



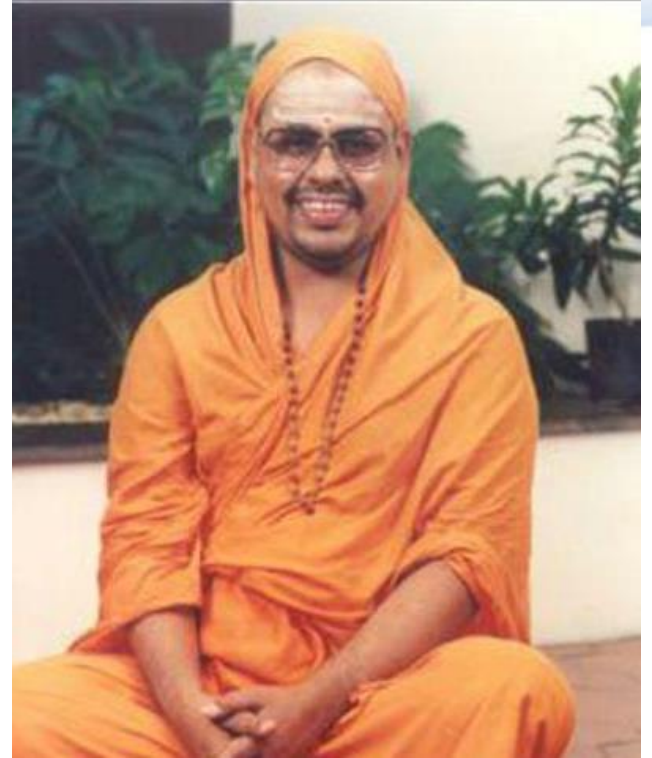
# Gītā

Session 11

30<sup>th</sup> June 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

### 3 different angles – Krishna's stand point

- आध्यात्मिकदृष्टिः – Ādhyātmika-dṛṣṭi - spiritual angle (stanzas 12 to 30)
- धार्मिकदृष्टिः – Dhārmika-dṛṣṭi - ethical or moral angle
- लौकिकदृष्टिः – Laukika-dṛṣṭi- worldly angle

# Ātman - Definition (Introduction to Vedanta-talk 7)

आत्मा कः? What is Ātmā?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्

अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

*Sthūlasūkṣmakāraṇa śarīrād vyatiriktaḥ pañcakōśātītaḥ san*

*Avasthātraya sākṣī saccidānandasvarūpaḥ san yastiṣṭati sa ātmā.*

# Step 1: Physical body is jaḍa (जडम्)

## Similarities with the World

- O दृश्यत्वम् – Drśyatvam (Objectifiable)
- M भौतिकत्वम्- Bhautikatvam (Matter principle)
- A सगुणत्वम् – saguṇatvam- with Attributes- शब्द स्पर्श रूप रस गन्ध (sound, touch, form, taste, smell)
- C सविकारत्वम्- savikāratvam (Changing)
- T आगमापायित्वम् – āgamāpāyitvam (Temporary)  
subject to arrival and departure

# **Stage 2: Body must have borrowed consciousness from somewhere**



**Stage 3: If आत्मा is the lender of  
consciousness to the body, what will be the  
nature of that आत्मा?**

# Stage 4: Nature of Ātmā

## Anātmā

- O दृश्यत्वम् -Objectifiable
- M भौतिकम्- Matter principle
- A सगुणत्वम् –with Attributes
- C सविकारत्वम्- Changing
- T आगमापायित्वम् –Temporary-  
subject to arrival and departure



## Ātmā

- अदृश्यत्म् – non-objectifiable
- अभौतिकम्- Spirit principle
- निर्गुणत्वम् - without attributes
- निर्विकारत्वम्- Changeless
- अनागमापायित्वम् – permanent

# How does the knowledge of आत्मा Ātmā help?

न त्वेवाहं जातु नासं, न त्वं नेमे जनाधिपाः।  
न चैव न भविष्यामः, सर्वे वयमतः परम्॥१२॥

na tvevāhaṃ jātu nāsaṃ, na tvam neme janādhipāḥ|  
na caiva na bhaviṣyāmaḥ, sarve vayamataḥ param||12||

- “I did not exist at any time (in the past). You did not exist. These kings did not exist”- (Such an idea) not at all (true)-“All of us will not exist hereafter”- (this is ) also never (true)

- “I, you and these Kings existed during all times (past, present and future)
- Lesson 1- आत्मा नित्यः ; Ātmā is eternal

देहिनोऽस्मिन्यथा देहे, कौमारं यौवनं जरा।  
तथा देहान्तरप्राप्तिः, धीरस्तत्र न मुह्यति॥१३॥

dehinosminyathā dehe, kaumāraṃ yauvanaṃ jarā|  
tathā dehāntaraprāptiḥ, dhīrastatra na muhyati||13||

# Six fold modification of our body

- अस्ति - asti
- जायते - jāyate
- वर्धते - vardhate
- विपरिणमते - vipariṇamate
- अपक्षीयते - apakṣīyate
- विनश्यति - vinaśyati

देहिनोऽस्मिन्यथा देहे, कौमारं यौवनं जरा।  
तथा देहान्तरप्राप्तिः, धीरस्तत्र न मुह्यति॥१३॥

dehinosminyathā dehe, kaumāraṃ yauvanaṃ jarā|  
tathā dehāntaraprāptiḥ, dhīrastatra na muhyati||13||

- Just as the Ātmā which is in this body (goes through) boyhood, youth (and) old age, so also, (it goes through) the attainment of another body. The wise (man) is not disturbed over this.



मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः।  
आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत॥१४॥

mātrāsparśāstu kaunteya, śītoṣṇasukhaduḥkhadāḥ|  
āgamāpāyino'nityāḥ, tāmstitikṣasva bhārata||14||

- life is a series of interactions between matter and matter (sense organs and sense objects).
- changes are inevitable in both
- Flow is going to be continuous. In this flow certain conditions are favourable, some are unfavourable
- preparing the mind is intelligence
- you have a free will to contribute, but you don't have free will enough to control.

- मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः।
- आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत॥१४॥

- mātrāsparśāstu kaunteya, śītoṣṇasukhaduḥkhadāḥ|
- āgamāpāyino'nityāḥ, tāmstitikṣasva bhārata||14||

- Oh Arjuna! Sense organs and objects which cause cold, heat, pleasure, and pain are subject to arrival and departure. They are impermanent. Oh Arjuna! Endure them.

- यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
- समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥१५॥
- yaṁ hi na vyathayantyeṭe puruṣaṁ puruṣarṣabha|  
samaduḥkhasukhaṁ dhīraṁ so'amṛtatvāya kalpate||15||

- Oh Arjuna! That person whom these (sense organs and objects) do not disturb, who is the same in pain and pleasure, and who is wise alone becomes fit for immortality.

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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