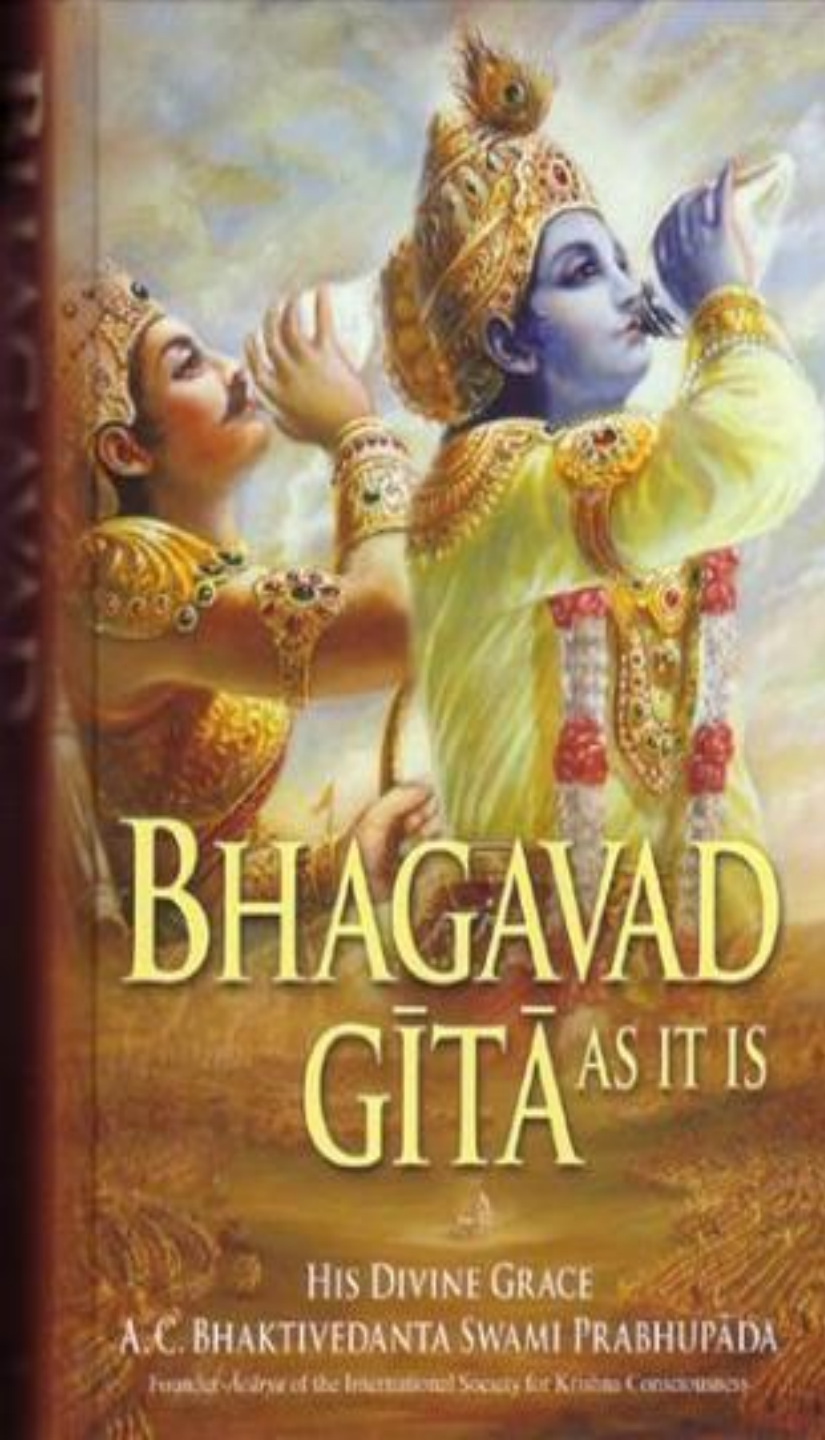




# Bhagavad Gita - 1

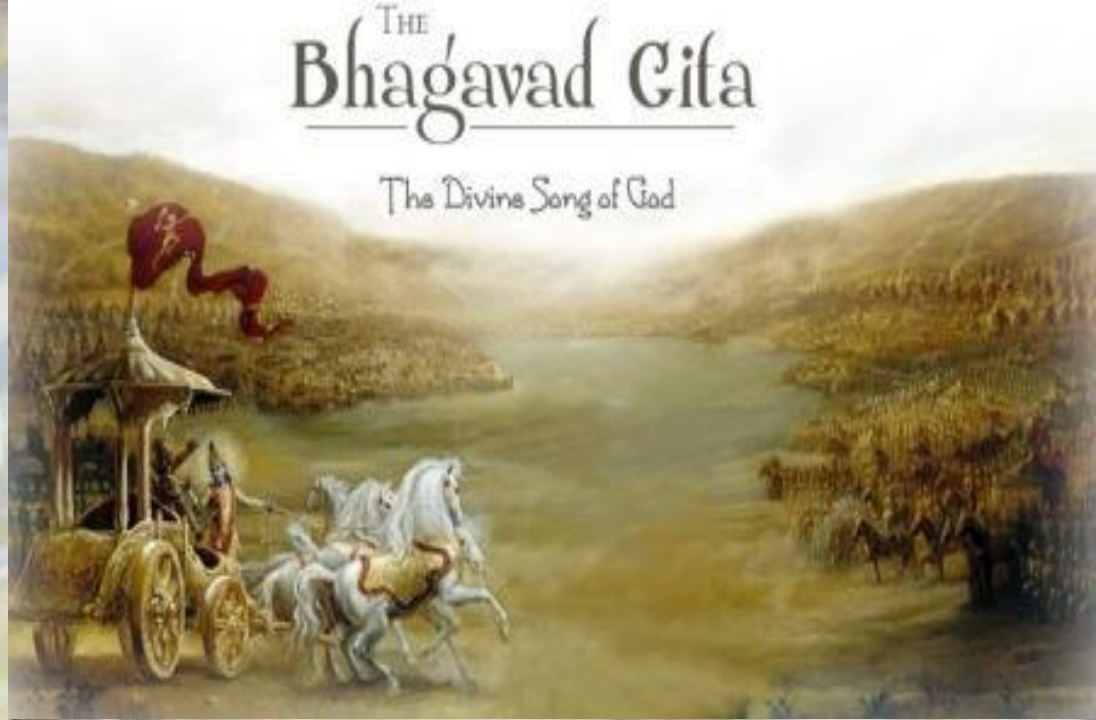
## Observing the Armies on the Battlefield



# BHAGAVAD GĪTĀ AS IT IS

HIS DIVINE GRACE  
A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Acarya of the International Society for Krishna Consciousness

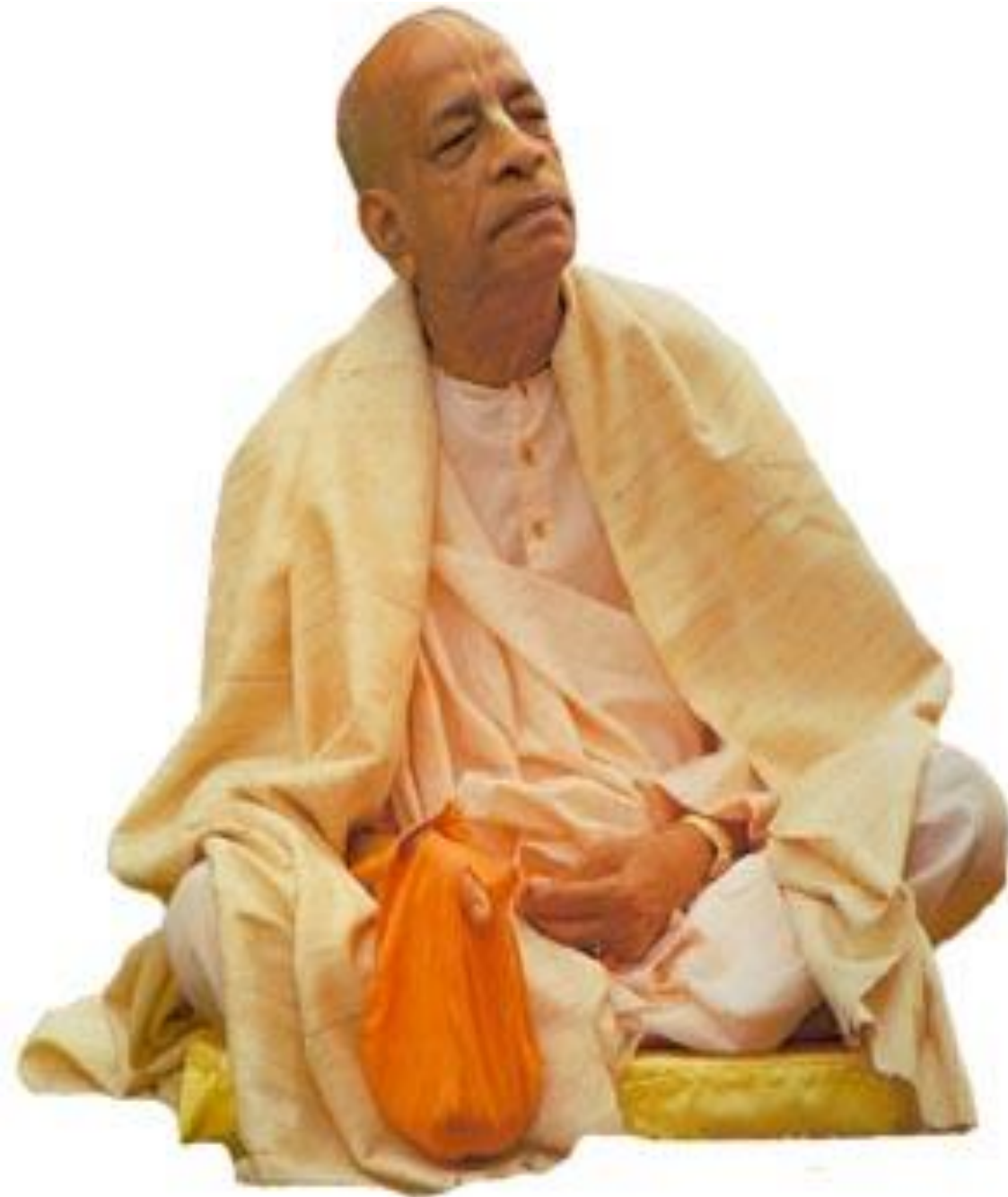


# THE Bhagavad Gita

The Divine Song of God



# INTRODUCTION



Based on the  
teachings of  
**His Divine  
Grace A.C.  
Bhaktivedanta  
Swami  
Prabhupada**  
~Founder Acharya~  
International Society  
for Krishna  
Consciousness

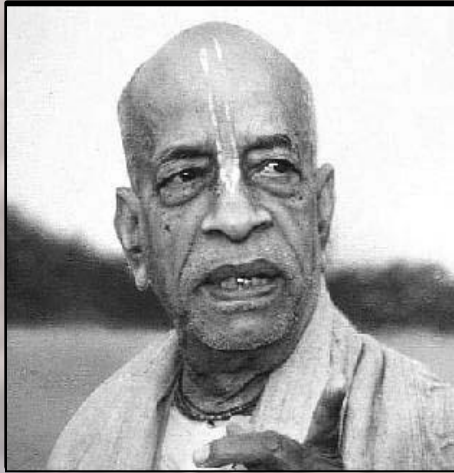
# Mangalacarana

(Invoking auspiciousness)

## Obeisances & Prayers



# ACCORDING TO SRILA PRABHUPADA.....



➤ Basic Practical Preaching book

➤ One must study BG inside out & that will help govern our external activities

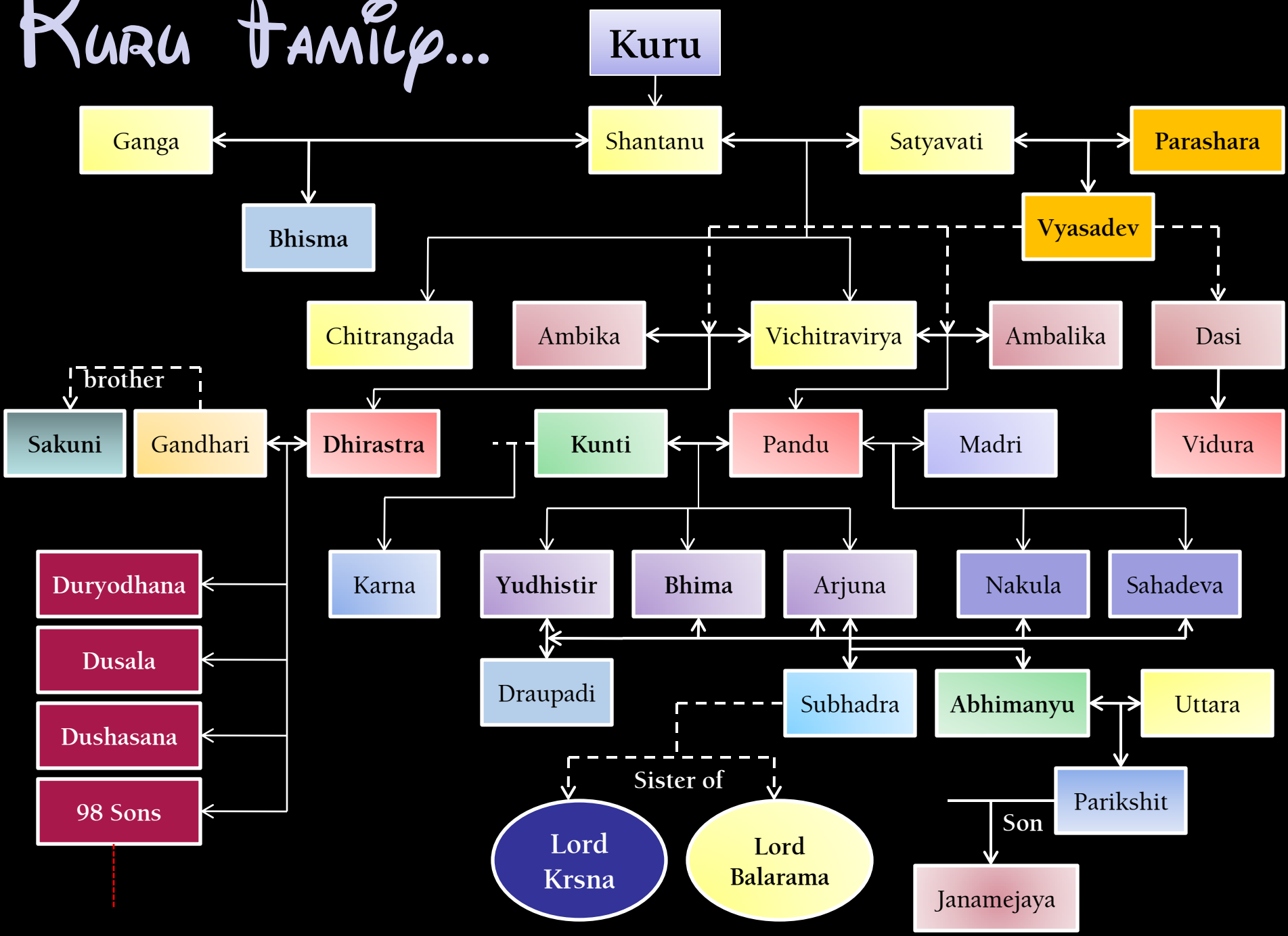
➤ One must understand the flow of Philosophy and not in isolation (cohesive unit, fits together)

# Lord Krsna's Compassion

- Sankaracarya describes Gita as River of Nectar
- History of Mahabharata  
(next slide)
- Arjuna's denial of War
- Lord speaks Gita out of Compassion for Living Entities



# KURU FAMILY...



# DIVISIONS OF BHAGAVAD GITA

Chapter 1 to 6  
(Karma Yoga)

Chapter 7 to 12  
(Bhakti Yoga)

Chapter 13 to 18  
(Jnana Yoga)

Acharya's give the following Reason why Bhakti Yoga is in the middle of Srimad Bhagavad Gita

1. Bhakti is Rahasya (Very Secret), Bhakti is essence of all scriptures BG 15.15
2. Karma and Jnana Yoga are dead without Bhakti hence surrounded by both. Bhakti gives life to Karma and Jnana Yoga
3. Generally we do not disclose anything with is secret until we become intimate. Hence out of respect, Bhakti is place in the middle.
4. Most important is kept in the middle eg. King travelling with his army is always in the middle, protected.



# SRILA PRABHUPADA COMMENTARY BASED ON...

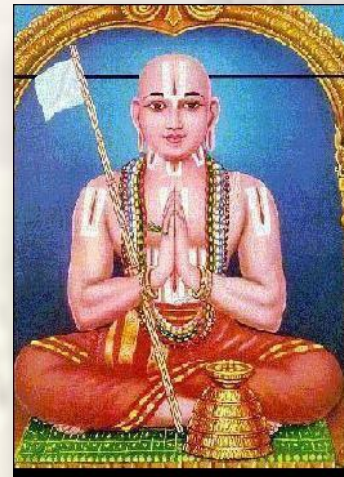


PROMINENTLY  
FROM  
SRILA  
BALDEVA VIDPABHUSHANA



SRILA  
VISVANATH CHAKRAVARTI  
CHAKURA

SRILA  
SRIDHAR SWAMI



SRIPAD  
RAMANUJACARYA

# DIVISION OF 700 VERSES IN BHAGAVAD GITA

LORD KRISHNA - 574



ARJUNA - 84



SANJAYA - 41



DHIRASTRA - 1



# Chapter 1- Sections

Section	Verse	Description
A	1.1 to 1.27	Introduction: Preparations for War
B	1.28 to 1.46	Arjuna's Doubts

# Summary - Section - A

## Verse 1.1 to 1.27

### Introduction: Preparations for War

1-13	Sanjaya informs King Dhrtarastra of Duryodhana's appraisal of the relative fighting strengths of the Pandava and Kuru Armies. Bhisma and the Kuru Army then loudly blow their conchshells giving Duryodhana joy.
14-19	On the other side, the blowing of Krsna and Arjuna's transcendental conchshells, as well as the blowing of the conchshells of the other members of the Pandava Army, shatters the heart of Duryodhana.
20-27	Arjuna requests Krsna to draw his chariot between the two armies to observe the Kurus. Arjuna sees many relatives and well-wishers on both sides.

# Text – 1

## Dhrtarastra's Question to Sanjaya : What did they do?

BG 4.8

### Analogy – Remove Weeds

Removing weeds from paddy field, similarly irreligious people will be wiped out in the battle.



### • Dhrtarastra's Fear/Concerns :

Kuruksetra

dharma-ksetre

Where religious Rituals are performed

→ Lord Krsna SPG was present

→ Vedas : Place of worship  
Even for Heavenly People

→ Pandavas are righteous,  
become stronger (favor)

→ Bhisma, Drona are saintly

Dhrtarastra fearful about influence of Holy Place on outcome of battle

Natural Tendency not to fight, Battle may not take place, cannot satisfy selfish desire to rule over the Kingdom.

### • Dhrtarastra distinguishes Pandavas from Kurus (same family) (mamaka)

→ Ignorance on bodily concept of life.

# Text – 1

Dhrtarastra's Question to Sanjaya : What did they do?

## Key Points

- How to Understand Srimad Bhagavad Gita
- Dhrtarastra's Fear/Concerns : Regarding dharma-ksetre
- Dhrtarastra distinguishes Pandavas from Kurus

## Text – 2

### Duryodhana Approaches Dronacharya

- Duryodhana Approaches Dronacharya after accessing Military formation of the Pandavas.
- Duryodhana addressed as King (to encourage despondent King Dhrtarastra)
- Though Duryodhana is King still he has to approach Commander in Chief for advice (fear).

## Text – 3

- Duryodhana is a expert politician/diplomat.
- Opposing General (Dhrstadyumna) is called by referred to as Son of Drupada (His Enemy)
- By calling Dhrstadyumna as Son of Drupada (His Enemy), provoking Drona.
- Dhrstadyumna was trained by Dronacharya (See the result of his training) (pointed his mistake.)
- Dhrstadyumna is always disciple of Dronacharya, so being Guru is always an expert.
- Similarly, Pandavas are also trained by Dronacharya, he should not be lenient in fighting.

# Text – 2/3

Duryodhana Approaches Dronacharya

## Key Points

- Duryodhana : expert politician/diplomat
- Duryodhana referring Dhrstadyumna as Son of Drupada
- Dhrtarastra distinguishes Pandavas from Kurus



# SOME STATISTICS (Mahabharata-Adi Parva 2.15-23)

Terms	Pandavas	Kauravas
1 Akshohini	21,870 Chariots ~ 21,870 Elephants ~ 65,610 Horses ~ 109,350 Foot soldiers	
Army Size	7 Akshohini	11 Akshohini
Commander in Chief	Dhristadyumna	Bhisma, Drona, Karna, Salya, Duryodhana
Maharathis (60000 warriors)	Arjuna	Bhisma, Drona, Karna, Ashwathama
Atirathis (10000 warriors)	Yudhisthira, Bhima, Dhristadyumna, Ghatotkacha, Satyaki, Yuyutsu	Shalya, Somadatta, Bhurishrava, Bhagadatta, Jayadratha, Kritavarma

Types of the Division	Chariot	Elephant	Horses with Soldiers	Infantry Soldiers	Head of Division (commander)
Pathi	1	1	3	5	Pathipal
Senamugam	3	3	9	15	Senamukhi
Kulmam	9	9	27	45	Nayak
Ganam	27	27	81	135	Gananayak
Vahini	81	81	243	405	Vahinipati
Birudanai	243	243	729	1215	Birudanadhipati (Pootanadhipati)
Samu/Sena	729	729	2187	3645	Senapati
Anihini	2187	2187	6561	10935	Anikadhipati
Akshauni	21870	21870	65610	109350	Maha Senapati

# Text – 4-6

## Duryodhana Describing Warrior of Opposing Army

All of them  
are fighting  
For Rights  
Not for  
Material  
Gains.  
Very Strong

Bhima, Arjuna (4)	Kasiraja	Yudhamanyu (6)
Yuyudhana, Virata, Drupada	Purujit	Uttamanja
Dhrstaketu (5)	Kuntibhoja	Sons of Subhadra
Cekitana	Saibya	Sons of Draupadi

→ Maha-rathah

# Text – 7-9

## Duryodhana Describing His Army

- (7) • Duryodhana is in dilemma whom (Bhisma, Drona) to represent first.  
• Bhavan (Dronacharya) is named before Bhisma, Drona being brahmana is OK with Bhisma

Fighting for  
Material Cause  
Hence weak.  
Most of them  
are also favoring  
Pandavas.

Dronacharya (8)	Asvatthama	Krtavarma
Bhisma	Vikarna	Salya
Karna	Saunadattih	Others
Krpacharya	Jayadratha	

(9) Ready to Lay  
Their lives.  
Fate of their  
Lives are already  
Decided.

# Text – 10

## Duryodhana Describing Strength of his Army

- **aparyaptam** : immeasurable or insufficient, protected by Bhishma
- Pandavas are protected by Bhishma (insignificant as to Bhishma)
- Duryodhana is envious of Bhishma (only he is capable of defeating him)

# Text – 11-13

## Duryodhana requesting his Army to support Bhishma

- 11 • Duryodhana is diplomat (he thinks others in Army feel bad), hence requests them to support/protect Bhishma.
  - Bhishma is old and needs support and protection.
  - Duryodhana confident of the support from Bhishma & Dronacharya as they supported him during gambling match.
- 12 • Bhishma out of Compassion & to cheer Duryodhana blew the conchshell very loudly.
  - Duryodhana defeat is certain, since Lord Krsna is on the other side.
  - Bhishma fighting as a matter of duty.
- 14 • Tumultuous sound of conchshells, drums, bugles, trumpets and horns.

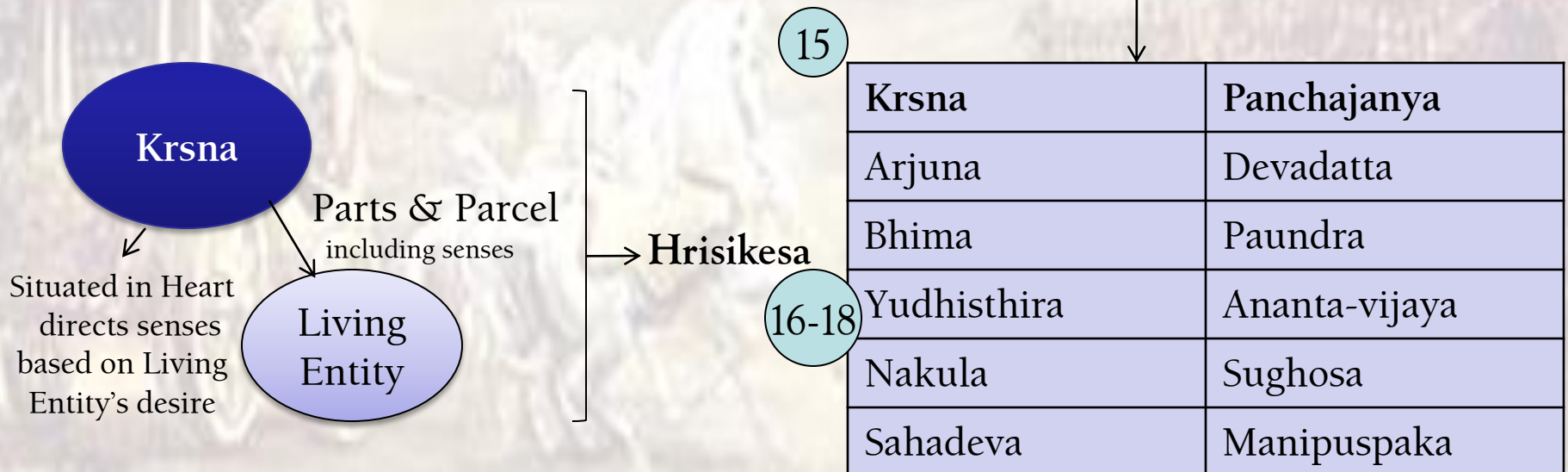
# Text – 14

## Krsna and Arjuna blowing Transcendental Conchshell

- Krsna and Arjuna conchshell is described as Transcendental
  - Madhava : Krsna is husband of Goddess of Fortune
  - Chariot given by Agni, capable of conquering all 3 worlds
- } → Victory is certain

# Text – 15-18

## Krsna, Arjuna & Bhima blowing Transcendental Conchshell



# Different names of Krsna, Arjuna & Bhima

Names	Meaning
Krsna	All attractive
Hrisikesa	Master of the Senses (owner of senses)
Madhava	Husband of the Goddess of Fortune
Acyuta	Infallible One
Madhusudana	Killer of demon named Madhu
Govinda	one who gives pleasure to the senses or cows.
Vasudeva	Son of Vasudeva
Devaki-nandana	Son of Devaki
Yasoda-nandana	Son of Yasoda
Partha-sarathi	Charioteer of Partha (Arjuna)
Kesava	Killer of demon Kesi
Janardana	Maintainer of all Living entities OR Killer of all living entities
Dhananjaya (Arjuna)	conqueror of wealth
Partha	Son of Pritha (Kunti devi)
Gudakesa	One who conquers sleep
Vrkodara (Bhima)	Voracious eater and perform herculean tasks.

## Text – 19

### Blowing became uproarious, shattered hearts of sons of Dhrtarastra

- Duryodhana team blew Conchshell didn't shatter Pandavas Hearts (due to confidence in Lord Krsna), Taking shelter of Lord nothing to fear
- Kauravas hearts shattered due to fear, signs of defeat.

## Text – 20

### Arjuna prepared to fight, asks Lord Krsna to draw chariot between two armies

- Arjuna's flag on the Chariot has emblem of Hanuman (devotee of Lord Rama), signs of victory (b/c Hanuman co-operated Lord Rama and they both won the battle)
- Also, Lord Krsna is personally present as Hrisikesa to direct his senses.
- Arjuna's victory is assured.

# Signs of Victory for the Pandavas

Courtesy :  
Gauranga Priya Das

1	<b>Krishna's personal presence confirms victory</b> <ul style="list-style-type: none"><li>• Supreme Personality of Godhead is the charioteer (1.14) – “<i>jayas tu pandu-putranam yesam...</i>”</li><li>• Krishna as Hrsikesha directly controls the senses of a pure devotee</li></ul>
2	<b>Goddess of fortune</b> <ul style="list-style-type: none"><li>• Whenever and wherever the Lord is present, the goddess of fortune is also there</li><li>• She never lives without her husband; therefore all fortune is guaranteed (1.14)</li></ul>
3	<b>Venue</b> -> Kurukshetra is a holy place (1.1), effect of holy place on the war.
4	<b>Hanumanji on Arjuna's flag</b> <ul style="list-style-type: none"><li>• Hanumanji also helped Lord Rama in gaining victory (1.20)</li></ul>
5	<b>Symbol of Vishnu</b> <ul style="list-style-type: none"><li>• Conchshell is a symbol of Vishnu (1.12 &amp; 1.14)</li><li>• This is indirectly indicated by Bhishma and Pandavas conchshells</li></ul>
6	<b>Transcendental conchshells</b> <ul style="list-style-type: none"><li>• Krishna and Arjuna's conchshell mentioned as <i>divya</i> (transcendental) (1.14)</li></ul>
7	<b>Bhishma's conchshell to pacify Duryodhana</b> (1.12)
8	<b>Agnideva's Chariot given to Arjuna</b> – capable of conquering all directions (1.14)
9	<b>Shattering of hearts</b> <ul style="list-style-type: none"><li>• Conchshells of Pandavas shattered Kauravas hearts (1.19)</li><li>• Pandavas hearts not shattered – b/c of confidence of taking Shelter of Krishna</li></ul>

# Text – 21-23

- 21 • Arjuna calls Lords as **Acyuta** (infallible one) : never fails in His affection for His devotees
- 22 • Lord Krsna out of love and causeless mercy accepted position of charioteer.
  - Lord Krsna takes pleasure in serving his unalloyed pure devotees.
  - In any position his supremacy is never challenged.
- 23 • Arjuna being pure devotee, has no desire to fight, wanted to see how much they (his relatives and friends) were bent upon demanding an unwanted war. He wanted to see the supporters who wanted to please evil-minded Duryodhana, estimate their strength, not for peace proposal.

Text 23 - Analogy – Birds of same Flocks fly together  
- KAURAVAS

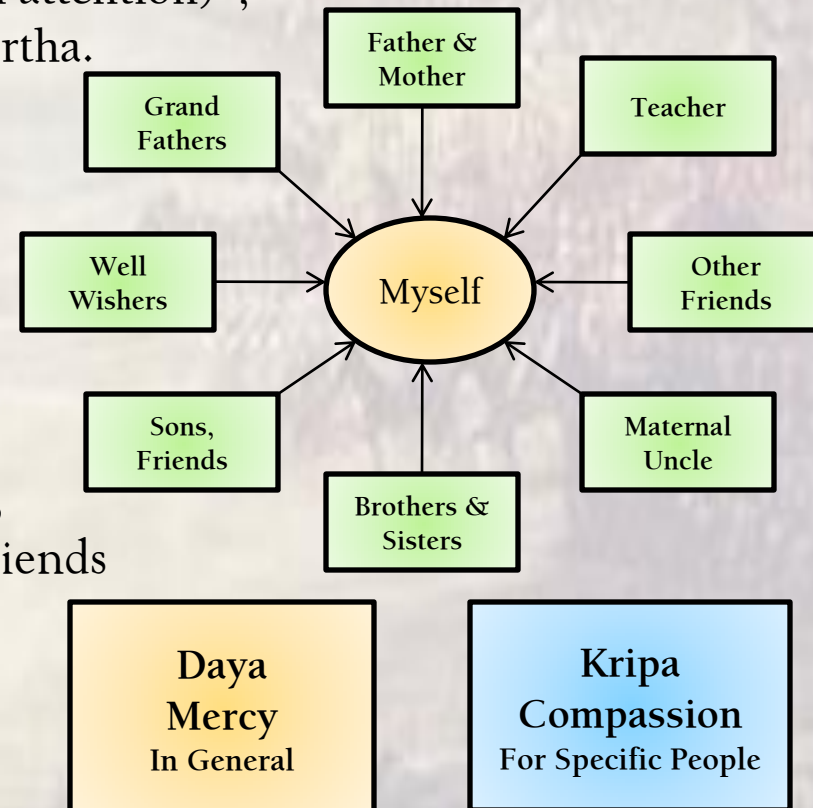




# Text – 24-27

## Lord Krsna draws chariot in the midst of two armies

- 24 • Gudakesa : Arjuna - one who conquers sleep or ignorance (b/c being Krsna's friend)  
• Arjuna always thinking of Krsna, similarly devotees, Samadhi
- 25 • Lord Krsna, Hrisikesa : can understand heart of Arjuna.  
• Partha : Son of Prtha (kunti), Arjuna being friend and son of Kunti agreed to be his charioteer.  
• Lord Krsna jokingly said “just behold(see with attention)”, he didn't expect him not to fight being son of Prtha.
- 26 • Arjuna could see :  
• All kinds of relatives, friends & well wishers.  
• Grandfathers like Bhisma and Somadatta  
• Teachers like Dronacharya and Krpacharya  
• Maternal uncles like Salya and Sakuni  
• Brothers like Duryodhana  
• Sons like Laksmana, friends like Asvatthama, well-wishers like Krtavarma and many other friends and relatives.
- 27 • Arjuna seeing them all is overwhelmed with compassion, thus spoke



# Summary - Section - B

## Verse 1.28 to 1.46

### Arjuna's Doubts

28-46

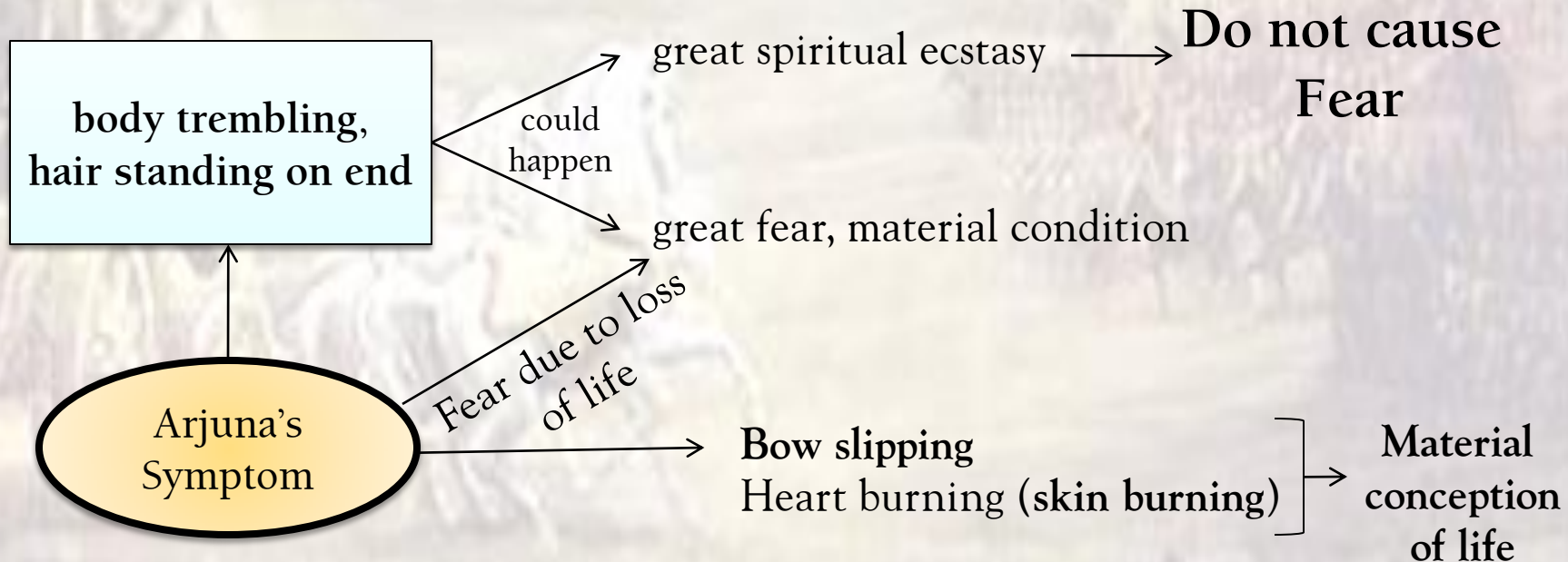
Arjuna's mind reels thinking how this battle will finish his family and its traditions. He sees great sinful reactions awaiting him if he kills his family members. Feeling it better to be killed unarmed than to fight, Arjuna, his mind overwhelmed with grief, casts aside his bow and sits down upon his chariot.

# Text – 28-29

## Arjuna's reaction after seeing his relatives.

- 28 • Arjuna symptoms - limbs of my body quivering and my mouth drying up.
- Reason : Sympathy & Compassion (overwhelmed by kindness), foreseeing their imminent death, symptoms not due to weakness but to his softheartedness, a characteristic of a pure devotee of the Lord
  - Arjuna astonished to see their fighting spirit.
  - Genuine devotees of Lord has all Godly qualities, non devotees lacks such qualities.

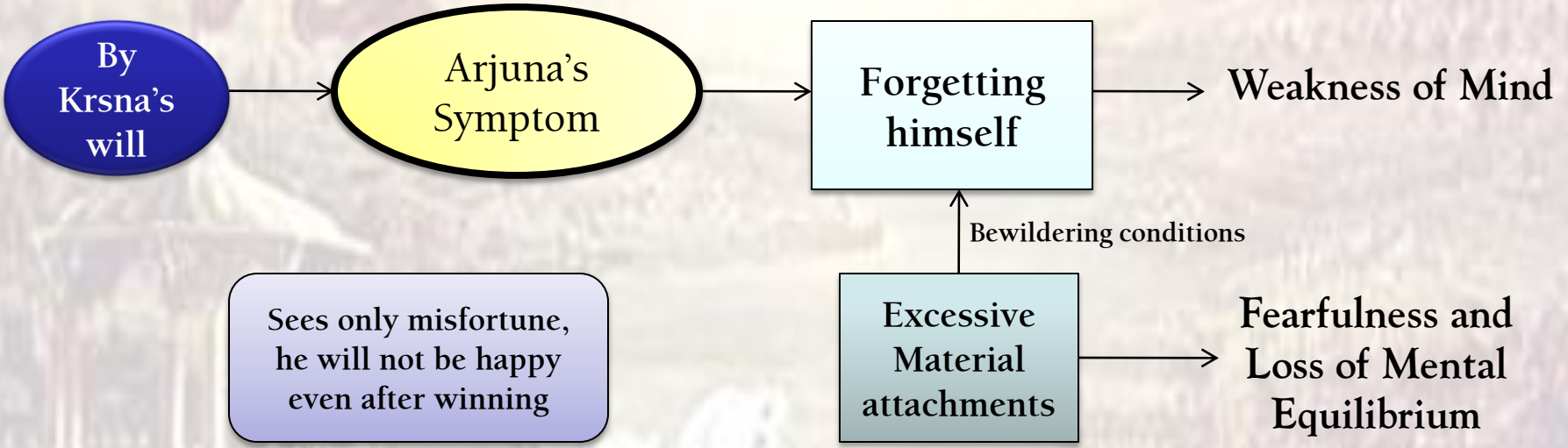
- 29 • Further symptoms : body trembling, hair standing on end, bow slipping, skin burning



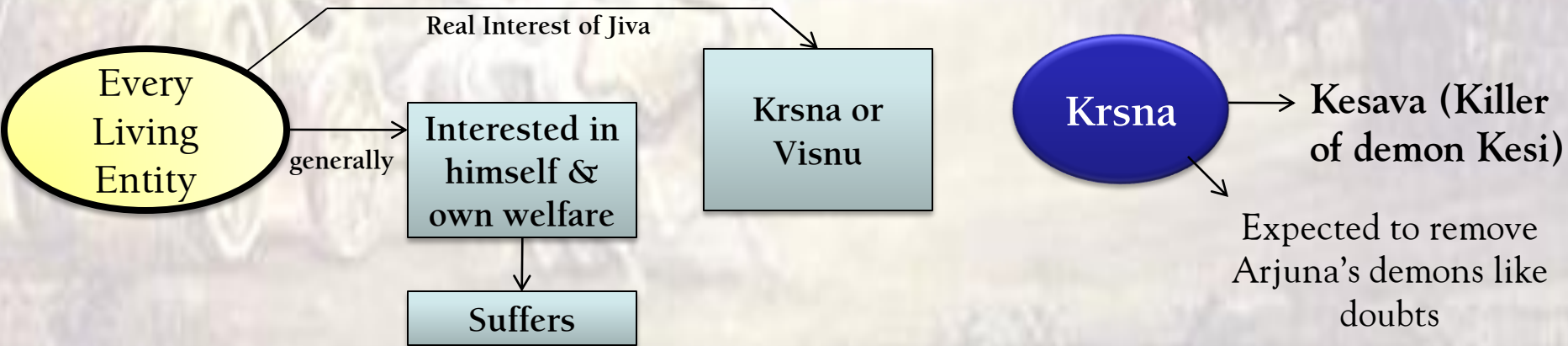
# Text – 30

Arjuna see only causes of misfortune.

- 30 • Further symptoms : unable to stand any longer, forgetting himself, mind is reeling



**Nimittani Viparitani** : Frustrations, Thinking why am I here?



# Arjuna's Symptoms of Compassion

	Parts of the body	Symptoms
1	Limbs	Quivering
2	Mouth	Drying Up
3	Whole body	Trembling
4	Hair of the body	Standing on the End
5	Hands	Gandiva bow slipping
6	Skin	Burning
7	Legs	Unable to stand any longer due to impatience
8	“Forgetting myself and mind reeling” – Due to weakness of the heart	
9	Sees only causes of misfortune	

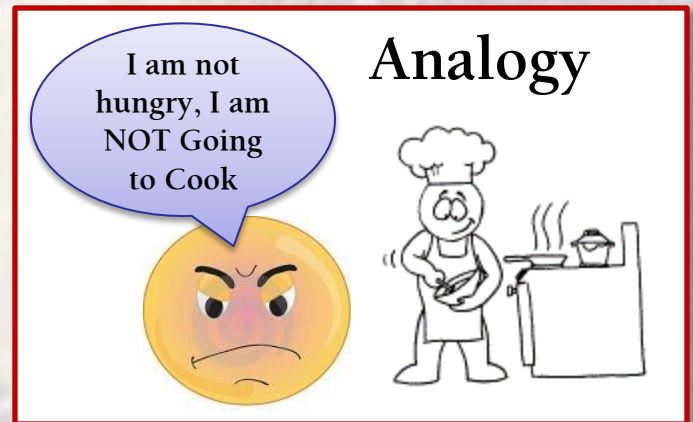
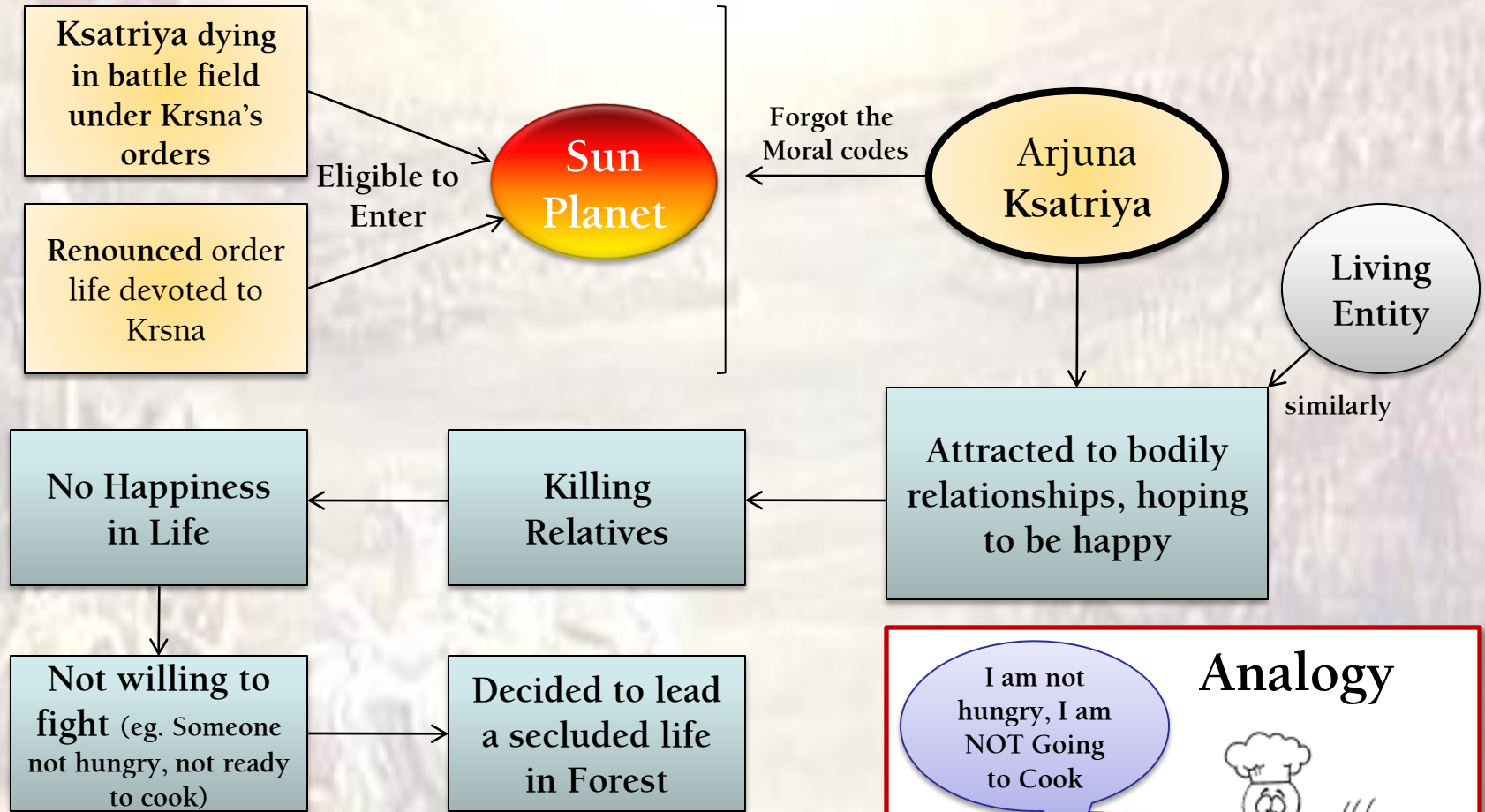


*Courtesy :  
Gauranga Priya Das*

# Text – 31

Arjuna cannot enjoy kingdom at the cost of killing relatives.

31

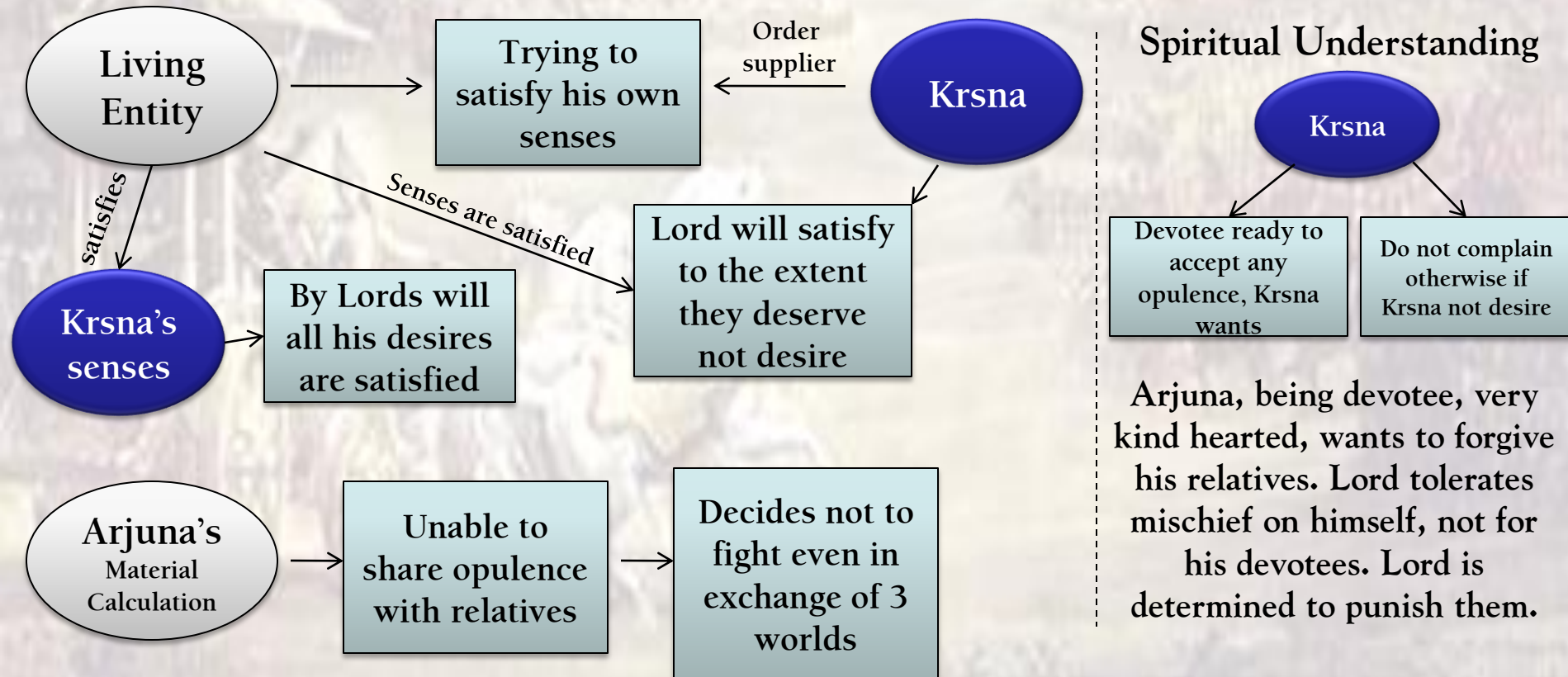


# Text – 32-35

## Arjuna not ready to fight even in exchange of 3 worlds

32

- Govinda : Krsna is the object of all pleasures for cows and the senses. Arjuna indicates, Krsna should understand what will satisfy his senses.
- But Govinda is not meant to satisfy our senses. If we try to satisfy Govinda's senses our senses will automatically get satisfied.
- Madhusudana : Krsna is killer of demon Madhu, Arjuna is expecting that Krsna would kill is doubts like demons. Also, Krsna killed demon Madhu, but Krsna is expecting Arjuna to kill his relatives not demons.



Arjuna, being devotee, very kind hearted, wants to forgive his relatives. Lord tolerates mischief on himself, not for his devotees. Lord is determined to punish them.

# Text – 36

## Arjuna fearful of sinful reaction.

36

6 kinds of aggressors

1	Poison giver
2	One who sets fire to the house
3	One who attacks with deadly weapons
4	One who plunders riches
5	One who occupies another's land
6	One who kidnaps another's wife

Can be  
Killed as  
punishment

No Sinful  
Reaction

- Kaurava's did all 6 kinds of aggression on the Pandava's hence killing them would not give any sinful reaction.
- Madhava : Husband of goddess of fortune.
- Arjuna calling Krsna as Madhava indicating that Krsna should not engage Arjuna that would ultimately bring about misfortune. Krsna, however, never brings misfortune to anyone, to say nothing of His devotees.



# Text – 37-39

## Arjuna sees Destruction of Family

37

• Arjuna sees due to Greed, the opposite party is ready Fight and Kill each other.

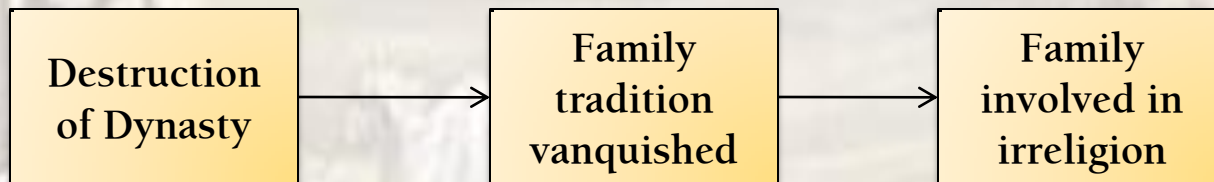
38

• Arjuna understands result of war (destruction of family), he sees not benefits in participating in this sinful activity.

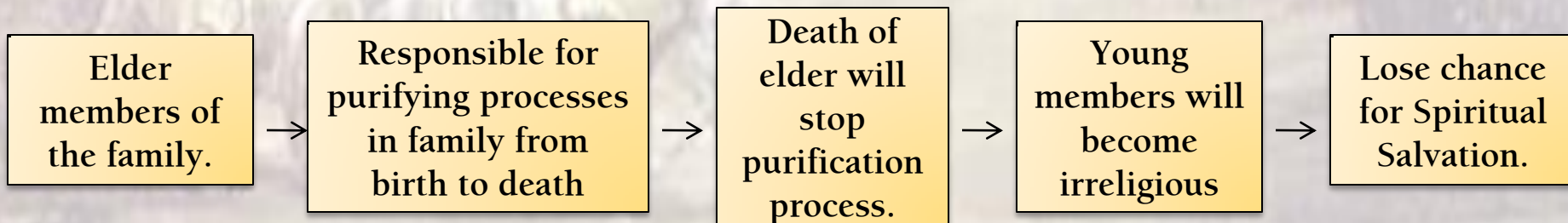
• Ksatriya should not refuse invitation of **gambling** and **war**.

• Arjuna sees the other party is blind of effect of this challenge, he knowing he evil consequence, not ready to fight.

39



### In Varnasrama System :





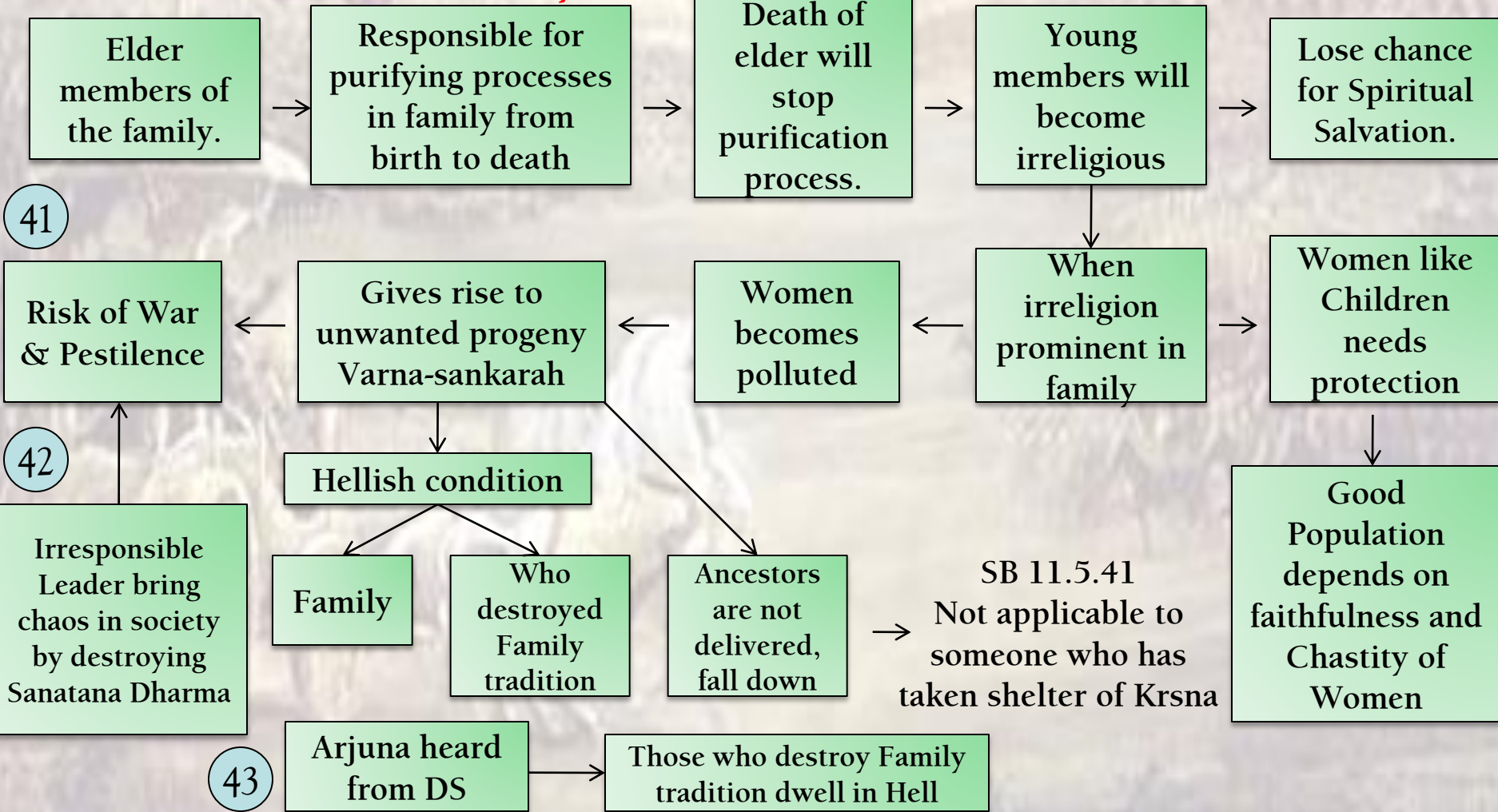
# Text – 40-43

40

## Arjuna sees Destruction of Family & Society

Varnasrama System for Peace, Prosperity and Spiritual progress in life

### Failure of Varnasrama System :



41

42

43

## Text – 39-42

# DEGRADATION OF SOCIETY

1

**The superiors are killed (1.39)**  
*(destruction of the dynasty)*

2

**Destruction of eternal family tradition (1.39)**  
*(Vedic rituals will stop)*

3

**Irreligion predominates in the family (1.39)**

4

**Women become polluted (1.40)**  
*(unchaste)*

5

**Unwanted progeny (1.40)**  
*(varna-sankara)*

**PRESENT SOCIETY**

6

**All kinds of community projects & (1.42)**  
**family welfare activities are devastated**  
**(results in chaos in society)**

Courtesy :

Tyaga Caitanya Das

# Text – 44-46

## Arjuna Fearful of sinful reaction

44

Arjuna's  
Fear of Sinful  
reaction

Killing  
Relatives

Driven by desire to Enjoy  
Royal Happiness

45

Better to die in  
the Battle field  
Unarmed

Arjuna's  
Soft heartedness  
Being a devotee

46

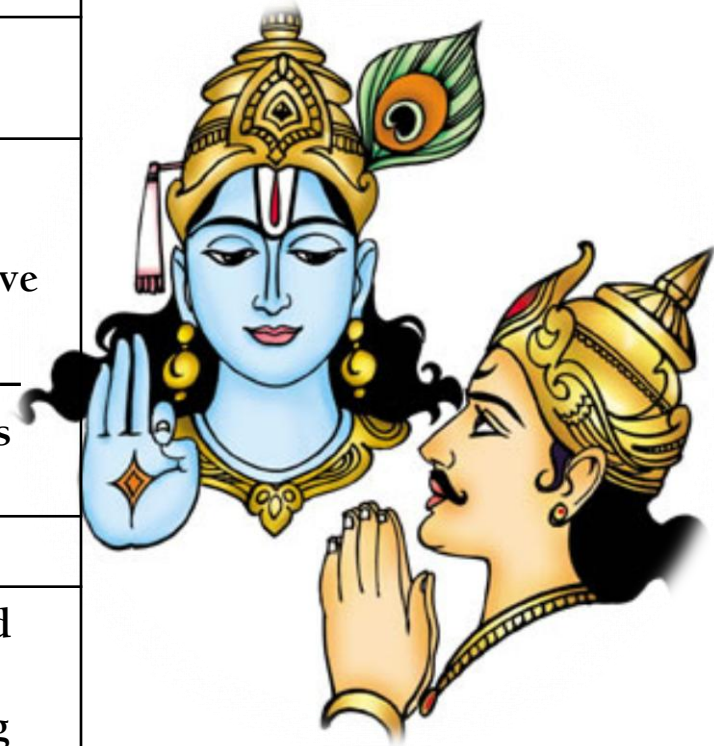
Arjuna  
(overwhelmed with grief)  
cast aside his bow and  
arrows and sat down in  
the Chariot



# Saintly Qualities of Arjuna

1	Softheartedness (1.28)
2	Does not want to kill even for exchange of three worlds (1.35)
3	Ready to forgive any aggressors (1.36), though there is no reaction in killing them.
4	Considers evil consequences even at the risk of refusing obligation to fight (1.37 – 1.38)
5	Conscious of obligations to protect family traditions and morals (1.39 – 1.44) <ul style="list-style-type: none"><li>• He does not think that: “I am transcendental and I have no obligations”</li><li>• Arjuna being saintly is conscious of moral principles – How he can kill one’s relatives based on selfish motives (1.44)</li></ul>
6	Ready to be killed unarmed, but not retaliate (1.45)
7	Custom according to Ksatriya fighting principles – unarmed and unwilling foe should not be attacked <ul style="list-style-type: none"><li>• These symptoms are due to soft heartedness resulting from being a great devotee</li></ul>
8	Kept his bow down (even broke his vow of not keeping the bow once lifted) (1.46)

**Conclusion: Such a kind and softhearted person is fit to receive Self-Knowledge (Transcendental Knowledge) (1.46 purport)**



*Courtesy :  
Gauranga Priya Das*

# Summary – Arjuna's Reasons

## Arjuna's Reasons for not wishing to Fight

1.27 to 1.28	<b>Compassion:</b> Arjuna's compassion for those he's about to slay dictates he shouldn't fight. (Lord Krishna refutes >> BG 2.11-30)
1.31 to 1.35, 2.7-2.8	<b>Enjoyment:</b> Arjuna thinks he will not be able to enjoy his kingdom if the kingdom is won at the cost of the lives of his family members. (Lord Krishna refutes >> BG 2.31-32)
1.37 to 1.43	<b>Destruction of Family:</b> Irreligion and unwanted progeny will overcome the family, performance of traditional, varnasrama-oriented Vedic rituals will end, and hell will await both the family and the destroyer of the family. (Lord Krishna refutes >> BG 2.45-46, 3.24)
1.44 to 1.45 2.5	<b>Saintliness and fear of sinful reactions:</b> Arjuna thinks enjoying royal happiness is not worth the resulting sinful reactions for destroying the family and killing his superiors. (Lord Krishna refutes >> BG 2.33-37)
2.6	<b>Indecision:</b> Arjuna does not actually know which is better, conquering the enemy or being conquered by them.

# Summary – Chapter 1

As the opposing armies stood poised for battle, Arjuna, the mighty warrior, saw his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjuna failed in strength, his mind became bewildered, and he gave up his determination to fight.

Arjuna offered the following reasons for not fighting the battle:

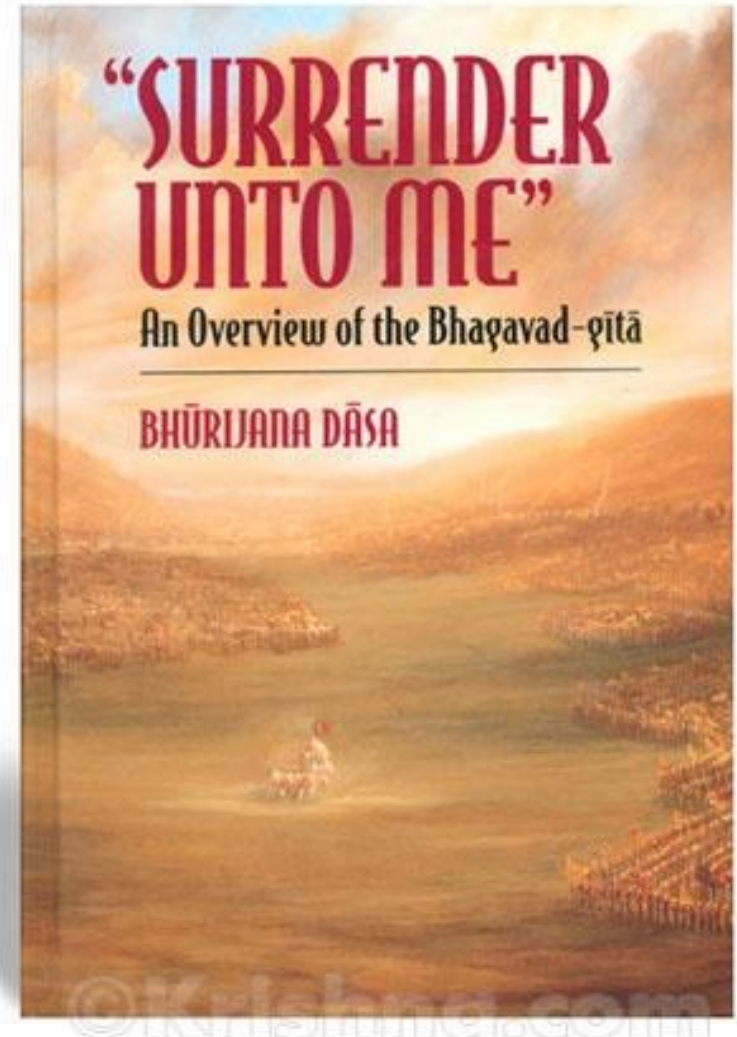
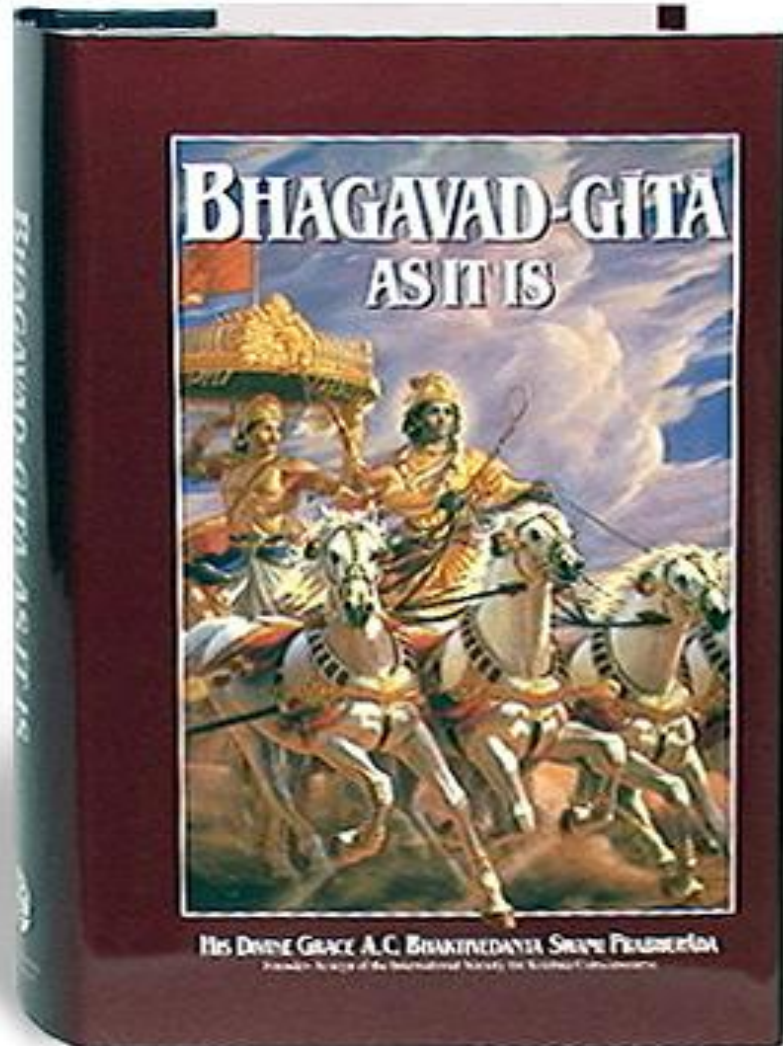
- 1) Compassion: Arjuna's compassion for those he's about to slay dictates he shouldn't fight.
- 2) Enjoyment: Arjuna thinks he will not be able to enjoy his kingdom if the kingdom is won at the cost of the lives of his family members.
- 3) Destruction of family: Irreligion and unwanted progeny will overcome the family, performance of traditional, varnasrama-oriented Vedic rituals will end, and hell will await both the family and the destroyer of the family.
- 4) Saintliness and fear of sinful reactions: Arjuna thinks enjoying royal happiness is not worth the resulting sinful reactions for destroying the family and killing his superiors.


In the beginning of Chapter 2, gave the following reason.

- 5) Indecision: Arjuna does not actually know which is better, conquering the enemy or being conquered by them.



# COMPILED FROM THE TEACHINGS OF ...





# End of Bhagavad Gita -1