

# 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.

We plan to record and share this Zoom meeting.

# 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

# Summary

- Pandava and Kaurava armies have assembled to fight a war.
- The battle is about to commence.
- Arjuna asks Krishna to take the chariot between the armies.
- He sees Bhishma, Drona and other relatives and friends.
- He is affected by severe anxiety. He does not want to fight.
- Arjuna has a crisis of identity and crisis of choice of action.
- Lack of Knowledge. Knowledge of the Self. Who we truly are
- He surrenders to Krishna.

# Reason for Arjuna's distress

- Choices being made in Ignorance
- He wants knowledge
- Krishna has the Knowledge
- Knowledge of the Self - Atman

# Chapter 2

## Sankhya Yoga

### The Path of Knowledge

# Chapter 2 – Sankhya Yoga

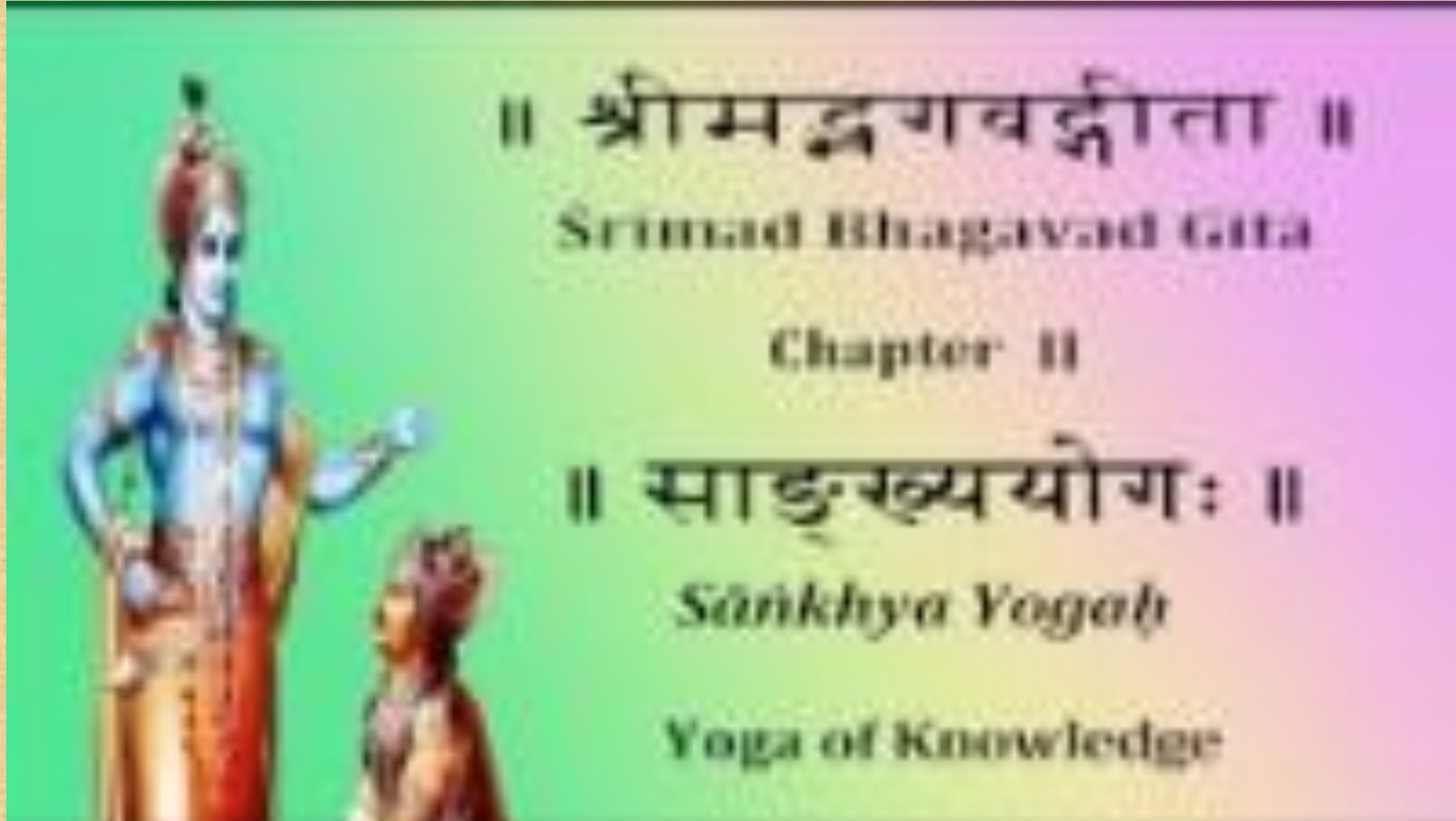
- Sankhya means Reasoning, Logic, Knowledge
- Sankhya is one of the school of Hindu philosophy – Logic
- Summary of the Gita

# Chapter 2 - Sankhya Yoga

- 1 - 9      To receive knowledge one needs to surrender.  
These verses shows how Arjuna surrenders to Krishna.
- 10 - 30    Gyana Yoga - Path of Knowledge of the Self
- 31 - 49    Karma Yoga - Path of action
- 50 - 51    Bhakti Yoga - Path of Devotion
- 52 - 53    Yoga of Renunciation
- 54 to 72   Self-realized Person



# Verse 2.7-2.9



## 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 surrendered to You. Please instruct me.

## Verse 2.8

na hi prapasyami mamapanudyad yac chokam ucchosanam  
indriyanam

avapya bhumav asapatnam rddham rajyam suranam api cadhipatyam

V2.8

I do not see that it would remove this sorrow that burns up my senses,  
even if I should attain prosperous and unrivalled dominion on earth,  
or even Lordship over the gods.

## Verse 2.9

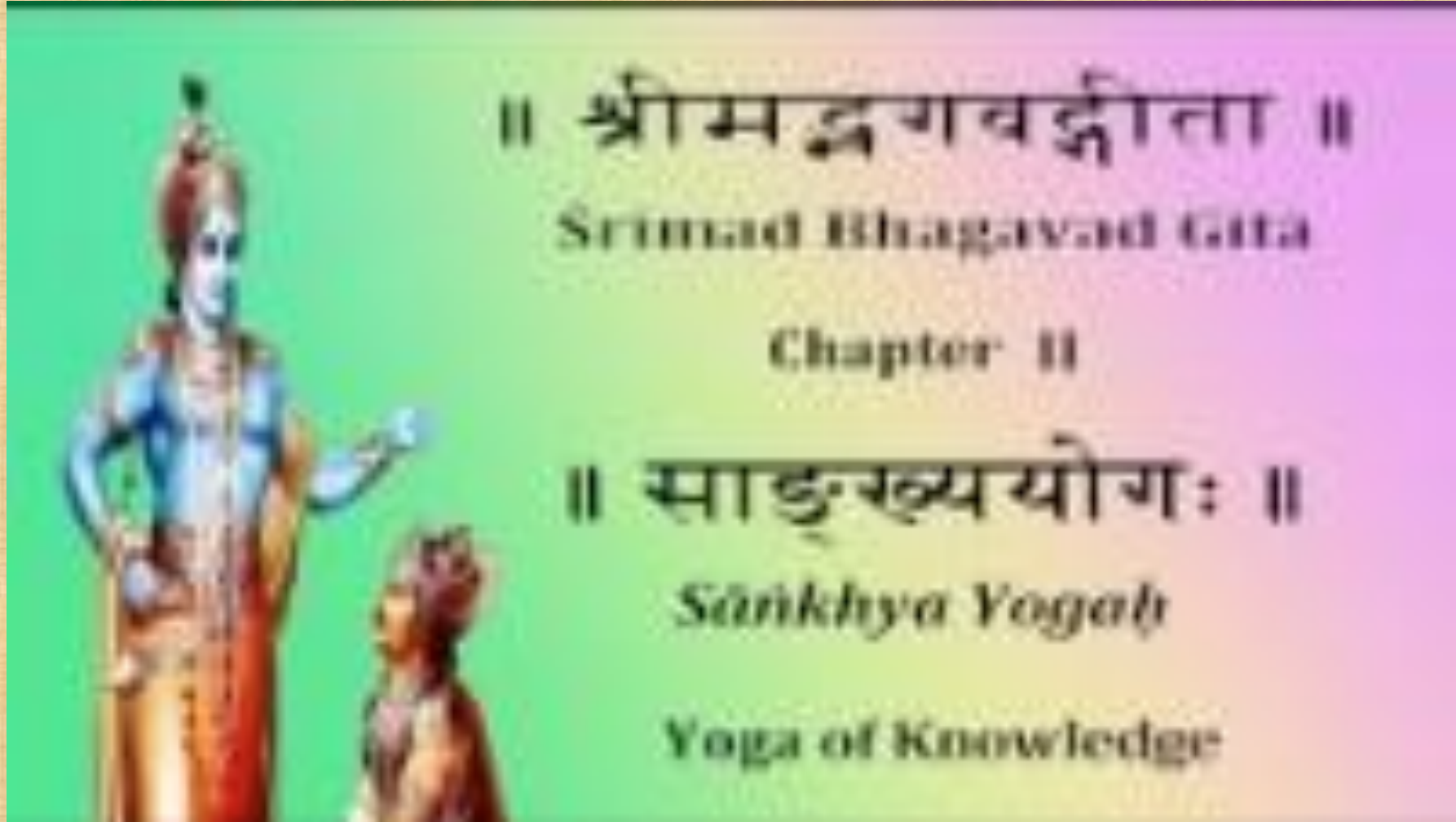
sanjaya uvaca

evam uktva hrsikesam gudakesah parantapah  
na yotsya iti govindam uktva tusnim babhuva ha

V2.9

Sanjay said: Having spoken thus to Hrishiksha,  
Gudakesha, the destroyer of foes, said to Govinda:  
'I will not fight' and became silent.

# Verse 2.10



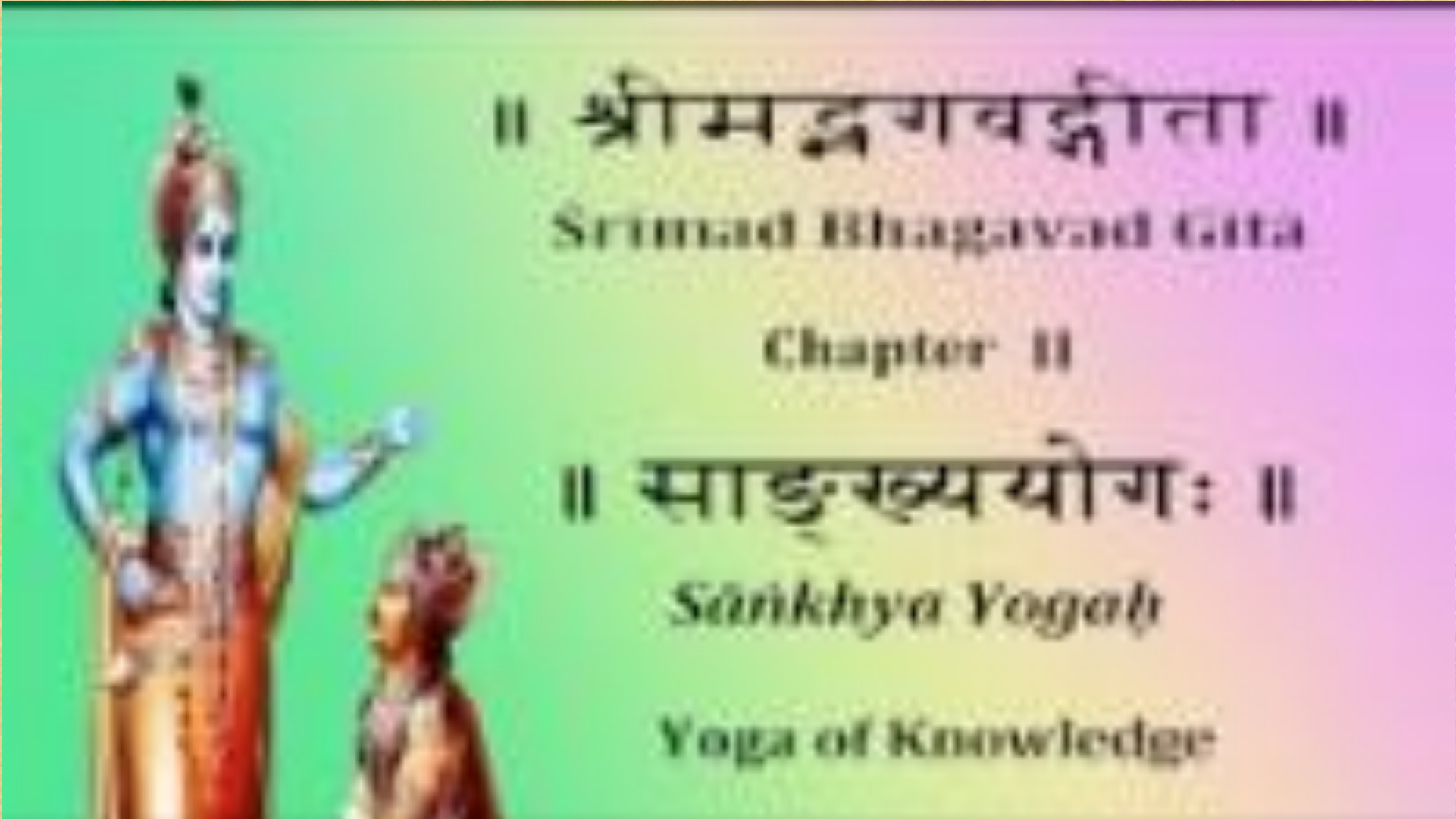
## Verse 2.10

tam uvaca hrsikesah prahasann iva bharata  
senayor ubhayor madhye visidantam idam vacah

V2.10

O Bharata, to him who was despondent in the midst of the two armies, Hrishikesha as if smiling, spoke these words.

# Verse 2.1.1



॥ श्रीमद्भगवद्गीता ॥

Srimad Bhagavad Gita

Chapter II

॥ साङ्ख्ययोगः ॥

*Sankhya Yoga*

Yoga of Knowledge

## Verse 2.11

sri-bhagavan uvaca

asocyan anvasocas tvam prajna-vadams ca bhasase  
gatasun agatasums ca nanusocanti panditah

V2.11

Bhagavan said:

You grieve for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead.



## Verse 2.11

Bhagavan said:

You grieve for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead.

Bhagavan speaks – Reminder of the authority of the words spoken.

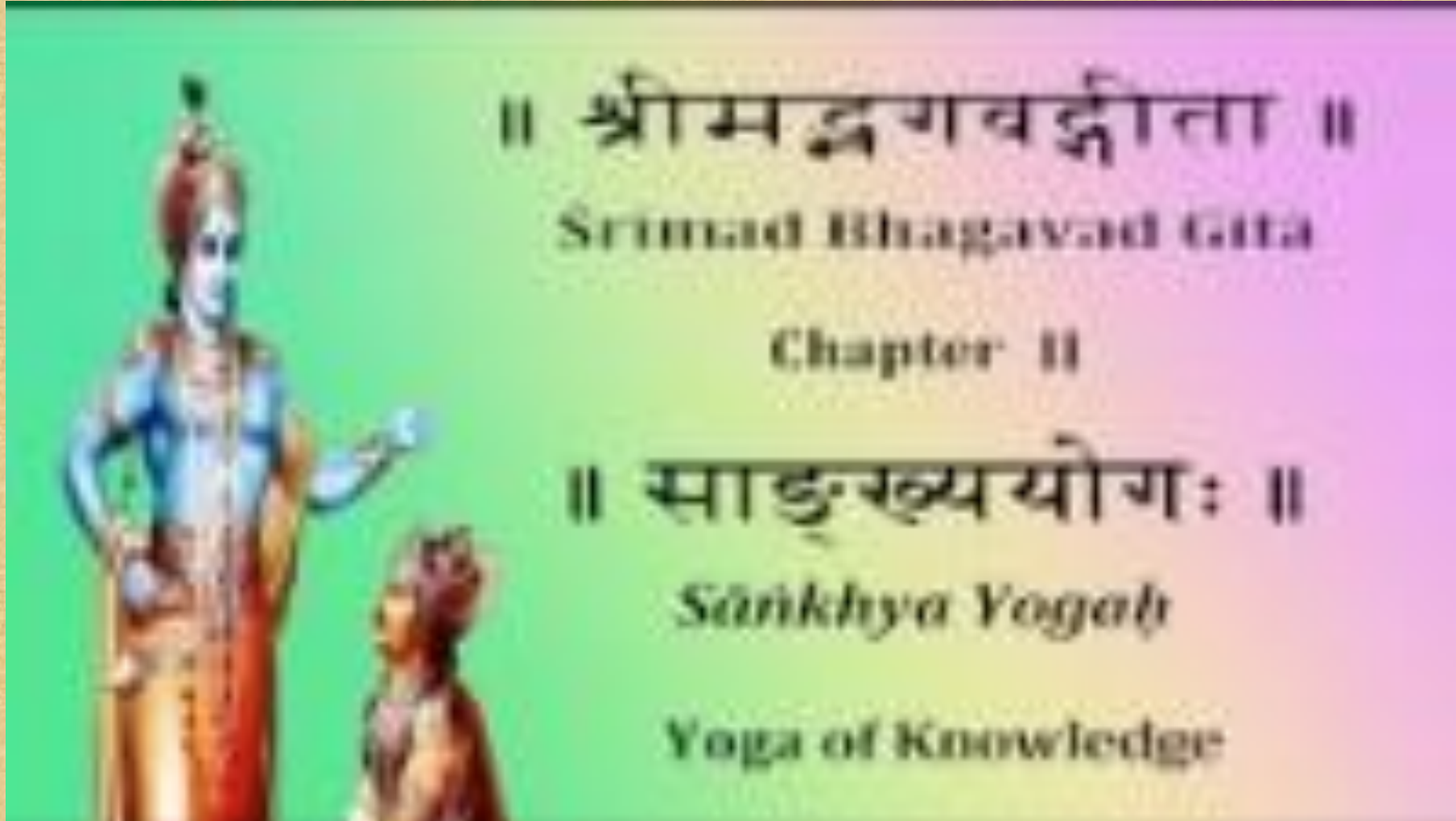
Arjuna's distress occurs due to the imminent war.

Krishna gets to the underlying cause of Arjuna's dejection.

Arjuna is in ignorance of his true identity.

Krishna kindly says you speak words of wisdom but you are a fool.

# Verse 2.12



## Verse 2.12

na tv evaham jatu nasam na tvam neme janadhipah  
na caiva na bhavisyamah sarve vayam atah param

V2.12

Never was there a time when I did not exist, nor you, nor all these kings;  
nor in the future shall any of us cease to be.

# Verse 2.12

V2.12

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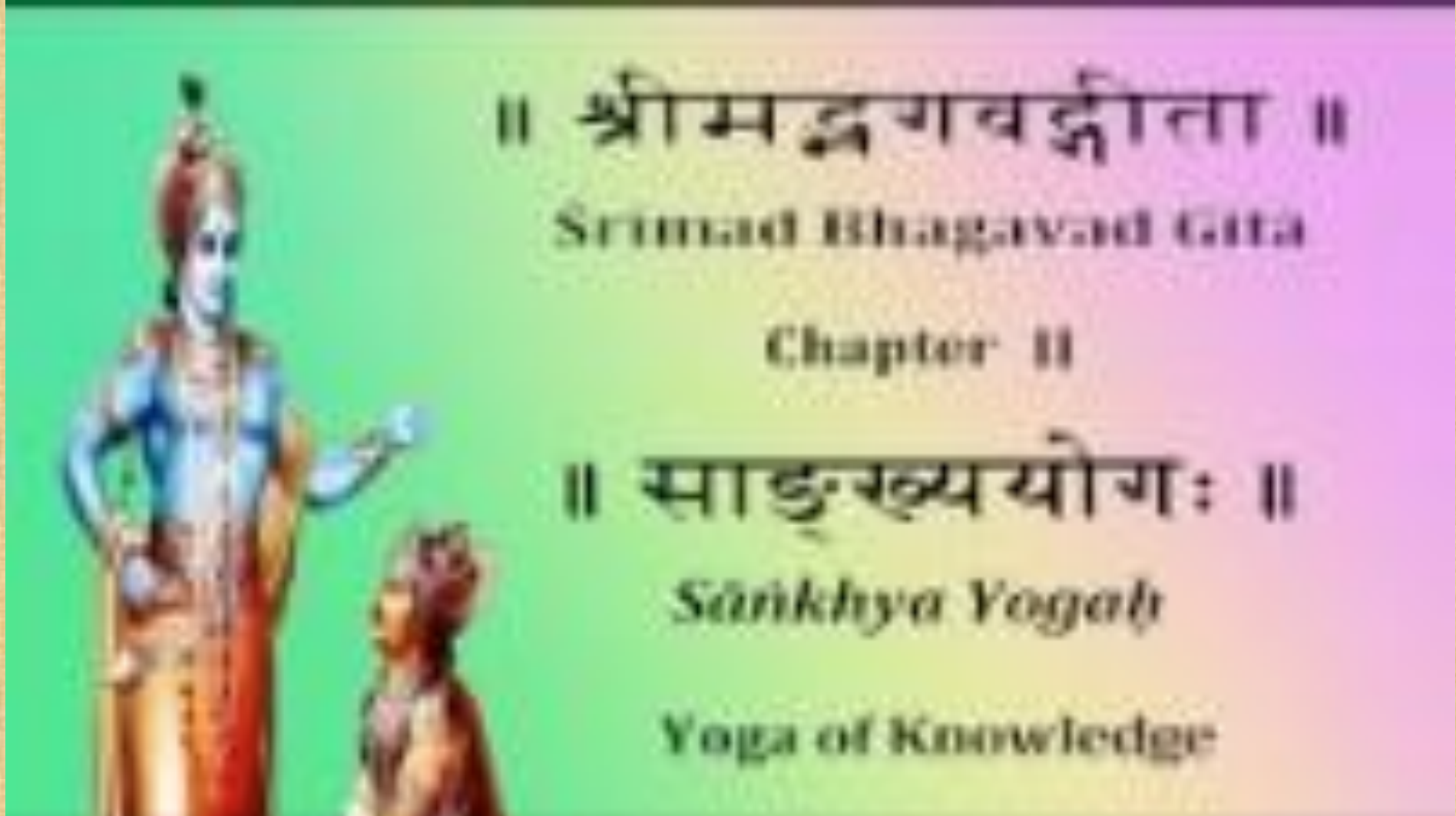
Our experience at a BMI level is that people come and go.  
However, the reality is that they are eternal; indeed we are all eternal.

Reincarnation is implied

We see many child prodigies that can only be logically explained by Reincarnation.  
Studies by Prof Stevenson provides good evidence for reincarnation.

However Arjuna finds it difficult to accept and so Krishna explains with an example

# Verse 2.13



## Verse 2.13

dehino 'smin yatha dehe kaumaram yauvanam jara  
tatha dehantara-praptir dhiras tatra na muhyati

V2.13

Just as in this body the embodied atman passes into a childhood body, youth body and old age body, so also does the atman pass into another body after death; the firm man does not grieve at it.

## Verse 2.13

We are not the body, but we are in the body. Indwellers within this body.

Krishna is saying the body is not you. It changes constantly.

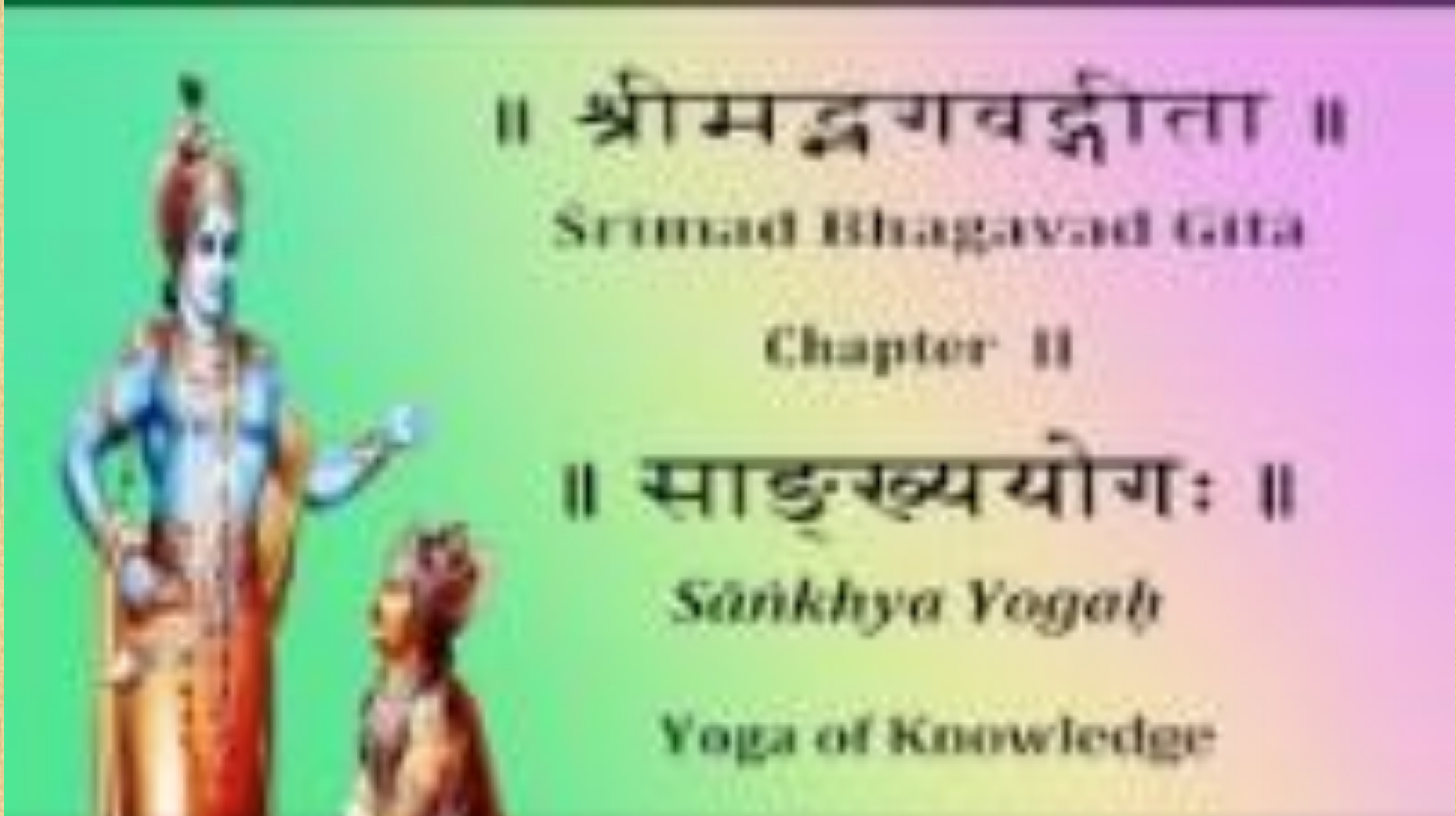
You are the atman the Self. This does not change. It is changeless.

Reincarnation is described.

How do we become firm, wise, in our Knowledge?

Shravanam, Mananam, Nidhidhyasana

# Verse 2.14





# Bhagavad Gita

## Questions



# Discussion

Reincarnation  
What is your view?

# 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

# Bhagavad Gita

Next class 11<sup>th</sup> August at 7:30pm

