

Bhagavad Gita, amazing dialogue between Krishna and Arjuna

Venue: Malaysia

Dated: 10th Dec 2016

We welcome you all the assembled devotees joining us this morning, remembering Krishna's pastimes in Kuruksetra which took place on this day. Specially the pastime of speaking what we call Bhagavad Gita , the song of God, Sri Krishna. That is also pastime right? Reciting Bhagavad Gita , speaking Bhagavad Gita is amazing, amazing pastime.

So, repeat after me,

dhrtarashtra uvaca

**dharma-ksetre kuru-ksetre samaveta yuyutsavah
mama kah pandavas caiva kim akurvata sanjaya**

TRANSLATION:

Dhrtarastra said: O Sanjaya, after my sons and the sons of Pandu assembled in the place of pilgrimage at Kuruksetra, desiring to ?ght, what did they do?

PURPORT: Bhagavad-gita is the widely read theistic science summarized in the **Gita mahatmya (Glori?cation of the Gita)**. There it says that one should read Bhagavad-gita very scrutinizingly with the help of a person who is a devotee of Sri Krsna and try to understand it without personally motivated interpretations. The example of clear understanding is there in the Bhagavad-gita itself, in the way the teaching is understood by Arjuna, who heard the Gita directly from the Lord. If someone is fortunate enough to understand the Bhagavad- gita in that line of disciplic succession, without motivated interpretation, then he surpasses all studies of

Vedic wisdom, and all scriptures of the world. One will find in the Bhagavad-gita all that is contained in other scriptures, but the reader will also find things which are not to be found elsewhere. That is the specific standard of the gita. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, **Lord Sri Krsna**.

Just now, I remembered. **Prabhupad** was travelling from Amritsar back to Delhi with his followers. Must be late 60's or early 70 or 71. The train stopped at Kuruksetra train station and through the window Prabhupada was pointing, right there, battlefield of Kuruksetra took place and right there in between the 2 armies the chariot stood and Krishna spoke.

So, meaning also the history the historical event there was a time in **Krishna's Lila**, one day He was very much there, in **Kuruksetra**. Kuruksetra existed and exists now and Krishna was there in that Kuruksetra. "Dharma **ksetrekuruksetre**". Not just mentioned Kuruksetra but mentioned Dharma ksetra. And one who said is **Dhritarashtra** and he had to say this. He could just say Kuruksetra." My sons and sons of Pandu have assembled in Kuruksetra "he could have just said that. But he didn't say just Kuruksetra, he had to say dharma ksetra. **Srila Prabhupad** explains why it is so. Because he is thinking that my sons are not dharmic, not spiritual. But this place is place of dharma, this place is place of spirituality. So this place will not go in favour of my sons. Sons of Pandu are spiritual, dharmic. They are Krishna conscious. So this will certainly do favour or this place is in favour of sons of my brother Pandu and not in favour of my sons. So, while thinking or saying "Kuruksetra", he had to say yes yes this place is of dharma. But my sons are not dharmic. So he is already kind of realizing the outcome of this battle. So he has his doubts about the outcome of the battle.

So he is enquiring. "**kim akurvata sanjaya**". Dhritarashtra is sitting in Hastinapur, 700 miles away from Kuruksetra and next to him is Sanjaya, his secretary, his minister and he is

enquiring from him. "you tell me what is going on there in Kuruksetra and what do you think is going to be outcome of the battle." This is how the very first verse begins like that. This is the question. Ofcourse all that Sanjay is going to be talking, that talk is there. In the conclusion of Bhagavad gita, the last verse of Bhagavad Gita we find the answer to this question. Please tell. And he says

**yatra yogesvarah krsno yatra partho dhanur dharah
tatra srir vijayo bhutir dhruva nitir matir mama**

Very perfect, question begins with question and ends with the answer to that particular question. Oh! you had asked me what happens. In the battle someone wins and someone is defeated. This is normally one of those things or both of those things. One party is victorious and other party is defeated.

Gita begins with **Dhrtarastra** uvaca and ends with Sanjaya uvaca. The first question is addressed to Sanjaya. Sanjaya says yes I could tell. Battle is about to begin and they are in middle I could say yes for sure. He is giving the conclusion. Wherever there is Krishna, what kind of **Krishna, Yogesvarah Krishna** and where ever there is archer, Dhanurdhara, the holder of dhanushbaan, arch and bow. Like Arjun there. Yatratatra –where there. Where you will find the combination of these two, Krishna and His devotee, Yogesvarah and dhanurdhar, Arjuna there you will find "Sri", opulence, there you will find Vijaya, Victory. Other things also he has said. We don't have time to get into "**Mahabharat**" in great details.

**So, jayas tu pandu putranam yesam pakshe janardana
Certainly the victory vijay of Panduputranam is guaranteed.
Why it is so?**

Esam pakshe Janardana, because in their party there is Janardana. They are Janardana party, Krishna Party. So Victory is guaranteed. Harihari.

So big army has assembled in Kuruketra which is dharma ksetra – Pandav party and Kaurava party.–11 akshauhini divisions on Duryodhana side and only 7 akshauhini divisions fighting on Arjun's side, **Yudhishtir** side. The Ksatriya's from all over the planet they have assembled. This is world war. Historians have not taken note of. That is why they say the first world war 1918 Second World War 1940's early. What about this world war. Then what about this? This is the first one, then second and third one, they could have said. This was literally the world war and Srila Vyasadev has written the history. He is a historian. And there is a detailed account. There is history with all great details. So they decided to begin the war on ekadashi which is today. It received the name, I don't know when. **"Mokshada Ekadashi"**. Mokshada means giver of Moksha. Ekadashi that gives Moksha for sure we could say that on this day, his ekadashi day.

Arjuna said

**"nasto mohah smrtir labdha tvat-prasadan mayacyuta
sthito 'smi gata-sandehah karisye vacanam tava"**

After hearing Bhagavad Gita, towards completion of dialogue between Krishna and Arjuna, which is described as adbhut, wonderful, amazing dialogue towards the end. As Arjuna had been hearing for some time. Not long time may be 45 min or so. Arjuna came to conclusion or this was his realisation. I have become free from illusion. Nasta – destroyed. What is destroyed?–Moha, my illusion is destroyed. Gata sandeha – all the doubts vanished. Sthito smi – I am now properly situated and now go ahead. Just order me. Karisye vacanam tava- I will obey your command. Ofcourse the command was already there, mamasmaraya yudhya ca-while remembering me fight the battle.

Ofcourse at the beginning as he had arrived, everyone arrived, Arjuna arrived and he had said fighting no no, i will not fight and he became quite and sat down on the chariot. So he was not ready to obey the command in the beginning but then

after hearing the whole message, inspirational speech then he said, 'aaa, now I am ready to go ', this is the outcome of hearing BG becoming free from illusion. That is the point that we are also trying to make. Becoming free from illusion attaining moksha. Arjuna attained Moksha on this day . It did not take whole day, just morning hours. Not so many hours, less than one hour. So what time was **Krishna spoke BG**, 3 o'clock in afternoon? After lunch? As they arrived, as armies arrived. And this is dharma ksetrakuruksetra and what is going to happen there is dharma yuddha , religious battle. In fact it is dharma sansthanarthaya – to establish dharma. This battle, for establishing the purpose of establishing dharma. Dharma yudha always commences when the sun is rising in the morning on the eastern horizon and they go on up until the sun set.

So "**senayor ubhayor madhye ratham sthapaya me acyuta**" I mean just see Arjuna said to Lord, you Achyuta, infallible one. Get closer please, closer to the enemy camp; I want to see who is here wishes to battle with me. He was fired up. His blood is boiling. They want to fight with me, bring my chariot closer O! achyuta. It means that you never fall down but I am going to be falling down from my consciousness. I am in a high spirit now but soon I won't be the same Arjuna. So in advance you are Achyuta, you are infallible one but I am going to be falling down from my position in next coming moments.

So, 'tatah svetair hayair yukte mahati syandane sthitau'– **Krishna** is chariot driver , he doesn't even own the chariot. It's Arjuna's chariot and Krishna is just Parthasarthi, he is only Arjuna's chariot driver. So, already Sanjay is doing this narration, relaying that to Dhrtarashtra. See chariot is arriving on the scene. He is getting attention of Dhrtarashtra. Specifically to that chariot, whose white horses, "svetair hayair yukte mahati syandane sthitau" syandane is chariot, mahati is great beautiful amazing nicely carved well-built chariot which is being pulled by white

horses and sthitau- situated are 2 persons in that chariot 'madhavah pandavas caiva' Madhava, Krishna, the other one is Pandava , Arjuna. And what did they do. "divya sankhau pradadhmatuh" they blew their divine conch shells they blew. They are blowing conch shells to inspire those who are sleeping.

So **"pancjanyam hrsikeso devadattam dhananjayah"**

And the conch shell blown by **Sri Krishna** is called **"Pancajanya"** and conch shell blown by Arjuna is called Devadatta like that. And which conchshell was blown by Bhima you will find that the name and Nakula and Sahadeva also blew their conch shells and like that, great detail the whole history blow by blow has been described. As they are seated, Arjuna said now please bring that chariot forward here Krishna has become, as said in **Chaitanya Charitamrita** He has become **Rajjudhara. Murlidhara in Vrindavan** and in Kuruksetra he has become Rajjudhar. Rajju means rope, lagaam, reins. In His left hand the ropes and right hand the whip. He did that and Arjuna's chariot was in between the two armies and then Krishna says. It is the only thing Krishna says in first chapter of bhagavad gita. First chapter is "Setting the scene" and part of the scene Krishna speaks only a few words. And these are the only words Krishna spoke and they are,

"Pasyaitan samavetan kurun iti"

You wanted to see. Just go ahead and see. In fact Arjuna could have seen but Krishna wanted to show him. He doesn't allow Arjun to just see on his own. Krishna is bringing attention of Arjuna, "Ok see. You wantd to see". Ok I am seeing. You are seeing all assembled Kurus to be underlined or to highlighted. You are seeing Kurus. You are also Kurunandan. Not only here Dhrtarashtra's sons are kurus but sons of Pandu are also kurus. They are technically divided into kurus, kauravas and pandavas. Pandavas are also Kauravas. They are also in the line of Kuru dynasty. So this is what Krishna is putting this thought into the head of Arjuna. So as Arjuna has now seen and

he is pointing out who he is seeing and by seeing all of them. Arjun is also going to fall asleep. Somewhat getting into ignorance.

Arjun says **“Sidanti mama gatrani”**. My limbs are all trembling. I am perspiring, Arjuna has said all this in the first chapter. **“mukham ca parisusyati”** my throat is drying up. And as far as Gandiva is concerned, **“gandivam sramsate hastat”**

Right out of my hand its slipping and you want me to fight. How could I fight? A few minutes ago he was like “with me they want to fight, who are they?” and in the next few minutes he is trembling and Gandiva is falling off. And so his body, his mind, his thoughts is gone case.

“sreyo nupasyami hatva sva janam ahave”

By killing svajanas. He is into svajanas. These are my people our people. **“hatva sva janam ahave”** in a terrible battle like this, killing your own people. I do not see any benefit in battling our own people. **“na ca rajyam sukhani ca”** I don't want battle, no victory . I am not interested, no no ...he goes on and on talking.

So the first chapter of Bhagvad gita is not Bhagavad Gita. It is Arjuna Gita. He is not letting Krishna speak. He is speaking and speaking with every thought, with every statement he utters he distracts himself he deviates himself from Krishna. He is doing all the mental speculation. What about this dharma? what about that dharma? What about kula dharma? What about so many duties and obligations? And he says “Now you tell me, whatever is most beneficial for me, you tell me. I cannot figure it out on my own, O Krishna. And then he says **“sisyas tea ham sadhi man tvam prapannam”**. I am a soul surrendered unto you. Please instruct me. And then Krishna takes over. Krishna takes charge of the situation and Krishna begins speaking.

Sri bhagavan uvaca,

Asocyan anvasocas tvam, this lamentation where is this all coming from?

“nanusocanti panditah”

You are talking like a pandit, very learned person. Pandit never laments. Learned person never laments but you are full of lamentation. What kind of pandit you are? What kind of learned person you are? Means you are not learned. All that you spoke where is this dirt coming from ? This is fit for dustbin. Kasmalamidam. A person like you great dynasty and this and that. This is not befitting. Krishna is expressing His amazement. He is amazed. I am amazed. Arjuna what's going on with you? what are you talking, nonsense? Talking like a fool. And then

“dehino smin yatha dehe kaumaram yauvanam jara

Tatha dehantara-praptir dhiras tatra na muhyati”

Lord speech begins in 2nd chapter. In Bhagavatam also, the speaker of **Bhagavatam, Sukadev Goswami**, he does not speak in the first canto of Bhagavatam. From second canto onwards Sukadev goswami begins speaking. Like something similar. In Bhagavad Gita also Krishna does not speak in first chapter except that few words that we pointed out to you earlier. His formal speech, song of God, begins from the 2nd chapter of Bhagavad Gita and beginning with, you are not this body. This is the foundational knowledge. Krishna is imparting unto Arjuna. And talking of killing, you say you don't want to kill your svajanas, your own people, your relatives. Krishna is kind of challenging, ok go ahead kill them. I want you to kill them. Kill the sleep. So Krishna says

nainam chindanti sastrani nainam dahati pavakah

na caiman kledayanty apo na sosayati marutah

You are talking of killing and not killing but in fact you cannot kill. Your relatives cannot be killed. They are souls.

They are atma and atma cannot be killed. And he is talking about 4 great elements and he is not talking about the fifth one. Four cannot do the job of killing. Sastra, all the weapons they are made of earth mostly earth metals. No weapon could cut the soul and the fire, fire cannot burn the soul. The body in the cremation ground is burnt. Water cannot make the soul wet. Fire cannot make it dry. So all those four elements of no use. It could do nothing, the soul cannot be altered in anyway, no cutting, no burning. Not drying in the air and no making it wet with the water. Like that it goes on.

The 2nd chapter is the summary, Bhagavad Gita summarised. And then Krishna gets into different yogas – karma, jnana, ashtanga yoga. Your backbone head straight. Sit properly. Prabhupada said during Japa yoga time sit properly. So Krishna is describing the ashtanga yoga and is describing the mind also. The nature of mind.

Uddharedatmanatmanam natmanamavasadayet.

You have to lift your mind. Make sure that it doesn't fall down give a lift to the mind. That mind could be your friend, could also be very easily your enemy. And like that, some psychology, the mind. Lord is talking about the mind. Because in yoga mind has a big role to play.

Mana eva manusyanam karanambandha-moksayoh

Such a bold statement, clear statement. The mind could make you baddha, bound. The same mind if it acts like a friend, it will become cause of your liberation. Mind could become both of these. Karanam bandha mokshaya, Karanam- cause, bandha-bondage, moksha – liberation. And like that Krishna goes on and then Arjuna says

“cancalam hi manah krsna pramathi balavad drdham”

The mind is so obstinate so flickering. Krishna “I agree, I am the one who made the mind. I know the nature of the mind. But then Krishna says

abhyasena tu kaunteya vairagyena ca grhyate

By practice Arjuna, by constant practice wherever mind goes from there from there drag it back. And put under atma. Or engage in Krishna and Krishna consciousness. Such was the program of Ambarish. Mind always fixed on the lotus feet of Krishna by practice. And then He concludes, I also have to conclude very soon. Time for "MahaprasadeGovinde". Now everyone is up. This mantra wakes us up in ISKCON. There is another mantra. "OM NAMO BHAGAVATE VASUDEVAYA" puts you to sleep. "**MahaPrasade**" you jump. **MahaprasadeGovinde**. Krishna says after talking about this yoga that yoga **Yoginaamapisarvesam mad gaterantaratmana, sradhavanbhajateyo mama sa me yuktatamomatah** .Yuktatamah the best of all yogis is the bhakti yogi.

And then the next 6 chapters is the core of Gita, the middle of Gita talks about the Bhakti yoga. Krishna talks of devotional service. Devotion, devotional service. Talks of the opulence's of the devotional truth, His own opulence's. By hearing all this thus far, its only 10th chapter. Arjuna has only come to his realisation.

'param brahma param dhama'

You are the **Supreme Brahma. adi-devamajamvibhum**. You are adi deva and you are all in all Vasudeva sarvamiti samahatma sudurlabha, Arjuna has also become that rare great soul realising that Vasudeva, **Sri Krishna** is all in all and he says whatever you have said and whatever you are talking O! Sri Krishna all that you are talking about, every single thing, every sentence, every word, every letter that you are uttering is nothing but the truth and I accept this .But then for the sake of others, the opulence's are exhibited. Universal form is there which Arjuna was not interested in but for the sake of others, prove it. So, Krishna has shown all the opulence's. And seeing that Arjuna is not into that darshan and is kind of all over. Then again he prays no please Lord the earlier

darshan. Go back go back, then ok 4 handed, no not this, then 2 handed ok now stop there. And then Krishna says

**su-durdarsam idam rupam drstavan asi yan mama
deva apy asya rupasya nityam darsana-kanksinah**

The form that now that you are seeing Arjuna , this is very rare darshan. Now that you are seeing even the demigods, gods and goddesses, they are very very anxious to get darshan of this rupa. The one that you are seeing now. And then Krishna goes on after the middle 6 chapters, then 3 modes of material nature, very important chapter. Divisions of faith, very important. Purushottam yoga very important. Ofcourse Krishna cannot say something that is not important. Only important things, Lord is talking. And then He says now we are going to talk. I have talked about some confidential things guhyam, guhyatar more confidential. Now I am going to talk about Guhyatam, the most confidential thing. And then 18th chapter Krishna says

**man-manabhava mad-bhakto mad-yaji mam namaskuru
mam evaisyasi satyam te pratijane priyo si me**

Man mana – remember Me, mad bhakti become My devotee mad-yaji worship Me, mam namaskuru offer your obeisances to Me Arjuna if you do so or anyone else also. Krishna is talking to Arjuna but His target audience is all of us. All the people of all the times including Malaysian people everywhere. So those who do this man-manabhava mad-bhakto..

I tell you the truth O Arjuna, they will come back to Me. They will come back to home back to Godhead. If they did this this this that.

Satatam kirtayanto mam yatantasca drdha-vratah

He has also talked about Kirtan mela, satatam kirtayanto mam . Those who are always chanting my glories and kirtan is kirti, from glories comes kirtan. **Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama RamaRama Hare Hare.** So

you will come to Me. I say this. This is the truth. I take a vow of bringing you back to Me and I say all these because you are very very dear to Me. So all the souls are dear to Krishna. So He has spoken the Bhagavad Gita addressing all the souls, all of us. He did that on this day Gita Jayanti day, Gita's birthday. That Gita took birth from the mouth of the Lord. From the mouth of the Lord Gita appeared. And that Gita Srila Prabhupada has kindly shared with the entire world and he has presented Bhagavad Gita as it is. Most of the speakers, presenters do not present it as it is which Prabhupada did talk in this purport and in others purports we have motivations interpretations misleading and cheating and this and that.

evam parampara praptam, in parampara, disciplic succession, **Srila Prabhupada** has delivered Bhagavad Gita as it is to the whole world. And **Chaitanya Mahaprabhu** said "Jare dekho tare kaho Krishna upadesh." Upadesh means instructions. Krishna upadesh is **Bhagavad Gita**. So **Chaitanya Mahaprabhu** also said I order you. I order you to share this Bhagavad gita to anybody and everybody you meet, you come across. **Srila Prabhupada** gave us that program to start.

So for the pleasure of **Sri Krishna and Srila Prabhupada** we distribute books, distribute Bhagavd Gita and make our life perfect. We become dear to Krishna by doing so, by distributing Bhagavad Gita.

Srimad Bhagavad Gita ki Jai.