

# THE BHAGAVADGĪTĀ

## Chapter One

August 5 Seventh Year Śiva Kalpa

Now, I'll start Gītā after this: Aum Tat Sat: aum, you know. What is aum? Aum is existence, creation and destruction at the same time. Tat Sat: thou art truth; thou art real. Śrīmad bhagavadgītā: śrīmad means, well, the rich; Bhagavadgītā, the song of the Lord. prathamo 'dhyāyaḥ The first chapter; and, I recall, it begins with:

dharmakṣetre kurukṣetre  
samavetā yuyutsavaḥ

v. 1 lines 1 & 2

Quote, unquote, I said that, and this is the beginning of Gītā because Gītā is composed of only 700 verses in the total context of 18 chapters, and this belongs to the chapter of Bhīṣma, and it starts as such.

dharmakṣetre kurukṣetre  
samavetā yuyutsavaḥ  
māmakāḥ pāṇḍavās cai'va  
kim akurvata saṁjaya

v. 1

Now I'll give you a background where what is Gītā. Gītā is the song of the Lord. Kṛṣṇa is telling Arjuna in a state of war in the field of war with his own father's stepbrother's children. Dhṛtarāṣṭra and Pandu were two stepbrothers and Dhṛtarāṣṭra is the eldest or the older of two brothers, who was born blind, and Pandu was born pale; Pandu means pale. Why they were like that I'm not going to tell you now because it will become longer and longer getting into the beginning of the story of MahaBharata which is composed of 100, 000 verses and Gītā is only 700 verses in the context.

And this Dhṛtarāṣṭra was the emperor. He became blinded by affection towards his hundred children, the eldest of which is called Duryodhana, the evil spirit of wealth; and his next brother is called Dushashana, that is, evil government, or evil administration, you see it in application. You have to see knowledge in application, you cannot apply it. You can be applied by knowledge by surrendering to knowledge by understanding knowledge, and you'll become a part and parcel of knowledge and no more a part and parcel of ignorance.

Arjuna asked Kṛṣṇa to drive his chariot in the middle of the warring groups, asking Kṛṣṇa, "I want to see who are my equals in the army of my enemy. I am not going to fight with hoops and tails or with ordinary people. If I kill the heads, I'll get the people." So he said, "Drive my chariot in the middle of the battlefield so that I can see on both sides."

Now he'll ask when he comes to the middle of the battlefield, if somebody kills him. Nobody would kill him in those days, unless war is declared, nobody would fire a shot. There was half truth and half lies. It was not entirely lies as of these days. You fire without notice; that's meanness not greatness. If you want to try strength you give your enemies sufficient time. If he procrastinates in fighting you, you are already the victor without fighting, but when he gathers his army you face him and fight him to victory.

dhṛtarāṣṭra uvāca And Dhṛtarāṣṭra is listening to the war correspondent not to the field of war it's corresponding to their respective newspapers as they see it with their limitations of national chauvinism, but universal eyes and ears without participation in the war. That's called a correspondent truly reporting the conditions of the state of affairs in a field of war. He's Sanjaya, who has conquered truth, has become eyes and ears for the rest of the world. He's telling the emperor who succumbed for his affection to his own children permitting them more and more perfidy, perjury and forgery against the children of his own stepbrother for nothing.

Before this war was fought, Kṛṣṇa, as an envoy of the Pāṇḍavas, went to Kauravas, that is, the children of Dhṛtarāṣṭra, and said, "They are the children, just like kings, they have their property. Give them five villages to maintain themselves."

And Duryodhana said, "I won't give you land which can be described by the dark of the point of a needle without war."

He wanted to annihilate them, seeking an excuse, because if you permit knowledge with only a little bit, definitely the world will become luminous. You want darkness to fish in the dirty water – Watergate. It's in application. You have to see it. We have to do nothing but understand, and, you'll see, you'll become victorious.

dhṛtarāṣṭra uvāca, dhṛtarāṣṭra said to Saṁjaya:

dharmakṣetre kurukṣetre  
samavetā yuyutsavaḥ  
māmakāḥ pāṇḍavāś cai 'va  
kim akurvata saṁjaya v. 1

Oh Saṁjaya, oh the universal eyes and ears, being collected in the field of battle and in the field of action, what my children and the children of Pandu did?

saṁjaya uvāca

Saṁjaya replied:

dr̥ṣṭvā tu pāṇḍavānīkaṁ  
vyūḍhāṁ duryodhanas tadā  
ācāryam upasaṁgamyā  
rājā vacanam abravīt v. 2

Having seen the Pāṇḍavas arranging themselves as a battalion, or, an army, the king Duryodhana (he's not the emperor, his father is the emperor), went to the teacher, Drona, and spoke the following:

paśyai 'tām pāṇḍuputrāṇām  
ācārya mahatīm camūm  
vyūḍhāṁ drupadaputreṇa  
tava śiṣyeṇa dhīmatā v. 3

In that period all the great children, or the princes, came to learn how to use weapons from Drona, that is, the teacher. So, this king told the teacher in weaponry and

use of arms, paśyai 'tām pāṇḍuputrāṇām ācārya and he's telling him, addressing him as the teacher of the children of Pāṇḍu, his opponents.

Oh the teacher of Pāṇḍu, look at the great army of the Pāṇḍavas, and this army is being arranged by your most intelligent student of drupadaputreṇa, that is, Drupada means a kingdom, the kingdom of the fast footed people, kingdom of the fast footed or fast moving, fast thinking people. Your fast thinking, fast moving, intelligent student has arranged this army: the prince of Drupada; dhīmatā, means intelligent.

atra śūrā maheṣvāsā  
bhīmārjunasamā yudhi  
yuyudhāno virāṭas ca  
drupadaś ca mahārathaḥ v. 4

In that army of the Pāṇḍavas, that army is composed of great warriors under great pressure like Bhima and Arjuna.

On the first reading, Gītā must be read four times before you understand everything and it won't take a long time if you do it every day, but if you do it once a week it won't take a long time. Because, after today, from the next meeting, I'll move faster than today; it's stodgy in the beginning, but as we proceed it becomes faster and faster because you have understood a lot of words and felt it.

atra śūrā maheṣvāsā There are great warriors under great pressure here, and they're as good as Bhima and Arjuna, samā yudhi. They're as good as warriors, Yuyudhāna, the warrior for truth, that is Yuyudhāna. There is Sātyaki, his other name, Sātyaki, who sticks to truth, and he's always fighting for truth; he's also in that. virāṭas ca, and the great, is on the side of the Pandavas, drupadaś ca mahārathaḥ, and also the king of the fast footed people, now, America.

dhṛṣṭaketuś cekitānaḥ v. 5 line 1

Dhṛṣṭaketuś, who wipes out dhṛṣṭake, means temerity; being small challenges the great – wipes them out: dhṛṣṭaketuś. Cekitānaḥ, means, ekitānaḥ means the porous; the king of the land of the porous. They all speak in the same language, and they're always agreed among themselves. The people of the United Kingdom, they're in unity: cekitānaḥ.

kāśirājaś ca vīryavān v. 5 line 2

And the spirited king of kāśi. Kāśi means who have the knowledge of Śiva and works with Śiva. Kāśi is called the place where Śiva lives as knowledge, not as a form.

purujit kuntibhojaś ca v. 5 line 3

Purujit, who overcomes the thick hide of imbecility; who pierces the thickness of stupidity, Purujit. Kuntibhojaś ca, and who feasts on Kunti, I'm not going to explain that now, kuntibhojaś ca.

śaibyaś ca narapuṅgavaḥ v. 5 line 4

Śaibyaś mean that worshipper of Śiva is śaibyaś, and the man-lion, the king of the land of the worshippers of Śiva. They're all on the side of the Pandavas.

yudhāmanyuś ca vikrānta  
uttamaujāś ca vīryavān

v. 6 lines 1 & 2

Yudhāmanyuś, another warrior for truth, Vikrānta, who is very powerful; and Uttamaujāś, means who possesses the most fertile land, the best land, the king of the best and most fertile land of intelligence. Vīryavān, powerful and spirited, saubhadro draupadeyāś ca, and Saubhadro means born of Subhadrā; politeness and humility, but not lack of self-confidence, he doesn't brag and show off – very polite. And that Saubhadro, that is, the son of Subhadrā, draupadeyāś and the children of Draupadī, the princess of the fast footed, the fastest people, and her children are all Mahābhārata, are the great generalissimos.

What is a Mahābhārata, not only he can protect himself, his horses, his chariot and his charioteer, he also protects his army from infantry to the army who rides elephants and horses; the archers and the swords of lances, he protects them and fights, he directs them to victory without injury. They're all on that side. It's polite. You don't challenge anybody you come across in the street, but politely you convey your message; you take it or leave it. I'll fight for the message I have given to you; that is Saubhadro. They're all on the side of Pandavas.

asmākaṁ tu viśiṣṭā ye  
tān nibodha dvijottama

v. 7 lines 1 & 2

Dvijo means who is twice born in the same form is called dvijo. A person who is twice born in the same form is called dvijo. You understand what I mean? Twice born in the same form you become a dvijo. You are born twice in the same form. The first born is the birth in sensation; the second born is the birth of the sensation in knowledge. Dvijottama, the best of the twice born who are distinguished among our army, I am speaking of them to you so that you can know them – because he approached the teacher to fight on his behalf - the teacher who teaches how to wield the arms, how to fight. He taught all the princes of that period. And so he went, being the king and the son of the emperor, he went to him and said, “You are to fight on our behalf, and who are the leaders of my army I am telling you about them so that you can know them all.”

Bhavān, you... First he names him as the best general of his army. bhīṣmaś ca, that's his grandfather, kṛpaś ca, that is charity: Rockefeller Foundation, this foundation, Ford Foundation – only charity to impress you;

kṛpaś ca samitiṁjayaḥ

v. 8 line line 2

Who always conquers the assembly by his charity, or by his grace of charity. Aśvatthāmā: a sincere person whose limitation is the limitation for the existence of the world, and he's very sincere and won't allow you to proceed to communicate to him. Haven't you come across such people? Vikarṇaś ca: and the earless who cannot listen to anybody.

saumadattis tathai 'va ca

v. 8 line 4

Saumadattis means born of lunar imagination; flying discs are coming down on Mt. Shasta. Come here, we'll all get into that, and save ourselves from destruction. Loonies! They're also with them. They're fighting on my side by telling you all this nonsense.

anye ca bahavaḥ śūrā  
 madarthe tyaktajīvitāḥ v. 9 lines 1 & 2

And there are other many great fighters who can yield various kinds of weapons, and they have already sacrificed their life for the lie of my greed for wealth. They're all on my side. They have already sacrificed their life. They don't care to die, and they're all good warriors. I have seen a lot of good warriors like them. They have no ears; they won't listen to anything.

aparyāptam tad asmākaṁ  
 balaṁ bhīṣmābhirakṣitam v. 10 lines 1 & 2

Before he was approached all the army was under the leadership of Bhīṣma, the grandfather, who'd never change, but who'd die. They're on the side of the Kauravas, that is Duryodhana, and all this army maintained under Bhīṣma is insufficient: aparyāptam.

paryāptam tv idam eteṣāṁ  
 balaṁ bhīmābhirakṣitam v. 10 lines 3 & 4

There are enough in the army under the leadership of Bhima, that is, the second brother of the Pāṇḍavas; they collected the army, but now others arrange the army.

ayaneṣu ca sarveṣu  
 yathābhāgam avasthitāḥ v. 11 lines 1 & 2

ayaneṣu ca sarveṣu In this movement, ayana means movement, in these proceedings, "You get hold of your own divisions and save Bhīṣma by all means."

When he said that to the teacher, Drona, he wouldn't say a word by looking at the flattery of the king; he won't say a word.

tasya saṁjanayan harṣaṁ  
 kuruvṛddhaḥ pitāmahaḥ  
 śiṁhanādaṁ vinadyo 'ccaiḥ  
 śaṅkhaṁ dadhmau pratāpavān v. 12

But the grandfather, to bring hope to Duryodhana, Bhīṣma, to bring hope to Duryodhana, blew his trumpet like the roar of a lion, to please him. This is the call to war.

tataḥ śaṅkhās ca bheryas ca  
 paṇavānakagomukhāḥ  
 sahasai 'vā 'bhyahanyanta  
 sa śabdāsa tumulo 'bhavat v. 13

When he blew his trumpet like the roar of a lion to please Duryodhana the king, the others started blowing their trumpets, kettledrums and other weapons. They started making huge noise, and a great noise arose.

You can see that in things. Somebody says something, and all the editorials in the newspapers start writing, and all the smaller peoples in coffee shops, in tea shops piddle talk what they read in newspapers next morning. They chatter like the mouse of the clowns without any brains – bovine intelligence – the tripe of that excreta of the media people; and it creates a great noise.

And what happened after that?

tataḥ śvetair hayair yukte  
mahati syandane sthitau  
mādhavaḥ pāṇḍavaś cai 'va  
divyau śaṅkhau pradadhmatuḥ v. 14

After the Kauravas had made this uproar of war call, and when it subsided, in the great chariot with white horses, Kṛṣṇa is the charioteer, mādhavaḥ, that is the Lord of Wealth, Kṛṣṇa (all refers to Kṛṣṇa, here, not Śiva), mādhavaḥ pāṇḍavaś cai 'va, and the Pāṇḍava, Arjuna, here, there are five Pāṇḍavas, but here it represents to Arjuna, divyau śaṅkhau pradadhmatuḥ; they blew their divine trumpets.

pāñcājanyaṁ hr̥ṣīkeśo  
devadattaṁ dhanamjayaḥ  
pauṇḍraṁ dadhmau mahāśaṅkham  
bhīmakarmā vṛkodaraḥ v. 15

pāñcājanyaṁ hr̥ṣīkeśo hr̥ṣīkeśo means who brings joy to sensations, gives you goose bumps, called hr̥ṣīkeśo. He blew the trumpet of pāñcājanyaṁ, that is, the five causalities: hearing, touching, seeing, tasting and smelling. He blew the trumpet of these five causalities for existence. devadattaṁ dhanamjayaḥ, and the trumpet, dhanamjayaḥ, refers to Arjuna, the son of earth, who has conquered wealth, but is very poor looking in the material way, not in the real way. He has conquered wealth by giving up the greed of wealth, and he blew the trumpet called Devadattaṁ, devadattaṁ means provided by divinity.

pauṇḍraṁ dadhmau mahāśaṅkham  
bhīmakarmā vṛkodaraḥ lines 3 & 4

And, bhīmakarmā vṛkodaraḥ, with a big belly, not fat or pot belly, but with great hunger for food: he blew the trumpet of hunger. While you are wasting, the people are hungry and starving, so he blew that trumpet of hunger.

anantavijayaṁ rājā  
kuntīputro yudhiṣṭhiraḥ lines 1 & 2

Yudhiṣṭhiraḥ means who is always composed in a state of war and never gets confused under any circumstances because he is the eldest of the Pāṇḍavas. He blew the

trumpet which is known as a trumpet of conquering the illimitable, Anantavijaya. He blew that trumpet.

nakulaḥ sahadevaś ca  
sughoṣamaṇipuṣpakau v. 16 lines 3 & 4

Nakula, other two brothers, Arjuna is the middle brother, Nakulaḥ, means without any society; that brother had no society. Sahadevaś, and another whose name was Sahadeva: who raises cattle and helps create a culture. They blew their divine trumpets; one is called Sughoṣa that is, trumpeting the good days or the good things. Maṇipuṣpaka is another trumpet called “who brings the flowers of jewels.” One has no society, and the other is a farmer out of the five brothers; they blew these conchs.

kāśyaś ca parameṣvāsaḥ  
śikhaṇḍī ca mahārathaḥ v. 17 lines 1 & 2

And the king of Kāśi, who is under supreme pressure, or extreme pressure here; śikhaṇḍī ca mahārathaḥ, another warrior on the side of the Pāṇḍavas, who is a great warrior; dhr̥ṣṭadyumno virāṭaś ca sātyakiś, undefeatable, nonvulnerable, Sātyakiś because he sticks to truth; drupado draupadeyāś ca, and the children of Draupadī, the princess of draupadeyāś, the fast footed people; and sarvaśaḥ pṛthivīpate saubhadraś ca mahābāhuḥ, the son of Subhadrā, that is the son of Arjuna, too, he married Subhadrā – his son – who is a symbol of humility not lack of self-respect. They blew their trumpets, separately, giving the meanings of their trumpets. Here, they’re all talking together; there, they spoke one after another. What is the call? War. They blew their trumpets, separately, not all at once like the Kauravas.

sa ghoṣo dhārtarāṣṭrāṇām  
hṛdayāni vyadārayat  
nabhaś ca pṛthivīm cai ’va  
tumulo vyanunādayan v. 19

And after they have sounded their respective divine trumpets, the earth and heaven, there was a firmament shaking earth and heaven together.

atha vyavasthitān dṛṣṭvā  
dhārtarāṣṭrān kapidhvajaḥ  
pravṛtte śastrasaṁpāte  
dhanur udyamya pāṇḍavaḥ v. 20

Pāṇḍava is always referred to Arjuna, who is the middle brother, that is, the heart; one is head, other is throat, other is heart and so on. After these trumpets were blown, Arjuna took his bow out and took an arrow, just going to strike the first shot, because the war call has been given, first, by the opponents, and, then, responded by them. Now, he’s ready to strike the first shot.

hṛṣīkeśam tadā vākyam  
idam āha mahīpate  
senayor ubhayor madhye  
ratham sthāpaya me 'cyuta v. 21

As he took out his bow and arrow, he said, “Oh, Kṛṣṇa, drive” – Kṛṣṇa was a charioteer, he never touched a weapon, himself, because there was nobody to fight him – so he said, kapidhvajaḥ, means the emblem or his chariot is the sign of a monkey. What is monkey, here, who can jump in the thick of affairs, from here to there jumping around, that is a symbol, never physically, jump, literally, but he always found himself being led by his charioteer in the thick of affairs while the war is going on. He always finds himself in the thick of affairs.

And, he said, “Oh, Hṛṣīkeśa, oh the lord of sensation, lead my chariot, place my chariot in the middle of the armies.

yāvad etān nirīkṣe 'ham  
yoddhukāmān avasthitān  
kair mayā saha yoddhavyam  
asmin raṇasamudyame v. 22

In this effort at war, I want to see, with whom I shall have to fight, myself. So long I observe them; you keep my chariot in the middle of the battlefield.

yotsyamānān avekṣe 'ham  
ya ete 'tra samāgatāh  
dhṛtarāṣṭrasya durbuddher  
yuddhe priyacikīrṣavaḥ v. 23

Who has come for the benefit, or, victory, of the evil war on behalf of the power of state, Dhṛtarāṣṭra, the emperor, who has come to fight on his behalf in this evil war, I want to see all of them.

Samjaya uvāca, then Samjaya is saying or telling Dhṛtarāṣṭra, the emperor:

evam ukto hṛṣīkeśo  
guḍākeśena bhārata  
senayor ubhayor madhye  
sthāpayitvā rathottamam v. 24

And being spoken, thus, the lord of sensation being spoken thus by the sleepless, Gudākeśa, is the sleepless, who cannot sleep; Arjuna couldn't sleep.

senayor ubhayor madhye  
sthāpayitvā rathottamam lines 3 & 4

He placed the best of the chariot between the two armies.

bhīṣmadroṇapramukhataḥ  
sarveṣāṃ ca mahīkṣitām  
uvāca pārtha paśyai 'tān  
samavetān kurūn iti v. 25

And when he placed the chariot he saw Bhīṣma, the grandfather, Droṇa, the teacher and the rest; and Pārtha, the son of earth, looked at all the assembly of the Kurus (Kurus means Kauravas), that is, on the side of Duryodhana.

tatrā 'paśyat sthitān pārthaḥ  
pitṛn atha pitāmahān v. 26 lines 1 & 2

Pārtha, the son of earth, or the sensation, saw on that side, on both sides, he's looking at both sides, he saw pitṛn, his fathers, or uncles, they're like fathers; and the grandfathers, that is, Bhīṣma is his grandfather too; ācāryān, the teachers; mātulān, the maternal uncles; bhrātrn, cousins; putrān, in that army they were boys who were his nephews, that is, who are equal to his sons; pautrān, and his grandchildren; and sakhīrn, and friends; śvaśūrān, the in-laws; suhrdaś cai 'va, and who had been benefactors in the past, senayor ubhayor api, he saw in both sides of the army all these people.

tān samīkṣya sa kaunteyaḥ  
sarvān bandhūn avasthitān v. 27 lines 3 & 4

And that Kaunteyaḥ, that is the son of earth, seeing on both sides of the army his own people, on both sides of the army:

kṛpayā parayā 'viṣṭo  
viṣṭidann idam abravīt v. 28 lines 1 & 2

He was overcome with morals and depression and started talking to Kṛṣṇa.

dṛṣṭve 'maṃ svajānaṃ kṛṣṇa  
yuyutsaṃ samupasthitam v. 28 lines 3 & 4

sīdanti mama gātrāṇi  
mukhaṃ ca pariśuṣyati v. 29 lines 1 & 2

By seeing all my friends and relations and in-laws on both sides of this army, my throat has become dry, and I have gone into fevers.

vepathuś ca śarīre me  
romaharṣaś ca jāyate v. 29 lines 3 & 4

gāṇḍīvaṃ sraṃsate hastāt  
tvak cai 'va paridahyate v. 30 lines 1 & 2

And I am overcoming my pressure. I cannot hold my bow anymore. My body is undergoing goose-bumps and coldness, though I am suffering from fever.

na ca śaknomy avasthātuṁ  
bhramatī 'va ca me manaḥ v. 30 lines 3 & 4

nimittāni ca paśyāmi  
viparītāni keśava v. 31 lines 1 & 2

“Oh Lord,” talking to his charioteer, “I cannot keep my mind free from confusion, it’s giving me giddiness by seeing all these people on the both sides of the...” He was not a coward. Know that he wouldn’t care to die or to kill. But he’s seeing on both sides of his army his own kinsmen, his own clan. “I am seeing the causality of destruction only.” Just as the Americans saw destruction in case of a nuclear war and freaked out.

na ca śreyo 'nupaśyāmi  
hatvā svajanam āhave v. 31 lines 3 & 4

na kāṅkṣe vijayaṁ kṛṣṇa  
na ca rājyaṁ sukhāni ca v. 32 lines 1 & 2

“Oh Kṛṣṇa, oh Lord, I don’t see any benefit in fighting my own people. I don’t want victory, neither the kingdom, nor the pleasures or the happiness of becoming a king; I don’t need it.

kiṁ no rājyena govinda  
kiṁ bhogair jīvitena vā v. 32 lines 3 & 4

yeṣāṁ arthe kāṅkṣitaṁ no  
rājyaṁ bhogaḥ sukhāni ca v. 33 lines 1 & 2

“What is the benefit of having a kingdom and the pleasures the kingdom provide? I don’t want to buy the kingdom by destruction of my own people.”

ta ime 'vasthitā yuddhe  
prāṇāṁs tyaktvā dhanāni ca v. 33 lines 3 & 4

ācāryāḥ pitarāḥ putrās  
tathai 'va ca pitāmahāḥ  
mātulāḥ śvaśurāḥ pautrāḥ  
śyālāḥ sambandhinas tathā v. 34

etān na hantum icchāmi  
ghnato 'pi madhusūdana v. 35 lines 1 & 2

“Oh Mahasūdana,” referring to Kṛṣṇa, now you have to know all the mythological stories why he’s called Mahasūdana too; they all have stories – the different aspects of

his lordship, Kṛṣṇa. “I don’t want to become victorious in this war, rather I would die because I see my teachers, my father, or my uncle, my children, my grandchildren, my grandfather, my maternal uncle, my in-laws, my brother-in-law. I can’t kill them.”

api trailokyarājyasya  
hetoḥ kiṁ nu mahīkṛte v. 35 lines 3 & 4

nihatya dhārtarāṣṭrān naḥ  
kā prītiḥ syāj janārdana v. 36 lines 1 & 2

“Not only the victory on this planet even if I become the king of gods and heaven, I don’t see any benefit in killing all these people. How can I become happy by killing all of them? What shall I do with my kingdom?”

pāpam evā ’śrayed asmān  
hatvai ’tān ātatāyinaḥ v. 36 lines 3 & 4

tasmān nā ’rhā vyaṁ hantuṁ  
dhārtarāṣṭrān svabāndhavān  
svajanaṁ hi kathaṁ hatvā  
sukhinaḥ syāma mādharma v. 37

“I’ll be overcome by sin for killing them, by killing the emperor with all my relations. How can I become happy by killing my people, my relations?”

yady apy ete na paśyanti  
lobhopahatacetasāḥ  
kulakṣayakṛtāṁ doṣāṁ  
mitradrohe ca pātakam v. 38

“Though, my enemies are not seeing out of greed, they have been overcome and blinded by greed for more and more possession, but I see the sin of destroying my own kinsmen. And knowing all these things, why I shall not withdraw myself from this sinful activity. I see the destruction of my own progeny in this warfare. I shall have no progeny. There shall be no powerful people if I kill them all because they are the only powerful people – the rest are only the multiplicity. And if I kill these powerful people, I don’t see any benefit because the world will become even worse because there shall be no powerful people – all weaklings.”

kulakṣaye praṇaśyanti  
kuladharmāḥ sanātanaḥ  
dharma naṣṭe kulaṁ kṛtsnam  
adharmo ’bhibhavaty uta v. 40

“By killing one’s own progeny, one kills the heritage of one’s own ancestry; and the whole existence becomes sinful by the destruction of the powerful people in relativity.”

adharmābhibhavāt kṛṣṇa  
praduṣyanti kulastrīyaḥ  
strīṣu duṣṭāsu vārṣṇeya  
jāyate varṇasaṁkaraḥ v. 41

adharmābhibhavāt kṛṣṇa “And from this, everything that is not religious, not conducive to life and existence, will rise, and the wives of our family will get spoiled by the touch of inferior people, and they will give birth to hybrids of inferiority; and, because they knew superiority too, because they knew powerful people but for lack of powerful people, they will be spoiled by inferior people and they will give birth to hybrids.”

saṁkaro narakāyai ’va  
kulaghnānām kulasya ca  
patanti pitaro hy eṣām  
luptaṇḍodakakriyāḥ v. 42

“Thus, after the birth of these hybrids, they will forget their ancestry, and they will succumb to stupidity, weakness and degeneration.

doṣair etaiḥ kulaghnānām v. 43 line 1

And, our forefathers, who were great, will not be worshipped anymore by these hybrids, who will never know about their greatness because story will become lost.

doṣair etaiḥ kulaghnānām  
varṇasaṁkarakāraikāḥ  
utsādyante jātidharmāḥ  
kuladharmās ca śāśvatāḥ v. 43

And this eternal organization of powerful people with a base in multiplicity will be lost, and everything will go wrong, and after this religion, this tradition is lost, they will live in hell – the progeny. They will begin to live in hell for lack of knowledge and power.

aho bata mahat pāpaṁ  
kartuṁ vyavasitā vayam  
yad rājyasukhalobhena  
hantuṁ svajanam udyatāḥ v. 45

For the greed of this kingdom, I was going to destroy all these powerful people to give birth to weaklings. I was doing a great sin only for the greed of kingdom.”

yadi mām apratīkāram  
āśastraṁ śastrapāṇayah  
dhārtarāṣṭrā raṇe hanyus  
tan me kṣemataraṁ bhavet v. 46

“I am giving up these arrangements of war by striking against the people in power. I am not going to strike them and kill them. I will just withdraw from this warfare. I won't fight, even if I die and they kill me without giving me any chance to live physically even.”

Samjaya uvāca

evam uktvā 'rjunaḥ saṁkhye  
rathopastha upāviśat  
visṛjya saśaram cāpaṁ  
śokasaṁvignamānasah

v. 47

And he gave up his weapons and sat depressed on his chariot, and gave up his weapons, and became terribly depressed. This is called the yoga with depression. Unless you become depressed, there is no point in inspiration. So long you feel complacent in your cognition, inspiration will never come; it will only come when you feel totally depressed, and it ends. Unless you become depressed, inspiration will never come, and it ends.

iti mahābhārata iti means that much which ends, here, in the first chapter śatasāhasryām vyāsa samhītam, in one hundred thousand verses; saṁhitāyām, which synthesizes the division, or the contradiction; vāiyāsikyām, composed by Vāiyāsa; bhīṣmaparvaṇi, in the chapter of Bhiṣma; śrīmadbhagavadgītāsū -upaniṣatsu and related within the 700 verses of the song of Lord in Gītā; brahmavidyāyām in the knowledge of Brahma; yogaśāstre, in the śāstre, in the activities of yoga; śrīkṛṣṇārjuna-saṁvāde, and as the knowledge is revealed by the conversation between Kṛṣṇa and Arjuna, the 1<sup>st</sup> chapter of depression is ended; this is the first chapter. It will be followed – these are all spoken by Arjuna, not by Kṛṣṇa. Kṛṣṇa will begin to speak and light will begin to sparkle.

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Bom Shankar Bholānātha