



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

2/4 (Ślōka 14-27), Sunday, 01 January 2023

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YouTube Link: <https://youtu.be/NWs9s4nziAg>

THE DILEMMA : Samsaara : Raga Soka Moha

The **first** chapter of the Bhagavadgītā the **Arjuna-Viṣāda-Yoga - The Yoga of Dejection of Arjuna.**

We invoke the luminance of knowledge by illuminating the lamp through the traditional lamp lighting ceremony. We then pay obeisance to Ma Sarasvati and the composer of this enlightening work, Veda Vyāsa ji; and Jñāneshvara mauli,

Salutations to Shri Jñāneshvara mauli! of Alandi who is the embodiment of the Supreme peace and blissfulness; to such a Sadguru who embodies the Supreme Brahman, I forever pay my obeisance..

We pray obeisance to this Divine land of Bhārata and also the Bhagavadgītā; for those who are blessed with ITs knowledge are fortunate indeed, as it opens up the path for their upliftment. For Bhagavān Himself becomes our guide; as HE guided Arjuna as a charioteer on this battlefield of Dharma towards Victory. Finally, we seek blessings from our Gurus to help us in this endeavour of learning Gītā. May HE shower us with HIS blessings as we continue on this Divine path of learning Gītā.

We begin this discourse by Yogeśvara through this beautiful prayer,

May Bhagavān Krishna, in HIS form of Govind, who destroys the sufferings, tribulations and pains of HIS devotees and maintains a graceful gaze on HIS devotees, also bestow HIS blessings on us; take away any tribulations and obstacles for us...

Bhagavadgītā is the Eternal Song of Bhagavān, that was sung from the battlefield of Dharma, the Kurukṣetra. It is our guide towards enlightenment; for, if we desire **Niśreyasa**: the release of the Jīvātman from the body, and its reunion with the primary and universal Source; the Brahman and **Abhyudaya**: our rise and prosperity then the study of Pārtheya (Arjuna) of the Bhagavadgītā becomes most important. Technically a short shastra (700 shlokas), we have now started to decipher some of ITs teachings and trying to emulate a few.

This shortest of shastras provides the most expansive knowledge; such is the greatness of Gītā. There have been many renowned saints and philosophers, great men who have tried to explore ITs depth.

Sant Gulabrao ji had proclaimed that the Gītā shall become the foundation of all Dharma Shastras one day and shall be the foremost across the world. We are witnessing its spread today.

IT is an enlightening scripture that brings a shift in our vision; we begin to notice this Divine existence with our eyes of knowledge and not just there physical form. Even Lokmanya Tilak ji had acknowledged ITs greatness as he called it the "**Kohinoor of all literature and scriptures**". This eternal knowledge, that arose from HIM; cleanses our **Antaḥkaraṇa** (inner being) as the Ganges purifies all dirt; It mitigates the *Vikaras* like desire, anger, envy, greed and pride, purifying our inner being transforming us from within.

We say that the cause of this Divine Knowledge was due to Arjuna's despondency as the Kauravas and Pāṇḍavas stood against each other on the battle-field. Yet, these 2 sides also exist within us. This friction and conflict is also constant within us, just as the descendants of the Kurus were... Gītā is that Ganga that purifies us. The Gītā Māhātmya by **Śrī Śaṅkarācārya** states,

"मलनिर्मोचनम पुंसामजल-स्नानम, दिनिनेसकृत गीतामृत स्नानमसंसार-मल-नाशनम ॥"

One may cleanse himself daily by taking a bath in water, but if one takes a bath even once in the sacred Ganges water of Bhagavad-Gītā, for him the dirt of material life is altogether vanquished.

Gītā is Bhagavān Himself in the form of literature. As described before, an individual needs both **Abhyudaya** and **Niśreyasa**. *Abhyudaya* brings us material prosperity which is essential for our physical wellbeing. However, sometimes one can lose the path of righteousness while seeking material success. One forgets that this body is mortal, and we all have to leave our current existence. We forget this important truth, while accumulating material objects as if they shall forever be with us; Sometimes, this results in exploitation of nature. Our Scriptures thus, make an important intervention and distinction "**Dharma**"...

As stated in the Vaiśeṣika sūtra,

यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ॥

"Dharma (is) that from which (results) the accomplishment of Exaltation and of the Supreme Good..."

Thus, that which helps in achieving the materialistic progress as well as the ultimate benefit (mokṣa) is Dharma...

Swami Govind Dev Giri ji Maharaj has emphasized that the goal stated in the Bhāgavata, "ātyantika-duḥkha-nivṛtti" getting rid of all sorrows to attain ultimate bliss; is attainable if one followed the path illuminated by the Bhagavadgītā,

"अत्यंतिका-दुःख-निवृत्ति, पूर्वक परमानंद प्राप्ति।"

One can attain the Supreme blissfulness, as all sorrows depart from him...

It enlightens us, towards the path for navigating this world; It teaches us both **the "Art of Living" and the "Art of Leaving"**

Bhagavadgītā is thus called the ultimate guide for psychology. This was corroborated by a personal anecdote; where the Gītā was named the most ancient amongst psychotherapy books, in a medical conference!!

It is this Divine Knowledge that relived the despondency of Arjuna, an ancient wisdom that still upholds the most basic principles, following which one can live a fulfilled life. It is said, that the **Mahābhārata is the essence of the Vedas and the Gītā is the essence of Mahābhārata**. Thus, **Arjuna is the medium through whom we too gain the milk of knowledge of the Upanishads, milched by Shri Hari**

Himself. Therefore, to understand the Gītā, one has to understand Arjuna. To understand him, one has to understand his state of mind.

The knowledge of this ancient wisdom is eternal but also relevant; the conflicts and situation may change but their causes are still prevailing. We are surrounded by them which eventually results in depression.

Guru ji always has emphasized the quote by Billy Graham that if “Wealth is lost, nothing is lost; if health is lost something is lost; but if character is lost, everything thing is lost”. adding that **“if confidence is lost, then everything is lost forever”**.

Confidence is the very foundation of our success; hence, understanding this background where a strong warrior became despondent over fighting a war becomes even more essential. The first chapter gives us a peek into Arjuna’s state at this moment in time.

In the first chapter, Dhritarashtra asks Sanjaya to narrate to him what were his children, and those of Pandu, assembled in the battlefield, doing. This is the only shloka spoken by Dhritarashtra in the Gita. The rest of the Gita is Sanjaya’s reportage of the questions asked by Arjuna and Shri Krishna’s responses, with a very brief narrative of Duryodhana’s actions in the initial few shlokas.

The Gita opens with the words, “dharmakshetre kurukshetre” and the last chapter ends with the word “mama”. Taking the first alphabet “dhar” of the first word and the last alphabet “ma” of the last word, we can see that the dharma encompasses the Gita. The Gita is therefore, a manual of dharma.

The words dharmakshetre kurukshetre have particular significance. The literary meaning of this phrase is: the field (of battle) of the Kurus, which is sanctified by dharma. In adhyatma, the human body is referred to as “kshetra,” the field.

It is this human body, or kshetra, where various activities are performed. The word kuru in Sanskrit also means “to do” or “to perform”. It is the human body [1] that performs various activities, and it is this human body, the field of activities, which is also the field of dharma. Dharmakshetre kurukshetre, therefore, symbolizes the human body, which performs the right actions and makes it a field of dharma. Dhritarashtra, who is not a participant in the battle of Kurukshetra, is curious to know what is happening in the battlefield.

About five thousand years ago, the war of Mahabharata took place in almost the last phase of the Dwapar yuga. It is believed that the Kali Yuga started in the last phase of the reign of King Parikshit, who was the son of Arjunaputra Abhimanyu.

We find that the state of mind of the people is still the same even though the times have changed. Disorders like lust, anger, greed, jealousy were there even then and are still there today, we can know this through Mahabharata and we know that man can never be completely pure.

For example, we find that Yudhishtira, who is also known as Dharmaraja, from his childhood did not believe in memorizing Dharma, but in living the life of Dharma.

Even in the midst of the war, he contributed to the killing of Acharya Drona by supporting the deceitful announcement of Ashwatthama's death, that is, every human makes a mistake, but it is humanity to correct that mistake.

The Bhagavad Gita is the path to understanding a human being, understanding his disorders, knowing why there is frustration and then removing it and showing the right path by awakening enthusiasm in the mind. It is seen how the great archer, brave, learned and ascetic, ready to fight, fully prepared Arjuna also became depressed, melancholic in the battlefield.

In such a state, the knowledge of Shrimadbhavad gita frees him from that depression, destroys all the

attachments to desires and motivates him to fight and also makes him victorious. This is equally true in today's context as well. Gita fills enthusiasm in a discouraged person by providing the right knowledge, so Gita is equally relevant in today's perspective.

When Duryodhana refused to give the kingdom as much as the tip of a needle, the war became inevitable and both the armies assembled for the war.

As seen in the previous session Sanjaya was sharing the details of the army of his son Kauravas and Pandavas assembled for the war in Kurukshetra and as he was given the divine sight (through which he could see the war of kurukshetra) by Vyas ji.

Sanjay told that in the battlefield, the charioteers of the armies of both the sides blew their respective conches; drums started playing from both the sides and a terrible sound was generated. Giving further details, Sanjay said:--

1.14

tataḥ(ś) śvetairhayairyukte, mahati syandane sthitau, mādhavaḥ(ph) pāṇḍavaś caiva, divyau śaṅkhau pradadhmatuḥ. 1.14

Then, seated in a glorious chariot drawn by white horses, Śrī Kṛṣṇa as well as Arjuna blew their celestial conches.

The uproar of the Kaurava army had started to wane. Then from the Pandava side, seated on a magnificent chariot the Supreme Lord Shree Krishna and Arjun, both blew their conch shells intrepidly, which ignited the enthusiasm of the Pandava army as well.

Here, Sanjay has addressed Lord Shree Krishna as "Madhav". It is a combination of two words, Mā which refers to goddess Lakshmi, the goddess of prosperity and dhav is used for husband. Goddess Lakshmi is Lord Vishnu's wife, who is one of the many forms of Shree Krishna. This verse implies that the goddess of prosperity was with the Pandavas, and by her grace, they would be triumphant in this war and reclaim their kingdom soon.

The sons of King Pandu are called Pandavas and it may be used for any of the five brothers. In this verse, the Pandava being referred to is Arjun, the third among the five. He was a mighty warrior and a superior archer. His magnificent chariot was a gift from Agni, the celestial god of fire.

There started the resounding sounds of the drums and conches . Then appeared the magnificent chariot that was drawn by four magnificent resplendent white horses, Thus seated in this chariot were Madhav and the third Pandava, and then they blew their divine conches.

Arjuna has surrendered the strings of his life in the hands of the Supreme Lord . He has already taken refuge in Him. Here we have to look at the magnificence of this chariot. Not by the looks alone. It has such immense qualities also. It can hold the weapons and ammunitions equal to that load that nine bullock carts will take normally. It was so huge.

What we saw on the television in the serial Mahabharata was a small depiction. The chariots were shown as really small in size.

This chariot was unlike that. It was very massive and was gifted to Arjuna by Lord Agni as stated earlier. Lord Agni had also blessed Arjuna with the Gaandiva, his divine bow and arrow.

This story happened when Dhritrashtra gave the Pandavas Khandava Vann as their share of land in the division of the kingdom. The Pandavas transformed this barren jungle land by burning it with the

help of Agnidev and then converting it into the beautiful place called Indraprastha . A capital of their kingdom. Agnidev also granted Arjun his boons then. Their beautiful palace and the place became the envy of Duryodhan and he desired that not only should he have what he already possesses, but he should have what others possess too.

The flag of this chariot is significant too. It used to fly to the extent of 4 Kosas. On this flag was seated Lord Hanumanji as well. It is significant to note here that both Har and Hari, Hanumanji and Shree Krishna were with Arjuna. Noteworthy here also is to highlight who blew the conch from the side of the Pandavas. From the Kauravas side it was Bhishma Pitamah.

Let us see.

1.15

pāñcajanyaṃ(m) hr̥ṣīkeśo, devadattaṃ(n) dhanañjayaḥ, pauṇḍraṃ(n) dadhmau mahāśaṅkhaṃ(m), bhīmakarmā vṛkodaraḥ. 1.15

Śrī Kṛṣṇa blew His conch named Pāñcanya; Arjuna, Devadatta; while Bhīma of ferocious deeds blew his mighty conch Pauṇḍra.

In this verse, Shree Krishna is addressed as “Hrishikesh” which means the Lord of the mind and senses. Shree Krishna is the Sovereign Master of everybody’s minds and senses. Throughout his wonderful pastimes, he displayed complete control over his mind and senses.

Arjun is about to lose complete control of his senses. Yet with the lord of the senses besides him he has nothing to fear. Even if he loses his way, Hrishikesh will enlighten his mind and light up his way.

Now each warrior has his own conch. Their conch has a name too.

Panchajanyam is the conch of Shree Krishna. Dananjaya or Arjun is called thus as during Rajsuya Yagya it was his responsibility to collect dhan or money . His conch was called Devadattam. The mighty Bheema who had the strength of a thousand elephants and whose appetite for food was legendary , he blew his conch called Paundram.

1.16

anantavijayaṃ(m) rājā, kuntīputro yudhiṣṭhiraḥ, nakulaḥ(s) sahadevaśca, sughoṣamaṇipuṣpakau. 1.16

King Yudhiṣṭhira, son of Kuntī, blew his conch Anantavijaya, while Nakula and Sahadeva blew theirs, known as Sughoṣa and Maṇipuṣpaka respectively.

Now let us pay attention to this fact.

The army of the Kauravas was bound by discipline, rules and regulations.

However the army of the Pandavas was bound by love and love alone. Their Chief was Dhrishtyadyumna. Brother of Draupadi. It was his prerogative to blow the conch. Yet the conch was blown by Lord Shree Krishna. This was possible because the whole army was lovingly devoted to Shree Krishna and no one questioned this act . There was a loving brotherhood in the Pandava army.

1.17

**kāśyaśca parameṣvāsaḥ(ś), śikhaṇḍī ca mahārathaḥ,
dhr̥ṣṭadyumno virāṭaśca, sātyaścāparājitaḥ. 1.17**

And the excellent archer, the King of Kāśī, and Śikhaṇḍī the Mahārathī (the great chariot-warrior), Dhr̥ṣṭadyumna and Virāṭa, and invincible Sātyaści,

1.18

**drupado draupadeyāśca, sarvaśaḥ(ph) pṛthivīpate,
saubhadraśca mahābāhuḥ(ś), śaṅkhāndadhmuḥ(ph) pṛthakpṛthak. 1.18**

Drupada as well as the five sons of Draupadī, and the mighty-armed Abhimanyu, son of Subhadrā, all of them, O lord of the earth, severally blew their respective conches from all sides.

The purport is that the conchshell Pancajanya of Lord Krishna and the conch shells Devadatta, Paundram, Anantavijaya, Sughosa and Manipuspaka of the five Panadvas are renowned and famous; but in the army of Duryodhana there are no famous conch shells with any names. The point is whoever has aligned themselves with the Supreme Lord Krishna as their protector, undoubtedly without question will always be victorious. Then the warriors of the Pandava army began to sound their conch shells. Sikhandi is the son of Drupada who was born out of penance especially to slay Bhishma. Dristradyumna was born from a fire sacrifice especially to slay Drona. Satyaki was invincible like Arjuna never knowing defeat. So this verse is indirectly revealing to Dhritarastra that he should not entertain any ideas that his son Duryodhana will be victorious in the battle even with the assistance of Bhishma and Drona

Blowing of the conches was a tradition that signified the start of a war. In other words, once that sound was heard, there was no room for compromise, there was no more vacillation on whether or not to fight, everyone was committed to start the war.

We should remind ourselves again and again that the Gita is first and foremost a practical text on how to lead a balanced life, a life that is in harmony with the world. Therefore, we should try to connect what we read in this text to our own life and experiences.

Arjuna was face to face with the Kaurava army, and the sound of the conches indicated that he was about to deal with an extremely difficult situation – that of war. Most of us also have to deal with extremely difficult situations every day, though usually not that of life or death, but ones with high stakes nevertheless.

1.19

**sa ghoṣo dhārtarāṣṭrāṇām(m), hṛdayāni vyadārayat,
nabhaśca pṛthivīm(ñ) caiva, tumulo vyanunādayan. 1.19**

And the terrible sound, echoing through heaven and earth, rent the hearts of Dhṛtarāṣṭra's army.

Sanjay conveyed to Dhritarashtra, that the tremendous sound of the various conch shells from the Pandava army was shattering the hearts of his sons. Whereas, he did not mention any such reaction from the Pandavas, when the Kauravas were creating a commotion. The Kauravas were fearful, as their conscience pricked them for their crimes and misdeeds. They were relying solely on their physical strength

to fight the war. However, the Pandavas were confident and felt protected, as the Supreme Lord Shree Krishna was by their side, their victory was definite.

The Kauravas trembled as they were cowards in reality. They had not fought any real war facing the enemy in the battlefield. They were always seeking the route of deceit and deception to win against their enemies. Not bravery and valour. Therefore their hearts trembled in fear on hearing such tremendous sounds from the powerful conch shells.

Duryodhan, Shakuni, Karna and Dushshasana. These were the four scheming evil treacherous entities in the Kauravas army. Filthy Four. Always on the wrong path of misdemeanor. Never take to settling the score like a soldier. Fight a battle. Valiant and brave. No. They did not have the ability or the capacity.

1.20

**atha vyavasthitāndr̥ṣṭvā, dhārtarāṣṭrāṅkapidhvajaḥ,
pravṛtte śāstrasampāte, dhanurudyamya pāṇḍavaḥ. 1.20**

Now, O lord of the earth, seeing your sons arrayed against him and when missiles were ready to be hurled,

1.21

**hr̥ṣīkeśaṃ(n) tadā vākyam, idamāha mahipate,
arjuna uvāca
senayorubhayormadhye, rathaṃ(m) sthāpaya me'cyuta. 1.21**

Arjuna, who had the figure of Hanumān on the flag of his chariot, took up his bow and then addressed the following words to Śrī Kṛṣṇa; "Kṛṣṇa, place my chariot between the two armies.

Achyuta: The word means one who has no fall or one who never slips down from the state of the Supreme Self. It might also mean one who protects those who take refuge in Him, from sinking in the ocean of samsara. Those who do not fall from their spiritual practices reach Achyuta. So it is the duty of every spiritual aspirant to be cautious and careful in keeping up their devoted search for the Supreme Being.

This quality of Achyuta of Shree will be of great benefit to Arjuna as he starts to falter in his steadfastness to delivering his duty. If we dedicate ourself to the Lord then he will be thus steadfast by our side and will inspire and guide us through all our situations and challenges.

We will never falter.

Here Sanjay addresses Arjun by another name, "Kapi Dhvaj," which means "Monkey Bannered." This denotes the presence of the mighty Monkey God; Hanuman on Arjun's chariot. It so happened that, once Arjun became very boastful of his archery skills and quipped at Shree Krishna. He said, "I do not understand why during Lord Rama's time, the monkeys worked so hard to make a bridge from India to Lanka with heavy stones? If I was there, I would have made a bridge of arrows." The Omniscient Lord asked him, "Alright, go ahead show me your bridge."

Very skillfully Arjun showered thousands of arrows and made a huge bridge. Now, it was time to test it. Shree Krishna called upon great Hanuman for the job. As soon as Hanuman started walking on the bridge, it started crumbling under his feet. Arjun realized his folly; his bridge of arrows could not have upheld the

weight of Lord Rama's huge army. He asked for their forgiveness. Subsequently, Hanuman gave Arjun lessons on being humble and never be proud of his skills. He also granted Arjun a boon that, during the great war, he would seat himself on Arjun's chariot. Therefore, Arjun's chariot flag carried the insignia of the great Hanuman.

Arjuna saw the formation of the army of the sons of Dhritarashtra and picked up his Gandiva and pointed at them.

Now all was ready for the war to begin. All was ready.

Bhagwaan Shree Krishna knows to perform all roles and duties given to Him to perfection. He listens to his boss on that given job or assignment. during Rajsuya Yagya , He picked up used plates and washed the feet of the guests, here too He did His duty as a Charioteer, and even after the battle for the day was over and everyone's duty was done, Bhagwaan would take His horses to drink water, clean their wounds and put medicine on them. Go beyond the line of duty that is.

Shree Krishna thus obeying the order given to Him to place the chariot between the two armies obediently does exactly as was told.

1.22

yāvadetānirīkṣe'haṃ(ṡ), yoddhukāmanāvasthitān, 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.

It is the practice of a first-rate warrior to know and observe the positions and postures of the enemies with whom he has to fight. So Arjuna wanted Krishna to drive the chariot forward and stop it in the middle of the two armies.

Arjuna thus tells his charioteer to keep his chariot in the middle of the two armies till such time that he has made a good observation, calculation, judgement , and evaluation of the forces of the enemy that is Kauravas.

Certain rules and regulation of war used to be in practice in the days of the war of Mahabharata.

21800 Chariots. 21800 elephants. 65800 Horses. 100000 or so foot soldiers.

Foot soldiers will fight only foot soldiers. Charioteers with Charioteers. Senior Charioteers with Senior Charioteers. Cavalry with Cavalry.

These were rules. Till what time were these rules followed ? Till such time that Pitamah was the Chief of the Kauravas. Ten days. Thereafter he fell on the bed of arrows. After that all rules of war waging were ignored and violated. Thereafter Abhimanyu was killed brutally when he was unarmed by several coward warriors of the Kaurava army.

This violation was reminded by Bhagwaan to Arjuna on another day of the war when he encouraged him to kill Karna when Karna chariot wheel was stuck and he too was unarmed . Those who violate rules should Arjuna abide by rules for them? Sometimes rules have to be bent to deliver justice. This is also learnt from the Bhagwat Gita. Encounter Justice in today's terminology. Years and years of trail of the evil person in jail. Maybe their accomplices outside resort to kidnapping etc to get them out of jail and thus justice is never delivered.

Bhagwan War Policies in Bhagwat Gita is a separate subject of study. The text and content of this book is a very deep and intense flow of knowledge.

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."

Arjun was fearless, the Supreme Lord was his charioteer. His outlook was that the Pandavas were legitimately entitled to half the kingdom of Hastinapur, but the wicked sons of Dhritarashtra, the Kauravas had not agreed to share. Arjun was ready for battle, eager to get back what was rightfully theirs and punish them for all their past wrongdoings.

His request for the chariot to be placed in the middle of the battlefield was to take a closer look at the Kaurava army. Arjun wanted to see all those who had taken the side of injustice. He wanted to punish them equally, as they had chosen to be on the wrong side, none of them would be spared.

Arjun in this verse expresses his amazement at the assembled warriors who are supporting such evil sons of Dhritrashtra. He expresses his desire to examine each of them very closely. He is also ridiculing such people who support the illegitimate usurpers, treacherous and unlawful wrongdoers.

Why then? We see such incidents happening even today. In politics we see opportunist coming together as a coalition with the sole aim of defeating the person who does any good to society. To keep out people who serve society the self serving form coalition to achieve their selfish goals. No high thinking or noble goals. Evil comes together to keep good out of power. The bad always outnumber the good.

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

Mahabharata teaches us that there is no human who is perfectly good nor iOS there any human who is perfectly evil. There is a mix of both in every human being. More or less of the gunas make him evil or good. Duryodhan was not all evil , bad and incapable. He had abilities too. Human endeavor in life should be to elevate ourselves to higher abilities and higher goals .For purification and cleansing. For growth and becoming closer to the divine. For this if we seek divine guidance our endeavor will be richly rewarded. Here, Dhritarashtra is being addressed as Bhārata by Sanjay, which means, "O descendant of the great King Bharat." Gudakesho is Arjuna.

Following the orders of Arjuna, Shree Krishna placed the chariot in between both the warring armies. Though he was asked to place in between, Bhagwaan is all knowing, above all our knowledge and above all our intelligence. He also knows about psychological superiority. He knows about winning in the war games of the mind too. So His placement too is interesting to note. He is aware of the conflicting qualities of Arjuna of valor and compassion. These two qualities seldom co-exist in a

warrior. However these were present in Arjuna. Hence he had this intense dilemma of these two qualities conflicting inside him and causing his agony , confusion and trauma.

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."

Here is where comes the intelligent placement of the chariot. Right in front of all the nears and dear ones of Arjuna. Shree Krishna called Arjun "Parth, son of Pritha, another name for his mother Kunti." Then he pointed at all the warriors like Bhishma, Drona and other kings on the Kaurava side and deliberately used the word "Kuru" to address them. It was to remind Arjun that both Kauravas and Pandavas were all decedents of the great king Kuru. Therefore, the enemy he was so eager to kill was actually his own family and relatives.

Shree Krishna deliberately Nader Arjun see Dronacharya ,his beloved guru. He who had vowed to make him the best archer ever. To the exclusion of all other warriors. We have all heard of the legends of Ekalavya. Ekalavya even after being refused as disciple to Dronacharya , continued devoted tutelage under him with his statue as a guide and mentor. He became a worthy archer. So good that Dronachrya perceived him as a threat to Arjuna future glory and to remove such a threat asked for his right thumb as gurudakshina. A rather tragic end to a great archer. This incident is a blot on the character of Dronacharya. This is what proves , as earlier said, no human is above flaws. All humans are flawed. More or less is what is the truth.

The influences of the outside world also affect us. They color our character. Gives us our strengths and weaknesses.

Arjuna is very compassionate and attached to his guru. This Bhagwaan is very well aware of. Arjuna was a very hard working disciple to his guru too. Very devoted. He used typ practice archery through the night. Dronachrya displayed his weakness once again . He was always partial towards his own son, Aswathama. He used to send all his disciples to fetch water from far and with a vessel that had a narrow mouth. Therefore it took long oi fill up such a vessel.. Aswathma was given a vessel with a wide mouth and could fill it up quickly and come back. In this extra time he wa given extra lessons.some special skill we're taught to him. Arjuna noticed this and decided to take these special classes too. He got water nearby by digging a hole with his bow deep into the mud. Hence he of joujned Aswathama for the extra classes. Such was his dedication and passion for learning.

Bhishma is also very dear to Arjuna. When Kunit mata bought the five Pandavas to Hastinapur, it was Arjuna who was seen to miss his father the most . To overcome this lack inside he used the lap of Bhishma as his comfort and solace.he was cajoled and comforted by Bhishma just as a father would lobe and adore his child. Such was the relationship between Arjuna and Bhishma.

Therefore Bhagwaan brings Arjuna straight to the presence of these two warriors in the opposing army in full understanding of the compassion and love that they hold in the heart of Arjuna.

The Omniscient Lord was sowing the seed of delusion in Arjun's mind, only to eliminate it later. He was preparing the ground for the gospel he was about to preach - The Bhagavad Geeta, which would benefit the future generations in the age of Kali.

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)

There, Arjun could see stationed in both armies, his fathers, grandfathers, teachers, maternal uncles, brothers, cousins, sons, nephews, grand-nephews, friends, fathers-in-law, and well-wishers.

Seeing thus the expression on Arjuna's face started to change. A face that dazzled with bravery was starting to look crestfallen with uncertainty. The confidence and fervor with which he had blown his conch and ordered Bhagavann to take his chariot in the midst of the two armies, was now waning. He was now looking desperate. In this state of desperation he is expressing his emotions to Bhagavan.

Looking at the armies on both sides of the battlefield, his heart sank, they were all "Kurus" his relatives. The brave warrior who wanted to punish the Kauravas for all their wickedness a few minutes back suddenly became fearful. Comprehending the devastation this war would cause, his valor started to diminish. Hence, Sanjay has called him Kaunteyah the son of Kunti, denoting that Arjun had become softhearted, similar to his mother. However, Arjun was now very confused and his mind filled with questions.

The verses to follow will express Arjuna's delusion.

For a brave warrior like Arjuna to come to this state is not so easy. he is a seasoned warrior who has fought many wars and battles. He does not Beale down casually or easily. There was a psychological manipulation done by Bhagavan to bring him to this state . A mighty warrior like Arjuna who has pleased even Mahadeva to win the Pashupastha astra, The story goes like this. When Arjuna was doing penance to get the Pashupthi Astra, Mahafdev came in the form of a Bhil to test him.there was a boar that was teasing and disturbing Arjuna's penance. Irritated by its disturbance Arjuna wanted to kill it but before he could do so ther Bhil killed the boar and claimed it was his. Now a decisive war had to be waged to get the rightful claimant. Both stated the fight. Soon it was evening and the fight had to be stopped till neat day morning. In th evening when Arjuna started his prayers and offered flowers to Mahadev, the flowers stared making their own way to the head of the Bhil. Arjuna understood that this was Lord Shiva Himself. He fell at His feet and asked for forgiveness .

Such a brave and unwavering warrior is unable to break the delicate threads of moh and maya. Of attachments and delusions.

The session concluded with a prayer.

Question & answer Session

Sumit ji

Question: Mahabharata does not have the story of Ekalavya. So is this story imaginary?

Answer: We should understand one thing. Mahabharata is a Itihaasa (History). After it happened Ved Vyasa ji wrote it in verses, narrated it as he remembered and Ganesh ji wrote it as he narrated it to him. There was this agreement between the two that Ved Vyasa ji would not stop for a second during narration and that Ganesh ji would write only after he understood fully what he was writing. So during the narration Ved Vyasa ji narrated certain complicated slokas to Ganesh ji such that he was compelled to think and write. In between he got some time to think more for narration. So there we can see that these slokas were calculation of speed and high velocity creativity. Maybe it got omitted due to this urgency. We however take this tale as true.

Question: Why did this war take so long in spite of being the best warrior and the divine weapons?

Answer: On two levels we have to understand this.

There is a psychological discouragement and decency that has to be overcome.

Divine weapons were not used. The war was fought on principles of war. Morality and rules and regulations. To a large extent. Till and until such time that Bhagavan teaches that we have to fight back in the same way that the enemy fight. Fair for Fair, Unfair for Unfair. All is fair in love and war, Bhagavan taught this principle.

Arjuna has earlier used Divine weapons to hide from Duryodhana so that he doesn't find them by creating a screen of smoke to escape his chase. He was fighting on principles of fairness. However when evil fights with deceit and conspiracy, it has to be countered. Decent behavior has to be broken too. Bhagavan tells when decency has to be crossed. In Bhagavan Ram's era breaking decency was unthinkable. Yet in Shree Krishna's era HE has advised breaking the barrier of decency under certain circumstances.

Manohar Gadre ji

Question: In sloka 25,26 &27 both side warriors has been mentioned, yet there is no word about Duryodhana, Karna or Dushasana? Where were they? We're they not in the front?

Answer: They were there. They are brothers.. It is said in a general terminology of brothers. As a common noun. Like uncle.all the uncles. Brothers. All the brothers. Sons. All the sons. Nephews. All the nephews. Otherwise the description will become too long. This is smart study. Only 700 slokas. when we say something in brief, there is a lot of depth in such matter. We have to read between the lines.

Kunda Kulkarni ji

Question: I want clarity on the ajinkya sloka.

Answer: Ajinkya has been mentioned as he has won several wars. He was the disciple of Arjuna and Bhagavan and he had learnt archery from them. That is perhaps why he is mentioned. And that is why his name is here.

Gita ji

Question: In the case of Karna , when his chariot shell got stuck in the mud, Bhagwaan advised Arjuna to break the rules and do justice.Yet when we want to do such a thing in life, we experience a feeling of guilt.

Answer: Rules have to be broken with rules again. There are prescribed conditions under which rules can be broken. How much to tolerate? How long to tolerate? This kind of intellectual awakening the Bhagwat Gita creates in the hearts and minds of the reader and learner..Bhagwat Gita teaches us

not to tolerate injustice. Not to become victim of unfairness.

The following a story will illustrate this point.

There was once a fierce snake in the forest, every passerby was scared of him and he would terrorize them by biting them. However soon he became fed up of his evil ways. A sadhu once passed by his way and he asked him how he could improve his ways. The sadhu advised him to stop terrorizing people. The next time the sadhu passed that way he did not see the snake. On searching he found him lying injured and bleeding in a corner waiting for the sadhu to appear. He painfully crawled up to the sadhu, the sadhu was dismayed and asked him what happened? The snake replied that on your advice I stopped terrorizing people. Now they terrorize me instead. By throwing stones and beating me with sticks. Even children beat him. The sadhu then told the snake that I told you not to bite, I did not stop you from hissing. You could posture and scare people away. Otherwise people will trample all over you. They will loot all of our existence.

Even Shishupal was vanquished by Shree Krishna in the end with the Sudarshan Chakra. This was on the principle of Enough is Enough.

Decency will not be crossed. Yet justice will be done. This is what Bhagavad Gita will teach us.



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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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