

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

2/4 (Ślōka 11-19), Saturday, 08 June 2024

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. SANJAY MALPANI JI

YouTube Link: <https://youtu.be/k2ONfqZXhq8>

Blowing of conches signifying the start of the great Mahabharata war

The first chapter of Srimad Bhagavadgita is called '**Arjuna Vishada Yog**' - **The Yoga of despondency or dejection.**

The session began with the auspicious lighting of lamps and prayers.

The earlier session comprised the first ten verses and we have seen how dejection can become a form of yoga. Until there is a question, until the curiosity is kindled, and until there is outpouring from the heart, the path of yoga does not open up. For that reason all Upanishads start with a question or curiosity. When devotion is brimming within, it is first seen in the eyes. The eyes filled with tears when one is seated in front of Bhagavān is a sign that he is on the path of yoga.

Merely crying or thinking about misfortunes serves only the selfish purpose. On the contrary, Arjuna's despondency may take him to the path of yoga. Arjuna's depressed state was not from the beginning but arose only when the chariot was stationed in between the two warring factions. At the beginning of war he was all ready to annihilate his enemies and raised the bow several times showing his preparedness for war.

The first verse of the Gītā was uttered by Dhritarashtra and starts with the word 'Dharma' signifying that the Gītā paves the way for dharma. Even if we do not remember any other verse of the Gītā, if the word dharma constantly chimes in our heart; it will guide us the way. Dhritarashtra did not speak thereafter. Physically he was blind. Even within he was sightless! He falls under the category of 'one who is asleep all the time.' He did not have the inclination to see. He was blinded by his affection towards his sons.

To be blind is one thing. But if one is connected within there is a possibility of becoming 'Surdas.' Even when the gita was narrated by Sanjay to king Dhritarashtra his soul was not stirred. In the first ten verses of the gita we have seen how Duryodhana approached his guru Dronacharya to list out the

obvious ie. the warriors in both the Pandavas and Kauravas. In the process he managed to stoke the fire of enmity as well as praised his guru.

Dronacharya remained unfazed as he knew his disciple Duryodhana very well. Duryodhana desired to see some reaction in his guru as he wanted to know if he would fight the war for his sake. This urged him to praise Bhīṣma Pitāmaha who was the commander in chief of the Kaurava army. He thus spoke a little loudly the following verse so that Bhīṣma Pitāmaha could hear him.

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 therefore addressed his army, especially his Maharathis and ordered all of them to retain their stance and protect Bhīṣma Pitāmaha from all four sides. This was totally uncalled for as all knew their responsibilities very well! Duryodhana was very insecure as he knew the extent of love Dronacharya had for Arjuna. Since Dronacharya was a paid employee it became his binding duty to stand beside the Kauravas.

On the other hand Bhīṣma Pitāmaha was bound by his own resolve to protect Hastinapur at all cost. So Duryodhana was confident about his involvement in the war. Bhīṣma Pitāmaha was heroic and a seeker too. Bhīṣma Pitāmaha also resolved to not fight a woman. There was a Maharathi Shikhandi in the Pāṇḍava army who was a lady in his previous birth. With great penance he was reborn as Shikhandi and, Bhīṣma Pitāmaha as per his vow cannot attack him.

If Shikhandi attacked Bhīṣma Pitāmaha, death was certain. That was the reason for Bhīṣma Pitāmaha to be protected as well as to flatter him. This pleased Bhīṣma Pitāmaha who appreciated the care expressed by Duryodhana and hence blew his conch.

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.

In order to please Duryodhana and acknowledge his intention, Bhīṣma Pitāmaha the eldest in the Kuru dynasty who had the capacity to roar like a lion; blew his conch. Another member of the Kuru dynasty was Bahlika who was the younger brother of king Shantanu. He was the eldest in the Kuru dynasty. So what was the need to address Bhīṣma Pitāmaha as the eldest Kuru? In terms of righteousness, knowledge, and valour, he was undisputedly the best. Dronacharya knew each of his disciples well, but Pitamah being the grand sire was always overwhelmed by love and affection and did not perceive the cunningness of his grandchildren.

He blew the conch out of happiness. The sound of the conch signifying war is different. People around were unable to differentiate and hence took out their instruments to play. What was the need to bring instruments at the war scene? The use of trumpets, drums, conches, etc. was to bring fear in the

minds of the opponents. There is a deep connection between sound and its effect on the heart and mind. Even today war planes are flown without silencers to create fear.

1.13

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

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

Various instruments were played like the Indian drum, Barrel drum, Pakhwaj (a Percussion instrument Mridanga), and Gomukha a kind of conch. The sound was thus terrifying. Sanjay narrated the events mostly pertaining to the Kauravas as Dhritrashtra's question was with respect to his sons. Then he goes on to explain what the Pāṇḍavas were doing.

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.

Hayagreeva ('haya' is horse and 'greeve' is face) is a Demigod whose face is that of a horse. Sanjay said that Arjuna's chariot was drawn by four white horses. A Gandharva by name Chittarath presented as a gift to Arjuna about a 100 white horses out of love. The speciality was that the total number of horses always remained 100 even if the horses died! The herd had the capacity to retain the number by multiplication. The horses reigned to the chariot were fortunate to be controlled by Bhagavān!

More so, Bhagavān HIMSELF quenched the thirst of the horses each evening. The duty of a charioteer includes caregiving of the horses. It is a Standard Operative Practice (SOP) that the horses should be grazed, fed, and provided with water. They should be groomed and taken care with love. Only then can they perform well the next day at war.

The chariot was unique and drawn by four horses. It bore Madhav (Lakshmi Pati - the husband of Goddess Lakshmi) and Arjuna. Both of them blew their respective divine conches. The chariot was gifted to Arjuna by Agni Dev. The story behind is as follows:

The Khandav forest was given to the Pāṇḍavas by king Dhritarashtra when the kingdom of Hastinapur was split. It was mostly a forest and desert region. Settlement had to be made which required the forest to be cleared. The easiest means was to set the forest on fire. Thus everything would be reduced to ashes and plain ground would be available for establishing a settlement. Indra Dev was the keeper of Khandav forest. So whenever there was fire in the forest, Indra Dev ensured that it rained and hence protected it.

For the first time Indra Dev had to compromise for the sake of Arjuna. Agni Dev also desired the forest to be burnt. Many yajnas were performed in that forest and so much ghee was added to the yajna to keep the fire that Agni Dev had indigestion. There were some oil bearing trees in the forest which could heal the problem of Agni Dev. That was the reason Agni Dev had tried to burn the forest several

times earlier but was prevented by the rain showered by Indra Dev.

So when Arjuna burnt the entire forest, the medicinal plants cured Agni Dev of his digestive problem. Relieved and happy, he gifted a chariot to Arjuna. The chariot was so huge that nine bullock carts filled with weapons could be accommodated in it. That was why four horses were hinged to Arjuna's chariot.

A point to be noted is that Drishtadyumna was the Commander in Chief of the Pandava army. Then why did Bhagavān blow his conch on behalf of the Pāṇḍavas? Even though Bhagavān Sri Krishna had assumed the post of a charioteer still people loved and respected him.

Once Duryodhana and Arjuna, both went to Dwarka to meet Sri Krishna to seek his help. One was offered HIS Narayani army and another Sri Krishna himself-unarmed as he had vowed to not use weapons and fight the war. That very same Sri Krishna blew the conch on behalf of the Pāṇḍavas.

The story goes that an elephant named Ashwatthama was killed. The death of Ashwatthama was reported to Dronacharya. Sri Krishna meant the elephant, and used as a ploy while Dronacharya assumed it to be his own son Ashwatthama! Dronacharya once approached his friend turned king Drupad in early years to ask for a cow to enable his son Ashwatthama to drink milk. Since Drupad refused, Dronacharya went to Hastinapur and agreed to be the guru in exchange that his family be taken care of.

Dronacharya trained the princes in warfare in return for material comforts. He engaged in teaching archery to the 105 Kauravas and Pāṇḍavas. He wanted to teach his old friend Drupad and lesson to plead for his kingdom, and hence with a vengeance taught the princes of Hastinapur. On completion of training, as guru dakshina, Dronacharya demanded that Drupad be defeated and brought to him all bound.

Drupad was thus defeated and brought before Dronacharya. He said as a childhood promise he could have demanded half the kingdom, but out of necessity asked for only a cow. Since Drupad had then denied, he was defeated by the disciples of Dronacharya and made to fall at his feet. Dronacharya told him that he could kill him or keep him bound. Since he did not desire any kingdom, he pardoned Drupad for friendship's sake and told him to go back and take care of his kingdom.

Such was Dronacharya's affection towards his son that he went to such an extent. On the battlefield the news spread that Aswatthama was dead. On hearing this Dronacharya was saddened and to clarify went to the most righteous Yudhistira. In the meantime, Sri Krishna had approached Yudhistira the previous night and warned that Dronacharya would approach him the next day to confirm the death of his son. Yudhistira vehemently refused to tell a lie.

Sri Krishna told him not to lie but to tell only half the truth. Sri Krishna advised Yudhistira that when Dronacharya approached him for confirmation of Ashwatthama's death to only say yes, Ashwatthama is dead **Narova Kunjarova: human or an elephant** he was not aware of. Thus he would only stick to the truth. This is a beautiful example of what Sri Krishna could do without lifting a single weapon in the war.

As expected, when Dronacharya approached Yudhistira to confirm his son Ashwatthama's death, Yudhistira confirmed and even before he could finish the sentence, Dronacharya lost all his senses. Sri Krishna to be on the cautious side blew his conch and thus drowned the rest of the words spoken by Yudhistira. This is 'Krishna's law.' That was the reason Duryodhana felt that the Pāṇḍava army under Bhima was sufficient to handle the huge army of Kauravas because Sri Krishna was by their side.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम्॥1.10॥

Yet our army seems the weaker, though commanded by Bhishma; their army seems the stronger, though commanded by Bheema.

Despite pāṇḍavas having only 7 aksounis it was sufficient to wage war with the 11 aksouni army of the Kauravas; was what Duryodhana felt as Sri Krishna was by the side of the Pāṇḍavas.

1.15

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

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

'Hrishikesh' refers to the all knowing Bhagavān Sri Krishna who blew his conch named 'Panchajanyam' followed by Arjuna who blew his conch named 'Devaduttam'. Bhima who could do great work had the biggest conch by name 'Poundram' which he blew. When Sri Krishna killed a monster by name Panchajanyam, he gladly accepted death and wished to be with Sri Krishna always. Sri Krishna obliged him and made a conch out of his body and kept with HIM always.

The adjectives used to describe Sri Krishna and Arjuna in the Gītā are exemplary and one has to take note of the circumstances to understand their meaning. In this verse, Arjuna is addressed as 'Dhananjaya.' When Khandav forest was given to the Pāṇḍavas they required wealth to establish the city of Indraprastha. Arjuna went around conquering kingdoms and thereby their wealth and hence the name Dhananjaya for him - one who wins wealth.

How did Arjuna get the conch Devaduttam? Earlier, Arjuna had prayed to Shiv Ji that in the 12 years of exile; he be sent to Indra Lok for a year so that he could learn the use of all divine weapons. Shiv Ji granted his wish and hence Indra Dev sent his chariot and made Arjuna visit heaven. When Arjuna honed his skills in heaven, Indra Dev asked him to learn dance as well. Arjuna being a Maharathi and a brave soldier wondered why he should learn to dance.

Indra Dev felt otherwise and advised Arjuna to observe the dances of Apsaras. He was looking at an apsara named Urvashi dancing to know the technique. Urvashi felt that Arjuna was enamoured by her. Urvashi approached him in the evening but Arjuna cleared the air of misunderstanding. Apsaras in heaven do not have relationships like that on earth. Urvashi on being rejected felt ashamed and thought Arjuna was proud of his masculinity and hence cursed him that he would become impotent.

Arjuna was perturbed and went to Indra Dev. He was also helpless but could reduce the curse for a period of one year and told Arjuna he might have to dress like a woman for a year. Arjuna had the discretion to choose the time period. Hence, Arjuna chose the one year of anonymous exile of the Pāṇḍavas to bear the curse. Arjuna thus became an eunuch Brihannala and taught dance to Uttara- the daughter of king Virat during the period of exile of the Pāṇḍavas. It is important to know that all forms of learning never goes to a waste.

There is a beautiful story. King Virat had a brother in law (wife's brother). His name was Kichaka and he was a terror. He formed an army within the kingdom of Virat and named it as Anukichak. He could do any unfair means and nobody could oppose him because he was very strong. One has to discern

relatives who are close to us else we may land in trouble. Draupadi was in the guise of an expert main called Sairandhri during the period of exile.

She was appointed as a beautician for Uttara by king Virat. The other Pāṇḍavas also disguised themselves in various roles within the kingdom of Virat. Bhima became a cook, Nakula and Sahadev took care of the stables of horses and elephants. Yudhistira served as an advisor to king Virat. Kichaka fell in love with Draupadi who was serving as Sairandhri. He expressed his desire to marry her. If in case she does not turn up that evening she was warned of drastic consequences that she would be burnt alive!

A worried Draupadi went to Bhima who was in the disguise of a cook named Vallabha. He told her not to worry about it. In the evening he dressed himself in a sari and went to see Kichaka who was drunk and waiting for Draupadi. When Bhima announced his arrival, Kichaka thinking him to be Draupadi welcomed and tried to hug. Bhima made the best use of the situation and ensured to break all his bones to power form. Such was his strength! Kichaka became a mass of flesh and was given a grand farewell as a martyr by his army Anukichak.

In those times, people who were punished or sent to jail for misdeeds were considered martyrs! The Anukichak army felt that their master's last wish was Sairandhri and so she was made to become a sati. Sairandhri was bound to the corpse of Kichaka during his funeral. Just before reaching the cemetery, Arjuna as Brihannala rained arrows on the Anukichak army and killed all of them. Brihannala was the talk of the town and the news reached Hastinapur.

Duryodhana immediately understood that Vallabha was Bhima and Brihannala was Arjuna. As per the condition, if the Pandavas were caught during exile the punishment would be extended further for one year of anonymous exile and twelve years of exile. Virat Nagar was thus attacked by the Kaurava army from one side and king virat fought them. From another side the hundred Kaurava sons attacked Virat Nagar. All Maharathis like Bhishmacharya, Dronacharya, and Karna were also there. Who would face them? By rule the son of king Virat, Uttar was supposed to face them. Uttar was a coward and found an excuse saying his charioteer was taken by his father Virat.

Sairandhri immediately told Uttara that her dance tutor Brihannala was a good charioteer and could be used. Uttar was thus forced to face the enemy. On the way, he jumped out of the chariot and ran away. Brihannala realised this and caught Uttar and bound him to the charioteer's seat. Brihannala steered the chariot with one hand and reached the cemetery. Uttar was trembling with fear. Brihannala climbed the Shami tree (*Prosopis Cineraria*) and brought down a corpse from the tree.

Uttar was dumbfounded when he saw a lady climb a tree to bring back a dead body with her. When the cover of the body was removed, Uttar saw that Brihannala took out a mace, bow and arrow, quiver, etc. Uttar was amazed and questioned Brihannala. He said that he knew that all the weapons belonged only to Arjuna as no one else had them. Arjuna revealed himself and ordered Uttar to keep quiet as the next day was their last day of exile. Arjuna told him to not worry and that he would handle the situation.

Uttar was thus filled with courage and there was no need to tie him up. Arjuna as Brihannala showered arrows that made all the Kaurava sons and the Maharathis like Bhīṣma Pitāmaha, Dronacharya, and Karna went into deep sleep. Brihannala then suggested that Uttara's dolls could be made decorative from the loose piece of upper cloth worn by the Kauravas. To remove the upper cloth means shaming the individual and considering them half naked.

Brihannala instructed Uttar to remove the upper cloth from all except two who had a white beards as

they were dear to her. She referred to Bhishmacharya and Dronacharya. Arjuna alone had the capacity to put all the Kauravas to sleep for an entire day by raining arrows on them! Such an Arjuna when he stood in-between the two armies was overcome by attachment but never fear of losing the battle. His action in Virat Nagar was to only put the Kauravas to sleep. In the great Mahabharat war, it was a do or die situation.

Arjuna had to put his fellow brethren to sleep as a permanent state in the war. This made him delusional. He was in deep anguish when he had to kill his own people. Bhima was referred to as 'Vrika'- Agni or fire and 'Odharaha' meaning stomach. There are different types of agni. The agni in our stomach is called 'Jataragni' or the bioenergy. Bhima alone had 'vrika' form of agni which caused him to be a voracious eater who was capable of digesting all the food.

We normal individuals put on weight at the slightest increase in our diet. There are a few who have excess of mango juice and still nothing happens to them. Bhima did extraordinary work - killing of asuras like Hidimba, Bakasura, Kichaka, Jarasandh, etc. and his actions are famously quoted as 'Bhima karma.' He had the largest conch Poundram which he blew.

How many people were involved in the war? 18 aksouni army - how many were they?

- One elephant, one chariot, 3 horsemen, and 5 sepoys (10 in total) make one '**Patti**.'
- A **Senamukha** is one who controls 3 such Pattis (30 in all).
- A **Gulma** heads 3 senamukhas (comprising 9 elephants, 9 chariots, 27 horsemen, and 45 Senamukhas).
- One **Gana** comprises of 3 Gulmas (comprising 27 elephants, 27 chariots, 81 horsemen, and 135 sepoys).
- Three such Ganas make a **Vahini** (comprising 81 elephants, 81 chariots, 243 horsemen, and 405 sepoys).
- 3 Vahinis make a **Brudhana** (with 243 elephants, 243 chariots, 729 horsemen, and 1215 sepoys).
- 3 Brudhanas make 1 **Chamu** (containing 729 elephants, 729 chariots, 2187 horsemen, and 3645 sepoys).
- 3 Chamus make one **Anikini** (2187 elephants, 2187 chariots, 6561 horsemen, and 10935 sepoys).

10 Anikinis make one **Aksouni** (containing 21870 elephants, 21870 chariots, 65610 horsemen, and 1,09,350 sepoys).

In the Mahabharata war, one side (Kauravas) had 11 such Aksounis and Pāṇḍavas had 7 such Aksounis.

18 Aksounis means it contains 3,93,660 elephants, 3,93,660 chariots, 11,80,980 horsemen, and 19,68,300 sepoys. If we assume one mahout on each elephant and one charioteer in each chariot then it totals to 39,36.600 people in all.

1.16

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

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

Yudhistira blew his conch named Ananthvijaya, while Nakula blew his conch named Sughosha, and Sahadev blew his conch named Manipushpak. Sanjay refers to Yudhistira as king. How would Dhritrashtra have felt? He was a king himself or his son Duryodhana should have been referred to as king. How come Yudhistira in the enemy camp be called a king? Dhritrashtra seemed lost in his own world and did not perceive Sanjay's lean towards righteousness.

1.17

**kāśyaśca parameśvāsaḥ(ś), śikhaṇḍī ca mahārathaḥ,
dhr̥ṣṭadyumno virāṭaśca, sāt看akiścāparājitaḥ. 1.17**

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

The other kings include king of Kashi who had the biggest bow and Maharathi Shikhandi. Why was Shikhandi an transgender. The story goes:

Once Bhīṣma Pitāmaha attacked the king of Kashi and abducted his three daughters Amba, Ambika, and Ambalika. Amba asked Bhīṣma Pitāmaha why she was taken as she was already in love with someone and hence marry his brothers. When Bhīṣma Pitāmaha agreed to let her go; she wanted to marry him. Bhīṣma Pitāmaha had already vowed to not marry at all. One should be well aware before taking a vow. We on the other hand make resolutions on January 1st and break them the very next day!

Bhīṣma Pitāmaha stuck to his vow and refused the offer of Amba. This angered her and she cursed that in her next birth she would become the cause of his death. Hence in her next birth she was born as Shikandi in Drupad's house as Draupadi's sister. As per war Śāstras, women cannot go to the battlefield. So Shikandi was refused to partake. She had performed severe penance and got a boon of becoming a man who was trained in warfare. As the time of Bhīṣma Pitāmaha death neared, Shikandi was made to stand before him. Bhīṣma Pitāmaha immediately placed his bow down. This enabled Shikandi to pelt arrows and made him lay on a bed of arrows.

The chivalrous who blew the conch were Drishtadyumna, king Virat, and the ever victorious Satyaki.

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.

The other warriors include the five sons of Draupadi, and Shubhadra's son Abhimanyu who also blew the conch. Almost 18 Maharathis names were taken by Sanjay from the Pāṇḍavas camp while not much about Kauravas. This shows his inclination towards the path of righteousness. The noise from all sides made the entire environment shiver in fear!

1.19

sa ghoṣo dhārtarāṣṭrāṇām(m), hr̥dayāni 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.

The sound that emanated from the side of the Pāṇḍavas resulted in a tumult between the sky and the earth. The injustice and snatching of the kingdom referred to Dhritrashtra, both in terms of the individual as well as Kauravas who usurped the land by unlawful means. Such was the ability of Sanjay who could state the fact to his king! Sanjay referred to the sons of Dhritrashtra but narrated it as those who usurp land by unjust means. Either way, both mean the same and shows how artful Sanjay was!

Though Kauravas had 11 Aksounis - 1 was the Narayani army given by Sri Krishna who stood to kill both HIM and Arjuna by supporting the Kauravas! Will they kill their own master? Definitely not! Another Aksouni was from Shalya the king of Madri. Nakula and Sahadev's mother was Madri who came from that kingdom. Unfortunately, Shalya was often intoxicated. Once he partied with his friend Dhritrashtra and in the midst Dhritrashtra asked if he would pair up with the Kauravas in war. Shalya in an inebriated state agreed and Duryodhana seized the opportunity and ensured his participation in war against Pāṇḍavas.

If the above 2 aksounis were part of Pāṇḍavas (as they should have been rightfully) then, both the armies would have been balanced with 9 aksounis each. But it was otherwise and there was disparity in the two armies in terms of numbers. Such things always happen with people who are unpredictable. Our country is also facing such a situation presently.

The session thus ends with the promise of an interesting continuity followed by prayers.

Question and Answer session:

Bajrang Ji

Question: Duryodhan felt he recognized Arjuna during the tenure of the anonymous exile and hence should go back to the forest.

Answer: It was true but the sun had set and the day was over. The decision was in favour of the Pāṇḍavas as they had completed one year of anonymous existence.

Padmini Ji

Question: When was gita written?

Answer: It was written in the midst of the Mahabharata war by Ved Vyas Ji. Vyas tradition was followed and Parashar Muni was very talented. In one way Vyas Ji was the father of Pandu and Dhritrashtra.

Vyasaena grahithaam purana muninaa madhye mahabaratham |

Ganesh Ji was appointed to do the writing and Vyas Ji recited at great speed. They mutually agreed that if Vyas Ji stopped in the middle Ganesh Ji would leave. Vyas Ji had said that Ganesh Ji would have to understand each sloka fully before writing. For this purpose, he used difficult text to make Ganesh Ji think, so that Vyas Ji had enough time.

The war was for 18 days and gita was written from the first day onwards.

Gopal Ji

Question: Why has it not been mentioned as Duryodhana uvacha?

Answer: It is a style of story telling to make the story interesting. So is the case with all upanishads which thus caters to the interest of all ages. Rules of grammar as per shastras have been followed.

Hanuman Prasad Ji

Question: Do Kauravas also have conches?

Answer: One will get to know all the names, if one reads the Mahabharata.

Nanda Ji

Question: Was the hierarchy to be followed in war?

Answer: Everything was systematic so they were all clear whose orders to follow.

Manju Ji

Question: Chapter 9 verse 22 to explain.

Answer: Bhagavān clarifies that 4 classes of people were created by HIM. All categories of people can attain HIM. There is no doubt about it but unfortunately some people misinterpret it.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।

It has been clearly said that wherever women are worshipped Bhagavān is also remembered.

Reshma Ji

Question: Bhishma was righteous but was firmly rooted for Kuru dynasty.

Answer: Swamiji gave a talk on Bhīṣma Pitāmaha's character titled 'Chowdavi ka chand.' He could not become like the full moon. It was because he was very particular to follow the vow he took. Knowing that Duryodhana was towards adharma, Bhīṣma Pitāmaha's stance on his vow made him support the Kauravas.

Dileep Ji

Question: Does Bhagavān follow the rules in the use of his Sudarshan chakra?

Answer: Bhagavān is Yogeshwar and he is the prime to follow all yamas and niyamas. Rules are meant for humans to lead a righteous life. Bhagavān bent a few rules for the welfare of mankind. Bhagavadgītā teaches us to think for the welfare of all and not one individual.

tyajedekaṃ kulasyārthe grāmasyārthe kulam tyajet □

grāmaṃ janapadasyārthe ātmārthe pṛthivīm tyajet □

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.

Only those who are empowered to punish sinners should do their work like policeman or those in the military.

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥2.38॥

Viewing alike, pleasure and pain, gain and loss, victory and defeat, you should get then ready for the battle. Thus you will not incur sin.

Jeyashree Ji

Question: What is Varna and Kula?

Answer: Varna or class is based on karma while Kula is the dynasty we are born in. Generally we are known by gotras which bears the names of rishis.



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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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