



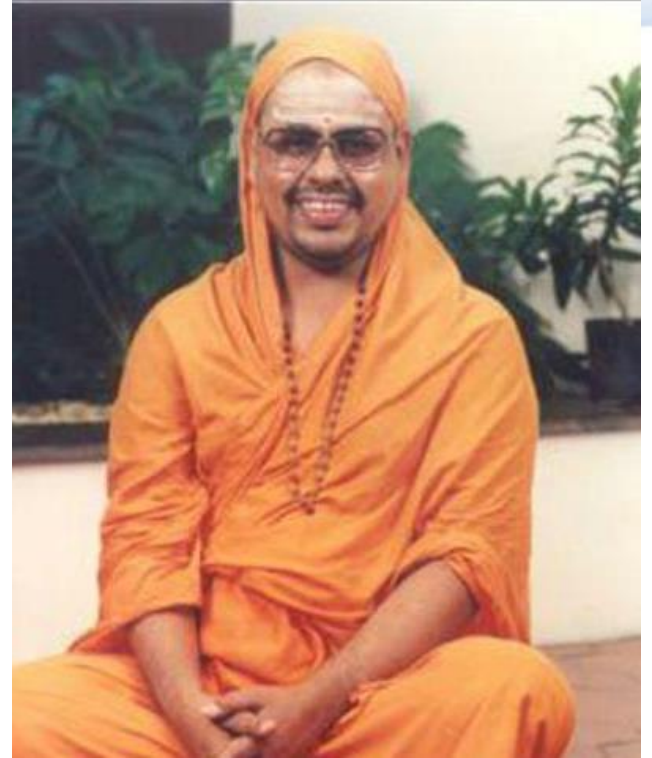
Gītā

Session 16

4th August 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

26-28 different view point

अथ चैनं नित्यजातं, नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो, नैवं शोचितुमर्हसि॥ २६॥

atha cainaṁ nityajātaṁ, nityaṁ vā manyase mṛtaṁ|
tathāpi tvaṁ mahābāho, naivaṁ śocitumarhasi|| 26||

- However, if you consider this (Ātmā) to be constantly born and constantly dying, even then, you should not grieve like this, Oh Arjuna



जातस्य हि ध्रुवो मृत्युः , ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे, न त्वम् शोचितुमर्हसि॥२७॥

jātasya hi dhruvo mṛtyuḥ, dhruvaṃ janma mṛtasya ca|
tasmādaparihārye'rthe, na tvam śocitumarhasi||27||

- Because, death is certain for one who is born and birth is certain for one who is dead. Therefore, you should not grieve over (this) inevitable fact.



अव्यक्तादीनि भूतानि, व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव, तत्र का परिदेवना॥२८॥

avyaktādīni bhūtāni, vyaktamadhyāni bhārata|
avyktanidhanānyeva, tatra kā paridevanā||28||

- Oh Arjuna! Beings are unmanifest in the beginning, manifest in the middle and are unmanifest in the end. What (is the use of) grieving over them?

आश्चर्यवत्पश्यति कश्चिदेनम्,
आश्चर्यवद्वदति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः शृणोति,
श्रुत्वाप्येनं वेद न चैव कश्चित्॥२९॥

āścaryavatpāśyati kaścidenam,
āścaryavadvadati tathaiva cānyaḥ|
āścaryavaccainamanyah śṛṇoti,
śrutvāpyenam veda na caiva kaścit||29||

- One sees this (Ātmā) as a wonder. In the same way, another speaks about (it) as a wonder. Another hears of it as a wonder. Still another never understands it inspite of hearing.

Taittiriya upaniṣad

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥
तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।
वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।

Kaivalya upaniśad

- मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम्।
मयि सर्वं लयं याति, तद् ब्रह्माद्वयमस्म्यहम्॥१९॥
mayyeva sakalam jātaṁ, mayi sarvam pratiṣṭhitam,
mayi sarvaṁ layaṁ yāti, tad brahmādvayaṁ
asmyaham॥ 19॥
-
- Everything is born in Me alone, everything is based on Me alone; everything resolves into Me alone. I am that nondual Brahman(ब्रह्मन्).

देही नित्यमवध्योऽयं, देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि, न त्वं शोचितुमर्हसि॥३०॥

dehī nityamavadhyo'yaṃ, dehe sarvasya bhārata|
tasmātsarvāṇi bhūtāni, na tvam śocitumarhasi||30||

- Oh Arjuna! This Ātmā, present in every body is ever indestructible. Therefore, you should not grieve for the sake of any being.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpurṇamudacyatē |
pūrṇasya pūrṇamādāya pūrṇamēvāvaśiṣyatē ॥
om śāntiḥ śāntiḥ śāntiḥ ॥

- अदः पूर्ण (ada: pūrṇam) - Īśvara the infinite
 - इदं पूर्ण (idaṃ pūrṇam) – this jīva is infinite [from the standpoint of ātmā]
 - पूर्णात् (pūrṇāt) - from the infinite Īśvara
 - पूर्ण (pūrṇam) - jīva[from the standpoint of the body or from the stand point of anātmā]
 - उदच्यते (udacyate) - is born
 - पूर्णस्य (pūrṇasya) - of the infinite jiva
 - पूर्ण (pūrṇam) the infinite ātmā
 - आदाय (ādāya) – is separated
 - पूर्णम् एव (pūrṇam eva) – infinite ātmā alone
 - अवशिष्यते (avaśiṣyate) – remains (anātmā does not exist)
- when the Ātmā is removed from the jiva what do we expect to remain? We think an Ātmā remains but what does the upaniṣad say. When Ātmā is separated from jiva Ātmā alone remains and anātmā does not remain.
 - When Ātmā is separated, the anātmā cannot exist and anātmā depends upon the Ātmā for its existence; therefore anātmā is not there.

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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