

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

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YouTube Link: https://youtu.be/SUOFxjyb_Xw

When IN Flight Mode (Despair) Seek HIS Guidance through Gīta

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

The session began with the auspicious lightning of Diyas and prayers. We are indeed the chosen ones, having done some good Karma in our current and previous lifetimes that have now borne fruits such that we have been exposed to listening and learning Gītā.

One is aware or knows that; the greatness of any book is determined by its speaker and listener. The speaker of the Bhagavad Gita is Bhagavan Shri Krishna HIMSELF and HIS listener is Arjuna the most heroic, pious, valorous and the one who follows ethics in every walk of life. Arjuna fought innumerable battles in his life and was victorious in them. He singlehandedly fought the united might of the greatest warriors of his era like; Pitamah Bhishma, Dronacharya, Karna, Kripacharya and many more. And such an incredible and difficult to think of act which only the greatest of the great ever victorious warrior Arjuna performed.

Today is Akshaya Tritiya has special significance in the annual calendar. On today's supreme day, the importance of this interpretation of Bhagavadgita chapter becomes manifold. The auspicious day of Akshaya Tritiya is dedicated to Bhagavan Vishnu and is of great significance in Hinduism. The beginning of Treta Yuga the third time happened on this auspicious tithi so it holds the special place in Hindu culture.

There is such a story in Shiva Purana that the deity Kubera was made Dhanadakshya on this day. Also Bhagavan Shiva accepted Parvati ji's penance on this day and Parvati ji accepted it as Mother Annapurna on this day. On this day, Bhagavan Parshuram ji also appeared on earth, who is Chiranjeevi, may he live for a long time. Bhagavan Ved Vyas started writing Mahabharata on this day.

Today's reading and recitation of Gita Maa becomes more significant for us all. On this day Maa Ganga descended on the earth as the sacred river Ganga at the behest of Bhagirath ji. There are

many more auspicious purposes that were initiated on this auspicious day. That's why Akshaya Tritiya is called Abhuj Murniya.

On this day, any auspicious work can be done, for which fixed auspicious time is not necessary from any priest. These are the most significant days of our culture.

In today's session, half of the twenty-first verse is spoken by Sanjay and half by Arjuna. There is also a probability of doubt arising in us whether there was a mistake in publishing somewhere.

But the fact is Arjuna began reciting from half of this verse. Arjuna said to Bhagavan; O' Achyuta! Place my chariot between the two armies.

1.22

yāvadetānnirīkṣe'haṃ(ṽ), yoddhukāmānavasthitān, kairmayā saha yoddhavyam, asminraṇasamudyame.1.22

"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.

In this verse one can see Arjuna instructing the Supreme Being of the three worlds, Bhagavan Sri Krishna, to place his chariot between the two armies. Always absorbed in great love for his dear friend, Bhagavan follows Arjuna's instructions.

1.23

yotsyamānānavekṣe'haṃ(ṽ), ya ete'tra samāgatāḥ, dhārtarāṣṭrasya durbuddheḥ(r), yuddhe priyacikīrṣavaḥ.1.23

"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. Arjuna addresses Duryodhana as unintelligent because, despite weaving so many conspiracies, Duryodhana failed to destroy the Pandavas, or to harm them, and yet he did not learn a lesson to course correct from such defeats.

Arjuna can be seen here to be feeling very confident and probably wanted his opponents to have a closer look at him in such high spirits ready to display his prowess so as to further weaken their spirits and instil fear in them.

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

sañjaya uvāca
evamukto hṛṣīkeśo, guḍākeśena bhārata,
senayorubhayormadhye, sthāpayitvā rathottamam. 1.24

Sañjaya said:

O king, thus addressed by Arjuna, Śrī Kṛṣṇa placed the magnificent chariot between the two armies

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 positioned now in the centre of the Battlefield.

Bhagavān Kṛṣṇa however, while steering the chariot towards the middle of the army, reined it not in front of Duryodhana, but in front of Droṇācārya and Bhīṣma. This was done on purpose; HIS Mysterious ways of guiding his friend, a greatest devout in the right direction.

One could now hear Hṛṣīkeśh (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 in the first sense; 'the one who conquered sleep' was a rare phenomenon. There have been only 2 people, commonly known, who have been accorded to accomplish this feat; Arjuna and Lakṣmana respectively.

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. As and when he fell asleep out of sheer exhaustion; he would fall in the river, thus becoming fully alert, and with determination, and practicing religiously he with the passage of time gained control over his sleep.

Lakṣmana took charge of organising and arranging the structures for food and dwelling during their exile of 14 years (Ramayana). In the night, he would still stay awake with his bow primed, taking guard in a posture alert and ready to confront undesirable visitor. 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.

1.25

bhīṣmadroṇapramukhataḥ(s), sarveṣāṃ(ñ) ca mahīkṣitām,
uvāca pārtha paśyaitān, śamavetānkurūniti. 1.25

in front of Bhīṣma, Droṇa and all the kings and said, "Arjuna, behold these Kauravas assembled here."

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 fullest 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 in the middle of the war when facing them.

1.26, 1.27

**tatrāpaśyatsthitānpārthaḥ(ph), pitṛnatha pitāmahān,
ācāryānmātulānbhrātṛn, putrānpautrānsakhīmstathā. 1.26
śvaśurānsuhṛdaścaiva, senayorubhayorapi,
tānsamikṣya 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 soiled Arjuna coming after a game to hug him, completely disregarding the fact that he always clad in spotless white robes, 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; yet, at that point of time he was to prove his prowess, so it was most appropriate thing to address himself as the Disciple of Droṇācārya as he was his guru responsible for his acquiring the knowledge and skills.

The above mentioned respectful elders and some others in the opposing army were all dear to Arjuna; the only reason they fought from the Kauravas side was that they were bound due to their various vows 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 robe from all the unconscious 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 (robes draped on the shoulders downwards) to gift his sister to decorate her dolls.

Bhagavan was in the know of Arjuna's despair and his will to fight almost lost as he was getting entangled and drowned with emotions due to his attachment to his kith and Kin facing him ready to fight; yet HE did not respond by uttering a word nor show any change in expression at Arjuna's banter justifying not to fight. HE rather was giving a pleasant smile everytime Arjuna found new ways to argue. This in fact made Arjuna more desperate so he upped his pitch and tried various other arguments to get Bhagavan to agree to what he was saying and refrain from fighting.

Such a mighty Arjuna now feared facing them because this time he was well aware that the war would end in many deaths.

1.28

**kṛpayā parayāviṣṭo, viṣṭidannidamabravīt,
arjuna uvāca
dr̥ṣṭvemaṃ(m) svajanaṃ(ñ) kṛṣṇa, yuyutsum(m) samupasthitam. 1.28**

Arjuna said:

Kṛṣṇa, as I see these kinsmen arrayed for battle,

From here on one can witness Arjuna's enthusiasm to wage the war deflated. He is now acting and speaking not like a great warrior but as a person entrapped in attachment to his kith and kin whom he was now seeing positioned across him ready to fight. All his prowess achieved till then and his desire to gauge the enemy when he asked Shri Krishna to rein his chariot amidst the battlefield seemed to disappear now replaced with sentimental fear.

Arjuna could be seen totally depressed and addressing Shri Krishna filled with sadness.

1.29, 1.30

**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**

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 Srī 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. It is true the other way round too.

Sound Body results in Sound Mind
and
Sound Mind results in to Sound Body

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.

Depression magnifies the smallest problem into a major issue to the extent that one contemplates to give up his life.

At times we come across wealthy persons committing suicide, as they cannot face the loss of wealth. While many who earn modestly are content with what they have and learn to be happy with what they have and not be over desirous.

All of us at sometime or the other face lows in our life. When facing such a situation instead of despair one should seek the support of a strong motivating person or a Guru who can guide the person to come out of such depression and motivate to overcome the loss or grief and to become proactive and reestablish oneself.

1.31

**nimittāni ca paśyāmi, viparītāni keśava,
na ca śreyo'nupaśyāmi, hatvā svajanamāhave. 1.31**

And, Keśava, I see omens of evil, nor do I see any good in killing my kinsmen in battle.

Seeing that Bhagavān had no reaction, Arjuna was putting forth the evils of war. Here one sees him trying to cajole Keshav into not waging a war by saying that killing one's kinsmen is bad. He further says, of what use is the glory when the family ceases to exist as the result of the war.

Arjuna being Kshatriya and having fought countless wars is seen here contradicting his previous actions as a great warrior. And this is so because of his attachment for his loved ones. Such was its power, that the always righteous and brave Arjuna was finding excuses to avoid a battle.

A contemporary incident of our times reflects this situation.

There once was a very reputable and respected Judge. He had passed many a 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 had to approve it he felt the need to find out the sudden need for such a resolution which was never put forth for deliberation. So he tried to investigate and formally notified the intelligence agency to do the needful. When the Minister received the investigation report he was taken aback to find that the Judge who put in the new resolution was in fact known for giving harsh punishments to criminals even death penalties.

The real reason behind the new resolution indeed shocked the Minister. 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 that particular penalty 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.

Thus, our mind is the primary cause of our suffering, a strong mind shall lead to a strong body and vice versa.

1.32

**na kāṅkṣe vijayaṃ(ñ) kṛṣṇa, na ca rājyaṃ(m) sukhāni ca,
kiṃ(n) no rājyena govinda, kiṃ(m) bhogairjivitena vā. 1.32**

Kṛṣṇa, I do not covet victory, nor kingdom, nor pleasures. Govinda, of what use will kingdom or luxuries or even life be to us!

Arjuna now was trying to portray his magnanimity by declaring that he was not desirous of victory, nor pleasures, nor the kingdom and that it was insignificant. This was the same Arjuna who had practiced severe tribulations for gaining divine weapons. He had practiced archery and became a warrior for victory. Overcame huge hurdles and now wanted to explain the futile nature of victory and wealth.

All these were indicators of the deep despair, fear and confusion in the mind of Arjuna as he confronted his worst fear of killing his beloved grand uncle.

1.33

**yeṣāmarthe kāṅkṣitaṃ(n) no, rājyaṃ bhogāḥ(s) sukhāni ca,
ta ime'vasthitā yuddhe, prāṇāṃstyaktvā dhanāni ca. 1.33**

Those very persons for whose sake we covet the kingdom, luxuries and pleasures-

Arjuna was using every reason to dissuade Bhagavan from waging the war as the only solution before them. Arjuna says that those for whom we wish for kingdom, resources and happiness throughout life, are the ones who fight on the battlefield without thinking about their dear life and their wealth, nor the life of others. They are hell-bent on killing.

1.34

**ācāryāḥ(ph) pitarāḥ(ph) putrāḥ(s), tathaiva ca pitāmahāḥ,
mātulāḥ(ś) śvaśurāḥ(ph) pautrāḥ(ś), śyālāḥ(s) sambandhinastathā. 1.34**

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.

Now the totally absorbed in despair Arjuna, is questioning the worthiness of the victory when none present in the battle would remain to enjoy the victory. An entire generation would be wiped out and both sides would suffer losses. When both belonged to one family, then who would be declared victorious with most of them dead and gone by.

1.35

etāna 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 Lord of the 3 worlds, he would refuse to fight.

1.36

nihatya dhārtarāṣṭrānaḥ(kh), kā prītiḥ(s) syājjanārdana, pāpamevāśrayedasmān, hatvaitānātātāyinaḥ.1.36

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

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.

Arjuna proclaimed that though these Dhṛtarāṣṭra's children were evil and ātatāyi(felons) it still wasn't justified to kill them as that would incur paap (negative karma).

Arjuna called them ātatāyi (felons), which was a person who caused an act that could cause harm. According to Vashitha Muni (ascetic), there are 6 types of ātatāyah (felonies) which if committed by a person, would be called an ātatāyi.

They were by:

- committing arson.
- Poison.
- Weapons.
- Defrauding land.
- Defraud of wealth.
- Kidnapping women against consent.

Arjuna then used the logic of accruing paap and also the unhappiness caused due to this act.

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.

1.37

**tasmānnārhā vyaṃ(m) hantum(n), dhārtarāṣṭrānsvabāndhavān,
svajānam(m) hi katham(m) hatvā, sukhinaḥ(s) syāma mādharma.1.37**

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?

Arjuna is taking forth his argument with Shri Krishna as to how can he be happy by killing these brothers of his, the sons of Dhritarashtra, because they are all his kith and kin. Here Arjuna is giving all wrong reasonings.

In the second chapter, Bhagavan has given seven types of relationships - friendly, indifferent, mediator, hater and brother etc.

Duryodhana is not Arjuna's friend, he is Arjuna's enemy.

Karna is not Arjuna's friend, he is jealous of Arjuna.

Shalya is not Arjuna's friend, he is indifferent.

All these people are not really Arjuna's brothers. But Arjuna wants Bhagavan to see his point of view and accept his justifications so he is trying to beat around the bush.

1.38

**yadyapyete na paśyanti, lobhopahatacetasah,
kulakṣayakṛtam(n) doṣam(m), mitradrohe ca pātakam.1.38**

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,

Arjuna acknowledges in front of Shri Krishna that Kauravas are definitely greedy. And he also accepts that because of this greed the Kauravas tried to harm the Pandavas by deceiving them. Due to this greed, their intellect also got corrupted and they were ready to destroy their clan and readily threw their friends to face death.

1.39

**katham(n) na jñeyamasmābhiḥ(ph), pāpādashmānivartitum,
kulakṣayakṛtam(n) doṣam(m), prapaśyadbhirjanārdana.1.39**

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 and that 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 praṇāsyanti, 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, Arjuna 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

adharmābhibhavātkṛṣṇa, praduṣyanti kulastrīyaḥ, strīṣu duṣṭāsu vārṣṇeya, jāyate varṇasaṅkaraḥ.1.41

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.

Arjun again said to Bhagavan, due to the increase of unrighteousness, the women of the family get corrupted and children born will be of mixed race. Arjuna is saying further, if all the Kshatriyas are killed in this battle field, then their women will marry in other varna, due to which varnasankaras (mixed race) children will be born.

Arjun tries to put pressure on Bhagavan again to get HIM to agree to his justifications and says that HIS entire dynasty is also standing here. If all HIS descendants also perish, then HIS clan will also perish. Why does not Bhagavan think of it! Bhagavan again did not respond and only smiled and looked at Arjuna.

1.42

saṅkaro narakāyaiva, kulaghnānāṃ(ñ) kulasya ca, patanti pitaro hyeṣāṃ(ī), luptapiṇḍodakakriyāḥ.1.42

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.

There are many types of intermixing happening. Varnasankar, Dharmasankar, Kul Sankar, Vesh Sankar, Language Sankar and AaharSankar. In today's language it is called fusion. Playing veena with guitar is called fusion. Arjuna said that due to mixed race, the killer and the family are destroyed. The family moves towards doom that is towards hell. Due to lack of Shradha, Tarpana (offerings of pinda dana and performing rites for the departed people), would lead the ancestors of the family also

towards degradation.

1.43

**doṣairetaiḥ(kh) kulaghnānām(ṅ), varṇasaṅkarakāraiḥ,
utsādyante jātidharmāḥ(kh), kuladharmāśca śāśvatāḥ.1.43**

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

Arjuna further said that due to the birth of intermixing children, the family legacy, religion and age-old traditions and customs that have been going on since long will forever be destroyed. There will be no one left to save them, to keep them alive. Sanatan Dharma gets destroyed and our Sanatan Dharma is invaluable. What will we do if this is destroyed? Through such arguments, Arjun wants to convince the Divine to refrain from waging the war.

1.44

**utsannakuladharmāṅām(m), manuṣyāṅām(ñ) janārdana,
narake'niyataṅ(ṅ) vāso, bhavatītyanuśúsuma.1.44**

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

Arjuna, then proclaimed that contamination of character pushes the annihilators of society and the society itself into Naraka (one of the lower planes of existence) and may have to remain their for indefinite period of time.

1.45

**aho bata mahatpāpaṅ(ñ), kartuṅ(ṅ) vyavasitā vayam,
yadrājyasukhalobhena, hantuṅ(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 did not hesitate in even calling Bhagavan a sinner. Arjuna said to HIM it is a matter of great sorrow and wonder that in spite of knowing everything all along; everyone present in the battlefield including Bhagavan are ready to commit this great sin. The irony is that by killing their own relatives and destroying their own clan, everyone is eager to remain a part of sin for many births.

1.46

**yadi māmpratīkāram, aśastraṅ(m) śastrapāṅayaḥ,
dhārtarāṣṭrā raṇe hanyuḥ(s), tanme kṣemataraṅ(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 Arjuna's 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 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.

Arjuna was so well versed in fighting wars that till date he had not lost a single battle in his life. Arjuna has not lost the battle even with Bhagavan Shiva. Seeing such a mighty Arjuna without arms, Duryodhana and his army would never leave him. But Arjuna says that he is ready to die too. Such a death will also be beneficial for him, as he is not ready to shoot arrows at Bhishma Pitamah and Guru Drona for whatever it takes. Arjuna's state was of despair and depression that Bhagavan figured it.

1.47

**sañjaya uvāca
evamuktvārjunaḥ(s) sañkhye, rathopastha upāviśat,
visrjya saśaraṃ(ñ) cāpaṃ(m), śokasaṃvignamānasaḥ.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-Viśāda-Yoga: The Yoga of Dejection of Arjuna

His desperate notes of sorrow struck the correct chords that blossomed into the eternal song of the Bhagavad-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.

Question and Answer session

Arti ji

Question: Many persons of wisdom and saints say that one should not keep a count of his chantings. Is it right?

Answer: Name any one saint. Its not that many saints have accepted this thought. The Divine does not need any counts but for the devotee who has taken a vow of completing certain number of chants to fulfill the same he needs to keep a count of it. The count in fact keeps us alert and motivated to complete it by forgoing rest and sleep at times.

Hanuman ji

Question: Arjuna was not war ready for so many days. How many days did the battle go on?

Answer: How many days not ready for war was Arjuna; The Gita conversation between Bhagavan and Arjuna was only for 40 minutes. Our revered Swami ji says; one who has memorised the entire Gita recites it in 40 to 45 minutes.

The Mahabharata War went on for 18 days.

Kamlesh ji

Question: What is the spiritual difference in reciting Gita and listening to Gita?

Answer: There definitely are benefits in both listening and reciting Gita. Listening to Gita has its benefits but why deprive oneself of reciting the verses that came directly from the Divine. Also not just recitation but one should also try to understand the meaning of the verses so as to imbibe them in our lives. Our Swami ji Govind Dev Giriji Maharaj says; Read Gita, Teach Gita and Imbibe Gita. We all need to inculcate it.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṁ(ṡ)
yogaśāstre śrīkṛṣṇārjunasaṁvāde 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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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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