

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

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YouTube Link: <https://youtu.be/RizuFGGR5zs>

Arjuna's Dilemma: Between Duty, Despair, and Dharma

Chapter 1 of the Śrīmad-Bhagavadgītā is known as **Arjuna-Viṣāda-Yoga — The Yoga of Arjuna's Dejection.**

The session commenced with the auspicious lighting of the lamp, followed by offering prayers to the revered Gurus.

**gurur brahmā gurur viṣṇuḥ gurur devo maheśvaraḥ □
guruḥ sākṣāt parabrahma tasmai śrī gurave namaḥ □**

**pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ
vyāsenā grathitāṁ purāṇa-muninā madhye mahābhārate
advaitāmṛta-varṣiṇīm bhagavatim aṣṭādaśādhyāyinīm
amba tvām anusandadhāmi bhagavad-gīte bhava-dveṣiṇīm**

**rāmo rājamaṇiḥ sadā vijayate rāmaṁ rameśaṁ bhaje
rāmeṇābhihatā niśācaracamū rāmay tasmai namaḥ □
rāmān nāsti parāyaṇaṁ parataraṁ rāmasya dāso'smyaham □
rāme cittalayaḥ sadā bhavatu me bho rāma māmu-ddhara □**

With festive greetings extended to all on this auspicious occasion, the session focused on the concluding portion of Chapter 1, which contains a total of 47 ślokas.

At this point in the narrative, Arjuna is engulfed in sorrow and mental turmoil. Though he had arrived at the battlefield determined to fight, his resolve shatters upon seeing his own kin, elders, and beloved teachers arrayed before him as opponents. Overwhelmed, he becomes despondent and begins articulating a series of arguments justifying why he cannot and should not engage in war.

Throughout Arjuna's lament, Bhagavān Śrī Kṛṣṇa remains silent, choosing not to interrupt. This teaches a profound lesson: when someone is distressed or in emotional pain, it is wise to simply

listen, allowing them to express and release their anguish fully before offering any response.

Arjuna, meanwhile, is under the impression that Śrī Kṛṣṇa might agree with his reasoning and bring the war to a halt. His heart is conflicted — torn between **dharma** and attachment. He questions the very purpose of fighting: for whom should he wage war if all his loved ones are destined to perish in the battle? What use are kingdom, wealth, and pleasure if the very people for whom he desires these are gone?

**yeṣāṃ arthe kāṅkṣitaṃ no rājyaṃ bhogāḥ sukhāni ca |
ta ime'vasthitā yuddhe prāṇāṃs tyaktvā dhanāni ca || 1.33 ||**

(For whose sake we desire kingdom, pleasures, and joys—

They are the very ones now standing before us, prepared to give up their lives and riches in battle.)

Arjuna's despondency deepens as he realises that even if he were to win the war, there would be no one left to rejoice in his victory. His pain can be likened to the present-day experience on social media—people post updates and look forward to likes and comments from their friends and followers. But imagine a scenario where no one is there to acknowledge, appreciate, or respond. That is the vacuum Arjuna foresees—what joy is there in victory when it is soaked in the blood of one's own?

His sense of purpose fades, and his identity as a warrior begins to crumble. Thus ends the first chapter—not with action, but with dejection and the silence of Bhagavān.

1.34

**ācāryāḥ(ph) pitarāḥ(ph) putrāḥ(s), tathaiva ca pitāmahāḥ,
mātulāḥ(ś) śvaśurāḥ(ph) pautrāḥ(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-

- **ācāryāḥ** - revered teachers like Droṇācārya and Kṛpācārya
- **pitarāḥ** - father-like elders
- **putrāḥ** - sons of both the Pāṇḍavas and the Kauravas
- **pitāmahāḥ** - grandfathers and great-grandfathers
- **mātulāḥ** - maternal uncles
- **śvaśurāḥ** - fathers-in-law
- **pautrāḥ** - grandchildren
- **śyālāḥ** - brothers-in-law
- **sambandhinaḥ** - various other relatives

As Arjuna surveyed the battlefield, his heart grew heavy. All around him stood those he held dear—his venerable teachers such as Droṇācārya and Kṛpācārya, elders who had been like fathers to him, the sons of both the Pāṇḍavas and the Kauravas, grandfathers and great-grandfathers who had once cradled him with love. He saw his **mātulāḥ** (maternal uncles), **śvaśurāḥ** (fathers-in-law), **pautrāḥ** (grandchildren), **śyālāḥ** (brothers-in-law), and many other **sambandhinaḥ**—his own blood and extended kin, now poised against one another in war.

This overwhelming vision of familial destruction deeply unsettled him, shaking the very foundations of his warrior spirit.

1.35

**etāna hantumicchāmi, ghnato'pi madhusūdana,
api trailokyarājyasya, hetoḥ(kh) kiṃ(n) nu mahīkrte.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, overwhelmed with emotion, expresses his deep reluctance to kill his own kin and the Kauravas, even if it meant gaining not just the kingdom, but all the **tri-lokas** — the three worlds.

He turns to Bhagavān and questions: "*Just for the sake of a kingdom, should I engage in such a dreadful war?*" His thoughts are clouded by personal grief and attachment, and he sees the situation only through the lens of personal gain or loss.

However, the true purpose of the war was far greater. It was not merely for land or wealth, but to uphold dharma and put an end to **adharmā** — the injustices and unrighteous acts committed by the Kauravas, especially their deceit and cruelty toward the Pāṇḍavas.

Arjuna forgets that when unrighteousness is left unopposed, it multiplies. Those who walk the path of adharma accumulate further **pāpa** (sins), and their actions must be checked before they affect society at large.

To illustrate this, let us consider an example:

If a robbery takes place in a home and the owner, thinking the loss is minor, chooses not to report it to the police, the thief is emboldened. Encouraged by the lack of consequence, he continues his sinful acts, possibly harming others in worse ways.

However, had the owner lodged a complaint, the thief would likely be caught and punished. This punishment might have reformed him during his time in jail. Moreover, others tempted by the idea of theft would reconsider their choices, fearing similar consequences.

In the same way, when **adharmā** is allowed to flourish unchecked, it causes destruction. It must be curbed at the root. That is why the battle between the Pāṇḍavas and Kauravas was not just inevitable but necessary.

The Kauravas had inflicted countless injustices upon the Pāṇḍavas — from denying them their rightful kingdom to sending them into exile. Arjuna, in the past, had been furious and determined to confront them in battle. But now, standing face-to-face with his own relatives, his heart is clouded by attachment and sorrow. He hesitates, forgetting the greater cause that lies behind the call to war.

1.36

**nihatya dhārtarāṣṭrānaḥ(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 Bhagavān Śrī Kṛṣṇa as **Janārdana** — the protector of all beings. With a heart burdened by sorrow and confusion, he continues to express his deep inner conflict.

He laments that if he kills the sons of Dhṛtarāṣṭra — his own kin — how can he ever hope to find joy or

peace? After all, they too are his people. Yet, despite this emotional turmoil, Arjuna also recognizes the truth of their actions. He refers to Duryodhana and the Kauravas as **ātatāyinaḥ** — a term used for aggressors or terrorists.

According to **Dharmaśāstra**, specifically the **Manusmṛti**, there are six categories of such **ātatāyinaḥ**:

- **agni-dāhaḥ** – One who kills by setting fire
- **viṣa-dānaḥ** – One who poisons food
- **kṣetra-haraṇaḥ** – One who seizes another’s land
- **dhana-haraṇaḥ** – One who forcibly takes away wealth
- **strī-apaharaṇaḥ** – One who abducts women
- **śastra-prahāraḥ** – One who kills with weapons

By these standards, Duryodhana had committed all six acts of **ātatai-vṛtti**.

- He attempted to burn the Pāṇḍavas alive in the Lakṣa-grha (the house made of lac).
- He poisoned Bhīma’s food in an attempt to kill him.
- He usurped the rightful kingdom of the Pāṇḍavas.
- He forcefully seized their wealth and possessions.
- He publicly humiliated Draupadī, attempting to disrobe her in the royal court.
- And now, he and his brothers stood armed and ready to kill in battle.

According to the injunctions of the **Manusmṛti**, if such **ātatāyinaḥ** are killed, the one who slays them does not incur sin, for they are a danger to society and dharma. Punishing them is not considered an act of adharma, but of justice and protection of righteousness.

Arjuna is aware of these truths. He knows Duryodhana’s conduct has been steeped in adharma, cruelty, and injustice. And yet, standing on the battlefield, with emotions clouding his judgement, he falters. He fears that even if he slays such evil-doers in righteous battle, he too will become a sinner.

This reveals the depth of Arjuna's inner conflict — a heart torn between emotion and dharma, between compassion and justice. Though his intellect knows what is right, his mind, gripped by sorrow, seeks escape from duty.

1.37

**tasmānnārhā vyaṃ(m) hantuṃ(n), dhārtarāṣṭrānsrabāndhavān,
svajānaṃ(m) hi kathaṃ(m) hatvā, sukhinaḥ(s) syāma mādhava.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?

Arjuna now addresses Bhagavān as **Mādhava** — the consort of Lakṣmī, the bestower of wisdom and prosperity. With trembling voice and a conflicted heart, he repeatedly reminds himself that the Kauravas — the sons of Dhṛtarāṣṭra — are his own cousins, his kin, born of the same **Kuru vaṃśa** (lineage).

He declares that he can never find happiness after killing his own people. In his confused state of mind, Arjuna swings between two contradictory perspectives. On one hand, he identifies the Kauravas — especially Duryodhana — as **ātatāyinaḥ**, aggressors and terrorists whose destruction is not only justified but also a righteous act. On the other hand, his attachment clouds his clarity, and he begins to see them merely as his own family, making him feel that killing them would make him a sinner.

This is the emotional conflict Arjuna is grappling with — a dilemma between **rāga** (attachment) and **dharma** (righteous duty).

Both Arjuna and Duryodhana are descendants of the same noble Kuru dynasty. Yet, while Duryodhana has walked the path of adharma, Arjuna is faced with a crucial choice:

Should he let emotional ties dictate his actions, or rise above personal attachment and confront a destructive force within his own family?

To understand this better, let us consider a simple example:

Imagine a child who has upcoming exams but also receives an invitation to a friend's birthday party. Which should be prioritized? This decision is often guided by parents. If the child is well-prepared and has completed revision, the parents may permit a short visit to the party. But if the preparation is incomplete, the wise counsel would be to stay back and study. Even if the child feels that they can study later, the fatigue and distraction after the party may hinder their focus.

In the same way, guidance from elders — teachers, parents, and grandparents — is invaluable when we face dilemmas. At such moments, wise counsel leads us to the path of dharma.

In Arjuna's case, none other than Bhagavān Śrī Kṛṣṇa stands beside him — the Supreme Guide. Yet Bhagavān remains silent, listening patiently, allowing Arjuna to fully express his emotions and confusion.

The critical point here is this: To act against adharma is not sinful. On the contrary, letting adharma continue unchecked leads to far greater suffering. Hence, the expectation from Arjuna is that he must rise above emotional entanglements and fight — not out of hatred, but out of duty — to restore dharma.

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,

The Kauravas, Arjuna feels, have been blinded by their **rajya-sukha** — the pleasures of power, wealth, and the kingdom. Their minds have become clouded by corruption and delusion. While Arjuna reflects deeply on the moral implications of war, he worries that by destroying the **kula** — the very lineage and family he belongs to — he would be committing a great sin.

He argues that this same concern should, in principle, apply to Duryodhana as well, for he too would be killing his own relatives in the battle. However, there is a significant difference — Duryodhana is not even entertaining such thoughts. His mind is so steeped in arrogance, greed, and false pride that he does not pause to reflect on the consequences of his actions. He is entirely focused on victory, regardless of the cost.

When Bhagavān Śrī Kṛṣṇa later begins His divine counsel, Arjuna points out this disparity. He says that Duryodhana lacks hesitation because his mind is corrupted — he does not recognize the moral weight of his actions. He is not burdened by **viveka** — the power of discrimination between right and wrong — and hence, has no inner conflict.

Arjuna, on the other hand, believes that because he is aware, because he does understand the grave implications of killing his own kin and dismantling the fabric of his **kula-dharma**, he should refrain from participating in the war. He considers this awareness a reason to withdraw, not realizing that true understanding of dharma sometimes demands firm and painful action — not passive retreat.

In this state of moral confusion, Arjuna is trapped between compassion and duty, between **saṅga** (attachment) and **svadharma** (righteous action). What he fails to see at this point is that allowing **adharna** to prevail — even out of kindness — is itself a subtle form of **adharna**.

1.39

kathaṃ(n) na jñeyamaśmābhiḥ(ph), pāpādasmañnivartitum, 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.

Arjuna reflects deeply and arrives at the conclusion that the destruction of the **kula** — the sacred family lineage — will inevitably lead to great sin. He believes that if this war results in the collapse of the **kula-dharma**, it will cause long-term harm to society and the spiritual order. With this reasoning, he convinces himself that he should not fight — even if Duryodhana chooses to act according to his whims.

In this emotional state, Arjuna begins to justify his withdrawal from battle, building an elaborate line of reasoning to support his decision. He anticipates that Bhagavān Śrī Kṛṣṇa may soon intervene with questions or objections to his stance, and so, before Bhagavān even speaks, Arjuna starts imagining possible counterarguments and mentally prepares responses to them.

This shows how the mind, when under the grip of **moha** (delusion), often constructs its own web of logic to protect an emotionally driven conclusion. Arjuna, while appearing thoughtful and morally sensitive, is also entangled in **saṅga** (attachment) — unable to detach from his personal emotions and relationships.

Rather than waiting for Bhagavān's guidance, Arjuna tries to pre-emptively answer what he thinks Bhagavān might say, layering his reluctance with increasingly moral and philosophical justifications. In truth, this reveals not clarity, but confusion — a noble heart struggling under the weight of emotional turmoil, unable to yet grasp the higher vision of dharma that Bhagavān will soon unfold.

1.40

kulakṣaye praṇaśyanti, kuladharmāḥ(s) sanātanāḥ, dharme naṣṭe kulaṃ(ñ) kṛtsnam, adharmo'bhibhavatyuta.1.40

Age-long family traditions disappear with the destruction of a family; and virtue having been lost, vice takes hold of the entire race.

Arjuna now presents yet another perspective to support his decision to withdraw from the war. He says that when a **kula** — a family or dynasty — is destroyed, along with it perish the long-standing **kula-dharmas** — the sacred customs, values, and traditions passed down through generations.

Every family upholds certain ancestral **ācāras** — observances — which are followed especially during utsavas and festivals. These traditions are not just external rituals, but also a way of transmitting

saṁskāras — inner values and discipline — to the younger generation. When elders come together during festive occasions, children observe and imbibe these practices. Through this natural process, the thread of **paramparā** — lineage — is maintained.

But Arjuna fears that if the war goes on, most of the male members of the family — who are the primary warriors — will be killed. In such a case, the living connection to these practices will be severed, and the younger generation will be left without guidance. As a result, **adharmā** — unrighteousness — will begin to rise within the family, disrupting the moral and cultural fabric of society. This concern adds another layer to Arjuna's reasoning for avoiding war.

With the destruction of the dynasty, the eternal family traditions perish; and when dharma is lost, the whole clan is overtaken by **adharmā**.

Interactive Quiz Time:

Question: Today is Śrī Rāma Navamī. How many years did Śrī Rāmachandra ji live in the forest?

Answer: Saanvi ji answered — 14 years. Kavya ji also confirmed

Question: How many brothers did Śrī Rāmachandra ji have?

Answer: Utsav ji gave the correct answer — Śrī Rām ji had three brothers: Lakṣmaṇa, Bharata, and Śatrughna. Including Śrī Rām ji, they were four brothers in total.

Question: Who were the mothers of Śrī Rām ji and his brothers?

Answer: Vihaan ji said — Kauśalyā Mā and Kaikeyī Mā. Atharva ji and Akshata ji added — Sumitrā Mā.

Kauśalyā ji's son — Śrī Rāma

Kaikeyī ji's son — Bharata

Sumitrā ji's sons — Lakṣmaṇa and Śatrughna

Through these reflections and stories, we learn how kula-dharma, family, and tradition play an integral role in shaping one's values — just as Arjuna worried they might vanish if war destroyed the elders.

1.41

adharmābhibhavātkṛṣṇa, praduṣyanti kulastriyaḥ, strīṣu duṣṭāsu vārṣṇeya, jāyate varṇasaṅkaraḥ.1.41

With the preponderance of vice, Kṛṣṇa, the women of the family become corrupt; and with the corruption of women, O descendant of Vṛṣṇi, there ensues an intermixture of castes.

Arjuna, in his continued state of sorrow and inner conflict, begins to contemplate the long-term consequences of war. He expresses his concern that when **adharmā** begins to rise as a result of the war, the safety and protection of women in society will be deeply compromised.

He reflects that in the aftermath of such a massive war, countless **vṛddhas** (elders), **yuvās** (young men), both **vivāhita** (married) and **avivāhita** (unmarried), will be slain on the battlefield. With so many of the male members lost, there will be no guardians left at home to care for or protect the women.

In this condition, **strī-rakṣā** — the protection and dignity of women — will be at risk, which, according to **dharmā-śāstra**, leads to a breakdown in societal structure and values. Arjuna's thoughts turn towards the diminishing of righteous conduct — and the vulnerable position women would be left in due to the destruction of the **kula**.

At this point, Arjuna addresses Bhagavān Śrī Krishna as **varṣṇeya**, acknowledging HIS lineage from the **Vriṣṇi** clan, a revered **Yādava vamśa**. This respectful invocation subtly indicates Arjuna's appeal to Bhagavān as a knower of family honour and tradition, hoping for understanding and sympathy in this shared concern.

Arjuna's thoughts, though clouded by emotion, reveal his concern for the social and moral deterioration that could unfold with the destruction of family life and traditions — a consequence he earnestly wishes to avoid.

1.42

**saṅkaro narakāyaiva, kulaghñānām(ñ) kulasya ca,
patanti pitaro hyeṣām(ī), luptapiṇḍodakakriyāḥ.1.42**

Progeny owing to promiscuity damns the destroyers of the race as well as the race itself. Deprived of the offerings of rice and water (Śrāddha, Tarpaṇa etc.) the manes of their race also fall.

The one who destroys the sanctity and honour of a lineage is known as a **kulaghātaka** — the destroyer of the family. In contrast, one who upholds the values and glory of the family is called a **kula-dīpaka** — the one who illumines the lineage.

A person who deviates from dharma and engages in adharmic actions becomes a **kulaghna** — a slayer of the family's sacred traditions. When such **adharmā** is committed, it does not merely remain confined to the individual; it casts its shadow on the entire family, dragging it towards spiritual downfall.

Arjuna reflects that the outcome of such destruction is not limited to the present. When a family disintegrates due to war and there is no one left to perform the final rites and rituals — the departed ancestors, or **pitṛs**, are unable to attain the **uttama-loka** (higher realms). These rituals serve as a bridge to help the souls ascend. If neglected, those **pitṛs** are believed to fall into **apāya** — the lower worlds.

Thus, Arjuna laments that by becoming a **kulaghātaka**, he would not only bear personal sin but also cause the ancestral line to suffer, as their **śrāddha** and **piṇḍa-dāna** offerings would remain unperformed, severing their journey toward liberation.

He is deeply troubled by this consequence, adding yet another reason in his mind to withdraw from battle.

1.43

**doṣairetaiḥ(kh) kulaghñānām(ñ), varṇasaṅkarakārikaiḥ,
utsādyante jātīdharmāḥ(kh), kuladharmāśca śāśvatāḥ.1.43**

Through these evils bringing about an intermixture of castes, the age-long caste traditions and family customs of the killers of kinsmen get extinct.

Due to this, **kula-doṣa** — the defects in the lineage — arise, as the demise of elders leads to the loss of cherished **saṁskāras** and noble traditions. With no custodians left to uphold them, the **kuladharmā** gradually weakens, and sacred customs risk being diluted or forgotten over time.

1.44

utsannakuladharmāṅ(m), manuṣyāṅ(ñ) janārdana, narake'niyataṅ(ṅ) vāso, bhavatīyanuśūruma.1.44

Ṛṣṇa, we hear that men who have lost their family traditions, dwell in hell for an indefinite period of time.

When the sacred customs and practices — are lost or destroyed, those born into such families may remain trapped in the **adhloka** (lower realms) for an extended time. In fact, they may even descend into **naraka** — hellish states of existence. This, Arjuna fears, will be one of the tragic consequences of the impending war, as countless lives will be lost.

In the last session, someone had asked, "What is an akṣauhiṇī?" — and the answer was shared in the chat. For clarity:

One akṣauhiṇī comprises:

- Chariots: 21,870
- Elephants: 21,870
- Horses: 65,610
- Infantry: 109,350
- Total warriors: 218,700 (excluding charioteers)

Arjuna reflects upon this staggering number. When war breaks out, each **akṣauhiṇī** represents a vast multitude of warriors headed toward certain death. The sheer scale of destruction unsettles him deeply. The thought of so many being killed — men with families, duties, and traditions — fills him with sorrow. It is this overwhelming vision of devastation that compels Arjuna to step back and refuse to engage in the war.

1.45

aho bata mahatpāpaṅ(ñ), kartuṅ(ṅ) vyavasitā vayam, yadrājasukhalobhena, hantuṅ(m) svajanamudyatāḥ.1.45

Oh what a pity! Though possessed of intelligence we have set our mind on the commission of a great sin; that due to lust for throne and enjoyment we are intent on killing our own kinsmen.

Arjuna had now reached the height of his **moha** — a deluded state clouded by attachment and sorrow. He believed that, being **buddhimān** (intelligent) and endowed with **jñāna** (wisdom), he fully understood the far-reaching consequences of war. He wondered how he, with such awareness, could even think of preparing for battle.

The lure of **rājyam** (kingdom), **bhoga** (pleasures), and **sukham** (happiness) seemed to have driven him to the edge — ready to fight and even kill his own people. Arjuna now questioned himself — how could he, in the pursuit of power and luxury, allow such a thought to arise in his mind? This internal conflict further deepened his sense of despair and confusion.

1.46

**yadi māmāpratikāram, aśastram(m) śāstrapāṇayaḥ,
dhārtarāṣṭrā raṇe hanyuḥ(s), tanme kṣemataram(m) bhavet.1.46**

It would be better for me if the sons of Dhṛtarāṣṭra, armed with weapons, kill me in battle, while I am unarmed and unresisting.

Arjuna had now reached a point of complete emotional collapse. Overwhelmed by grief and confusion, he decided to give up his **śāstra** (weapons). He acknowledged that the Kauravāḥ were still armed and ready to fight, yet he resolved not to retaliate. If they were to kill him while he remained unarmed and passive, Arjuna felt that even such a death would be acceptable — perhaps even **śreyas** (spiritually beneficial) for him. This marked the depth of his **viṣāda** (despondency), where surrender seemed more honourable to him than battle.

1.47

**sañjaya uvāca
evamuktvārjunaḥ(s) sañkhye, rathopastha upāviśat,
visrjya saśaram(ñ) cāpaṃ(m), śokasaṃvignamānasaḥ.1.47**

Sañjaya said:

Arjuna, whose mind was agitated by grief on the battlefield, having spoken thus, and having cast aside his bow and arrows, sank into the hinder part of his chariot.

When a person continues to spiral into a stream of negative thoughts, emotions eventually overpower the intellect, making one extremely vulnerable. In such a state, shedding tears becomes inevitable. Here, Sañjaya describes how Arjuna, overwhelmed by grief, is overtaken by intense sorrow. His mind clouded with despair, he drops his **gāṇḍīva** (bow) and arrows, sinks to the floor of his **ratha** (chariot), and begins to weep.

With this, the first chapter comes to a close — **Arjuna Viṣāda Yoga** — the Yoga of Arjuna’s despondency.

The second chapter, which follows, is one of the most important and comprehensive chapters of the Shṛmad Bhagavad Gītā. It holds the response of Bhagavān Śrī Kṛṣṇa to the confused and deluded Arjuna. This chapter is covered in Level 4. All the children are encouraged to memorise the śloka and deeply study the teachings within.

Om Śrī Kṛṣṇārpanamastu

Questions and Answers

Vihaan ji

Question: Why do we say ‘Krishnarpanamasthu’ ?

Answer: When we read Gītā we should not develop an ego that ‘I’ have done, hence we should shed the ego and offer everything to Bhagavān.

Whatever good karma we do we must think it is for Bhagavān and offer to HIM. When you go to school you read English, or any language and you will study. In 9th chapter Bhagavān said:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ 27॥

Whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, and whatever austerities you perform, O son of Kunti, do them as an offering to Me.

Whatever good karma that we do we should always think that we are doing it for HIM.

Even while studying any subject we must think that we are gaining knowledge. We must think that the purpose of studying is to further read Ramayana, Mahabharatha, study science, Maths or anything related to understanding HIM.

Bhagavān gives us a lot of strength.

Kunti ji's family were ardent devotees of Bhagavān Sri Krishna and hence at all times and all situations HE saved them, as they were praying to HIM every moment of their lives.

For us also difficulties do come at times. If we keep remembering HIM all the time HE will be with us always.

If we study for a day and then enjoy all other days and when sitting for exams, if we start praying asking HIM to help us recall the lessons and help for writing the exams then nothing will happen. Our effort is important and should be in full devotion.

In 9th chapter Bhagavan said:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22॥

There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.

Atharva ji

Question: When does Krishna answer Arjuna? Which is the shastra referred to here?

Answer: Bhagavan Sri Krishna starts answering in the 2nd Chapter. The vedas and upanishads when we read teaches how we should live and how we should conduct ourselves is explained. Gita also teaches the knowledge on how to live our life.

All of us know the slogan of geeta pariwar: "**Geeta pade padaye aur jeevan me laye**" - **Read Gītā, Learn Gītā and Live Gītā**".

As you grow up you will understand better and better.

In the 16th chapter also Bhagavān spoke about good and bad characteristics and what and how we should follow the good ones. That is also a learning from Gītā

Rahini ji

Question: Why did Bhagavān Sri Krishna choose Arjuna for imparting Gītā?

Answer: Arjuna is the best friend of Bhagavān and he is also 'anagha' (sinless) and 'anasuya'(free from envy).

Bhagavan even refers to Arjuna as one of his glory when in 10th chapter HE said '**pandavanan dhananjaya**' meaning out of the Pāṇḍavas Arjuna was his Vibhuti (Glory). HE loved Arjuna a lot and HE chose Arjuna. Arjuna was a person free of any sins and never thought ill of others.

This thought is good but it does not work all the time in real life. On the battlefield, though he was a kshatriya and it was his duty to fight, he started thinking that it was a sin to kill in war. Arjuna was a reason to impart Gītā and through arjuna we also got to learn.

The session concluded with prayer and chanting Hanuman Chalisa.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(ॐ)
yogaśāstre śrīkṛṣṇārjunasaṁvāde arjunavishadayogo nāma
prathamodhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the first chapter entitled "The Yoga of Dejection of Arjuna."



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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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|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||