

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 1: Arjuna-Viṣāda-Yoga

3/4 (Ślōka 10-27), Saturday, 10 June 2023

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YouTube Link: [https://youtu.be/LHF1K5n\\_Hzg](https://youtu.be/LHF1K5n_Hzg)

## War Readiness followed by Arjuna's Despondency

The session started with the auspicious lighting of the lamp and Prayers were offered to Pujya Guruji and Sri Paramatma.

We are the blessed ones for having the privilege of reciting and understanding Śrīmadbhagavadgītā. Due to our past good karmas and by the grace of Paramātmā and our Gurus we have begun our spiritual journey.

The first chapter is **Arjuna-Viṣāda-Yoga - The Yoga of Dejection of Arjuna**. This chapter does not begin the teachings. It describes the battlefield of the war of righteousness at Kurukshetra and how Arjuna got deluded on seeing his own kith and kin arrayed to fight against him and refused to fight them. Śrī Bhagavān tells Arjuna to perform (Svadharmā) his duty as a warrior (Kshatriya) and wage the war; is also a lesson for all of us to perform our respected duties that we are designated to do.

Duryodhana was also terrified on seeing the mighty Pandava army. Captivated by fear he began to mumble to lift his own spirits.

### 1.10

**aparyāptaṁ(n) tadasmākaṁ(m), balaṁ(m) bhīṣmābhirakṣitam,  
paryāptaṁ(n) tvidameteṣāṁ(m), balaṁ(m) bhīmābhirakṣitam. 1.10**

This army of ours, fully protected by Bhīṣma, is unconquerable; while that army of theirs, guarded in everyway by Bhīma, is easy to conquer.

Duryodhana soon realised that his blabbering gave way to his fear of losing. To uplift his own, and his armies spirits, he said that under the leadership of the valiant Bhīṣma Pitamaha and Guru Dronācārya, the Kaurava army was adequate and unconquerable.

Herein Duryodhan used two words aparyāptaṃ and paryāptaṃ. He said his army was paryāptaṃ i.e.. adequate enough to take on the Pandavas aparyāptaṃ (inadequate) army. He said so because the Kuarava's army was being guarded by Bhīṣma Pitamaha and Pandava's army was guarded by Bhīmā, and Bhīṣma Pitamaha was far more valiant and experienced than Bhīmā.

Although Jaya Lal ji Goenka took the above view of this shloka, Ram Sukh Das ji interpreted this verse differently. In his commentary he wrote that Duryodhana used the word aparyāptaṃ for his own army and paryāptaṃ for the Pandavas army. Although Kauravas army was more bigger than that of the Pandavas, Duryodhana was insecure because he was aware that Bhīṣma Pitamaha was fighting for the Kauravas half heartedly, as both sides were dear to him. On the other hand Bhīmā would protect Pandava's interest only.

### 1.11

**ayaneṣu ca sarveṣu, yathābhāgamavasthitāḥ,  
bhīṣmamevābhirakṣantu, bhavantaḥ(s) sarva eva hi. 1.11**

Therefore, stationed in your respective positions on all fronts, do you all guard Bhīṣma in particular on all sides.

Duryodhana's anxiety is portrayed in this verse.

He orders his army to place themselves in such a formation to protect Bhīṣma Pitamaha. This is contradictory of what he had said in the earlier shloka. On one hand he said that under the capable leadership of Bhīṣma Pitamaha his army had no reason to fear, and now he is saying Bhīṣma Pitamaha needs to be protected. This clearly shows he was not sure of Bhīṣma's Pitamaha capabilities.

### 1.12

**tasya sañjanayanharṣaṃ(ñ), kuruvṛddhaḥ(ph) pitāmahaḥ,  
siṃhanādaṃ(ṽ) vinadyoccaiḥ(ś), śaṅkhaṃ(n) dadhmau pratāpavān.1.12**

The grand old man of the Kaurava race, their glorious grand-patriarch Bhīṣma, cheering up Duryodhana, roared terribly like a lion and blew his conch.

Bhīṣma Pitamaha understood Duryodhana's anxiety, and to cheer him up gave a mighty roar of a lion and blew his conch that thundered and resonated in the battlefield. and signaled the commencement of the war. This now put to rest Duryodhana's fear of and conveyed to him that Bhīṣma Pitamaha was indeed ready to lead the Kaurava army.

In olden days, blowing of the conch in the battlefield signaled the official start of the war.

### 1.13

**tataḥ(ś) śaṅkhāśca bheryaśca, paṇavānakagomukhāḥ,  
sahasaivābhyahanyanta, sa śabdastumulo'bhavat. 1.13**

Then conches, kettledrums, tabors, drums and trumpets blared forth all at once and the noise was

tumultuous.

Taking cue, all the Kauravas blew their respective conches and various other musical instruments. Since the Kaurava army was huge it resulted in a shattering sound which was dreadful.

The king of the Pandavas is Yudhistira and the commander in chief is Drishtadyumna. As per rules of war, when the most revered and powerful Bhishma blew the conch, it should have been reciprocated by the king or the commander in chief of the Pandava army. However, they looked up to Sri Bhagavan as they considered HIM as their leader and expected HIM to reciprocate Bhishma's signal of initiating the war.

Sri Bhagawan had refused to take part in the war but had promised to side with the Pandavas as a charioteer for Arjuna. Knowingly, the Pandavas instead of reciprocating by blowing the conch, look up to HIM. Such is the power of Bhagavan who has HIS own ways of making things happen. **Everyone knew the unsaid - that HE was there to guide and lead the Pandavas.**

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.

From amidst the Pandava army, seated on a glorious chariot drawn by white horses, Śrī Kṛṣṇa as well as Arjuna blew their divine conches.

Only Arjuna's chariot has been described in this text. It has been given two adjectives of being glorious and drawn by white horses. This has been done on purpose indicating something special. The story of how Arjuna procured this chariot was narrated.

Once Śrī Kṛṣṇa and Arjuna were walking in the forest. *Agni Deva* and *Varun Deva* appeared and requested Kṛṣṇa and Arjuna to burn the *Khandava Vana*, as it was inhabited by ferocious animals which did not let humans to enter the forest. The *Devas* said that only Kṛṣṇa and Arjuna could carry on this task as *Takshak Naga*, King *Indra's* friend, also lived in that forest. They explained that if someone else tried to destroy the forest, *Indra Deva* would come with His army to protect the forest. However, He would not come if Kṛṣṇa and Arjuna were His opponents.

Kṛṣṇa was not interested to take on this proposal but Arjuna being a kshatriya agreed. Although he understood the complexity of the task but he was confident of winning as Bhagawan was with him. The forest was burnt. *Takshak naga* went to *Indra* for help. *Indra Dev* along with his vast army came and told Kṛṣṇa and Arjuna to spare the forest else He would have to fight with them. They disagreed and a huge war started between Arjuna and *Indra's* army. Arjuna was a little skeptical as he had never fought with the *Devas*. However, Kṛṣṇa signalled him to go ahead and fight.

हमारे साथ श्री रघुनाथ तो किस बात की चिंता ।

After about 3 months of ferocious war the *Devas* were defeated. The forest was also burnt to the ground along with all the ferocious animals. Only *Takshak Naga* escaped. *Agni Deva* and *Varun Deva* were pleased and they appeared and asked Kṛṣṇa and Arjuna to ask for a boon. **Kṛṣṇa asked for everlasting friendship with Arjuna, and Arjuna being a warrior asked for divine weapons and chariot.** *Agni Deva* gifted this divine chariot to Arjuna. Mahabharata describes this

divine chariot in detail. It was made of gold, had a never ending supply of divine weapons and ran 2 inches above the ground. *Varun Deva* also gifted a divine conch shell named *Devadutta* to Arjuna.

**All divine things have three aspects:**

- 1. Adibhautik - that which is observed externally - like horses, reigns, chariot, hood, flag, etc.**
- 2. Adidaivik - having unique qualities - like the chariot running on air and not touching the ground.**
- 3. Adhyatmik - like what Lord Ram explained to Vibheeshana during the war against Ravana in the Ramayana.**

Mahabharata war lasted 18 days only. Whereas the war between Sri Rama's army and Ravana's army lasted for 84 days, wherein the fight between Rama and Ravana lasted 18 days. In this fight Ravana had a huge chariot armoured from all directions, whereas Rama ji was without any chariot and that too bare feet.

This made Vibheeshana wonder how Shri Ram would fight Ravana as expressed by Tulsidas Ji in Lanka Kand of the Ramayana:

रावनु रथी बिरथ रघुबीरा। देखि बिभीषन भयउ अधीरा॥  
अधिक प्रीति मन भा संदेहा। बंदि चरन कह सहित सनेहा॥1॥

Vibhishan became impatient seeing Ravana on the chariot and Shri Raghuveer without the chariot. Due to excessive love, there was a doubt in his mind (how he would be able to win over Ravana without a chariot). After worshiping the feet of Shri Ramji, he started saying affectionately [1]

नाथ न रथ नहि तन पद त्राना। केहि बिधि जितब बीर बलवाना॥  
सुनहु सखा कह कृपानिधाना। जेहिं जय होइ सो स्पंदन आना॥2॥

Hey Nath! You have neither a chariot, nor armor to protect your body, nor shoes. How will that mighty warrior Ravana be conquered? Kripanidhan Shri Ramji said - O friend! Listen, the one who wins, that chariot is different [2]

सौरज धीरज तेहि रथ चाका। सत्य सील दृढ़ ध्वजा पताका॥  
बल बिबेक दम परहित घोरे। छमा कृपा समता रजु जोरे॥3॥

Shri Ram despite standing against Ravana and ready for war makes time for his ardent devotee Vibheeshana and patiently explains why the chariot of Ravana is different than what he has. **Shri Ram says bravery and patience are the two wheels of his chariot. Truth is the firm stick of the flag, while virtue is the ensign which flutters in the wind. The first two horses of his chariot are strength and *vivek*, while the hind horses have total control of the senses and work for the welfare of their Lord. Such horses are reigned to the chariot by the rope of forgiveness, mercy, and equality.**

To stress the importance of bravery and patience, the story goes..

In the Mahabharata war, Arjuna committed a mistake which led to the death of Abhimanyu. Susharma was sent by the kauravas to distract and tackle Arjuna.

Śrī Kṛṣṇa advised Arjuna to not loose focus on such an inconsequential person. However, Arjuna was incited, and was bent on killing Susharma. This caused him to chase Susharma, long enough for Abhimanyu to be killed in the absence of Arjuna. This incident showcases **that *shaurya* and *dhairya* are imperative for a successful life.**

Wars in ancient times had great strategies. Since visibility was an important factor, there were flags which signified the status of the warrior. These fluttering flags were visible from afar and warriors could decipher the enemy potential and thus be prepared for a face off. The flags were hoisted on a sturdy pole. Further, the front two horses of the chariot are to lead and give direction. The hind two horses are for pulling the chariot forward. It is very easy to distract the horses with food as they are only animals. The enemies would feed the rival army horses thereby distracting them and bringing misery to the warriors. So the hind horses were trained to not fall prey to their senses in warfare and to be steadfast for the welfare of the warrior in the chariot.

ईस भजनु सारथी सुजाना। बिरति चर्म संतोष कृपाना ॥

दान परसु बुधि सक्ति प्रचंडा। बर बिग्यान कठिन कोदंडा ॥4॥

Bhajan of God is the clever charioteer. Disinterest is the shield and contentment is the sword. Charity is the axe, intelligence is the fierce power, and the best science is the hard bow.

अमल अचल मन त्रोन समाना। सम जम नियम सिलीमुख नाना ॥

कवच अभेद बिप्र गुर पूजा। एहि सम बिजय उपाय न दूजा ॥5॥

A pure and sinless steady mind is like a quiver. Control of the mind, non violence, and cleanliness are the many arrows. Worship of Brahmins and Guru is the impenetrable armour. There is no other way of victory like this.

सखा धर्ममय अस रथ जाकें। जीतन कहँ न कतहुँ रिपु ताकें ॥6॥

Hey friend! The one who has such a righteous chariot, there is no enemy anywhere for him to win.

महा अजय संसार रिपु जीति सकइ सो बीर।

जाकें अस रथ होइ दृढ़ सुनहु सखा मतिधीर ॥80 क॥

O patient friend! Listen, the one who has such a strong chariot, he can conquer even the great formidable enemy in the form of heroic world (birth & death), what to speak of Ravana.

Another chariot, the spiritual chariot was described. This chariot is pulled by 10 horses, 5 *Jnanaindriyas* and 5 *karmaindriyas* (*dasarath*). The reins that draw the chariot is the mind, and the intellect guides the mind to action. The Jivatma is seated on this chariot. The saints ride this chariot.

Whereas the chariot of the ignorant is the reverse. Here the intellect is enslaved by the mind. The *indriyas* entangle the mind in materialistic pleasures and the slaved intellect gives in.

**Thus it was advised that one must remain conscious of the direction one's chariot is moving as it will determine one's progress on the spiritual path.**

1.15

**pāñcajanyaṁ(m) hr̥ṣīkeśo, devadattaṁ(n) dhanañjayaḥ,  
pauṇḍraṁ(n) dadhmau mahāśaṅkhaṁ(m), bhīmakarmā vṛkodaraḥ. 1.15**

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

Such a beautiful and divine chariot given by Agni Dev was used by Arjuna in the Mahabharata war, wherein Śrī Kṛṣṇa was the charioteer.

Here Bhagavan is called Hrishikesh i.e. Master of the senses. Arjuna has been called Dhananjay. When the Rajasuya Yagya was performed, the four brothers went in four directions to acquire wealth. Arjuna

alone brought so much wealth from one direction that the three brothers could not bring together, since then he was named Dhananjay. Bhima has Vrikagni in his stomach which never calms down, hence he got the name Vrikodara.

These are the fourteen gems that surfaced from the churning of the ocean (*Sagar Manthan*):

**Kalkut Vish** (Poison) - This was the first to emerge in the churning of the ocean, Shiv ji consumed the poison to save the humanity from calamity and destruction. The secret of this gem is that when the mind is churned, the worst thoughts emerge first. We should never allow evils to descend inside the mind. Rather they should be abandoned.

**Kamdhenu Ratna** - The sage kept this gem with him. Its secret is that when bad thoughts leave the mind, then our mind becomes pure like Kamdhenu.

**Uchchaishrava** (Horse) Ratna - It is said that this horse used to move according to the speed of the mind. King Bali had kept this gem with him. The secret of this gem is that whenever the mind wanders, it becomes armed with evils.

**Airavat** (Elephant) Ratna - Indra dev kept this gem with him. Its secret is that when the mind is away from evils then only the intellect will be pure. Will shine like light.

**Kaustubh Mani** Ratna - Bhagavan Vishnu wore this gem on his heart. Its secret is that when bad thoughts are removed from our mind, when the intellect becomes pure, then devotion starts in the mind.

**Kalpavriksha** Ratna - This gem was planted by the gods in heaven. This tree is also considered a wish fulfilling tree. The secret of this gem is that during the time of devotion or churning of the mind, all your desires should be kept away.

**Apsara Rambha** (celestial being) Ratna - This gem was with the deity. It is synonymous with lust and selfishness. Its secret is that we should not be greedy during devotion.

**Goddess Lakshmi** Ratna - Gods, sages and demons all wanted to keep this gem with them. But Lakshmi ji accepted to stay with Bhagavan Vishnu. Which means wealth goes to those who know how to work.

**Varuni Devi** Ratna - The meaning of Varuni is wine. This was accepted by the demons. Its secret is that the addict is suppressed by evil.

**Chandrama** Ratna - It was worn by Lord Shankar on his head. Its essence is that when our mind is free from all evils, then we feel at peace.

**Parijat Vriksha** Ratna - It was accepted by all the gods, because on touching it the tiredness used to go away. Its secret is that when there is peace in the mind, then the fatigue of the body also goes away.

**Panchjanya Shankh** (conch) Ratna - Bhagavan Vishnu kept it with him. Its secret is that after getting rid of fatigue, the mind gets engrossed in devotion.

**Dhanvantari deity** and **Amrit Kalash** Ratna - In fact, in the end, the deity Dhanvantari appeared in the form of the thirteenth gem. He had a pot of nectar in his hand as the fourteenth gem. Lord

Dhanvantari made all the deities consume nectar and got rid of the curse. Its secret is that when we get engrossed in devotion after removing the evils, then it is decided to get the blessings of God.

*Panchajanyam* was the name of HIS conch. During the churning of the ocean, one of the things that emerged from the ocean was the *Panchajanyam* conch. It had five finger like protrusions and hence the name. It was originally in the possession of the *Daityas* (demons).

Śrī Kṛṣṇa and Sudama HIS childhood friend got training from their Guru Sandeepani Rishi. Śrī Kṛṣṇa wanted to repay HIS Guru for the knowledge thus acquired. The Guru and Guru Ma had a son Punar Dutta who had died long back. They pined for their son. When Śrī Kṛṣṇa insisted on giving Guru Dakhina, they knowing very well HE is Bhagavan HIMSELF, asked their son back . After some hesitation, Śrī Kṛṣṇa went to the world of Daityas and freed Punar Dutta. HE also got the conch which HE gave to His guru. Sandeepani Rishi gladly accepted his son and returned the conch to HIM.

Arjuna had a conch named Devdutta which was given to him by Varun Dev.

Bhima had a conch named Poundram. During the exile of the Pandavas, Bhima was fed poison by the Kauravas who wanted to kill him. His body was then floated down a river. The river took Bhima to Naga loka where his grandfather (the king of Naga loka) extracted the poison and Bhima was given a potion which endowed him with the strength of a thousand horses. He was given the conch named Poundram by his grandfather. Hanuman ji had given a boon to Bhīma that whenever required his conch Pauṇḍra would blow ferociously and the sound would terrify the opposing army.

Though Dhrishtadyumna was the commander-in-chief of the Pandavas; Bhagavan was their undeclared leader. Arjuna and Bhimsena blew their conches after Bhagavan blew HIS conch.

## 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.

Thus, hearing the declaration from Bhagavān, Yudhiṣṭhira also blew his conch named **Ananta-vijay (eternal victory)**. Nakula blew **Sughoṣa** and Sahadeva **Maṇipuṣpaka** respectively.

Nakula and Sahadeva are the sons of Madri but nevertheless considered as Kunti's sons. Nakula blew his conch named *Sughosha* and Sahadeva blew his conch named *Manipushpakau*.

## 1.17

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

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



## 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 Subhadra, all of them, O lord of the earth, severally blew their respective conches from all sides.

Other associates of the Pandavas also blew their conches. These included the best archers Kashi Naresh and Maharathi like Shikhandi, Dhrishtadyumna, King Virata, and the invincible Satyiki. The story of Shikhandi's birth and life purpose is something like this. Satyawati had two sons, Vichitravirya and Chitrangad. Kashi Naresh had three daughters named Amba, Ambika and Ambalika. When Kashi Naresh kept the Swayamvar of these three, he did not invite to Hastinapur, which angered Pitamah Bhishma.

Enraged Pitamah went to Kashi and challenged Kashi Raj to war or surrender and proposed to hand over the three girls to take them to Hastinapur. King Shalva tried to stop Bhishma but Pitamah defeated him. Princess Amba and King Shalva were in love. It was decided between them that King Shalva would come in the Swayamvar and Amba would select him and marry him. When Pitamah Bhishma was going to Hastinapur with the three princesses, Princess Amba told him about her desire to marry king Shalva.

On hearing this, Pitamah Bhishma respectfully sent Princess Amba to King Shalva. But King Shalva did not accept her, because Swayamvar did not happen and he was defeated by Bhishma Pitamah in the war. According to the Kshatriya religion, now accepting the princess Amba would mean accepting the princess as an object of charity. Being a Kshatriya, it was against Dharma.

Now Princess Amba could neither marry the Prince of Hastinapur, nor King Shalva was ready to marry her, nor could she go to her father Kashi Naresh. Mourning and filled with anger, Amba ended her life. But before embracing death, she vowed putting all her virtues at stake, that she would be the reason for the death of grandsire Bhishma. In her next birth as an impotent Shikhandi, acquired proficiency in the art of weapons to fight with Bhishma Pitamah. Bhishma Pitamah regarded Shikhandi as a woman and hence he did not use weapons on her.

In the Mahabharata war, Arjuna killed grandfather Bhishma by positioning Shikhandi in front of him and slayed Pitamah Bhishma.

Satyaki was the commander of Narayani Sena and had never ever been defeated and was very dear to Arjuna- allso blew his conch.

## 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.

Saṅjaya described the sounds coming from the Pāṇḍavas during his narration to Dhṛtarāṣṭra as the sounds of terror. Such was the effect of these sounds that they created horror and terror in the minds of Dhṛtarāṣṭra's army. This was very different from when he described the Kauravas before.



Here, Sañjaya described the phenomenon of such terror caused by the sound of conchs in Kauravas due to two reasons, Pāṇḍavas had divine conches, its power was therefore manifold. The Kauravas knew they had performed evil deeds and were unrighteous. The guilt caused fear.

A point to be noted is that Sanjaya and Vidur leave no opportunity to denigrate the Kauravas and Dhṛtarāṣṭra. In this verse too Sanjaya refers to the Kauravas as unrighteous.

**1.20**

**atha vyavasthitāndrṣṭvā, 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,

After all the conches were blown, Arjuna lifted his bow (Gandiv) and gets ready to shower his enemy with his arrows.

Bhagavan here addressed Arjuna as *Kapi Dhvaja*. In the ancient times, at the time of war, the eminent warriors displayed different flags which became their identity. Arjuna's flag had the insignia of Hanuman ji. Hence was called *Kapi Dhvaja*.

Near Badrinath was Kuber's kingdom, in which was a *kadli vana*. The flowers and fruits of this forest were very special. During exile the Pandavas passed through this forest. On the way Draupadi got attracted to a strong fragrance. She went towards the source and found a beautiful Lotus. Ordinarily Lotus's do not have a strong fragrance so Draupadi understood that this was not an ordinary flower. She requested Bhima to get more of such flowers for her. Bhima went in search of them and sighted one. However, an old and an enormous monkey was sleeping on the way. He woke up the monkey and requested him to give way. The monkey said he was too old to move so Bhima could cross over or physically move him out of the way. Crossing over anyone is inauspicious so Bhima tried to move the monkey's tail. He in his ego tried to move the tail with his small finger but failed. When he could not move the tail with his hand and all his might, he understood that this was no ordinary monkey. Bhima apologised and requested the monkey to reveal his true identity.

This is when Hanumanji revealed that they both are sons of *Vayu Dev* and hence are brothers. When Hanumān ji asked Bhīma to ask for any Boon, Bhīma wanted him to grace the form of Hanumān ji when he crossed the ocean for Lanka. Hanumān ji did mention that he was now old and that form existed eons ago but Bhīma insisted. To please him, Hanumān ji transformed himself to that form.

Bhīma too could no longer contain the radiance and glory of Hanumān ji in his eyes, and therefore Hanumān ji reduced his size to a manageable level. He hugged Him and noticed his strength increased exponentially simply due to His Touch. Such is the greatness of Hanumān ji. Here, it is also known that Hanumān ji narrated a simplified version of events of the Ramayana. Overwhelmed and Ecstatic, Bhīma requested Hanumān ji to accept his invitation as a guest to their dwelling in the forest and use their hospitality.

Bhagavān Hanumān refused him then, but assured Bhīma that he would take part in the great war that would occur in their future and he would be part of Arjuna's chariot, resting on his flag as an insignia. Whenever there would be a cry for war, indicated by their conches, he would awaken and roar along. Such fierce would be the cry that the opponent's army shall tremble in fear. Thus, the might of the Pāṇḍavas increased manifold due to this and they almost became invincible.

## 1.21, 1.22

**hṛṣīkeśaṃ(n) tadā vākyam, idamāha mahīpate,  
arjuna uvāca  
senayorubhayormadhye, rathaṃ(m) sthāpaya me'cyuta. 1.21  
yāvadetānnirīkṣe'haṃ(ĳ), yoddhukāmānavasthitān,  
kairmayā saha yoddhavyam, asminraṇasamudyame.1.22**

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.

"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.

Arjuna ready for war requested Bhagavan, his charioteer to steer the chariot between the two armies so that he can analyse the strength of his own army and his opposing army.

Bhagavan knew that Arjuna harboured second thoughts for going to war. So finding the right time, he like a seasoned surgeon who knows the right time for surgery, deliberately takes the chariot where Bhīṣma and Dronacharya are arrayed. HE wanted Arjuna to get rid of his fears and participate in the war whole heartedly.

## 1.23

**yotsyamānānavekṣe'haṃ(ĳ), 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 wanted to see the kings who were ready to fight for the unrighteous Duryodhana.

## 1.24, 1.25

**sañjaya uvāca  
evamukto hṛṣīkeśo, guḍākeśena bhārata,  
senayorubhayormadhye, sthāpayitvā rathottamam. 1.24  
bhīṣmadroṇapramukhataḥ(s), sarveṣāṃ(ñ) ca mahīkṣitām,  
uvāca pāṛtha 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 positioned now in the centre of the Battlefield.

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.

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.

## 1.26

**tatrāpaśyatsthitānpārthaḥ(ph), pitṛnatha pitāmahān,  
ācāryānmātulānbhrātṛn, putrānpautrānsakhīmstathā. 1.26**

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)

Arjuna observed that all the members of the family, his uncles (pitṛn), the Grand uncles (pitāmahā), teachers (ācāryān), great grand uncles, Maternal uncles (mātulān), Brothers (bhrātṛn) and Cousin Brothers; his own sons (putrān); Grandsons (pautrān); and also friends (sakha) had arrayed in both the armies. Also present was his father in law (śvaśurān) and well wishers (suhṛdaś).

## 1.27

## śvaśurānsuhṛdaścaiva, senayorubhayorapi, tānsamikṣya sa kaunteyaḥ(s), sarvānbandhūnavasthitān. 1.27

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)

Seeing all his own relations standing at their appointed places in the battle formations, Arjuna (Kunti's son) was overcome with compassion and expressed his sadness.

In the beginning Arjuna was enthusiastic to fight with the Kauravas. Like a true warrior he had asked Bhagavan to take the chariot to the centre of the two armies. Now standing amidst his own elders, relatives, friends and well wishers, he was deluded and thus the enthusiasm was replaced with sadness and despondency.

The session concluded with Hari Nam Sankirtan.

### Question 1: Upendra ji

In the 15 chapter there is reference to 6 indriyas whereas we know of indriyas to be 5.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 7॥

**Answer:** There are only 5 indriyas. Here mind is referred to as the sixth.

### Question 2: Vaibhavi ji

Why all the Gods incarnated in India only

**Answer :** Bharat is the best land in the whole globe. The Himalayas, the Ganga are in Bharat. We have six seasons and a variety of topography with rivers, oceans, mountains etc. God chooses the best for HIMSELF.

### Question 3: Neha ji

What was the fate of Shikhandi and Shakuni

**Answer:** Shikhandi was killed in the war. Shakuni was killed by Nakul and Sahdev.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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