

The Bhagavad Gita

Setting the context

- The events happened approximately 5000 years ago.
- The Pandavas were cheated of their kingdom by Shakuni, the uncle of the Kauravas.
- The Pandavas completed the mandatory 12 years of exile and 1 year of undercover exile,
- The Kauravas did not acknowledge the Pandavas' successful completion, and refused to handover Indraprastha.
- Acting on Lord Krishna's advice, the Pandavas decided to battle it out with the Kauravas at Kurukshetra.
- The Bhagavad Gita starts with a report of the huge armies at opposite sides of the battle field.
- The messages in the Bhagavad Gita were taught by Krishna to the sun god Vivasvān approximately 120 million years ago. Vivasvān in turn passed on the instructions to Manu who then passed them on to Ikṣvāku
- Krishna was sharing the instructions once again to Arjuna on the battlefield.



Reference to the present

MAP OF UT OF JAMMU & KASHMIR AND UT OF LADAKH



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Chapter 1 – Observing the armies at Kurukshetra

TEXT 1

धृतराष्ट्र उवाच
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva
kim akurvata sañjaya

SYNONYMS

dhṛtarāṣṭraḥ uvāca—King Dhṛtarāṣṭra said; *dharma-kṣetre*—in the place of pilgrimage; *kuru-kṣetre*—in the place named Kurukṣetra; *samavetāḥ*—assembled; *yuyutsavaḥ*—desiring to fight; *māmakāḥ*—my party (sons); *pāṇḍavāḥ*—the sons of Pāṇḍu; *ca*—and; *eva*—certainly; *kim*—what; *akurvata*—did they do; *sañjaya*—O Sañjaya.

TRANSLATION

Dhṛtarāṣṭra said: O Sañjaya, after my sons and the sons of Pāṇḍu assembled in the place of pilgrimage at Kurukṣetra, desiring to fight, what did they do?



Chapter 1 – Observing the armies at Kurukshetra

TEXT 3

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

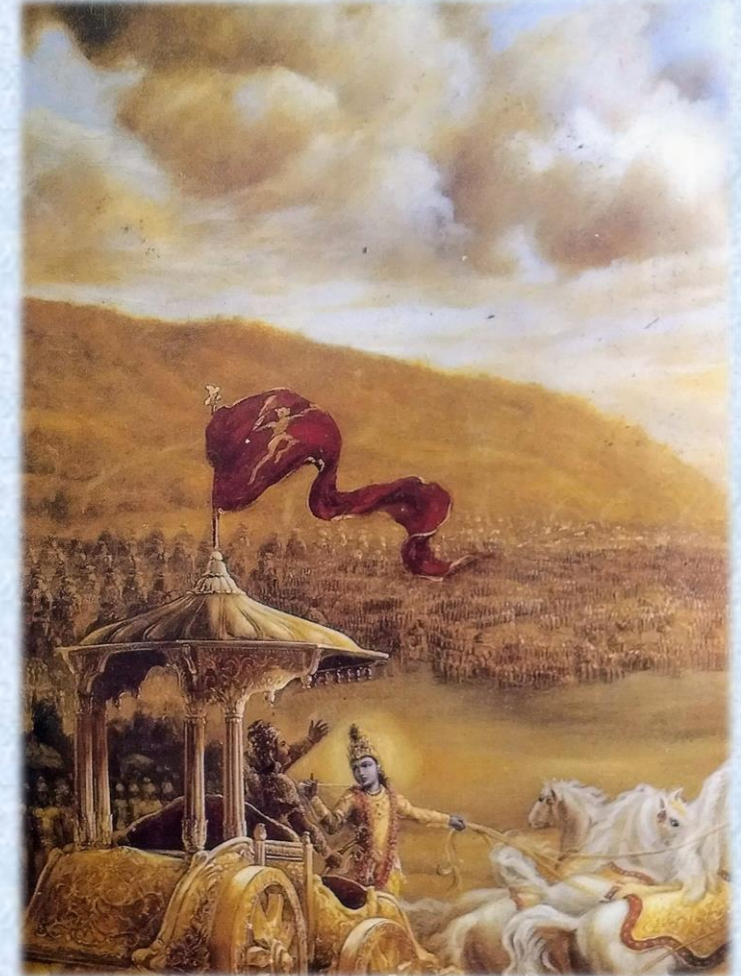
*paśyaitām pāṇḍu-putrāṇām
ācārya mahatīm camūm
vyūḍhām drupada-putreṇa
tava śiṣyeṇa dhīmatā*

SYNONYMS

paśya—behold; *etām*—this; *pāṇḍu-putrāṇām*—of the sons of Pāṇḍu;
ācārya—O teacher; *mahatīm*—great; *camūm*—military force;
vyūḍhām—arranged; *drupada-putreṇa*—by the son of Drupada; *tava*—your;
śiṣyeṇa—disciple; *dhī-matā*—very intelligent.

TRANSLATION

O my teacher, behold the great army of the sons of Pāṇḍu, so expertly arranged by your intelligent disciple the son of Drupada.



Chapter 1 – Observing the armies at Kurukshetra

TEXTS 21–22

अर्जुन उवाच

सेनयोर्भयोर्मध्ये रथं स्थापय मेऽच्युत ।
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥ २१ ॥
कैर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ २२ ॥

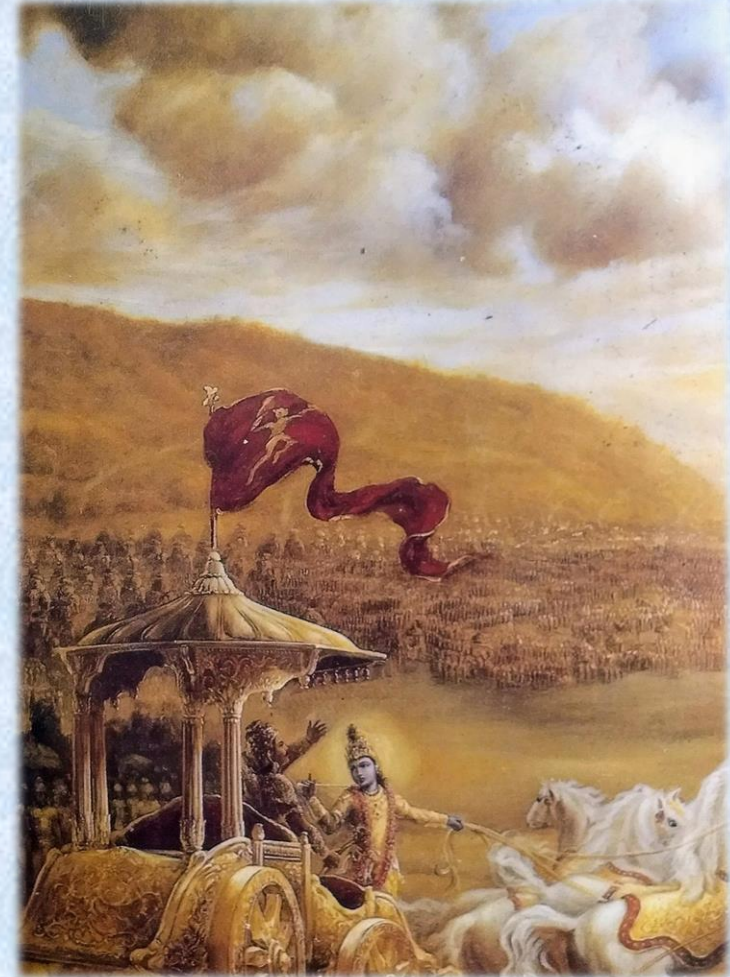
arjuna uvāca
senayor ubhayor madhye
ratham sthāpaya me 'cyuta
yāvad etān nirikṣe 'haṁ
yoddhu-kāmān avasthitān
kair mayā saha yoddhavyam
asmin raṇa-samudyame

SYNONYMS

arjunaḥ uvāca—Arjuna said; *senayoḥ*—of the armies; *ubhayoḥ*—both; *madhye*—between; *ratham*—the chariot; *sthāpaya*—please keep; *me*—my; *acyuta*—O infallible one; *yāvat*—as long as; *etān*—all these; *nirikṣe*—may look upon; *aham*—I; *yoddhu-kāmān*—desiring to fight; *avasthitān*—arrayed on the battlefield; *kaiḥ*—with whom; *mayā*—by me; *saha*—together; *yoddhavyam*—have to fight; *asmin*—in this; *raṇa*—strife; *samudyame*—in the attempt.

TRANSLATION

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see those present here, who desire to fight, and with whom I must contend in this great trial of arms.



Chapter 1 – Observing the armies at Kurukshetra

TEXT 28

अर्जुन उवाच
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

arjuna uvāca
dṛṣṭvemaṁ sva-janaṁ kṛṣṇa
yuyuṭsum samuṣṭhitam
sīdanti mama gātrāṇi
mukhaṁ ca pariśuṣyati

SYNONYMS

arjunaḥ uvāca—Arjuna said; *dṛṣṭvā*—after seeing; *imam*—all these; *sva-janam*—kinsmen; *kṛṣṇa*—O Kṛṣṇa; *yuyuṭsum*—all in a fighting spirit; *samuṣṭhitam*—present; *sīdanti*—are quivering; *mama*—my; *gātrāṇi*—limbs of the body; *mukham*—mouth; *ca*—also; *pariśuṣyati*—is drying up.

TRANSLATION

Arjuna said: My dear Kṛṣṇa, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.



Chapter 1 – Observing the armies at Kurukshetra

TEXT 29

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥ २९ ॥

*vepathuḥ ca śarīre me
roma-harṣaś ca jāyate
gāṇḍivam sraṁsate hastāt
tvak caiva paridahyate*

SYNONYMS

vepathuḥ—trembling of the body; *ca*—also; *śarīre*—on the body; *me*—my;
roma-harṣaś—standing of hair on end; *ca*—also; *jāyate*—is taking place;
gāṇḍivam—the bow of Arjuna; *sraṁsate*—is slipping; *hastāt*—from the hand;
tvak—skin; *ca*—also; *eva*—certainly; *paridahyate*—is burning.

TRANSLATION

My whole body is trembling, my hair is standing on end, my bow Gāṇḍīva is slipping from my hand, and my skin is burning.



Fight or flight response

Body System	Physiological effect	Consequence
Heart	Increased heart rate Dilation of coronary blood vessels	Increase in blood flow Increased availability of oxygen and energy to the heart
Circulation	Dilation of blood vessels serving muscles Constriction of blood vessels serving digestion	Increased availability of oxygen to skeletal muscles Blood shunted to skeletal muscles and brain
Lungs	Dilation of bronchi Increased respiration rate	Increased availability of oxygen in blood
Liver	Increased conversion of glycogen to glucose	Increased availability of glucose in skeletal muscle and brain cells
Skin	Skin becomes pale or flushed as blood flow is reduced	Increased blood flow to muscles and away from non-essential parts of the body such as the periphery
Eyes	Dilation of the pupils	Allows in more light so that visual acuity is improved to scan nearby surroundings

Symptoms of depression

- Hopeless outlook
- Lose of interest
- Increased fatigue
- Anxiety
- Irritability
- Uncontrollable emotions
- Looking at death



Chapter 2 – Contents of the Gita summarized

TEXT 2

श्रीभगवानुवाच
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

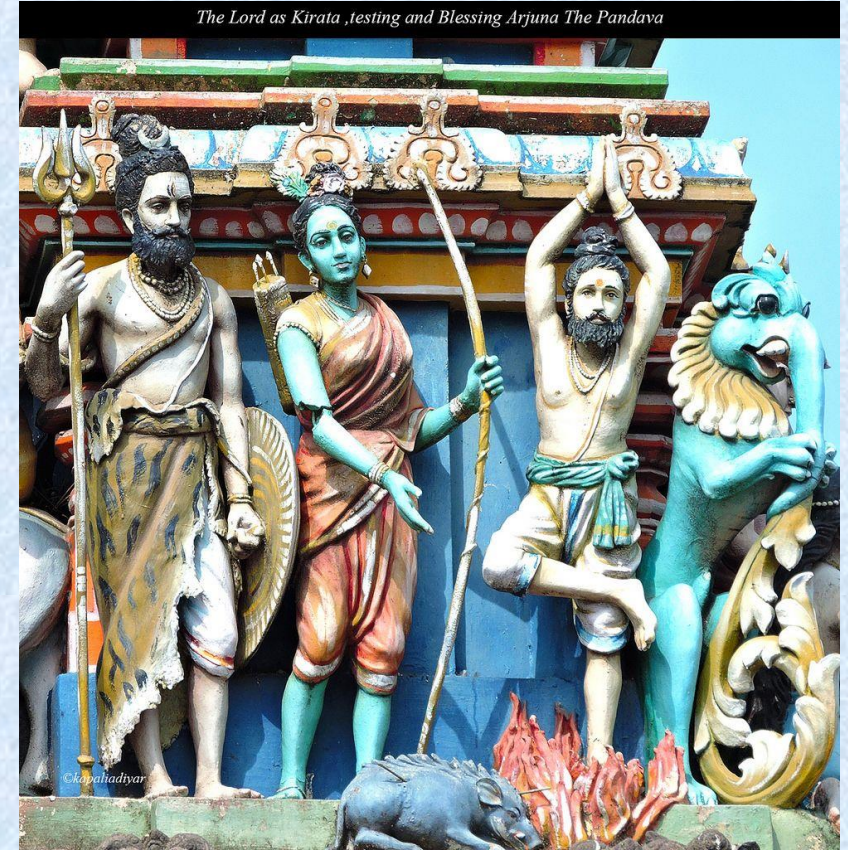
śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ
viṣame samuṣthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said;
kutaḥ—wherefrom; *tvā*—unto you; *kaśmalam*—dirtiness; *idaṁ*—this lamentation; *viṣame*—in this hour of crisis; *samuṣthitam*—arrived;
anārya—persons who do not know the value of life; *juṣṭam*—practiced by;
asvargyam—which does not lead to higher planets; *akīrti*—infamy;
karam—the cause of; *arjuna*—O Arjuna.

TRANSLATION

The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.



Chapter 2 – Contents of the Gita summarized

TEXT 3

कैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्तोत्तिष्ठ परन्तप ॥ ३ ॥

*klaibyaṁ mā sma gamaḥ pārtha
naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ
tyaktvottiṣṭha parantapa*

SYNONYMS

klaibyam—impotence; *mā sma*—do not; *gamaḥ*—take to; *pārtha*—O son of Pṛthā; *na*—never; *etat*—this; *tvayi*—unto you; *upadyate*—is befitting; *kṣudram*—petty; *hṛdaya*—of the heart; *daurbalyam*—weakness; *tyaktvā*—giving up; *uttiṣṭha*—get up; *param-tapa*—O chastiser of the enemies.

TRANSLATION

O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.



Atychiophobia – fear of failure

Physical symptoms

- Difficulty breathing
- Unusually fast heart rate
- Tightness or pain in your chest
- Trembling or shaking sensations
- Dizziness or lightheadedness
- Digestive distress
- Hot or cold flashes
- Sweating

Emotional symptoms

- Intense feeling of panic or anxiety
- Overwhelming need to escape a situation that produces the fear
- Feeling detached from yourself
- Feeling like you've lost control over a situation
- Thinking that you may die or pass out
- Generally feeling powerless over your fear

Chapter 1 – Key points

- Krishna, though the supreme God, performs activities that pertain to the role he has taken on.
- Krishna engages Arjuna in fighting his own kin.
- Arjuna asks Krishna to guide him.
- Arjuna's questions are universal and relevant even today.

Chapter 2 – Contents of the Gita summarized

TEXT 18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

*antavanta ime dehā
nityasyuktāḥ śarīriṇaḥ
anāśino 'prameyasya
tasmād yudhyasva bhārata*

SYNONYMS

anta-vantaḥ—perishable; *ime*—all these; *dehāḥ*—material bodies;
nityasya—eternal in existence; *uktāḥ*—are said; *śarīriṇaḥ*—of the embodied
soul; *anāśinaḥ*—never to be destroyed; *aprameyasya*—immeasurable;
tasmāt—therefore; *yudhyasva*—fight; *bhārata*—O descendant of Bharata.

TRANSLATION

The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.



Chapter 2 – Contents of the Gita summarized

TEXT 21

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*vedāvināśinam nityam
ya enam ajam avyayam
katham sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam*

SYNONYMS

veda—knows; *avināśinam*—indestructible; *nityam*—always existing; *yaḥ*—one who; *enam*—this (soul); *ajam*—unborn; *avyayam*—immutable; *katham*—how; *saḥ*—that; *puruṣaḥ*—person; *pārtha*—O Pārtha (Arjuna); *kaṁ*—whom; *ghātayati*—causes to hurt; *hanti*—kills; *kam*—whom.

TRANSLATION

O Pārtha, how can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill?



Chapter 2 – Contents of the Gita summarized

TEXT 62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

*dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmahaḥ
kāmāt krodho 'bhijāyate*

SYNONYMS

dhyāyataḥ—while contemplating; *viṣayān*—sense objects; *puṁsaḥ*—of a person; *saṅgaḥ*—attachment; *teṣu*—in the sense objects; *upajāyate*—develops; *saṅgāt*—from attachment; *sañjāyate*—develops; *kāmahaḥ*—desire; *kāmāt*—from desire; *krodhaḥ*—anger; *abhijāyate*—becomes manifest.

TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

“Cause and after effect of ANGER”



Chapter 2 – Contents of the Gita summarized

TEXT 63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

*krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇśyati*

SYNONYMS

krodhāt—from anger; *bhavati*—takes place; *sammohaḥ*—perfect illusion; *sammohāt*—from illusion; *smṛti*—of memory; *vibhramaḥ*—bewilderment; *smṛti-bhramśāt*—after bewilderment of memory; *buddhi-nāśaḥ*—loss of intelligence; *buddhi-nāśāt*—and from loss of intelligence; *praṇśyati*—one falls down.

TRANSLATION

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

“Cause and after effect of ANGER”



Chapter 2 – Key points

- We are not the body, we are the soul.
- Both Krishna and we are eternal, however we can never be equal to Krishna.
- The soul does not die even when the body is dead.
- The body is temporary and we should not get attached to it.
- Anything done as service to Krishna can never be lost. Even a little advancement on the path can protect one from dangers.

Chapter 3 – Karma Yoga

TEXT 8

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ८ ॥

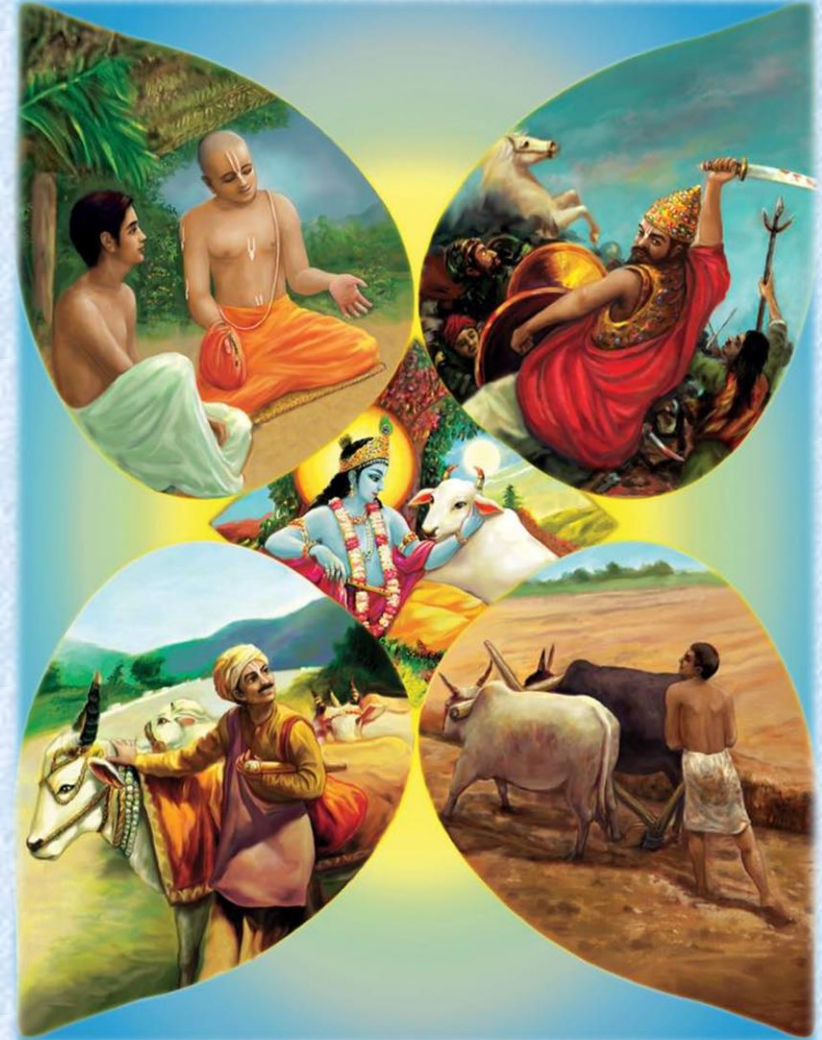
*niyataṁ kuru karma tvam
karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te
na prasiddhyed akarmaṇaḥ*

SYNONYMS

niyatam—prescribed; *kuru*—do; *karma*—duties; *tvam*—you; *karma*—work; *jyāyaḥ*—better; *hi*—certainly; *akarmaṇaḥ*—than no work; *śarīra*—bodily; *yātrā*—maintenance; *api*—even; *ca*—also; *te*—your; *na*—never; *prasiddhyet*—is effected; *akarmaṇaḥ*—without work.

TRANSLATION

Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.



Chapter 3 – Karma Yoga

TEXT 16

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

*evaṁ pravartitaṁ cakram
nānuvartayatīha yaḥ
aghāyur indriyārāmo
moghaṁ pārtha sa jīvati*

SYNONYMS

evam—thus; *pravartitam*—established by the Vedas; *cakram*—cycle; *na*—does not; *anuvartayati*—adopt; *iha*—in this life; *yaḥ*—one who; *agha-āyuh*—whose life is full of sins; *indriya-ārāmaḥ*—satisfied in sense gratification; *mogham*—uselessly; *pārtha*—O son of Pṛthā (Arjuna); *saḥ*—he; *jīvati*—lives.

TRANSLATION

My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. Living only for the satisfaction of the senses, such a person lives in vain.



Chapter 3 – Karma Yoga

TEXT 24

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

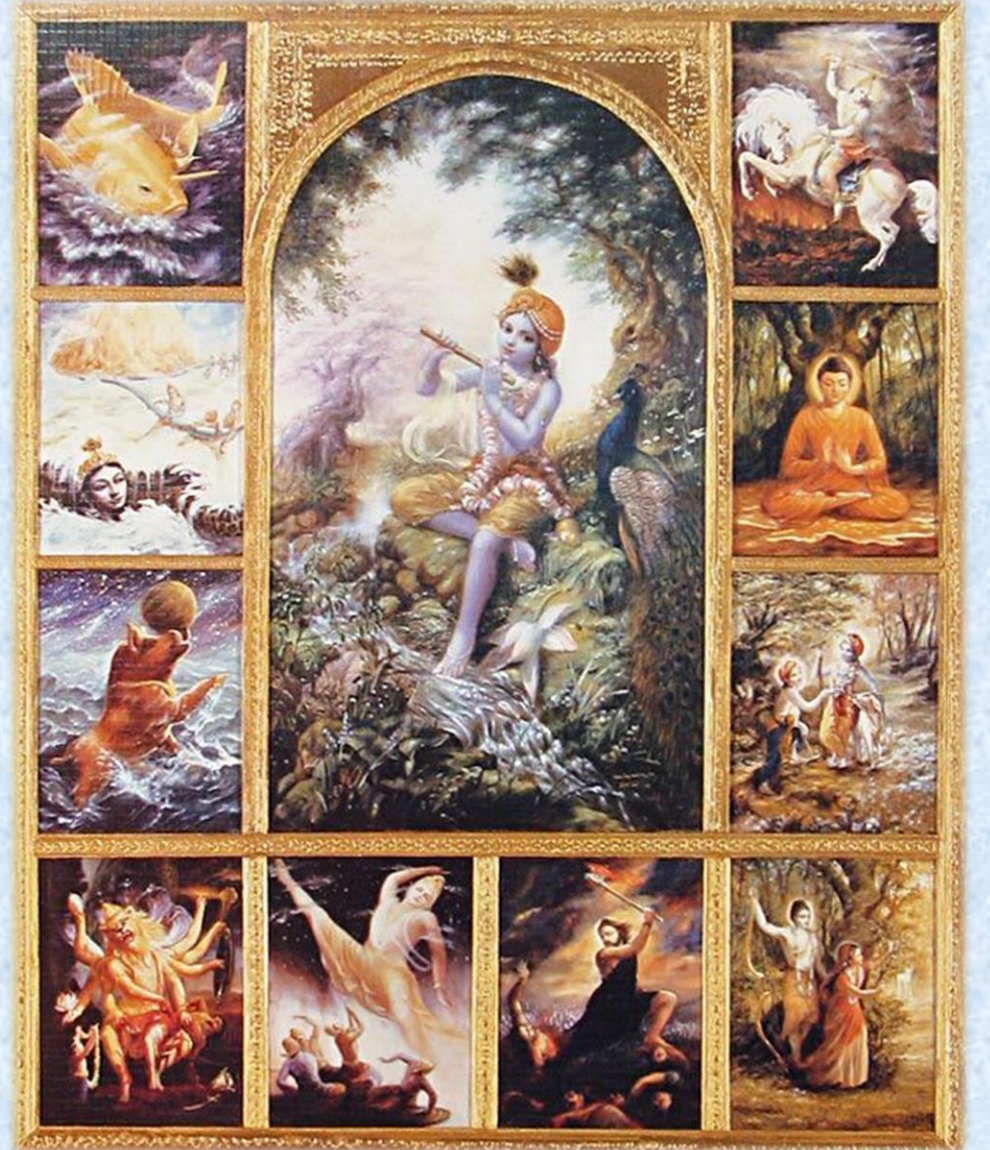
*utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ*

SYNONYMS

utsīdeyuh—would be put into ruin; *ime*—all these; *lokāḥ*—worlds; *na*—not; *kuryām*—I perform; *karma*—prescribed duties; *ced*—if; *aham*—I; *saṅkarasya*—of unwanted population; *ca*—and; *kartā*—creator; *syām*—would be; *upahanyām*—would destroy; *imāḥ*—all these; *prajāḥ*—living entities.

TRANSLATION

If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.



Chapter 3 – Karma Yoga

TEXT 43

एवं बुद्धेः परं बुद्ध्या संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

*evam buddheḥ param buddhvā
saṁstabhyaātmānam ātmanā
jahi śatruṁ mahā-bāho
kāma-rūpaṁ durāsadam*

SYNONYMS

evam—thus; *buddheḥ*—to intelligence; *param*—superior; *buddhvā*—knowing; *saṁstabhya*—by steadying; *ātmānam*—the mind; *ātmanā*—by deliberate intelligence; *jahi*—conquer; *śatruṁ*—the enemy; *mahā-bāho*—O mighty-armed one; *kāma-rūpaṁ*—in the form of lust; *durāsadam*—formidable.

TRANSLATION

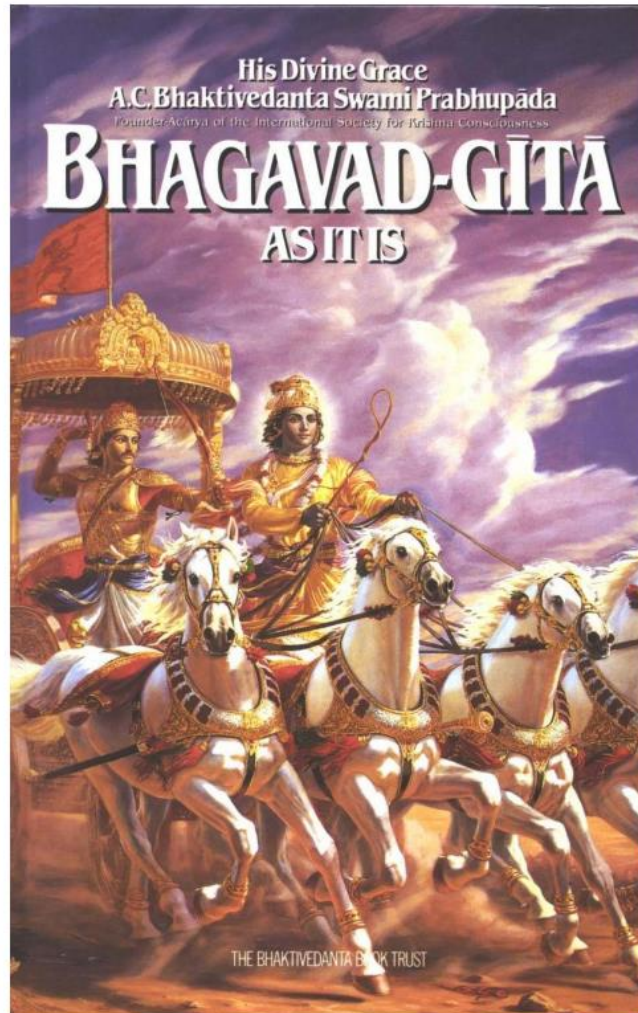
Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Kṛṣṇa consciousness] and thus—by spiritual strength—conquer this insatiable enemy known as lust.



Chapter 3 – Key points

- Work done as an offering to Krishna becomes karma-free.
- We should fulfil our duties and responsibilities, but our focus should be on Krishna.
- God also sets an ideal example.
- We are neither the doer nor the creditors of our actions.
- We should do work that is suited to our nature, rather than imitating others.

References



Online Resources :

1. www.vedabase.io/en
2. <https://bhagavad-gita.org/>
3. <https://krishna.org/the-history-of-bhagavad-gita/>