



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

भगवत् गीता

Bhagavat Gita

प्रथमोऽध्यायः - अर्जुन विषाद योगः

prthamo'dhyāyaḥ - arjuna viṣāda yogaḥ

Chapter 1

Volume 5

पाञ्चजन्यं हृषीकेशो देवदत्तं धन्ञ्जयः ।

pāñcajanyaṃ hr̥ṣīkeśo devadattam dhanañjayaḥ ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 1-15

paunḍraṃ dadhmau mahāśaṅkhaṃ bhīmakarmā vṛkodaraḥ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

anantavijayam rājā kuntīputro yudhiṣṭiraḥ ।

नकुलः सहदेवश्च सुघोष मणिपुष्पकौ ॥ 1-16

nakulaḥ sahadevascha sughoṣa maṇipuṣpakau ॥

काश्यश्च परमेश्वासः शिखण्डी च महारथः ।

kaśyasha paramesvāsaḥ śikhaṇḍī ca mahārathaḥ ।

दृष्टद्युम्ने विराटश्च सात्यकिश्चापराजितः ॥ 1-17

dr̥ṣṭdyumno virāṭascha sātyakischāparājitaḥ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

drupado draupadeyascha sarvaśaḥ pṛthivīpate ।

सौभद्रश्च महाबाहुः शङ्कान् दध्मुः पृथक् पृथक् ॥ 1-18

saubhadrascha mahabāhuḥ śaṅkān dadhmuḥ pṛthak pṛthak ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

sa ghoṣo dhātaraṣṭrāṇāṃ hṛdayāni vyadaryat ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ 1-19

nabhascha pṛthivīm caiva tumulo vyanunādayan ॥

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

atha vyavasthitān dr̥ṣṭvā dhātaraṣṭran kapidhvajaḥ ।



ब्रह्मविद्या **Brahma Vidya**

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ 1-20
pravṛtto śastra sampāte dhanurudyamya pāṇḍavaḥ ॥
हृषीकेशं तदा वाक्यं इदमाह महीपते ।
hṛṣīkeśam tadā vākyaṁ idamāh mahīpate ।

अर्जुन उवाच *arjuna uvāca*
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 1-21
senayorubhayormadhye ratham sthāpaya me'cyuta ॥

यावदेतान् निरीक्षेऽहं योद्धुकामान् अवस्थितान्
yāvadetān nirikṣe'haṁ yoddhukāmān avasthitān
कैर्मया सह योद्धव्यं अस्मि
kairmyā saḥ yoddhavyam asmi
स्मन् रणसमुद्यमे ॥ 1-22
kairmayā saḥ yoddhavyam asmi raṇasamudyame ॥

योत्स्यमानान् अवेक्षेऽहं य एतेऽत्र समागताः ।
yotsyamānān avekṣe'haṁ ya ete'tra samāgatāḥ ।
धार्तराष्ट्रस्य दुर्बुद्धेः युद्धे प्रियचिकीर्षवः ॥ 1-23
dhārtaraṣṭrasya durbuddheḥ yuddhe priyacikīrṣavaḥ ॥

सञ्जय उवाच *sanjaya uvāca*
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
evamukto hṛṣīkeśo guḍākeśena bhārata ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ 1-24
sonayorubhayormadhye sthāpayitvā rathottamam ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
bhīṣma droṇa pramukhataḥ sarveṣāṁ ca mahīkṣitām ।
उवाच पार्थ पश्यैतान् समवेतान् कुरून् इति ॥ 1-25
uvāca pārtha paśyaitān samavetān kurūn iti ॥

तत्रापश्यत् स्थितान् पार्थः पितृन् अथ पितामहान् ।
tatrāpaśyat sthitān pārthaḥ pitṛn atha pitāmahān ।
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीस्तथा ॥ 1-26
ācāryān mātulān bhrātṛn putrān pautrān sakhīstathā ॥



ब्रह्मविद्या **Brahma Vidya**

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।

svaśurān suhṛdaschaiva senayorubhayorapi ।

तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धून् अवस्थितान् ॥ 1-27

tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān ॥

कृपया परयाऽऽविष्टो विषीदन् इदम् अब्रवीत् ।

kṛpayā paryāviṣṭo viṣīdan idam abravīt ।

अर्जुन उवाच *arjuna uvāca*

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 1-28

dṛṣṭvemam svajanam kṛṣṇa yuyutsum samupasthitam ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

sīdanti mama gātrāṇi mukham ca pariśuṣyati ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 1-29

vepathuscha śarīre me roma harṣascha jāyate ॥

गाण्डीवं संसते हस्तात् त्वक् चैव परिदह्यते ।

gāṇḍīvam sraṁsate hastāt tvak caiva paridahyate ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 1-30

na ca śaknomyavasthātum bhramatīva ca me manaḥ ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

nimittāni ca paśyāmi viparītāni keśava ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 1-31

na ca śreyo'nupaśyāmi hatvā svajanamāhave ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

na kāṅkṣe vijayam kṛṣṇa na ca rājyam sukhāni ca ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 1-32

kim no rajyena govinda kim bhogairjīvitena vā ॥

येषामर्थं काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

yoṣāmarthe kāṅkṣitam no rājyam bhogāḥ sukhāni ca ।

ते इमेऽवस्थिता युद्धे प्राणस्त्यक्त्वा धनानि च ॥ 1-33



Hindu Temple of Ottawa-Carleton, Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

te ime'vasthitā yuddhe prāṇāstyaktvā dhanāni ca ॥

आचार्याः पितरः पुत्राः तथैव च पितामहाः ।

ācāryāḥ pitarāḥ putrāḥ tathaiva ca pitāmahāḥ ।

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ 1-34

mātulāḥ svaśurāḥ pautrāḥ śyālāḥ sambandhinastathā ॥

एतान् न हन्तुं इच्छामि घ्नोऽपि मधुसूदन ।

etān na hantum icchāmi ghnato'pi madhusūdana ।

अपि त्रैलोक्य राज्यस्य हेतोः किं नु महीकृते ॥ 1-35

api trailokya rājyasya hetoḥ kim nu mahīkṛte ॥

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यात् जनार्दन ।

nihatya dhārtaraṣṭrān naḥ kā prītiḥ syāt janārdana ।

पापमेव आश्रायेत् अस्मान् हत्वा एतान् आततायिनः ॥ 1-36

pāpameva āśrayet asmān hatvā etān ātatāyinaḥ ॥

Replying to the war-call of Bhishma and the Duryodana–army, the Pandava side responded as follows:

The response came, first from Sri Krishna then from Arjuna, followed by the other commanders, each separately, but one immediately following the other, in continuous succession – Reporting this event, Sanjaya says:

पाञ्चजन्यं हृषीकेशो देवदत्तं धन्ञ्जयः ।

pāñcajanyaṁ hṛṣīkeśo devadattam dhanañjayaḥ ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 1-15

pauṇḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛkodaraḥ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

anantavijayam rājā kuntīputro yudhiṣṭiraḥ ।

नकुलः सहदेवश्च सुघोष मणिपुष्पकौ ॥ 1-16

nakulaḥ sahadevascha sughoṣa maṇipuṣpakau ॥

काश्यश्च परमेश्वासः शिखण्डी च महारथः ।

kaśyascha paramesvāsaḥ śikhaṇḍī ca mahārathaḥ ।

दृष्टद्युम्ने विराटश्च सात्यकिश्चापराजितः ॥ 1-17



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

dṛṣṭdyumno virātascha sātyakischāparājitaḥ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

drupado draupadeyascha sarvaśaḥ pṛthivīpate ।

सौभद्रश्च महाबाहुः शङ्कान् दध्मुः पृथक् पृथक् ॥ 1-18

saubhadrascha mahabāhuḥ śaṅkān dadhmuḥ pṛthak pṛthak ॥

Sri Krishna blew the conch called Panchajanya

Then Arjuna blew the conch called Devadatta

Then Bhima blew the conch called पौण्ड्र *paundra*

Then Yudishtira blew the conch called अनन्त विजय *ananta vijaya*

Then Nakula blew the Conch called सुघोष *sughoṣa*

Then Sahadeva blew the conch called मणिपुष्पक *maṇipuṣpaka*

Then the King of Kasi followed by Sikandi, धृष्टद्युम्न *dhrṣṭdyumn*, Virata, Satyaki, the King of Drupada, the sons of Draupadi, and finally सौभद्र *saubhadra* (Abhimanyu), blew their respective conches,

पृथक् पृथक् *pṛthak pṛthak* - each separately, in quick succession such that there appeared to be only one harmonious sound.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

sa ghoṣo dhātaraṣṭrāṇām hṛdayāni vyadaryat ।

नभश्च पृथिवी चैव तुमुलो व्यनुनादयन् ॥ 1-19

nabhascha pṛthivīm caiva tumulo vyanunādayan ॥

That harmonious sound (सः घोषः *saḥ ghoṣaḥ* - please note the singular noun here – there was only one continuous sound); it was not a noise (a शब्द *śabda* as it was in the case of the sound which came from the Duryodana army). That harmonious sound filled the earth and the sky with resounding reverberation which penetrated and tore the hearts of the guilty conscious Duryodanas.

Now, one can comment on these verses in many ways, giving meaning to the names of the conches used by the Pandava commanders and also on the sequence in which the Pandava commanders responded. For our purpose, no further comments on these verses are necessary except to note that the response from the Pandava side came first with the



Hindu Temple of Ottawa-Carleton, Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Grace of परमेश्वर *paramesvar* – the conch sound of Sri Krishna Himself – which naturally assured the ultimate Pandava Victory.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
atha vyavasthitān dr̥ṣṭvā dhārtarāṣṭran kapidhvajaḥ ।
प्रवृत्ते शस्त्रसम्पाते धनुः उद्यम्य पाण्डवः ॥ 1-20
pravṛtte śastrasampāte dhanuḥ udyamya pāṇḍavaḥ ॥
हृषीकेशं तदा वाक्यं इदमाह महीपते ।
hṛṣīkeśam tadā vākyaṁ idamāha mahīpate ।

Both sides have now finally declared war on each other; there can be no going back; everyone is now obliged to get on with the war, and do whatever is one's duty at this time and place.

अथ *atha* – Then – here, the word अथ *atha* has Upanishadic meaning – when the war situation has progressed thus far, and the time has come for the Mission of the भगवत् गीता *bhagavat gītā* to begin – अथ *atha* – Then; thus the word अथ *atha* here is मङ्गल वचनं *maṅgaḷa vacanam* – Word of Auspiciousness; It has the same significance as ओं *om̐*.

An event of extraordinary significance is about to happen; that event is अर्जुन विषाद योग *arjuna viṣād yoga*; how that event happens – we will see as it happens. From the point of view of भगवत् गीता उपनिषत् *bhagavat gītā upaniṣat*, अर्जुन विषाद योग *arjuna viṣād yoga* is मोक्ष साधनं *mokṣa sādhanam* – and hence is an auspicious event. Sanjaya starts reporting this event by uttering the मङ्गल वचनं ओं *maṅgaḷa vacanam om̐* – in the form of अथ *atha* – Then... Then what?

- व्यवस्थितान् दृष्ट्वा *vyavasthitān dr̥ṣṭvā* -... महीपते *mahīpate* ॥

Sanjaya tells Dhritarashtra – महीपते *mahīpate* – O! King, seeing the Duryodana army standing fully arrayed, ready for action and fighting is about to begin, Arjuna gets himself ready for action, lifts his bow in his hand, stands up in his chariot – which carries the Hanuman Flag (कपिध्वजः *kapidhvajaḥ*), and tells these words of command to Sri Krishna who is playing the role of the Driver of his chariot.

The Mission of the भगवत् गीता *bhagavat gītā* now begins.



ब्रह्मविद्या Brahma Vidya

अर्जुन उवाच *arjuna uvāca* Arjuna said

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 1-21

senayorubhayormadhye ratham sthāpaya me'cyuta ॥

Arjuna is now in full War mood; he is in high spirits – enthusiastic and aggressive totally appropriate to his upbringing and the need of the moment; he says in a commanding voice:

अच्युत *acyuta* – O! Achuta – O! Krishna.

मे रथं, स्थापय *me ratham, sthāpaya* – Please drive, and place my chariot (मे रथं *me ratham*)

सेनयोः उभयोः मध्ये *senayoḥ ubhayoḥ madhye* – in between the two armies – what for?

यावदेतान् निरीक्षेऽहं योद्धुकामान् अवस्थितान्

yāvadetān nirikṣe'haṁ yoddhukāmān avasthitān

कैर्मया सह योद्धव्यं अस्मिन् रणसमुद्यमे ॥ 1-22

kairmayā saha yoddhavyam asmin raṇasamudyame ॥

योत्स्यमानान् अवक्षेऽहं य एतेऽत्र समागताः ।

yotsyamānān avekṣe'haṁ ya ete'tra samāgatāḥ ।

धार्तराष्ट्रस्य दुर्बुद्धेः युद्धे प्रियचिकीर्षवः ॥ 1-23

dhārtaraṣṭrasya durbuddheḥ yuddhe priyacikīrṣavaḥ ॥

Please place my chariot in such a way, यावत् एतान् निरीक्षे अहं *yāvat etān nirikṣe ahaṁ* – so that I can see clearly all those standing in front of me – योद्धुकामान् अवस्थितान् *yoddhukāmān avasthitān* – those who are standing here desiring to fight with me.

कैः मया सह योद्धव्यं अस्मिन् रण समुद्यमे *kaiḥ mayā saha yoddhavyam asmin raṇa samudyame* – I want to see at this time (on the eve of the battle) all the people with whom I have to fight. Let me see them – all of them – whoever they are, who have chosen to come here to fight, to please the evil minded Duryodanas.

Arjuna has been away in the forest for the past so many years; he does not know most of the people who have come to the battle field to fight with him. He is indeed so amazed at the vast number of people who have chosen to fight on the side of Duryodana. “How could Duryodana collect so many people to fight on his side? Why would these people want to fight with me? What did I do to them? Who are they anyway? - Let me see all of them – see them clearly so that I may know their strength.”



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

That is the mood of Arjuna at this moment.

From the point of view of भगवत् गीता *bhagavat gītā* – The Upanishad, this mood of Arjuna is of particular significance. If one stops to think about oneself, one will always be amazed at the tremendous strength of the negative forces in one's own self; to realize their strength clearly is the first step in overcoming their strength, and gaining mastery over one's own senses.

Thus Arjuna gives an order to his Driver – Sri Krishna – to move his War-Chariot in the battle field, and place it in the middle of both the forces, so that he can take a good look at all the people who have assembled there to fight with the Pandavas.

सञ्जय उवाच *sanjaya uvāca*

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

evamukto hr̥ṣīkeśo guḍākeśena bhārata ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥

1-24

sonayorubhayormadhye sthāpayitvā rathottamam ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

bhīṣma droṇa pramukhataḥ sarveṣāṃ ca mahīkṣitām ।

उवाच पार्थ पश्यैतान् समवेतान् कुरून् इति ॥

1-25

uvāca pārtha paśyaitān samavetān kurūn iti ॥

Having been addressed in this manner by Arjuna, Sri Krishna moved the chariot and stationed it in between the two armies, directly in front of Bhishma, Drona, and all the great generals on both sides of the army, and then said this to Arjuna:

पार्थ *partha* – O! Arjuna

पश्य *paśya* – see – see what?

एतान् समवेतान् कुरून् *etān samavetān kurūn* – all the Kauravas gathered together.

इति *iti* – That is all he said

These are the only words spoken by Sri Krishna, in the First Chapter of the भगवत् गीता *bhagvat gītā* – namely, पार्थ *pārtha* – O! Arjuna, पश्य *paśya*, एतान् समवेतान् कुरून् *etān samavetān kurūn*

See all the Kauravas gathered together.



Hindu Temple of Ottawa-Carleton, Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

What exactly Arjuna sees and how he reacts – we will see in a few minutes. Before that, let us take time to remember a few of the Upanishadic words we have heard in the above verses.

First about कपिद्वजः *kapidvajah*

Arjuna's War Chariot carries a Flag with the ensign of भगवान् हनुमान् *bhagavān hanumān*. From the time of Sri Rama, Hanumanji has been the symbol of confidence, courage and success, born of spiritual strength. Whenever, and wherever one undertakes a mission of any magnitude for the good of all beings, one invokes the Grace of भगवान् हनुमान् *bhagavān hanumān* in the following words:

मनोजवं मारुत तल्यवेगं, जितेन्द्रियं बुद्धिमतां वरिष्ठं ।
manojavam māruta talyavegam, jitendriyam buddhimatām varīṣṭham ।
वातात्मजं वानर यूथ मुख्यं, श्री राम दूतं शिरसा नमामि ।
vātātmajam vānara yūtha mukhyam, śrī rama dūtam śirasā namāmi ।
श्री राम दूतं, शरणं प्रपद्ये ॥ श्री राम दूतं, नमो नमस्ते ॥
śrī rama dūtam, śaraṇam prapadye ॥ śrī rama dūtam, namo namaste ॥

Such invocation is auspicious beginning for any human endeavour.

Now about हृषीकेश *hrṣīkeśa* and अच्युत *acyuta*

Arjuna addresses Sri Krishna as हृषीकेश *hrṣīkeśa* and अच्युत *acyuta*; we also worship परमेश्वर *paramesvar* in the names of हृषीकेश *hrṣīkeśa* and अच्युत *acyuta* - ॐ हृषीकेशाय नमः *om hrṣīkeśāya namaḥ* - ॐ अच्युताय नमः *om acyutāya namaḥ*. हृषीकेश *hrṣīkeśa* literally means ONE who has mastery over one's senses – organs of perception and action; in the Upanishad हृषीकेश *hrṣīkeśa* means much more than control of one's senses. It means exactly what is indicated by the famous verse in केनोपनिषत् – namely:

श्रोत्रस्य श्रोत्रं *śrotrasya śrotram*, मनसो मनो *manaso mano*, यद् वाचो ह वाचं *yad vāco ha vācam*, स उ प्राणस्य प्राणः *sa u praṇasya praṇaḥ*, चक्षुषश्चक्षुः *cakṣaṣasckṣuḥ* That ONE Supreme Being who is simultaneously the Ear of the ear, the Mind of the mind, the Word of the word, the प्राण *praṇa*, of the प्राण *praṇa*, the Eye of the eye, and, in short, the ONE who is all – which is सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit*



Hindu Temple of Ottawa-Carleton, Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

ānand svarūpa brahman. अच्युत *acyuta* means the one who has never fallen from the realization of one's true nature - which is indicated by the three words अच्युत *acyuta*, अनन्त *ananta* and गोविन्द *govind* – ओं अच्युताय नमः *om acyutāya namaḥ*, ओं अनन्ताय नमः *om anantaaya namaḥ*, ओं गोविन्दाय नमः *om govindāya namaḥ* - with which we start all our Vedic rituals. Finally, let us recall again the only words Sri Krishna spoke in this chapter: namely, पार्थ *pārtha* – O! Arjuna,

पश्य, एतान् समवेतान् कुरुन् *paśya, etān samavetān kurun* - See all the Kauravas gathered here.

Now who is a कौरव *kaurava* - The one who is the result of a कर्म *karma* is a कौरव *kaurava*; in the context here, कौरव *kaurava* includes everybody in the battlefield in both the armies. Indeed, every one of us is a कौरव *kaurava*. I am just an assembly of all my past कर्म *karmas* which have matured into an integrated effect – which is what, I usually call as, “myself.” The whole purpose of Upanishadic Teaching is only to help me see the true nature of myself. That is the meaning of पश्य *paśya*, – See.

This seeing has different levels: At the initial level, one sees only the gross cause-effect results: and as one progresses spiritually, at the final level, one sees the cause of all causes, and one realizes the Eternal Fact that:

ईशावास्यं इदं सर्वं । *īśāvāsyam idaṁ sarvaṁ* ।
पूर्णं अदः, पूर्णं इदं । *pūrṇam adaḥ, pūrṇam idaṁ* ।
पूर्णात् पूर्णं उदच्यते । *pūrṇāt pūrṇam udacyate* ।

It is this progress in seeing with which we are concerned in The भगवत् गीता *bhagavat gītā*; How this progress is accomplished, we will see as we go along.

Now let us return to Gita text. Sri Krishna moves the chariot, and stations it, between the two armies, directly in front of Bhishma, Drona, and all the great Generals on both sides of the army and tells Arjuna:

पार्थ, पश्य, एतान् समवेतान् कुरुन् *pārtha, paśya, etān samavetān kurūn* - O! Arjuna, See, all the Kauravas gathered together.

That is the scene, we are in now. What Arjuna sees, and how he reacts – that is what is being reported now by Sanjaya. Sanjaya says:



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

त्त्रापश्यत् स्थितान् पार्थः पितृन् अथ पितामहान् ।
tatrāpaśyat sthitān pārthaḥ pitṛn atha pitāmahān |
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीस्तथा ॥ 1-26
ācāryān mātulān bhrātṛn putrān pautrān sakhīnstathā ||

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
svaśurān suhr̥daschaiva senayorubhayorapi |
तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धून् अवस्थितान् ॥ 1-27
tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān ||
कृपया परयाऽऽविष्टो विषीदन् इदम् अब्रवीत् ।
kṛpayā paryāviṣṭo viṣīdan idam abravīt |

There, in the rank and file of the armies, Arjuna saw पितृन् *pitṛn* – paternal uncles, पितामहान् *pitāmahān* – grandfathers, grand uncles, आचार्यान् *ācāryān* – Teachers, मातुलान् *mātulān* – maternal uncles, भ्रातृन् *bhrātṛn* – brothers and cousins, पुत्रान् *putrān* – sons, पौत्रान् *pautrān* – grandsons, श्वशुरान् *svasuran* – inlaws, सुहृदः *suhr̥daḥ* - very many good people all dedicated to धर्म *dharma* – they are all standing there ready to fight with no shadow of hesitation on their faces. Seeing all these relatives and friends arrayed for battle in both the armies, Arjuna was overwhelmed by deep compassion for all of them (कृपया परया आविष्टः *kṛpayā parayā aaviṣṭaḥ*), and that brought him to a state of विषीदन् *viṣīdan* – extraordinary sadness.

Thus all of a sudden, a crisis has landed in the mind of Arjuna. He has become the victim of the bonds of relationships, forcing an apparent change in attitude towards his impending duties. Overcome by such sadness, Arjuna tells Sri Krishna:

अर्जुन उवाच *arjuna uvāca*
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 1-28
dṛṣṭvemam svajanam kṛṣṇa yuyutsum̐ samupasthitam ||
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
sīdanti mama gātrāṇi mukham ca pariśuṣyati |
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 1-29
vepathuscha śarīre me roma harṣascha jāyate ||



ब्रह्मविद्या Brahma Vidya

गाण्डीवं संसते हस्तात् त्वक् चैव परिदह्यते ।

gāṇḍīvaṃ sraṁsate hastāt tvak caiva paridahyate ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

1-30

na ca śaknomyavasthātum bhramatīva ca me manaḥ ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

nimittāni ca paśyāmi viparītāni keśava ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥

1-31

na ca śreyo'nupaśyāmi hatvā svajanamāhave ॥

दृष्ट्वेमं स्वजनं कृष्ण *dr̥ṣṭvemam svajanam kṛṣṇa* - O! Krishna, seeing all this स्वजनं *svajanam* my own people

युयुत्सुं समुपस्थितम् *yuyutsum samupasthitam* - who have all come here well prepared, eager to fight – seeing all this

सीदन्ति मम गात्राणि *sīdanti mama gātrāṇi* - all my limbs in my body are shaking,

मुखं च परिशुष्यति *mukham ca pariśuśyati* - also my mouth has gone dry.

वेपथुश्च शरीरे मे *vepathusc śarīre me* -Further my body is shivering – as you see,

रोमहर्षश्च जायते *romaharṣasca jāyate* - the hairs in my body stand on ends – they are in horripilation,

गाण्डीवं संसते हस्तात् *gāṇḍīvaṃ sraṁsate hastāt* - the Gandiva (my bow) slips down from my hand – I am unable to hold it.

त्वक् चैव परिदह्यते *tvak caiva paridahyate* - There is intense burning sensation all over my skin.

न च शक्नोमि अवस्थातुं *na ca śaknomi avasthātum* - I am not even able to stand; I seem to have lost my strength in my legs.

भ्रमतीव च मे मनः *bhramatīva ca me manaḥ* - My mind is as though stunned, confused, perplexed and disordered – unable to see what is right and what is wrong.

केशव *keśava* - O! Krishna

विपरीतानि निमित्तानि च पश्यामि *viparītāni nimittāni ca paśyāmi* - I see very bad omens – all these indications in my body and mind are not conducive to undertake fighting; further,

न च श्रेयोऽनुपश्यामि हत्वा स्वजनं आहवे *na ca śreyo'nupaśyāmi hatvā svajanaṁ āhave* - I see no overriding virtue in destroying my own people.



Hindu Temple of Ottawa-Carleton, Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

na kāṅkṣe vijayam kṛṣṇa na ca rājyam sukhāni ca ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 1-32

kim no rajyena govinda kim bhogairjīvitena vā ॥

न काङ्क्षे विजयं कृष्ण *na kāṅkṣe vijayam kṛṣṇa* – Krishna, I do not seek any victory in this War;

न च राज्यं सुखानि च *na ca rājyam sukhāani ca* – nor do I seek this Kingdom, nor the pleasures of this Kingdom.

किं नो राज्येन गोविन्द किं भोगैः जीवितेन वा *kim no rājyena govinda, kim bhogaiḥ jīvitena vā* – O! Govinda – O! Sri Krishna – for us, Pandavas – for me who has चिबेक बुद्धि *vivek buddhi* – who has the understanding of what is धर्म *dharma* and what is अधर्म *adharma* – what is it that is achieved by a Kingdom, or the pleasures of Kingdom. I have no value for Kingdom, or the pleasures of Kingdom as such.

Because, for gaining राज्य *rajya* and भोग *bhoga* – Kingdom and pleasures of Kingdom, I will have to give up all धर्म *dharma*, by destroying my own people in the battle-field. If I give up all धर्म *dharma* and kill all my own people, then what kind of भोग *bhoga* – earthly pleasure I can enjoy later; even living is not worth it, after killing all my own people.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

yoṣāmarthe kāṅkṣitam no rājyam bhogaḥ sukhāni ca ।

ते इमेऽवस्थिता युद्धे प्राणस्त्यक्त्वा धनानि च ॥ 1-33

te ime'vasthitā yuddhe prāṇastyaktvā dhanāni ca ॥

The very people for whose sake I should like to seek a kingdom, in whose company I should enjoy the pleasures of life, those very people are already standing here, ready to fight, giving up all their wealth, and their very lives.

आचार्याः पितरः पुत्राः तथैव च पितामहाः ।

ācāryāḥ pitarāḥ putrāḥ tathaiva ca pitāmahāḥ ।

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ 1-34

mātulāḥ svaśurāḥ pautrāḥ śyālāḥ sambandhinastathā ॥



Hindu Temple of Ottawa-Carleton, Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Teachers, paternal uncles, sons, grandfathers, maternal uncles, in-laws, grandsons, cousins, and other various relatives – these are all स्वजनाः *svajanāḥ* - my own people; all of them are standing here, ready to fight. These are the people in whose company I would be happy to live and enjoy the Kingdom and the wealth.

एतान् न हन्तुं इच्छामि घ्नतोऽपि मधुसूदन ।
etān na hantum icchāmi ghnato'pi madhusūdana ।
अपि त्रैलोक्य राज्यस्य हेतोः किं नु महीकृते ॥ 1-35
api trailokya rājyasya hetoḥ kim nu mahīkṛte ॥

मधुसूदन *madhusūdana* – O! Krishna – I do not wish to kill these people; I do not wish to be the cause for the death of these people, even if I am killed by them in this war; I would not like to kill them, even for the sake of gaining all the three worlds – let alone this earthly world.

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यात् जनार्दन ।
nihatya dhārtarāṣṭrān naḥ kā prītiḥ syāt janārdana ।
पापमेव आश्रायेत् अस्मान् हत्वा एतान् आततायिनः ॥ 1-36
pāpameva āśrayet asmān hatvā etān ātatāyinaḥ ॥

जनार्दन *janārdana* – O! Krishna, by destroying the sons of Dhritarashtra – Duryodana and his associates – what pleasure can there be for us; only sin will come to us by killing these great sinners. By killing these great sinners, we also become sinners. Therefore, I do not wish to kill them, even if they wish to kill me.

Sri Krishna is listening.

Arjuna continues, and he has much more to say to Sri Krishna; we will stop right here for to-day, and take a few moments to meditate on to-day's verses.

Arjuna – the man of upright action, firmly rooted in धर्म *dharma*, seeking universal prosperity, success and happiness – that Arjuna is in every one of us, in some measure. That Arjuna is now suffering from a temporary human problem, called मोह *moha*, which is sorrow and suffering, caused by delusion and infatuation.

Delusion is the incapacity of the mind to discriminate between नित्य *nitya* and अनित्य *anitya* – what is eternal and what is transient; and – Infatuation is the incapacity of the mind to extricate itself from a mistaken position, into which somehow one has got into; this mistaken position can be with respect to a thought, word, or deed.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

In the case of Arjuna, it is all the three: The thought is स्वजनः *svajanāḥ* (one's own people) which creates a bondage.

The word is धर्म *dharma*, whose meaning is confusing in a particular situation.

The deed is युद्ध *yuddha* – act of war whose outcome is always in doubt.

These are the ingredients of Arjuna's मोह *moha* – sorrow, sadness and suffering. Every one of us suffers from मोह *moha* of some kind, most of our lives.

Arjuna shares his problem with Sri Krishna, and seeks His Grace and His Help in overcoming his problem; Sri Krishna uplifts Arjuna, and restores him to his real Self by the Gita Teachings.

Let us also do likewise, and seek the Grace and Help of Sri Krishna in overcoming मोह *moha* in our own daily lives. May the teachings of The Gita uplift us, and restore us to the real-Self in ourselves.

We will be completing this chapter next time.