

Preface to this book

The **Bhagavad Gita** is uniquely placed in the middle of a battlefield, and this is no mere coincidence. The battlefield symbolizes the **human mind**, which is constantly embroiled in conflict. Just as Arjuna finds himself torn between the duty to fight and his love for family, we too are often caught between conflicting responsibilities, desires, and values. The battle represents the **inner struggles** we all face - decisions clouded by emotions, and choices that challenge our very purpose.

The dialogue between Lord Krishna and Arjuna, set amidst this turmoil, is not merely about physical war, but about the internal conflict every individual faces. It is a battle between **higher principles and worldly attachments**, between **right action and personal desires**. The placement of the Gita in this context speaks of the very essence of human experience - to find clarity, peace, and purpose amidst confusion.

This book highlights both the **virtues and the problems** of daily life. It portrays relatable incidents, each resonating with a specific human challenge, and refers to the **relevant Shloka from the Gita** that illuminates the situation. The true takeaway lies in how each insight from the Gita can **reshape our response, reframe our perspective, and renew our sense of Self**. This approach allows the Gita to step out of the confines of ritualistic reverence and walk beside us in real life - as guide, friend, and mirror. In doing so, we ensure that the **Bhagavad Gita moves meaningfully from Reverence to Relevance**.

In this book, **200 relevant Shlokas** have been selected from across all chapters. Each chapter begins with an Overview, followed by this

Table:

#	Sh	Topic	Clues to incident	Shloka	Segment
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“#” is the serial number

“Sh” is the Shloka number from the relevant Chapter

“Topic” is a one word/ phrase that encapsulates the incident that is directly connected with the Shloka

“Clues to incident” presents a crisp title to the incident linked to the Shloka

“Shloka” in Sanskrit is the first word/ phrase of the Shloka

“Segment” depicts the applicability of the Shloka to our own daily life – be it personal, family, professional or social and a specific mention of student life.

The presentation of each Shloka thereafter starts with an incident which will be relatable to our own daily lives. This is followed by the relevant Shloka itself in Sanskrit and its direct English meaning.

The Bhagavad Gita offers timeless guidance for life’s uncertainties. It reminds us that the greatest lessons often arise in turmoil, when we are called to confront our deeper truths and higher purpose. Its wisdom is not about quick fixes but about reflection - uncovering the root of our problems rather than treating only their symptoms. **The Gita’s teachings adapt to each person and situation, revealing truth in many ways and reminding us that inner clarity leads to outer balance.** Ultimately, Krishna calls us to rise beyond the narrow sense of ‘I’ and ‘mine,’ and to see life from the standpoint of the Universal Self. When we do, our burdens lose their weight, and peace naturally follows. The Gita’s values - mindfulness, compassion, humility, and clarity - are not mere ideals for worship but habits for living. It does not merely rescue us from suffering; it prepares us to live wisely, act rightly, and remain unshaken amidst life’s storms.

Overview of the Bhagavad Gita

The Bhagavad Gita is not just a scriptural dialogue - it is a mirror of the soul's journey from confusion to clarity, from self-doubt to realisation, and from bondage to freedom. Each chapter offers a vital strand in this tapestry, guiding seekers through the challenges of thought, feeling, and action. In essence, the Gita's chapters are not steps to be rushed - they are invitations to reflect, question, and awaken. They validate the inner turmoil as the birthplace of transformation and show that it is through facing our weakness that we discover authentic strength. True liberation dawns when the seeker, like Arjuna, surrenders and acts from his highest understanding, making every moment a bridge from the **Shelf to Self** and thus from **Reverence to Relevance**.

The story begins with Arjuna Vishada Yoga - not merely a dramatic prologue, but a chapter rich in psychological and spiritual insight. Arjuna's collapse on the battlefield signals the moment true inner transformation begins, reminding us that self-realisation is born in times of honest self-doubt. Life's Kurukshetra moments - when roles feel heavy, duty collides with emotion, and the way forward is clouded - are the soil in which clarity grows.

From this threshold, Sankhya Yoga sets the philosophical foundation. It explores the nature of the imperishable Self and the power of right action, teaching us to respond to life's changes with detachment and equanimity. The Gita here becomes a practical guide for refining the mind and living with wisdom, moving us from restless confusion to peaceful awareness.

Karma Yoga shifts the focus from contemplation to participation, showing that selfless action - performed for its own sake, without craving results - is the true path to freedom. Every responsibility,

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every role, becomes a sacred offering when performed mindfully and without ego.

With Jnana Karma Sannyasa Yoga and Sannyasa Yoga, the Gita harmonizes knowledge and action, teaching that wisdom and purity of intention, not mere renunciation, are what refine and liberate us. Each duty is transformed when offered with surrender and self-awareness, rather than personal gain.

The subsequent chapters unfold the path of discipline (Dhyana Yoga) and devotion (Bhakti Yoga), teaching us to master the mind, withdraw from sense cravings, and rest in the joy of the Self. Equanimity, compassion, and faith become anchors in the storms of life.

From the revelation of Krishna's Divine nature (Jnana Vijnana Yoga), to the ultimate secrets of spiritual attainment (Raja Vidya Raja Guhya Yoga), every chapter deepens the understanding of God's immanence and our continual connection with the Divine presence.

Chapters like Akshara Brahma Yoga, Vibhuti Yoga, and Vishwarupa Darshana Yoga reveal the Eternal Self, the glory of Divinity in the world, and the awe-inspiring Cosmic Form, expanding our vision from the personal to the universal.

The Gita goes on to analyse the distinction between the Knower and the Field (Kshetra Kshetrajna Vibhaga Yoga), the play of the Gunas (Guna Traya Vibhaga Yoga), and the metaphor of life's entanglements (Purushottama Yoga), guiding us through self-understanding, detachment, and uprooting of mistaken identity.

Daivasura Sampad Vibhaga Yoga and Shraddha Traya Vibhaga Yoga sharpen our awareness of Divine and demonic qualities within, and the role of faith and purity in fostering spiritual growth.

Finally, Moksha Sannyasa Yoga masterfully synthesizes all these themes, illuminating the path of true renunciation - not through abandonment, but by surrendering ego, desire, and attachment.

Krishna's closing words refuse all dogma, inviting each seeker to reflect deeply and choose freely, imparting the wisdom to act from inner conviction and total surrender to the Divine.

Chapter 1

Arjuna Vishada Yoga

*Attachment clouds judgment and leads to inner conflict.
True strength begins with pausing, reflecting, and facing fear
with courage. Sorrow and confusion are necessary precursors
to awakening.*

Overview

Chapter 1 of the Bhagavad Gita, Arjuna Vishada Yoga, is often overlooked as merely a dramatic prologue to the deeper teachings that follow. But this chapter holds profound psychological and spiritual significance - it marks the moment when a warrior's confidence gives way to crisis, and where the journey of inner transformation truly begins. It is a powerful reminder that self-realisation often starts with self-doubt.

Set on the battlefield of Kurukshetra, Arjuna stands at a threshold - torn between his duty as a warrior and his attachment to family, tradition and identity. Overwhelmed by grief, fear and moral confusion, he drops his bow. This moment of collapse, of inner unravelling, is not weakness, it is the Yoga of despair, because even sorrow, when met with honesty and surrender, can lead to awakening.

In our own lives, we all experience Kurukshetra moments - when decisions weigh heavy, roles become burdensome, and emotions cloud our vision. We may know what is expected of us but not have the strength to act. In these times, Arjuna Vishada Yoga becomes deeply relevant. It shows us that confusion is not the end of the path - it is often the beginning of clarity.

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This booklet explores ten real-life situations mirrored in the Shlokas of Chapter 1. Whether it is emotional breakdowns, ethical dilemmas or the paralysis caused by overthinking, each story reflects how the Gita's wisdom is present even in our most fragile states.

Chapter 1 teaches us to pause before we act, to feel deeply before we respond, and to question bravely before we commit. It validates the inner storm, while preparing the ground for the light that follows. Through themes like vulnerability, empathy, identity crisis and moral courage, this chapter allows us to see that true strength is born in the willingness to face one's weakness. This is not a chapter to be rushed through. It is to be reflected upon - because it is in these very moments of inner conflict that transformation becomes possible. As Arjuna surrenders to Krishna with the words, "I am confused about my duty and am besieged with anxiety. I ask You to tell me clearly what is best for me" - so too can we begin our own journey from confusion to clarity.

Selected Shlokas

#	Sh	Topic	Clues to incident	Shloka	Segment
1	1	Nepotism	Retiring Principal bypasses merit	धर्मक्षेत्रे कुरुक्षेत्रे	Professional
2	21	Evaluate	Devan's ball rolls into the street	सेनयोरुभयोर्मध्ये रथं	Social
3	22	Gauge	Vani's self-assessment	कैर्मया सह	Personal
4	29	Rediscovery	Ratnakar chooses peace of mind	सीदन्ति मम गात्राणि	Professional
5	30	Perception	Vijith misconstrues his uncle's silence	गाण्डीवं संसते	Family

6	31	Apprehension	Anita resists unjustifiable demand for dowry	निमित्तानि च	Family
7	32	Clarity	Manav and Madhumita's marriage is saved	न काङ्क्षे विजयं	Family
8	41	Injustice	Meenakshi's unsupportive behaviour towards daughter	अधर्माभिभवात्कृष्ण	Family
9	45	Self-deception	Thankappan succumbs to weakness	अहो बत महत्पापं	Professional
10	47	Self-doubt	Rohan doubts his ability to succeed in the exam	एवमुक्त्वार्जुनः सङ्ख्ये	Student

1. Shloka 1 - Nepotism

At a reputed private school founded and funded by a group of philanthropists, the Principal was nearing retirement after a long and respected tenure. The school, known for its academic excellence and commitment to values, was looking for new leadership to carry forward its legacy. Among the staff was a highly competent Vice Principal with a stellar track record, respected by both teachers and students. Many believed she was the natural successor, having served the institution faithfully for over 15 years.

However, the Principal insisted on appointing his son-in-law, a young and relatively inexperienced individual with a modest teaching background but no managerial experience. Despite protests from senior staff and Board members, the Principal defended the decision, arguing that his son-in-law represented “fresh ideas” and

that “family values” were important for the school’s leadership. The board reluctantly relented due to the Principal’s strong influence.

Within a year, the school’s performance began to decline. Teachers left due to mismanagement and lack of support. Financial irregularities started appearing, and enrolment dropped as parents began losing faith. Eventually, the founders had to intervene and remove the son-in-law, but by then, the reputation of the school had been severely damaged. This scenario closely mirrors the attitude of King Dhritarashtra in the Mahabharata. In this Shloka, Dhritarashtra’s very first words reveal his partiality:

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

“O Sanjaya! After gathering on the sacred field of Kurukshetra, desiring to fight, what did my sons and the sons of Pandu do?”

Dhritarashtra refers to the Kauravas as “my sons” and the Pandavas as “the sons of Pandu,” unable to see both as part of his own family. Just like Dhritarashtra’s vision is tainted by attachment and self-interest, leading to disastrous consequences for his kingdom, so too, the Principal’s love for his son-in-law took precedence over the legacy and ideals of the institution. When leaders allow personal bias to override fairness and Dharma, the greater good suffers. True leadership requires rising above self-interest and acting with impartiality, ensuring justice and harmony for all.

2. Shloka 21 - Evaluate

Devan, a lively six-year-old, was playing joyfully in his front yard when his ball rolled out of the open gate and bounced onto the main road. Acting on pure instinct, Devan dashed after it, unaware of the danger that awaited him. At that very moment, a speeding car came hurtling down the road. Pradeep, the alert driver, slammed on the brakes, stopping just in time - mere feet from the little boy. Devan, blissfully unaware of his brush with danger, picked up his ball and ran back inside the gate.

Shaken, Pradeep parked his car and approached the house. When Devan's grandfather answered the door, Pradeep gently explained what had happened and suggested, "He's too young to grasp the danger, but a simple act of keeping the gate shut could prevent a serious accident."

The grandfather listened, his initial concern giving way to deep gratitude. He realised that Devan's impulsive dash for the ball could have ended in tragedy - and that a small pause, a moment of awareness, or even the simple act of closing a gate, could make all the difference.

As Devan's grandfather reflected, he recalled this Shloka, where, before the battle of Kurukshetra, Arjuna asks Krishna to pause and place his chariot in the middle of the two armies to observe, reflect and fully understand the situation before acting.

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्

*"Place my chariot in the midst of the two armies, O Achyuta,
that I may observe those who stand here eager to fight."*

Before rushing into action, whether in play, work or life's great battles, it is wise to pause, observe and assess the situation, just as Arjuna did before the war. Pradeep similarly pointed out that before the child is allowed to play in the garden, it is essential to take the relevant precautionary measures, like closing the main gate, etc.

The Bhagavad Gita teaches us that clarity and safety come from thoughtful reflection and conscious choices. Sometimes, a small pause can make all the difference between danger and safety, regret and gratitude, confusion and wisdom.

3. Shloka 22 - Gauge

Vani, a talented student from Delhi, was celebrated for her creativity and passion for art. However, influenced by family expectations and peer pressure, she joined a top engineering college. From the start, she felt disconnected - the subjects didn't resonate with her and her performance and confidence declined.

After two difficult years, Vani finally opened up to her parents about her true passion: graphic design. Though hesitant at first, they supported her decision to switch paths. Vani thrived in design school, excelling in her studies and rediscovering her love for learning. She went on to build a successful career as a graphic designer, working with leading brands and finding both professional fulfilment and personal happiness.

This incident from Vani's life is a reminder that before making important life decisions - especially those that shape our future - it is wise to pause, reflect and assess the situation honestly, just as Arjuna did on the battlefield as pointed out in this Shloka:

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ।

*“On the eve of the battle, let me know with whom
I am to fight.”*

Before plunging into the great battle of Kurukshetra, Arjuna asks Krishna to pause and place his chariot in the middle of the two armies so that he could observe and assess the situation. This crucial pause allowed Arjuna to reflect deeply before acting. Similarly, Vani's turning point came when she paused to reflect on her true interests and abilities, rather than rushing forward on a path chosen by others. This pause - this self-assessment - helped her realign her actions with her authentic self, leading to both peace and success.

This Shloka also teaches us that gauging a situation saves us from venturing into something with overconfidence - a state of being unaware of our own hidden weaknesses. The Bhagavad Gita teaches us that thoughtful self-examination and courage to act on our true calling are essential for a fulfilling and successful life.

4. Shloka 29 - Rediscovery

Ratnakar was a gifted software engineer in Bangalore, living a comfortable life with his wife and young daughter. When a prestigious multinational company in Mumbai offered him a high-paying managerial role, Ratnakar was exhilarated. The promise of a hefty salary, a coveted title and the admiration of his peers was

irresistible. Eager to prove himself and climb the corporate ladder, he accepted the offer, moving to Mumbai and leaving his family behind.

At first, the new job was everything he had dreamed of - the perks, the recognition, the sense of achievement. But soon, the demands of the role took their toll - long hours, relentless travel and constant pressure left him drained. He missed birthdays, school performances and quiet evenings with his family. His hobbies - photography, volunteering - fell by the wayside. The excitement faded, replaced by a growing sense of emptiness and fatigue.

One evening, after missing his daughter's school play for the third time, Ratnakar sat alone in his apartment, overwhelmed by regret. His body felt heavy, his mind restless and his heart ached with longing for the life he had left behind.

The Bhagavad Gita teaches that the body often echoes the mind's turmoil. When our actions are driven by fear, ego or societal pressure, we lose sight of our true path, and both mind and body suffer. This turmoil in Ratnakar's mind is mirrored in this Shloka:

सीदन्ति मम गान्धाणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

*"My limbs give way, my mouth is parched,
my body trembles and my hair stands on end..."*

Just as Arjuna's body faltered under the weight of inner conflict, Ratnakar too experienced exhaustion and restlessness when his life strayed from its true course. His struggle revealed how the body mirrors the mind's confusion, reminding us that real strength lies in aligning our choices with the heart's deepest truth.

After deep reflection, Ratnakar realised he had been chasing external rewards - status, money, validation - while neglecting what truly mattered: connection, balance and inner fulfilment. With courage, he resigned from the high-pressure job and returned to Bangalore, accepting a simpler role that paid less but allowed him to be present for his family and pursue his passions. The decision brought him peace and genuine happiness.

5. Shloka 30 - Perception

Vijith always looked up to his uncle - a man who had been a constant source of support, affection and wisdom. Their weekends together were filled with laughter; cricket matches and heartfelt conversations about life. This bond was a cornerstone of Vijith's happiness.

Suddenly, everything changed. His uncle grew distant, barely responding to calls or messages. Vijith's mind raced with worry, "Did I say something wrong? Did I disappoint him? Has he stopped caring for me?" The silence grew heavier with each passing day, and negative thoughts began to swirl in his mind, making him anxious and restless.

Unable to bear the uncertainty any longer, Vijith decided to visit his uncle. When he arrived, he found a very different man - one who looked weary, burdened and sorrowful.

After a moment of awkward silence, his uncle finally opened up. His daughter, who had recently married, was going through a painful divorce, and the family was in turmoil. The emotional weight had left him withdrawn and overwhelmed.

In that moment, Vijith realised how his own assumptions and negative thinking had caused him unnecessary pain. The problem was never his uncle's affection, but his own misinterpretation of the situation. It reminded him of this Shloka:

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

*"My bow, the Gāṇḍīva, slips from my hand and
my skin burns all over. I am unable to stand,
my mind is in a whirl, as it were."*

Just as Arjuna's mind was clouded by doubt and fear on the battlefield, leading to confusion and sorrow, Vijith's mind was clouded by negative assumptions and anxiety. The real suffering was not in the situation itself, but in the way his mind perceived and interpreted it. With empathy and understanding, Vijith offered his support, and their bond became even stronger, built now on deeper compassion and trust.

The Bhagavad Gita teaches us that much of our pain comes not from reality, but from the stories and fears we create within

our own minds. The true path to peace lies in seeking clarity, understanding and empathy - seeing situations as they are, not as our fears paint them. Often, the real battle is within, and wisdom is found when we quiet the mind and open the heart.

6. Shloka 31 - Apprehension

Anita, a young woman from a respected family, was engaged to marry into a wealthy business family. Preparations were in full swing. But a few weeks before the wedding, she began to feel uneasy - not because of the man, but the environment.

The groom's family made repeated demands for dowry. Their words, though polite, carried expectations and subtle threats. Her father took loans, her mother fell silent in distress, and every ritual felt forced.

Watching her parents suffer, Anita said, "Everything feels wrong. I see signs that this will not end well. No joy, only pressure. What good is such a marriage?"

Despite backlash, she chose to step away - not out of rebellion, but because she saw the "nimittani cha viparitani" - the warning signs that things were against her inner Dharma. This Shloka reflects the theme:

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥

"O Keshava, I see omens of misfortune. I do not see any good in killing my own people in battle."

Just as Arjuna perceived unfavourable omens before battle, Anita too was troubled by apprehensions as the repeated dowry demands revealed signs of disharmony. By heeding these 'nimittāni cha viparitāni,' she stepped back, choosing a path truer to her inner Dharma.

7. Shloka 32 - Clarity

Manav and Madhumita, a young couple, found themselves spiralling toward divorce - blinded by emotional upheaval, wounded

pride and a growing wall of silence. Misunderstandings had hardened into conclusions, and the courtroom felt like the only resolution.

In moments that demand courageous clarity, even the strongest minds can falter. Madhumita felt, "To have expectations from the alliance was futile. Living independently would give her more peace."

Like Arjuna, the couple stood at a crucial threshold - unable to see the value of what they were about to lose. Their turmoil reflects Arjuna's inner conflict in this Shloka:

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

*"O Krishna, I desire not victory, nor kingdom, nor pleasures.
What use is dominion, enjoyment, or even life itself?"*

Just as Arjuna, overwhelmed by despair, questioned the worth of victory, kingdom or even life itself, Manav and Madhumita too felt that their marriage held no value amidst pain and pride. Yet, their confusion - like Arjuna's - was not the end.

The judge sensed the inner confusion in the minds of the couple and gently delayed the verdict. That pause became a turning point. Freed from the urgency of conflict, they engaged in one honest conversation. In that quiet space, their true longing surfaced - not for separation, but for understanding.

Clarity often does not arise before action - it is born through it. When we pause, participate and listen - not react - we begin to see beyond the fog. And sometimes, that alone is enough to turn conflict into connection and endings into new beginnings.

8. Shloka 41 - Injustice

Mrs. Meenakshi was a well-known leader in her cultural community, admired for her commitment to preserving tradition, upholding moral values and especially advocating for women's dignity and empowerment.

Meenakshi often spoke passionately about how families must protect their daughters and raise them with strength, independence and values. However, when her own daughter revealed that she was

being emotionally abused by her husband, Meenakshi's reaction stunned many. Instead of standing by her daughter or demanding accountability, she said, "What will people say? Just adjust. This is your duty as a wife. Our family's honour cannot be dragged into court."

This is what Arjuna also did. He expresses his concern in this Shloka about the corruption of women and the breakdown of family systems invoking Kula-Dharma to justify inaction. But the same Arjuna once stood silently when Draupadi, a woman of his own family, was humiliated.

Similarly, Meenakshi, while outwardly upholding tradition and honour, faltered when that very Dharma required her to take a stand within her own family. She protected reputation over righteousness, just as Arjuna momentarily let his emotions redefine Dharma to suit his internal conflict. This reflects the theme of this Shloka:

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥

"When unrighteousness prevails, O Krishna, the women of the family become corrupt. And when women are corrupted, O descendant of Vrishni, there arises intermixture of castes (Varna-Sankara)."

This incident shows how the selective application of values, especially under pressure, leads to compromise in family and societal ethics. The Bhagavad Gita calls this out - not to shame - but to guide us toward authentic action based on truthful introspection, not appearances or convenience. True Dharma must be lived, not just quoted.

Meenakshi's daughter, heartbroken and unsupported, eventually walked out on her own, choosing to rebuild her life without her family's backing.

9. Shloka 45 - Self-deception

Thankappan was in-charge of a coffee estate and was deeply respected for his loyalty. One day, out of desperation and in a moment of weakness - he quietly siphoned off a portion of the fertiliser,

hoping no one would notice. But as fate would have it, the estate's watchman, ever vigilant, observed the theft and reported it to the owner the next morning.

When confronted, Thankappan denied the wrongdoing, leaning on his reputation for loyalty and decades of service. His words sounded righteous, but beneath them lay self-interest disguised as virtue. This is the mask of fake nobility as implied in this Shloka:

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥

“Alas! We are involved in a great sin by being ready to kill our own kinsmen out of greed for the pleasures of the kingdom.”

At first glance, Arjuna's hesitation on the battlefield appears noble; but it also exposes a deeper reality: when fear and attachment wear the mask of virtue, our judgement becomes clouded. We often justify our actions with noble words - loyalty, honesty, peace - while quietly serving our own fears or desires.

In the case of Thankappan, after a few weeks, when guilt overpowered him, he went to his boss and confessed everything and parted lovingly. True Dharma is not about appearances, but about the courage to see through our own excuses and act with integrity, as Thankappan did eventually.

10. Shloka 47 - Self-doubt

Seventeen-year-old Rohan had always been a diligent student, pouring hours into his studies and dreaming of a place at a top engineering college. As the date for the JEE Mains approached, however, he felt the pressure mounting.

One evening, after a long day of revision, Rohan sat at his desk, his books open but his mind clouded with doubt. The fear of not being “good enough” gnawed at him. Unable to hold it in any longer, Rohan sent a message to his father, Mr. Sharma, “Papa, I don't think I'm ready for the JEE Mains. I'm scared I'll let you down.”

This moment in Rohan's life echoes Arjuna's experience on the battlefield as depicted in this Shloka:

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥

*“Speaking thus, Arjuna cast aside his bow and arrows,
and sank into the seat of his chariot”*

Overwhelmed by emotion and self-doubt, Arjuna lays down his bow - but he does not flee the battlefield. He remains seated in his chariot, close to Krishna - his source of strength - allowing space for guidance to reach him.

In the same way, Rohan’s message to his father was not a sign of giving up, but of staying connected - and in that connection, he found the courage to face what lay ahead.

A few moments later, Rohan’s phone buzzed with a reply. Mr. Sharma wrote back, “My son, this is completely normal. Everyone feels anxious before something important. Don’t worry about the result. Just go, write the exam. I am with you, always. I will take care of the rest.”

Rohan read the message several times. He felt a wave of relief wash over him - not because his doubts had vanished, but because he knew he was not alone. His father’s faith became his anchor.