

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

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Arjuna's Dilemma On The Battlefield: Impact Of Conflictive Choices over the Mind

The first chapter of Śrīmad-Bhagavadgītā is **Arjuna-Viṣāda-Yoga: The Yoga of Dejection of Arjuna.**

Greetings on the auspicious occasion of Diwali. The evening discourse began with lightning of lamp and prayers to the Gurus. It is most fortunate and a privilege that one is able to learn the Divine teachings of the Bhagavadgītā. Now that we have been learning for a while, we have also have begun to imbibe some of its teachings in our day to day life.

The first chapter of the Bhagavadgītā helps us in gaining some insight into the characters and contexts behind the War from the Mahābhārata.

The beginning of the first chapter commenced with the narration of Sañjaya to Dhṛtarāṣṭra of the situation on the battlefield, the battle formation and the participants. After the conversation between Droṇācārya, Bhīṣma and Duryodhana one could hear the proclamation by Bhīṣma by blowing his conch followed by other Kauravas. One could also see the response from other side in the form of the sounds from Madhusūdana's Pāñcajanya and Arjuna's Devdutt followed by others.

As the two armies were now facing each other, Arjuna requested Bhagavān to take his chariot in front of Duryodhana, as he wanted to observe his enemy.

1.22, 1.23

**yāvadetānnirīkṣe'haṁ(m), yoddhukāmānavasthitān,
kairmayā saha yoddhavyam, asminraṇasamudyame. 1.22**

**yotsyamānānavekṣe'haṁ(m), ya ete'tra samāgatāḥ,
dhārtarāṣṭrasya durbuddheḥ(r), yuddhe priyacikīrṣavaḥ. 1.23**

"And keep it there till I have carefully observed these warriors drawn up for battle, and have seen with whom I have to engage in this fight.

"I shall have a look at the well-wishers of evilminded Duryodhana, in this war whoever have assembled on his side and are ready for the fight."

Arjuna's self-confidence and bravado rose to fever pitch. His words indicated disgust for Duryodhana, and everyone associated with him, including Dhṛtarāṣṭra who was Arjuna's uncle and an elder.

He felt confident and probably also wanted his opponents to take a closer look at him, so that the sight of Arjuna at his peak prowess would further weaken their spirits.

Bhagavān was observing all this. But HE had also noticed the slight dilemma within Arjuna that had not come to fruition yet. Just as a good Surgeon waits for the optimum conditions to perform his Surgery. The Supreme also understood that Arjuna had some misgivings, and like a good Doctor knew he had to face his innermost fears for them to be visible.

1.24, 1.25

**sañjaya uvāca
evamukto hr̥ṣīkeśo, guḍākeśena bhārata,
senayorubhayormadhye, sthāpayitvā rathottamam. 1.24
bhīṣmadroṇapramukhataḥ(s), sarveṣāṁ(ñ) ca mahīkṣitām,
uvāca pārtha paśyaitān, śamavetānkurūṇi. 1.25**

Sañjaya said:

O king, thus addressed by Arjuna, Śrī Kṛṣṇa placed the magnificent chariot between the two armies in front of Bhīṣma, Droṇa and all the kings and said, "Arjuna, behold these Kauravas assembled here."

And thus, Sañjaya continued his narration of the Battlefield of Kurukṣetra. He stated that the Magnificent chariot of Arjuna could now be seen moving and was now in the centre of the Battlefield.

Bhagavān Kṛṣṇa however, while steering the chariot towards the middle of the army, landed it not in front of Duryodhana, but in front of Droṇācārya and Bhīṣma. This was an unexpected twist as though a leela of Bhagavān.

One could now hear **Hr̥ṣīkeśh** (The one in control of HIS senses), asking Arjuna to face his worst fears; His dearest Grand Uncle Bhīṣma and beloved teacher Droṇācārya.

Bhagavān called Arjuna as **guḍākeśena**. It has 2 meanings,

- One who has conquered sleep.
- The one with curly hair.

Guḍākeśh when meaning 'the one who conquered sleep' was a rare phenomenon. There have been only 2 people, commonly known, who have been recorded to do so, Arjuna and Lakṣmana.

Arjuna wanted to obtain the divine weapons to perform his tapasya (Voluntary acceptance of austerity for the purpose of detaching oneself from the sense objects). Thus, mastery over sleep was important. He achieved this goal by performing tapasya on a branch of a tree hanging over a river.

Whenever he fell asleep, he would fall in the river, thus waking up, eventually gaining control over his sleep.

Lakshmana had organised and arranged the structures for food and dwelling during their exile of 14 years. In the night, he would still stay awake with his bow primed, in position to attack at any small activity. Such was his devotion to Bhagavān Ram and his desire to safeguard HIM and Mata Sita.

Thus, Arjuna was no ordinary warrior, he had undertaken various feats and was also dear to Bhagavān. Yet, while facing his dearest ones, he too was in a dilemma over his decision. And this, was noticed and deduced by Yogeśvara.

Being an excellent guide and counselor, Parameśvara knew that unless Arjuna faced his worst fears of fighting his dear ones, he would perhaps not fulfill his duties to his full capacity. Thus, **HE positioned the Chariot in a way where both Bhīṣma and Droṇācārya were visible to Arjuna** knowing that he had a soft corner for them that might become his weakness when facing them during war.

1.26, 1.27

**tatrāpaśyatsthitānpārthaḥ(ph), pitṛnatha pitāmahān,
ācāryānmātulānbhrātṛn, putrānpautrānsakhīmstathā. 1.26
śvaśūrānsuhṛdaścaiva, senayorubhayorapi,
tānsamīkṣya sa kaunteyaḥ(s), sarvānbandhūnavasthitān. 1.27**

Now Arjuna saw stationed there in both the armies his uncles, grand-uncles and teachers, even great grand-uncles, maternal uncles, brothers and cousins, sons and nephews, and grand-nephews, even so friends, fathers-in-law and well-wishers as well. (26 & first half of 27)

Seeing all the relations present there, Arjuna was overcome with deep compassion and spoke thus in sorrow. (Second half of 27 and first half of 28)

Arjuna had been a favourite of both Bhīṣma and Droṇācārya. **Bhīṣma** would let a muddled Arjuna hug him, completely disregarding the fact that he always wore white garments, such was his love and adoration for him.

Droṇācārya was Arjuna's teacher who had promised him to make him the greatest Archer of all. During the graduation ceremony to showcase the talents of the Kauravas and Pāṇḍavaś, all the brothers had proclaimed their different identities mentioning their lineage as prince's, sons etc. Arjuna was the exception when he identified himself as only the disciple of Droṇācārya, which surprised even Dhṛtarāṣṭra.

When asked further, he proclaimed that though he had several identities, for this moment when he had to showcase his prowess, only his identity of the Disciple of Droṇācārya was enough, since his abilities were all due to his teacher.

These elders and some others in the opposing army were all beloved of Arjuna, the only reason they fought from the Kauravas side was that they were bound due to their various oaths and other karmas. Seeing these loving elders and beloved people, Arjuna lost his will to fight.

This was the same **Arjuna, who during the war over Virāṭa Kingdom had defeated them all.**

A fierce battle had taken place where, Arjuna singlehandedly defeated all the Kauravas. He then

asked Uttara to remove the upper cloth from all the fainted warriors except his elder Bhīṣma and teacher Droṇācārya. Such an act is considered the utmost humiliation of any warrior. He even ridiculed the act by saying that Uttara could use the Upparnas to gift his sister for her dolls.

Such a mighty Arjuna now feared facing them because this time he knew that the war would end in death.

1.28, 1.29, 1.30

**kṛpayā parayāviṣṭo, viṣīdannidamabravīt,
arjuna uvāca
dr̥ṣṭvemaṃ(m) svajanaṃ(ñ) kṛṣṇa, yuyutsum(m) samupasthitam. 1.28
sīdanti mama gātrāṇi, mukhaṃ(ñ) ca pariśuṣyati,
vepathuśca śarīre me, romaharṣaśca jāyate. 1.29
gāṇḍīvaṃ(m) sraṃsate hastāt, tVākcaiva paridahyate, na ca
śaknomyavasthātum(m), bhRāmatīva ca me manaḥ. 1.30**

Arjuna said:

Kṛṣṇa, as I see these kinsmen arrayed for battle,

my limbs give way, and my mouth is getting parched; nay, a shiver runs through my body and hair stands on end. (Second half of 28 and 29)

The bow, Gāṇḍīva, slips from my hand and my skin too burns all over; my mind is whirling, as it were, and I can no longer hold myself steady.

After his mind was thrown off balance, Arjuna experienced a severe panic attack. In these verses, Arjuna described his maladies to Śrī Kṛṣṇa beginning first with his physical ones and in later verses, his mental and emotional ones.

Panicking, Arjuna described that he could see his kinsmen gathered to fight. His limbs were weakening, and mouth had completely dried up, the body was quivering and hair was standing on end. The Gāṇḍīva bow was slipping from his hands, his skin was burning, he was unable to stand and his thinking unclear.

Hearing these Bhagavān smiled, seeing his non reaction Arjuna started to find more reasons and logic to convince Bhagavān of the futility of war. Bhagavān knew that Arjuna could have easily started the war if he steered him towards Duryodhana.

However, in order to gain victory one has to fight all their opponents. Bhagavān knew Bhīṣma and Droṇācārya were that weak link and he had to face his fears. This applies to us too, **in order to gain success we must confront our worst fears and resolve or win over them otherwise one might win a battle but lose the war.**

It is said that 90% of our illnesses are due to our mental state. When one is under constant stress and anxiety, at one point it results in physical manifestation that is a disease.

Thus, one is shown the impact of conflicting choices for individuals. Such is the importance of mental state, that a warrior who could control his sleep too felt all the symptoms of a panic attack.

1.31, 1.32

**nimittāni ca paśyāmi, viparītāni keśava,
na ca śreyo'nupaśyāmi, hatvā svajanamāhave. 1.31
na kāṅkṣe vijayaṁ(ñ) kṛṣṇa, na ca rājyaṁ(m) sukhāni ca,
kiṁ(n) no rājyena govinda, kiṁ(m) bhogairjīvitena vā. 1.32**

And, Keśava, I see omens of evil, nor do I see any good in killing my kinsmen in battle. Kṛṣṇa, I do not covet victory, nor kingdom, nor pleasures. Govinda, of what use will kingdom or luxuries or even life be to us!

As he faced his beloved kith and kin in the battlefield, he started realising, this was no ordinary battle but a war where, though one side would become victorious, but deaths were certain on both sides. Even deaths of the enemy meant loss of one's family and beloved ones.

In this state, Arjuna had lost his will to fight the war and had started revealing his deliberations and inner conflicts to his most beloved friend, the Supreme, Hṛṣīkeśh. However, seeing that Bhagavān had no reaction, Arjuna tried to focus on the evils of war.

Fighting his inner DharmaYuddha, his conflicted duties of being a Kshatriya, a Warrior and familial duties, he didn't see any benefits after the end of the war, as even on gaining victory and a kingdom they would still lose their families and friends, **so who would they share their joys with? What use would be a land without the beloved ones to share its abundance with?**

Sharing his innermost tribulations, Arjuna declared that he was neither interested in the empire, nor obtaining victory against his own kin as it would be a futile exercise; if he gained such a Kingdom by killing his elders, brothers, younger ones, friends and colleagues leaving a trail of widows and orphans; sitting on that bloodied throne, he would be forever reminded that the path of victory had been forged on the blood and bones of his beloved ones.

There would be no happiness and in fact would remain a bane on his existence. In such a scenario, it would be better to die an inglorious death than gain a famous victory.

Hearing such proclamations, one may feel that Arjuna's logic seems to be correct. It also feels to be righteous in nature. **Then why was Bhagavān against him?** Surely, they could have another path from this violence.

The answer to this is **intentions and context**. It was well known that the Pāṇḍavas had tried all methods to keep peace. But Duryodhana was inherently not interested in keeping peace. He had tried to kill them several times since childhood, where there was no provocation from their side. In this context, it was simply impossible to stop the war at this stage, since Duryodhana and others along with him would not allow it. Thus, all his logic fails when seen in this context.

The other point is intention, Arjuna was masking his fear by justifying his arguments. This is also seen with most of us when to justify one's actions, they take refuge in some teachings without applying the correct intention or context. Also, the timing is always important.

A contemporary incident of our times reflects this situation.

There once was a very reputable and respected Judge. He had made various successful judgments where he had given death penalty to the criminals for relevant crimes. One day, he made a

committee for judges in order to pass a draft for a resolution that Death penalty should be abolished.

This recommendation was sent to the Law Ministry. When the Law minister found out, he was a little sceptical. He tried to investigate and formally notified the intelligence agency to do the needful. He was perplexed, as the Judge who sent him this recommendation was famous for giving harsh punishments to criminals.

The investigation report shocked him! Apparently, this Judge had a son who committed a crime deserving death penalty. As the Judge couldn't influence the judgment, he tried to remove the choice itself.

The Law minister sent a letter to the Judge stating that though abolishing Death penalty was a noble gesture, his timing and intention of such a recommendation was suspect. It was hypocritical of him to request this since he had sent 7 people to their deaths before.

This again shows that when faced with conflicting choices, our mind when in throes of attachment can lead the best of us in quagmire. **Our mind is the primary cause of our suffering, a strong mind shall lead to a strong body and vice versa.**

1.33, 1.34

**yeṣāmarthe kāñkṣitaṃ(n) no, rājyaṃ bhogāḥ(s) sukhāni ca,
ta ime'vasthitā yuddhe, prāṇāṃstyaktvā dhanāni ca. 1.33
ācāryāḥ(ph) pitaraḥ(ph) putrāḥ(s), tathaiva ca pitāmahāḥ,
mātulāḥ(ś) śvaśurāḥ(ph) pautrāḥ(ś), śyālāḥ(s) sambandhinastathā. 1.34**

Those very persons for whose sake we covet the kingdom, luxuries and pleasures- teachers, uncles, sons and nephews and even so, granduncles and great grand-uncles, maternal uncles, fathers-in-law, grand-nephews, brothers-in-law and other relations-are here arrayed on the battlefield staking their lives and wealth.

Arjuna had always been the ideal child who was loved by many and beloved to Bhagavān Himself. He was also a mighty warrior acknowledged of his prowess by all. Thus, facing his beloved ones in a war where death at his hands was certain, he was challenged.

As a Kshatriya, it was his duty to fight against injustice but when those responsible for this injustice were his own, he wavered. Arjuna was deeply attached to them and this attachment became the shackles binding him, when faced with a conflicting situation.

Arjuna questioned the worthiness of the victory when no one was left to enjoy its fruits. An entire generation would be wiped out and both sides would suffer losses. When both came from one family, then who would win after everyone died?

He uses the term **sambandhinastathā** meaning kinsmen. But not all of the opposing army was such. There are 7 different types of relationships (sambandh) described in the scriptures. Not all of these are good, example, one may have a hostile or an indifferent relationship with someone. This is also the case with Arjuna and the opposing army.

His real pain comes from only two of them primarily, Bhīṣma and Droṇācārya. These are his closest and dearest elders who have showered him with blessings. To forget all that and kill them wasn't a pleasant or even a believable situation for him.

When he was finally confronted with reality, he wanted an escape route. And still Bhagavān only listened and gave no response. So now he intended to provoke a response.

1.35

**etānna hantumicchāmi, ghnato'pi madhusūdana,
api trailokyarājyasya, hetoḥ(kh) kiṃ(n) nu mahīkṛte.1.35**

O Slayer of Madhu, I do not want to kill them, though they may slay me, even for the sovereignty over the three worlds; how much the less for the kingdom here on earth!

Arjuna became more and more convinced of his own arguments and declared that even if Bhagavān (here he called him Madhusūdana ~the slayer of daitya Madhu) made him the Ruler of the 3 worlds, he would refuse to fight.

1.36, 1.37

**nihatya dhārtarāṣṭrānnaḥ(kh), kā prītiḥ(s) syājjanārdana,
pāpamevāśrayedasmān, hatvaitānātātāyinaḥ.1.36
tasmānnārhaḥ vayanam(m) hantum(n), dhārtarāṣṭrānsvabāndhavān,
svajanam(m) hi katham(m) hatvā, sukhinaḥ(s) syāma mādharma.1.37**

Kṛṣṇa, how can we hope to be happy slaying the sons of Dhṛtarāṣṭra; by killing even these desperadoes, sin will surely accrue to us.

Therefore, Kṛṣṇa, it does not behove us to kill our relations, the sons of Dhṛtarāṣṭra. For, how can we be happy after killing our own kinsmen?

Expressing his aversion towards a battle, where he would be killing his own relatives and dear ones, Arjuna proclaimed that this would make both of them murderers as the war required them to perform violence and they would accrue Paap (negative Karmas) over such actions.

This is simply untrue. Our shastras are quite clear on this. **Both Bhagavadgītā and Manu Smṛiti uphold that eliminating of the Ātatāyinaḥ~criminals of heinous crimes, aggressors and tyrants, the terrorists; does not incur any Karmic backlash.**

Arjuna called them ātatāyi, and killing of an aggressor is the duty of Kshatriya, a Warrior. The Ātatāyinaḥ is also clearly defined in the shastras. In the Vasiṣṭh Samhita, it is defined as "**Agnido Garadas Caiva Sastrapanir Dhanapahah, Ksetradaraharas Caiva Sad Ete Atatayinah**"

It is stated that the following six types of acts that makes those performing them Ātatāyi.

- One who administers poison (garadas).
- One who commits arson (agnido)
- One who attacks with deadly weapons (shastra)
- One who steals one's wealth (Dhanapahah)
- One who usurps another's property (Ksetra)
- One who kidnaps another's wife (daraharas).

All these Ātatāyi or Aggressors could immediately be slain without any repercussions.

Duryodhana and his brothers had performed all of the above evil acts making them the perfect candidates for a war against them, and death.

- He had set fire to Laksha Graha with the intention of killing the Pāṇḍavas.
- He tried to kill Bhīma by poisoning him.
- He wielded weapons to kill them, he even raised weapons against Bhagavān when he acted as a messenger which was against the code of Dharma.
- He snatched the wealth from Yudhiṣṭhira in the game of dice by deceit.
- He snatched the kingdom of Indraprastha from Yudhiṣṭhira in the game of dice by deceit, while refusing even 5 villages for peace.
- He indulged in outraging Draupadī's modesty, (wife of Pāṇḍavaś) in the same game of dice by deceit.

Seeing Bhagavān not responding, he continued with more excuses to avoid war.

1.38, 1.39

**yadyapyete na paśyanti, lobhopahatacetasah,
kulakṣayakṛtaṃ(n) doṣaṃ(m), mitradrohe ca pātakam.1.38
kathaṃ(n) na jñeyamasmābhiḥ(ph), pāpādasmanñivartitum,
kulakṣayakṛtaṃ(n) doṣaṃ(m), prapaśyadbhirjanārdana.1.39**

Even though these people, with their mind blinded by greed, perceive no evil in destroying their own race and no sin in treason to friends,
why should not we, O Kṛṣṇa, who see clearly the sin accruing from the destruction of one's family,
think of desisting from committing this sin.

Arjuna went on further, stating that there was no use fighting as though the Kauravas knew they were evil, they wouldn't change their behaviour, even if they lost. But the Pāṇḍava's side was wise, so what was the use of confronting foolish people, who were ignorant and evil?

One can now understand, that Arjuna was trying to minimise the evil doings of Duryodhana. He, now so went down the rabbit hole in trying to escape from the war, that he was justifying Kauravas as well. Thus, one can understand the grip of attachment over mind and the consequences it could lead to. That a person like Arjuna, had now pushed back his discernment for correct actions per Dharma, his duties as a warrior, to appease his mind, which did not want to fight against his beloved Grand Uncle and his teacher.

1.40

**kulakṣaye praṇaśyanti, kuladharmāḥ(s) sanātanāḥ,
dharme naṣṭe kulaṃ(ñ) kṛtsnam, adharmo'bhibhavatyuta.1.40**

Age-long family traditions disappear with the destruction of a family; and virtue having been lost, vice takes hold of the entire race.

In order to avoid war, he stated that war would leave behind only women and orphans, and would result in the destruction of the lineage and clans, the Kula and the destruction of kuladharmāḥ.

Kuladharmāḥ described here is legacy passed on to the next generation, this could also result in the destruction of a civilizational memory. This is also to provoke Yogeśvara as the upholder of Dharma, surely this premise meant that they were against Dharma. Then why to continue any further?

1.41, 1.42, 1.43, 1.44

**adharmābhibhavātkṛṣṇa, praduṣyanti kulastrīyaḥ,
strīṣu duṣṭāsu vārṣṇeya, jāyate varṇasaṅkaraḥ.1.41
saṅkaro narakāyaiva, kulaghnānām(ñ) kulasya ca,
patanti pitaro hyeṣām(m), luptapiṇḍodakakriyāḥ.1.42
doṣairetaiḥ(kh) kulaghnānām(m), varṇasaṅkarakāraiḥ,
utsādyante jātīdharmāḥ(kh), kuladharmāśca śāśvatāḥ.1.43
utsannakuladharmāṇām(m), manuṣyāṇām(ñ) janārdana,
narake'niyataṁ(m) vāso, bhavatītyanuśuśrūma.1.44**

With the preponderance of vice, Kṛṣṇa, the women of the family become corrupt; and with the corruption of women, O descendant of Vṛṣṇi, there ensues an intermixture of castes.

Progeny owing to promiscuity damns the destroyers of the race as well as the race itself. Deprived of the offerings of rice and water (Śrāddha, Tarpaṇa etc.) the manes of their race also fall.

Through these evils bringing about an intermixture of castes, the age-long caste traditions and family customs of the killers of kinsmen get extinct.

Kṛṣṇa, we hear that men who have lost their family traditions, dwell in hell for an indefinite period of time.

Arjuna tried to convince Keshava, from the angle of the war widows.

He lamented that the war widows would be taken away by various other varnas, which would result in **saṅkar** (loosely translates to contamination). There are various types of saṅkar that could occur namely, **Varna, Dharma, Vesh (clothing), Bhasha (language), jaati (Classification), aahar (food), Deh (Body), Desh (Nation)**. Out of these the Varna (Varna is not caste) saṅkar was considered the most undesirable.

He then proclaimed that contamination of character pushes the annihilators of society and the society itself into Naraka (one of the lower planes of existence); their ancestors falling from grace, having been deprived of their offerings of Pinda (cooked rice balls offered in remembrance to the departed soul) and water.

Timeless societal and humanitarian values and traditions are destroyed by the contamination of character created by these annihilators of society.

Actually this isn't a major issue, since instead of contamination one could also look at it as **fusion**. For example, nowadays we find that a lot of musicians mix the classical Indian music with western instruments. This is also a type of saṅkar. It is simply a type of Classification and in the ancient times, they had taken into consideration about such circumstances and also classified the children born from such unions and also the ways they could perform rituals.

In Indic culture, one's ancestors and family lineage are given great importance. In these verses, Arjuna expressed his worry that the deterioration of post-war society would result in loss of respect for the ancestors who created the laws and values of that society.

Again, Arjuna never showed any concern for this eventuality during the various wars that he had participated in previously. These were not a small number. This sudden sympathy was to serve his selfish intention of not facing his fears.

Again, Bhagavān remained smiling without giving any response to these sudden lamentations of Arjuna.

1.45

**aho bata mahatpāpaṃ(ñ), kartuṃ(m) vyavasitā vayam,
yadrājyasukhalobhena, hantuṃ(m) svajanamudyatāḥ.1.45**

Oh what a pity! Though possessed of intelligence we have set our mind on the commission of a great sin; that due to lust for throne and enjoyment we are intent on killing our own kinsmen.

Here, Arjuna concluded an argument that he had begun a few verses prior. Though the Kaurava army was committing evil of destroying the Kuru clan, since he saw that it was bad, he would not join them in this act, and therefore not fight.

His argument was that the rise in lawlessness begins a chain reaction which would cause the entire civilization, not just the warmongers, to end up residing in narka (lower planes of existence) indefinitely.

1.46

**yadi māmāpratīkāram, aśāstraṃ(m) śāstrapāṇayaḥ,
dhārtarāṣṭrā raṇe hanyuḥ(s), tanme kṣemataraṃ(m) bhavet.1.46**

It would be better for me if the sons of Dhṛtarāṣṭra, armed with weapons, kill me in battle, while I am unarmed and unresisting.

Such was his anguish that he said that he wouldn't fight knowing that the opposing side would kill him even if he refused to fight the war.

Arjuna, gripped in misery and sorrow declared that it was better for Duryodhana and others to kill him when he was unarmed rather than him fighting for selfish reasons of gaining a Kingdom. He was basically taking a moral highground over his opponents.

Bhagavān remained smiling through Arjuna's entire outburst. Arjuna was standing in the centre of the battlefield facing his worst fears and was in a life and death situation. He knew there was no going back from there. He knew even if he had become a hermit, Duryodhana would still hunt him down, and others as well. No matter what he did, there were no escape routes.

Moha (desire/attachment) was at work. Duryodhana had moha for the Kauravas, whereas Arjuna had moha for the entire Kuru dynasty. Even though Arjuna was more large-hearted than Duryodhana; His moha clouded his judgement the same way it clouded Duryodhana's judgement.

Swami Tulsidas Goswami ji elaborated this by a beautiful couplet in Uttarakand of Ramcharitramanas,

**मोह सकल व्याधिन्ह कर मूला।
तिन्ह ते पुनि उपजहिं बहु सूला॥**

The root cause of all diseases whether they are of any type are a result of Moha (attachment/desire) which is caused due to ignorance. This root then extends to various other diseases that impact the body.

When one undergoes existential crises, one usually has curiosities; that when answered, would clear a lot of philosophical tribulations.

1.47

**sañjaya uvāca
evamuktvārjunaḥ(s) sañkhye, rathopastha upāviśat,
visrjya saśaraṁ(ñ) cāpaṁ(m), śokasaṁvignamānasaḥ.1.47**

Sañjaya said:

Arjuna, whose mind was agitated by grief on the battlefield, having spoken thus, and having cast aside his bow and arrows, sank into the hinder part of his chariot.

Sañjaya continued to describe Arjuna, who now filled with grief and sorrow had cast aside his Bow and arrow and sat down in his chariot. Chapter 1 ends here, but the despondency of Arjuna gave others the Yoga helping them to project their own queries through Arjuna. Hence the name, **Arjuna-Viṣāda-Yoga: The Yoga of Dejection of Arjuna**

His desperate notes of sorrow struck the correct chords that blossomed into the eternal song of the Bhagavād-Gītā. Just as Arjuna shared his sorrow with Yogeśvara, we should as well; as it would lead to resolution of our dilemmas.

Bhagavān was not only Arjuna's charioteer, but also was in control of Arjuna's mind. If one meditated on HIM and sincerely shared their worries with HIM like Arjuna, HE would definitely show us the path for its solutions.

The mind is an important tool in our journey of knowing the Self. Hence, its control is essential. A lot of the times one encounters negative people who spread negativity to such an extent that one wants to keep away from them. Yet, even such people when and if they meet a guide who can take them out of such a slumber, it could lead them on to the correct path.

Had Arjuna not been with Yogeśvara, he could perhaps never come out of his depression. May all of us be blessed with such a Guide as Bhagavān.

One has to remain balanced when making difficult choices, Gītā helps us gain wisdom to make those choices while remaining balanced. Sometimes, even despondency could result in gaining such insights that it becomes Yoga.

The conversation of Bhagavān and Arjuna is not segregated in chapters originally as it is a conversation. The ending and chapters are assigned by Vyāsa ji to help us in making sense of such a huge and complicated conversation. It is also a blessing that it ends with the mantra *Om Tat Sad iti* at the end as it ends paap due to any mistakes in pronunciation or intentions and one is free from doshas if any.

The chapter is concluded with the chanting of Harinaam Sankirtan.

Q and A

Amuliya ji

Question: The incidents during the Matsya Avataar or Dakshaha Prajapati being the progenitor of all

beings, did these incidents always occur?

Answer: These incidents are only specific to our manvantara (this current epoch) and not others since we don't have knowledge of them.

Sarla ji

Question: The Mahābhārata happened in 18 days, when does Sañjaya start his narration?

Answer: Sañjaya started his narration from the 10th day since he had been on the battlefield for that time to witness the war. However, he came back to notify Bhīṣma's death to Dhṛtarāṣṭra, when Dhṛtarāṣṭra asked him to narrate the war, he wanted it to be from the beginning and thus, Sañjaya began his narration. Since, he can actually see the events due to his divine eyes he narrated them in present tense.

V.S Vinaya ji

Question: How did Arjuna become Gudakesh? How could he achieve it in 6 months? Should one undertake Raj Yoga for faster growth?

Answer: One has to remember that Arjuna or Laksmana were not ordinary people, they had performed various tapasyas in their life, after reaching a certain point, they continued to advance their prowess. One has to attain a certain level and achieve various others to attain such kind of siddhi. It cannot happen overnight.

Regarding any practice, one has to stick to one so that they can see its benefits. There is a story where a person made 5 holes of 2 meters instead of digging 10 Meters for a well. Similarly, any Sadhana when performed consecutively over a period of time yields results provided we are consistent.

Vandana ji?

Question: How to stop thoughts that occur during Dhyana? How to stop bad people from approaching us?

Answer: Kindly look into the 6th chapter for a detail method on Dhyana. Regarding the approach of Bad people. People don't become bad because they are against you. All of us have the 3 Guṇas in us, in different proportions. In order to prevent from interference in your life, one can certainly maintain a distance and only keep civility for appearance so that they are incapable of causing any harm to us.

Mona ji?

Question: Just like Arjuna we too try to justify our weaknesses. How to prevent this?

Answer: This is natural tendency of most people. One can undertake any Niyam to counter this, if we break it then try to give ourselves small punishments. Practice is the only way one can overcome such tendencies. It cannot happen quickly but one has to remain alert to correct it immediately upon notice.

Bajrang ji

Question: Does one get any benefits for doing our duties that are proscribed like taking care of our parents?

Answer: Though the actual *Punya* may not be significant, it does open up possibilities of activities that would lead to gaining punyas at a much higher scale.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(m)yogaśāstre śrīkṛṣṇārjunasaṃvāde arjunavishadayogo
nāma prathamo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the first chapter entitled "The Yoga of Dejection of Arjuna."



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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