



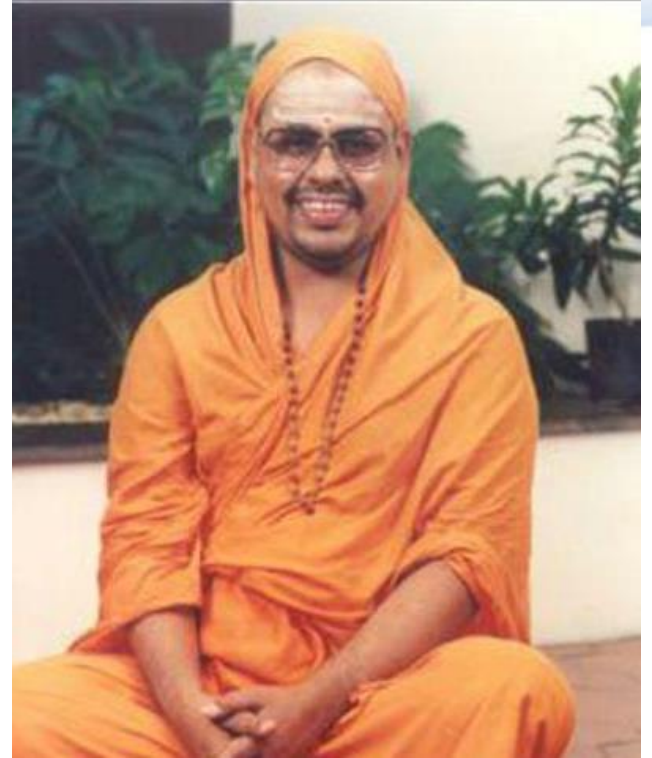
Gītā

Session 14

21st July 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

Features of Ātmā

- Verse 12- नित्यः, nityaḥ; eternal
- Verse 13- निर्विकारः, nirvikāraḥ, changeless
- Verse 16- सत्यम्; satyam; independently existent

Now

- Verse 17- एकम् ekam; one
- Verse 17 - सर्वगतम् sarvagatam; all-pervading
- Verse 18 अप्रमेयः aprameyaḥ
- Verse 19 अकर्ता and अभोक्ता akartā abhoktā



वेदाविनाशिनं नित्यं, य एनमजमव्ययम्।

कथं स पुरुषः पार्थ, कं घातयति हन्ति कम्॥ २१॥

vedāvināśinaṃ nityaṃ, ya enamajamavyayam|

kathaṃ sa puruṣaḥ pārtha, kaṃ ghātayati hanti kam|| 21||

- कठोपनिषद्

अन्यत्र धर्मादन्यत्राधर्माद्, अन्यत्रास्मात् कृताकृतात्।

अन्यत्र भूताच्च भव्याच्च, यत्तत्पश्यसि तद्वद॥ १.२.१४॥

anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt ।

anyatra bhūtācca bhavyācca yat tat paśyasi tad vada ॥ 1.2.14॥

- Tell (me) that which you see as different from dharma, different from adharma, different from
- this cause and effect, (and) different from past and future.



वेदाविनाशिनं नित्यं, य एनमजमव्ययम्।

कथं स पुरुषः पार्थ, कं घातयति हन्ति कम्॥ २१॥

vedāvināśinaṃ nityaṃ, ya enamajamavyayam|

kathaṃ sa puruṣaḥ pārtha, kaṃ ghātayati hanti kam|| 21||

- Oh Arjuna! Whom can that person who knows this (Ātmā) to be imperishable, changeless, birthless, and decayless kill (and) whom can he instigate to kill, (and) how?

The five features of consciousness

- Consciousness is not a part, nor a property nor a product of the body
- Consciousness is an invisible and independent entity which pervades the body and makes it alive
- This invisible independent Consciousness is not limited or circumscribed by or confined to the boundaries of the body
- this invisible, independent Consciousness will continue to survive even after the body medium dies, perishes or is destroyed
- after death the surviving Consciousness cannot be contacted by us or recognized by us, not because it is not present but because the medium of transaction, the body no longer exists

The five capsules of Vedanta

- I am of the nature of eternal and all-pervading consciousness
- I am the only source of permanent peace, security and happiness
- By my mere presence, I give life to the material body and through the material body I experience the material universe
- I am not affected by anything that takes place in the material world and in the material body
- By forgetting my nature, I convert life into a struggle. Remembering my real nature, my life becomes a blessing, an entertainment.



वासांसि जीर्णानि यथा विहाय,
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि,
अन्यानि संयाति नवानि देही॥ २२॥

vāsāṃsi jīrṇāni yathā vihāya,
navāni gr̥hṇāti naro'parāṇi|
tathā śarīrāṇi vihāya jīrṇāni,
anyāni saṃyāti navāni dehī|| 22||

Our body as per scriptures

- Visible body : Finite, acetanam, borrowed consciousness
- Invisible body : Finite, acetanam, borrowed consciousness
- Invisible Ātmā: sarvagatam, cetanam, original consciousness

Understanding death

- Visible body perishes
- Invisible body – goes in search of another visible body to fulfill unfulfilled desires or to repay loans!!!!!!!!!!
- Invisible body has borrowed consciousness
- Therefore figuratively called ātma
- Ātmā has two meanings in the scriptures; OC the original consciousness called Ātmā, and the invisible body which is blessed by Ātmā आत्मा (like sweet being called sweet)

Ātmā 1 and 2

- आत्मा no 1 : all-pervading, non-travelling आत्मा (invisible)
- आत्मा no 2 : The invisible body which is blessed by आत्मा, which is finite and travelling



वासांसि जीर्णानि यथा विहाय,
नवानि गृह्णाति नरोपराणि।
तथा शरीराणि विहाय जीर्णानि,
अन्यानि संयाति नवानि देही॥ २२॥
vāsāṃsi jīrṇāni yathā vihāya,
navāni gr̥hṇāti naroparāṇi|
tathā śarīrāṇi vihāya jīrṇāni,
anyāni saṃyāti navāni dehī|| 22||

- Just as a person gives up worn out clothes and puts on other new ones, so also, this Ātmā gives up worn out bodies and puts on other new one and attains other new ones.

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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