

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

Bhagavad Gita



Chapter 1

Arjuna Vishada Yoga

The Path of Arjuna's Grief

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

v31 to 53 Karma Yoga

v54 to 72 Signs of a Person in Steady Wisdom
Sthitha Pragna Lakshan

Chapter 2 - Atman Gyan

- 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 – Atman Gyan

- 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
- v26-27 12. Death is inevitable. No need to grieve.

Chapter 2 – Karma Yoga

- Do your duty selflessly
- You have a right to do your duty
- You have no right to the fruits of action
- Do not let the fruits of action be your motive
- Not be attached to not doing your duty (inaction)

- Cast off the bonds of action, No loss of effort, No ill effects
- Protects against great fear
- Be determined and have one aim
- Be free from dualities
- Be free of thoughts of acquiring and preserving

Chapter 2 – Sthitha Pragna Lakshan

v55 to 72 Signs of a Person in Steady Wisdom

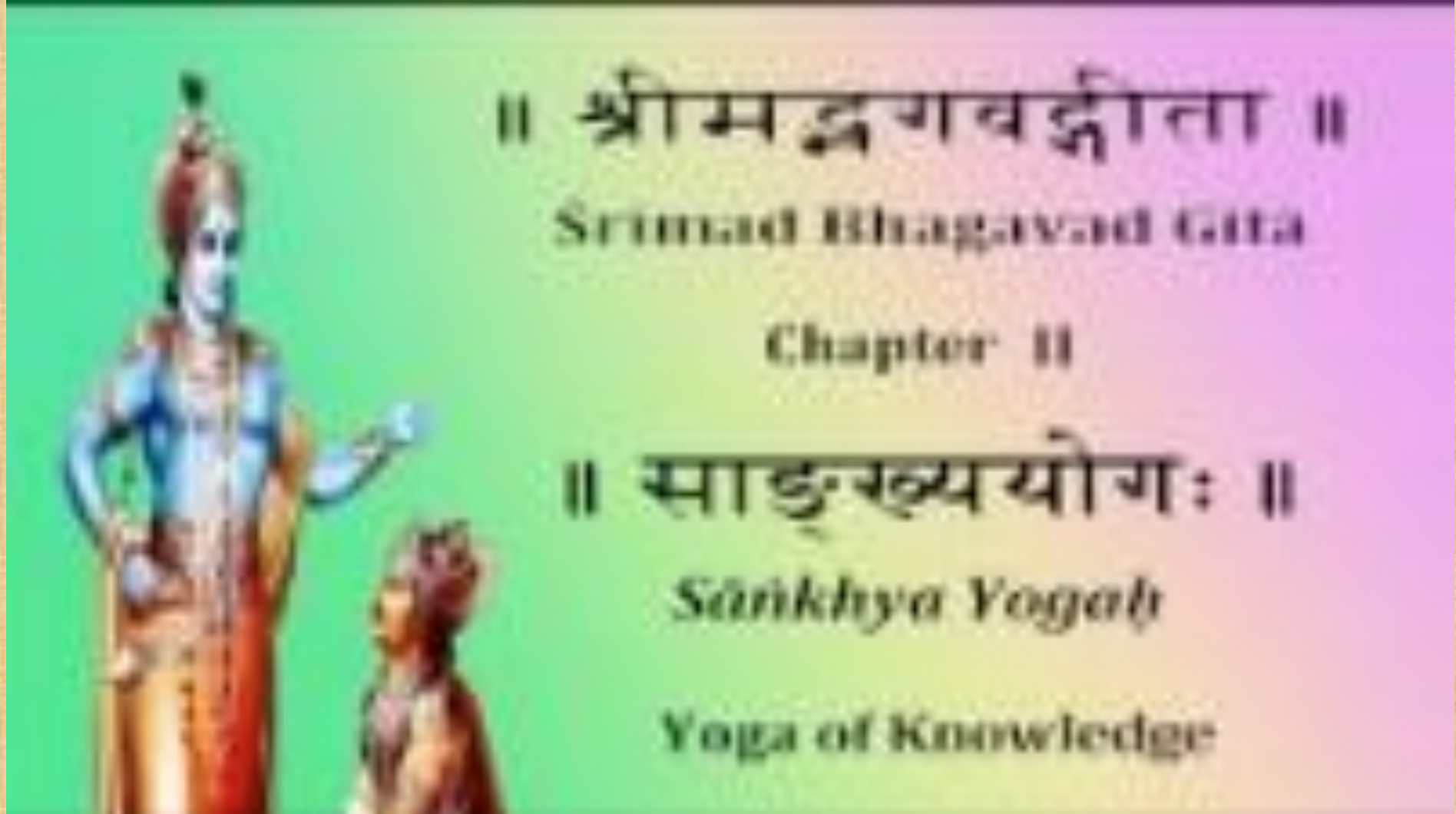
- Abandoned all desires
- Satisfaction in the Self by the Self
- Equipoise in adversities and in prosperity
- Free from attachments, fear and anger
- Conscious control of his senses - tortoise
- Longing for sense objects leaves him

Chapter 2 – Sthitha Pragna Lakshan

For the serious seeker:

- Although abstinent the longing remains
- The turbulent senses can carry away the mind
- Restrain the senses and focus on the Supreme
- Ladder of Fall
- Peace result from sense control and avoiding likes and dislikes
- In that peace all pain and sorrows are destroyed
- Peace of a steady mind leads to the Path to Happiness
- The mind and senses can blow the intellect off course

Verse 2.68



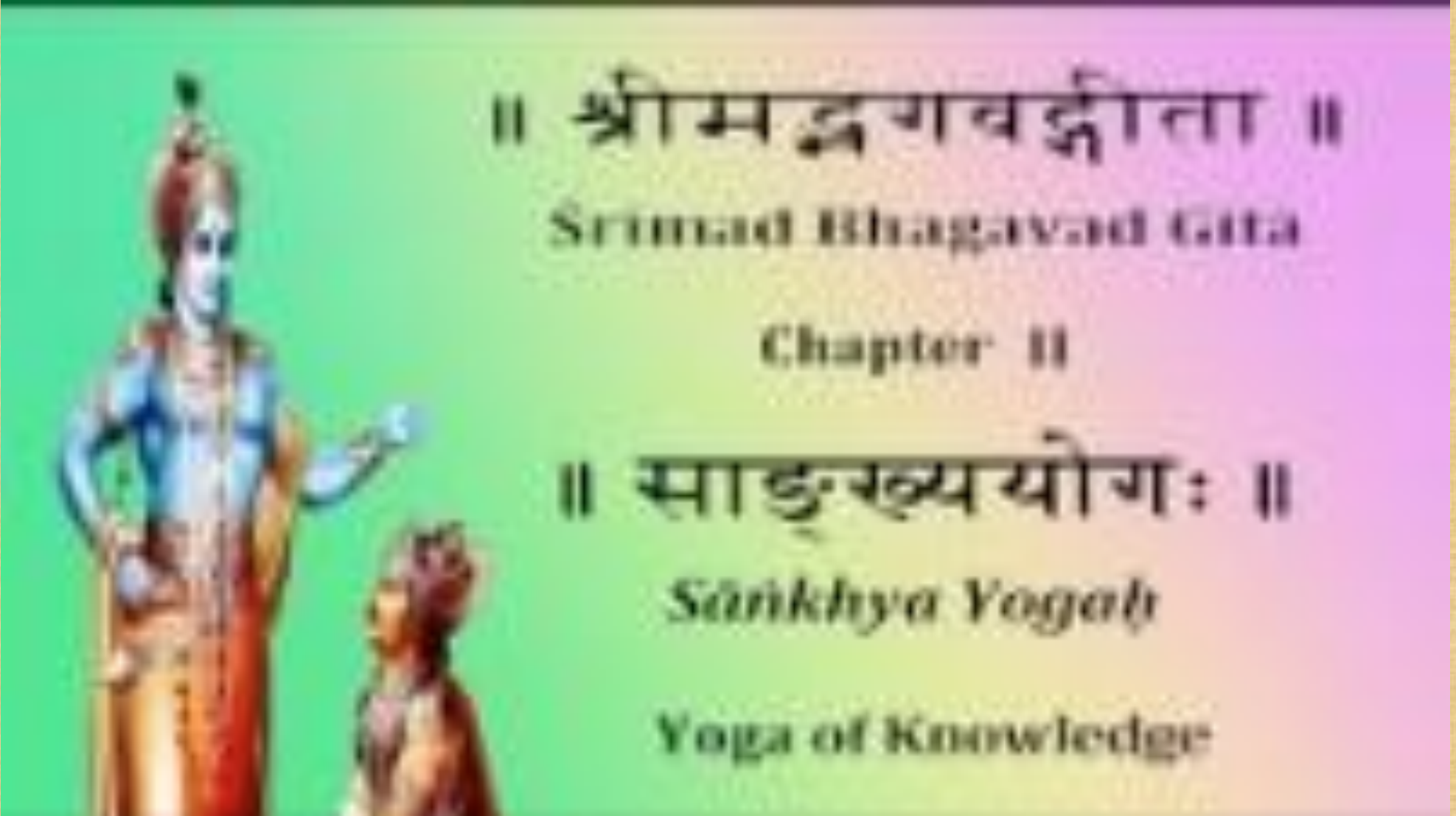
Verse 2.68

tasmad yasya maha-baho
nigrhitani sarvasah
indriyanindriyarthebhyas
tasya prajna pratisthita

V2.68

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly steady in Knowledge.

Verse 2.69



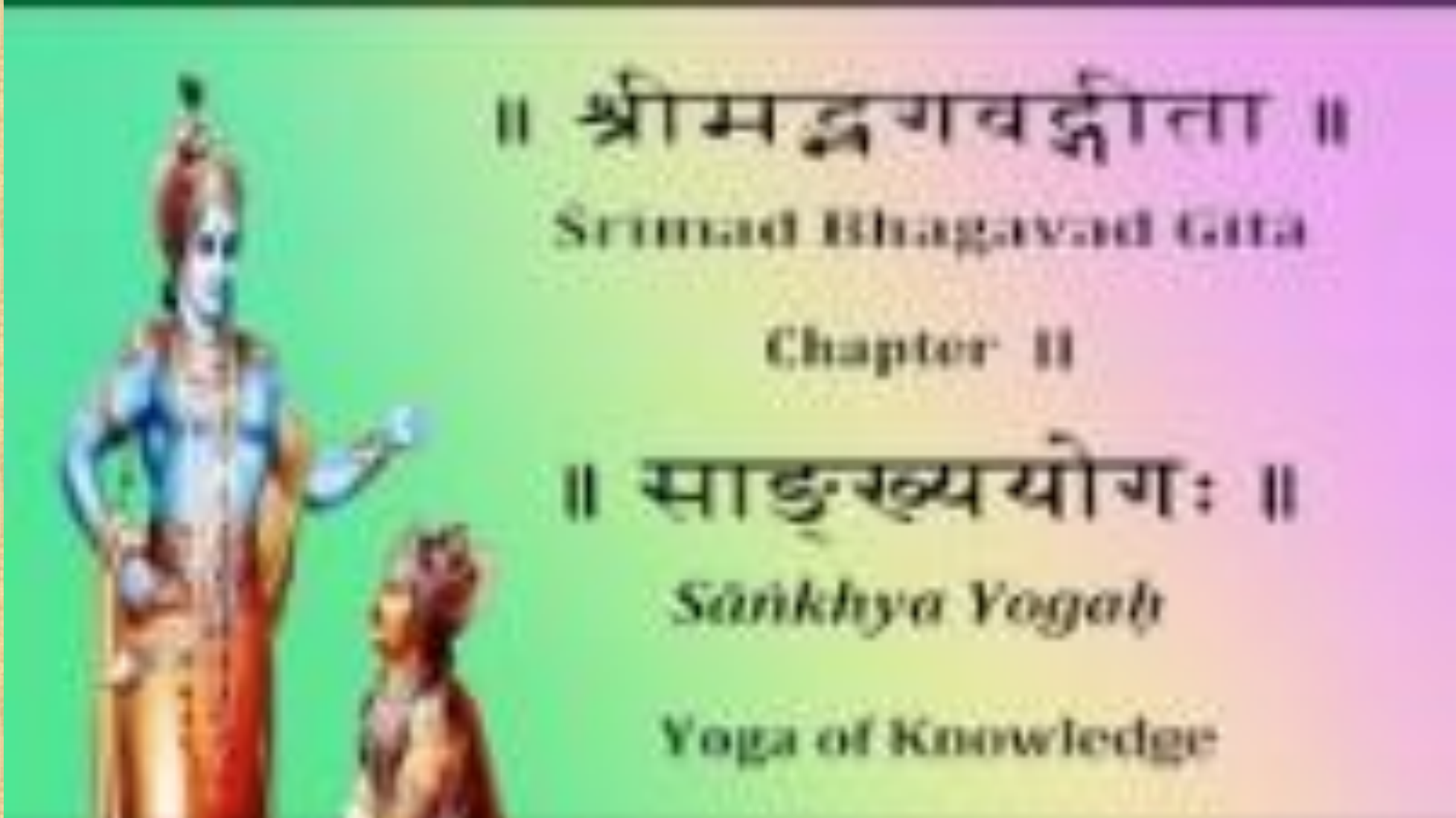
Verse 2.69

ya nisa sarva-bhutanam
tasyam jagarti samyami
yasyam jagrati bhutani
sa nisa pasyato muneh

V2.69

That which is night for all beings, the self-controlled person is awake.
Where others are awake that is night for the Sage who sees.

Verse 2.70



Verse 2.70

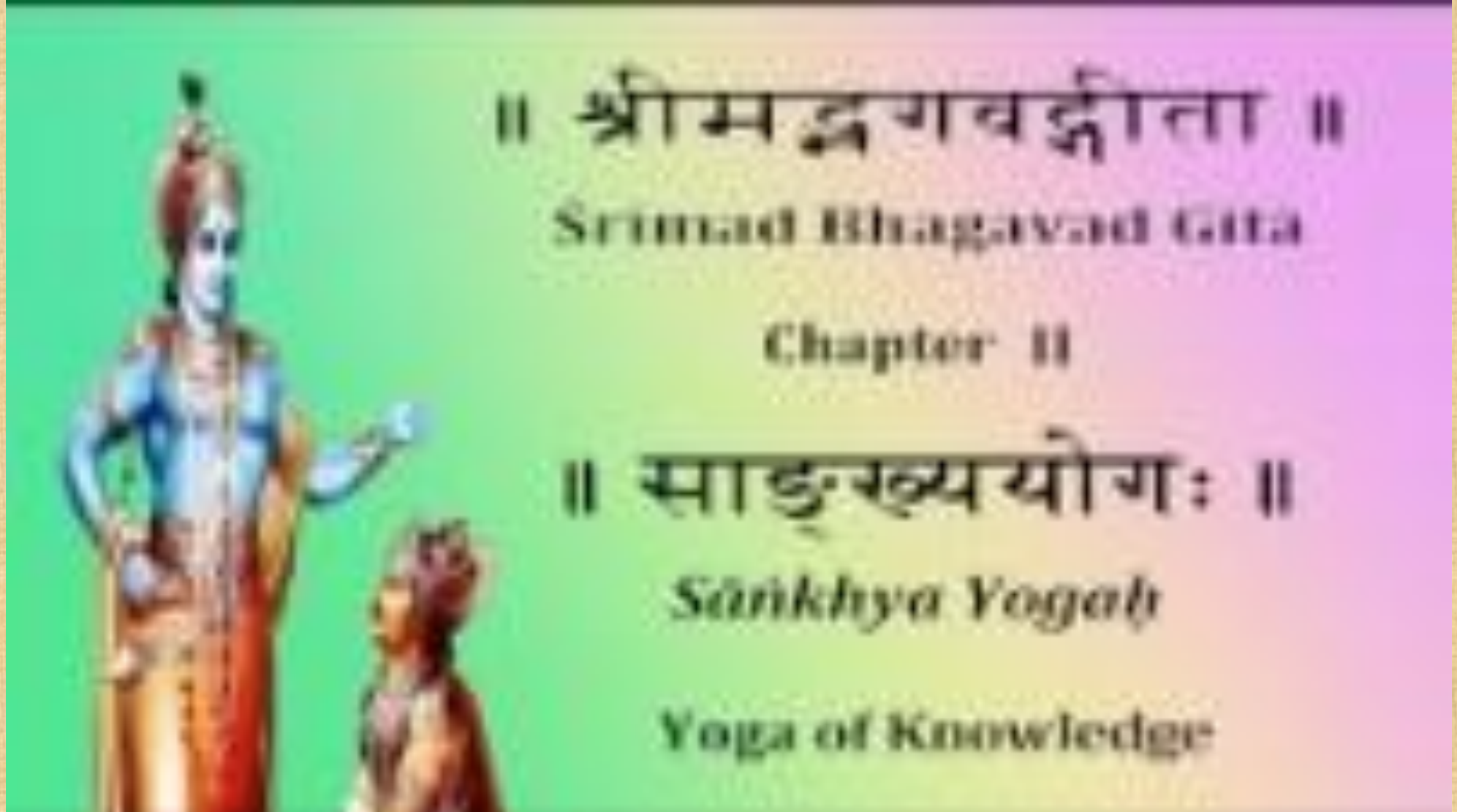
apuryamanam acala-pratistham
samudram apah pravrisanti yadvat
tadvat kama yam pravrisanti sarve
sa santim apnoti na kama-kami

V2.70

A person who is undisturbed by the continuous flow of desires,
like the ocean into which rivers flow and yet the ocean remains still,
only he achieves peace.

The person who is the desirer of desires will not achieve peace.

Verse 2.71 & 2.72



Verse 2.71

vihaya kaman yah sarvan
pumams carati nihsprhah
nirmamo nirahankarah
sa santim adhigacchati

V2.71

Abandon all desires for material objects,
move without longing and without the sense of I-ness or my-ness
and you attain peace.

Antakarana

Ahankara – Ego

Identifies the Atman with the BMI.
I-ness, My-ness

Buddhi – Intellect

Decision making. Discrimination.
Right / wrong; Good / Bad

Manas – Mind

Thoughts. Connects to outer world. Doubts.
Resolve and Will power

Chitta – Memory

Store of impressions, memories and
experiences

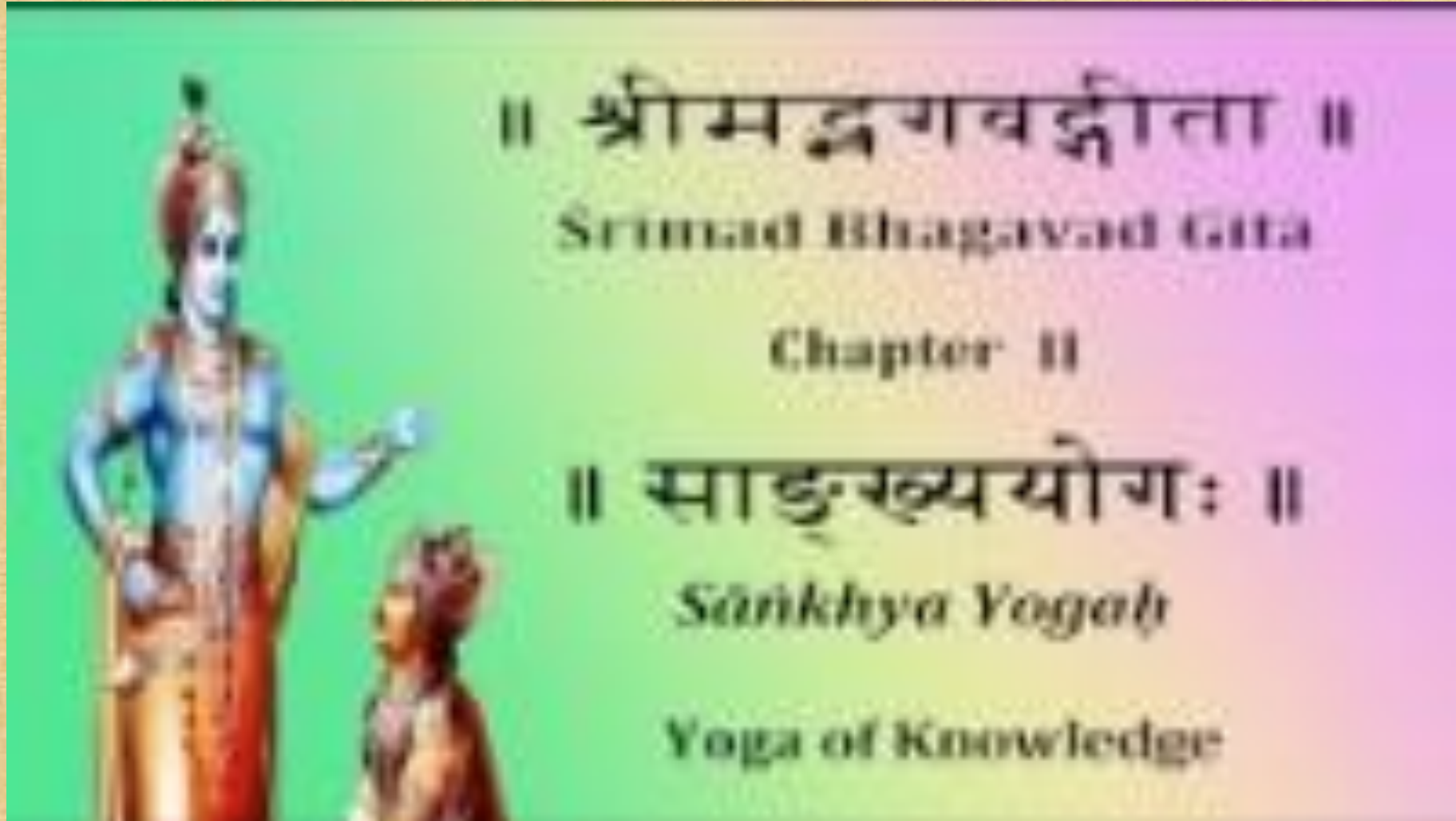
Verse 2.72

esa brahmi sthitih partha
nainam prapya vimuhyati
sthitvasyam anta-kale 'pi
brahma-nirvanam rcchati

V2.72

O Arjuna, this is the Brahmi-state. Attaining this none is deluded.
If one becomes established even at the time of death
one can attain oneness with Brahman (attain the kingdom of God).

End of Chapter 2



Sankalpa Vakya

om tat saditi srimad bhagavadgeetaasu upanishatsu
brahma vidyaayaam yogashaastre
sri krishnaarjuna samvaade sankhya yogo naama dvitio'dyaayah

Thus in the Upanishads of the glorious Bhagavad Gita,
the Brahma vidya (science of the Eternal),
Yoga shashtra (the scripture of Yoga),
the dialogue between Sri Krishna and Arjuna ends
the second chapter entitled the Path of Knowledge.

Chapter 3

Karma Yoga

The Path of Action

Verse 3.1 & 3.2



Verse 3.1

arjuna uvaca

jyayasi cet karmanas te

mata buddhir janardana

tat kim karmani ghore mam

niyojayasi kesava

V 3.1

Arjuna said: O Janardana, O Kesava, why do You urge me to engage in this ghastly warfare, if You think that knowledge is better than action?

Verse 3.2

vyamisreneva vakyena
buddhim mohayasiva me
tad ekam vada niscitya
yena sreya 'ham apnuyam

V3.2

My intelligence is bewildered by Your equivocal instructions.

Therefore, please tell me decisively what is most beneficial for me.

Verse 3.3



Verse 3.3

sri-bhagavan uvaca
loke 'smin dvi-vidha nistha
pura prokta mayanagha
jnana-yogena sankhyanam
karma-yogena yoginam

V3.3

The Blessed Lord said: In this world there is a two-fold path, as I said before, O sinless one; the Path of Knowledge of the Sankhyans and the Path of Action of the Yogins

Bhagavad Gita

Questions & Comments



Bhagavad Gita

Next class 9 February 2023 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