

Link:—In the preceding verse, Arjuna expressed his intention based on many arguments. What he did after this, is contained, in the verse that follows.

सञ्जय उवाच

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

sañjaya uvāca

evamuktvārjunaḥ saṅkhye rathopastha upāviśat
visṛjya saśaram cāpaṁ śokasaṁvignamānasah

Arjuna, grief stricken on the battlefield, having spoken thus, and having laid down his bow and arrow, slumped into the central part of the chariot. 47

Comment:—

'Evamuktvārjunaḥ saṅkhye rathopastha upāviśat visṛjya saśaram cāpaṁ śokasaṁvignamānasah'—War, is the root cause of all evils. It will destroy a race and will lead us to hell in the next world. By thinking so Arjuna, overwhelmed with sorrow, became firmly determined not to wage war. Arjuna, who had come to the battlefield with great zeal with Gāṇḍīva bow in his hand, put the bow and arrow down, and overwhelmed with sorrow, sat on the seat of the chariot.

The main reason of Arjuna's grief, is that when Lord Kṛṣṇa placed the chariot between the two armies and asked Arjuna, to behold the Kauravas, he saw Bhīṣma and Droṇa standing in front of him. So his attachment was aroused. Thus, he thought about the destruction of his race (which Duryodhana etc., did not perceive being goaded by greed) and the sin, accruing from it. Then he said that, even if the warriors of the hostile army killed him, while he was unarmed and unresisting, that would be for his good. Thus empowered by delusion, Arjuna perceives

good in turning away from war, and even in his death and finally having abandoned his bow and arrow and overwhelmed with grief, sits on the middle seat of the chariot. Thus, we see that it is delusion, which changes a hero's (Arjuna's), great courage to consternation.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ yogaśāstre
śrīkṛṣṇārjunasaṁvāde'rjunaviṣādayogo nāma prathamodhyāyaḥ*

Thus with the words, Om, Tat, Sat—the names of the Lord as sung in the Upaniṣad of the Bhagavadgītā by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the first chapter entitled, 'The Yoga of Dejection of Arjuna'.

The colophon at the end of each chapter, written by sage Veda Vyāsa reveals the glory and greatness of the Gītā. 'Om, Tat, Sat'—this has been declared as the triple designation of the Absolute. These three names, lead the beings to benediction and turn us towards God and spirituality and break off our relationship with the world. These wash away the mistakes, which we might have committed in pronouncing the verses, words and letters, in the chapter. So these three are pronounced at the end of each chapter.

By 'Om' sage Veda Vyāsa means, that this may wash away the mistakes of the verses, 'Tat' may turn his verses towards God, and 'Sat' means, that these verses may give an imperishable fruit. 'Iti', means that he has no other personal motive besides this one.

The Gītā has been called 'Śrīmad' because it possesses paramount beauty, and it is called 'Śrīmadbhagavad', because

it has been uttered by Lord Kṛṣṇa, who possesses six 'Bhagas' i.e., divine traits—wealth, virtue, glory, greatness, knowledge and dispassion.

It has been called the Gītā, because it has been sung by the Lord Himself. According to the rules of Saṁskṛta grammar, it should have been called 'Gītam', yet it being the essence of Upaniṣads, in feminine gender, it has been called the 'Gītā.'

The essence of all Upaniṣads, is contained in it and it has emanated from the tongue of the Lord Himself, so it is called 'Upaniṣad.'

It is called 'Brahmavidyā (Supreme Knowledge), because it leads the living being, to benediction without any distinction of caste, creed and colour. It is called 'Yogaśāstra' because different Yogas (Disciplines), such as Karmayoga (the Discipline of Disinterested Action), Jñānayoga (the Discipline of Knowledge), Dhyānayoga (the Discipline of Meditation) and Bhaktiyoga (the Discipline of Devotion), are contained in it. By following anyone of these disciplines a striver, can realize his identity with God (Paramātmā).

It is a dialogue, between Lord Kṛṣṇa and the devotee Arjuna. Arjuna has asked questions without hesitation, and Lord Kṛṣṇa has answered them with generosity. So it is called a dialogue between Śrī Kṛṣṇa and Arjuna.

In the first chapter, there is description of Arjuna's dejection. By the company of God and saints, this dejection may create dispassion and thus may lead to benediction. Though Duryodhana, also possessed dejection, yet having disinclination for God, his dejection is not called 'Yoga'. But it is called Yoga, in the case of Arjuna as he could realize his identity with God, by means of this 'Yoga.' So this chapter is entitled 'The Yoga of Dejection of Arjuna.'

The purpose of the concluding words, which are given at the end of each chapter, is that even a single chapter well meditated upon may lead a striver to benediction.

Words, letters and the Uvāca (said) in the first chapter

(1) In this chapter in 'Atha Prathamodhyāyaḥ' there are three words, in 'Dhṛtarāṣṭra Uvāca' and 'Sañjaya Uvāca' etc., there are twelve words, in verses, there are five hundred and fifty-eight words and there are thirteen concluding words. Thus the total number of words, is five hundred and eighty-six.

(ii) In this chapter in 'Atha Prathamodhyāyaḥ' there are seven letters, in 'Dhṛtarāṣṭra Uvāca', 'Sañjaya Uvāca' etc., there are thirty-seven letters, in verses there are one thousand, five hundred and four letters and the concluding letters are forty-eight. In this way the total number of letters in this chapter is one thousand, five hundred and ninety-six. Each verse, in this chapter consists of thirty-two letters.

(iii) In this chapter 'Uvāca' (said) has been used six times, 'Dhṛtarāṣṭra Uvāca' once, 'Sañjaya Uvāca' thrice and 'Arjuna Uvāca' twice.

Metres Used in the first Chapter—

Out of the forty-seven verses, of this chapter, in the first quarter of the fifth verse, as well as the thirty-third verse, and in the third quarter of the forty-third verse 'ra-gaṇa' being used there is 'ra-vipulā' metre; while in the first quarter of the twenty-fifth verse and the third quarter of the ninth verse 'na-gaṇa' being used, there is 'na-vipulā' metre. The remaining forty-two verses have the characteristics of right 'pathyāvakra' Anuṣṭup metre.

