

Bhagavad Gita

Vedic Society Hindu Temple,
Southampton



Bhagavad Gita

Please put your mobiles on silent.

Those on Zoom please remain on mute especially during the prayers and chanting.

Email: vedicsocietyson.com

Prarthana

Aum Aum Aum

Aum Vasudevasutam Devam, Kansa Chanura Mardanam
Devaki Paramanandam, Krushnam Vande Jagadguru

Guru Brahma Guru Vishnu, Guru Devo Maheshvarah
Guru Sakshat Parabrahma, Tasmai Shri Gurave Namah

Aum Saha Navavatu Saha Nau Bhunaktu Saha Viryam Karavavahai
Tejasvina Vadhi Tamastu Maa Vidvishavahai
Aum Shanti Shanti Shantihi

Chapter 2

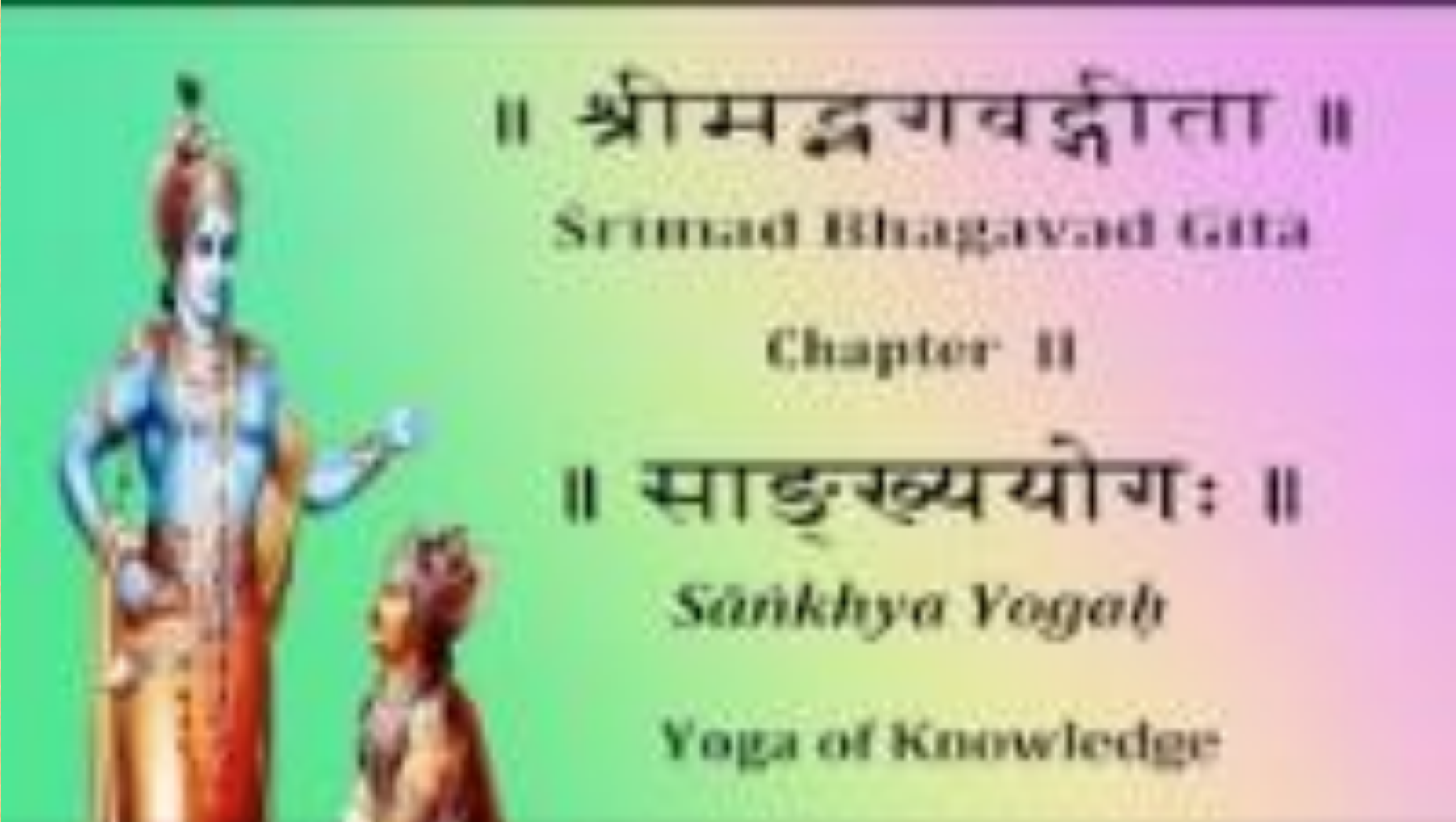
Sankhya Yoga

The Path of Knowledge

Chapter 2 - Sankhya Yoga

- v11 to 13 1. Atman - The Self is Eternal and Punarjanma
- v14 2. Endure adversities with patience
- v15 3. This makes one fit for Self-realization
- v16 4. Real and unreal (Sat and Asat) (Atman and Body)
- v17 5. Real is indestructible and pervades all
- v18 6. Atman is Eternal Unchanging Unknowable
- v19-21 7. The Atman is not the doer

Verse 2.19 ~ 2.21



Verse 2.19

ya enam veti hantaram
yas cainam manyate hatam
ubhau tau na vijanito
nayam hanti na hanyate

V2.19

He who takes the Self to be the slayer and he who thinks the Self is slain;
neither of them knows. He slays not, nor is he slain.

Verse 2.20

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

V2.20

For the Atman, the Self there is never birth nor death.

Nor, having once been, does he ever cease to be.

He is unborn, eternal, ever-existing, undying and ancient.

He is not slain when the body is slain.

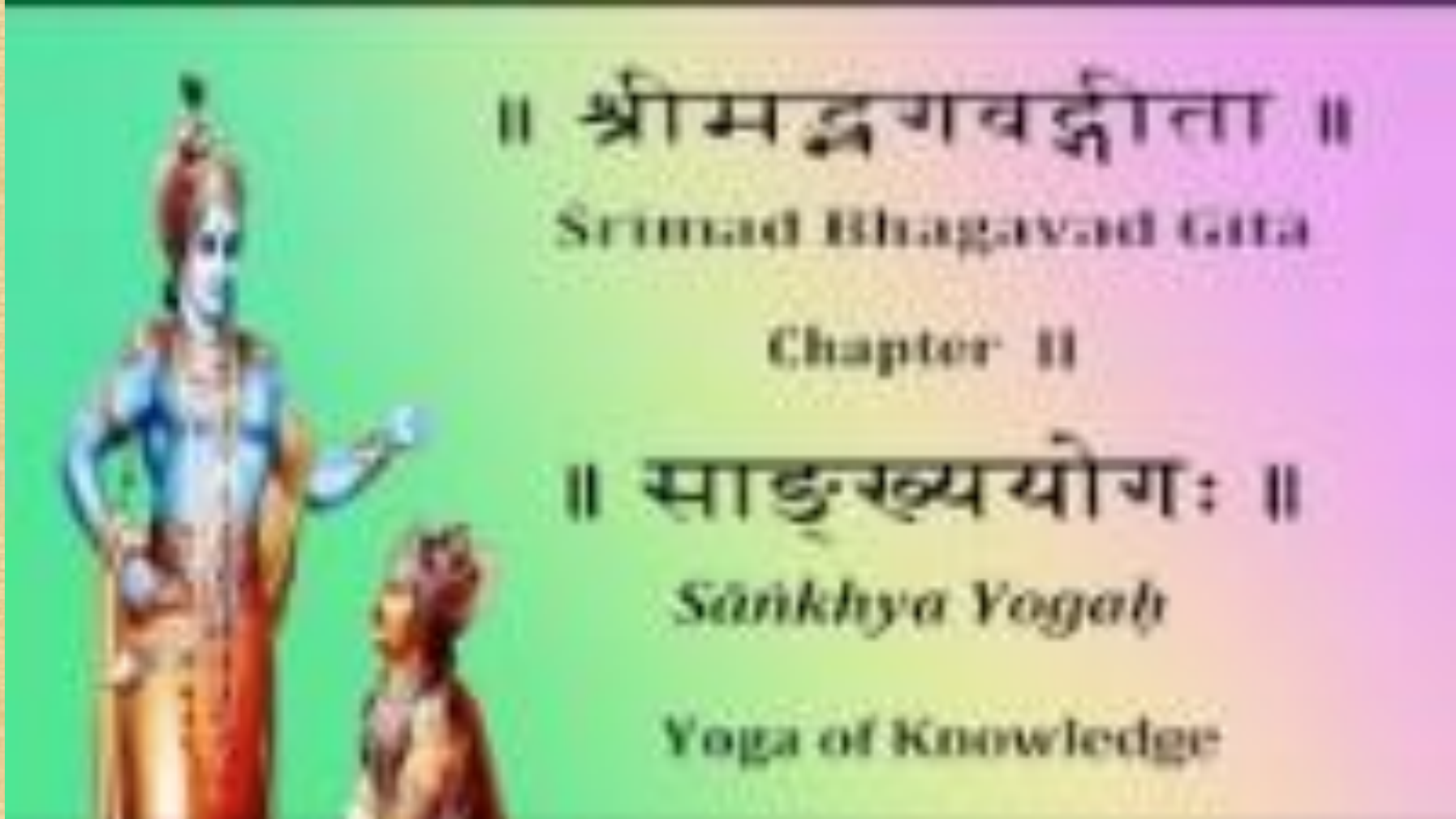
Verse 2.21

vedavinasinam nityam
ya enam ajam avyayam
katham sa purusah partha
kam ghatayati hanti kam

V2.21

Whosoever knows Him to be Indestructible, Eternal, Unborn and Inexhaustible, how can that man slay O Partha, or cause others to be slain?

Verse 2.22



Verse 2.22

vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi

V2.22

Just as a man casts off his worn clothes and puts on new ones, so also the embodied Self casts off its worn-out bodies and enters others that are new.

Verse 2.22

Gross body - Sthula sharira

Ends at death

Subtle body - Sukshma sharira

Continues after death

Causal body - Karana sharira

Continues after death

Subtle and Causal bodies go to a new Gross body depending on past Karma.

Atman identifying with Subtle/Causal bodies = Jivatman or Jiva.

Jiva moves from one Gross body to another.

Verse 2.22

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navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi

V2.22

Just as a man casts off his worn clothes and puts on new ones, so also the embodied Self casts off its **worn-out bodies** and enters others that are new.

Verse 2.22

Karma is the force generated by a person's actions to perpetuate reincarnation and determines the nature of the person's next existence

3 Types of Karma

Sanchita Karma. Accumulated Karma.
Storehouse of all the harvested grains from the past.

Agami Karma. Karma being generated daily.
The grain growing in the field.

Prarabhdha Karma. Karma that has matured and being worked through.
Grains in the cooking pot.
When this has been exhausted the body is discarded.

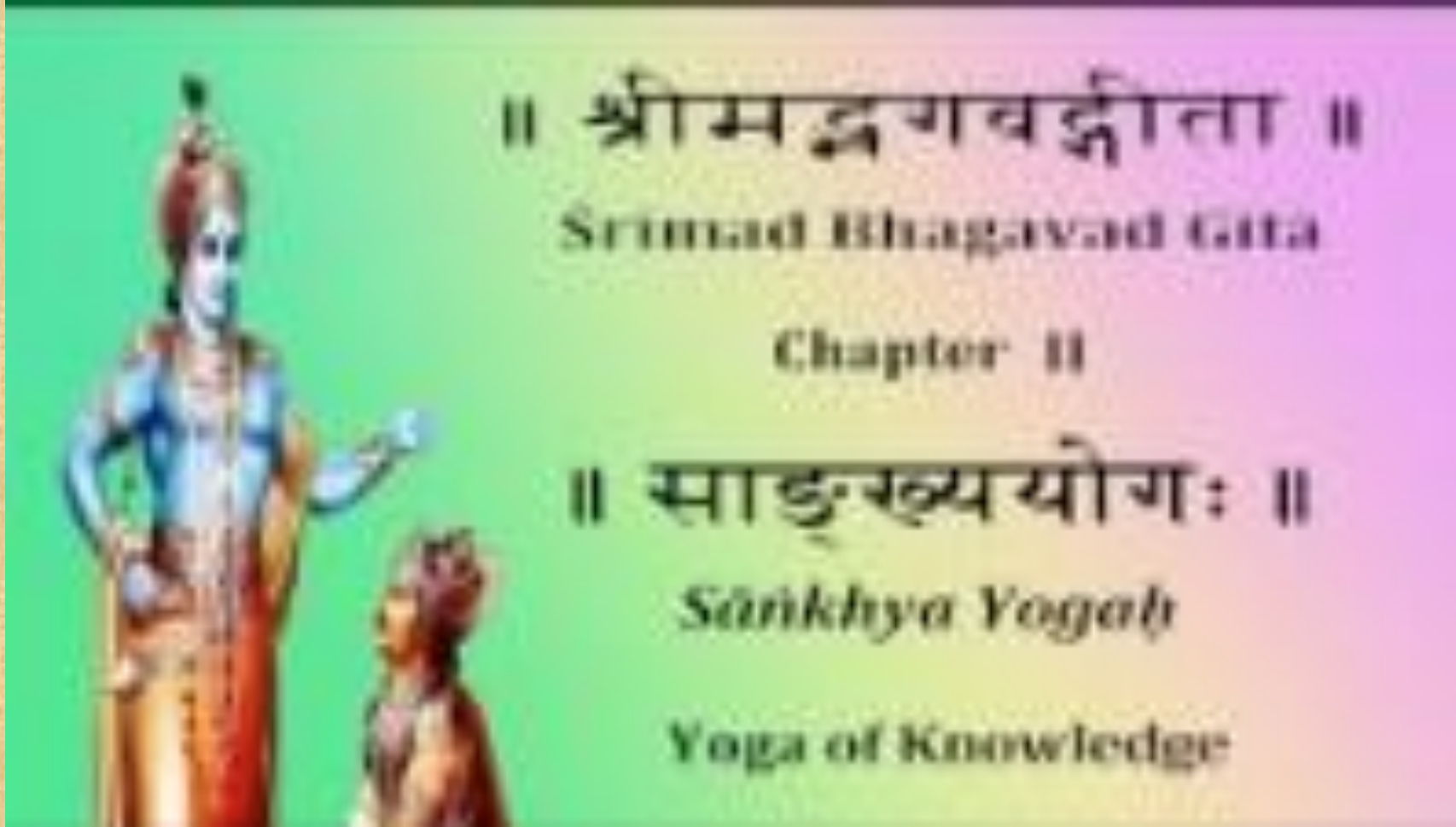
Verse 2.22

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V2.22

Just as a man casts off his worn clothes and puts on new ones,
so also the embodied Self casts off its worn-out bodies and
enters others that are new.

Verse 2.23



<https://youtu.be/5u0aYshtfOE?t=625>

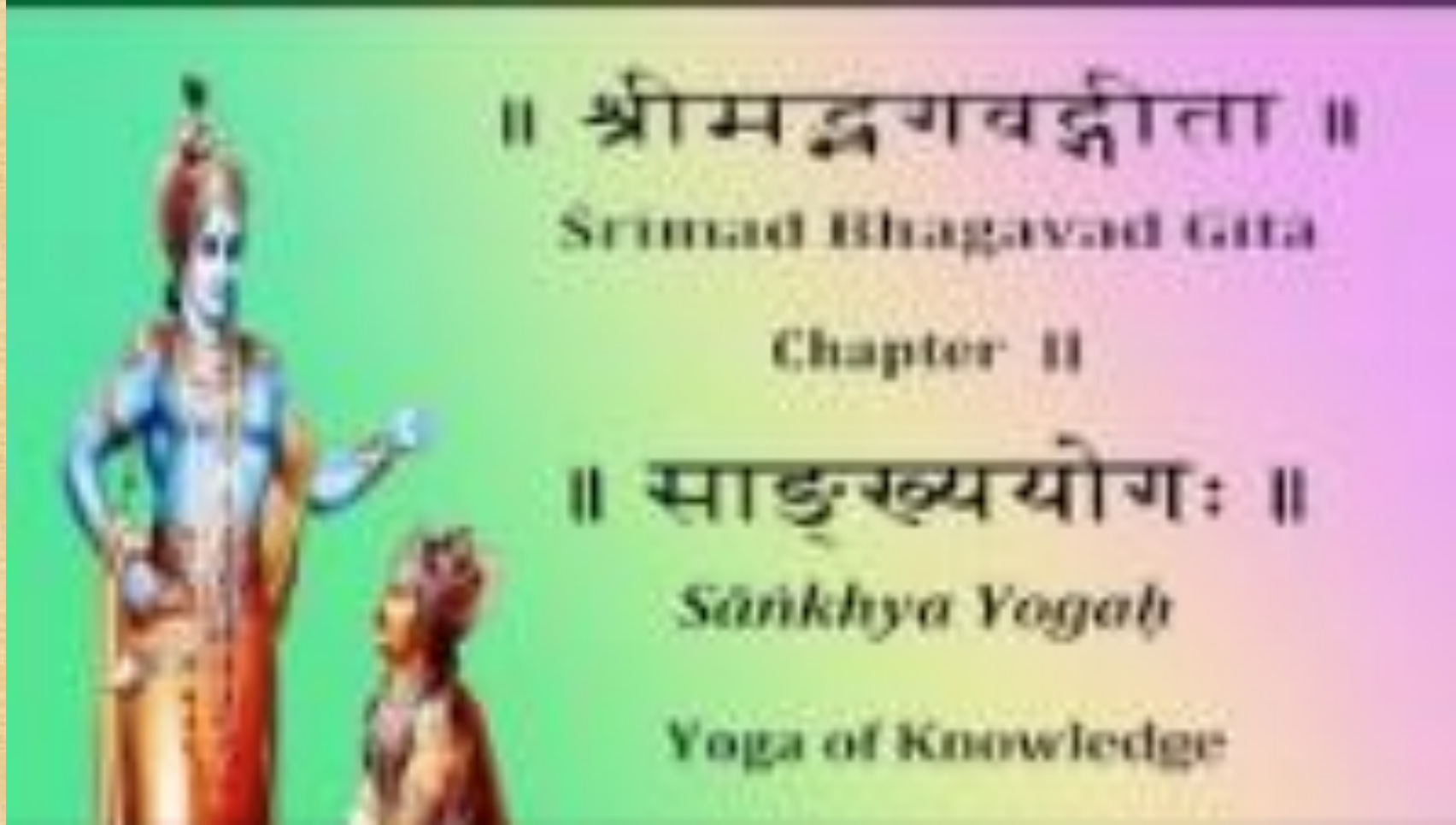
Verse 2.23

nainam chindanti sastrani
nainam dahati pavakah
na cainam kledayanty apo
na sosayati marutah

V 2.23

Weapons cleave it not, fire burns it not, water moistens it not, wind dries it not.

Verse 2.24



<https://youtu.be/5u0aYshtfOE?t=649>

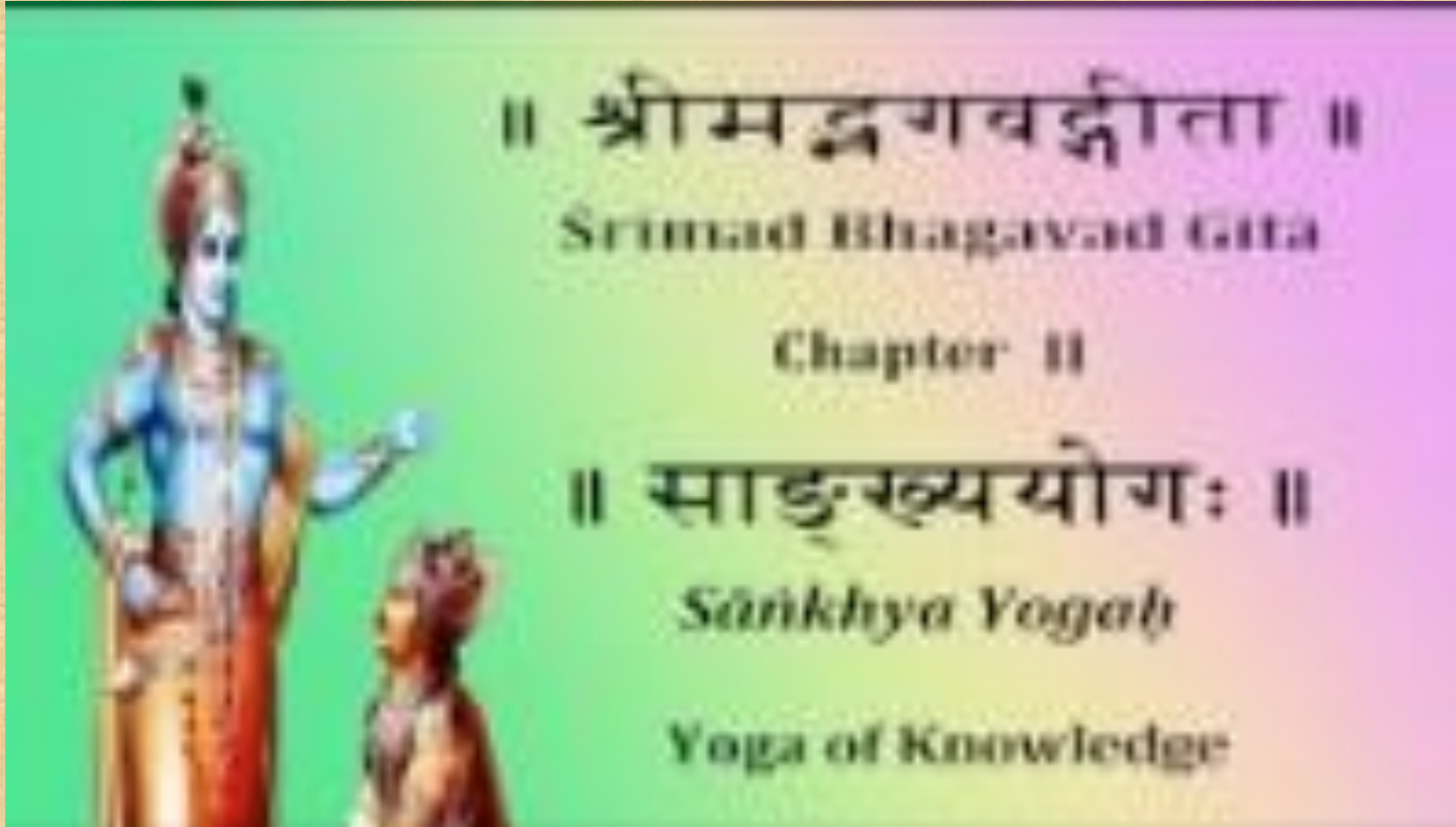
Verse 2.24

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca
nityah sarva-gatah sthanur
acalo 'yam sanatanah

V2.24

This Self cannot be cut, nor burnt, nor moistened, nor dried up.
It is eternal, all-pervading, stable, immovable and ancient.

Verse 2.25



Verse 2.25

avyakto 'yam acintyo 'yam
avikaryo 'yam ucyate
tasmad evam veditvainam
nanusocitum arhasi

V2.25

This Self is said to be Unmanifest, Unthinkable and Unchangeable.
Therefore, knowing This to be such, you should not grieve.

Atman - The Self

Avinasi - Indestructible	Achedyaah - Unbreakable
Avyasya - Imperishable	Adahyah - Unable to be burned
Nitya - Eternal	Akledya - Insoluble
Anasinah - Indestructible	Asosyah - Not able to be dried
Aprameyasya - Immeasurable, Unknowable	Sarva-gatah - All pervading
Sasvataha - Permanent	Stanuh - Unchangeable, Firm
Puranaha - Ancient	Achalah - Immovable
Na jayate - No birth	Sanatanah - Eternally the same
Na mriyate - No death	Avyaktah - Invisible, Unmanifest
Ajam - Unborn	Acintyo - Inconceivable
Avyayam - Unchanging	Avikaryah - Unchangeable

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Questions & Comments



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Discussion

How do we use this Knowledge of the Self
in our daily lives?

Closing Prarthana

Aum Sarve Bhavantu Sukhina, Sarve Santu Niramaya
Sarve Bhadrani Pashyantu, Ma Kashchid Dukha Bhak Bhavet

Asato Ma Sat Gamaya
Tamaso Ma Jyotir Gamaya
Mrityor Ma Amritam Gamaya

Aum Poornam-adah Poornam-idam, Poornat Poornam Udachyate,
Poornasya Poornam-adaya, Poornam-eva Vashisyate.
Aum Shanti Shanti Shantihi

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Next class 22 Sept at 7:30pm

