

The Sun God

in

Men & Mahatmas

We will use Arjuna in the *Bhagavad-Gîtâ* to illustrate the timeless narrative of a soul's *transformation* from shadow to light, or from one aspect, from moon to sun. W.Q. Judge, the translator of the Theosophical edition, gives to it these ideas:

“(the story of the Gita)... tends to impress upon the individual two things: first, selflessness, and second, action: the studying of and living by it will arouse the belief that there is but one Spirit and not several; *that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective Karma of the race to which one belongs*, and then, that we must think and act in accordance with such belief.

“The poem... is being read to-day by hundreds of sincere Theosophists in every part of “the world. To those and to all others who truly love their fellowmen, and who aspire to learn and teach the science of devotion, this edition of the *Bhagavad-Gîtâ* is offered.”

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Chapter 1 starts with Arjuna's crisis and his consequent despair:

Now, O Krishna, that I have beheld my kindred thus standing anxious for the fight, my members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror!

Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirlleth round, and I behold on all sides adverse omens. When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for victory, Krishna; I want not pleasure; for what are dominion and the enjoyments of life, or even life itself, when those for whom dominion, pleasure, and enjoyment were to be coveted have abandoned life and fortune, and stand here in the field ready for the battle?

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Krishna's reply starts in Ch 2:

"Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honorable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonor. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O tormentor of thy foes, this despicable weakness of thy heart and stand up."

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One of the psychological bases for Arjuna's transformation is given in Ch 3:

‘With this (devotion) nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.’ But those who eat not but what is left of the offerings shall be purified of all their transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate.

Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading spirit is at all times present in the sacrifice.