



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

3/4 (Ślōka 30-39), Sunday, 05 March 2023

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YouTube Link: <https://youtu.be/7SLBObOoxyE>

Delusional Arjuna's Reasoning to Not Wage a War.

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

The first chapter of the Gita sets the prelude for Bhagavan to teach his disciple Arjuna and the world towards the path of salvation. When we are pushed to the edge and are confused and don't know the course of action to abide by just like the state Arjuna is in the first chapter, Gita comes to our rescue. The scene is the battlefield, extensive armies of the Kauravas and Pandavs, the stalwarts including Bhishma, Drona, Kripa, Karna, Bhima, among many others, and Krishna himself the charioteer of Arjuna. The great warrior in history Arjuna surveys all this being in the midst of the two armies and tries to convince Krishna that waging the war is pointless.

The session began with the auspicious lighting of the lamps and prayers offered to Goddess Saraswathi, Rishi Ved Vyas ji and Sant Gyaneshwar Maharaj.

Today is a day before Holi festival the favourite of Lord Krishna. The festival is celebrated by playing with colours. Mathura during Krishna's times used to be vibrant and festive. What colours does Krishna play with his people? We the seekers on delving deeper in the Gita should put ourselves in the place of Arjuna to know its secrets.

Gyaneshwar Maharaj says that once Parvati the "Jagadamba" protector of all creatures in the universe asked Shiva about the greatness of the Gita.:

तथा गीतार्था ची थोरी, स्वये शंभू विवरी
जैसे भवानी प्रश्न करी चमत्कारोनी
तेच हर म्हणजे, गाणेती जे
देवी जैसे कां स्वरूप तुझे
तैसे नित्य नूतन देखी जे, गीता तत्व

When Bhagavan Shiva was expatiating on the greatness of the Gita, his spouse Bhavani questioned

him in wonderment. Lord Shiva said, "O goddess, like your figure which no one can fathom, this doctrine of the Gita appears ever new when one thinks of it."

Bhagavan Shiva tells that "Gita" is the source of permanent knowledge which inspires and provides lasting peace and happiness. He relates with an example of nature. Just as nature changes form in each season and brings newness every day (refers to 'Parvati mata' as she is the source of all nature) similarly, reading the Gita every day gives a new dimension of depth and deeper understanding, which are the gems of truth. We seekers are fortunate to read, understand, and allow it to flow in our life.

Chapt 1 verse 22:

**यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्।
कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥1.22॥**

Arjuna had instructed that the chariot be stopped right in the middle of the two warring factions.

In both the armies, each category faces its equivalent opponent viz great warriors against great ones, foot soldiers against foot soldiers, and so on. Arjuna an accomplished warrior is hesitant and is greatly perturbed by standing against his own brothers and elders. The cause of his agony is because of the Kaurav King Dritharashtra who because of his ego made his own sons fight against the Pandavs to usurp their kindgom.

Chap 1 verse 1

**धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥1॥**

Dhṛtarāṣṭra used '**māmakāḥ (ph) pāṇḍavāścaiva**' to distinguish between his sons and Pāṇḍu's sons. Pāṇḍavaś consider Dhṛtarāṣṭra to be their elder, he could have simply used **māmakāḥ**. This distinction was deliberately made and it reflected the character of Dhṛtarāṣṭra, which had always been cunning and selfish. This distinction is the cause of most strife and the cause of major conflicts, even within the closest of families.

Tulsidas beautifully says:

**इति वदति तुलसी दास शंकर, शेष मुनि मन रंजनं,
मम हृदय कुंज निवास कुरु, कामादि खल तल भंजनं**

He prays to Lord ram to stay in his heart to take care of his emotions of desire, love, etc as he is only human.

Similarly, Arjuna being human is overcome by love and bondage towards his kins. We humans have form while Paramatma is formless. So how do we establish contact with the eternal. What is it that made Bhagwan give the discourse on Gita in the battlefield of Kurukshetra?

1.30

**gāṇḍīvaṃ(m) sraṃsate hastāt, tVākcaiva paridahyate, na ca
śaknomyavasthātum(m), bhRāmatīva ca me manaḥ. 1.30**

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.

Arjuna says to Krishna that seeing his own people in the battlefield brings out feelings of affection and bondage. His love for them makes his throat parched, his hair stand on ends and is shivering. The bow which is always by his side is slipping away from his hands. His mind is in a whirl and he feels

giddy. In simple terms he is under depression and has no inclination to fight his own people.

We are also human like Arjuna. We are also bonded by tender relationships. The Gita teaches us all to break the shackles of bondage to be one with Him.

Saint Gyaneshwar says:

संग्रामी हर जिंकिला, निवात कवसाचां ठावे फेडिला
तो अर्जुन मोहे कवळिला क्षणा मागे
जैसे भ्रमर भेदी कोडे, भलतैसे काष्ठ कोरडे
परि कैके माझीं सापडे कोमल कोवळिये
प्राणांस ही मुकेल, परि चीरणार नाहीं ते कमलदल
आप्त स्नेह वाटे कोमळ, परि ते कठिण ची अत्यन्त

He, who had conquered Bhagavan Shiva and destroyed Nivatakavacha demons, was so overpowered by compassion in a moment (196-200). When the bee, which can bore into any dry wood, is caught in a flower bud, it would rather lose its life than tear it open; so the tender ties of kinship are difficult to break. This is the Maya of the Supreme God which even Brahma cannot cross.

Arjuna who is an epitome of valour and one who has destroyed demons with his skill and power is now meek and withdrawn - all because of attachment to his own. His condition is paralleled with the bee. The bee sits on the fully bloomed lotus flower and happily draws nectar from it. When the sun is down the petals of the lotus close to the bud form trapping the bee within. The bee is endowed with the power to cut through the tender petals of the lotus and escape. But invariably it is caught within and sometimes gives its life.

Gyaneshwarji says similar to the bee, humans are trapped in attachment and bondage and find it difficult to tear away from it. Arjuna is also in the same situation. This is the first time that the great warrior experiences such feelings.

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.

Arjuna feels that the condition of his body is an ominous tell tale sign and would like to run away from the battlefield. He feels to kill his own is not appropriate. In life there is *Shreyas* and *Preyas*.

Shreyas is that which is good for all humanity. This is to seek the blessing of the Almighty and seek the advice of sages and elders. One has to seek for the cause of good.

Preyas on the other hand flows within the individual - the desire, affection, attachment...When we are ill we seek the advice of the doctor on what to eat and what not to eat. This is *Shreyas* which is for the good of our health.

The point to note is Arjuna rants about his feelings and attachment. He has not sought *Shreyas* from Bhagavan. So Bhagavan true to his present stance as a charioteer remains quiet and listens to his master grieving away. God's desire is for all our *Shreyas* to become *Preyas* - the attachment only towards HIM which flows effortlessly from within. Yoga means to be connected. The chapters of the Gita deals with several yogas. Chapter 1 the beginning of the Gita deals with Arjuna's connection with

attachment and sadness.

Here a Quote by Gurudev was share:

गुरु देव कहते हैं "हमारा जो श्रेय है वही हमें प्रेय लगे, तब कल्याण प्राप्ति में देरी हो ही नहीं सकती।

It means only when one starts loving that which is good for all humanity (Shreyas) then there will be no delay in the welfare of all.

Up until Chapter 2 verse 7

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 7॥

Arjuna tells the Lord what must be done and why. It is only from Chapter 2 Verse 7, that Arjuna proclaims that he is a disciple of God and would do all that he directs him to do. Similarly, Bhagavan remains a charioteer upto chapter 2 Verse 10.

It is only from Verse 11 that the Bhagavan starts speaking.

श्रीभगवानुवाच ।

Arjuna's mind and intellect is full of arrogance and attachment. So Bhagavan patiently waits until he empties all such thoughts and feelings. If we say we know everything, then there is no need for God to intervene. Only when we say that we don't know what to do and seek HIS guidance does HE come to our rescue.

1.32

**na kāṅkṣe vijayaṃ(ṅ) kṛṣṇa, na ca rājyaṃ(m) sukhāni ca,
kiṃ(n) no rājyena govinda, kiṃ(m) bhogairjīvitena 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 clearly sets his expectations. He says he does not desire happiness, wealth, and kingdom by killing his own relatives. He asks Krishna whom will he rejoice with after winning the war. Will the bloodshed allow him to remain in bliss thereafter? He says that whatever happiness he desires is in front of him. He would not like to lose them and win the war.

1.33

**yeṣāmarthe kāṅkṣitaṃ(n) no, rājyaṃ bhogaḥ(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 continues with contemplation. He says for whoever he desires the kingdom are all in the battlefield .. his elders, mentors, teachers, brothers, friends, and relatives. The wealth, happiness, and fame multiplies only on sharing with the loved ones.

Gyaneshwarji says:

परी यांसी घातु कीजे । मग आपण राज्यसुख भोगिजे ।

हे स्वप्नीही मन माझें । करूं न शके ॥ २१३ ॥

To slay them and enjoy the pleasures of a kingdom, my mind cannot conceive of such a thing even in a dream

Gyaneshwarji further says:

तरी आम्हीं कां जन्मावें । कवणलागीं जियावें ।
जरी वडिलां यां चिंतावें । विरुद्ध मनं ॥ २१४ ॥

Arjuna says that he should be the light of his lineage and not the one to have killed it entirely for greed of wealth.

If they are all gone in the war, then with whom can all these be shared? Always greatness is desirable in the interest of the family, country, or the world. One can get success in such a war but it will be meaningless in the absence of one's own.

Shivaji Maharaj's inspiration was his mother Jijabai. This enabled him to fight the colonization by the British. She desired that her son become Chatrapathi. He said he fought for swaraj as his mother desired it and he is merely a trustee of the kingdom. He considered himself a servant of Lord Shiva.

Gyaneshwarji says:

पुत्राते इच्छी कुळ । तयाचें कायि हेंचि फळ ।
जे निर्दळिजे केवळ । गोत्र आपुलें ॥२१५॥

When a family longs for a son, do they expect of him that he should utterly destroy his kith and kin.

Inspiration and appreciation are like the good hormones. It helps one to achieve great things. So it is important to appreciate the young ones to encourage them in achieving their dreams.

1.34

**ācāryāḥ(ph) pitarāḥ(ph) putrāḥ(s), tathaiva ca pitāmahāḥ,
mātulāḥ(ś) śvaśurāḥ(ph) pauṭrāḥ(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.

Arjuna surveys the battlefield and sees the vast expanse of humanity - all of whom are connected to him and is a part of his life. This includes his uncles, teachers, sons, nephews, and a host of relatives.

Arjuna's attachment and bondage restricts his sphere of vision. He sees only what he wants to see. This is what restricts us humans and we fail to find the purpose of our lives. Our eyes are always lowered and our vision restricted. If we focus our eyes above, we get a bigger and better picture and our life will be directed towards achieving the union with the eternal.

1.35

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

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

Arjuna addresses Krishna as Madhusudan. Ved Vyasji has called Krishna and Arjuna by various names in apt situations which is thought provoking. The name Madhusudan referring to Krishna means "**one who breaks the thread of attachment**". The role of Krishna is just that. To break all bondage with humans and enable Arjuna to act causing victory of good over evil.

Arjuna says that by killing his own men even if he was offered the three worlds - heaven, hell, and earth he would not do it. Here in this war he will gain only earth which is also not worth at the expense of losing his relatives.

1.36

nihatya dhārtarāṣṭrāṇṇaḥ(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.

Arjuna addresses Krishna as *Janardhana*. He feels he will accrue sin by killing his brothers - the sons of Dhṛtarāṣṭra. His thoughts are totally against waging the war.

The word Athathayi as per dharma shastra refers to the following:

- 1. Killing humanity by causing fire.
- 2. Killing by poisoning.
- 3. Killing by conspiracy.
- 4. Killing by weapons.
- 5. Usurping wealth, land, kingdom by stealth.
- 6. Kidnapping and shaming women.

Gurudev ji says; **When crime is confirmed, encounter is the solution;** that there is no sin in killing such individuals who are Athathayi's as they are guilty for the above mentioned reasons.

In this case, the hundred Kauravas committed all of the above mentioned crimes:

They caused fire and tried to kill the Pandavas. Pandavas escaped the fire conspiracy in palace of Lac because of Vidura tactfully warning them ahead of the incident.

They tried to kill Bhim by feeding him poisoned laddu and threw him in a pond. Luckily, Bhim went to Nag lok where his poison was removed and he was granted the power of thousand elephants and thus he returned stronger than before.

The kingdom was divided into two and Pandavas were given dry arid land. They worked hard and made Indraprasth a beautiful place.

By conspiracy in the game of dice the Kauravas usurped the kingdom of Pandavs.

Draupadi's modesty was enraged in the court.

Despite all this, Arjuna still has attachment towards his Kaurava brothers.

1.37

**tasmānnārhā vyaṃ(m) hantuṃ(n), dhārtarāṣṭrānsvabāndhavān,
svajanaṃ(m) hi kathaṃ(m) hatvā, sukhinaḥ(s) syāma mādava.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?

Citing that the kauravas are his own brothers, Arjuna says that it is not appropriate to wage war and kill all of them.

What is to be noted here is that Arjuna decides what to do and justifies his thoughts. Bhagavan keeps quiet until asked for.

संशनात् शिष्यः, शासनात् शिष्यः

Only when you acknowledge a Guru and declare yourself as his disciple it means that you are ready to take advice. A disciple acknowledges his limitations and seeks the advice of the Guru to remove ignorance and follow his orders.

Similarly, Arjuna talks to his charioteer Krishna and imposes his thought and actions. So Bhagavan is a passive listener and sticks to his role. Arjuna follows his Preyas.

1.38

**yadyapyete na paśyanti, lobhopahatacetasah,
kulakṣayakṛtaṃ(n) doṣaṃ(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,

There is a perceptible change in Arjuna's thinking. His ego gets the better of him. He puts down the kauravas and elevates his position. He points out the imperfections of the Kauravas. He says that the Kauravas are sinners and are ready to fight their own brothers for the greed of wealth and kingdom.

Arjuna feels that he being wise and mature should not counter in equal measure and stoop to their level.

1.39

**kathaṃ(n) na jñeyamasmābhiḥ(ph), pāpādashmānivartitum,
kulakṣayakṛtaṃ(n) doṣaṃ(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.

Dhrithrashtra is very cunning. When he knew that war was imminent he sent his spokesman Sanjaya to the Pandavas. He was asked to tell that Pandavas being the sons of Pandu are sticklers of dharma. They should continue to be good and not veer from the path of dharma and wage war against their own kin. This type of brain washing led to a split in the ideology of the Pandavas.

Yudhishtra, Arjun, and Nakul did not want to wage the war. Bhim chooses the middle path. Only Sahadev was for the war. Draupadi said that the war should be waged and felt that Sahadev, Drupad, and Drishtadumna would go ahead.

Similarly in life, those people who do good are always egged to stay away from the wrong doers. Even in everyday life we come across such instances. In a family with two children the good one has to adjust and give way to the in disciplined and aggressive one.

This is not right. Just because few are good, it doesn't mean that they should give way for all the wrong in this world. Bhagavan convinces the Pandavas who are rightful to fight against the evil to ensure dharma.

As one's desire to name, fame, wealth, etc. gets fulfilled humans yearn for more. So one should yearn for union with Paramatma and that should be the only desire.

Gyaneshwarji quotes:

तैसे राज्यभोगसमृद्धि । उज्जीवन नोहे जीव बुद्धि ।

एथ जिह्वाळा कृपानिधि । कारुण्य तुझे ॥ २. ६८ ॥

so neither royal pleasures nor prosperity can enliven my mind, but only, O merciful Lord, your affection will sustain me.

तुजसीं अंतराय होईल । मग सांगे आमुचें काय उरेल ? ।

तेणें दुःखें हियें फुटेल । तुजवीण कृष्णा ॥१. २३४ ॥

If we lose you, O Krishna, what will remain with us? Our hearts will burst with sorrow, if you will leave us.

The session thus concludes with paying gratitude to the Divine and the Gurus.

Question and Answer session:

Kusumlataji

Question: What is the meaning of Narottam?

Answer: Narottam means "Nar me Uttam" that is the best amongst the Men.

Satishji

Question: Impact of Gita on him - saying his self confidence has improved. His fear is reduced and happiness quotient has increased.

Answer: By reading and understanding the Gita one is able to face the problems in life calmly. The chanting of mantras have an impact on the mind which helps to lead in the right direction.

Nimisha ji

Question : After Sita's abduction in Ramayana, was Sitamai herself imprisoned with Ravana in Lanka or her image?

Answer : Ravana could not even touch Sitamai, she was a form of Jagadamba, whom she hid in the

fire because she wanted to kill Ravana. And then through the ordeal (agnipariksha) she returned to her original form.



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Thank you-For reading the summary

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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