

# Bhagavad Gita

Vedic Society Hindu Temple,  
Southampton



# Prarthana

Aum Aum Aum

Aum Vasudevasutam Devam, Kansa Chanura Mardanam  
Devaki Paramanandam, Krushnam Vande Jagadguru

Guru Brahma Guru Vishnu, Guru Devo Maheshvarah  
Guru Sakshat Parabrahma, Tasmai Shri Gurave Namah

Aum Saha Navavatu Saha Nau Bhunaktu Saha Viryam Karavavahai  
Tejasvina Vadhi Tamastu Maa Vidvishavahai  
Aum Shanti Shanti Shantihi

# Prarthana meaning

Aum Aum Aum

I bow to the Guru of the World, Lord Krishna, son of Vasudeva,  
The destroyer of demons Kansa and Chanura,  
And the everlasting joy of His mother, Devaki

The Guru, the teacher, is like unto Lord Brahma (The Lord of Creation), Lord Vishnu (Lord of Preservation) and Lord Mahesh (Lord of Destruction).

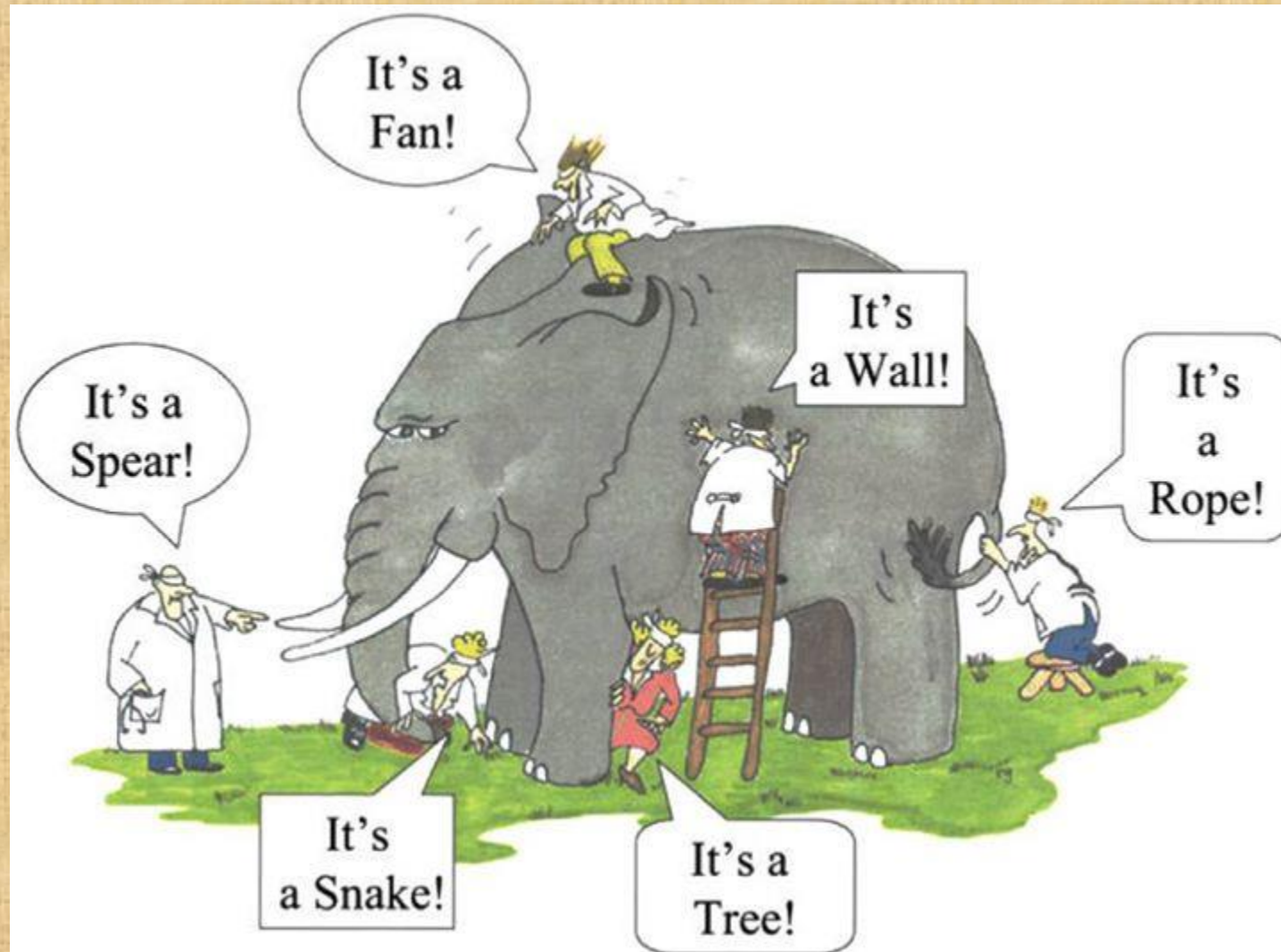
Verily is He the Supreme Absolute.

Therefore I bend my knees to all my gurus – the teachers

May He protect us, May He nourish us,  
May we acquire the capacity to study and understand,  
May our study be brilliant,  
May we not quarrel with each other.

Aum Peace Peace Peace.

# Elephant Story



# Chapter 1

Arjuna Vishada Yoga

The Path of Arjuna's Grief

# Summary

- Summary of Chapter 1 – Arjuna Vishada Yoga
- Verses 1 to 25 is preparation for war
- Verses 27 to 47 Arjuna is overcome and argues against taking part in the war

# Verse 1.19, 1.20 & 1.21



## Verse 1.20 & 1.21

atha vyavasthitan drstva dhartarastran kapi-dhvajah  
pravrtte sastra-sampate dhanur udyamya pandavah  
hrsikesam tada vakyam idam aha mahi-pate  
arjuna uvaca

senayor ubhayor madhye ratham sthapaya me 'cyuta

1.20 & 1.21

Then, seeing the people of Dhritarashtra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose flag was marked with Hanuman, took up his bow and said these words to Krishna (Hrishikesha), O Lord of the Earth.

Arjuna said

O Achyuta place my chariot between the two armies.



## Verses 1.20 & 1.21

As Arjuna sees Dhritarashtra's army arrayed and ready to discharge their weapons, his ensign was Hanumanji, took up his bow and said to Krishna.

Hanuman emblem on Arjunas chariot.

The mark of a true devotee, mark of supreme strength.

Arjuna is ready for battle and asks Krishna to take the chariot between the two armies.

This is a crucial moment in the Gita

# Verse 1.22 to 1.23



## Verse 1.22 to 1.23

1.22

Arjuna said

In the midst of the two armies, place the chariot, O Achyuta (v21)

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.

1.23

For I desire to observe those who are assembled here for the fight, wishing to please the evil-minded sons of Dhritarashtra in battle.

## Verse 1.21 to 1.23

Arjuna is ready for battle and asks Krishna to take the chariot between the two armies.

He wants to see whose on the side of the evil-minded sons of Dhritarashtra.

Sign of bravery. He has determination to engage in the battle.

Krishna described as Acchyuta = Immovable, Unchangeable, Imperishable

Arjun wants to see who is there to please and to fight on the side of Kauravas – sons of Dhritarashtra.

# Verse 1.24



## Verse 1.24

sanjaya uvaca

evam ukto hrsikeso gudakesena bharata

senayor ubhayor madhye sthapayitva rathottamam

1.24

Sanjaya says

Thus addressed by Gadakesha, O Bharata, Hrishikesha, having stationed the best of chariots between the two armies.

## Verse 1.24

Sanjaya is speaking to Dhritarashtra says that Krishna placed the chariot between the two armies.

Dhritarashtra called Bharata. Leader of the dynasty

Arjuna is Gudakesha - Conqueror of Sleep

Krishna is Hrishikesha - Master of the Senses

# Verse 1.25





## Verse 1.25

bhishma-drona-pramukhatah sarvesam ca mahi-ksitam  
uvaca partha pasyaitan samavetan kurun iti

1.25

In front of Bhishma and Drona, and all the rulers of the earth,  
he said ‘O Partha behold these Kurus gathered together.’

# Verses 1.26 & 1.27



## Verses 1.26 & 1.27

tatrapasyat sthitan parthah, pitrn atha pitamahan  
acaryan matulan bhratrn, putran pautran sakhims tatha  
svasuran suhrdas caiva, senayor ubhayor api  
tan samiksya sa kaunteyah, sarvan bandhun avasthitan

1.26 & 1.27

Then Partha saw stationed there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.

Father-in-laws and friends also in both the armies. Then the son of Kunti, seeing all these kinsmen thus standing arrayed..

## Verses 1.26 & 1.27

Arjuna sees all his relatives and friends.

He is overcome with great pity and compassion

Partha - Earth-based. Identity with his BMI. Me & mine.

To start the spiritual journey for transformation one needs a trigger

# Verses 1.28, 1.29 & 1.30



## Verses 1.28, 1.29 & 1.30

1.28

Arjuna spoke thus sorrowfully, filled with deep pity.

Seeing these my kinsmen, O Krishna, arrayed, eager to fight,

1.29

My limbs fail and my mouth is parched, my body quivers and my hair stand on end.

1.30

The Gandhiva-bow slips from my hand and my skin burns all over; I am also unable to stand, I am forgetting myself and my mind is whirling round.

## Verses 1.28, 1.29 & 1.30

Arjuna describes his symptoms of acute anxiety.

Limbs fail, mouth dry, body quivers, hair stands on end.

His bow Gandhiva – symbol of his identity as a Kshatriya is slipping.

Skin in burning, unable to stand, mind is reeling.

Attachment to his kith and kin has caused a severe emotional reaction.

# Arjuna's Crisis

## Crisis of Condition

We are conditioned by our past experiences – Vasanas.  
Determines our likes and dislikes

## Crisis of Identity

Who am I? Is he a warrior, a relative, a student?

## Crisis of Choice of Action

What do I do? Confusion results from the above 2 crises.



# Verse 1.31



## Verse 1.31

nimittani ca pasyami viparitani kesava  
na ca sreya 'nupasyami hatva sva-janam ahave

1.31

I see bad omens, O Keshava.

Nor do I see any good in killing my kinsmen in battle.

# Verses 1.32- 1.34



## Verses 1.32- 1.34

1.32

O Krishna I desire not victory, nor kingdom nor pleasures. Of what use is dominion to us O Govinda? Of what use are pleasures or even life itself?

1.33

They for whose sake we desire kingdom, enjoyment and pleasures stand here in battle, having renounced life and wealth.

1.34

Teachers, fathers, sons, and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives.

## Verses 1.32- 1.34

Arjuna does not want victory, pleasures, does not want dominion.

Why fight if I don't want these?

So he had desired victory, pleasures and dominion.

However seeing the Kauravas army and seeing what he had to do to achieve his goal shattered his hopes and ambitions and he lost his self confidence.

Krishna remains quiet through all this.

## Verses 1.32- 1.34

Arjuna has anxiety due to wrong understanding.

Crisis of conditioning, identity and of choice of action.

Balance between demands and capacity to meet the demands.

If the demands exceed the capacity there is a crisis.

Arjuna has doubts of being able to cope with the demand placed on him.

He develops arguments why he does not want to fight.

# Verse 1.35



## Verse 1.35

These I do not want to kill, though they may kill me, O Madhusudana,  
even for the sake of dominion over the three worlds;  
how much less for the sake of the earth.



## Verse 1.35

Arjuna says he does not want to kill any of them

Even if he was to win all the three worlds.

Pointlessness of war.

He does not want any gains.

# Bhagavad Gita

## Questions & Comments



# Closing Prarthana

Aum Sarve Bhavantu Sukhina, Sarve Santu Niramaya  
Sarve Bhadrani Pashyantu, Ma Kashchid Dukha Bhak Bhavet

Asato Ma Sat Gamaya  
Tamaso Ma Jyotir Gamaya  
Mrityor Ma Amritam Gamaya

Aum Poornam-adah Poornam-idam, Poornat Poornam Udachyate,  
Poornasya Poornam-adaya, Poornam-eva Vashisyate.  
Aum Shanti Shanti Shantihi

# Bhagavad Gita

Next class Thursday 7 July at 7:30pm

