

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 1: Arjuna-Viṣāda-Yoga

2/4 (Ślōka 15-27), Saturday, 23 August 2025

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YouTube Link: <https://youtu.be/NZ55Rdwywvs>

## All get ready to fight in the great Battle of Mahabharata by blowing their conch shells !!

The **1st chapter** of the Bhagavadgītā is **Arjuna-Viṣāda-Yoga - The Yoga of Dejection of Arjuna**.

This was the second of the four-part interpretation session of the 1st chapter of Śrīmadbhagavadgītā, specially adapted for the young and eager Kid Sadhaks of Geeta Pariwar.

We started with prayers to Bhagavān Śrī Krishna, followed by the lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the blessings of the Paramātmā, our Guru, and the light of knowledge.

***gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ.  
guruḥ sākṣāt paraBrahmā tasmai śrī gurave namaḥ.***

Guru Brahmā, the Creator, Guru Vishnu, the Preserver, Guru Devo Maheshwarah (Śiva), the Destroyer, are the Guru Sakshat ParaBrahmā, the Supreme Being /Almighty. Guru is the embodiment of Para Brahmā and to HIM I bow.

***kṛṣṇāya vāsudevāya haraye paramātmāne.***

***praṇataḥ kleśanāśāya govindāya namo namaḥ.***

Obeisance to Krishna, Vaasudeva, Hari the Paramātmā, Govinda, we bow our heads to you for the destruction of all our grief.

This was followed by prayers to Gītā Mata

***om pāṛthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ,  
vyāsenā grathitāṁ purāṇamuninā madhye mahābhārata.  
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm,  
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm***

*O Bhagavadgītā, you have been told to Arjuna, the son of Prtha, by the Lord Narayana Himself, and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine chapters are like a shower of the immortal nectar of the wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.*

The discourse began with seeking the blessings of our Guru, Param Pujya Swamiji Śrī Govind dev Giriji Maharaj, and a hearty greeting to all the young Gītā Sadhaks present at the session.

We started the session with a quick question to the Sadhaks to tell us the name of Chapter 1. Praneeta Ji rightly said it is **Arjuna-Viṣāda-Yoga** and talks about the despair of Arjuna on the battlefield of Kurukshetra. This chapter is called a Yoga as Arjuna's state of sadness led Bhagavān Śrī Krishna to narrate the Bhagavadgītā.

In the last session, we found the blind king Dhritarashtra asking Sanjaya to narrate the events happening on the battlefield. Sanjaya, sitting in the palace, was seeing the events on the battlefield through his **Divya Dristi** or Divine Vision and narrating the same to his king, Dhritarashtra.

Sanjaya described how Duryodhana approached his guru, Dronacharya, and apprised him of the strength of both the armies. He was highlighting the names of several mighty warriors on the Pāṇḍava's side and then on the Kaurava's side.

We came to know that Bhīṣma Pitāmaha blew on his conch like the big roar of the lion. Following Bhīṣma Pitāmaha, the Kaurava army started blowing their conches and playing their drums and kettle drums.

We say how, in the midst of these war sounds, the two superheroes of the Mahabharata make their entry onto the battlefield in their magnificent chariot, pulled by a set of majestic white horses. On asking who the two heroes were who entered the battlefield, Ruthvik Ji correctly said it was Bhagavān Śrī Krishna and Arjuna.

The next question to the Sadhaks was to tell the names by which Bhagavān Śrī Krishna and Arjuna were addressed in the fourteenth Shloka of Chapter 1 in Bhagavadgītā. Rehansh Ji rightly said that Śrī Krishna was called **Mādhavaḥ**, and Radha Ji said Arjuna was addressed as **Pāṇḍavaḥ**.

They, too, blew on their divine conch-shells.

Let us now find out more about what was happening on the battlefield of Kurukshetra.

## 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.

The Pāṇḍavas responded to the battle cry of the Kauravas by blowing their own divine Conchs.

The Conchs of the Pāṇḍavas are mentioned in the next two Shlokas. Like we give names to our toys, the Pāṇḍavas and the Kauravas had names for their conch shells and bows.

**Pāñcajanya:** Bhagavān Śrī Krishna's conch. Here he is addressed by another name, that is **Hṛṣīkeśh**. He is so named as "**Hṛṣīka**" means the senses and "**Īśa**" means the master and controller; that is, He is someone who was in control of his senses. This name emphasizes Krishna's control over his senses. His

conch is called Panchajanya because he killed a demon named Panchajana, and the conch shell was formed from the demon's body. Bhagavān thus named the conch Panchajanya in memory of the demon.

**Devadatta:** Arjuna's conch. He had received this conch as a gift from Indradev. Here, Arjuna is addressed by another name, that is Dhanañ-jaya. Arjuna is called Dhananjaya, which means "winner of wealth," because he acquired vast amount of riches and treasures through his military campaigns during the **Rajasuya Yajña**.

**Paṇḍra:** the great conch of Bhima. Here he is described as **Bhīma-karmā** because he performed herculean tasks. He is also described as someone who is a **vṛika-udarah** or a voracious eater. He was able to eat all his mother Kunti gave and then ask for more!

## 1.16

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

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

Sejal Ji correctly said that the Pāṇḍavas were five brothers. Heer Ji called out their names: Yudhisthira, Bhima, Arjuna, Nakula, and Sahadeva. In the previous Shloka, we have already come to know the names of the conch shells of Arjuna and Bhima. In this Shloka, we come to know the names of the conch shells of the other Pāṇḍava brothers as follows.

- **Anantavijayaṃ:** King Yudhishtira's conch.
- **Sughoṣa:** Nakula's conch.
- **Maṇipuṣpakau:** Sahadeva's conch.

Yudhisthira, Bhima, and Arjuna were the sons of Kunti Mata, while Nakula and Sahadeva were the sons of Madri Mata. Pāṇḍu was the father of all five Pāṇḍava brothers.

## 1.17

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

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

Great warriors on both sides, known for their bravery and skill, of the likes of King of Kasi, Shikandi, Dhrustadhumnya, Virata, and Satyaki also blew their Conchs.

The great warriors were

- **King of Kasi**, who was an excellent archer.
- **Śikhaṇḍī**, the *Maharathi* or warrior chief and son of King Dhrupad

- **Dhrustadhumnya**, son of King Dhrupad and brother of Śhikhaṇḍī. He was the commander of the Pāṇḍavas' army.
- **King Virata** from Matsya Rajya, who had sheltered the Pāṇḍavas during their one-year incognito period.
- **Satyaki**, who had never faced defeat.

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

They were followed by **King Draupada, Draupadi's sons, and the mighty-armed Abhimanyu**, the son of Subhadra. Atharva Ji was right in naming **Abhimanyu** as Shubhadra and Arjuna's son.

Everyone blew their individual Conchs from all directions.

### 1.19

**sa ghoṣo dhārtarāṣṭrāṇām(m), hṛdayāni vyadārayat,  
nabhaśca pṛthivīm(ñ) caiva, tumulo vyanunādayan. 1.19**

And the terrible sound, echoing through heaven and earth, rent the hearts of Dhṛtarāṣṭra's army.

The trumpeting sound of the Pāṇḍavas' Conchs was so loud that it generated fear in the hearts of the Kauravas. The tremendous sound shook heaven and earth.

### 1.20

**atha vyavasthitāndṛṣṭvā, dhārtarāṣṭrāṅkapidhvajaḥ,  
pravṛtte śāstrasampāte, dhanurudyamya pāṇḍavaḥ. 1.20**

Now, O lord of the earth, seeing your sons arrayed against him and when missiles were ready to be hurled,

Arjuna, ready to wage the war, lifted his bow confidently. He then noticed the plight of the terrified Kaurava army. In this Shloka, Arjuna is addressed by yet another name **Kapi-dwajaḥ**, which means one who has Hanuman Ji on his flag.

Atharva Ji narrated an interesting story on the origin of Kapi-dwajaḥ.

While the Pāṇḍavas were in exile, one day Draupadi wanted a specific flower. Bhima went into the forest to get it. On the way, he saw an old monkey who was actually Hanuman Ji in disguise lying across the path. On being requested for path to pass by Bhima, the old monkey asked him to move the tail and proceed. Bhima, however, despite his best effort, could not move the "old monkey's" tail. He realized he was facing a Divine Being. Hanuman Ji then revealed his true form, blessing Bhima with knowledge and strength. He

also told Bhima he would adorn Arjuna's chariot flag, bringing victory to the righteous during the battle of the Mahabharata. Since Hanuman Ji adorned the flag on Arjuna's chariot, he is also known as Kapi-dwajaḥ.

### 1.21

**hṛṣīkeśaṃ(n) tadā vākyam, idamāha mahīpate,  
arjuna uvāca  
senayorubhayormadhye, rathaṃ(m) sthāpaya me'cyuta. 1.21**

Arjuna, who had the figure of Hanumān on the flag of his chariot, took up his bow and then addressed the following words to Śrī Kṛṣṇa; "Kṛṣṇa, place my chariot between the two armies.

Arjuna wished to see the armies on both sides in closer proximity. He requested Śrī Krishna to position the chariot in the middle of the battlefield, where he could see all the warriors assembled to fight on the side of the Pāṇḍavas and the Kauravas.

### 1.22

**yāvadetanirīkṣe'haṃ(ŷ), yoddhukāmānavasthitān,  
kairmayā saha yoddhavyam, asminraṇasamudyame.1.22**

"And keep it there till I have carefully observed these warriors drawn up for battle, and have seen with whom I have to engage in this fight.

At this point in the war, Arjuna is brimming with confidence, as he had never lost a battle and was confident about his capability to win this battle also. He was keen to find out who those were on the Kaurava side who were willing to come into battle against a great warrior like himself.

He thus requested Bhagavān Śrī Krishna to place the chariot in the middle of the battlefield so that he could check and assess all the warriors assembled to fight on the side of the Pāṇḍavas and the Kauravas in closer proximity.

### 1.23

**yotsyamānānavekṣe'haṃ(ŷ), ya ete'tra samāgatāḥ,  
dhārtarāṣṭrasya durbuddheḥ(r), yuddhe priyacikīrṣavaḥ.1.23**

"I shall have a look at the well-wishers of evilminded Duryodhana, in this war whoever have assembled on his side and are ready for the fight."

Arjuna said he wished to see the well-wishers of evil-minded Duryodhana, who had assembled on his side and were ready to fight for him. As we know, Duryodhana had a unique ability to make friends, and they all had assembled on his behalf in the battle.

Arjuna used the word evil-minded to describe Duryodhana for a reason.

On completion of their exile, the Pāṇḍavas returned and asked for their kingdom to be returned to them. Duryodhana refused to do so, leading to the prospect of a big battle. Bhagavān Śrī Krishna, as a peace

ambassador, went and spoke to Duryodhana, requesting that he at least give them five villages. Duryodhana flatly refused to do so, saying, "Forget five villages, I refuse to give land the size of the tip of a needle to the Pāṇḍavas."

## 1.24

**sañjaya uvāca  
evamukto hr̥ṣīkeśo, guḍākeśena bhārata,  
senayorubhayormadhye, sthāpayitvā rathottamam. 1.24**

Sañjaya said:

O king, thus addressed by Arjuna, Śrī Kṛṣṇa placed the magnificent chariot between the two armies

Sañjaya narrates to King Dhritarashtra that thus addressed by Arjuna, Śrī Krishna placed the magnificent chariot in the centre of the battlefield between the two armies and asked Arjuna to behold the Pāṇḍava and Kaurava dynasty standing in front of him on either side, ready to wage the war.

In this Shloka, Bhagavān addresses Arjuna as **Guḍākeśh** (conqueror of sleep), for he could stay awake and remain vigilant for extended periods.

He had mastered this ability when he was learning to throw the **Shabdavedi Baan** in the darkness of night (an archery technique where an archer shoots a target by using its sound rather than by sight to locate it). Arjuna used to sit on a high branch of a tree with a river flowing below. Every time he fell asleep, he would fall into the river. He would again climb up on the branch and practice controlling his sleep. This went on for six months before he gained complete control of his sleep.

Laxman Ji in Ramayana had this ability too.

We all tend to get bored and sleepy when we study but never when we play. Next time when we feel sleepy, we should try to do some sit-ups, and we will definitely overcome our drowsiness and get renewed energy and concentration.

## 1.25

**bhīṣmadroṇapramukhataḥ(s), sarveṣāṃ(ñ) ca mahīkṣitām,  
uvāca pārtha paśyaitān, śamavetānkurūṇi. 1.25**

in front of Bhīṣma, Droṇa and all the kings and said, "Arjuna, behold these Kauravas assembled here."

Bhagavān Śrī Krishna deliberately and tactically placed the chariot right in front of Arjuna's beloved elders like his grandfather Bhīṣma Pitāmaha, teacher Dronacharya, and asked him to survey all around.

## 1.26

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

Now Arjuna saw stationed there in both the armies his uncles, grand-uncles and teachers, even great grand-uncles, maternal uncles, brothers and cousins, sons and nephews, and grand-nephews, even so friends, fathers-in-law and well-wishers as well.

Standing there, Arjuna could see his much-respected grandfather Bhīṣma Pitāmaha and Guru Dronacharya standing in front of him. He could further see other relatives including uncles, cousins, sons, nephews, grandchildren, friends, and well-wishers.

## 1.27

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

Seeing all the relations present there, Arjuna was overcome with deep compassion and spoke thus in sorrow.

Seeing so many of his loved ones present on the battlefield, Arjuna's attachment towards them was rekindled, and he was overwhelmed with dejection and deep sorrow at the prospect of fighting and possibly killing many of them.

He lost all his confidence to fight and win the battle and confided his feelings of gloom to Śrī Krishna.

This may have been planned by Bhagavān Śrī Krishna since he had to prepare the mind of Arjuna for the upcoming battle to uphold Dharma or virtue. This also led to the narration of the Bhagavadgītā for the good of all people through the generations.

In the next session, we will know in detail what Arjuna said to Śrī Krishna after he lost his initial confidence and became depressed.

The Vivechan was offered to the lotus feet of Bhagavān Śrī Krishna and was followed by a Questions and Answers session. It concluded with a prayer to Bhagavān and a rendition of Hanuman Chalisa.

### **Questions and Answers**

#### **Atharva Ji**

**Q:** Who gave the Devadatta conch shell to Arjuna?. Was it Varundev or Indradev? I have heard both names.

**A:** Maybe Indradev had given the bow and Varundev the conch shell. Let me check and confirm next week.

#### **Ruthvik Ji and Dheemahi Ji**

**Q:** Why did Śrī Krishna let the battle of the Mahabharata happen? Why didn't Bhagavān Vishnu just destroy the evil people from Vaikunta loka?

**A:** It was done to remove the evil and establish Dharma or virtue back on this earth. Bhagavān Vishnu always comes as an Avatar or incarnation when evil and vice overtake the world. We have seen this happen earlier also. Bhagavān Vishnu has come to the earth as an Avatar to reestablish goodness.

Shweta Ji and Atharva Ji named the Dashavatar as:

- **Matsya**
- **Kurma**
- **Varaha**
- **Narasimha**
- **Vamana**

- **Parashurama**
- **Śrī Rama**
- **Śrī Krishna.**
- **Buddha**
- **Kalki**

**Sejal Sahu Ji**

**Q:** Why is the epic named Mahabharata?

**A:** Let me check and confirm next week.

**Pranika Ji**

**Q:** Who killed Duryodhana?

**A:** Atharva Ji responded correctly as it was Bhima. He was applauded for his knowledge as he has been regular in listening to Vivechans.



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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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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