

# Sample Study Material- course “Bhagawad Gita for Blissful Life”

## Session One:

ॐ परमात्मने नमः

## अथ श्रीमद्भगवद्गीता

### Introduction to the Bhagawad Gita and Chapter1 ‘Arjun Vishad Yoga’

In this first session we will consider the position of the Bhagavad Gita within the Mahabharata. We will then read through the first chapter and consider Arjuna’s refusal to fight, which prompts Krishna to begin his teaching.

#### **Bhagwad Gita the science of Life:**

Bhagavad Gita is not just a book of wisdom, but it is the science of whole life. It contains the secrets of life and happiness and reveals absolute knowledge. The Gita gives us a Roadmap to attain success and happiness.

Bhagavad Gita shlokas on life are teachings of Lord Krishna as he answers all queries of Arjuna and ensures that all his doubts are resolved before going for Mahabharata War. He keeps on explaining through various verses until Arjun is convinced. These age-old teachings are still applicable in modern times and work as a guiding light in dark and bad times.

Bhagavad Gita is the discourse between Lord Krishna and Arjuna before the start of the Mahabharata or Kurukshetra War. It consists of the teaching by Lord Krishna in the form of Shlokas or verses that changed Arjuna’s perspective of life. Although Gita is centuries old, its knowledge and logic are relevant today as well, thus, making it a timeless guide.

Bhagavad Gita shlokas can help us find the right path and make the right choices in difficult times. They guide us to find inner peace, purpose, and true success in life.

Understanding the shlokas from Bhagavad Gita gives us deep insights into the whys and hows of daily life. By reading Bhagavad Gita regularly, you can experience some remarkable changes in your life and perspective. You will become calmer, happier, and more content.

There are ample benefits to understanding and implementing the teachings of the Bhagavad Gita in real life. It is the essence of age old proven knowledge and helps you evolve on intellectual, emotional, and spiritual levels.

In this chapter, you will find some of the most important shlokas from Bhagavad Gita with meaning. These Shlokas can prove to be life-changing for you.

### **Background of The Gita**

It is well known that The Gita is a part of the Mahabharata. Dharmaraj accepted the challenge of gambling with Kauras. Kauras followed the unfair means and Dharmaraj lost the game. He lost his kingdom. He was ordered to live in the forest along with his four brothers and wife Draupadi. They had to remain underground. After the required years, the period of being underground was over, the attempts were made so that Dharmaraj could get back his right to rule his share of kingdom. In the beginning, they tried to get his share of kingdom by peaceful discussion and negotiation. Kauras were not ready to give anything to Dharmaraj. At last, Sri Krishna gave a proposal that Pandavas should be given 5 villages where they can rule. Duryodhan replied arrogantly, "I will not even grant you an earth which can rest on the tip of the needle". Arbitration by Sri Krishna ( Krishna-Shishtai) failed. Kaurav-Pandava war was now inevitable.

### **The Gita teaches Universal Values**

The thoughts in the Gita are applicable in today's world.

They are universal thoughts. They are of great value to all the people in the whole world irrespective of their faith or country.

Extract from the book "The Bhagavad Gita, The Original Sanskrit and An English Translation" by Lars Martin Fosse, reads as

"Today, the Bhagavad Gita is firmly established around the world as a true classic. But not a dusty old classic. It is astonishingly fresh and inspiring, even to readers who do not share the underlying assumptions of the text. Knowledge and self discipline are still virtues. Selflessness is as sound today as it was then. Doing one's duty regardless of consequences is needed now more than ever. We may not share the Gita's views on caste or endorse the social system it supports, but we don't have to. We are free to choose, and the Gita offers a number of choices. Its core of universal values and its poetic grandeur make the Gita a living classic."

### **Reference books**

In all my sessions I use Bhagavad Gita Book No.1658, published by Gita Press-Gorakhpur, as a standard for meaning in English. I also refer to book No.14 for meaning in Marathi. For this I am thankful and grateful to Gita Press Gorakhpur.

I have liberally used, ' Talks on The Gita' written by Vinobaji and published by Parandham Prakashan, Pavnar. For this I am extremely thankful to Parandham Prakashan and deeply indebted to Vinobaji.

You should read both these books repeatedly, so that thoughts in The Gita will be engraved on your minds.

Bhagavad Gita Book No.1658 is available on [www.amezon.in](http://www.amezon.in)

Talks on the Gita are available downloadable on [www.vinoba.in](http://www.vinoba.in)

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In the beginning of each Chapter I have given **Topic wise Groups of shlokas**.

This will help the learners understand the meaning when they read The Gita on their own.

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### **Chapter 1 - Arjunvishad Yoga : Topic wise Groups of shlokas –**

1-11 Naming the important Maharathis (warrior chiefs) and narrating their strengths.

12-19 Describing roaring sounds of conches from both military sides.

20-27 Arjuna carefully observing the Army.

28-47 Arjuna's delusion, attachment, despair and he talking with grief.

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अथ अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

## **The Bhagawat Gita Chapter 1**

### **Arjuna's despondency.**

The Mahabharata is written by Muni Vyas. The Bhagavad Gita is part of Mahabharat. The Gita has been set in the Mahabharata standing in the middle of the great epic like a lighthouse, it illuminates the whole of the epic.

Muni Vyas has given cream of the entire Mahabharata in the Gita.

The Mahabharata vividly brings out the fact that none but God is completely faultless and good, and also that none can be said to be evil personified. For instance, it points out faults even of moral giants like Bhishma and Dharmaraj, and virtues in the characters like Karna and Duryodhana.

There are many who feel that the Gita should be taken to begin with the Second Chapter. The actual teaching starts from the eleventh verse of the Second Chapter.

Nonetheless, the preceding introductory portion has a value of its own. Without it we would not have properly understood Arjuna's standpoint and the genesis of the Gita.

Muni Vyasa has presented the Gita in the form of dialogue between Krishna and Arjuna. Because of this, it is easier for readers to understand the Gita.

Many contend that Arjuna was going weak at the knees and the Gita was preached to restore his manliness and induce him to fight. But a little thinking will show the error in this view. It was not out of fear that Arjuna was shying away from the battle. The great warrior had fought hundreds of battles. He had single-handedly routed Bhishma, Drona and Karna when they had invaded Virat's kingdom. Then why would he run away from the war? So removal of Arjuna's fear was certainly not the purpose of the Gita.

It is also said that the Gita is meant to make Arjuna willing to fight by removing his inclination towards nonviolence. However, this view also is not right because he was firmly standing on the battlefield after all the ways of settlement with Kauravas had failed.

His words were seemingly wise, but not really so.

Seeing his kinsmen on the battlefield, Arjuna lost his nerve and deep anguish assailed his heart. The attachment to his kith and kin prevailed over him. When a man with a sense of duty is caught in delusion, he cannot face his naked lapse from duty. He tries to justify it by citing lofty principles. The same thing happened with Arjuna. He now started putting before Krishna, to convince him, the specious argument that war in itself was sinful, that it would destroy the clan, eclipse dharma and lead to moral anarchy, scarcity and devastation, and bring many other disasters upon the society.

After this Srkrishna answered all the doubts of Arjuna. Once Arjuna overcame the feeling of attachment and his delusion was removed, he got ready for the war. We are going to discuss these questions and answers in the upcoming chapters.

For Arjuna war was a natural and inescapable duty. But he was trying to evade it under the spell of delusion. It is this delusion that the Gita attacks most pointedly.

**Dispelling anti-swadharma delusion and working without expecting fruits is the main teaching from the Gita.**

The word dharma here does not mean a religion like Hinduism, Islam or Christianity. Every individual, in fact, has his own distinct dharma. Swadharma of every individual also changes with time. As one's mind grows and develops through reflection and experience, the old dharma gets shed and one acquires new dharma.

Arjuna was an extreme devotee of Krishna. He followed Krishna's instructions. He was benefited with the Victory. Let us follow Krishna too. That Partha Sarathi will drive our life chariots also. He will lead us to the Victory over delusion.

### **Chanting the Gita**

Chanting Gita is also important. I will chant few important shlokas in this course. I will elaborate meaning and learnings from these shlokas.

You can practise reciting the Gita on your own regularly. Bhagavad Gita is available practically in every language along with translation. If you find this difficult, you may join our upcoming course ‘ **Learn chanting Gita**’ the original Gita recited with clear pronunciation while keeping a printed copy in front of you and chanting with us in real time.

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Let us chant and study 2 shlokas from Chapter 1 of The Gita.

### **Important Bhagavad Gita Shlokas in Chapter 1 with Meaning and Learning**

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These Shlokas 1.32 and 1.47 are useful for overcoming attachment

## 1. Shloka 1.32 (Chapter 1, Verse 32)

अर्जुन उवाच

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।  
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

### SYNONYMS

न – nor; काङ्क्षे – do I desire; विजयम् – victory; कृष्ण – O Krsna; च – also; न – nor;  
राज्यम् – kingdom; च – also; सुखानि – happiness thereof; किम् – what use; नः – to us; राज्येन –  
is the kingdom; गोविन्द – O Krsna; किम् – what; वा – or; भोगैः – enjoyment;  
(च), जीवितेन – living ॥ 32 ॥

### TRANSLATION

Krsna, I do not covet victory, nor kingdom, nor pleasures. Govinda, of what use will kingdom or luxuries or even life to be us! (32)

### Learning:

When a man with a sense of duty is caught in delusion, he cannot face his naked lapse from duty. He tries to justify it by citing lofty principles. The same thing happened with Arjuna. He now started putting before Krishna, to convince him, the specious argument that war in itself was sinful, that it would destroy the clan, eclipse dharma and lead to moral anarchy, scarcity and devastation, and bring many other disasters upon the society.

## 2. Shloka 1.47 (Chapter 1, Verse 47)

सञ्जय उवाच

एवमुक्त्वार्जुनः सङ्ख्ये स्थोपस्थ उपाविशत् ।  
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

### SYNONYMS

सञ्जय – Sanjaya; उवाच – said; एवम् – thus; उक्त्वा – saying; अर्जुनः – Arjuna; सङ्ख्ये – in the  
battlefield; स्थोपस्थ – on the seat of the chariot ; उपाविशत् – sat down again;  
विसृज्य – putting aside; सशरम् – along with arrows; चापम् – the bow; शोक – by lamentation;  
संविग्न – distressed; मानसः – within the mind ॥ 47 ॥

### TRANSLATION

**Sanjaya 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.

**Learning:** This is the last Shloka in Chapter 1. This is the behavior of the person caught in delusion. A person agitated by grief due to influence of attachment forgets his duty and gives up to circumstances.

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