.
- It explains four streams or paths in our life to reach the goal, liberation from the bondage. These four paths are:
 - Jnana Yoga (the path of knowledge)
 - Karma Yoga (the path of action)
 - Bhakti Yoga (the path of emotion culture)
 - Raja Yoga (the path of will power)
- All the ways may be correct. The people have to select the path themselves.



TERMINAL QUESTIONS

- Who is called Sattvic?
- What is the moral of the story of a village nearby mountain?
- How do people see the Self (Atma) differently?



Notes



Notes



ANSWERS TO INTEXT QUESTIONS

8.1

1. Distressed, knowledge seaker, wealth seaker and wise people.
2. By Body, Mind, Intellect and Senses.
3. Examples of the followers of these paths are:
 - i. Jnana Yoga - Adi Shankaracharya
 - ii. Karma Yoga - Lord Sri Krishna
 - iii. Bhakti Yoga - Meera and Lord Hanuman
 - iv. Raja Yoga - Maharshi Patanjali.
4. Shri Krishan.