

Bhagavad Gita

Vedic Society Hindu Temple,
Southampton



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

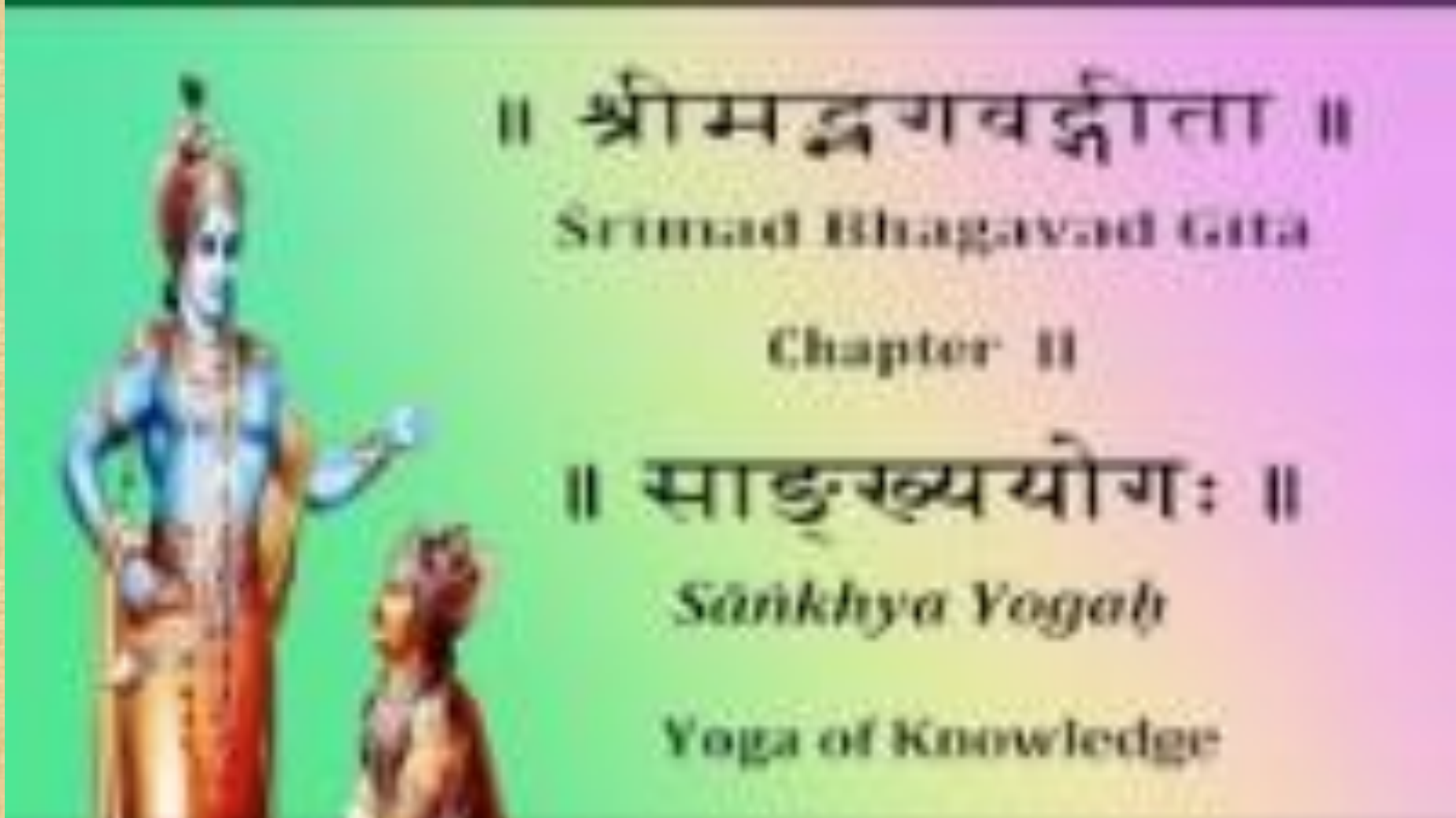
Chapter 2 – Sankhya Yoga

v1 to 11 Arjuna surrenders to Krishna

v12 to 30 Atman Gyan – Knowledge of the Self
Eternal, Unchanging, Indestructible, All pervading
Not the doer, Reincarnation

v31 to 38 How to act in this world

Verse 2.28 to 2.30



Verse 2.28

avyaktadini bhutani
vyakta-madhyani bharata
avyakta-nidhanany eva
tatra ka paridevana

V2.28

All created beings (creation) are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated.

So what need is there for lamentation?

Verse 2.29

ascarya-vat pasyati kascid enam
ascarya-vad vadati tathaiva canyah
ascarya-vac cainam anyah srnoti
srutvapy enam veda na caiva kascit

V2.29

One sees the Self as a wonder, another speaks of the Self as a wonder, another hears of the Self as a wonder. Yet none understand the Self at all.

Verse 2.30

dehi nityam avadhyo 'yam
dehe sarvasya bharata
tasmāt sarvāni bhūtāni
na tvam śocitum arhasi

V2.30

The Indweller in the body is indestructible O Bharata; and so,
you should not grieve for any creature.

Verse 2.7

karpanya-dosopahata-svabhavah
prcchami tvam dharmasammudha-cetah
yac chreyah syan niscitam bruhi tan me
sisyas te 'ham sadhi mam tvam prapannam

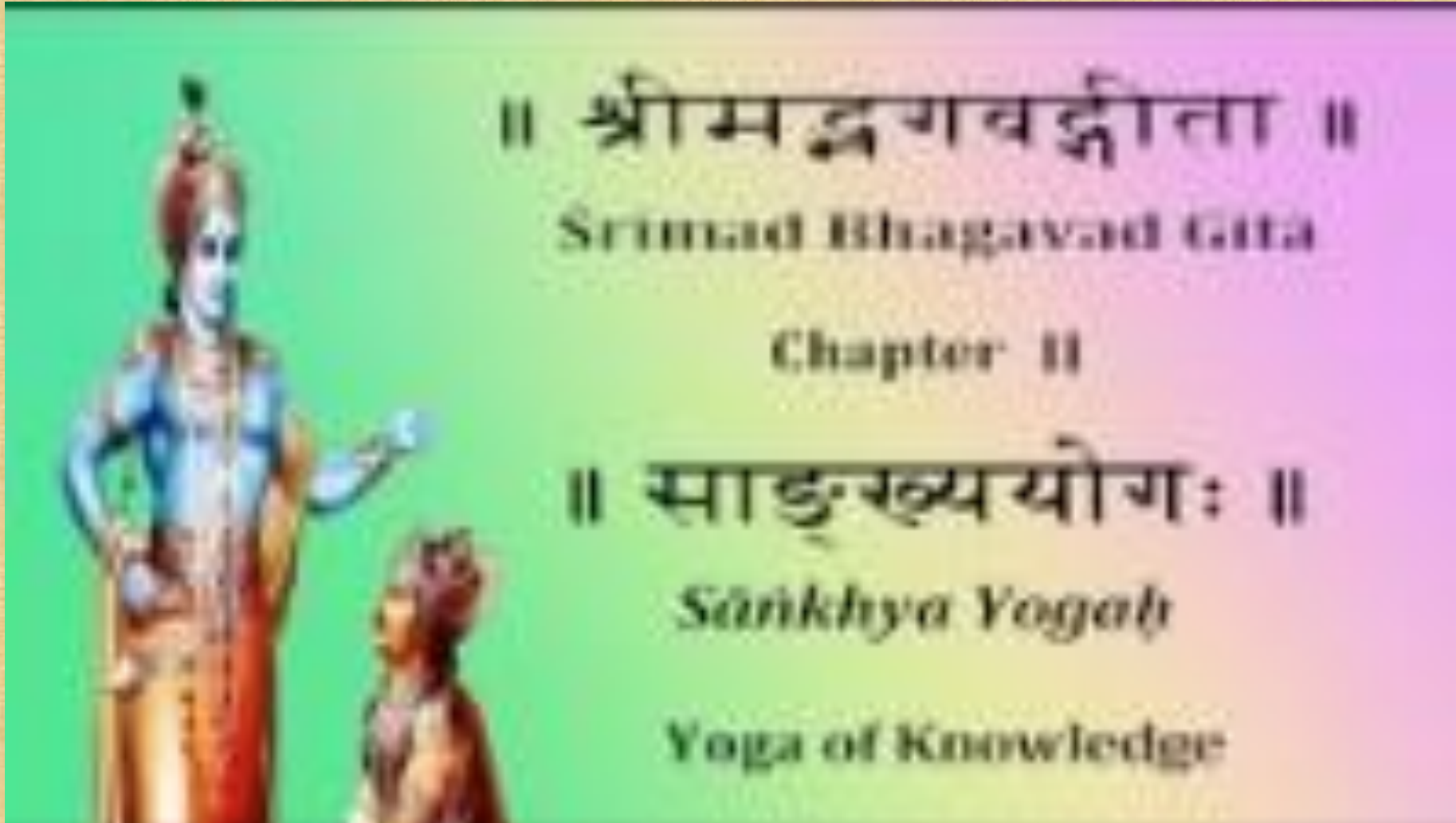
V2.7

My heart is overpowered by the taint of pity;
my mind is confused as to duty.

I ask You. Tell me decisively what is best for me.

I am Your disciple and a soul surrendered to You. Please instruct me.

Verse 2.31



Verse 2.31

sva-dharmam api caveksya na
vikampitum arhasi
dharmyad dhi yuddhac chreyo 'nyat
ksatriyasya na vidyate

V2.31

Looking at your own duty you should not hesitate.
There is nothing higher for a Kshatriya than a righteous war.

Dharma

- Dhar = to uphold, sustain, support. That which supports is Dharma.
- Dharma - religious code, righteousness, **duty**, charity, etc.
- Dharma is an object's innate nature. That which makes a thing or being what it is. Fire - Heat, Water - Wet.
- Dharma as **Duty**.
- Dharma is living in harmony with the world.

Sva-Dharma

Sva-Dharma is Dharma of the individual

4 Varna - Classes of Occupation or castes

Brahmins - Priests, Teachers

Kshatriya - Royalty, Soldiers, Administrators, Politicians

Vaishya - Traders, Farmers

Sudra - Labourers, Manual workers

4 Ashram - Stations of Life

Brahmachari - Student

Grihasta - Householder

Vanaprastha - Retired - Forest dweller

Sannyasin - Monastic Life

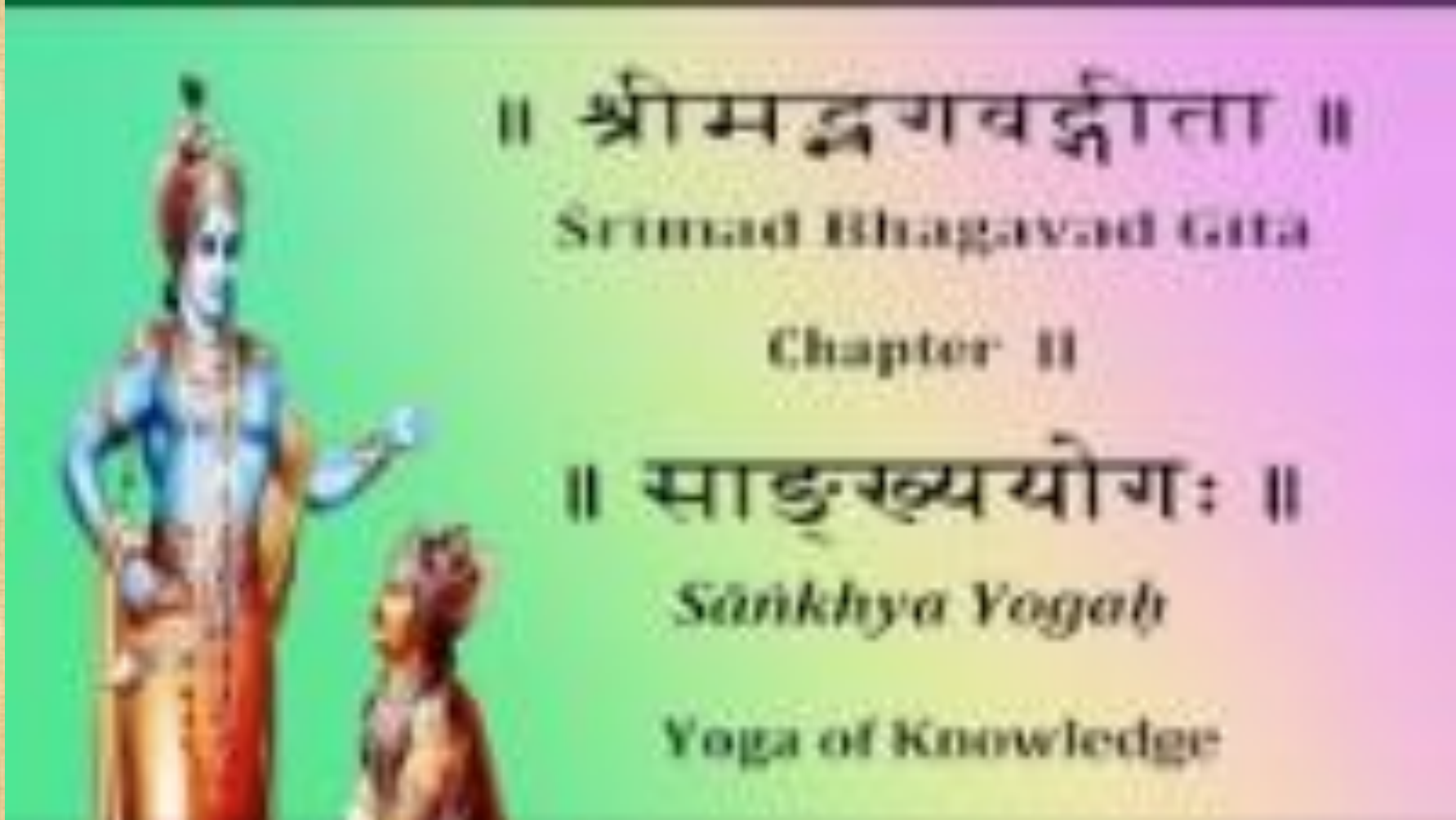
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Looking at your own duty you should not hesitate.
There is nothing higher for a Kshatriya than a righteous war.

Verse 2.32



Verse 2.32

yadrcchaya copapannam
svarga-dvaram apavrtam
sukhinah ksatriyah partha
labhante yuddham idrsam

V2.32

O Partha, happy are the kshatriyas to whom such fighting opportunities come unsought, opening for them the doors to heaven.

Verse 1.37

Arjuna speaking:

Therefore, we shall not kill the sons of Dhritarashtra and our relatives and friends;

for how can we gain happiness by killing our own people, O Madhava?

Verse 2.32

yadrcchaya copapannam
svarga-dvaram apavrtam
sukhinah ksatriyah partha
labhante yuddham idrsam

V2.32

O Partha, happy are the kshatriyas to whom such fighting opportunities come unsought, opening for them the doors to heaven.

Bhagavad Gita

Questions & Comments



Bhagavad Gita

Next class 20 Oct at 7:30pm



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