

THE CITY OF LORD VISHNU

Chapter 5: DESPONDENCY OF ARJUNA

The *Soul* remained silent for a long time. Finally he said, “I would like to present a completely different viewpoint to all of you. All of us are a unique combination of two subtle bodies, the astral body and the causal body. The astral body is a repository of thoughts, feelings and emotions and activates the nervous system and the circulatory system.

“The pulsating energy of blood is a physical expression of willpower. Anyone who has a strong willpower will simultaneously possess a strong inner force stemming from a good circulatory system, indicating vigor and vitality.

“Arjuna’s warped evaluation of the sacred blood-ties and his egoistic desire for victory weakened the functioning of his nervous system and led to a neurotic condition. If the nervous system predominates then the person is constantly subjected to an unending series of chaotic mental pictures inter-laced with turbulent emotions. Every mental idea makes him mercilessly dance to its tune via the medium of the internal dialogue.

“However, when the circulatory blood system predominates; the strengthening forces of will power can restrain the undulating play of mental pictures and the internal dialogue. The calm flow of breath can slow down the rising tempo of the blood. It curbs the agitated rising and falling of tumultuous feelings, thereby endowing the person with stability, endurance and mental strength.

“Arjuna’s hysterical blabbering is a clear reflection of a predominantly nervous system. He is continuously conjuring different mental ideas and presenting new situational arguments to convince his friend and guide, Lord Krishna. Lord Krishna’s dignified silence baffled Arjuna and he sought to convince Lord Krishna with seemingly logical arguments.”

He paused and then dramatically declared, “Thus a subtle perception is attained regarding the physical karmic beach which is not evident to the external observer or to the world. The astral body plays a unique role in influencing the actions of our day-to-day life which is perceivable to the clairvoyants...”

Virat interrupted in a confused voice, “I do not understand the link between a physical karmic beach and the despondency of Arjuna.” The *Soul* gave an apologetic smile and replied, “Virat, I was just thinking aloud without taking into consideration where my thoughts were leading to. Allow me to clarify.” He smiled at everyone aware that they were listening keenly.

He thought for some time and then explained, “I was attempting to comprehend the holy slokas of the Bhagavad Geetha in conformity with our earlier discussions about the different karmic beaches. We can rise from the physical and mental karmic beach to the subtle karmic beach and eventually scale the heights of the supernal karmic beach which reveals a completely different perception of Arjuna’s despondency.”

Aditi eagerly asked, “Respected *Soul*, could you please reveal those perceptions to us?” He nodded and stated after a brief silence, “My elaborate explanation has been resting upon a mental comprehension arising from a perception of the physical karmic beach. They collectively form the mental karmic beach.

“To simplify the issue I have labeled Arjuna as the physical karmic beach. A majority of humanity is aware of and has mentally comprehended the gross implications of the supreme philosophy as well as Arjuna’s despondency and despair.”

He reiterated, “This is my personal assumption of the mental karmic beach of the Holy Geetha.” Vaidehi questioned, “Respected *Soul*, what are you implying when you say the mental karmic beach of the Holy Geetha?”

He immediately replied, “Vaidehi, each one of us comprehends the philosophy of the Holy Geetha at our personal level of understanding. Usually we do not seek the hidden depths of knowledge. Whatever I have explained till now is the widely accepted explanation of the Bhagavad Geetha. Everyone comprehends it within the parameters of their mental faculty and that is their mental karmic beach.

“The other explanation about the astral body influencing the nervous system and the circulatory system via the medium of thoughts, emotions and feelings is a description of the subtle karmic beach. In this explanation Arjuna’s thoughts are affected by the conflicting dual emotions of love and enmity raging within.”

He looked at Vaidehi and said, “Humanity at every level of human evolution can relate to the scientific philosophy of the Bhagavad Geetha. Its divine metaphysical teachings can be truly understood at the supernal levels.” The *Soul* transformed their contemplative silence into a confused one

with his dramatic words. He spoke in an earnest voice, “I want to present to all of you a unique explanation. I perceive the subtle and supernal karmic beaches as thought vibrations portraying deep love and positively influencing Arjuna’s thoughts, instead of despondency or enmity.

“A deluge of love arises from Arjuna’s heart and strongly influences the astral body. The positive emotion of love for his kinsmen overwhelms the mind. The faculties of the astral body, which simultaneously influence the mind and creates a wave of sympathy is unknowingly portrayed as a weakness of the mind.”

He smiled at their incredulous faces and said, “Allow me to explain this perception in-depth.” He contemplated for some time before he explained, “Arjuna is enacting his role in the drama of evolution, a historic role which immortalized his thoughts which were deeply influenced by feelings and emotions. At the supernal level an insight is gained into the subtle cosmic laws of destiny, which are continually attempting to redress the skewed balance of Dharma and Adharma.

“Destiny creates an atmosphere and background that is conducive for the revelation of the Lord’s timeless philosophy. The historic scenes of the drama of evolution begin with Arjuna requesting the Lord to place his chariot equidistant between the warriors so that he can perceive both the armies.

“I would like to clarify that each warrior joined the Kauravas or Pandavas in accordance with their evolution and level of consciousness. Duryodhana’s evil nature and thoughts stalled the evolution of the entire clan who fought for him. His wicked ways combined with his father’s inept weakness were partly responsible for the occurrence of the Mahabharata war.

“I would also like to clarify that the kings who fought against the Pandavas in the Kaurava army were not necessarily evil-minded. They were placed there by their destiny, their role in the drama of evolution, their past karmic debts and by their present level of consciousness.

“Arjuna positively utilized Lord Krishna’s divine support and catalyzed the evolution of all the kings who fought in the Pandava army. This example also portrays a glimpse of the occurrence of group karma.

“My perception of the wisdom enshrined in the Holy Geetha is that a comprehension of its sublime knowledge and our subsequent actions arising from that comprehension can take us towards the Supreme Goal.”

He smiled at everyone's serious faces and said, "Let us revert back to the first historic scene of the Holy Geetha, wherein Arjuna was standing equidistant from the Kaurava and Pandava army. The Lord stated,

"Behold these Kurus gathered together."

(Chapter 1, Sloka 25.)

"A surge of emotion flooded Arjuna's astral body in accordance with the Lord's divine will. The Lord created an emotional fervor in Arjuna's mind using his positively inclined feelings of love and respect for his relatives and converted it into Arjuna's apparent weakness.

"Lord Krishna willed an unfolding of knowledge through the occurrence of a divine colloquy. The Lord converted Arjuna's noble feelings into an arena of suffering, portraying an enchanting kaleidoscope of virtuous emotions intertwined with suffering.

"I would like to enhance this explanation by commending the divine choice of the Lord. All the Pandavas suffered calamities and indignities at the hands of the Kauravas. The Kauravas plans usually misfired and they would lose an opportunity to snatch the kingdom.

"Both sides suffered, yet the first scene of the Holy Geetha portrays Arjuna suffused with love and Duryodhana exuding intense hatred. We find Arjuna continuously referring to the Kauravas as kinsmen, Grandfather, Uncles, cousins and his revered guru. But we do not find Duryodhana exhibiting such a noble attitude.

"It is due to these qualities that Arjuna was chosen to be an integral part of the divine colloquy. Our perception and understanding always revolves around the end result of the physical and mental karmic beaches.

"We are unable to perceive the interplay of waves on the supernal karmic beach. The commentaries of the Holy Geetha usually portray a grief stricken and despondent Arjuna. Yet at the supernal level we perceive the unseen Hand of the divine guiding,"

Aditi interrupted, "How are you so sure about your perception at the supernal level?" He immediately replied, "Arjuna has always known that he had to fight with his grandfather, revered guru and cousins. It was a unique combination of the Lord's supreme will controlling the circumstances, which affected Arjuna's internal dialogue at that chosen moment.

“Arjuna was stunned when he saw his kinsmen, in the opposing army. He presents a series of seemingly logical ideas of Lord Krishna, but is unable to elicit His support. This occurred because Arjuna’s will was subtly conflicting with the divine will.”

Aditi interrupted once again, “Respected *Soul*, what would have happened if Arjuna had not fought this war?” The *Soul* smilingly shook his head and emphatically stated, “Aditi, the drama of evolution reached a grand climax with the recitation of the Holy Geetha. Arjuna’s role in the drama demanded that he fight. His willingness to participate in battle was interlinked with every one’s evolution. The evolution of the Kauravas army was stalled while the evolution of the Pandava army progressed.

“Arjuna had to fight according to the Divine Plan. Lord Krishna maintained a calm silence while He heard all Arjuna’s pleas. When Arjuna fell silent, He presented the supreme philosophy to Arjuna. First the Lord had to efface the temporary weakness stemming from an overpowering surge of love. He inspired Arjuna with powerful soul stirring words, asking him not to yield to unmanliness.”