

# The Bhagavad Gita

## Chapter 1: Arjuna's Despondency

1. Dhritarashtra (*blind mind*) said: O Sanjaya (*introspection*) on the holy field of Kurukshetra (*the body/mind*) when my offspring (*the evil alluring mental and sense tendencies*) and the sons of Pandu (*the pure discriminative mental tendencies*) had gathered eager to fight, what did they?
2. Sanjaya said: “Then King Duryodhana (*material desire*) having seen the battle formation of the army of the Pandava's approached his guru Drona, (*past habit*) and spoke these words:
3. “O teacher, behold this mighty army of the sons of Pandu (*discrimination*) arranged in battle formation by your talented disciple, the son of Drupada (*extreme dispassion*).” *Note: Habit, Drona, is the trainer of all tendencies.*
- 4-6. “Here are many heroes and mighty archers as skillful in war as Bhima and Arjuna such as: Yuyudhana; Virata; the great warrior, Drupada; Dhrishtaketu; Chekitana; the heroic King of Kashi; Purujit; Kuntibhoja; Saibya; the valiant Yudhamanyu; the formidable Uttamaujas, the son of Subhadra; and the sons of Draupadi -- all of them are great warriors.

*The warriors as listed for the spiritual side: (also included are the remaining three Pandavas)*

*Yudhisthira – the vishuddha chakra or power of calmness*

*Bhima – the anahat chakra or power of vitality*

*Arjuna – the manipur chakra or power of self-control*

*Nakula – the swadhista chakra or power to obey good rules*

*Sahadeva – the muladhara chakra or restraint, the power to stay away from evil*

*Dhrishtadyamnu, son of Drupada – pure discriminative light of intuition*

*Yuyudhana – divine devotion*

*Virata – samadhi, oneness*

*Drupada – extreme dispassion*

*Dhrishtaketu – yama, proscriptive rules, power to resist temptation*

*Chekitana – spiritual memory, smriti*

*Kashiraj– discriminative intelligence*

*Purujit -- pratyahara, interiorization of the mind*

*Kuntibhoja – asana, bodily posture*

*Saibya – niyama, positive rules, power to adhere to virtue*

*Yudhamanyu – pranayama, energy control*

*Uttamauja – vital celibacy*

*Subhadra – Self-mastery*

*Draupadi – kundalini power*

7–9. “Also know, O best among Brahmins (*the twice born*) the distinguished ones on our side. I name the commanders of my army for your information. Yourself (Drona), Bhishma, Karna, Kripa – all victorious in battle; Ashwatthama; Vikarna,; the son of Somadatta; and Jayadratha. And many other heroes who have risked their lives for me. They are armed with various weapons, and all are skilled in warfare.

*The warriors as listed for delusion: (Also including Dhritarashtra and Duryodhana)*

*Dhritarashtra – the blind, sensory mind*

*Duryodhana – material desire*

*Drona – habit or inner tendency, samskara*

*Bhishma – ego*

*Karna – attachment*

*Kripa – individual delusion*

*Ashwatthama – latent desire*

*Vikarna -- repulsion*

*son of Somadatta – karma or material attraction*

*Jayadratha – body attachment*

10. “Our army, commanded by Bhishma (*ego*), is unlimited; whereas their army, protected by Bhima (*the power of vitality*), is limited.

11. “All of you, properly positioned on all fronts, do protect Bhishma. (*Master says that the ego when identified with materialistic forces has six doshas, or faults: lust, anger, greed, delusion, pride, and envy/material attachment*).

12. “Grandsire Bhishma, the oldest and most powerful of the Kuru dynasty (*restless mind*), in order to cheer Duryodhana blew his conch shell with a roar like a lion (*drew a restless breath*).

13. Then began a great chorus of conches, kettledrums, cymbals, drums, and trumpets. The commotion was tremendous. (*The restless vibrations of the senses started.*)

14. Then Lord Krishna (*here, the Christ consciousness at the spiritual eye*) and Arjuna (*the meditating devotee*), seated in a grand chariot yoked with white horses (*with the senses reined in*), blew their celestial conches (*inner astral sounds*).

15. -18. Krishna blew His conch, Panchajanya, Arjuna blew his conch, Devadatta; and Bhima, the doer of formidable deeds, blew (his) big conch, Paundra. The son of Kunti, King Yudhishtira, blew his conch Anantavijaya, while Nakula and Sahadeva blew respectively Sughosha and Manipushpaka. Then King of Kashi; the mighty archer; Shikhandi; the great warrior, Dhristadyumna; Virata; the invincible Satyaki; King Drupada; and the sons of Draupadi; the mighty son of Subhadra, all of them blew their respective conches, O lord of the earth.

*The Pandava warriors and their conches:*

*Lord Krishna//Panchajanya –spirit at spiritual eye// AUM, that which generates the five elements*

*Yudhishtira// Anantavijaya – ether element at vishuddha chakra// that which conquers infinity*

*Bhima// Paundra – air element at anahat chakra// that which disintegrates the lower states*

*Arjuna// Devadatta – fire element at manipur chakra// that which gives joy*

*Nakula// Sughosha – water element at swadisthan chakra// that which sounds clearly and sweetly*

*Sahadeva// Manipushpaka – earth element at muladhara // that which become manifest by its*

sound

19. The tumultuous uproar, resounding through earth and sky, tore the hearts of the Dhritarashtra clan.

20–23. Seeing the dynasty of Dhritarashtra ready to begin the war; Arjuna, whose banner bore the emblem of the monkey, (*who had conquered the restless monkey-mind*) took up his bow and spoke these words to Lord Krishna: “O Lord, please place my chariot between the two armies so that I may behold those who stand here eager for battle and with whom I must fight. Here on the field of Kurukshetra, I wish to see those who are gathered to fight on the side of the wicked son of Dhritarashtra.”

24–25. Sanjaya said to Dhritarashtra: “Lord Krishna (*manifested Spirit*), as requested by Arjuna (*the ideal disciple*), drove the best of all the chariots to a point between the two armies (*opposing tendencies*) facing Bhishma, Drona, and all other kings, and then said to Arjuna: ‘Behold all these assembled Kurus.’”

26. Arjuna saw positioned there, as members of both armies, grandfathers fathers, fathers-in-law, uncles, teachers, brothers, cousins, sons, grandsons, comrades, friends, and teachers (*his familiar mental citizens.*)

27. “Seeing all those kinsmen standing in the ranks of the two armies, Arjuna became filled with sympathy and spoke sorrowfully.

28–30. “O Krishna, seeing my kinsmen (*positive and negative mental tendencies*) standing with a desire to fight, my limbs are failing me and my mouth becomes dry. My body quivers and my hairs stand on end. The bow, Gandiva, (*spinal energy and perception*) slips from my hand (*the straight spine of meditation slumps*) and my skin intensely burns. My head turns, I am unable to stand steady and, O Krishna, I see bad omens. (*I see ill coming if I kill my mental tendencies through the effort of meditation.*)

31. “O Krishna, I don’t see any worthwhile effect in slaying my own kinsmen (*mental tendencies.*) I desire neither victory nor pleasure nor kingdom.

32–34. “What is the use of dominion, or happiness, or even life, O Krishna? Because the very ones, for whom we desire kingdom, enjoyments, and pleasures, are standing here for the battle, ready to give up their lives and wealth -- teachers, fathers, sons, grandfathers uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives.

35. “Even though these relatives should try to destroy me, still I do not wish to kill them even for mastery over the three worlds, let alone for this mundane earthly kingdom. (*Even if my restless desires are about to destroy my spiritual life, still I don’t want to annihilate them.*)

36. “O Lord Krishna, what happiness shall we gain in destroying the sons of Dhritarashtra? Upon killing these felons we shall be in the clutches of sin.

37. “Therefore, we are not justified in killing our relatives, the sons of Dhritarashtra. How can we be happy after killing our kinsmen, O Krishna?

38–39. “Though they, blinded by greed, do not see evil in the destruction of the family, or sin in being treacherous to friends, shouldn’t we, who clearly see evil in the disintegrations of the family, think about turning away from this sin, O Krishna?

40–41. “With the destruction of the family (*consciousness through sense perception*), the eternal religious rites (*sense rituals*) are gone, and when religion is destroyed immorality prevails and evil overpowers the entire family. O Krishna, when lack of religion and immorality prevails, the women (*feeling nature*) of the family become corrupted and the castes (*proper function of the various senses*) become mixed.

42-43. “The adulteration of family blood-lines delivers the clan-destroyers as well family (*consciousness*) itself to hell (*inner boredom and torturing emptiness*), because the spirits of their ancestors (*ego, soul, intuition*) are degraded when deprived of ceremonial offerings of rice-ball and water (*become weak through disuse*). The age-old rites of caste and family traditions are ruined by the sinful act of illegitimacy.

44-46. “We have been told, O Krishna, that people whose family traditions (*sense and wisdom faculties*) are destroyed necessarily dwell indefinitely in hell (*boredom*). Alas! We will entangle ourselves in this great sin by striving to slay our kinsmen. All this because of greed for the comfort of possessing a kingdom. It would be far better for me if the sons of Dhritarashtra (*material attachment*) should kill me (*the striving devotee*) with their weapons in battle while I am unarmed and unresisting.”

47. Sanjaya said to Dhritarashtra: “Having said this on the battlefield, his mind overwhelmed with sorrow, Arjuna sat down on the seat of the chariot and flung away his bow and arrows (*gave up his meditation*).