



MASTER GITA

MASTER LIFE

CHAPTER 1

Arjunavisada Yoga

Index

S. No.	Title	Page No.
III.	Chapter 1 : Arjunavisada Yoga	
1.	<u>Verse 1</u>	70
2.	<u>Verse 2</u>	73
3.	<u>Verse 3</u>	75
4.	<u>Verse 4, 5, 6</u>	77
5.	<u>Verse 7</u>	79
6.	<u>Verse 8</u>	80
7.	<u>Verse 9</u>	81
8.	<u>Verse 10</u>	83
9.	<u>Verse 11</u>	85
10.	<u>Verse 12</u>	90
11.	<u>Verse 13</u>	92
12.	<u>Verse 14</u>	94
13.	<u>Verse 15, 16</u>	96
14.	<u>Verse 17, 18</u>	99

S. No.	Title	Page No.
15.	<u>Verse 19</u>	101
16.	<u>Verse 20</u>	103
17.	<u>Verse 21, 22, 23</u>	104
18.	<u>Verse 24</u>	110
19.	<u>Verse 25</u>	112
20.	<u>Verse 26, 27</u>	113
21.	<u>Verse 28</u>	117
22.	<u>Verse 29, 30</u>	118
23.	<u>Verse 31</u>	120
24.	<u>Verse 32</u>	125
25.	<u>Verse 33</u>	127
26.	<u>Verse 34</u>	128
27.	<u>Verse 35</u>	129
28.	<u>Verse 36</u>	130
29.	<u>Verse 37</u>	132

S. No.	Title	Page No.
30.	<u>Verse 38</u>	136
31.	<u>Verse 39</u>	137
32.	<u>Verse 40</u>	139
33.	<u>Verse 41</u>	140
34.	<u>Verse 42</u>	142
35.	<u>Verse 43</u>	143
36.	<u>Verse 44</u>	144
37.	<u>Verse 45</u>	145
38.	<u>Verse 46</u>	147
39.	<u>Verse 47</u>	149
40.	<u>Concluding Verse</u>	151

Chapter 1

- Arjuna embroiled in throws of sorrow + delusion.
- How we are stuck in Shokah + Moha.
- Invoke Lord to become true Parthas.

Verse 1 :

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे
समवेता युयुत्सवः ।
मामकाः पाण्डवाश्वैव
किमकुर्वत सञ्जय ॥ १-१ ॥

dhṛtarāṣṭra uvāca
dharmākṣētrē kurukṣētrē
samavētā yuyutsavah |
māmakāḥ pāṇḍavāścaiva
kimakurvata sañjaya || 1.1 ||

Dhrtarastra said : O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle? [Chapter 1 – Verse 1]

a) **Yuyutsava :**

- Those desirous of waging war.

b) **Samaveta :**

- All assembled in Kurkshetra.
- Delhi Area.
- Kutra = Kurushetra

c) Dritarashtra :

- Dritarastra asking question to Sanjaya – confident, attendant, charioteer. Who are they.

d) Mamakah :

- Who are mine, everybody is his... being eldest of family all are mine, then no war from brothers son for his sons.

e) Wanting good for his own – source of problem – seed of Mahabaratha war.

- Duryodhana my son.
- Son of Pandu – Brother Yudhishtira.
- Sanjaya : Attendant, confident, charioteer.

f) Kima Kuruvatu?

- Dritharashtra not dull.
- Did war happen.
- By any chance Pandavas withdraw + my sons got everything then wanted – helpless hapless seeks everything.
- Arjuna not afraid of Bheeshma.
- Place = Dharma Shetra = Kurukshetra.
- Kshetra = field – you sow paddy, reap grains.

- Sowing Dharma – Reap more Dharma.
- Noble thoughts there have manifold greatness.
- War should be avoided.

Yudhishtira :

- Did he think – Dharma Putra, did he feel, withdraw.

Duryodhana :

- Didn't feel.
- Did my children get entire land of country?
- Blinded by greed.
- Sanjaya knows what he is asking.
- Simple question – means much.

Sanjaya knows :

- King you know, let me know how Duryodhana behaved.
- Sanjaya gifted by Veda Vyasa Doorasrishti – stay in one place.
- Wanted to gift to Dritharastra.
- Knew he will loose.
- Gave it to confident.

Verse 2 :

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं
व्यूहं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य
राजा वचनमब्रवीत् ॥ १-२ ॥

sañjaya uvāca
dṛṣṭvā tu pāṇḍavānīkam
vyūḍham duryōdhanastadā ।
ācāryam upasaṅgamya
rājā vacanam abravīt ॥ 1.2 ॥

Sanjaya said : Having seen the army of the Pandavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words. [Chapter 1 – Verse 2]

a) Tadha :

- Then when all had assembled and war was to begin.

b) Duryodhana :

- Your son.

c) Pandava Nikam Vyudam :

- Anikam – Army – arranged in battle formation, not spread here + there, Pandava in formation of Vajra – Thunderbolt spiky.

d) Drishtva :

- Having seen in front of his eyes / in the heart fear power lost, when you are in wrong side inherent power is there when you are in Dharma.

- Bhishma – Pithamaha – general.
- He got his Acharya – when he wanted have clarity.
- Drona – calm – collected personality, accepting nature.
- Acharyam Upasangam : doubted his heart, Dronacharyas heart – Acharya for Kauravas – employed by Kauravas – heart.

e) Acharya Upasangamya – Raja :

- You should call as Raja.
- Now pretending to be humble, going to do Namaskara.

f) Raja Vachanam Abravit :

- Told.

Verse 3 – 11 :

- What did Duryodhana say?

Verse 3 :

पश्यैतां पाण्डुपुत्राणाम्
आचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण
तव शिष्येण धीमता ॥ १-३ ॥

paśyaitāṁ pāṇḍuputrāṇām
ācārya mahatīṁ camūm |
vyūḍhāṁ drupadaputrēṇa
tava śiṣyēṇa dhīmatā || 1.3 ||

Behold, O Teacher! This mighty army of the sons of Pandu arrayed by the son of Drupada, thy wise disciple. [Chapter 1 – Verse 3]

a) Acharya :

- Oh Teacher.

b) Pashya :

- He saw, his heart shivering, chicken fellow.

c) Pandu Putram :

- Look at large army of Pandavas.
- Yours larger.

Pandavas	Kauravas
<ul style="list-style-type: none"> - 7 Regiments - Vajra Thunderbolt formation 	<ul style="list-style-type: none"> - 11 regiments, total 18 - Eagle formation

- Wicked diplomacy.

d) Vyudam :

- Put in array form.

e) Dhimata :

- Your intelligent student Arjuna.

f) Drupada Putra :

- Arch enemy.
- Dronacharya – hates Drupadi.
- Her son – Drishta Dhyumna – general of Pandava intelligently arrayed.
- Born to kill you.
- Acharya wake up, time to hit, not love.

g) Tava Sishyena Dhimata :

- Your disciple – intelligent army is very powerful.

Verse 4 – 5 – 6 :

अत्र शूरा महेष्वासाः
भीमार्जुनसमा युधि ।
युयुधानो विराटश्च
द्रुपदश्च महारथः ॥ १-४ ॥

atra śūrā maheṣvāsāḥ
bhīmārjunasamā yudhi ।
yuyudhāno virātaśca
drupadaśca mahārathah ॥ 4 ॥

Here are heroes, mighty archers like Yuyudhana, Virata and Drupada, who are equal in battle to Bhima and Arjuna, each commanding eleven thousand archers. [Chapter 1 – Verse 4]

धृष्टकेतुश्चेकितानः
काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च
शौभ्यश्च नरपुङ्गवः ॥ १-५ ॥

dhṛṣṭaketuścekitānah
kāśirājaśca vīryavān ।
purujit kuntibhojaśca
śaibyaśca narapuṅgavah ॥ 5 ॥

Dhrstaketu, Cekitana, and the valiant king of Kasi, Purujit and Kuntibhoja and Saibya, the best of men. [Chapter 1 – Verse 5]

युधामन्युश्च विक्रान्तः
उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च
सर्व एव महारथाः ॥ १-६ ॥

yudhāmanyuśca vikrāntah
uttamaujāśca vīryavān ।
saubhadrō draupadēyāśca
sarva ēva mahārathah ॥ 6 ॥

The strong Yudhamanyu and the brave Uttamauja, the son of Subhadra and the sons of Draupadi, all of them, divisional commanders. [Chapter 1 – Verse 6]

Verse 4 :

a) Atra – Shura :

- Heroes, equal to Bhima + Arjuna – like them.
- Yuyudhena, Virata, Drupada – Commander of 11.
- Maharatha – Single handed can handle 10,000 enemies.

Verse 5 + 6 :

- Dhrshtaketu, Chekitan, Kuntibaja, Saibya.. Saubadra (Abhimanyu)
- Son of Draupadi – 5.
- All Maharatha – each capable fighter.
- Many taught by Drona... Bolo Bolo...
- So much you are afraid... why don't you sign treaty – not 5 cities, 5 villages, 5 homes.
- If afraid, negotiate + settle.
- Let me tell about our army.
- Let your face have Josh, Drona listening.
- Drona knows, tells for his own confidence.

Verse 7 :

अस्माकं तु विशिष्टा ये
तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य
संज्ञार्थं तान्बवीमि ते ॥ १-७ ॥

asmākam tu viśiṣṭā yē
tānnibōdha dvijōttama |
nāyakā mama sainyasya
saṁjñārtham tān bravīmi tē ||7||

Know also, O best among the twice-born, the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to thee for thy information.
[Chapter 1 – Verse 7]

a) Asmakam tu Visishta :

- Our army far better.

b) Tan Dvijottama :

- Best among Brahmin, your job to teach, chant vedas, by mistake you came to fight.

c) Tan Nibodha :

- You please learn from me.

d) Mama Sainasya :

- My leaders.

e) Samjnartham :

- Some names, I shall tell you.
- You, your son – Murkha.

Verse 8 :

भवान्भीष्मश्च कर्णश्च
कृपश्च समितिज्जयः ।
अश्वत्थामा विकर्णश्च
सौमदत्तिस्तथैव च ॥ १-८ ॥

**bhavān bhīṣmaśca karṇaśca
kṛpaśca samitiñjayaḥ |
aśvatthāmā vikarṇaśca
saumadattistathāiva ca ||8||**

Yourself and bhisma, and karna and also Krpa, the victorious in war; Asvatthama, Vikarna and so also Bhurisrava, the son of Somadatta. [Chapter 1 – Verse 8]

a) 1st : You

b) Bheeshma

c) Karna

1st Guru :

d) Kripacharya :

e) Samitinjaya :

- Victorious in war.

f) Ashvatta :

- Your son.

g) Vikarna :

- My Brother.

h) Jiyatratra :

- Manipulated Drona etc.. To know they know much.

Verse 9 :

अन्ये च बहवः शूराः
मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः
सर्वे युद्धविशारदाः ॥ १-९ ॥

anyē ca bahavaḥ śūrāḥ
madarthaḥ tyaktajīvitāḥ ।
nānāśastrapraharaṇāḥ
sarvē yuddhaviśāradāḥ ॥९॥

And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle. [Chapter 1 – Verse 9]

Etc – Theorem :

a) Anye :

- Many.

b) Shuraha :

- Valient

c) Madarthe Tyaktajivitaḥ :

- For my sake, except you ready to give up their life.

d) Nanashastra Praharana :

- Many weapons ready.

Kauravas Army : Superior in 5 ways

- No – Bahavaha.
- Shuraha – Valient, inner quality
- Love for me – Not for Yudhishtira, take to king.
- Weapons
- Experience in war.
- In 5 ways our army is better.
- We have 11 – they have only 7.

Verse 10 :

अपर्याप्तं तदस्माकं
बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां
बलं भीमाभिरक्षितम् ॥ १-१० ॥

aparyāptam tadasmākam
balam bhīṣmābhiraṅkṣitam |
paryāptam tvidamētēṣām
balam bhīmābhiraṅkṣitam | | 10 | |

This army of ours, defended by Bhisma is insufficient, whereas, that army of theirs defended by Bhima is sufficient. [or] This army of ours protected by Bhisma is unlimited, whereas, that army of theirs protected by Bhima is limited. [Chapter 1 – Verse 10]

a) Aparyaptam :

- Our army is not limited – Apari – Nitam.

b) Asmakam Balam :

- Has unlimited strengths.
- Protected by Bhishma.
- Parashuraha lost Agaimthim – Ramba story.
- Can't be killed till he puts his weapons down + ready for death.
- Sva Ichha Marana Sthithi – our general.

2 ways – our army better

General wise

Numerical strength

Theirs :

c) Paryaptam :

- Limited – Pari Nitam.
- Ours 11 – theirs 7
- We can eat them away.

d) Protected by Bhima :

- Power of mace, tickle minded glutton, our strength far greater.
- Drona – still quiet – untouched, unmoved, goes on... everybody seeing your foolishness.
- Came to correct Drona, incorrigible.
- This army has to depend on Bhishma.

Verse 11 :

अयनेषु च सर्वेषु
यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु
भवन्तः सर्व एव हि ॥ १-११ ॥

ayanēṣu ca sarvēṣu
yathābhāgam avasthitāḥ ।
bhīṣmam evābhiraṅkṣantu
bhavantāḥ sarva ēva hi || 11 ||

Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhism alone. [Chapter 1 – Verse 11]

a) Therefore, in his heart, because his heart incorrigible, no need to protect Drona.

b) **Bhishma Meva Rakshantu :**

- Forget Drona, in all direction.

c) **Yatha Bhaga Avasthitha :**

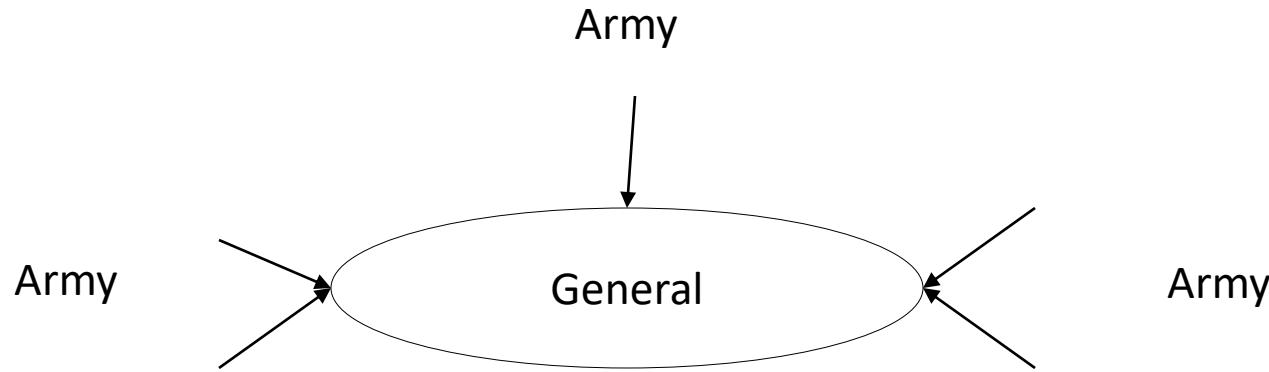
- Protect in eagle format, protect Bhishma, don't runaway.

d) **Bhavantaha :**

- Remain where you are.

e) **Protect general :**

- General has to protect army + wage war.
- Shoka – Moha – of Duryodhana which can't be rectified.



- All Army should protect general.
- Bhishma didn't allow Duryodhana to talk.
- King buffoon, ignorantly, insulting teacher, telling soldiers to protect general.
- Put tape over Duryodhana, shut his mouth.
- Starts the war, otherwise more confusion, Bhishma thought.
- See hidden themes, read between lines, see the Darpok, coward, king.
- Become weak if you have given to Adharma and dropped Dharma.

Lecture 6

- Valiant Duryodhana approached humbly Dronacharya – expressed his thoughts of wisdom.
- Duryodhana – standing on other feet, figuratively and literally! (Happens on buses).
- Unnecessarily went to express his thoughts.
- Wanted to size up Dronacharya.
- Important people should be in good care.
- Pandavas, Sishyas, sons, all his students.
- Knows Drona not with Duryodhana.
- What was truly in heart came out.
- Situations bring out my actual me.
- We many think we are hiding, we are open book for all, cosmic plan.
- Duryodhanas fear Prominently visible.
- Should have given to Pandavas.
- Out of greed didn't give an inch of land to launch missile.
- No righteousness, cosmic law.
- We are part of cosmic happiness, cosmic power = Dharma = Universal, timeless law, grows from year to year, tracking our actions and thoughts.

- Dharma = What is right, true, correct, to be done, noble, there is power in that.
- That power not for now, its always there.
- Dharmo Rakshati Rakshita.
- Dharma protects its follower.
- May look opposite while following principles.
- Cosmic power guides hands + feet's.
- Finally triumphs – against Dharma, will fail, look at history, see flow of time, good always succeeded, prevailed.

• If goodness + intelligence go together they will succeed.

- Life is continuous – doesn't begin in life and end in death.
- Align yourself to Dharma, compass of life, pole star while Navigating ocean of life.
- Cultivate intelligence, makes Dharmas job easier.

• Pandavas – stuck to Dharma, intelligent, cosmic powers govern everyone's use.

- Align to what succeeds.
- Yudhishtira – not fool, very intelligent.
- Gandhi – looked foolish – Pakistan, what we owe must give.
- Dharma always wins says history.
- Majesty with greater power.

- Strength natural if you align to righteous, look weak but strong.
- If wrong, intelligently working, will loose.
- Duryodhana insults Drona and insults himself.
- Drona didn't utter single word, greatest disrespect to angry person, says not a word.
- Higher in power than Drona – Bhishma.
- Anger to Drona, mistakes with Bhishma.
- Let us all protect him.
- Man of immediate action, great wisdom, knowledge.
- I shall always protect Kurus.
- In his heart resolved – paid salary – Dronacharya – stuck.
- Took a vow – Dronacharya.
- Some going to Tirtha Yatra – Pilgrimage centre.
- Krishnas Brother – Balaram – Tirtha Yatra – changed Vidura.
- Came back more angry.
- Read Rajagopalachari Mahabharata commentary.
- 1st read Gurudev's – commentary.
- Kamala Subramanian – fat.
- Bhishma understands Duryodhana, starts war.

Verse 12 :

तस्य सञ्जनयन्हर्ष
कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः
शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

**tasya sañjanayan harṣam
kuruvṛddhaḥ pitāmahaḥ ।
siṁhanādaṁ vinadyōccaiḥ
śaṅkham dadhmau pratāpavān || 12 ||**

His glorious grandsire (Bhism), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch. [Chapter 1 – Verse 12]

a) Tasya :

- Such a Duryodhana.
- Of that Duryodhana.

b) Atibhita :

- Extremely frightened, but yet pretending not to be afraid and showing to everyone that he is getting blessings from Dronacharya but truly speaking insulting, irritating.
- That Duryodhana who insulted Drona by remaining in silence.
- Didn't say, all will be fine, don't worry, stop war now, this man is incorrigible.

c) Harsham Sanjayana :

- Creating happiness in his heart.

d) Kuru Vriddhaha :

- Richer experience. Nothing can beat experience, knowing heart of Dronacharya and Bhishma Pithamaha – not employed servant, connected with Duryodhana as Grandsire.
- Can't keep him like Drona.

e) Simhanadam Uchhaihi Vinadhyā :

- Loudly, Roared, Kshatriya Roared, took up action, duty, war is going to start, battle cry, roar of lion.

f) Shankham Dadhmau Prataapavaan :

- He wanted to make Duryodhana happy, but started war unwillingly.
- Conspirator, promulgator of massacre which world has never seen.
- Pratapavan – Great valour, and strength.

Verse 13 :

ततः शङ्खाश्च भेर्यश्च
पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त
स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥

tataḥ śaṅkhāśca bhēryaśca
paṇavānakagōmukhāḥ ।
sahaśaivābhyaḥanyanta
sa śabdastumulō'bhavat || 13 ||

Then (following Bhisma), conches and kettle-drums, tabors, drums and cow-horns blared forth quite suddenly and the sound was tremendous. [Chapter 1 – Verse 13]

- General of Kaurava Army, Bhishma, Grandfather of Duryodhana, blew the conch and declared war.

a) **Shankashcha :**

- Others blew conch.

b) **Bheryashcha :**

- Drums.

c) **Pana :**

- Bell ring drum, tabor.

d) **Anaka :**

- Trumphat.

e) Gomukh :

- Cow horns

Sahasa Eva :

- Immediately.
- Change environment of despondency, Shabda.

f) Tulaha Baratu :

- Tremendous sound.
- Pandavas ok with sound, remained at ease, created no agitations in their heart.

Verse 14 :

ततः श्वेतैर्हयैर्युक्ते
महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव
दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

tataḥ śvētairhayairyuktē
mahati syandanē sthitau |
mādhavaḥ pāṇḍavaścaiva
divyau śaṅkhau pradadhmatuh || 1.14 ||

Then, also Madhava and the son of Pandu, seated in their magnificent chariot yoked with white horses, blew their divine conches. [Chapter 1 – Verse 14]

- Pandava side cameras move on.

a) Tataha Shevatair hayair Yukte Mahati Syandane Sthitau :

- White horses, best combination black – white, large chariot, uniquely crafted by Agni Devata, indestructible, beauty seen by eyes and divinity – comprehended by heart.
- Madhava – Pandava
- Laxmi pathi
- Maya – Dhava



Husband of Lakshmi = Jagat Ishvara is there as Charioteer.

- Lord of Cosmos has become Charioteer.

- Bakta has got Bhagawan.
- Bagawan + Bakta together.

b) Pandava :

- 5 Brothers – Arjuna + Madhava took divine conches and blew.
- Dadhmau – Verse 12

तस्य सञ्जनयन्हर्ष
कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः
शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

tasya sañjanayan harṣam
kuruvṛddhaḥ pitāmahaḥ ।
simhanādaṁ vinadyōccaiḥ
śaṅkham dadhmau pratāpavān || 12 ||

His glorious grandsire (Bhisma), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch. [Chapter 1 – Verse 12]

- Pra-datmatu – Prakarshena – excellently in verse 14.
- To stop Dronacharya – Bhishma blew.
- Here divine conches – power higher.
- **Do you know names of conch :**
 - Sanjaya – tells Dritharashtra.
- Names for famous conches.
- In your army you don't have conch worth the name.
- Hints, not tells.

Verse 15 + 16 :

पाञ्चजन्यं हृषीकेशः
देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्कं
भीमकर्मा वृकोदरः ॥ १-१५ ॥

pāñcajanyam hṛṣikēśah
dēvadattam dhanañjayah ।
pauṇḍram dadhmau mahāśaṅkham
bhīmakarmā vṛkōdarah ॥ 1.15 ॥

Hrsikesa blew the Panchajanya and Dhananjaya (Arjuna) blew the Devadatta and Vrkodara (Bhima), the doer of terrible deeds, blew the great conch, named Paundra. [Chapter 1 – Verse 15]

अनन्तविजयं राजा
कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च
सुघोषमणिपुष्पकौ ॥ १-१६ ॥

anantavijayam rājā
kuntīputrō yudhiṣṭhirah ।
nakulaḥ sahadēvaśca
sughōṣamaṇipuṣpakau ॥ 1.16 ॥

King Yudhisthira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosa and the Manipuspaka. [Chapter 1 – Verse 16]

a) Pancha Janyam – Hrishikeshas :

Hrishika	Isha
- Mind + Senses	- Lord - Indwelling power behind senses.

- Life principle because of which senses function is Hrishikesh.
- Arjuna Dhananjaya – Yuddhishtira – king – went to every kingdom – his brothers suzerity – Raja Suya Yaga – Defeated others – part of Kaurava Army.

b)

Krishna	Arjuna	Bhima
<ul style="list-style-type: none"> - Amshikesha 	<ul style="list-style-type: none"> - Devadata 	<ul style="list-style-type: none"> - Pamdram - Huge Maha Shakha - Done impossible feats. - Rakshas, Idimba Makasura – killed.

c) Vriko – Udara :

- Stomach like wolf – eats, stomach enviable, not extended stomach, not bulging, toned stomach, capacity to digest large amount of food, physically strong.

d) Balishta :

- Physical prowess incomparable.

e) Kunti Putra – Yudhi – Sthira – Yudhishtira :

- Battle – firm.
- Never afraid.
- Tapasvi Kunti – Dharma Devata.
- Son for Kunti – Dharma incarnation.

- Where Dharma – Victory.
- Sanjaya calls him Raja.
- Anantha Vijayam – Name of Yudhishtira infinite victory.

f) Nakula – Sahadeva :

Nakula	Sahadeva
Sugosha	Manipushpaka

- Your conches have no reputation.
- There confusion, here momentum slowly builds.

Verse 17 & 18 :

काश्यश्च परमेष्वासः
शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च
सात्यकिश्चापराजितः ॥ १-१७ ॥

kāśyaśca paramēśvāsaḥ
śikhaṇḍī ca mahārathah ।
dhṛṣṭadyumnō virāṭaśca
sātyakiścāparājitaḥ ॥ 1.17 ॥

The king of Kasi, an excellent archer, Sikhandi, the mighty commander of eleven thousand archers, Dhrstadyumna and Virata and Satyaki, the unconquered; [Chapter 1 – Verse 17]

द्रुपदो द्रौपदेयाश्च
सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः
शाङ्खान्दध्मुः पृथकपृथक् ॥ १-१८ ॥

drupadō draupadēyāśca
sarvaśaḥ pṛthivīpatē ।
saubhadraśca mahābāhuḥ
śaṅkhān dadhmuḥ pṛthak pṛthak ॥ 1.18 ॥

Oh king! The king of Kasi who is the wielder of a big bow, the great warrior Sikhandi, Dhrstadyumna, the king of Virata, the unsurpassed Satyaki, king Drupada, the sons of Draupadi, and the mighty Abhimanyu who is the son of Subhadra blew the conches distinctly from all directions. [Chapter 1 – Verse 18]

Verse 17 :

a) Kashya :

- King of Kashi had big bow.

b) Maharatha :

- Fights 10,000 warriors.
- Ati Ratha - < 10,000 Warriors
- Ratha - 1000 Warriors.
- <1000 = Ardha Ratha.

c) Singlehandedly defeating – 10,000 – Maharatha Shikandi.

d) Virat :

- King.

e) Satyaki :

- Unconquered king, wanted Parijata flower from tree in heaven – Prapancha Parijataya... tree blesses, bestows, wanted flower, wife sent him, Devatas started war, defeated all, Aparajitaha.
- All words to know what's happening.

Verse 18 :

a) Saubhadra :

- Abhimanyu – mighty armed.

b) Pritak Pritak :

- Each one co-ordinated blowing in such a way, it became war orchestra.

c) Divine conches, divine sound.

d) Draupada :

- Sons of Draupadi.

Verse 19 :

स घोषो धार्तराष्ट्राणां
हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव
तुमुलोऽभ्यनुनादयन् ॥ १-१९ ॥

sa ghōṣō dhārtarāṣṭrāṇāṁ
hṛdayāni vyadārayat ।
nabhaśca pṛthivīṁ caiva
tumulō vyanunādayan ॥ 1.19 ॥

That tumultuous sound rent the hearts of (the people of) Dhrtarastra's party and made both heaven and earth reverberate. [Chapter 1 – Verse 19]

- Earlier Bhishma – Sa Shabda – Tulaha



Tremendous

a) Sagosha :

- Large sound.

b) Dartha Rashtranam :

- All your sons, hearts shattered.
- Here sounds of conches only destroyed all hearts.
- There kettle, cowhorn, drum.

c) Hridayaan Vyadaarayat :

- Hearts torn away.

d) Nabhascha Prthiveem Chaiva Tumulo Vyanunaadayan :

- Sounding echoed endlessly.
- Both ready for battle.

Atha :

- Thereafter... and you know, then, something important, mental space to comprehend, something important going to happen.

Verse 20 :

अथ व्यवस्थितान्दृष्टा
 धार्तराष्ट्रान् कपिध्वजः ।
 प्रवृत्ते शस्त्रसम्पाते
 धनुरुद्यम्य पाण्डवः ॥ १-२० ॥
 हृषीकेशं तदा वाक्यम्
 इदमाह महीपते ।

atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapidhvajaḥ ।
pravṛttē śastrasampātē
dhanurudyamya pāṇḍavah ॥ 20 ॥
hṛṣīkēśam tada vākyam
idam āha mahīpatē ॥

Then, seeing the people of Dhrtarastra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose ensign was a monkey, took up his bow and said these words to Krsna (Hrsikesa), O Lord of the earth! [Chapter 1 – Verse 20]

- Pandava in whose Chariot is there insignia of hanuman.

Bhima	Hanuman
<ul style="list-style-type: none"> - Vayu - Brother in Himalaya 	<ul style="list-style-type: none"> - Vayu Putra - Different Yuga - In earth chanting Rama - Next Brahma

- I will be there to fight you... I will roar in between – Kapith Dvajah...
- Arjuna loved by Hanuman.
- When war was about to begin, took Gandhiva, puts arrow in bow.
- Arjuna told something.

Verse 21 to 23 :

अर्जुन उवाच ।
 सेनयोरुभयोर्मध्ये
 रथं स्थापय मेऽच्युत ॥ १-२१ ॥
 यावदेतान्निरीक्षेऽहं
 योद्धुकामानवस्थितान् ।
 कैर्मया सह योद्धव्यम्
 अस्मिन् रणसमुद्यमे ॥ १-२२ ॥

arjuna uvāca
 Senayor ubhayaḥ madhye
 ratham stapa ya me'chyuta || 1.21 ||
 yāvadētān nīrīkṣē'ham
 yōddhukāmāna vāsthitān |
 kairmayā saha yōddhavyam
 asmin raṇasamudyamē || 1.22 ||

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight. [Chapter 1 – Verse 21 & 22]

योत्स्यमानानवेक्षेऽहं
 य एतेऽत्र समागताः ।
 धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे:
 प्रियचिकीर्षवः ॥ १-२३ ॥

yōtsyamānān avēkṣē'ham
 ya ētē'tra samāgatāḥ |
 dhārtarāṣṭrasya durbuddhēḥ
 yuddhē priyacikīrṣavāḥ || 1.23 ||

For, I desire to observe those who are assembled here for the fight, wishing to please, in battle, the evil-minded sons of Dhrtarastra. [Chapter 1 – Verse 23]

Verse 21 :

Arjuna Uvacha :

- Achyudha – Krishna.
- 1st command – after thought, after lifting bow, started speaking, not put arrow.

a) Sena Yor Ubayoha Madhye :

- Take my Chariot and place there.
- Arjuna commanding Lord.
- Love commands, when you become devotee.

Request goes :

- 1st expression of Love.
- No nicety in love, tell what you love.

Verse 22 + 23 :

- What is the need of you to go inbetween 2 armies.
- Taken bow, waiting for arrow to go.
- Dangerous, no Charioteer will obey this order.
- Arjuna convinces Bhagavan – why?

Verse 22 :

a) Nireeksha :

- I want to see.

b) Eaten Yodhukamaan Avasthitham :

- Those who are desirous of sighting after hearts torn, legs trembling, want to see all of them, actually see them in their eyes, how dare they come to fight with us.

c) Prekshak :

- Is it a time to see + look? Person.
- Who watch fights, are you spectator.

d) Khair Mayaa :

- I am going to pick my targets – plan – 1st who.

e) Ratham Sthapaye – Achyuthe : Verse 21

- Chyuthi – Unshakable fall.
- You are my charioteer, no need for me to fear.

Verse 23 :

a) Asmin Ranasamudyame :

- War is about to start.

b) Aviksham :

- Let me look at them.

c) Samagataha :

- All assembled here for.

d) Durbuddhi :

- Evilfellow.
- For wicket person, they want to do good.
- Helping in act of evilness.
- Let me look at all one last time, Lord Krishna did duty + obeyed order.

1st Chapter :

- Masterpiece to understand Human mind.
- Complexion of Human thoughts.
- How Shokah and Moha?

Shokah	Moha
- Grief	- Delusion - Wrong vision

Enemies of right action

- From now scene builds up.

Lecture 7

- Very vividly Sanjaya presents distinction in mental states of Kaurava Army and Pandava Army.

Kaurava Army	Pandava Army
<p>a) Duryodhana</p> <p>b) Frightened before war has begun</p> <p>c) 11 Regiments :</p> <ul style="list-style-type: none"> ○ Aparyaptam – Limitless. <p>d) Couldn't manage sound of conches.</p> <p>e) Heart broken, person broken – our self – Mind + Intellect – broken – called heart in literature.</p> <p>Biology :</p> <ul style="list-style-type: none"> - Pumping heart <p>Philosophy :</p> <ul style="list-style-type: none"> - Core, centre, Self, Ramanamaharish, Hridsthale Manah. - Heart = Inner consciousness. 	<p>a) Arjuna</p> <p>b) Organised, fearless, goes between 2 Armies + looks in their eyes, eyes of courage, choose my opponent, plan strategy, look at eyes to get clues.</p> <p>c) 7 Regiments :</p> <ul style="list-style-type: none"> ○ Akshaugnic ○ No. of elephants. ○ Google Guru ○ Vishnu Purana, Mahabaratha <p>d) Conches shattered hearts, arrows, maces, spears, drums, pritak, pritak, fearful, beautiful, roar berating sky above and earth below.</p>

- Take me to land between 2 lands, want to see who is assembled here for Duryodhana, Krishna executing his thoughts.

- Charioteer – Bagawan – to protect, care, assist, guide him, not servant, part of you.
- Sanjaya Charioteer, confidant, of Dritharastra, part + parcel, adviser, free to share thoughts, choose right charioteers.
- Karna + Arjuna – wage war.
- Duryodhana – sets rule – Dharma Sukshma.
- **Thiruvalluvar :**
 - What is truth... What you know, what exactly happened.
 - Lie is truth.
 - Falsehood is truth, if it were to faultless, do good for all.
- Dharma - subtle – next to Brahma.

Dharma	Brahma
Next subtlest	Highest reality

- Charioteer – not todays driver.

Verse 24 + 25 :

- Krishna thought its good idea to show Arjuna.

Verse 24 :

सञ्जय उवाच ।
एवमुक्तो हृषीकेशः
गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये
स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥

sañjaya uvāca
ēvamuktō hṛṣīkēśah
guḍākēśēna bhārata |
sēnayōrubhayōrmadhyē
sthāpayitvā rathōttamam || 1.24 ||

Sanjaya said : Thus, addressed by Gudakesha, O Bharata (here meaning Dhrtarastra), Hrsikesa, having stationed the best of chariots between the two armies... [Chapter 1 – Verse 24]

Sanjaya Says :

a) Bharatha = Dritharashtra

- Belongs to lineage.
- Arjuna, Duryodhana.
- King Bharatha – King of India.

b) Eva Uktaha :

- In this way, he was commended by Gudakesha – Arjuna.

c) Rishikesha Gudakesa :

Rishikesha	Gudakesha
<ul style="list-style-type: none">- Krishna <p>Rishika :</p> <ul style="list-style-type: none">- Senses + Mind. <p>Isha :</p> <ul style="list-style-type: none">- Who commands aware, watches, perceives.	<ul style="list-style-type: none">- Not Jaggery <p>Gaudaka :</p> <ul style="list-style-type: none">- Slumber, sleep, laziness, sloth.- No Tamas in him. <p>Ishaha :</p> <ul style="list-style-type: none">- Lord, conquered.

- Tamas – leads to delusion.
- Truly speaking, Arjuna free of delusion.
- Look at all of them – clarity.
- Now opposite of that, said.

c) Sena Yoho Ubayaho Madhya :

- Between 2 armies.
- Ratho Uttaman – excellent Chariot, Looks wonderful, gifted by Agni Devata.

Verse 25 :

भीष्मद्रोणप्रमुखतः
सर्वेषां च महीक्षिताम् ।
उवाच पार्थं पश्यैतान्
समवेतान्कुरुनिति ॥ १-२५ ॥

**bhīṣmadrōṇapramukhataḥ
sarvēṣāṁ ca mahīkṣitām ।
uvāca pārtha paśyaitān
samavētān kurūniti || 1.25 ||**

In front of Bhima and Drona, and all the rulers of the earth, the Lord said, "O Partha, behold these Kurus gathered together. [Chapter 1 – Verse 25]

- Where does Krishna takes chariot?

a) Bheeshma, Drona Pramoktaha :

- In front – Bheeshma – grandsire.

b) Eye = Peep hole to soul, see eye, see person, not head, hand, legs to see the real person.

- If one does not want to see you, there will be no eye contact.
- Don't feel comfortable, not trust worthy.
- Doesn't allow me to see him.

c) Pashyai :

- Now see, not see fast.. Not go – go – go... comfortably see, see Kauravas.
- Bagawan wants him to see..

d) Samavethan – Kuru :

- Warriors to wage war.

e) Delusion wakes up :

- What a warrior should see? Enemies who want to wage war? What did Arjuna see? 112

Verse 26 + 27 :

तत्रापश्यत्स्थितान्यार्थः
पितृनथं पितामहान् ।
आचार्यान्मातुलान्नातृन्
पुत्रान्पौत्रान्सखीस्तथा ॥ १-२६ ॥

tatrāpaśyat sthitān pārthaḥ
pitṛnatha pitāmahān ।
ācāryān mātulān bhrātṛn
putrān pauitrān sakhiṁstathā ॥ 1.26 ॥

Then, Partha saw stationed there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too. [Chapter 1 – Verse 26]

शशुरान्सुहृदश्वैव
सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः
सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥
कृपया परयाविष्ट
विषीदन्निदमब्रवीत् ॥ १-२८ ॥

śvaśurān suhṛdaścaiva
sēnayōrubbhayōrapi ।
tān samīkṣya sa kauntēyah
sarvān bandhūnavasthitān ॥ 1.27 ॥
kṛpayā parayāviṣṭah
viṣīdannidam abravīt ॥ 1.28 ॥

(he saw) Fathers-in-law and friends also in both the armies. Then the son of Kunti, seeing all these kinsmen thus standing arrayed, spoke thus sorrowfully, filled with deep pity. [Chapter 1 – Verse 27]

a) Tatra :

- From that Vantage point, in front of Bheeshma + Drona.

b) Partha Apashyatha :

- Didn't see Shalya, Shakuni, Dushasana, Ashvattama Jayadratha.
- Saw them as Pitru, Pitamaha, Matulan, Putran, Pautran, Sakhi.
- What he should not see, he saw :
- **Policeman, judge, teacher, warrior, shouldn't see relationships.**
- Own child = Student – Eyes of law, judge sees, citizens of land, holding authority of country, policeman sees duty to do.
- No individual self.
- In battle what should soldier see.

c) Pandu – gone – Pitru – elders, Periyappa, Chittappa, uncle = father.

d) Pithamahan :

- His grandsire
- Bhishma – My Grandfather.
- Drona Acharya – My teacher.
- Mathula
- Shakuni – Uncle
- Shalya – Dear
- Bratru – Duryodhana, Dushasana – Brothers.
- Svashuran – In laws.

- Suhrud – Kind hearted, friendly, staying in the point, saw all.
- Kuntis son – saw, relational word.
- All relations of Kunti.
- Saw not as soldier, like in Banquet saw uncle, cousins, relatives, Bandhus, Mistake for a soldier.
- Kripaya Paraya Avishtaha.

Kripaya	Paraya	Avishtaha
<ul style="list-style-type: none"> - Compassion, Love, care, feelings of Sneha overpowering. 	<ul style="list-style-type: none"> - Supreme - Vilakshana – Odd, not fitting. 	<ul style="list-style-type: none"> - Something entered - Avesha, emotion taken possession, finished.

- Emotion has place – what + when, where, how much should be aware.
- In school, teacher, student is child, go home in breakfast, have emotions but not as teacher.
- Emotional intelligence required.
- **Can't see ourselves, other can see emotion taken up, nothing can do, allow them to talk, it is pressure release, don't be carried away by emotion, be watchful, give some time in between – ok.**

Kripa :

- Compassion, love, tenderness, feelings of attachment, care, concern, taken possession of him.
- He is not in possession.
- Emotions take him to do what he doesn't want to do.
- Kept seeing, feelings come, looked further, how they took care, of Arjuna in their, present confusing, present confounded with past.
- Vishidan – present continuous – fallen down.
- Abravit – Sadness overpowered, went inwards and way it expressed.
- Because Sadness took possession, illogical.
- Krishna had to listen to Arjuna, duty of Charioteer, confident.

Verse 28, 29, 30 :

- Nervous breakdown, person collapsed.
- Symptoms of Sadness, sorrow.
- Shokah Sadness stage has begun... Paves way for Moha – delusion.
- Sadness gone to highest acme, reached final limit.

Verse 28 :

अर्जुन उवाच ।
दृष्ट्वेमं स्वजनं कृष्ण
युयुत्सुं समुपस्थितम् ॥ १-२८ ॥

arjuna uvāca ।
dṛṣṭvēmam svajanaṁ kṛṣṇa
yuyutsum samupasthitam || 1.28||

Arjuna said : Seeing these my kinsmen, O Krsna, arrayed, eager to fight...[Chapter 1 – Verse 28]

Arjuna Uvacha :

- Must see as warriors – seen as Svajanam → Mine, relatives + friends.
- Mind doesn't have strength.

Verse 29 + 30 :

सीदन्ति मम गात्राणि
मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे
रोमहर्षश्च जायते ॥ १-२९ ॥

sīdanti mama gātrāṇi
mukham ca pariśuṣyati ।
vēpathuśca śarīrē mē
rōmaharṣaśca jāyatē ॥ 1.29 ॥

My limbs fail and my mouth is parched, my body quivers and my hair stands on end...
[Chapter 1 – Verse 29]

गाण्डीवं स्वंसते हस्तत
त्वक्कैव परिद्द्वयते ।
न च शक्तोम्यवस्थातुं
भ्रमतीव च मे मनः ॥ १-३० ॥

gāṇḍīvam straṁsatē hastāt
tvakcaiva paridahyatē ।
na ca śaknōmyavasthātum
bhrāmatīva ca mē manah ॥ 1.30 ॥

The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were.... [Chapter 1 – Verse 30]

- Nervous breakdown.
- Legs weak, no strength, sadness saps strength – mouth dry.
- Sympathetic, blood vessels work differently, emotions have powerovered body, body shivering, trembling.

- Can't stand straight.

Roma harshacha Jayate :

- Hairs rising.
- Bow fell down.

Verse 30 :

- Can't hold my bow.
- Moisture in my hand.
- Sweat comes – Vamchaiva Paridahyati.
- Funny thing, crying.
- My mind, head is rolling, spinning.
- Mind has lost power, physical express change.

- **Sadness attacks strength of mind.**
- **Don't allow sadness to come into personal space.**
- **Never be sad for any reasons can't find solution.**
- **Throw it out, vomit, don't keep it.**

- How to do? Study Gita.
- Loose grip over Mind + Intellect, mind sees fanciful, good / bad notions – foolish.
- Wont eat, cat went this side, bad day for cat, lost rat because it met you.

Verse 31 :

निमित्तानि च पश्यामि
विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि
हत्वा स्वजनमाहवे ॥ १-३१ ॥

**nimittāni ca paśyāmi
viparītāni kēśava |
na ca śreyo'napaśyāmi
hatvā khajanamāhave || 1.31 ||**

And I see adverse omens, O Kesava. Nor do I see any good, in killing my kinsmen in battle...
[Chapter 1 – Verse 31]

Nimittani Pashyami :

- See bad omens, eyes twittering, if one eye – right – good.
- Kora = wise answer questions.
- Nothing good is going to come.
- Killing our own people.
- In battle – die – yet heaven not if you kill... no svarga.
- Veera Mrityu – Mrityu gives Svarga.
- Killing ones own people – Na Sreyan.
- After 3 verses of Shokah.
- Verse 29, 30, 31 – Sorrow.

- Gush of delusion – wrong decision, wrong thinking, see friend as enemy, consider one thing as other.
- Killing own.
- Svajana – is no good.
- Delusion till end 32 – 47.
- Shokah – 3 verses – opens gateway for Moha.
- Shokah + Moha

\downarrow \downarrow
 Sorrow Delusion
- Shokha – Physically expressed, 7 expressions – 3 verses of Shokha.

Verse 29 :

a) Seedanti Mama Gathrani :

- My limbs weak.

b) Mukham Cha Pari Sushyati :

- Dryness everywhere.

c) Vepatushcha Sharirena :

- Body shivering.

d) Roma Harshascha Jayate :

- Hairs raisen / standing not normal.

Verse 30 :

e) Gandhivan Sramsate :

- No strength to hold bow.

f) Paridahyati :

- Body parched dry.

g) Na Shagnoshi Avasthatum :

- Not able to stand.

Verse 31 :

- With shokah loose control of intelligence.

a) Nimattani Cha Pashyami Viparitani :

- Seeing bad omens.
- Situation outside same, but you start imagining, delusion.

b) Na Cha Sreyo nu Pashyami :

- Decision – delusion final state.
- Don't see any reason, any good.

For Soldier :

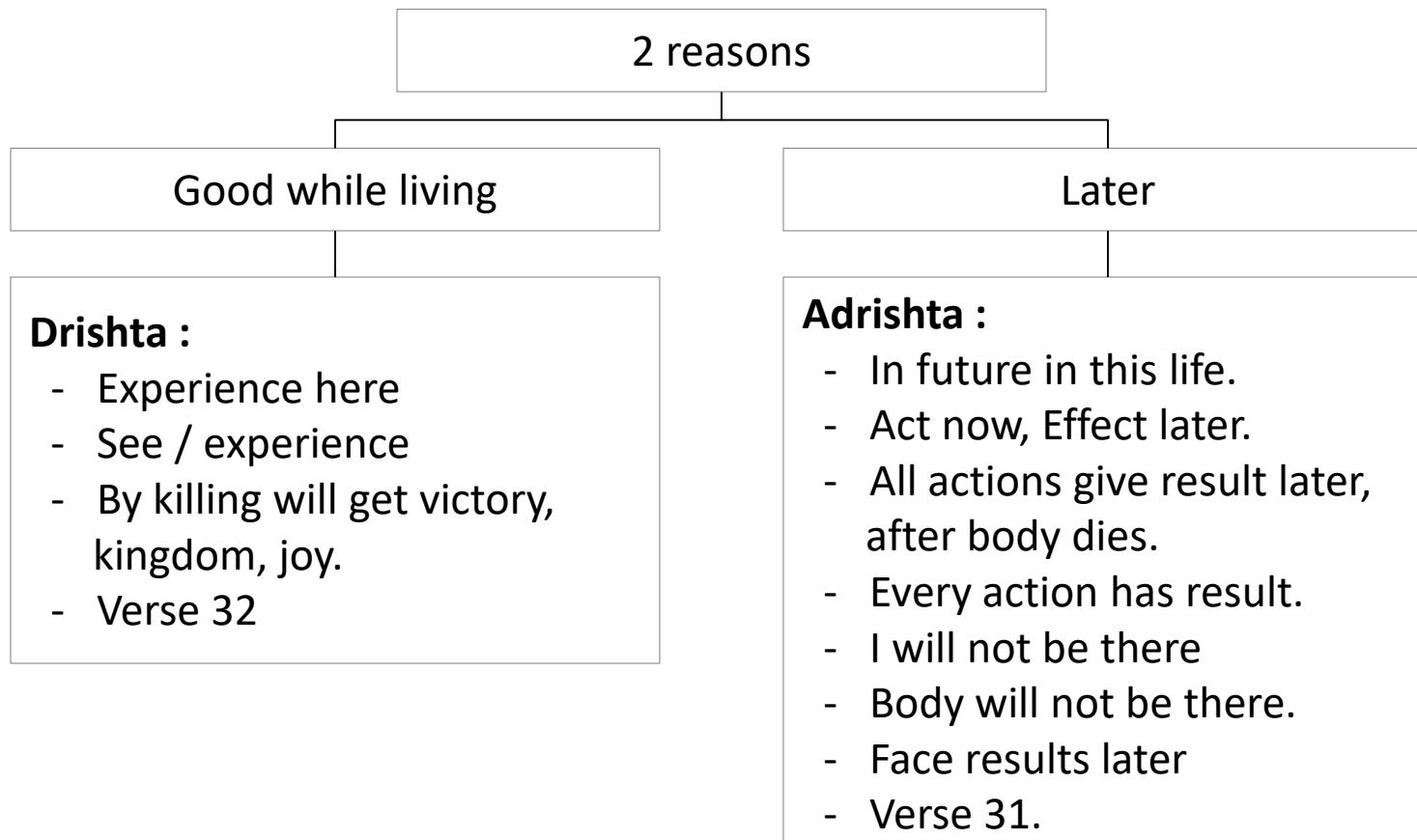
- War not option.
- He doesn't want to go to war.

For Soldier :

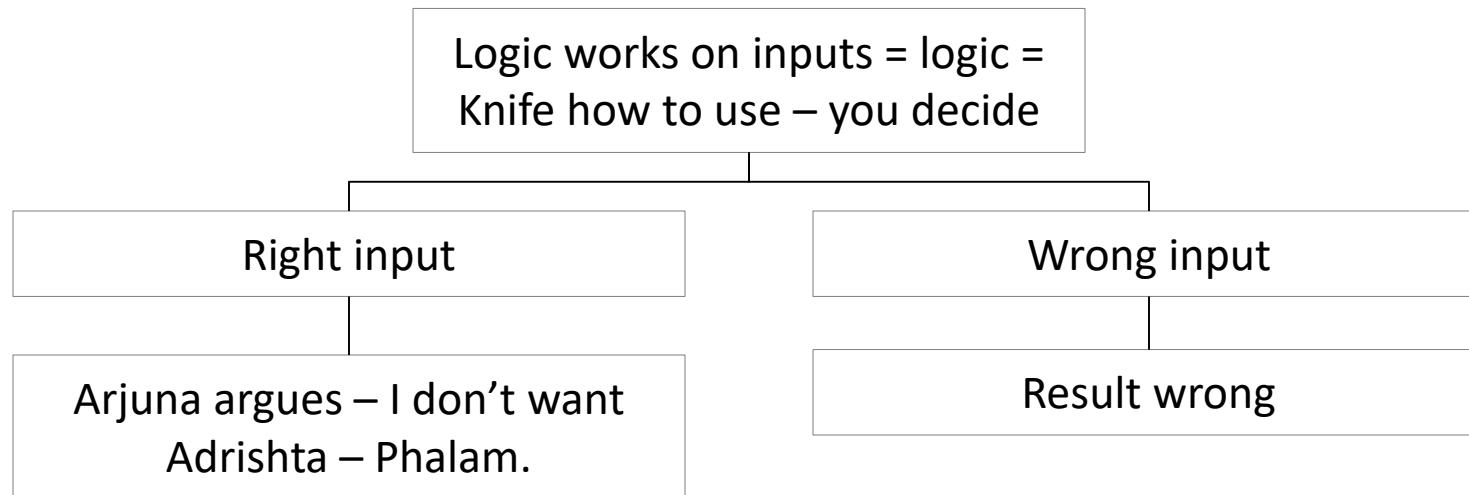
- No option – to fight / not.
- Do duty – even if you have to die.
- War – example for Arjuna.
- For each of us – we have own duty. For Arjuna battle killing his own family, had no right to see like this as a soldier at war.

Svajana Argument :

- See Papa in killing – don't see any good.



- So many things I have done, results later, Adrishta, now unseen, not for ever.
- Results going to come later – Adrishtam.
- **Deluded give best Argument, good argument not right argument.**
- Arjuna logically argues, logical can't determine truth.
- Logically twisted according to minds state and condition.



Verse 32 :

न काङ्क्षे विजयं कृष्ण
 न च राज्यं सुखानि च ।
 किं नो राज्येन गोविन्द
 किं भोगैर्जीवितेन वा ॥ १-३२ ॥

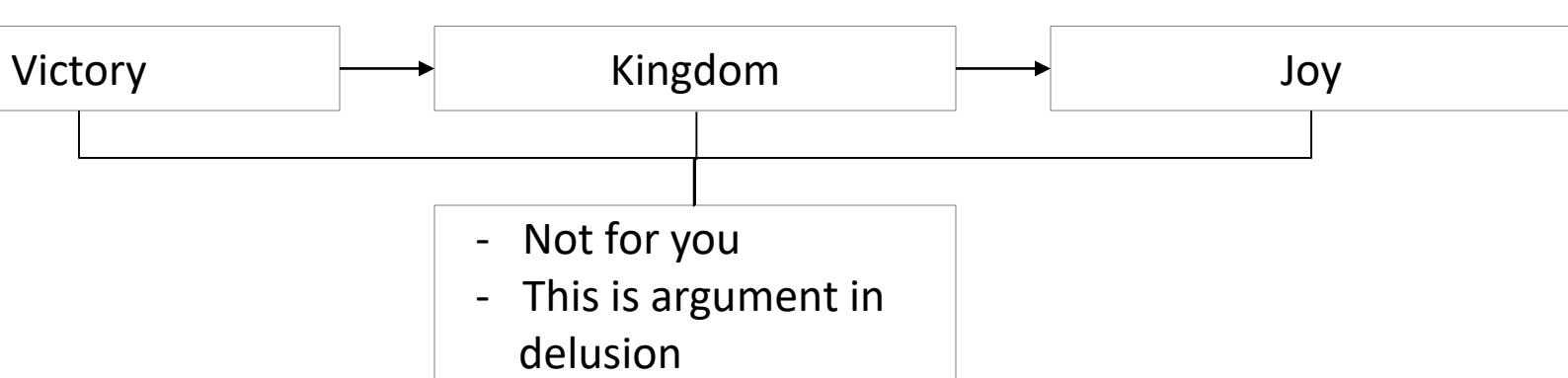
**na kāṅkṣe vijayam kṛṣṇā
 na ca rājyam sukhāni ca ।
 kim nō rājyēna gōvinda
 kim bhōgairjīvitēna vā || 1.32 ||**

For, I desire not victory, O Krsna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?... [Chapter 1 – Verse 32]

- This related to this.

a) Na Kankshayate Vijaya :

- I don't want, desire victory, kingdom.
- Trustee – duty to rule – that's all.
- I don't desire joy of ruling, Sukhani Cha – connection.



- I don't desire victory, kingdom, Joy, what's there in kingdom? In Sukham? In Joy.
- Jivitenava – by living.
- Victory – connected with living, for Arjuna.
- To be alive – he has to be victorious or run away, Duryodhana will not leave him.
- Why fight? Why do duty?
- Delusion argument – only listen.
- You may not want – not for you but for others happiness – Victory required, Bhoga not for me.

Verse 33 :

येषामर्थे काङ्गितं नः
राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे
प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥

yēśāmarthē kāṅkṣitam nah
rājyam bhōgāḥ sukhāni ca |
ta imē'vasthitā yuddhē
prāṇāṁstyaktvā dhanāni ca || 1.33 ||

They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth... [Chapter 1 – Verse 33]

- Very people for whom I want victory.
- Victory for others.
- For whose sake we want victory.

Sukha	Bhoga
Joy	Means for Joy

- With kingdom, means for Joy – wealth etc – Sukham – Joy – for all whom we want this? Where are they?
- Cryingly – Acharya, Pithamaha, repeatedly, deluded.

Verse 34 :

आचार्याः पितरः पुत्राः
तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः
इयालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

ācāryāḥ pitaraḥ putrāḥ
tathaiva ca pitāmahāḥ ।
mātulāha śvaśurāḥ pautrāḥ
śyālāḥ saṁbandhinastathā ॥ 1.34 ॥

Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives... [Chapter 1 – Verse 34]

- Who are they?
- Teachers – Drona, Kripa, uncles, fathers, Pitamaha, brothers – Burisravas.
- Brothers Sons – Duryodhana's sons.
- Pithamaha – Somadatta, Mathula.
- Not saying names, person forgotten, relations, mine, grandson – looking opposite, Lakshmana – Duryodhana Grandson, Shala – brother-in-law.
- For who is this war?
- Kingdom, happiness, for all, all here.
- Joy for others not valid.
- If you don't kill them, they will kill you – forget kingdom, joy?

Common sense	Delusion says
- Don't runaway	- It doesn't matter - Extreme illogical compassion rises when delusion rises.

Verse 35 :

एतान्न हन्तुमिच्छामि
मृतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य
हेतोः किं नु महीकृते ॥ १-३५ ॥

ētān na hantum icchāmi
ghnatō'pi madhusūdana ।
api trailōkyarājyasya
hētōḥ kim nu mahīkṛtē ॥ 1.35 ॥

These, I do not wish to kill, though they may kill me, O Madhusudana, even for the sake of domination over the three worlds; how much less for the sake of the earth.
[Chapter 1 – Verse 35]

- In thought I don't have feeling.
- Reworking of mind.
- Planning, strategizing, before war.
- Now = Don't want to kill in thought.
- Even if I die.
- Even if I am king of 3 worlds – what to speak of small portion of land within earth.
- Bhishma, Drona, Kripa – don't kill.

↓ ↓

Grand Father Teacher

- Why don't you kill Duryodhana + party?
- Terrible but still don't want to kill.

Verse 36 :

निहत्य धार्तराष्ट्रानः
का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्
हत्वैतानाततायिनः ॥ १-३६ ॥

nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syājjanārdana |
pāpamēvaśrayēd asmān
hatvaitān ātatāyināḥ || 1.36 ||

Killing these sons of Dhrtarastra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons. [Chapter 1 – Verse 36]

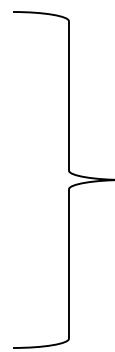
Dhartharashtran – Ka Prithi :

- What Joy after killing.
- Want to see them again + again – Bandhu.
- They are our brothers.
- Sin will come, our Periyappa Children - elder father.
- Felon – Athathai

↓

Done worst possible sin

- Set others on fire
- Fed poison to kill
- Brandishing + destroying
- Taking wealth / possession
- Taking land – taken wife.
- My own – not the way policeman, warrior, judge should think.
- For discharge of duty, specially rise above.



Done all 6, special title Athathayi

• Not seen as Athathai – but Svajane.

Verse 37 :

तस्मान्नार्हा वयं हन्तुं
धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा
सुखिनः स्याम माधव ॥ १-३७ ॥

tasmānnarhā vayam hantum
dhārtarāṣṭrān svabāndhavān ।
svajanam hi katham hatvā
sukhinaḥ syāma mādhava || 1.37 ||

Therefore, we shall not kill sons of Dhrtarastra, our relatives; for how can we be happy by killing our own people, O Madhava? [Chapter 1 – Verse 37]

- Therefore – concludes Argument in delusion.

i) Nimittan Cha Pashyami :

- I see bad omen.

ii) Svajanam :

- Concludes now.
- Therefore it doesn't behold us to kill relative – take care, protect.

Katham Sukhi Nasyat :

- Killing relatives, who becomes happy?
- Ma – Aha – Dava – You are family man.
- Empathise, see situation.

Delusion – 2 Arguments

Omen

Relations

Lecture 8

- Arjuna lost his identity as a soldier and right perspective.
- We all See the world in a particular perspective and that depends on what you take yourself to be.
- **Self knowledge precedes right perspective.**
- **Who am I, now determines what I think now and that will determine what I will do now.**
- When we loose awareness of what we are, you loose perspective of how you must think and how you should act.
- Who am I → Self understanding → Thinking – action.
- When Arjuna lost his feeling of who I am, by wrongly relating himself.
- Those soldiers not seen as warriors, opposite enemies, but saw them as relatives, Bandhus, Sambandinaha.
- Nation has raised you, fed you, dependent on you, my relative there, I wont shoot him, he will shoot you.
- When war inevitable, not avoidable, follow rules of war.
- Soldier part of society, loosing true identity as soldier, seeing enemy as relatives and forcing possibility of death, in that sorrow, overpowering him, thinking aloud.
- Arjuna presenting arguments, what he should do, not do.

- Wrong notion → loss of perspective → these are all warriors – I am soldier, must do duty, loosing this, lost in sorrow, intellect deluded.

Arguments

- I can't be happy, when relatives not there and even if things are there.
- Power + authority society gives temporarily.
- Power Trusted on you, not thrusted.
- To execute duty, require power.

- With immense power comes immense responsibility.
- War not for Arjuna to be happy
- As king, protect nation, not for own enjoyment.
- Illogically argument, foundation of argument wrong, has content, no substance, no truth + validity, presented beautifully.
- In argument – ask what is the hypothesis, premises.
- If premise wrong, argument nicely constructed is finally proved wrong.
- **Argument rests on strength of its foundation.**

Premises

- Wrong
- They are my relation
- No Punyam in war
- No enjoyment in war

- Right
- I am a soldier
- I have responsibility to fight war

- Arjuna answering questions which Krishna never asked.
- Giving up wealth and what wealth can give.
- Dirtharashtra is Athathayin, committed 6 sins, but is my relative.
- Never say relative as an administrator.
- Drona didn't listen, his respect would have gone.
- Delusion does not remove semblance of intelligence.
- “Svajanam” therefore I will not kill – Arjuna, they are not thinking, they will kill you, Duryodhana not thinking.

Verse 38 :

यद्यप्येते न पश्यन्ति
लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं
मित्रद्रोहे च पातकम् ॥ १-३८ ॥

yadyapyētē na paśyanti
lōbhōpahatacētasaḥ ।
kulakṣayakṛtam dōṣam
mitradrōhē ca pātakam || 1.38 ||

Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends... [Chapter 1 – Verse 38]

a) Yadyap Yete Na Pashyanti :

- They didn't think this way.

b) Lobha Apahata Chetasa :

- Their mind is full of greed, Lobha, emotion, can't think properly.
- They are not seeing this.

c) Mitra Drohe Cha Patakam :

- Killing friends and relatives is a great Sin, not seeing.

Verse 39 :

कथं न ज्ञेयमस्माभिः
पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं
प्रपश्यद्विर्जनार्दन ॥ १-३९ ॥

katham na jñēyamasmābhiḥ
pāpād asmānnivartitum ।
kulakṣayakṛtam dōṣam
prapaśyadbhirjanārdana || 1.39||

Why should not we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janardana? [Chapter 1 – Verse 39]

a) Katham Na Jneyam Asmabhi :

- Why they don't see evil.

b) Papadasmanni Vartitum :

- We see it clearly as sin, they are in ignorance, they are overpowered by greed, we don't have greed.
- One wrong not set right by another wrong, they should be forgiven.
- In delusion we think, we are wise.

Waves of thought / Argument

(I)

(II)

(III)

(IV)

- Viparitani
- Omens

- Svajanam
- Relative

- They don't consider you as relative.

- Kulakshaya Kritam Dosham
- Against family tradition.
- Verse 40 - 44

c) Kulakshaya Kritam Dosham :

Kulakshaya	Kritam	Dosham
Family	Decay	Defect

- Defect or decay in family inevitable due to war.

d) Prapasyadbhir Janardana Katham Na Jneyasmabhi :

- How they can't see, we can see clearly.
- We can't keep away from Adharmic activity.
- Destruction of family inevitable in wars.
- **Partially right Argument doesn't mean right premise.**
- Defects of war, all know, people die, women suffer, difficult to handle family society problem few men, more women, birth of children without fathers.
- I am not going to fight.
- These are intelligent arguments for not doing your duty.

कुलक्षये प्रणश्यन्ति
 कुलधर्माः सनातनाः ।
 धर्मे नष्टे कुलं कृत्स्नम्
 अधर्मोऽभिभवत्युत ॥ १-४० ॥

kulakṣayē praṇaśyanti
kuladharmaḥ sanātanāḥ ।
dharmē naṣṭē kulaṁ kṛtsnam
adharmaḥ bhibhavatyuta ॥ 40 ॥

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family. [Chapter 1 – Verse 40]

a) Kulakshaye Pranashyanti :

- Families decay due to war.
- Few to do many things.

b) Kula Dhama Sanatanaha Pranashyanti :

- Good practices in families, perish from time immemorial.
- Gayatri Japa – family tradition, Upanayanam, who takes child to Guru, spare the rod – spoil the child.

c) Dharme Nashte :

- Lack of practice.

d) Kulam Kritsnam Abhibavati :

- Entire Kula overpowered by Adharma, values blasted, grandfather contributes to family.
- Children astray.

Verse 41 :

अधर्माभिभवात्कृष्ण
प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्ये
जायते वर्णसङ्करः ॥ १-४१ ॥

adharmaभिभवात्** kṛṣṇa
praduṣyanti kulastriyah ।
strīṣu duṣṭāsu vārṣṇēya
jāyatē varṇasaṅkarah | |41||**

By the prevalence of impiety, O Krsna, the women of the family become corrupt; and women being corrupted, O descendent of the Vrsni clan, there arises intermingling of castes (varnasankara). [Chapter 1 – Verse 41]

a) Adharma Abhibava :

- Because of Vehemence righteousness, wrong values, changes created by war, commotion in society, black-market, internal ruin, outside ruin.

b) Men less, women more, right matches not made, no compatibility.

c) Pradushyanti Kula Striyaha :

- Marriages less, society perishes.

d) Strisu Dustasu Varsneya :

- Women beings corrupted.

e) Varna Sankarah Jayate :

- Inter caste marriages happen.
- Brahmana, Kshatriya, Vaishya marriages.
- Varnas – Chapter 4 and chapter 18.
- Incompatible combinations are created which don't survive, difficult to adjust, all for momentary pleasure.
- After all matchings – 10 / 10, dashing's happen.

Verse 42 :

सङ्करो नरकायैव
कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां
लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

saṅkarō narakāyaiva
kulaghnānāṁ kulasya ca ।
patanti pitarō hyēṣāṁ
luptapiṇḍōdakakriyāḥ ॥ 1.42 ॥

Confusion of caste leads the slayer of the family to hell; for their forefathers fall, deprived of the offerings of pinda (rice ball) and water (libations). [Chapter 1 – Verse 42]

a) Kulasya Sankaraha :

- Family goes on wrong ways, without values.

b) Kula Ghnanaṁ Naraka Yeva :

- They will go to hell

c) Pitara Patanti :

- Pitrus Sradha will be affected.
- Fall from grace, from heavenly abodes to lower worlds.

d) Lupta Pinda Udaka Kriya :

- Don't get rice ball and water oblations.
- Creates Chaos.

Verse 43 :

दोषैरेतैः कुलभ्नानां
वर्णसङ्करकारकैः ।
उत्साधन्ते जातिधर्माः
कुलधर्मश्च शाश्वताः ॥ १-४३ ॥

dōṣairētaiḥ kulaghnānāṁ
varṇasaṅkarakārakaiḥ ।
utsādyantē jātidharmāḥ
kuladharmāśca śāśvatāḥ ॥ 1.43 ॥

By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed. [Chapter 1 – Verse 43]

a) Kulaghnanam :

- Destroyers of families.

b) Varna Sankara Karakaihi Doshaihi :

- By defect which cause calamities in societies.

c) Utsandante Jati Dharmaha Kuladharma Sashvataha :

- Brahmana, Kshatriya, Vaishya Jatis and family Dharmas destroyed, particular standardization in Jati and within family traditions destroyed.

Example : Dosa

- Kerala, Andhra, Karnataka, Chennai different.
- Ingredients Sanatanaha.
- Because me shooting arrow, you wont get Masala Dosa!!

Verse 44 :

उत्सन्नकुलधर्माणां
मनुष्याणां जनार्दन ।
नरके नियतं वासः
भवतीत्यनुशुश्रुम ॥ १-४४ ॥

utsannakuladharmāṇāṁ
manuṣyāṇāṁ janārdana ।
narakē niyatam vāsah
bhavatītyanuśuśruma || 1.44 ||

We have heard, O Janardana, that it is inevitable for those men, in whose families the religious practices have been destroyed, to dwell in hell for a unknown period of time.
[Chapter 1 – Verse 44]

a) **Utsanna Kula Dharmanam Manushyanam :**

- Those beings, who do, do not take values from family.

b) **Narake Niyatam Vasaha :**

- Have to only live in hell, for ever.

c) **Iti Anushushruma :**

- Thus we have heard from elders. Who are going to hell?
- Arjuna felt I am cause of arrow.
- Family of all soldiers, person, wife, children, relatives all will be affected.
- Hell over crowded!
- War is horrible.

Verse 45 :

अहो बत महत्पापं
कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन
हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥

ahō bata mahat pāpam
kartum vyavasitā vayam ।
yad rājyasukhalōbhēna
hantum svajanam udyatāḥ || 1.45 ||

Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, from greed for the pleasures of the kingdom. [Chapter 1 – Verse 45]

a) Aho :

- Ayayyo!

b) Batha :

- Compassion.

c) Mahat Papam :

- Great sin.

d) Kartum Vyavasita Vayam :

- We have collectively decided.
- Where is Yudhishtira – My brother?

e) Yad Rajya Sukham Lobhena :

- Because of Joy of Kingdom.

f) Hantum Svajanam Mudyatah :

- Decided to kill our own family.
- Svajanam finally.
- Gandhivam has fallen down, they will kill me, we may run away like coward, ready not to fight, will be killed, strength of inner conviction of precise analysis, in delusion.
- Convinced by own analysis.
- I am ready to die, which is more honourable.

Verse 46 :

यदि मामप्रतीकारम्
अशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्तुः
तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

yadi māmapratīkāram
aśastram śastrapāṇayaḥ ।
dhārtarāṣṭrā raṇē hanyuh
tanmē kṣēmataram bhavēt || 1.46 ||

If the sons of Dhrtarastra, weapons in hand, slay me in battle, unresisting and unarmed, that would be better for me. [Chapter 1 – Verse 46]

- If this is final I am ready.

a) Yadi Mam Ashastram :

- If I am not going to wage war, given up weapons.

b) Apratikaram :

- Unresisting, I can't defend myself.
- Dhrtarashtra will kill me.
- They will not change their opinions.

c) Rane Hanyu :

- Even if they kill me.

d) Kshemataram Bavet :

- It is far better.
- After sorrow, comes delusion, from delusion wrong action, gives up duty.

Old Arjuna : Verse 21

अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये
रथं स्थापय मेऽच्युत ॥ १-२१ ॥
यावदेतान्निरीक्षेऽहं
योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम्
अस्मिन् रणसमुद्यमे ॥ १-२२ ॥

arjuna uvāca
Senayor ubhayor madhye
ratham stapaya me'chyuta || 1.21 ||
yāvadētānnirīkṣē'ham
yōddhukāmānavasthitān |
kairmayā saha yōddhavyam
asmin raṇasamudyamē || 1.22 ||

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight. [Chapter 1 – Verse 21 & 22]

- **Sorrow is most weakening power, mind can never face.**
- This is what happened to Arjuna?

Verse 47 :

सञ्जय उवाच ।
एवमुत्तवार्जुनः सञ्च्छे
रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं
शोकसंविघ्नमानसः ॥ १-४७ ॥

sañjaya uvāca ।
ēvamuktvā'rjunah sañkhyē
rathōpastha upāviśat ।
visṛjya saśaram cāpam
śōkasamvignamānasah ॥ 1. 47 ॥

Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow. [Chapter 1 – Verse 47]

a) Evam Uktva :

- In this way, making all arguments vivid Krishna said – Uh – Uh... listened to sorrow.
- When somebody in sorrow, don't tell them not to be sorrowful, listening itself has power to wash off sorrow, allow them to quieten down.

b) Arjuna Sankhye :

- Arjuna, In middle of battle field.

c) Ratho Upasthe Upavishat :

- In his Chariot, Sat down.

d) Visrujya Sasharam :

- Gave up Gandhiva and arrows, gave up hopes.

e) Shokha Samvigna Manasaha :

- Mind utterly engulfed, afflicted in sorrow.
- Incomparable in value incapable, incompetent, inaction, Arjuna great warrior, Sat down, no one equal in strength.
- **From greatest intelligence to greatest incompetence, bridge is sorrow.**
- Drithrashta watching happily.
- Kurukshetra, Dharma Kshetra.
- Changed in thinking, happens to anybody.
- Foresight not right sight.
- Krishna guides when Arjuna asks for help.

Concluding verse :

ॐ तत् सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥

om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasamvāde
kṣetrakṣetrajñavibhāgayogo nāma
trayodaśo'dhyāyah ॥

Thus, in the Upanisads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Krisna and Arjuna, the first discourse ends entitled.

- Pushpika – colophone.
- Om – Tat Sat.

a) Om Tat Sat :

- Names of supreme.
- Incompletion, unknown... mistakes if made, seek Pardon.
- Chapter 17 – Explained.

b) Iti Srimad Gita Su :

- In Gita.

c) Upanishadsu :

- Which is nothing but summary, essence of Upanishads.
- Up = Cows, Krishna = Cowherd.
- Partha – Vatsa
- We – Relish
- Highest Vedantic thought, crest jewel of Veda = Upanishad, Gita – Nectar of Nectar.

d) Advaitam – Brahma Vidya :

- Knowledge of Brahman, Parama Purushartha we want, Moksha, is here.

e) Yogashastra :

- Shastra – which gives crystal clear, pertinent instructions.
- Shasanat – protects by giving instructions.
- Gives instructions for yoga.
- Yoga – Yuj – to unite.
- Not just to know but how to unite is Yoga Shastra.

f) Sri Krishna – Arjuna Samvada :

- Instructions in form of dialogue between Krishna and you.
- Dialogue you are having with god, where you are free to ask questions and Lord answers.

- Nowhere in Gita its said, thou shall not ask questions.
- **Discussion with Love and respect.**
- In this Gita, Upanishad, Brahma Vidya taught, method to attain reality is explained, in this discussion of Sri Krishna – and Arjuna, titled Arjuna Vishada Yoga, Arjunas sorrow, means to unite to Lord.
- Know how to use sorrow as means to get Lords compassionate grace.
- Sorrow, means for attaining Lord.
- Arjuna used sorrow, wanted to find a solution to sorrow.
- Sorrow is Panacea for your liberation.
- Lord : I am sorrowful, can you do anything for me?
- Sorrow connected you with Lord.
- Cry in front of Lord and get connected to Lord.
- Arjunas Vishada, Dukha, Shokha, sorrow.

