

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.

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 -12 1. Atman - The Self is Eternal.
- v13 2. Reincarnation - Punarjanma
- v14 3. Endure adversities with patience
- v15 4. This makes one fit for Self-realization
- v16 5. Real and unreal (Sat and Asat)
- v17 6. Real is indestructible and pervades all
- v18 7. The 3 bodies end. Atman is Eternal Unchanging

Chapter 2 – Sankhya Yoga

v19-21

8. The Atman is not the doer

v22

9. The Atman casts off bodies like worn clothes

v23-24

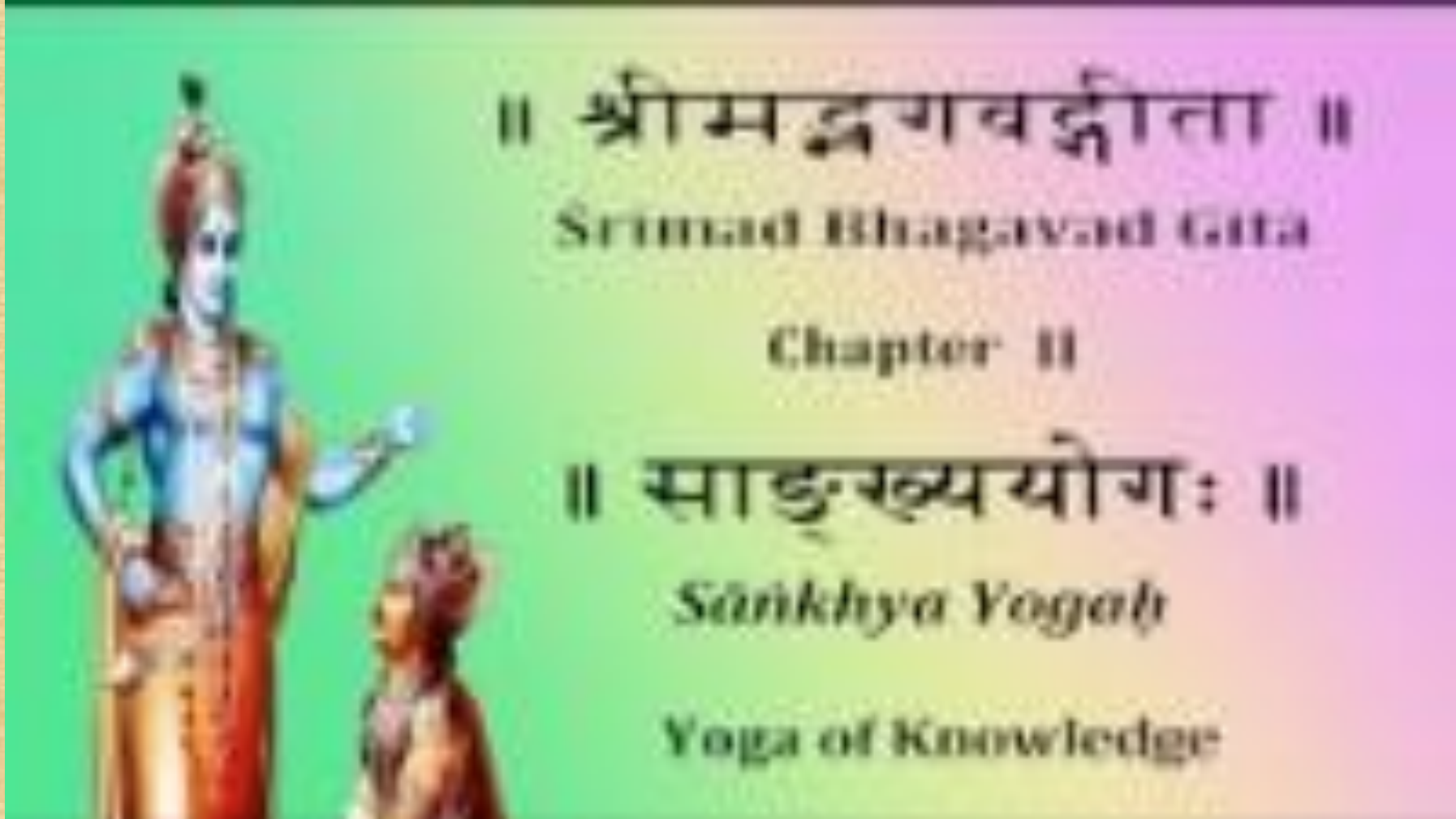
10. It is unaffected by weapons, fire, water or air.

It is eternal, all-pervading, stable, immovable, ancient.

v25

11. It is Unmanifest, Unthinkable and Unchangeable

Verse 2.22 to 2.25



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
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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 2.22

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.

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

Verse 2.23

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

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.

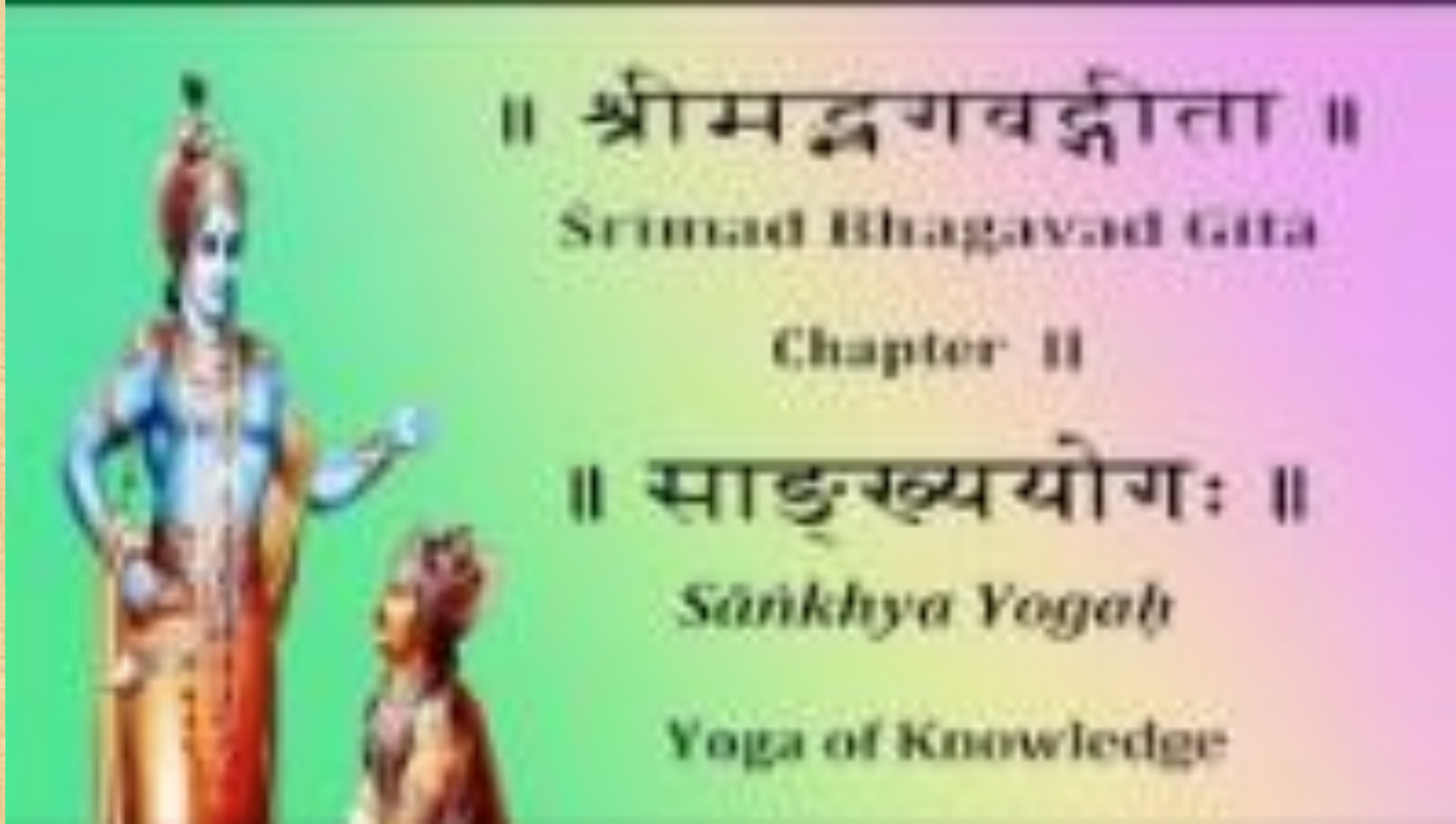
Verse 2.25

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.

Verse 2.26



<https://youtu.be/5u0aYshtfOE?t=696>

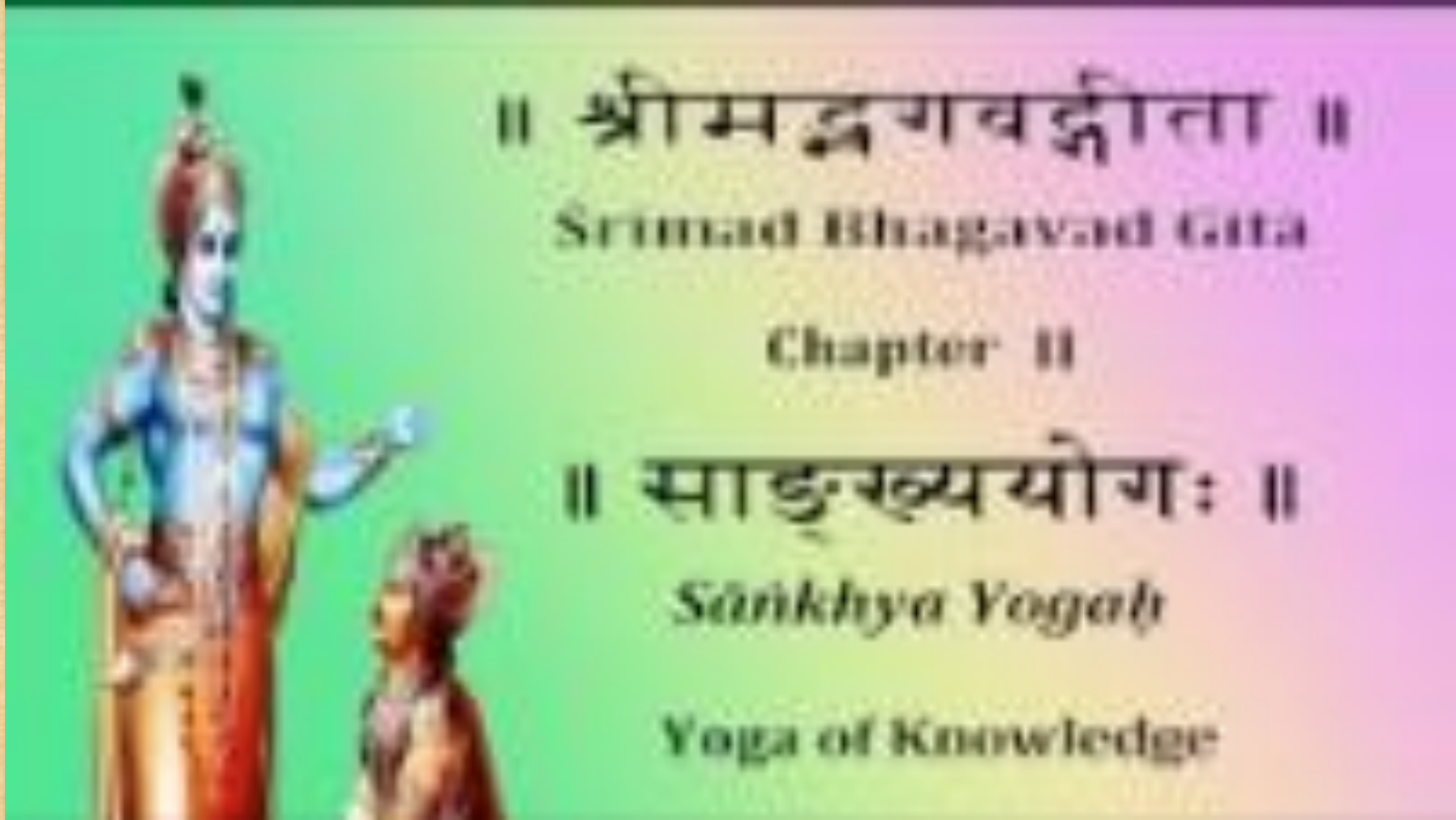
Verse 2.26

atha cainam nitya-jatam
nityam va manyase mrtam
tathapi tvam maha-baho
nainam socitum arhasi

V2.26

If, however, you think that the Self is perpetually born and always dies, still you have no reason to lament, O mighty-armed.

Verse 2.27



Verse 2.27

jatasya hi dhruvo mrtyur
dhruvam janma mrtasya ca
tasmad apariharye 'rthe
na tvam socitum arhasi

V2.27

Death is certain for one who has been born and certain is birth for the dead.
One should not grieve over the inevitable.

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Questions & Comments



Closing Prarthana

Aum Sarve Bhavantu Sukhina, Sarve Santu Niramaya
Sarve Bhadrani Pashyant, 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 6 October at 7:30pm

