

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 1: Arjuna-Viṣāda-Yoga

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YouTube Link: <https://youtu.be/28QuNRXDR4k>

## Devious Duryodhana's inspection of the armies

The first chapter of Srimad Bhagavadgītā is called '**Arjuna Vishada yoga - The yoga of despondency or dejection.**'

The session began with the auspicious lighting of the lamp followed by prayers.

The speaker considers himself to be very fortunate to give a discourse once again on chapter 1 of the Gītā. Despite how many ever discourses have been given earlier, it is customary in Geeta Parivar to give a fresh discourse on chapters each and every time. According to Śrī Guru Govind Dev Ji Maharaj, it is not that one knows the Gītā well and therefore give the discourse; Gītā always brings in a new perspective and is thought provoking each time the discourse is delivered. This makes us get carried away by its teachings.

The first chapter of the Gītā is called 'Arjuna Vishada Yoga' which is quite unique! Why so? We would have read many types of yoga but never something called 'vishada yoga.' Swami Vivekananda Ji had given several commentaries on Bhakti yoga, Raja yoga, Karma yoga, Jnana yoga, etc but none have encountered a commentary on 'vishada yoga.' A normal individual may wonder how 'vishada' (sorrow/dejection) can become a yoga. There is an interesting background which needs to be understood.

Before that, let us look at the three types of people in this world:

1. **Dehi Vadi** - Those who restrict themselves to the physical body alone with respect to the self and family. They think only for their physical comfort and happiness. Thereby, they seek material comforts for the well being of their body.
2. **Sandeh Vadi** - Those who always are in doubt with questions such as - Is it possible? Can it happen? Is there Bhagavān? Can I see HIM in the temple? Is the Gītā telling the truth? What is the use of reading the Gītā several times? Is it really beneficial? Many such doubts constantly arise in their minds.
3. **Videha Vadi** - Those who are much beyond the physical comforts. They do not think of the

body alone. They concentrate on the atma. Physical well being is by gymming, yoga, strength training, intellectual progression, purification of the mind, etc. To be spiritual and seek the atma - only a few endeavour and consistently pursue. They are into progression in search of the atma within.

Bhagavadgītā works for all the three types of people enumerated above, but works well for those with a doubting mind. Arjuna belongs to the second category.

Further, there are three kinds of people:

1. **Those who are constantly sleeping.**
2. **Those who are half asleep, and**
3. **Those who are in an awakened state.**

With reference to the story of the Mahabharata, we can easily classify people in the above three kinds. King Dhritrashtra falls in the first category, who is constantly asleep and is impervious to the calls of the atma. He is not only physically blind but has no spiritual stirring and is asleep at the level of the atma. He asked only one question in the entire Bhagavadgītā which is chapter 1 verse 1. After that, it is only Arjuna asking several doubts, Bhagavān explaining, and Sanjay having obtained divine vision, describing the events of war to king Dhritrashtra.

Dhritrashtra is spiritually asleep, Sri Krishna is always in an awakened state as HE is the knower of the past, present, and future. HE alone stands in an exalted position and thereby observes everything. The others are mostly sleeping. Then what about Dharmaraj Yudhishthira? He knows dharma and he is like us. He tries to adhere to the path of dharma. He goes to play the game of dice with his wife Panchali at stake. He has his own logic and is righteous by nature. Though he bends rules here and there, he is not in an awakened state.

What about Duryodhana, Dushasana, Karna, Dronacharya, Bhishma Pitamah, etc? They all have blind folded themselves and are only asleep. **Arjuna was the only one who had doubts and stood staring at a two forked road - one leading to permanent sleep and another to a constant awakened state. Thus this is his 'vishada yoga.'**

One kind of vishada is for the self - to think only for the self and shed tears of sorrow eg; ill health, blaming destiny, why me?, etc. **Arjuna's sorrow was not for his own self but for his entire family.** Great warriors were on either side staking their lives for the cause of war. His attachment to all his relatives and loved ones on both the fronts may tip him to the point of a fully awakened state. That is the reason Bhagavān had to advise him while under normal circumstances, HE would not be forthcoming with advice!

Bhagavān knew that Arjuna was at the brink with the possible outcome of either tilting the scale to the wakeful or sleep state. To help Arjuna to follow the path of dharma, Bhagavān had to intervene and give advice. **Arjuna's sorrow is such that it has the possibility of fully awakening him and hence that kind of vishada is referred to as yoga as it takes him through the yogic path resulting in spiritual progress.** That is why Bhagavadgītā is considered as a key to unlock our deep sleep state and hence it is said:

सर्वोपनिषदो गावो , दोग्धा गोपाल नन्दनः।

पार्थो वत्सः सुधीर्भोक्ता , दुग्धं गीतामृतं महत् ॥

**The Upanishads are likened to cows and Sri Krishna as the milker of cows who extracts the essence from the upanishads and gives it to the calf (Arjuna) at the opportune moment. The essence is considered as the amrit overflowing out of Bhagavadgita.**

We have all got the Bhagavadgītā without any effort and hence we should be grateful to Arjuna who served as a medium to clear our doubts. A cow does not give milk to its calf alone. Once the calf's stomach is filled, we also get to drink its milk. The milk or nectar oozing out of the Gītā can be imbibed only with a lot of effort and patience. Arjuna on account of his deep anguish had attained such patience. If his thoughts were not ideal, he would not have tread the path of Gītā. We are very fortunate to have the desire to read the Gītā and partake its nectar.

Before the start of the first chapter of the Gītā it is important to know some history as to what happened and why did the great Mahabharata war take place. The story goes:

The king of Hastinapur was Shantanu and his son was Bhīṣma pitāmaha who was later always addressed as 'Pitamah'. Bhīṣma pitāmaha had to take a vow as king Shantanu desired to marry Satyawati. She agreed to marry the king provided her son was the heir to the throne. By right Bhīṣma pitāmaha had to ascend the throne after his father.

So Bhīṣma vowed never to sit on the throne of Hastinapur and neither would his offspring. So he decided to remain a Brahmāchari and serve the kingdom. This vow of Bhīṣma shook the sky and is famous as 'Bhīṣma pitāmaha Pratigya' or 'Bhīṣma pitāmaha's vow'. This austere vow was thus termed and referred to in all Indian languages and therefore well known. Similar is the term 'Ram BaN' (Sri Ram's arrow) which never fails and hence used in relevant contexts in Indian languages.

Thus Santanu and Satyawati were married and she begot two sons:

1. Chitrangada - who did not marry and went away to the forest.
2. Vichitravirya- who had two wives (Ambika and Ambalika) but no offspring and died early.

Bhisma's vow was that only Satyawati's offspring should ascend the throne but unfortunately there was no legal heir to the throne. Satyawati requested her son (out of wedlock) Veda Vyasa to use his yogic powers on Ambika and Ambalika, so that they beget sons. Ambika shut her eyes when she stood before the powerful gaze of Veda Vyasa and hence Dhritarashtra was born blind. Ambalika turned pale under Veda Vyasa's gaze and hence Pandu was born pale and sickly.

The question then arose if the blind Dhritarashtra should be made king or the frail Pandu. It was left to the discretion of Bhishma. Dhritarashtra was made king. He married Gandhari and sired 100 sons. Pandu married Kunti and Madri and begot 5 sons in total commonly referred to as pāṇḍavas. Yudhishtira the first of the Pandavas also called Dharmaraj who was the rightful heir to the throne after Dhritrashtra. But king Dhritrashtra was overcome by affection towards his son Duryodhana and desired him to be the next king.

The kingdom of Hastinapur and adjoining regions which were flourishing was given to Duryodhana while the desert region (Khandav forest) and nearby inhospitable regions were given to Yudhishtira. The pāṇḍavas gracefully accepted what was offered and continued to live there. Duryodhana not contented, was devious, and hatched a plan with his maternal uncle Shakuni (from Gandhar- present day Afghanistan) to entice the pāṇḍavas to a game of dice.

On losing the game, the pāṇḍavas had to spend one year in anonymity and twelve years in exile. On completion of thirteen years, the pāṇḍavas returned and sought their kingdom. Duryodhana refused. Bhagavān Sri Krishna reached Hastinapur as a messenger of pāṇḍavas and requested at least five villages if not their share of the kingdom. Duryodhana vehemently opposed and stated that he would not yield even that amount of space as occupied by the head of a needle.

Duryodhana went a step further and tried to imprison Sri Krishna! This prompted Bhagavān to reveal his cosmic form. Earlier, Sri Krishna revealed such a form in childhood to his mother Yashoda. All the

courtiers got to see this form of Bhagavān and Duryodhana was unable to imprison Sri Krishna. Ramdhari Singh Dinkar has written a beautiful poem :

**कृष्ण की चेतावनी'**

वर्षों तक वन में घूम-घूम,  
बाधा-विघ्नों को चूम-चूम,  
सह धूप-घाम, पानी-पत्थर,  
पांडव आये कुछ और निखर।  
सौभाग्य न सब दिन सोता है,  
देखें, आगे क्या होता है।

**For years, wandering in the forest, Embracing obstacles, Bearing the sun, rain, water, and stones,...**

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**The Pandavas gained some refinement, Fortune does not sleep all the time, Let's see what happens next....**

मैत्री की राह बताने को,  
सबको सुमार्ग पर लाने को,  
दुर्योधन को समझाने को,  
भीषण विध्वंस बचाने को,  
भगवान् हस्तिनापुर आये,  
पांडव का संदेश लाये।

**To show the path of friendship, To bring everyone on the right path, To make Duryodhan understand,...**

**To save from terrible destruction, Lord Krishna came to Hastinapur, Bringing the message of the pandavas....**

‘दो न्याय अगर तो आधा दो,  
पर, इसमें भी यदि बाधा हो,  
तो दे दो केवल पाँच ग्राम,  
रक्खो अपनी धरती तमाम।  
हम वहीं खुशी से खायेंगे,  
परिजन पर असि न उठायेंगे!

**If you do justice, give half, But if even that is a problem, Then give just five villages,...  
Keep all your land, We will happily eat there, And not raise our weapons against our family!"...**

दुर्योधन वह भी दे ना सका,  
आशीष समाज की ले न सका,  
उलटे, हरि को बाँधने चला,  
जो था असाध्य, साधने चला।  
जब नाश मनुज पर छाता है,  
पहले विवेक मर जाता है।

**Duryodhan could not even give that, He could not accept the blessings of society, On the contrary, he went to bind Hari,...**

**Which was impossible, he tried to do, When destruction looms over man, First, his wisdom dies....**

हरि ने भीषण हुंकार किया,  
अपना स्वरूप-विस्तार किया,  
डगमग-डगमग दिग्गज डोले,  
भगवान् कुपित होकर बोले-  
'जंजीर बढ़ा कर साध मुझे,  
हाँ, हाँ दुर्योधन! बाँध मुझे।

**Hari roared terribly, He revealed his true form, The elephants shook,...  
The Lord spoke angrily, "Bind me with chains, Yes, yes, Duryodhan! Bind me....**

यह देख, गगन मुझमें लय है,  
यह देख, पवन मुझमें लय है,  
मुझमें विलीन झंकार सकल,  
मुझमें लय है संसार सकल।  
अमरत्व फूलता है मुझमें,  
संहार झूलता है मुझमें।

**"Look, the sky is absorbed in me, Look, the wind is absorbed in me, All the sounds are absorbed in me,...**

**The whole world is absorbed in me. Immortality blooms in me, Destruction swings in me....**

'उदयाचल मेरा दीप्त भाल,  
भूमंडल वक्षस्थल विशाल,  
भुज परिधि-बन्ध को घेरे हैं,  
मैनाक-मेरु पग मेरे हैं।  
दिपते जो ग्रह नक्षत्र निकर,  
सब हैं मेरे मुख के अन्दर।

**My forehead is the rising sun, The earth is my vast chest, My arms encircle the horizon,...  
Mainaak and Meru are my feet. The stars and planets that shine, Are all inside my mouth....**

'दृग हों तो दृश्य अकाण्ड देख,  
मुझमें सारा ब्रह्माण्ड देख,  
चर-अचर जीव, जग, क्षर-अक्षर,  
नश्वर मनुष्य सुरजाति अमर।  
शत कोटि सूर्य, शत कोटि चन्द्र,  
शत कोटि सरित, सर, सिन्धु मन्द्र।

**If you are brave, look at the infinite sky, See the whole universe in me, The four kinds of creatures,  
the world, the perishable and the imperishable,...**

**The mortal man, the immortal gods. Hundreds of millions of suns, hundreds of millions of moons,  
Hundreds of millions of rivers, lakes, and oceans....**

'शत कोटि विष्णु, ब्रह्मा, महेश,  
शत कोटि जिष्णु, जलपति, धनेश,  
शत कोटि रुद्र, शत कोटि काल,  
शत कोटि दण्डधर लोकपाल।  
जंजीर बढ़ाकर साध इन्हें,  
हाँ-हाँ दुर्योधन! बाँध इन्हें।

**Hundreds of millions of Vishnus, Brahms, and Maheshas, Hundreds of millions of Jishnus, water gods, and Dhaneshas, Hundreds of millions of Rudras, hundreds of millions of Kals,...  
Hundreds of millions of staff-bearing guardians of the world. Bind them with chains, Yes-yes, Duryodhan! Bind them....**

**‘भूलोक, अतल, पाताल देख,  
गत और अनागत काल देख,  
यह देख जगत का आदि-सृजन,  
यह देख, महाभारत का रण,  
मृतकों से पटी हुई भू है,  
पहचान, इसमें कहाँ तू है।**

**The unknowable, the fearless, the dispeller of fear The one who was born to please, the one who was born to please...**

**See the battle of the Mahabharata, The earth is covered with the dead, Recognize, where are you in this?...**

**‘अम्बर में कुन्तल-जाल देख,  
पद के नीचे पाताल देख,  
मुट्ठी में तीनों काल देख,  
मेरा स्वरूप विकराल देख।  
सब जन्म मुझी से पाते हैं,  
फिर लौट मुझी में आते हैं।**

**"See the matted hair in the sky, See the netherworld under your feet, See the three times in your fist,...**

**See my terrible form. All births come from me, And then they return to me....**

**‘जिह्वा से कढ़ती ज्वाल सघन,  
साँसों में पाता जन्म पवन,  
पड़ जाती मेरी दृष्टि जिधर,  
हँसने लगती है सृष्टि उधर!  
मैं जभी मूँदता हूँ लोचन,  
छा जाता चारों ओर मरण।**

**My tongue spits out flames, My breath gives birth to the wind, Wherever my gaze falls,...  
The creation there starts laughing! When I close my eyes, Death spreads everywhere....**

**‘बाँधने मुझे तो आया है,  
जंजीर बड़ी क्या लाया है?  
यदि मुझे बाँधना चाहे मन,  
पहले तो बाँध अनन्त गगन।  
सूने को साध न सकता है,  
वह मुझे बाँध कब सकता है?**

**You have come to bind me, What kind of chain have you brought? If man wants to bind me,...  
First, he must bind the infinite sky. He cannot even bind the moon, How can he bind me?...**

**‘हित-वचन नहीं तूने माना,**

मैत्री का मूल्य न पहचाना,  
तो ले, मैं भी अब जाता हूँ,  
अन्तिम संकल्प सुनाता हूँ।  
याचना नहीं, अब रण होगा,  
जीवन-जय या कि मरण होगा।

**You did not accept good advice, You did not understand the value of friendship, So I am leaving  
now,...**

**Listen to my final decision. No more pleading, now there will be war, It will be victory or death....**

‘टकरायेंगे नक्षत्र-निकर,  
बरसेगी भू पर वहि प्रखर,  
फण शेषनाग का डोलेगा,  
विकराल काल मुँह खोलेगा।  
दुर्योधन! रण ऐसा होगा।  
फिर कभी नहीं जैसा होगा।

**The stars will crumble, Fierce fire will rain down on the earth, The hood of Shesha will shake,...  
The terrible Kaal will open his mouth. Duryodhan! Such a war will happen, It will never happen  
again....**

‘भाई पर भाई टूटेंगे,  
विष-बाण बूँद-से छूटेंगे,  
वायस-शृगाल सुख लूटेंगे,  
सौभाग्य मनुज के फूटेंगे।  
आखिर तू भूशायी होगा,  
हिंसा का पर, दायी होगा।’

**"Brothers will fight against brothers, Arrows will fly like rain, Winds will steal away happiness,...  
The good fortune of man will be shattered, In the end, you will be hungry, You will be responsible  
for the violence....**

थी सभा सन्न, सब लोग डरे,  
चुप थे या थे बेहोश पड़े।  
केवल दो नर ना अघाते थे,  
धृतराष्ट्र-विदुर सुख पाते थे।  
कर जोड़ खड़े प्रमुदित,  
निर्भय, दोनों पुकारते थे ‘जय-जय’!

**The whole court was silent, Everyone was scared or unconscious. Only two men were not afraid,...  
Dhritarashtra and Vidur were happy. Standing with folded hands, joyful and fearless, Both were  
calling out ‘Jai-jay’!"...**

For years, wandering in the forest, embracing obstacles, bearing the sun, rain, water, and stones, the pāṇḍavas gained some refinement.

To show the path of friendship, to bring everyone on the right path, to make Duryodhan understand, to save from terrible destruction, Lord Krishna came to Hastinapur, bringing the message of the pāṇḍavas. If you do justice, give half, but if even that is a problem, then give just five villages.

Duryodhan could not even give that, He could not accept the blessings of society. On the contrary, he went to bind Hari! The great war of Mahabharata became inevitable. On one side was Duryodhana's army with 11 Akshauni army and on the other was pāṇḍavas army of 7 Akshaunis. They took their positions in Kurukshetra and the ominous war loomed ahead. Thus in the midst of war as described in 'Bhīṣma Parva' chapter 9 out of the total 18 chapters, Gītā was rendered.

## 1.1

### **dhṛtarāṣṭra uvāca dharmakṣetre kurukṣetre, śamavetā yuyutsavaḥ, māmakāḥ(ph) pāṇḍavāścaiva, kimakurvata sañjaya. 1.1**

Dhṛtarāṣṭra said:

Sañjaya, gathered on the holy land of Kurukṣetra, eager to fight, what did my sons and the sons of Pāṇḍu do? Kurukṣetra, eager to fight, what did my sons and the sons of Pāṇḍu do?

Sanjay was bestowed with a special divine vision by Veda Vyas Ji. He could thus be seated in the comfort of the palace and relate the events of Kurukshetra war to king Dhritrashtra.

Dhritrashtra wanted to know that in Kurukshetra which is a place of righteousness, what his own sons were upto against the pāṇḍavas. Dhritrashtra was the uncle of pāṇḍavas and hence should have affection towards them as his own, but alas no! His selfish nature is thus exhibited.

The first word of the Bhagavadgītā is 'Dharma' which paves the way of righteousness. This alone is not ample. The first letter is 'Dha' and the last letter of the last word at the end of 700 verse of the Gītā as said by Sanjay is 'Ma' thus forming the word 'Dharma':

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम॥18.78।

**Wherever is Bhagavan Sri Krishna, the Prince of Wisdom, and wherever is Arjuna, the Great Archer, I am more than convinced that good fortune, victory, happiness and righteousness will follow."**

Thus between the letters 'Dha' and 'Ma' is embedded the 700 verses of the Gītā which shows the path towards righteousness. It gives a detailed description of the path of duty. The cause of the Gītā was because of the curiosity of one individual. Curiosity is the mother of all stories. We should be grateful to Dhritrashtra also in one way, as his curiosity of the events in the battlefield led to the Gītā. Veda Vyas Ji documented it with his divine vision and Ganesh Ji was entrusted the job of writing the Mahabharata. In Gītā Mahatmayam it is stated that:

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥ १॥

**Bhagavadgītā taught to Arjuna, by Bhagavān Himself, written in the middle of the Mahabharata by the Old Sage Vyasa**

**O Divine mother, she who showers Elixir of Advaita on us, O mother of 18 chapters, I meditate on thee, O Bhagavadgītā, the destroyer of illusion of manifestation (Samsāra).**

## 1.2

**sañjaya uvāca  
dr̥ṣṭvā tu pāṇḍavānīkaṃ(ṽ), vyūḍhaṃ(n) duryodhanastadā,  
ācāryamupasaṅgamyā, rājā vacanamabravīt.1.2**

Sañjaya said:

At that time, seeing the army of the Pāṇḍavas drawn up for battle and approaching Droṇācārya, King Duryodhana spoke the following words :

Sanjaya replied: "King Duryodhana, when he saw the army of the pāṇḍavas, approached his preceptor Dronacharya and spoke as follows:

## 1.3

**paśyaitāṃ(m) pāṇḍuputrāṇām, ācārya mahatīm(ñ) camūm,  
vyūḍhāṃ(n) drupadaputreṇa, tava śiṣyeṇa dhīmatā. 1.3**

Behold, O Revered Master, the mighty army of the sons of Pāṇḍu arrayed for battle by your talented pupil, Dhṛṣṭadyumna, son of Drupada.

Duryodhana made Dronacharya take note of the mighty array as formed by the instructions of Drishtadyumna who was also Acharya's disciple and the son of king Drupad.

What was the need for this statement? What Duryodhana could see Acharya could also see. It was not that Acharya was blind. The stress was on Drupada's son and Acharya's own disciple. This purposeful statement of Duryodhana was to flare up the ego of Acharya. Why so? This shows the devious nature of Duryodhana.

Duryodhana always had a doubt that Arjuna was Acharya's favourite pupil. As per Indian culture one cannot sell knowledge. Acharya was forced to remain loyal to king Dhritarashtra as he was the salaried teacher of the Kauravas. This was his compulsion.

Dronacharya's son Aswathama in childhood desired to drink milk but they were in poverty. So his mother gave him flour mixed with water. Seeing this, Dronacharya went to meet his childhood friend Drupad. In their childhood, Dronacharya had saved Drupad from being attacked. Drupad then was very grateful and proudly said that he would give half his kingdom to his good friend Dronacharya when he attains the throne.

Dronacharya remembered this incident and hence approached king Drupad to remind him of his childhood promise. Drupad had forgotten about it and casually shooed him away saying that he was a child when he said that. Acharya did not want half the kingdom, instead only one cow so that his son Ashwathama could drink milk. Drupad refused. This angered Dronacharya who promised to take his whole kingdom one day! He then worked on preparing a disciple who could defeat Drupad in archery. Thus, Dronacharya reached Hastinapur to train the Kauravas and Pandavas in return for the welfare of his family.

This new assignment of Drona, provided for his family. Dronacharya had 105 disciples. They learnt archery. As Gurudakshina, Drona asked his disciples to defeat king Drupad. He was defeated and was brought bound and made to stand before Acharya. This placated Acharya who freed Drupad as he was not avaricious for his kingdom. Thus Drupad was shamed. His son Drishtadyumna became a disciple of Acharya. The rule those days was a Guru cannot deny imparting skills and knowledge to anyone be it friend or foe. This was the reference made by Duryodhana in the battlefield to infuse hatred in the mind of

Acharya against Dhrishtadyumna. The pāṇḍavas had only 7 akshaunis and despite it Duryodhana pointed out saying they were a huge army.

This was another negative quality of Duryadha to say incorrectly and cause seething anger in Dronacharya. Though the Pandava army were few in number compared to Kauravas, their might was much more because of the presence of Sri Krishna by their side. Though Sri Krishna refused to partake in the war, HE was at the reins directing the entire scenario.

#### 1.4

**atra śūrā maheṣvāsā, bhīmārjunasamā yudhi,  
yuyudhāno virāṭaśca, drupadaśca mahārathaḥ. 1.4**

There are in this army, heroes wielding mighty bows and equal in military prowess to Bhīma and Arjuna-Sātyaki and Virāṭa and the Mahārathī (warrior chief) Drupada;

Duryodhana began to point out all the Maharathis'.

'Ishu' means arrow and the seat of the arrow is the bow. The great warriors were Satyaki aka Yuyudhan - a Yadav. His death occurred 18 years after the Mahabharata war. What was the need to take his name? He was the disciple of Arjuna. Duryodhana cleverly pointed out to Dronacharya that his disciple was against him while Satyaki was faithful to his Guru Arjuna. King Virat helped the pāṇḍavas stay in his kingdom during their one year of anonymity. Kauravas were badly defeated when they tried to kill the pāṇḍavas in Virat Nagar. Arjuna made use of Mohini Astra (a weapon) and put all the kauravas to sleep.

Duryodhana wanted to remind Acharya about the defeat in Virat Nagar. King Virat's daughter married Arjuna's son Abhimanyu. Drupad was the father of Draupadi.

#### 1.5

**dhṛṣṭaketuścekitānaḥ(kh), kāśirājaśca vīryavān, purujitkuntibhojaśca,  
śaibyaśca narapuṅgavaḥ. 1.5**

Dhṛṣṭaketu, Ceketāna and the valiant King of Kāśī, and Purujit, Kuntibhoja, and Śaibya, the best of men,

Duryodhana continued to name the warriors of the Pandava camp.

Drishtaketu was the son of Shishupal. Shishupal committed many sins and thus was killed by Sri Krishna HIMSELF by directing his disc that sliced Shishupal's neck. Despite Shishupal being the enemy of Bhagavān, his son Drishtaketu supported the Pandavas. Duryodhana wanted to point out that their friend's son was by the side of the Pandavas. In Manushya Śāstra it has been mentioned that if one wants to dent the self confidence of an individual, taunting is done. Duryodhana did that precisely.

Chekitan also belonged to the Yadava clan. The king of Kashi supported the pāṇḍavas. Purujit and Kuntibhoja were brothers of Kunti Devi and hence uncle of the pāṇḍavas. Shaibya the king of Shibi was the father in law of Yudhishtira. In the war Drishtaketu, Purujit, and Kuntibhoj were killed by Dronacharya. Chekitan was killed by Duryodhana.

## 1.6

### **yudhāmanyuśca vikrānta, uttamaujāśca vīryavān, saubhadro draupadeyāśca, sarva eva mahārathāḥ. 1.6**

and mighty Yudhāmanyu, and valiant Uttamaujā, Abhimanyu, the son of Subhadrā, and the five sons of Draupadī - all of them Mahārathīs (warrior chiefs).

Yudhamanyu was a great warrior. Uttamauja was heroic. Subhadra's son Abhimanyu was also a great warrior. So were Draupadi's five sons:

1. **Prativindhya** from Yudhishtira who was unswerving like the Vindhyanal mountains.
2. **Sutasoma** from Bhima
3. **Shrutakarma** from Arjuna whose actions were based as per the Vedas.
4. **Satanika** from Nakula, one who can single handedly fight against a hundred warriors, and
5. **Shrutasena** from Sahadeva.

All of them were Maharathis. **Maharathi means one who can single handedly fight against 10,000 warriors. Further, they should be an expert in both weapons and shastras.**

A shloka to describe the Maharathis is as follows

***Eko dasha sahasrani yodhayed yas tu dhanvinam  
Śāstra shastra pravinas cha maharatha iti smritah.***

## 1.7

### **asmākaṃ(n) tu viśiṣṭā ye, tānnibodha dvijottama, nāyakā mama sainyasya, sañjñārthaṃ(n) tānbravīmi te. 1.7**

O best of Brāhmaṇas, know them also who are the principal warriors on our side- the generals of my army. For your information I mention them.

Duryodhana proceeded to please Acharya by praising him.

The word 'Dviija' means one who has taken birth twice eg birds. Once within the egg and another when the egg shell cracks and the chick comes out. Similarly, those in pursuit of attaining Brahmā are born once from their mother's womb and again when they acquire the knowledge of Brahmā. Thus such individuals are called Brahmān. Acharya is referred to as 'Dvijottama' the best of the Brahmāns.

All along Duryodhana was hurting the sentiments of Dronacharya. Then, as a balm he continued to praise him. In modern times evaluation is done by the **3 K method - Kiss, Kick, and Kiss**. First good things are

said, then insinuating ones, and finally good things; thus feedback is given. Initially, Duryodhana went up to Acharya with great respect, then infuriated him, and finally placed him in an exalted position. He then asked his guru to have a look at the warriors on their side as well.

He then proceeded to count the number of great warriors on his side of the army in order to inform his guru. He repeatedly used the terms 'me' and 'mine'. The ego was the cause of Ravana's destruction. Duryodhana also had great ego in terms of 'me' and 'mine'. This proved to be the self destructing nature of Duryodhana. There was no need to count the warriors as Dronacharya was also well aware. There were many reasons for it.

Dronacharya did not react on hearing the names of warriors of the Pandava army. He stood as a passive listener. Even when he was praised and referred to as 'Dvijottama', he had no reaction.

## 1.8

### **bhavānbhīṣmaśca karṇaśca, kṛpaśca samitiñjayaḥ, aśvatthāmā vikarṇaśca, saumadattistathaiva ca. 1.8**

"Yourself and Bhīṣma and Karṇa and Kṛpa, who is ever victorious in battle; and even so Aśvatthāmā, Vikarṇa and Bhūriśravā (the son of Somadatta);

Duryodhana did a headcount beginning with Dronacharya first. Then Bhīṣma pitāmaha, and Karna followed by the ever victorious in war - Kripacharya. Ashvatthama the son of Dronacharya, Vikarna, and son of Somadutta called Bhurishrava.

Duryodhana was trying to placate Dronacharya by taking out names. Frankly, only Bhīṣma pitāmaha and Dronacharya had the innate capability to wipe out the pāṇḍavas. Duryodhana was in constant doubt whether the two would fight the war by fair means.

Dronacharya was killed by Drishtadyumna and Bhīṣma pitāmaha by Arjuna. Karna was also killed by Arjuna. Kripacharya was a chiranjeevi (immortal) and was the brother in law of Dronacharya. Ashvatthama got the boon of a chiranjeevi later. Duryodhana was proud that his army had two chiranjeevis while the pāṇḍavas had none. What was the reason for Duryodhana to take the name of only one Kaurava (Vikarna) out of the hundred? He did not even take the name of Dushasana!

Vikarna was righteous. At the time of disrobing of Panchali, the only Kaurava who opposed was Vikarna. Bhurishrava was also righteous. He was the grandson of king Shantanu's brother. He was the rightful heir to the throne of Hastinapur but he was only interested in serving the throne. Duryodhana wanted to prove the point that Yudhistira alone was not righteous and that Kauravas also had righteous individuals in their army. He wanted to tell that his army was strong as it had Maharathis, Chiranjeevis, and righteous warriors.

## 1.9

### **anye ca bahavaḥ(ś) śūrā, madarthe tyaktajīvitāḥ, nānāśastrapraharaṇāḥ(s), sarve yuddhaviśāradaḥ. 1.9**

And there are many other heroes, all skilled in warfare equipped with various weapons and missiles, who have staked their lives for me.

Duryodhana proceeded to state that there were many other great warriors in his army who had put their life at stake for his sake. Here again he refers to his self. They were all experts in warfare like Shalya, Jayadrata, Bhagadutta, etc.

**Shastras includes all kinds of weapons held by hand like knife, sword, etc. Astra refers to arrows, bombs, etc that could be hurled at enemies.**

**1.10**

**aparyāptaṃ(n) tadasmākaṃ(m), balaṃ(m) bhīṣmābhirakṣitam,  
paryāptaṃ(n) tvidameteṣāṃ(m), balaṃ(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.

Despite Duryodhana's rantings, Dronacharya remained silent. Duryodhana once again tried to puncture his guru's ego. He was in constant doubt if his guru would fight the pāṇḍavas. He reinforced saying that the army established by Bhīṣma pitāmaha was more than enough to handle the opponent. The army established by Bhima for the pāṇḍavas on the other hand was limited. Duryodhana pointed out that all the members in the Pandava army seemed committed for the cause while he was not sure of his side as Acharya had no reaction!

The entire army was in the battlefield and Arjuna lifted his bow several times. Until this point in time it proves that Arjuna was in favour of the war and was very confident. On the contrary, Duryodhana spoke a lot to Acharya which showed that he lacked self confidence. Thus he then proceeded towards Bhīṣma pitāmaha which will be dealt with in the next session.

The session thus ends with prayers.

**Question and Answer session:**

**Nikhil Ji**

**Question:** There are times when slokas cannot be said. What to do?

**Answer:** The sacred text of the Gītā contains Bhagavān's words. Gold is never considered impure. Gītā is the purest. Hence Gītā is chanted even at the time of death.

**Question:** Parents sometimes advise that which is wrong. What to do?

**Answer:** Gītā comes to the rescue. Bhagavān advises Arjuna to fight the war and slay the enemies. Ahimsa is said to be a divine quality as mentioned in chapter 16; but Bhagavān advises to fight the war. Bhagavān had made it clear that those who veer away from the path of righteousness should be punished and is also called ahimsa which prevents further destruction. Gītā helps to discern right from wrong. A famous saying in sanskrit:

त्यजेदेकं कुलस्यार्थं ग्रामस्यार्थं कुलं त्यजेत् ।  
ग्रामं जनपदस्यार्थं आत्मार्यं पृथिवीं त्यजेत् ॥

Forsake a member to save a family; leave a family to save a village; reject a village to save a country, and give up the whole earth for the sake of the self. One should always work for the welfare of all.

## **Prabha Ji**

**Question:** As a learner if there are errors in reciting the Gītā, is it wrong?

**Answer:** Not at all. One falters several times before perfecting, just like a child falls while learning to walk. A mother encourages the child to continue walking. Similarly, is the process of learning the Gītā. Practice makes one perfect.

## **Beena Ji**

**Question:** How does Gītā show the way in modern times?

**Answer:** One should try to understand the Gītā which is called yoga Śāstra. That is why we recite the Pushpika. Slowly with practice we get answers to our questions. How to remove negativity of the mind is taught in the Gītā.

**Question:** How to control anger?

**Answer:** Follow the ACBC process. Anger Control and Bhagavad Chintan. Take deep breaths and take the name of Bhagavān. Anger arises from our subconscious mind. To bring the subconscious to the conscious mind one has to take the name of Bhagavān. Within a month it is possible to control.

## **Bhushan Ji**

**Question:** Who is Sanjay?

**Answer:** Sanjay is a charioteer's son. Even though he came from such a background, because of his knowledge he became a minister. Whatever be the class, if one is knowledgeable, one can rise in life. He was a confidante of king Dhritarashtra.

## **Bharati Ji**

**Question:** How to calm the mind?

**Answer:** It is explained in the sixth chapter. Mind can be controlled by breath. Whenever there is negativity like anger, sorrow, etc. - yoga has been explained in detail. Sit straight on a non conductive material and follow the breath. With practice one can control the mind.

## **Nitesh Ji**

**Question:** How come Dhritarashtra and Sanjay speak if the Gītā is rendered at the battlefield.

**Answer:** It is a dialogue between Bhagavān and Arjuna, and Sanjay with his divine vision narrates and interjects which has been beautifully incorporated by Veda Vyas Ji.

## **Uma Devi Ji**

**Question:** How to prevent diversions while learning Gītā?

**Answer:** The more sense organs involved while learning the better is the concentration.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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