ARJUNA VISHADA YOGA
(The Yoga of the Despondency of Arjuna)

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Introduction
Introduction to Srimad Bhagavat Gita

- Gita is part of Mahabaratha consisting of 18 chapters and 700 verses.

a) 3 Basic Principles

- I am responsible for my life.
- Alone to alone, all alone is life.
- One should lift ones lower self by the higher self.
- Chapter 6.

- Faith in God to boost self confidence.
- Real god is the inner strength within oneself.

- Life of Values.
- Virtues, ethics, moral.
- Psychological Hygiene important.
- Value is Dharma.

b) 3 lifestyles

Karma Yoga
- Activity
- Contribution to family, society, world.

Upasana Yoga
- Re-orientation to self enquiry.

Jnana Yoga
- Atma Vichara
Jnana Yoga – 3 lessons

Jeeva
- Inner reality within oneself is Atma.

Ishvara Tatvam
- God behind the world is the same reality.
- Truth behind the individual and the whole creation – Ishvara Tatvam is the same reality.
- One water behind wave and ocean.

- After successful study we get Poornatvam, fulfillment and attain Moksha.
- This is Sara of Gita.
- One Atma appears as Jiva, Jagat, Ishvara. It does not become three.
- Teaching is a dialogue between Arjuna and Krishna. Arjuna raises several doubts before assimilation of knowledge.
- Story is the indirect method of prescribing the qualifications of a teacher (srotriya Brahma Nishta) and the taught (surrender).
- Human beings look upon peace and happiness as the destination to be attained in the future.
- Vedas declare that peace and happiness are the natural state of mind available all the time.
- How to discover that?
2 methods to happiness and peace

Proper way of life
- Right action.
- Veda Purva
- Dharma

Right knowledge
- Veda Antha

- When ones life is governed by Dharma and Jnanam, then peace and happiness becomes ones natural state.
- Emotional slavery is one of the big obstacles in following Dharmic life.
- Learn to handle your emotional personality, keep your discriminative power bright and active and follow a proper way of life.
- Then you will discover peace and happiness as a natural state of mind.
- Arjuna in the battle field is overwhelmed by emotion and looses his discriminative power, loosing sight of proper action and knowledge.

Gita has 2 main aspects

Yoga Sasthram
- Right action

Brahma Vidya
- Right knowledge
Background of 1st Chapter:

- Mahabharatha war between the Pandavas and Kauravas took place on the holy plain of Kurukshetra.
- After the failure of Krishnas peace mission to hastinapura, there was no other alternative for the Pandavas to engage in war for their rightful share of the kingdom.
- Pandavas war dharmic, Kauravas were Adharmic.
- Sama, Dhana, bedha are non-violent methods, tried first and failed.
- At that time war is dharma.
- Arjuna had Dharma in mind in the beginning of the war, but slowly he becomes a slave to emotional attachment of his kith and kin.
- Because of his misplaced attachment, he preaches Ahimsa in the wrong place, where Himsa is his duty.
- Lord Krishna corrects his vision.
Verse 1 to 47
Verse 1:

Dhṛtarāṣṭra uvāca
Dharmākṣerṭre kurukṣerṭre
Samavēta yuyutsavaḥ
Māmakāḥ pāṇḍavaścāiva
Kimakurvata sañjaya || 1.1 ||

Dhṛtarāṣṭra said: O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?

Dhṛtarāṣṭra asks Sanjaya:

- Oh Sanjaya, gathered in Kuruksetra, the field of religious activities, what my sons and those of Pandu are doing?
- Sanjaya defines the arrays of soldiers in the battle from verse 2 – 20.
Verse 2:
Sanjaya said: Having seen the army of the Pandavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words.

- King Duryodhana examined his army and that of Pandavas.
- He became diffident because he knew his action was Adharmic.

Verse 3:
Behold, O Teacher! This mighty army of the sons of Pandu arrayed by the son of Drupada, thy wise disciple.

- Duryodhana told Drona, the teacher:
  “Pandavas are arrayed to kill you.”
- Then he gives list of powerful warriors of Pandu’s Army in Verse 4, 5, 6.
**Verse 4, 5, 6:**

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<td>atra sūrā maheśvāsāḥ bhīmārjunasamā yudhiḥ</td>
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<tr>
<td>5</td>
<td>dhṛṣṭaketuścekitānah kāśirājaśca vīryavān</td>
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<td>6</td>
<td>yudhāmanyuśca vikrāntah uttamaujāśca vīryavān</td>
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- Names of great warriors listed.
Verse 7:

Know also, O best among the twice-born, the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to thee for thy information.

- Duryadhana addressed Drona as Dvijottama, the twice born, Brahmin.
- I will enumerate the warriors on our side.

Verse 8:

Yourself and bhisma, and karna and also Krpa, the victorious in war; Asvatthama, Vikarna and so also Bhurisrava, the son of Somadatta.
Verse 9:

And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.

- Many other heroes also ready to lay down lives for my sake.

Verse 10:

This army of ours, defended by Bhism is insufficient, whereas, that army of theirs defended by Bhima is sufficient. [or] This army of ours protected by Bhism is unlimited, whereas, that army of theirs protected by Bhima is limited.

- Duryodhanas army was very big in number and quality.
- He felt Pandavas army was compact and well disciplined.
- This is because of the support of Bhagawan.
Verse 11:

Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhismal alone.

- He tells his Guru to take all precaution to protect his grand father Bhishma.

Verse 12:

His glorious grandsire (Bhismal), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion’s roar and blew his conch.

- In order to generate confidence in Duryodhana, Bhishmacharya sounded a huge roar like a lion.
- Lion roars and other animals don’t know the direction and they land up in front of the lion itself.
- Bhishma sounded the conch to announce the start of the war.
Verse 13:

Then (following Bhishma), conches and kettle-drums, tabors, drums and cow-horns blared forth quite suddenly and the sound was tremendous.

- Following Bhishma’s, conchs, kettle drums, tabors, trumpets, cow horns blared forth from Kaurava side, and the noise was tremendous.

Verse 14:

Then, also Madhava and the son of Pandu, seated in their magnificent chariot yoked with white horses, blew their divine conches.

- Madhava and Pandava in white horses blew their divine conchs with furious noise.
• Lord Krishna and Arjuna are occupying a huge Chariot, driven by white horses, specially gifted by Devas.
• Krishnas Conch – Pancha Janya.
• Arjunas Conch – Devadattam.

Katho Example:

a) Chariot:
  • Body.

b) White Horses:
  • Sense organs which make us move from place to place are Satvic in nature, spiritually oriented, well regulated.

c) Reins:
  • Mind.

d) Master:
  • Jivatma – which rides in the Chariot – Arjuna.

e) Driver:
  • Intellect – who decides the destination and path of travel.
  • Human intellect limited, takes help of Krishna, the Lord.
Verse 15:

Hrsikesa blew the Panchajanya and Dhananjaya (Arjuna) blew the Devadatta and Vrkodara (Bhima), the doer of terrible deeds, blew the great conch, named Paundra.

- Panchajanya was blown by Hrishikesha, Lord Krishna (Lord of senses and mind).
- Dhananjaya – Arjuna (Conqueror of wealth) blows Devadatta.
- Vrikodara – blew great conch Paundra.

Verse 16:

King Yudhisthira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosa and the Manipuspaka.
Verse 17:

The king of Kasi, an excellent archer, Sikhandi, the mighty commander of eleven thousand archers, Dhrstadyumna and Virata and Satyaki, the unconquered;

- Ruler of Kasi – Archer.
- Sikhandi – Chariot Warrior.
- Dhrshtadyumna – Can’t be encountered by Anybody.
- Virata Satyaki – Invincible.
- All blow conchs.
Verse 18:

Oh king! The king of Kasi who is the wielder of a big bow, the great warrior Sikhandi, Dhrstadyumna, the king of Virata, the unsurpassed Satyaki, king Drupada, the sons of Draupadi, and the mighty Abhimanyu who is the son of Subhadra blew the conches distinctly from all directions.

- Drupadis sons
- Subhadra’s sons

Also blow conchs

Verse 19:

That tumultuous sound rent the hearts of (the people of) Dhrtarastra’s party and made both heaven and earth reverberate.

- Pandavas were confident and the uproar penetrates the hearts of Kauravas, because of their guilty conscience.
- When we lead a life of Dharma, we are by the side of Bagavan.
- Dharma is the real security and wealth.
Verse 20:

Then, seeing the people of Dhrtarastra’s party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose ensign was a monkey, took up his bow and said these words to Krsna (Hrsikesa), O Lord of the earth!

- Fighting was about to begin.
- Arjuna’s flag bears the picture of Hanuman.
- Hanuman is a Chiranjeevi and he is supposed to be present in the battle field in an invisible form.
- Hanuman is said to have listened to the Bhagavad – Gita and written a commentary called – Hanumath Paisasa Bashyam – Paisasa – means invisible spirit.
- Arjuna lifted his bow to indicate that he is not yet ready to fight and started talking to his Sarathy Krishna.
Verse 21 – 27:

- Arjuna beholds the venerable ones.

Verse 21 & 22:

Arjuna said: In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight.

Verse 21:

Arjuna says:

- Please place my Chariot, O’Achyuta between the 2 Armies.

Verse 22:

- I want to look at people with whom I have to fight.
Verse 23:

For, I desire to observe those who are assembled here for the fight, wishing to please, in battle, the evil-minded sons of Dhrtarastra.

- Arjuna wants to see those supporting evil minded son of Dhrtarashtra, one who has committed Panchamahā Pathakam.
  - a) Burning property of others.
  - b) Poisoning others.
  - c) Attacking others who have no weapons.
  - d) Taking away others wife, property.
- The punishment for these crimes is death.
- Verse is very important to show Arjuna understood what is Dharma – Adharma.
- There should be no emotional attachment overpowering an individual.
- Soon Arjuna’s intellect is going to be clouded by attachment.
- When emotion clouds rational thinking, Samsara beings.
Sanjaya said: Thus, addressed by Gudakesa, O Bharata (here meaning Dhrtarastra), Hrsikesa, having stationed the best of chariots between the two armies...

In front of Bhismam and Drona, and all the rulers of the earth, the Lord said, “O Partha, behold these Kurusa gathered together.

- Lord Krishna places the Chariot in front of Bhishma and Drona and not in front of Duryodhana.
• If he had placed the Chariot before Duryodhana, war would have started and there would have been no Gita teaching.
• Gudakesha – alert person, not a slave of Rajo or Tamo Guna.
• If a person has Rajo guna, he will have restless mind and with Tamo Guna – a wandering mind.
• Such a mind can’t be a learning mind.
• One who is not enslaved by Rajo, Tamo is called Gudakesha.

Verse 26:

तत्रापश्यति स्थितान्पार्थः
पितृनथ पितामहान्
आचार्यान्मातृलान्त्रातृतृतृतृतृतृ
पुत्रान्पौत्रान्सखिंस्तथा ॥ १-२६ ॥

tatrāpaśyat sthitān pārthaḥ
pitṛnatha pitāmahān |
ācāryān mātulān bhrātṛṇ
putrān pautrān sakhīṃstathā ॥ १.२६ ॥

Then, Partha saw stationed there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.

• Arjuna beheld in the armies, paternal uncles, grand fathers, teachers, maternal uncles, cousins, sons, grandsons, friends, father-in law, and benefactors.
• Arjuna remembers his Childhood days as he grew up among them.
Verse 27:

(he saw) Fathers-in-law and friends also in both the armies. Then the son of Kunti, seeing all these kinsmen thus standing arrayed, spoke thus sorrowfully, filled with deep pity.

- Crisis brews in the mind of Arjuna.
- He becomes a victim to change of attitude.
- Strong hearted – Softhearted.
- Manliness – Effiminancy.
- Arjuna looses discrimination which is born out of ignorance, the gateway to fall and degradation of man.
- How to lead our life?
- Lead as
  - Jnatha and Karta
  - Bokta

**Jnatha and Karta**
- Life of learning, and earning to contribute to society via time, energy, money, love, knowledge.
- Dharma Ananda comes out of giving.
- Gives inner growth, maturity, refinement.
- Use life to learn and remove misconceptions and delusions.
- Learn the truth about the individual, the world and god (Vidya Ananda).
- Giving and learning will give growth and happiness.
- Instead of drawing Ananda from the setup, we must draw the same from Dharmananda (gathered by Karta) and Vidyananda (gathered by Jnatha)
- Jnanata and karta should be prominent.
- Dharmananda and Vidhyananda are good for health.

**Bokta**
- One depends external factors for happiness.
- Emotionally dependent on external factors is called “Ragha” – attachment.
- Unsustainable, unpredictable, uncontrollable resulting in miserable life.
- Thought of loss of setup, people makes us sad.
- Whoever is after Vishayananda makes his life risky.
- Mental disturbance or pain caused by disturbance in the setup is called Sokhah – grief.
- Dependence on Vishayananda is called Raghah.
- Mind in the grip of Ragha and shokha – 2 forces, is clouded and disturbed.
- A disturbed mind takes away discriminative power and causes delusion.
- Mohah takes over.
- Raaga → Sokha → Moha → Samsara.
- Bokta should be subdued.
- Vishayanda is injurious to health.
• When Arjuna saw dear and near, he forgot his Dharma because he was very much attached to them.
• His intense Ragha – leads to Sokha – and Moha.

Verse 26 – 28 :
• Arjuna coming under the power of Ragha – intense attachment, Samsara.
• Attachment towards them makes him sorrowful.

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<th>Attachment</th>
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<td>- Makes one give and help</td>
<td>- I loose sense of discrimination.</td>
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<tr>
<td>- Intellect clear</td>
<td>- Clouding of intellect.</td>
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<td>- Grief comes with attachment.</td>
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Verses 28 – 30 : Arjuna Conflict

Verse 28 :

अर्जुन उवाच

dṛṣṭvēmaṁ svajanaṁ kṛṣna

yuyutṣum samupasthitam

arjuna uvāca |
dṛṣṭvēmaṁ svajanaṁ kṛṣna

yuyutṣum samupasthitam

Arjuna said : Seeing these my kinsmen, O Krsna, arrayed, eager to fight...
• Until now Arjuna looked upon the Kauravas as Dharmic people.
• When attachment overpowered him, he changes the word from Adharmic to Svajanam, my own people.
• These 2 layers can’t exist together, hence there is friction in the mind.
• This internal division in ones personality weakens the person.
• So Arjuna seeks Lord Krishnas support.

Verse 29 & 30 :

My limbs fail and my mouth is parched, my body quivers and my hair stands on end...

The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were....
Shankara:
• Arjuna faced the wrong notion of Ahamkara and Mamakara.
• Arjuna thinks that some people belong to him and he belongs to some people, aham Yesham – Mama Yethe.

Fact:
• All of us belong to the Lord.
• Only thing that belongs to me is god.

Arjuna Falacy: Verses 31 – 46
Verse 31 to 35:

And I see adverse omens, O Kesava. Nor do I see any good, in killing my kinsmen in battle...

For, I desire not victory, O Krsna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?...
They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth...

Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives...

They want to kill Madhuśūdana and His father; therefore I desire to kill the inhabitants of earth. So they are standing here in battle, having renounced life and wealth...
These, I do not wish to kill, though they may kill me, O Madhusudana, even for the sake of domination over the three worlds; how much less for the sake of the earth.

• Arjuna takes a strong stand, he will not kill – not even for the domination of 3 worlds.

Verse 36:

\[
\begin{align*}
\text{nihatya dhārtarāṣṭrāṇaḥ} & \quad \text{ka pṛitiḥ syājjanārdanaḥ} \\
\text{pāpamēvaśrayēd asmān} & \quad \text{hatvaitān ātatāyināḥ} \quad || 1-36 ||
\end{align*}
\]

Killing these sons of Dhṛtarāṣtra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons.

• Janardana – Name of Sri Krishna – A person who is worshipped by people for prosperity and emancipation.
• Kshatriya is a person who should protect Dharmic people from Adharmic people.
• Shatat Trayate iti Shatriya.
• Saama – Compromise.
• Dhana – give Dana.
• Danda – Violent method.
• Atatayinah – person who has committed Panchamaha Papams.
• Killing a criminal will not produce Papam for the killer.
Verse 37:

Therefore, we shall not kill sons of Dhrtarastra, our relatives; for how can we be happy by killing our own people, O Madhava?

- Due to delusion (Mohah), Arjuna thinks he will incur Papa by killing them.
- Running away from Dharma Yudham is Papam for Arjuna.
- For Arjuna – Attachment to relations has become important.
- Arjuna confused between Dharma and Adharma.
- He thinks he is very clear now, and says I do not want to kill my own people, hence will not fight.
- Lord Krishna has not opened his mouth because Arjuna has not asked for his advice.
- Only if somebody is prepared to listen to you, then only, you should give your advice.
Verse 38:

Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends...

Negate effects of War:

- Vedic society – based on Varna – Ashrama Vyavastha.

  4 Varnas
  
  Bramana  Kshatriya  Vaisyas  Shudra
  
  4 Ashramas
  
  Brahmachari  Grihasta  Vanaprastha  Sanyasa

- Every Veidiki will have identity and designation.
- Once one’s identity is known, Veda prescribes life style from womb to tomb.
- This lifestyle is called Swadharma and it takes care of the individual, family, community, society, cosmic setup.
Veda fulfills 4 Purusharthas

- Dharma
- Artha
- Kama
- Moksha

- When person does not follow the well designed scheme, there will be confusion in the society called Sangarah – ill health, disharmony even at ecological level.
- There will be no peace and happiness at micro and macro level.
- Kulam, is more important than the individual.
- Vedic women play an important role through 3 qualities.
  a) Love – for every member of the family which makes them stick together.
  b) Kshama = Infinite patience to withstand the challenges for the unity of the family.
  c) Tendency to sacrifice the individual ambition for the family well being – voluntarily.
- This type of women is called Kulastree or Girhani – A mature women.

Arjuna Asks:
- The Kauravas are afflicted by greed and their intellect is affected. They are not able to see the evils of war.
- Why can’t we see the evils or Dosham of the war and change our approach?
Verse 39, 40, 41:

<table>
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<tr>
<td>कथम न ज्ञेयमस्माभिः पापादस्मानिर्वारिततम्</td>
<td>Why should we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janardana?</td>
</tr>
<tr>
<td>कुलक्षयकृतं दोषं प्रपश्यद्भिरजनार्दने</td>
<td>In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family.</td>
</tr>
<tr>
<td>अधमर्माभिभवत्त्युते</td>
<td>By the prevalence of impiety, O Krsna, the women of the family become corrupt; and women being corrupted, O descendent of the Vrsni clan, there arises intermingling of castes (varnasankara).</td>
</tr>
</tbody>
</table>
- Only a Grihasta can do Panchamaha yagya.
- Pitru Yagya is an offering.
- Marriage in Vedic period to do Panchamaha yagya and achieve Moksha, whether compatible or not.
- When Varna Ashrama Vyavastha goes away, they become immature and society falls.

**Verse 42 to 47:**

| सद्ङरो नरकायैव  | saṅkarō narakāyaiva |
| कुलघ्नानां कुलस्य च ।  | kulaghnānāṁ kulasya ca  |
| पतन्ति पितरो ह्येषां ।  | patanti pitarō hyēśāṁ  |
| लुप्तपिण्डोदक्रियाय: ॥ १-४२ ॥  | luptapiṇḍōdakakriyāḥ ॥ १.४२ ॥ |

Confusion of caste leads the slayer of the family to hell; for their forefathers fall, deprived of the offerings of pinda (rice ball) and water (libations).

| दोषैर्तै: कुलघ्नानां  | dōṣairētaiḥ kulaghnānāṁ |
| वर्णसद्ङरकारकेः: ।  | varṇasaṅkarakārakaiḥ  |
| उत्साधन्ते जातिधर्माः: । कुलधर्मस्य शास्त्राः: ॥ १-४३ ॥  | utsādyantē jātidharmāḥ  |

By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.
We have heard, O Janardana, that it is inevitable for those men, in whose families the religious practices have been destroyed, to dwell in hell for an unknown period of time.

Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, from greed for the pleasures of the kingdom.

If the sons of Dhrtarastra, weapons in hand, slay me in battle, unresisting and unarmed, that would be better for me.
Sanjaya said: Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow.

- Arjuna drops his weapon and decides to go back. Arjuna does not want to kill anybody.
- Sarva karma Parityaga – gives up his duty.
Summary
Summary – Chapter 1 (47 Verses)

5 Topics

Verse 1 – 20
- Story of Pandavas and Kauravas assembling in Battle field, preparing for the war.
- Lord Krishna – Charioteer for Arjuna.
- All blow conchs indicating the beginning of war.

Verse 21 – 25
- Arjuna’s mind. Looks at war from relationship angle.
- Me and mine.
- Ahamkara and Mamakara Problem.

Verse 26 – 28
- Over Attachment.
- Emotional attachment, not love.

Verse 29 – 35
- Intense sorrow.
- Expresses at 3 levels
  Kahikam, Vachikam, Manasam.

Verse 36 – 47
- Discrimination, objectivity gone.
- Subjectivity alone is there.
- Intellect frozen, bankrupt.
- Under grip of Moha.
- Drops weapon.
- Took Krishnas silence as sign of approval.
- Arjuna the master becomes the disciple, and Krishna the Charioteer becomes Guru, Gita Acharya.
Summary
Chapter 1

a) Bhagavad Gita is Moksha Shastra. Mukti means freedom from the bondage called Samsara.

b) What is Samsara?
   • Emotional slavery is Samsara not mere presence of emotions.
   • Emotional Slavery affects us in 2 ways.
   • It affects immediately by Shattering us.
   • The continuous disturbance affects the physical body and thinking power.
   • If emotions do not take control of us, mind becomes our instrument.
   • Emotional immunity becomes our emotional health called Moksha.

c) Stages of Samsara:
   i. Discover the fact that I am emotionally weak – Samsara.
   ii. Have intense desire to treat the same, Teevra Mumukshutvam.
   iii. Karpanya Bava or Dainya Bava:
      o Realise I can’t do self medication, I am helpless.
      o Human can only change object of dependence, not become free.
   iv. Surrender to Guru – “Saranagathi”.
      o Guru is strong person, Mukta Purusha.
d) Teaching in 17 Chapters.
   - 2nd Chapter and 18th Chapter contain the Gita Sara.