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Śrīmadbhagavadgītā

अथ प्रथमोऽध्यायः । अर्जुनविषादयोगः

1. atha prathamō adhyāyaḥ (arjunaviṣādayogaḥ) – Chapter 1. Arjuna’s Anguish

The scenario of the battle between the Kaurava children (100 of them headed by Duryodhana) and their cousins Pandavas (children of king Pandu, often represented by Arjuna, one of the five brothers) is the setting for Bhagawath Geetha. The conversation between Arjuna and his charioteer (who also happens to be Lord Krishna!) in the middle of the battle field is the context of Bhagawath Geetha. In this conversation Arjuna raises several questions. These are answered by Lord Krishna. Bhagawath Geetha (which means The Song of the Lord) is the conversation between Arjuna (*Deham*) and the Lord (*Dehinam*). The presentation of this conversation starts with the question from king Dhrtarashtra to his minister/counsel Sanjaya. Dhrtarashtra, the elder king and father of the Kauravas was blind from birth. This entire conversation is narrated by the minister Sanjaya to the blind king.

Note:

Each Chapter is suffixed as “Yoga”. This can be understood only when the true meaning of the word “Yoga” is clear. Yoga stands for the “Union with the Self”. It represents a process of enquiry, exploring the body, mind and intellect by one’s own self.

In this chapter we see Arjuna exploring the action he is about to engage in – fighting in a war - and reflecting on the why? The consequences and hence should he engage in this action or not? His Self-inquiry consists of a series of questions from him (*Deham*) seeking answers from the Lord (his soul, conscience, *Dehinam*).

Even though the conversation is presented as that between Arjuna and Lord Krishna it can be seen as a metaphor for conversation between:

- Student and a teacher
- Anyone with doubt and a learned person with answers
- Anyone asking the questions and reflecting upon (and hence finding) answers through such introspection.

Hence Bhagawath Geetha should not be limited merely for memorizing and recitation.

In other words Bhagawath Geetha is a source for raising questions on what is life? and how to conduct our life? Learning the answers and internalizing them for use in daily life.

śrīmadbhagavadgītā		
I. atha prathamō adhyāyaḥ (arjunaviṣādayogaḥ) – Arjuna’s Anguish		
Class 1 (Scenario)		
1.1	<p>धृतराष्ट्र उवाच । धृतराष्ट्र उवाचः । धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१ ॥ dharmakṣetre kurukṣetre samavetā yuyutsavaḥ māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya http://www.sacred-texts.com/hin/bgs/bgs01.htm https://www.holy-bhagavad-gita.org/chapter/1 https://www.youtube.com/watch?v=9H-XIUq1Ldc https://sanskritdocuments.org/doc_giitaa/bhagavadnew.html?lang=sa</p>	<p>Dhrtarashtra said: Please tell me Sanjaya, what happened when my army and that of the Pandavas were facing each other to fight at Kurukshetra, the sacred plain?</p>

1.2	सञ्जय उवाच । sañjaya uvāca: दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा । आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ १-२॥ dr̥ṣṭvā tu pāṇḍavānikam vyūḍham duryodhanas tadā ācāryam upasaṅgamyā rājā vacanam abravīt	Sanjaya Said: On viewing the army of the Pandavas ready to do battle, King Duryodana approached his teacher and said, “Oh master! Look at the army of the Pandavas (sons of Pandu) ready for battle. They are so expertly arrayed for battle by your own gifted disciple, the son of Drupad”
1.3	पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् । व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३॥ paśyaitāṃ pāṇḍuputrāṇām ācārya mahatīm camūm vyūḍhām drupadaputreṇa tava śiṣyeṇa dhīmata	
1.4	अत्र शूरा महेष्वासा भीमार्जुनसमा युधि । युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४॥ atra śūrā maheśvāsā bhīmārjunasamā yudhi yuyudhāno virāṭascha drupadaś ca mahārathaḥ	They have many heroes in their army: Yuyudhan, Virat, and Drupad, wielding mighty bows and equal in military prowess to Bheem and Arjun. There are also accomplished heroes like Dhrishtaketu, Chekitan, the gallant King of Kashi, Purujit, Kuntibhoj, and Shaibya—all the best of men. In their ranks, they also have the courageous Yudhamanyu, the gallant Uttamauja, the son of Subhadra, and the sons of Draupadi, who are all great warrior chiefs.
1.5	धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् । पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ १-५॥ dhṛṣṭaketuś cekitānaḥ kāśirājaś ca vīryavān purujit kuntibhojaś ca śaibyaś ca narapuṅgavaḥ	
1.6	युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् । सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६॥ yudhāmanyuś ca vikrānta uttamaujaś ca vīryavān saubhadro draupadeyaś ca sarva eva mahārathaḥ	
1.7	अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम । नायका मम सैन्यस्य संजार्थं तान्ब्रवीमि ते ॥ १-७॥ asmākaṃ tu viśiṣṭa ye tān nibodha dvijottama nāyakā mama sainyasya saṃjārthaṃ tān bravāmi te	Now addressing the ministers and scholars Duryodhana said, “You are the most distinguished in my army and you should be aware of this fact. Along with you there are Bhishma, Karna, Krpa, Aswathama, Vikarna, and Bhurishrava and others.”
1.8	भवान्भीष्मश्च कर्णश्च कृपश्च समितिज्जयः । अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ १-८॥ bhavān bhīṣmaś ca karnaś ca kṛpaś ca samitiñjayaḥ aśvatthāmā vikarnaś ca saumadattis tathaiva ca	
1.9	अन्ये च बहवः शूरा मदर्थं त्यक्तजीविताः । नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९॥ anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ	“For my sake all of you and many others are armed well and ready to give up your lives. This army of mine commanded by Bishma is superior to the limited strength of Pandavas commanded by Bhima”.
1.10	अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् । पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १-१०॥ aparyāptaṃ tad asmākaṃ balaṃ bhīṣmābhirakṣitam paryāptaṃ tvidam eteṣāṃ balaṃ bhīmābhirakṣitam	
1.11	अयनेषु च सर्वेषु यथाभागमवस्थिताः । भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११॥ ayaneṣu ca sarveṣu yathābhāgam avasthitāḥ bhīṣmam evābhirakṣantu bhavantaḥ sarva eva hi	“Hence, all of you in all the divisions ensure that Bishma is guarded all the time”. (The implication is that the General should be protected at all cost, as his fall is the end of the battle and victory to the other side.)
1.12	तस्य सञ्जनयन्धर्षं कुरुवृद्धः पितामहः । सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२॥ tasya sañjanayan harṣaṃ kuruvṛddhaḥ pitāmahāḥ siṃhanādaṃ vinadyocchaiḥ śaṅkhaṃ dadhmau pratāpavān	To cheer up Duryodhana (who seemed to be concerned with a defensive strategy, rather than an attack and win strategy) the General Bishma (grand sire of the Kuru Dynasty and a brave hearted soul) blew his horn, like a lion’s roar. Following this siren call several
1.13	ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।	

	सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३॥ tataḥ śaṅkhās ca bheryāś ca paṇavānaka gomukhāḥ sahasāivābhyahanyanta sa śābdas tumulobhavat	other instruments of war (such as shells, cymbals, trumpets, etc.) were sounded tumultuously.
1.14 5.45	ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ । माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४॥ tataḥ śvetair hayair yukte mahati syandane sthitau mādhavaḥ pāṇḍavaś caiva divyau śaṅkhau pradaghamatuh	Then, Lord Krishna (acting as the charioteer) and Arjuna stood up in their chariot drawn by beautiful white horses and sounded their trumpets.
Class 2 (Assessment and Apprehension)		
1.15	पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः । पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५॥ pāñcājanyaṁ hr̥ṣīkeśo devadattaṁ dhanañjayah pauṇḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vr̥kodarah	Lord Krishna sounded his horn (Panchajanya), Arjuna his horn (Devadatta) and so did all the Pandavas. Bhima blew his horn (Paundra) creating an eerie feeling. King Yudhishtir, blew the Anantavijay, while Nakul and Sahadev blew the Sugghosh and Manipushpak.
1.16	अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः । नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६॥ anañtavijayaṁ rājā kuntīputro yudhiṣṭhirah nakulaḥ sahadevaś ca sughoṣamanipuṣpakau	
1.17	काश्यश्च परमेष्वासः शिखण्डी च महारथः । धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७॥ kāśyaś ca parameśvāsaḥ śikhandī ca mahārathah dhr̥ṣṭadyumno virāṭaś ca sātyakiś cāparājitaḥ	This was accompanied by the sounding of horns by a number of other warriors on the side of the Pandavas (such as the king of Kasi (Benares), Sikandi, Virata, Drupada, etc.). The combined noise was loud and clear for the sons of Dhrtarashtra and seemed to shake up the earth, as it were. The terrific sound thundered across the sky and the earth, and shattered the hearts of your sons, O Dhritarashtra.
1.18	द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते । सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८॥ drupado draupadeyāś ca sarvaśaḥ pr̥thivipate saubhadraś ca mahābāhuḥ śaṅkhān dadhmuḥ pr̥thakpr̥thak	
1.19	स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् । नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १-१९॥ sa ghoṣo dhārtarāṣṭrāṇāṁ hr̥dayāni vyadārayat nabhaś ca pr̥thivīm caiva tumulobhyanunādayan	
1.20	अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः । प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १-२०॥ atha vyavasthitān dr̥ṣṭvā dhārtarāṣṭrān. h kapidhvajah pravṛtte śastrasampāte dhanur udyamya pāṇḍavaḥ	
1.21	हृषीकेशं तदा वाक्यमिदमाह महीपते । सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १-२१॥ hr̥ṣīkeśaṁ tadā vākyaṁ idam āha mahīpate senayor ubhayor madhye ratham sthāpaya mecyuta	At this time Arjuna with Hanuman in his flag took up his bow ready for the fight. He looked up at the opposing army of Duryodana. He requested Krishna to pull up his chariot to the center of the battle field. He further said, "Oh Lord, the infallible one, I wish to see these men who are eager for battle and with whom I must fight. I am anxious to view the army on both sides which is assembled to fight in order to fulfill the pleasures of evil minded son of Dhrtarashtra (i.e.) Duryodhana.
1.22	यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् । कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १-२२॥ yāvad etān nirīkṣeḥaṁ yoddhukāmān avasthitān kair mayā saha yoddhavyam asmin raṇasamudyame	
1.23	योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः । धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३॥ yotsyamānān avekṣeḥaṁ ya etetra samāgataḥ dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavaḥ	
1.24	एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।	At the above request of Arjuna, Lord Krishna placed the chariot in the center between the

	सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४॥ evam ukto hr̥ṣīkeśo guḍākeśena bhārata senayor ubhayor madhye sthāpayitvā rathottamam	two armies and In the presence of Bheeshma, Dronacharya, and all the other kings. He told Arjuna, “Look at these armies who are all members of Kuru dynasty.”
1.25	भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् । उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ १-२५॥ bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām uvāca pārtha paśyaitān samavetān kurūn iti	
9.40		
Class 3 (Anxiety and personal or immediate concerns)		
1.26	तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् । आचार्यन्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६॥ tatrāpaśyat sthitān pārthaḥ pitṛn atha pitāmāhān ācāryān mātulān bhrātr̥n putrān pautrān sakṁs tathā	Arjuna had the complete view of all the men on both armies: Fathers, grandfathers, teachers, uncles, brothers, sons and grandsons. There were also in-laws and friends in both armies opposing each other. On viewing this array of people and relatives who were all willing to give up their lives in the battle, Arjuna was overcome by deep sorrow and said:
1.27	श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि । तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धून्वस्थितान् ॥ १-२७॥ śvaśurān suhṛdaś caiva senayor ubhayor api tān samikṣya sa kaunteyaḥ sarvān bandhūn avasthitān	
1.28	कृपया परयाविष्टो विषीदन्निदमब्रवीत् । दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८॥ kṛpayā parayāviṣṭo viśīdann idamabravīt dṛṣṭvemaṃ svajanam kṛṣṇa yuyutsuṃ samupasthitam	“Lord Krishna, on seeing these relatives who are here in both armies ready to fight, I am deeply affected. My limbs are getting faint, my mouth is dry, my body trembles and my hair stand erect. My bow is slipping away from my hands, my skin is affected, I am unable to stand erect and my mind is extremely unsteady”.
1.29	सीदन्ति मम गात्राणि मुखं च परिशुष्यति । वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १-२९॥ sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati vepathuś ca śarīre me romaharṣaś ca jāyate	
1.30	गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते । न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १-३०॥ gāṇḍīvaṃ saṁsate hastāt tvak caiva paridahyate na ca śaknomy avasthātum bhramatīva ca me manaḥ	
1.31	निमित्तानि च पश्यामि विपरीतानि केशव । न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१॥ nimittāni ca paśyāmi viparītāni keśava na ca śreyonupaśyāmi hatvā svajanam āhave	“I see unfavorable signs. Also, I do not see any great benefits to be achieved by killing relatives and friends”.
1.32	न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च । किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२॥ na kāṅkṣe vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca kiṃ no rājyena govinda kiṃ bhogair jīvitena vā	“I do not seek victory, kingdom or their pleasures. What is the need for such sovereignty, pleasure or even the very life”?
1.33	येषामर्थं काङ्क्षितं नो राज्यं भोगाः सुखानि च । त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३३॥ yeṣām arthe kāṅkṣitaṃ no rājyaṃ bhogāḥ sukhāni ca ta imevasthitā yuddhe prāṇāṃs tyaktvā dhanāni ca	“The people for whose sake we desire kingdom, wealth and pleasures are all here in both armies, ready to surrender their lives and wealth in this battle”.
1.34	आचार्याः पितरः पुत्रास्तथैव च पितामहाः । मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४॥ ācāryāḥ pitarāḥ putrās tathāiva ca pitāmāhāḥ mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinas tathā	“Lord Krishna (<i>Madusudana</i>), I do not wish to kill these teachers and relatives (fathers, sons, grandsons, uncles, in-laws and other relatives), even if I am killed or even for the sake of the entire universe (which is described as three worlds of earth, inter space and heaven)”.
1.35	एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन । अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५॥ etān na hantum icchāmi ghnatopi madhusūdana	

	api trailokyarājyasya hetoḥ kiṃ nu mahīkrte	
1.36	निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन । पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६ ॥ nihatya dhārtarāṣṭrān naḥ kā prītiḥ syā janārdana pāpam evāśrayed asmān hatvaitān ātatāyinaḥ	“Oh Lord, the protector of all lives, what pleasure do we get by killing these sons of Dhrtarashtra, evil as they may be due their aggression and past deeds? We will acquire nothing but guilt”.
1.37	तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् । स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १-३७ ॥ tasmān nārhā vayaṃ hantum dhārtarāṣṭrān svabāndhavan 13.50 svajanaṃ hi kathaṃ hatvā sukhinaḥ syāma mādharma	“Therefore it is not appropriate to kill these Dhrtarashtras, who after all are our relatives. How could we live in peace or happiness by killing our own relatives?”
Class 4 (Anxiety as a result of thoughts pertaining to others involved and affected by the situation)		
1.38	यद्यप्येते न पश्यन्ति लोभोपहतचेतसः । कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८ ॥ yadyapyete na paśyanti lobhopahatacetasah kulakṣayakṛtaṃ doṣaṃ mitradrohe ca pātakam	“These men in the opposing armies are blinded by greed and are not able to see the ill that lies ahead through the destruction of the families and the crime of oppressing friends. Despite that, <i>Janardhana</i> , how is it that we are not reasoned enough to turn away from this evil act, especially us who are clearly aware that destruction of family is a sinful act?”
1.39	कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥ kathaṃ na jñeyam asmābhiḥ pāpād asmān nivartitum kulakṣayakṛtaṃ doṣaṃ prapaśyadbhir janārdana	
1.40	कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः । धर्मं नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४० ॥ 14.45 kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ dharmaṃ naṣṭe kulaṃ kṛtsnam adharmobhibhavaty uta	“By the destruction of the family, the eternal rituals carried out through the generations (rites) and the laws of the family perish. This leads to lawlessness.”
Class 5 (Anxiety due to moral questions)		
1.41	अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ १-४१ ॥ adharmābhibhavāt kṛṣṇa praduṣyanti kulastrīyaḥ strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ	“By the death of all these men, the women are left to lawlessness and corruption in the family. It also leads to confusion in the family heritage. This confusion and absence of family rites (not carried out by the men who are killed) are the reasons to deprive our ancestors of their due homage (of offering rice cakes and water on specified occasions).”
1.42	सङ्करो नरकायैव कुलघ्नानां कुलस्य च । पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥ saṅkaro narakāyaiva kulaghnānāṃ kulasya ca patanti pitaro hy eṣāṃ luptapiṇḍodakakriyāḥ	
1.43	दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः । उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३ ॥ doṣair etaiḥ kulaghnānāṃ varṇasaṅkarakārakaiḥ utsādyante jātīdharmāḥ kuladharmāś ca śāśvatāḥ	“By these evil acts of the people who destroy the family and its heritage (caste), the everlasting rules of the society are annihilated.”
1.44	उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन । नरके नियतं वासो भवतीत्यनुशुभ्रम् ॥ १-४४ ॥ utsannakuladharmāṇāṃ manuṣyāṇāṃ janārdana narake niyataṃ vāso bhavatīty anuśuśrūma	“Lord Krishna (<i>Janardhana</i>), we have been told in the scriptures that men who destroy the laws of the family (and the society) live eternally in hell. (This could imply that after such death and destruction there is no

		peace or pleasure left in life thereafter).”
1.45	<p>अहो बत महत्पापं कर्तुं व्यवसिता वयम् । यद्वाज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५॥ aho bata mahat pāpaṃ kartuṃ vyavasitā vayam yad rājyasukhalobhena hantuṃ svajanam udyatāḥ</p>	<p>“Alas! We have come here determined to commit an evil act, as we are prepared to kill our friends and relatives for the greed of sovereignty (power) and its pleasure.”</p>
1.46	<p>यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः । धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६॥ yadi mām apratikāraṃ aśastraṃ śāstrapāṇayaḥ dhārtarāṣṭrā raṇe hanyus tan me kṣemataraṃ bhavet</p>	<p>“I would have preferred to die, unarmed and without resistance, if my opponents should kill me, rather than participate in this battle and its sad and undesirable consequences.”</p>
1.47	<p>सञ्जय उवाच । sañjaya uvāca: एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् । विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १-४७॥ evam uktvārjunaḥ saṅkhye rathopastha upāviśat visṛjya saśaraṃ cāpaṃ śokasaṃvignamānasaḥ</p>	<p><u>Sanjaya:</u> After having spoken thus, Arjuna in the middle of the battle field (<i>Sankhye</i>) slumped into his seat in the chariot, dropping his armaments in disgust with a mind filled with sorrow and anguish.</p>
17.43	<p>ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥ Om! Thus ends the chapter one in this Bhagawath Geetha, considered as part of Upanishad, Education on the knowledge of Brahman, the sastra pertaining to Yoga, the conversation between Lord Krishna and Arjuna, this first chapter of Bhagawath Geetha – Arjuna’s Anguish.</p>	

Summary:

- Our thoughts are affected by our perception of the situation (as understood through our body, mind and intellect).
- These inputs when they are assessed and internalized we develop an apprehension or anxiety.
- This anxiety can stem from immediate personal needs, as pertaining to the extended family (as far as one can perceive it) and finally as it pertains to the larger moral issues or concerns.
- All of this anxiety – perturbations of the mind - without proper answers and understanding incapacitate even the greatest among us (like Arjuna).
- We witness the dominance of Ignorance (*Thamasam* leading to sadness, depression and lack of direction). We also see the dominant role of turbulence (*Rajasam* and the attachments it creates leading to fear, sorrow and confusion between right and wrong).

But, the strength of a person of self-control (Yogi) is that

- He/she can stop to reflect and ask the right questions, with candor and without fear.
- He/she has the confidence or faith that answers can be found.
- He/she has the commitment to stop and ask the questions even at the last moment, the precipice (at the brink of war).

Question: *Is Arjuna a coward (under emotional coma) or a Yogi?*

Arjuna asks the questions to Lord Krishna.

- If you believe that God is everywhere, including within yourself, then:
Can we ask the questions and find answers by one's own self?

Is this is meant by:

- *A person of self-control is steady, reflective and contemplative. He/she remains one's own best friend?*
- *Without self-control (through reflection and contemplation) one becomes one's own worst enemy?*
- *Self-control requires Objectivity: Total candor in observation, assessment and raising relevant questions.*