



Hindu Temple of Ottawa-Carleton, Inc.
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ब्रह्मविद्या Brahma Vidya

भगवत् गीता

Bhagavat Gita

प्रथमोऽध्यायः - अर्जुन विषाद योगः

prthamo'dhyāyaḥ - arjuna viṣāda yogaḥ

Chapter 1

Volume 4

धृतराष्ट्र उवाच *dhṛtarāṣṭra uvāca*

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

dharmakṣetre kurukṣetre samavetā yuyutsavaḥ ।

मामकाः पाण्डवाञ्चैव किमकुर्वत सञ्जय ॥

1-1

māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya ॥

सञ्जय उवाच *sañjaya uvāca*

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

dr̥ṣṭvā tu pāṇḍavānikam vyūḍham duryodhanastadā ।

आचार्यं उपसङ्गम्य राजा वचनं अब्रवीत् ॥

1-2

ācāryam upasaṅgamyajā rājā vacanam abravīt ॥

पश्येतां पाण्डुपुत्राणां आचार्यं महतीं चमूम् ।

paśyaitām pāṇḍuputrāṇām ācārya mahatīm camūm ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥

1-3

vyūḍhām drupadaputreṇa tava śiṣyeṇa dhīmatā ॥

अत्र शूरा महेष्वासा भीमार्जुन समा युधि

atra śūrā maheṣvāsā bhīmārjuna samā yudhi

युयुधानो विराटश्च द्रुपदश्च महारथः ॥

1-4

yuyudhāno viratascha drupadascha mahārathaḥ ॥

धृष्टकेतुः चेकितानः काशिराजश्च वीर्यवान् ।

dhṛṣṭaketuḥ cekitānaḥ kāśirājascha vīryavān ।

पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥

1-5

purujit kuntibhojascha śaibyascha narapuṅgavaḥ ॥



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युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
yudhāmanyuscha vikranta uttamaujāscha vīryavān |
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 1-6
saubhadro draupadeyāscha sarva eva maharathāḥ ||

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
asmākaṁ tu viśiṣṭa ye tānnibodha dvijottama |
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ 1-7
nāyakā mama sainyasya sañjārthaṁ tān bravīmi te ||

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
bhavān bhīṣmascha karṇascha kṛpascha samitiñjayaḥ |
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ 1-8
asvatthāmā vikarṇascha saumadattistathaiva ca ||

अन्ये च बहवः शूराः मदर्थे त्यक्तजीविताः ।
anye ca bahvaḥ śūraḥ madarthe tyakta jīvitāḥ |
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ 1-9
nānā śastra praharaṇāḥ sarve yuddha viśāradaḥ ||

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं ।
aparyāptam tadasmākaṁ balam bhīṣmābhirakṣitam |
पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ 1-10
paryāptam tvidameteṣāṁ balam bhīmābhirakṣitam ||

अयनेषु च सर्वेषु यथाभागं अवस्थिताः ।
ayaneṣu ca sarveṣu yathābhāgam avasthitāḥ |
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ 1-11
bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi ||

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
tasya sañjanayan harṣaṁ kuruvṛddhaḥ pitāmahaḥ |
स्निहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 1-12
sinha nādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau pratāpavān ||



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ततः शङ्गाश्च भेर्यश्च पणवानकगोमुखाः ।

tataḥ śaṅkhāsch bheryascha paṇavānakagomukhāḥ ।

सहस्रैवाभ्यहन्यन्त स शब्दः तुमुलः अभवत् ॥ 1-13

sahasraivābhyahanyanta sa śabdaḥ tumulaḥ abhavat ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

tataḥ svetairhayairyukte mahati syandane sthitau ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 1-14

mādhavaḥ pāṇḍavaschaiva divyau śaṅkhau pradadhmatuḥ ॥

Dhritarashtra asks Sanjaya:

"O! Sanjaya, in That Holy Place - the Kurushetra battlefield, my people, my sons and their supporters, and also the Pandavas and their supporters, gathered together, eager to fight. What did they do?"

In reply to Dhritarashtra's enquiry, Sanjaya reports faithfully, the extraordinary dialogue between Arjuna and Sri Krishna, which took place in the battlefield, just prior to the onset of hostilities. This report takes the form of 700 verses, divided into eighteen chapters. In this first chapter, Sanjaya starts his report, recalling the context of that event.

The Kaurava army, headed by Duryodana, and the Pandava army, headed by Arjuna, with Sri Krishna by his side, have now entered into the Kurushetra battlefield; they are held facing each other in martial array on either side of the line of control.

In terms of size, the Kaurava army is far bigger, consisting of eleven Divisions; compared to the Pandava army, consisting only of seven Divisions. Bhishma is the Commander in Chief of the Kaurava army, with Drona as the Second in Command. Drupada, Virata, Drishtadyumna, Sikandi, Satyaki, Chekitana, and Bhima are the Divisional commanders of the Pandava army, with Drishtadyumna as the Commander in Chief.

The armies are in full alert, ready for the battle, awaiting a signal from their army-heads and respective commanders. That is the situation at this moment.

Duryodana takes the first action. He takes a good look at the Pandava army, and reacts visibly with uncontrollable jealousy, anger, and fear. It is this reaction which is the starting point of Sanjaya's report.

सञ्जय उवाच *sañjaya uvāca*

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

dṛṣṭvā tu pāṇḍavānikam vyūḍham duryodhanastadā ।



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आचार्य उपसङ्गम्य राजा वचनं अब्रवीत् ॥ 1-2
ācāryaṁ upasaṅgamyā rājā vacanam abravīt ॥

Sanjaya said:

Having seen well, the army of the Pandavas stationed in battle-array, then the king Duryodana approached the Teacher, Drona and spoke to him these words.

The guilty-conscious Duryodana, driven by greed and vanity had no guts to go to Bhishma; he showed his anger to Drona who was no more than a paid servant, subject to his command.

Sanjaya now quotes, the words of Duryodana, exactly as he said to Drona.

पश्यैतां पाण्डुपुत्राणां आचार्य महतीं चमूम् ।
paśyaitāṁ pāṇḍuputrāṇāṁ ācārya mahatīm camūm ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 1-3
vyūḍhāṁ drupadaputreṇa tava śiṣyeṇa dhīmatā ॥

O! Teacher, please see - see for yourself this mighty army of the Pandavas, arrayed by your talented disciple, the son of Drupada, namely Dhrishtadyumna.

Duryodana is in a perturbed state of mind; he flings words of contempt and anger towards Drona. Duryodana wants to make Drona feel angry over himself, for having taught the military arts to the Pandavas, and also Dhrishtadyumna, who are now standing before him as enemies.

Pointing out towards the Pandava army, Duryodana continues:

अत्र शूरा महेष्वासा भीमार्जुन समा युधि
atra śūrā maheṣvāsā bhīmārjuna samā yudhi
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 1-4
yuyudhāno virāṭascha drupadascha mahārathaḥ ॥

धृष्टकेतुः चेकितानः काशिराजश्च वीर्यवान् ।
dhr̥ṣṭaketuḥ cekitānaḥ kāśirājascha vīryavān ।
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ 1-5
purujit kuntibhojascha śaibyascha narapuṅgavaḥ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
yudhāmanyuscha vikranta uttamaujāscha vīryavān ।



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सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 1-6
saubhadro draupadeyāścha sarva eva maharathāḥ ॥

In his anxiety, Duryodana tries to educate Drona on the strength of the enemy forces. He says: अत्र - There, in the army of the Pandavas, there are many men of great valour (शूराः), who are mighty archers (महेश्वासाः *maheṣvāsā*), who are equal to Bhima and Arjuna in the battlefield (भीमार्जुन समा युधि *bhīmārjuna samā yudhi*). They are for example:

युयुधान *yuyudhāna* - Which is another name for Satyaki a disciple of Arjuna;
विराट *virāṭa* - The king of Matsya in whose court the Pandavas spent their incognito life for a year;
द्रुपद *drupada* - The king of Panchala - father of Draupadi;
धृष्टकेतु *dhr̥ṣṭaketu* - The son of Sisupala - King of Chedi and also many other well-known warriors such as चेकितान *cekitāna* (the Yadava hero), काशिराज *kāśirāja* (the King of Kasi), पुरुजित् *purujit* and कुन्तिभोज *kuntibhoja*, (the brothers of कुन्ति *kunti*), सौभद्र *saubhadra* (which is another name for Abhimanyu), and द्रौपदेयाः *draupadeyāḥ* (the sons of Draupadi) - all these are great Generals (महारथाः *mahārathāḥ*) - chariot warriors.

On the other hand - Duryodana continues:

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
asmākaṁ tu viśiṣṭa ye tānnibodha dvijottama ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ 1-7
nāyakā mama sainyasya sañjārthaṁ tān bravīmi te ॥

द्विजोत्तम *dvijottama* - "O! Best among Brahmins - you must also know who are our distinguished Chiefs (विशिष्टाः *vaśiṣṭāḥ*), - the leaders of My army (मम सैन्यस्य *mama sainyasya*) - I name them for your information.

Drona certainly knows the Generals in the Duryodana army; but Duryodana has lost his balance of mind; he is perturbed; he is overcome by fear; and he is already losing his confidence.

By addressing Drona, the Second in command, of his army, as द्विजोत्तम *dvijottama*, Duryodana reminds Drona that he is only a Brahmin - fit to be a Teacher alright - but his capacity in actual warfare is yet to be proved. As if to dispel fear from Drona's mind and



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even more, to give some confidence to himself, Duryodana names a few of the mighty warriors on his own side - Duryodana says:

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

bhavān bhīṣmascha karṇascha kṛpascha samitiñjayaḥ ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥

1-8

asvatthāmā vikarṇascha saumadattistathaiva ca ॥

Of course, your venerable self (भवान् *bhavān*), Bhishma, Karna, Kripa, ever victorious Ashvattama and also Vikarna, and Saumadatti;

अन्ये च बहवः शूराः मदर्थे त्यक्तजीविताः ।

anye ca bahvaḥ śūraḥ madarthe tyakta jīvitāḥ ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥

1-9

nānā śastra praharaṇāḥ sarve yuddha viśāradaḥ ॥

There are also many other heroes who are well skilled in warfare, and equipped with manifold weapons and who are ready to lay down their lives for my sake (मदर्थे त्यक्त जीविताः *madarthe tyakta jīvitāḥ*). Even though this is the case, still, I feel:

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं ।

aparyāptam tadasmākaṁ balam bhīṣmābhirakṣitam ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ।

1-10

paryāptam tvidameteṣāṁ balam bhīmābhirakṣitam ॥

Our army, even though marshalled by (the great) Bhishma, is अपर्याप्तं *aparyātpam* - means unwieldy, indisciplined and hence insufficient for achieving our victory; on the other hand, their army – the Pandava army- even though marshaled (only) by Bhima, is पर्याप्तं *paryātpam* – meaning – compact, well disciplined and hence sufficient for achieving their victory.

Thus Duryodana has already lost confidence in the ability of his army to bring him victory because, he knows that Bhishma has divided loyalty; he fights on his side because of obligations; Bhishma supports the righteousness of the Pandavas and he has taken a vow not to kill any of them. On the other hand, Bhima, whose physical strength has always been a terror for Duryodana is naturally and fully committed to Pandava victory; he fights with full force and has taken a vow to kill Duryodana. Duryodana is really afraid of Bhima



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and he depends on Bhishma alone for his own protection.

Therefore, Duryodana now gives an order to Drona:

अयनेषु च सर्वेषु यथाभागं अवस्थिताः ।

ayaneṣu ca sarveṣu yathābhāgam avasthitāḥ ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥

1-11

bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi ॥

हि यस्मात् *hi yasmaat* – because of this reason – because of the importance of Bhishma to our victory – all of you – including yourself – must remain firmly in your assigned places in all parts of the army formation and protect Bhishma by all means.

As long as Bhishma is there, we cannot be defeated. Therefore, Bhishma's safety is all-important for our victory. Therefore,

भीष्मं एव अभिरक्षन्तु *bhīṣmam eva abhirakṣantu* - be on duty to protect Bhishma at all times.

By these words, with fear and anxiety in his mind, Duryodana gives his signal to start the war with a stern order to Drona and through Drona to all his army commanders to stand firmly on guard of Bhishma at all times.

Thus Duryodana has taken the lead for his own inevitable ultimate destruction. It appears as if that Bhishma fighting on the side of Duryodana is only to prove that no power on earth can bring victory to अधर्म *adharma* – improper actions of any kind.

Drona does not react to the words of Duryodana; but Bhishma does.

Bhishma recognizes that the time for reconciliation is past; this is now time for inevitable action. Therefore, as the Commander-in-Chief of the Duryodana army, he acts immediately.

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।

tasya sañjanayan harṣam kuruvṛddhaḥ pitāmahaḥ ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥

1-12

sinha nādam vinadyoccaiḥ śaṅkham dadhmau pratāpavān ॥

Trying to uplift Duryodana from the plane of restlessness born of fear and guilty consciousness the eldest among the Kaurava family, the mighty and the glorious Bhishma, blew his conch (शङ्खं दध्मौ *śaṅkham dambhau*) and raised a lion's roar (सिंहनादं



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sinhnādam). By this action, Bhishma formally committed the first symbolic act of aggression in the battle field on behalf of the Duryodana army.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

tataḥ śaṅkhāśch bheryascha paṇavānakagomukhāḥ ।

सहस्रैवाभ्यहन्यन्त स शब्दः तुमुलः अभवत् ॥ 1-13

sahasraivābhyahanyanta sa śabdaḥ tumulaḥ abhavat ॥

Then, following the action of Bhishma, the entire Duryodana army signaled its readiness for the battle by blowing conches and cowhorns and beating the various kinds of drums, tabors, trumpets etc. – all these different sounds blared forth immediately and simultaneously from the different quarters of the Duryodana army and the resulting noise (शब्द *śabd*) was tremendous, confusing and frightening.

Thus the entire Duryodana army formally declared its readiness for war and implicitly called for the customary reciprocal action from the side of the Pandava army.

Sanjaya now describes the response from the Pandava side.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

tataḥ svetairhayairyukte mahati syandane sthitau ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 1-14

mādhavaḥ pāṇḍavaschaiva divyau śaṅkhau pradadhmatuḥ ॥

First let us see the word meaning of this verse.

ततः *tataḥ* Then – which means - after the noise from the Duryodana army had subsided, then

श्वेतैः हयैः युक्ते *svetaiḥ hayaiḥ yukte* - yoked ready for action by the white horses

महति *mahati* - big and magnificent

स्यन्दने *syandane* = रथे *rathe* in the chariot

स्थितौ *sthitau* - firmly and comfortably seated.

Therefore, श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ *svetaiḥ hayaiḥ yukte mahati syandane sthitau* means - Remaining firmly and comfortably seated in the big and magnificent chariot yoked ready for action by the white horses.

माधवः *mādhavaḥ* – Sri Krishna

पाण्डवः च *pāṇḍavaḥ ca* - and the पाण्डुपुत्र *pāṇḍuputra* – Arjuna



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दिव्यौ शङ्खौ प्रदध्मतुः दिव्यौ *śaṅkhau pradadhmatuḥ* - blew their respective divine conches with great enthusiasm.

Then, after the noise from the Duryodana army had subsided, then, Sri Krishna and Arjuna responded from the Pandava side – how?

Remaining firmly and comfortably seated in the big and magnificent chariot, yoked, ready for action by white horses, Sri Krishna and Arjuna, one after the other, in that order, blew their respective divine conches with great enthusiasm.

That is the word-meaning of this verse.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

tataḥ svetairhayairyukte mahati syandane sthitau |

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥

mādhavaḥ pāṇḍavaschaiva divyau śaṅkhau pradadhmatuḥ ||

This is a very significant verse in भगवत् गीता *bhagavat gītā*. Let us now take a few minutes and reflect on this verse briefly.

This is the first verse in the भगवत् गीता *bhagavat gītā* which brings Sri Krishna and Arjuna into the picture; as such with this verse we enter into The भगवत् गीता *bhagavat gītā*, as the Upanishad. But there is a necessary prerequisite for us to be able to enter into the भगवत् गीता *bhagavat gītā*, as the Upanishad.

All the noise in us must first subside; ततः *tataḥ* - then, and then only, one will be able to enter into the भगवत् गीता *bhagavat gītā*, Upanishad.

What is the noise in us? Various kinds of passions, hatred, greed, anger and the consequent fear, anxiety, conflict and confusion – all these constitute the noise (शब्द *śabda*) in us; when this noise naturally subsides, then ततः *tataḥ*, we can enter into the भगवत् गीता उपनिषत् *bhagavat gītā upanīṣat*, which is our धर्म क्षेत्र *dharma kṣetra* – The Holy Place of action.

How do we make the noise subside before we enter in this धर्म क्षेत्र *dharma kṣetra*?



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Every kind of ईश्वर पूजा *īśvar pūjā* and भजन् *bhajan* we do, prior to Scripture Reading, serves to calm down the agitations in us to make us become fit for entry into this धर्म क्षेत्र *dharma kṣetra*. As soon as we enter into this धर्म क्षेत्र *dharma kṣetra*, what do we see?

श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ माधवः पाण्डवः च
svetaiḥ hayaiḥ yukte mahati syandane sthitau mādhaveḥ pāṇḍavaḥ ca

We see Sri Krishna and Arjuna seated firmly and comfortably in the great and magnificent chariot, with Sri Krishna holding the reins of the white horses yoked to the chariot ready for action. In order to understand and appreciate these words, we must recall here briefly these three verses from कठोपनिषत् *kāthopaniṣat* – which we will see in detail later.

आत्मानं रथिनं विद्धि, शरीरं रथमेव तु ।
ātmānaṁ rathinaṁ viddhi, śarīraṁ rathameva tu ।
बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेव च ॥ 3 - 3
buddhiṁ tu sārathiṁ viddhi, manaḥ pragrahameva ca ॥

इन्द्रियाणि हयान् आहुः, विषयान् तेषु गोचरान् ।
indriyāṇi hayān āhuḥ, viṣayān teṣu gocarān ।
आत्म-इन्द्रिय मनोयुक्तं, भोक्ता इति आहुः मनीषिणः ॥ 3 - 4
ātma-indriya manoyuktaṁ, bhokta iti āhuḥ manīṣiṇaḥ ॥

यः तु अविज्ञानवान् भवति, अयुक्तेन मनसा सदा ।
yaḥ tu avijñānavān bhavati, ayuktena manasā sadā ।
तस्य इन्द्रियाणि अवश्यानि, दुष्टाश्वाः इव सारथेः ॥ 3 - 5
tasya indriyāṇi avaśyaani, duṣṭāśvāḥ iva sārathēḥ ॥

यः तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
yaḥ tu vijñānavān bhavati yuktena manasā sadā ।
तस्य इन्द्रियाणि वश्यानि सदाश्वाः इव सारथेः ॥ 3 - 6
tasya indriyāṇi vaśyāni sadaśvāḥ iva sārathēḥ ॥

Please understand one's शरीर *śarīr* – one's body-mind-intellect complex – in this manner:
One's शरीर *śarīr* – is the chariot



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One's senses are the horses
One's mind is the rein of control
One's intellect is the driver of the chariot

The आत्मा *ātmā* – The परमेश्वर *paramesvar* – one's प्रत्यग आत्मा *pratyaga ātmā* – one's innermost consciousness is the Master of the chariot.

By virtue of one's आत्म ज्ञानं *ātma gnyānam* – self knowledge – when one has a mind totally under control with a clarity of vision of one's identity with आत्मा *ātmā* – the परमेश्वर *paramesvar* – at all times, then, one's senses are indeed controllable, like the trained and disciplined horses of a charioteer – so says कठोपनिषत् *kāthopanīṣat*. Therefore, in terms of कठोपनिषत् *kāthopanīṣat*

श्वेतैः हयैः *svetaiḥ hayaiḥ* “White horses” means सत् इन्द्रियाणि *sat indriyāṇi* – all organs of perception and action permeated and enveloped by सत् बुद्धि *sat buddhi* – ईश्वर ज्ञानं *īśvar gnyānam* – God-consciousness – the functions of all senses flowing towards, and emptying into the ocean of God-consciousness.

Because of such सत् बुद्धि *sat buddhi*, all organs of perception and action, are available only for ईश्वर कर्म *īśvar karma* serving the will of परमेश्वर *paramesvar* – which makes this body a धर्म क्षेत्र *dharma kṣetra* – a कर्म क्षेत्र *karma kṣetra* – a Holy place for actions.

In Vedantic language, श्वेत *sveta* – the color white – is a pointer word for Purity, Propriety and Proficiency – this does not mean that anything which is white is pure, proper or proficient.

“White horses” simply means, sense organs whose only function is to tread the path of धर्म *dharma*, most efficiently, leading to मोक्ष *mokṣa* – Absolute Freedom, Fulfillment and Happiness.

As soon as we enter into the धर्म क्षेत्र *dharma kṣetra* of भगवत् गीता *bhagvat gītā*, what we see is, that the Driver of the chariot and the Master of the Chariot are ONE and the SAME, namely Sri Krishna – which means that we immediately recognize the जीव-ब्रह्म ऐक्यं *jīva-brahma eikyam* – the identity of जीव *jīva* and ईश्वर *īśvar*. Further,

महति स्यन्दने स्थितौ *mahati syandane sthitau* We see Sri Krishna and Arjuna स्थितौ *sthitau* – seated firmly and comfortably in the chariot because there is no restlessness,



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fear or anxiety in धर्म क्षेत्र *dharma kṣetra*; महति स्यन्दने *mahati syandane* in the big and magnificent chariot; this body chariot is big and magnificent – not because of its size – but because of its extraordinary potential capability to rise to divine and infinite dimensions.

माधवः *mādhavaḥ* - Sri Krishna is referred here as माधव *mādhavaḥ* which means, लक्ष्मी नाथः *lakṣmī nāthaḥ* - The Lord of all Prosperity.

In the context here, लक्ष्मी *lakṣmī* is राज्यलक्ष्मी *rājyalakṣmī* - and that includes prosperity, success and happiness for everybody in the land.

With Sri Krishna by his side, the राज्यलक्ष्मी *rājyalakṣmī* for Arjuna – which means, Pandava Victory is assured.

पाण्डवः च *pāṇḍavaḥ ca* Arjuna is referred here as पाण्डव *pāṇḍava* – which means, Arjuna, the man of upright action, inspired and strengthened by धर्म *dharma*, भीम *bhima*, नकुल *nakula* and सहदेव *sahdeva* – moral power, physical strength, total absence of selfishness and ever present God-consciousness, at all times. That is the kind of अर्जुन *arjuna* sitting behind Sri Krishna – ever ready for action.

Further, what do we see in धर्म क्षेत्र *dharma kṣetra*?

दिव्यौ शङ्खौ प्रदध्मतुः *divyau śaṅkhau pradadhmatuḥ* - Sri Krishna and Arjuna blew their Divine conches with great enthusiasm and one feels spontaneously uplifted by their sounds.

We may note here that the response from the Pandava side is – First from Sri Krishna and then from Arjuna – which reveals that the action from the Pandava side is a धर्म कर्म *dharma karma* – ईश्वर कर्म *īśvar karma*.

Earlier, referring to the action of Bhishma, Sanjaya said "शङ्खं दध्मौ *śaṅkham dadhmau*" – he blew the conche, now referring to the actions of Sri Krishna and Arjuna, Sanjaya says, "दिव्यौ शङ्खौ प्रदध्मतुः *divyau śaṅkhau pradadhmatuḥ*" They blew their Divine conches with great enthusiasm.

Now what is the source of the Divinity, Greatness and Enthusiasm on the Pandava side?



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The source is the Action Itself – because it is धर्म कर्म *dharma karma* – ईश्वर कर्म *īśvar karma* – Proper action. Proper action is Divine and Great by its very nature; the resulting joy and enthusiasm is inherent in the divinity of the action itself.

Such Divinity in action always leads to prosperity, success and happiness.

It is with this message, Sanjaya leads us into the भगवत् गीता *bhagavat gītā* – The Upanishad. Sanjaya repeats this message again in the concluding verse of the भगवत् गीता *bhagavat gītā* in Chapter 18:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
yatra yogesvaraḥ kṛṣṇao yatra pārtho dhanurdharaḥ ।
तत्र श्रीः विजयो भूतिः ध्रुवा नीर्तिमतिर्मम ॥
tatra śrīḥ vijayo bhūtiḥ dhruvā nīrtimatirmama ॥

Wherever is Sri Krishna – the योगेश्वर *yogesvar* – wherever is Arjuna – the man of upright action – inseparably together, THERE IS Prosperity, Success, Happiness, Order and Stability – That is certain.

With this unqualified assurance from Sanjaya – our innermost consciousness – let us now seek the Grace of Sri Krishna and enter the Temple of भगवत् गीता *bhagavat gītā* Upanishad with folded hands on this auspicious day, and enjoy our presence in this धर्म क्षेत्र *dharma kṣetra* - in this कर्म क्षेत्र *karma kṣetra* – through a moment of Blissful Silence.

We will continue next time.