

# Bhagavad Gita

Vedic Society Hindu Temple,  
Southampton



# Prarthana

Aum Aum Aum

Aum Vasudevasutam Devam, Kansa Chanura Mardanam  
Devaki Paramanandam, Krushnam Vande Jagadguru

Guru Brahma Guru Vishnu, Guru Devo Maheshvarah  
Guru Sakshat Parabrahma, Tasmai Shri Gurave Namah

Aum Saha Navavatu Saha Nau Bhunaktu Saha Viryam Karavavahai  
Tejasvina Vadhi Tamastu Maa Vidvishavahai  
Aum Shanti Shanti Shantihi

# Chapter 1

Arjuna Vishada Yoga

The Path of Arjuna's Grief

# Dhritarashtra & Sanjaya



# Summary

- Summary of Chapter 1 – Arjuna Vishada Yoga
- Verses 1 to 19 is preparation for war
- Verses 20 to 27 Arjuna views the opposition
- Verses 28 to 47 Arjuna is overcome and argues against taking part in the war

# Summary

Verse 31 onwards Arjuna argues against fighting:

- 1. Adverse omens – signs telling him not to fight
- 2. Loss of enjoyment – Pointlessness of war
- 3. Sinful reaction to his actions on the battlefield
- 4. Destruction of family tradition
- 5. Hopelessness of it all and prefers to die rather than fight

# Verse 1.36 & 1.37



## Verse 1.36 & 1.37

What pleasure will we derive from killing these sons of Dhritarashtra,, O Janardana - Maintainer of all living beings?

Sin alone will be our gain by killing these felons.

Therefore, we shall not kill the sons of Dhritarashtra and our relatives and friends; for how can we gain happiness by killing our own people, O Madhava?



## Verse 1.36

Arjuna does not feel any pleasure from killing sons of Dhritarashtra.

Sin alone to be gained by killing these felons.

What is sin?

Those actions done by the individual ego against its own Divine Nature.

Those acts that take us away from realising our True Self are called sins.

Arjuna forgets that a kshatriyas duty is to kill a felon.

# Verse 1.38 & 1.39



## Verse 1.38 & 1.39

Though these people, 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.

Why should not we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janardana?

## Verse 1.38 & 1.39

Kauravas have been blinded by greed and can't see the destruction of families is bad and sinful.

The argument is as if our friend is intoxicated and behaves badly then we should forgive and move on.

A flawed argument. It will lead to evilness overwhelming the good.

What is advised is 'Active resistance to evil'.

Not passive succumbing to evil.

# Verses 1.40 & 1.41



## Verses 1.40 & 1.41

With the destruction of (the head of the) family in a war, eternal family traditions and codes of moral conduct are destroyed.

With the destruction of family traditions, immorality prevails in the family.

And when immorality prevails, O Krishna, women/people become corrupted.

When women/people are corrupted, unwanted progeny are born.

## Verses 1.40

Destruction of the head of a family results in loss of the family culture and tradition.

Family dharma can be destroyed.

With the loss of family tradition and culture, a general loss of morality in society results.

# Verses 1.42 ~ 1.44





## Verses 1.42 – 1.44

1.42

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

1.43

By these evil deeds of the destroyer of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.

1.44

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.

## Verses 1.42 ~ 1.44

War brings about disabled men with physical and mental disabilities

We can see Arjuna was the world first conscientious objector of war.

Good arguments against war for all times.

# Verses 1.45



## Verses 1.45

aho bata mahat papam kartum vyavasita vayam  
yad rajya-sukha-lobhena hantum sva-janam udyatah

1.45 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.

# Verses 1.46



## Verses 1.46

yadi mam apratikaram asastram sastra-panayah  
dhartarastra rane hanyus tan me ksemataram bhavet

1.46

If the sons of Dhritarashtra weapons-in-hand, slay me in battle,  
unresisting and unarmed, that would be better for me.

# Verses 1.47



## Verses 1.47

sanjaya uvaca

evam uktvarjunah sankhye rathopastha upavisat  
visrjya sa-saram capam soka-samvigna-manasah

1.47

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.



# Sankalpa Vakya



# Sankalpa Vakya

Thus in the Upanishads of the glorious Bhagavad Gita,  
the Brahma vidya (science of the Eternal),  
Yoga shashtra (the scripture of Yoga),  
the dialogue between Sri Krishna and Arjuna ends  
the first chapter entitled the Yoga of Arjuna's Grief.

# Chapter 1 summary

Pandava and Kaurava armies have assembled to fight a war.  
The battle is about to commence.

Arjuna asks Krishna to take the chariot between the armies.  
He sees Bhishma, Drona and other relatives and friends.

He is affected by severe anxiety. He does not want to fight.  
Arjuna has a crisis of identity and crisis of choice of action.

He gives various reasons not to fight.

# Summary

Arjuna argues against fighting:

- 1. Adverse omens – signs telling him not to fight
- 2. Loss of enjoyment – Pointlessness of war
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# Bhagavad Gita

## Questions and Comments



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## Discussion

Arjuna was there to fight a righteous war.

But he had desires for fame and fortune and dominion.

What is our motivation for doing good?

What have you learned from Chapter 1?

# Bhagavad Gita

What have you learned from Chapter 1?

- Unity brings Peace, Disunity brings war/sorrow.
- Allow your intelligence to guide you.
- Respect for teachers and elders.
- Choose Good (Shreyas) over pleasant (Preyas).
- Know who you are and your role in any situation.

# Closing Prarthana

Aum Sarve Bhavantu Sukhina, Sarve Santu Niramaya  
Sarve Bhadrani Pashyantu, Ma Kashchid Dukha Bhak Bhavet

Asato Ma Sat Gamaya  
Tamaso Ma Jyotir Gamaya  
Mrityor Ma Amritam Gamaya

Aum Poornam-adah Poornam-idam, Poornat Poornam Udachyate,  
Poornasya Poornam-adaya, Poornam-eva Vashisyate.  
Aum Shanti Shanti Shantihi



# Bhagavad Gita

Next class Thursday 21 July at 7:30pm

