

SRIMAD BHAGAVAD-GITA



References: <http://www.bhagavad-gita.org>
<http://www.holy-bhagavad-gita.org>

INTRODUCTION

- ✓ Bhagavad-Gita is a divine preaching from Lord Krishna to Prince Arjun on the battlefield of Kurukshetra in 3102 B.C.; just prior to the commencement of the Mahabharata war.
- ✓ This date corresponds to 1700 years before Moses, 2500 years before Buddha, 3000 years before Jesus and 3800 years before Mohammed.



GITA MAHATMYA

sarvopanishado gavo dogdha gopalanandana:
parthovatsa: sudheerbhoktha dugdham gitamrutam mahat

Word to word meaning:

sarva- all; upanishadho – Upanishads are; gavo- cows; dogdha- milker;
gopalanandana:- (is)the son of the cowherd ,(Krishna); partho- son
of prutha ,(Arjuna); vatsa:- (is the)calf; sudhee:- (the)men of
purified intellect; Bhoktha- (are the)drinkers; dugdham- (and the)
milk ; mahat- (is the)supreme; amrutam- nectar; gita- (of) Gita

Sloka meaning:

(If)All upanishads are (likened to) cows. The milker is the son of
the cowherd, Krishna; Arjuna, son of prutha, is the calf; the men of
purified intellect are the drinkers and the milk is the supreme
nectar of Gita.

KARMAYOGA

- ✓ The Bhagavad-Gita consists of 18 chapters.
- ✓ Yoga is the science of the individual consciousness attaining communion with the Ultimate Consciousness.
- ✓ So each chapter is a highly specialized yoga revealing the path of attaining realization of the Ultimate Truth.
- ✓ The first six chapters have been classified as the **Karma Yoga** section as they mainly deal with the science of the individual consciousness attaining communion with the Ultimate Consciousness through actions.

Chapter 1 : Visada Yoga

Chapter 2 : Sankhya Yoga

Chapter 3 : Karma Yoga

Chapter 4 : Jnana Yoga

Chapter 5 : Karma Vairagya Yoga

Chapter 6 : Abhyasa Yoga

BHAKTI YOGA

- ✓ The middle six chapters have been designated as the **Bhakti Yoga** section as they principally are pertaining with the science of the individual consciousness attaining communion with the Ultimate Consciousness by the path of devotion.

Chapter 7 : Paramahansa Vijnana Yoga

Chapter 8 : Aksara-Parabrahman Yoga

Chapter 9 : Raja-Vidya-Guhya Yoga

Chapter 10 : Vibhuti-Vistara-Yoga

Chapter 11 : Visvarupa-Darsana Yoga

Chapter 12 : Bhakti Yoga

JNANA YOGA

- ✓ The final six chapters are regarded as the **Jnana Yoga** section as they are primarily concerned with the science of the individual consciousness attaining communion with the Ultimate Consciousness through the intellect/knowledge.

Chapter 13 : Ksetra-Ksetrajna Vibhaga Yoga

Chapter 14 : Gunatraya-Vibhaga Yoga

Chapter 15 : Purusottama Yoga

Chapter 16 : Daivasura-Sampad-Vibhaga Yoga

Chapter 17 : Sraddhatraya-Vibhaga Yoga

Chapter 18 : Moksa-Opadesa Yoga

CHAPTER 1- VISHADA YOGA

- ✓ Chapter one introduces the scene, the setting, the circumstances and the characters involved determining the reasons for the Bhagavad-Gita's revelation.
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- ✓ The scene is the sacred plain of Kurukshetra. The setting is a battlefield. The circumstances is war.
- ✓ The main characters are the Supreme Lord Krishna and Prince Arjuna, witnessed by four million soldiers led by their respective military commanders.
- ✓ After naming the principal warriors on both sides, Arjuna's growing dejection is described due to the fear of losing friends and relatives in the course of the impending war and the subsequent sins attached to such actions.
- ✓ Thus this chapter is entitled: Lamenting the Consequence of War.

CHAPTER 1 HAS 46 VERSES

✓ Verse 1:

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dh•itar••htra uv•cha:

dharma-k•hetre kuru-k•hetre samavet• yuyutsava•
m•mak•• p•••av••hchaiva kimakurvata sañjaya

dh•itar••htra• uv•cha—Dhritarashtra said; dharma-k•hetre—the land of dharma; kuru-k•hetre—at Kurukshetra; samavet••—having gathered; yuyutsava•—desiring to fight; m•mak••—my sons; p•••av••—the sons of Pandu; cha—and; eva—certainly; kim—what; akurvata—did they do; sañjaya—Sanjay

COMMENTARY & DISCUSSION

King Dhritarashtra, apart from being blind from birth, was also bereft of spiritual wisdom. His attachment to his own sons made him deviate from the path of virtue and usurp the rightful kingdom of the Pandavas. He was conscious of the injustice he had done toward his own nephews, the sons of Pandu. His guilty conscience worried him about the outcome of the battle, and so he inquired from Sanjay about the events on the battlefield of Kurukshetra, where the war was to be fought.

In this verse, the question he asked Sanjay was, what did his sons and the sons of Pandu do, having gathered on the battlefield? Now, it was obvious that they had assembled there with the sole purpose of fighting. So it was natural that they would fight. Why did Dhritarashtra feel the need to ask what they did?

His doubt can be discerned from the words he used—*dharma k•hetre*, the land of *dharma* (virtuous conduct). Kurukshetra was a sacred land. In the Shatapath Brahman, it is described as: *kuruk•hetra• deva yajanam* [v1]. “Kurukshetra is the sacrificial arena of the celestial gods.” It was thus the land that nourished *dharma*. Dhritarashtra apprehended that the influence of the holy land of Kurukshetra would arouse the faculty of discrimination in his sons and they would regard the massacre of their relatives, the Pandavas, as improper. Thinking thus, they might agree to a peaceful settlement. Dhritarashtra felt great dissatisfaction at this possibility. He thought if his sons negotiated a truce, the Pandavas would continue to remain an impediment for them, and hence it was preferable that the war took place. At the same time, he was uncertain of the consequences of the war, and wished to ascertain the fate of his sons. As a result, he asked Sanjay about the goings-on at the battleground of Kurukshetra, where the two armies had gathered.