



## ॥ भगवद् गीता ॥

... Bhagavad Gītā ...

### Chapter 1

#### AI Summary – Class 14

Class Summary for Bhagavad Gītā 3, by Acharya Tadany Cargnin dos Santos

Oct 3, 2025.

### Summary

#### Setting the Scene

The armies of both the Pandavas and Kauravas were positioned for battle. All war instruments and conches had been blown, signaling the imminent start of war. At this crucial moment, Arjuna asked Krishna, his charioteer, to position his chariot between the two armies so he could see those with whom he would fight.

#### Arjuna's Initial Confidence

Acharya Tadany emphasized that at this point, Arjuna was still very confident and clear about his role as a Kshatriya warrior. He knew that war involved himsa (violence) and was prepared to kill those on the opposing side. He understood that while ahimsa (non-violence) is an important virtue in Dharma Shastra, it is not an absolute value - there are exceptions when violence becomes necessary, especially for a Kshatriya protecting dharma.

#### Krishna's Strategic Positioning

Krishna, described as "mischievous" by Acharya Tadany, deliberately positioned the chariot in front of Bhishma and Drona - Arjuna's beloved elders and teachers - rather than in front of enemies like Karna or Duryodhana. This was a test for Arjuna, as Krishna knew Arjuna's attachment to these figures would trigger an emotional response.

#### The Transformation

When Arjuna saw his relatives, teachers, and loved ones in the opposing army, a dramatic transformation occurred. He became overwhelmed by kripa (attachment) rather than compassion. Acharya Tadany clarified that while kripa normally means compassion, in this context it refers to attachment, a weakness rather than a virtue.





Arjuna saw his fathers (pitrin), grandfathers (pitamaha), teachers (acharya), uncles (matula), brothers (bhratrin), sons (putran), grandsons (pautran), and friends (sakhin) in the opposing army.

### **The Five Types of Fathers According to Dharma Shastra**

Acharya Tadany explained that according to Dharma Shastra, every individual has five types of fathers:

- Janita - The biological father who contributes to one's birth
- Upaneta - The one who performs the sacred thread ceremony (spiritual initiation)
- Acharya/Guru - The teacher who imparts knowledge of the Vedas and Dharma
- Annadata - The one who provides food and nourishment when one is hungry
- Bhaya Trata - The one who rescues from danger or adversity, giving a second chance at life

### **From Soldier to Samsari**

This moment marked Arjuna's transformation from a confident soldier to a samsari (one bound by worldly attachments). Acharya Tadany explained that this is the first stage of the introduction to the Bhagavad Gita - the conversion from soldier to samsari. Later, Arjuna would need to transform from samsari to shishya (disciple) before the actual teachings could begin.

### **Master vs. Slave of Emotions**

Acharya Tadany elaborated on the difference between being a master of one's emotions versus being enslaved by them. A wise person (jñāni) can control emotions at will, using them as tools when needed. An unwise person (a jñāni) becomes overpowered by emotions, which become reactions rather than conscious actions. Arjuna was now in the latter state - overpowered by attachment (raga) which inevitably led to sorrow (vishada).

Acharya Tadany concluded that attachment and sorrow are two sides of the same coin, with the intensity of sorrow directly proportional to the intensity of attachment. This transformation sets the stage for the philosophical teachings that will follow in the Bhagavad Gita.

