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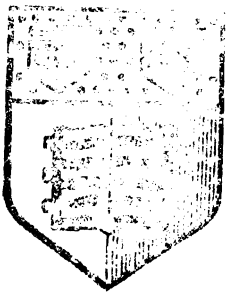

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I [illegible]

II [illegible]

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(4) [illegible] (Sanskrit)

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॥ ಅಮಾವಾಸ್ಯೆಯಲ್ಲಿ ಅಮಾವಾಸ್ಯೆಯಲ್ಲಿ ಪೂರ್ಣಿಮೆಯಲ್ಲಿ ಪೂರ್ಣಿಮ

ॐ (Aum) (11) ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ (12) ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ (13) ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय

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ସମସ୍ତଙ୍କୁ ଜଣାଇବା ଯେ, ଆମ ସମସ୍ତଙ୍କ ଉପରେ ଭଗବାନଙ୍କ (ଭଗବତୀଙ୍କ) ଅପାର କୃପା ଅଛି ।

ଆମ ଗାଁ ଅତି ଛୋଟ ଗାଁ । ଆମ ଗାଁରେ ଅଧିକାଂଶ ଲୋକ ଚାଷବାସ କରି ଜୀବିକା ନିର୍ବାହ କରନ୍ତି ।

ଆମ ଗାଁରେ ଜଣେ ଲୋକ ଥିଲେ । ତାଙ୍କର ନାମ ଥିଲା ଗଙ୍ଗାଧର ମହାନ୍ତି । ସେ ଜଣେ ଗରିବ ଚାଷୀ ଥିଲେ ।

ଗଙ୍ଗାଧର ମହାନ୍ତିଙ୍କର ଦୁଇ ପୁଅ ଓ ଦୁଇ ଝିଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରେ ସବୁଠାରୁ ବଡ଼ ପୁଅର ନାମ ଥିଲା ଭଗବାନ ମହାନ୍ତି ।

ଭଗବାନ ମହାନ୍ତି ଜଣେ ଭଲ ଚାଷୀ ଥିଲେ । ସେ ଚାଷବାସ କରି ଯାହା ରୋଜଗାର କରୁଥିଲେ, ତାହା ଦ୍ୱାରା ତାଙ୍କ ପରିବାରର ଭରଣପୋଷଣ ଚଳୁଥିଲା ।

ଭଗବାନ ମହାନ୍ତିଙ୍କର ଦୁଇ ପୁଅ ଓ ଦୁଇ ଝିଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରେ ସବୁଠାରୁ ବଡ଼ ପୁଅର ନାମ ଥିଲା ଗଙ୍ଗାଧର ମହାନ୍ତି । ସେ ଜଣେ ଭଲ ଚାଷୀ ଥିଲେ । ସେ ଚାଷବାସ କରି ଯାହା ରୋଜଗାର କରୁଥିଲେ, ତାହା ଦ୍ୱାରା ତାଙ୍କ ପରିବାରର ଭରଣପୋଷଣ ଚଳୁଥିଲା ।

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(27) ଏହାର ଅର୍ଥ ଅଭିଜ୍ଞତା ଅନୁସାରେ ଜାଣିବା ଅର୍ଥାତ୍ ଜ୍ଞାନ ।

(28) ଏଠାରେ ଅଭିଜ୍ଞତା ଶବ୍ଦଟି ଜ୍ଞାନ ଅର୍ଥରେ ବ୍ୟବହୃତ ହୋଇଛି । ଅଭିଜ୍ଞତା ଶବ୍ଦର ଅର୍ଥ ଜ୍ଞାନ ହେଲେ ମଧ୍ୟ ଏହା ଜ୍ଞାନ ଠାରୁ ଅଧିକ ଗଭୀର ଅର୍ଥ ପ୍ରକାଶ କରେ । ଅଭିଜ୍ଞତା ଶବ୍ଦଟି ଜ୍ଞାନ ଓ ଅନୁଭୂତି ଉଭୟକୁ ବୁଝାଏ । (ଅନୁବାଦକ)

(29) ଏହାର ଅର୍ଥ ଅଭିଜ୍ଞତା ଅନୁସାରେ ଜାଣିବା ।

(30) ଅଭିଜ୍ଞତା ଅର୍ଥାତ୍ ଜ୍ଞାନ ଓ ଅନୁଭୂତି । ଅଭିଜ୍ଞତା ଶବ୍ଦଟି ଜ୍ଞାନ ଅର୍ଥରେ ବ୍ୟବହୃତ ହୋଇଛି ।

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[illegible] (33) [illegible]

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(32) [illegible]

(33) [illegible]

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ومن ذلك ما رواه الطبراني في الأوسط عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «من أحب أن يلقى الله وهو عنه راض فليأت إلى الناس ما يحب أن يأتوا إليه، ومن أحب أن يلقى الله وهو عليه غضبان فليأت إلى الناس ما يكره أن يأتوا إليه». وهذا الحديث يدل على أن رضا الله تعالى عن العبد مرتبط بمعاملته للناس، فمن أحسن إليهم رضي الله عنه، ومن أساء إليهم سخط عليه. وقد ورد في معناه أحاديث كثيرة تحث على حسن الخلق وتحذر من سوء المعاملة.

ومن ذلك ما رواه الطبراني في الأوسط عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «من أحب أن يلقى الله وهو عنه راض فليأت إلى الناس ما يحب أن يأتوا إليه، ومن أحب أن يلقى الله وهو عليه غضبان فليأت إلى الناس ما يكره أن يأتوا إليه». وهذا الحديث يدل على أن رضا الله تعالى عن العبد مرتبط بمعاملته للناس، فمن أحسن إليهم رضي الله عنه، ومن أساء إليهم سخط عليه. وقد ورد في معناه أحاديث كثيرة تحث على حسن الخلق وتحذر من سوء المعاملة.

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(32) ما رواه الطبراني في الأوسط عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «من أحب أن يلقى الله وهو عنه راض فليأت إلى الناس ما يحب أن يأتوا إليه، ومن أحب أن يلقى الله وهو عليه غضبان فليأت إلى الناس ما يكره أن يأتوا إليه». وهذا الحديث يدل على أن رضا الله تعالى عن العبد مرتبط بمعاملته للناس، فمن أحسن إليهم رضي الله عنه، ومن أساء إليهم سخط عليه. وقد ورد في معناه أحاديث كثيرة تحث على حسن الخلق وتحذر من سوء المعاملة.

(33) ما رواه الطبراني في الأوسط عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «من أحب أن يلقى الله وهو عنه راض فليأت إلى الناس ما يحب أن يأتوا إليه، ومن أحب أن يلقى الله وهو عليه غضبان فليأت إلى الناس ما يكره أن يأتوا إليه». وهذا الحديث يدل على أن رضا الله تعالى عن العبد مرتبط بمعاملته للناس، فمن أحسن إليهم رضي الله عنه، ومن أساء إليهم سخط عليه. وقد ورد في معناه أحاديث كثيرة تحث على حسن الخلق وتحذر من سوء المعاملة.

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(39) [illegible] "]" [illegible]

(40) [illegible]

(41) [illegible]

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॥ श्रीमद्भगवद्गीतायाः द्वितीयः अध्यायः ॥

॥ ० ॥ अथ द्वितीयोऽध्यायः प्रारभ्यते ॥

॥ सञ्जय उवाच ॥ तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् । विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥ कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् । अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥ क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

॥ अर्जुन उवाच ॥ कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन । इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥ गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके । हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥ न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः । यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥ कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

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(47) अत्र भगवतः श्रीकृष्णस्य वाक्यानि ब्रह्मविद्याविषयकानि सन्ति । तानि च ब्रह्मविद्याविषयकानि वाक्यानि द्विविधानि सन्ति । एकानि (exoterische) बाह्यानि, अपराणि (esoterische) आन्तरिकानि । बाह्यानि तानि यानि सर्वसाधारणाय प्रतिपादितानि । आन्तरिकानि तानि यानि केवलं विशिष्टाधिकारिणे प्रतिपादितानि । अत्र (exoterische) इत्यस्य स्थाने (esoterische) इत्यस्य प्रयोगः कृतः । (esoterische) इत्यस्य स्थाने (exoterische) इत्यस्य प्रयोगः कृतः । अत्र भगवतः श्रीकृष्णस्य वाक्यानि ब्रह्मविद्याविषयकानि सन्ति । तानि च ब्रह्मविद्याविषयकानि वाक्यानि द्विविधानि सन्ति । एकानि (exoterische) बाह्यानि, अपराणि (esoterische) आन्तरिकानि । बाह्यानि तानि यानि सर्वसाधारणाय प्रतिपादितानि । आन्तरिकानि तानि यानि केवलं विशिष्टाधिकारिणे प्रतिपादितानि । अत्र (exoterische) इत्यस्य स्थाने (esoterische) इत्यस्य प्रयोगः कृतः । (esoterische) इत्यस्य स्थाने (exoterische) इत्यस्य प्रयोगः कृतः ।

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(49) (exoterische)

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ဟာ အသက်ကြီး ဘုရားသခင်ကို ကိုးကွယ်ခြင်းသည် ဘုရားသခင်ကို ကိုးကွယ်ခြင်း[57] ဟု အဓိပ္ပာယ်ရသော ဘုရားသခင်ကို ကိုးကွယ်ခြင်းသည်

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[illegible] (81) [illegible]

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(81) [illegible] 70 [illegible]

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(83) [illegible] 124 [illegible]

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ဟာအလွမ်းဟာတရားဟာသူတော်ကောင်းတရားဟာ အကောင်းဆုံးဟာ ဘုရားဟာ ပြည်စုံဟာ ကြီးမြတ်ဟာ ဖြစ်ပါ၏[86] ။ ဟိုအလွမ်းဟာတရားဟာဟာအပြစ်ကင်းဟာတရားဟာ ပြီးပြည့်စုံဟာ ရဟန်းဟာရဟန်းဟာအကြောင်းဟာတရားဟာဟာဖြစ်ဟာ ဟာ

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॥ श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्विरजानन्दसरस्वतीस्वामिनां संक्षिप्तं जीवनचरितम् ॥

॥ ओ३म् ॥ अथ

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॥ तस्मात्तेषां श्रुतमेवाधिगन्तव्यं तत्पुरुषैर्नित्यमेव श्रोतव्यं, श्रुतेन हि ज्ञानं भवति, ज्ञानेन मोक्षः, मोक्षेण परमं सुखं, तस्मात्परमसुखार्थिभिः श्रुतमधिगन्तव्यं ॥

॥ अथवा श्रुतं नाम तत्त्वज्ञानं, तत्त्वज्ञानं नाम जीवाजीवास्रवबन्धसंवरनिर्जरामोक्षाणां स्वरूपं, तत्त्वज्ञानेन हि मोक्षः, मोक्षेण परमं सुखं, तस्मात्परमसुखार्थिभिः श्रुतमधिगन्तव्यं ॥

॥ अथवा श्रुतं नाम द्रव्यपर्यायनयप्रमाणनिक्षेपसप्तभङ्गीस्याद्वादगतिचतुष्टयभेदसंसारकारणविषयसुखदुःखोत्पत्तिविपत्तिहेतुजीवस्वभावकर्मस्वभावपुद्गलस्वभावधर्मास्तिकायाधर्मास्तिकायाकाशास्तिकायकालद्रव्यस्वभावलोकालोकस्वभावसंसारमोक्षस्वभावसम्यग्दर्शनज्ञानचारित्रस्वभावसम्यक्त्वमिथ्यात्वस्वभावसम्यग्मिथ्यात्वस्वभावसम्यक्त्वप्रकृतिमिथ्यात्वप्रकृतिसम्यग्मिथ्यात्वप्रकृतिसप्तप्रकृतिक्षयोपशमक्षायिकोपशमसम्यक्त्वस्वभावसम्यग्ज्ञानमतिज्ञानश्रुतज्ञानावधिज्ञानमनःपर्ययज्ञानकेवलज्ञानस्वभावसम्यक्चारित्रसामायिकछेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसांपरायिकयथाख्यातस्वभावसंयमासंयमस्वभावसंयमस्वभावसंयमासंयमस्वभावसंयमस्वभावसंयमासंयमस्वभावसंयम

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(121) [illegible]

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Buku ini milik
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tahun 1960 oleh IMAM SUPARDI

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