

Śrīmad Bhagavad-gītā

with the  
Sārārtha Varṣinī commentary

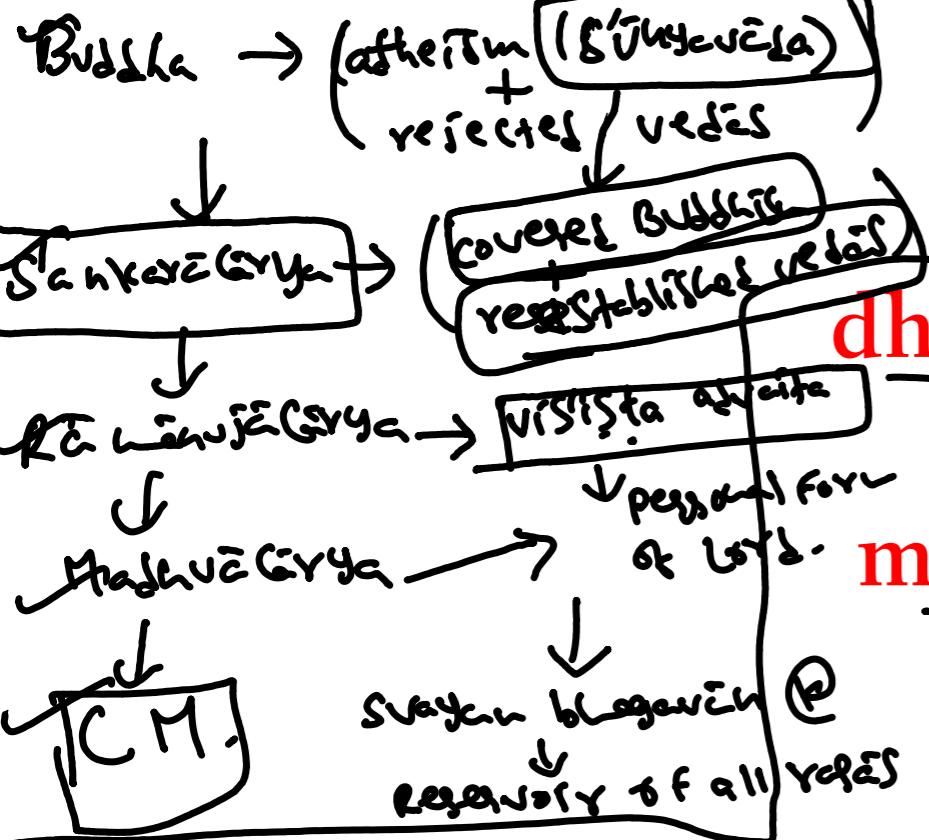
by  
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# Chapter-1

Observing the Armies on the  
Battlefield of Kurukṣetra

# **Section - I**

**Introduction (1-27)**



1.1

**dhṛtarāṣṭra uvāca**  
**dharma-kṣetre kuru-kṣetre**  
**samavetā yuyutsavah**  
**māmakāḥ pāṇḍavāś caiva**  
**kim akurvata sañjaya**

Brahmin

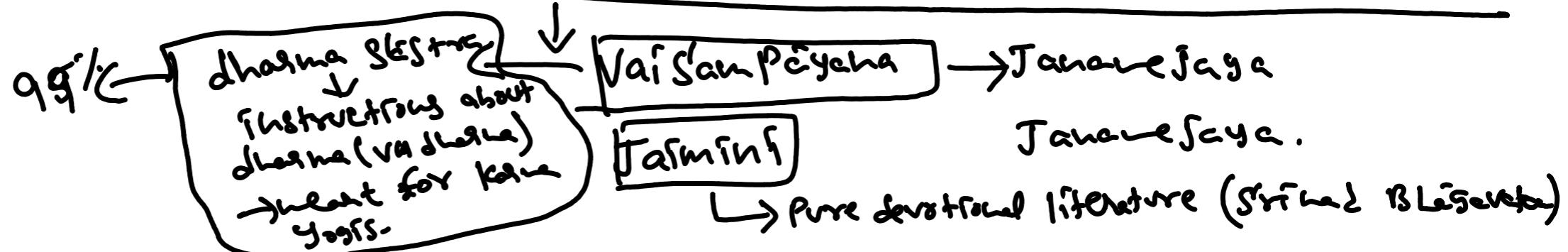
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Dhṛtarāṣṭra said: O Sañjaya (**sañjaya**), what did my sons and the sons of Pāṇḍu do (**kim māmakāḥ pāṇḍavāś caiva akurvata**), having gathered (**samavetā**) with the desire to fight (**yuyutsavah**) at Kurukṣetra, the place of dharma (**dharma-kṣetre kuru-kṣetre**)?

# How did Arjuna become bewildered and fall into ignorance?

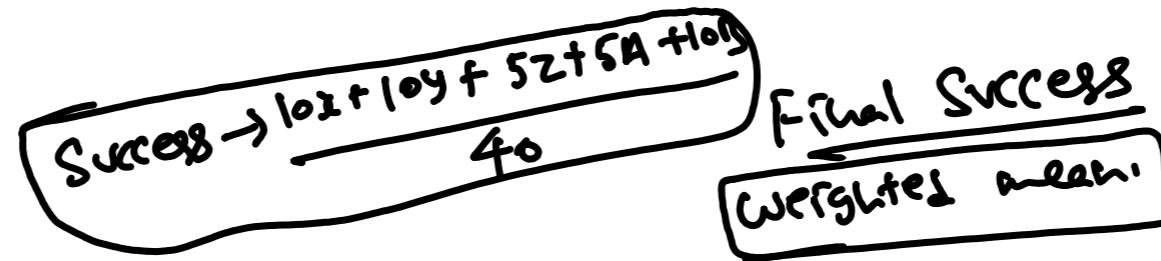
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The speaker of the Mahābhārata , Vaiśampāyana, started explaining the topic to Janamejaya in the Bhīṣma Parvā, with the following words.



Dhrtarāstra said, “Please tell me what my sons, headed by Duryodhana, and the sons of Pāṇḍu, headed by Yudhiṣṭhira were doing, having gathered together for fighting at Kurukṣetra?”

“But you yourself have said that they were desirous of fighting, so why are you asking what they did?” so why are you asking what they did?”



5 causes of success of an activity

- a) adhiṣṭāham →
  - ① Body
  - ② Place.
- b) Kartā → upāśhi 10

- c) Karanam → Senses. 5
- d) Cestā → Effort 5
- e) Daivam → Karma. 10

“This place is a holy place (dharma kṣetra). Śruti says:

**kuruksetram deva yajanam**

Kuruks̄etra is a place for worshipping the Lord. Śatapatha Brāhmaṇa, Madhyāndinīya, 14.1.1.2

It is famous as a place which produces dharma. Due to association with this great place, the evil Duryodhana and company may give up their anger and take to the path of dharma.

This is what Duryodhana wants Sanjaya to believe

The Pāṇḍavas are naturally following dharma. Then both sides would have intelligence to see that they should not kill their own relatives and friends, and would negotiate peace.”

Externally, he desired to show Sañjaya that he would be relieved if this were so.

Internally, however, he found it hard to restrain his depression, for if there were a conciliation, then it would be difficult for his sons to claim the kingdom.

“As Bhīṣma, who is on our side cannot be defeated by Arjuna, it is better that we fight. Let that happen!”

It was not suitable however to show such desires externally.

There is a hidden meaning in the word kṣetra (field) in the phrase

dharma-kṣetra. → field

The field was a place for growing the grains of dharma, in the form of pious Yudhiṣṭhira, who was the very incarnation of dharma, along with his supporters.

The field, a place for exerting oneself in the work of cultivating, was the place in which Kṛṣṇa, the nourisher of dharma, would encourage Yudhisthira.

The field, a place for many projects like blocking irrigation dykes and watering, was the place where Kṛṣṇa would assist Yudhiṣṭhira in many ways to establish the grains of dharma.

The same field is also a place for weeds to grow.

The weeds, enemies of the grains, in the form of Duryodhana and others, also grew there, but would be destroyed by Kṛṣṇa.

## 1.2

sañjaya uvāca  
dṛṣṭvā tu pāñḍavānīkam  
vyūḍham duryodhanas tadā |  
ācāryam upasaṅgamya  
rājā vacanam abravīt

Sañjaya said: Seeing the array (dṛṣṭvā vyūḍham) of the Pāñḍavas' troops (pāñḍava anīkam), Duryodhana (tadā rājā duryodhanah) approached his teacher Drona (ācāryam upasaṅgamya) and spoke these words (vacanam abravīt).

## 1.3

paśyaitāṁ pāṇḍu-putrāṇāṁ  
ācārya mahatīm camūm  
vyūḍhāṁ drupada-putreṇā  
tava śiṣyeṇa dhīmatā

“O teacher (ācārya), see this great army (paśya etāṁ mahatīm camūm) of the sons of Pāṇḍu (pāṇḍu-putrāṇāṁ), arranged for battle (vyūḍhāṁ) by your intelligent disciple (tava dhīmatā śiṣyeṇa), the son of Drupada (drupada-putreṇā).”

Understanding that Dhṛtarāstra wanted war, Sañjaya then spoke, to make him aware that there would be war, but that the results would be the opposite of the fulfillment of his desires.

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Duryodhana, seeing the arrangement of troops (vyūdhām) being prepared by the Pāṇdavas, then speaks, revealing his inner fear in nine verses, starting from the third verse.

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He criticizes Dronācārya.

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He tells him that he is very foolish because Dhṛṣṭadyumna, the son of Drupada, was arranging the troops of the enemy.

That person was Drona's student, having been taught by him, even knowing that he was born to kill him.

"Dhrṣṭadyumna is very intelligent (dhīmatā) because he has gained the knowledge of how to kill you from you yourself, his enemy. See what will finally result from this greatly intelligent act in the future!"

## 1.4

atra śūrā mahesvāsā  
bhimārjuna-samā yudhi  
yuyudhāno virātaś ca  
drupadaś ca mahā-rathah

Here are brave men (atra śūrā), skillful with great bows (mahā  
iṣvāsā), equal to Bhīma and Arjuna in battle (bhimā arjuna-samā  
yudhi): Sātyaki, Virāta, and Drupada, a mahā-ratha (yuyudhāno  
virātaś ca drupadaś ca mahā-rathah).

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## 1.5

dhr̥ṣṭaketuś cekitānah  
kāśirājaś ca vīryavān  
purujit kuntibhojaś ca  
śaibyaś ca nara-puṅgavah

Here are Dhṛṣṭaketu (dhr̥ṣṭaketuh), Cekitāna, the valorous king of Kāśī (cekitānah kāśirājaś ca vīryavān), Purujit, Kuntibhoja and Śaibya (purujit kuntibhojaś ca śaibyaś ca), the best of men (nara-puṅgavah).  
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## 1.6

yudhāmanyuś ca vikrānta  
uttamaujāś ca vīryavān  
saubhadro draupadeyāś ca  
sarva eva mahā-rathāḥ

Here are mighty Yudhāmanyu (yudhāmanyuś ca vikrānta), valiant Uttamaujā (uttamaujāś ca vīryavān), Abhimanyu, and the five sons of Draupadī (saubhadro draupadeyāś ca), all mahā-rathas (sarva eva mahā-rathāḥ).

“The leaders of their troops, having great bows (iṣvāsā), will be impossible to cut down.”

That is the suggestion by his mentioning the bows.

Yuyudhānah refers to Sātyaki.

Saubhadrah refers to Abhimanyu. Draupadeyāḥ refers to the five sons of the Pāṇḍavas by Draupadī, such as Prativindhya.

eko daśa sahasrāṇi yodhayed yas tu dhanvinām  
śastra-śāstra-pravīṇāś ca mahā-ratha iti smṛtah  
amitān yodhayed yas tu samprokto 'tirathas tu saḥ  
caikena yo yudhyet tan-nyūno'rdha-rathah smṛtah

A mahāratha (mahāratha iti smṛtah) is one man (yas tu ekah) who can fight alone with ten thousand archers (daśa sahasrāṇi dhanvinām yodhayed), who is expert in both weapons and scripture (śastra-śāstra-pravīṇāś ca). An atiratha is one who fights with unlimited troops (or sixty thousand archers according one source) (amitān yodhayed yas tu atirathah samproktah). A ratha is one who fights with one opponent (rathī ca ekena yo yudhyet). One who does less than that (cannot deal with one opponent alone) is called ardha ratha (tan-nyūno ardha-rathah smṛtah).

1.7

asmākam tu viśiṣṭā ye  
tān nibodha dvijottama  
nāyakā mama sainyasya  
samjñārtham tān bravīmi te

O best of the brāhmaṇas (dvija uttama), understand (tān nibodha) who is on our side (asmākam tu viśiṣṭā ye), the commanders of my army (mama sainyasya nāyakā). I will list them (tān bravīmi) so you can completely understand (te samjñārtham).

Understand (nibodha) who is on our side.

I will tell you in order that you completely understand  
(samjñārtham).

The word is analyzed as samyak (complete), jñāna (knowledge).

## 1.8

**bhavān bhīṣmaś ca karnaś ca**  
**kṛpaś ca samitim-jayah**  
**aśvatthāmā vikarnaś ca**  
**saumadattir tathaiva ca**

There are yourself, Bhīṣma, Karna (**bhavān** **bhīṣmaś ca** **karnaś ca**),  
 Kṛpa, winner of wars (**kṛpaś ca** **samitim-jayah**), Aśvatthāmā,  
 Vikarna (**aśvatthāmā vikarnaś ca**), and Bhūriśravā (**saumadattir**  
**tathaiva ca**).

Saumadatti refers to Bhūriśravā, the son of Somadatta.

1.9

anye ca bahavah śūrā  
madarthe tyakta-jīvitāḥ  
nānā-śastra-praharanāḥ  
sarve yuddha-viśāradāḥ

There are also many other brave men (anye ca bahavah śūrā) who have given up their lives for my sake (madarthe tyakta-jīvitāḥ), skillful at fighting (sarve yuddha-viśāradāḥ), armed with various missiles and weapons of close combat (nānā-śastra-praharanāḥ).

There are also many other brave men who have given up their lives  
for my sake, skillful at fighting, armed with various missiles and  
weapons of close combat.

“They are willing to give up their lives in order to help me (tyakta-jīvitāḥ).”

This is the intended meaning of Duryodhana, though the literal  
meaning is “They have given up their lives.”

Actually however, Kṛṣṇa will later say:

**mayaivaite nihatāḥ pūrvam eva  
nimitta-mātram bhava savyasācin**

These warriors (**ete**) have already been killed by Me (**mayaiva nihatāḥ**) before the war has started (**pūrvam eva**). You be My instrument, O Arjuna (**nimitta-mātram bhava savyasācin**). BG 11.33

Thus, the literal meaning of Duryodhana's words are thus completely true.

## 1.10

aparyāptam tad asmākam  
balam bhīsmābhirakṣitam  
paryāptam tv idam eteśām  
balam bhīma bhirakṣitam

Our army (asmākam balam) protected by Bhīṣma (tad bhīṣma abhirakṣitam) is inadequate (aparyāptam), but their army (tv idam eteśām balam), protected by Bhīma (bhīma abhirakṣitam) is adequate (paryāptam).  
→ a) inadequate  
b) finite.

Our troops are not up to standard (aparyāptam): we cannot fight against the Pāṇḍavas.

Even though protected all around by Bhīṣma, who has fine intelligence and is experienced in fighting and theory, Bhīṣma has sympathy for both parties.

The Pāṇḍavas are very well protected (paryāptam abhiraksitam) by Bhīma, though he has gross intelligence and is not thoroughly conversant with fighting and theory.

In other words, they are well equipped to fight against us.

1.11

ayaneṣu ca sarveṣu  
yathā-bhāgam avasthitāḥ |  
bhiṣmam evābhiraṅkṣantu  
bhavantah sarva eva hi

Situated in your positions for attack (ayaneṣu ca sarveṣu yathā-  
bhāgam avasthitāḥ), you (bhavantah) should protect Bhīṣma  
(bhiṣmam eva abhirakṣantu) on all sides (sarva eva hi).

Therefore you should be very careful.

Though you are divided into different groups (*yathā-bhāgam*) for the purpose of entering into the enemy lines (*ayaneṣu*), you should not give up your designated positions on the battlefield.

Being fixed in your respective positions, protect Bhīṣma on all sides, so that he will not be attacked from behind while engaged in fighting with others.

The implication here is “Only by the strength of Bhīṣma will we survive.”

## 1.12

tasya sañjanayan harsam  
kuru-vrddhah pitamahah  
simha-nadam vinadyoccaih  
sankham dadhmau pratapavān

Then the majestic elder among the Kurus (pratapavān kuru-vrddhah), the grandfather (pitamahah), in order to bring joy to Duryodhana (tasya harsam sañjanayan), making the sound of lion (simha-nadam vinadya), blew his conch loudly (sankham uccaih dadhmau).

Bhiṣma, the elder of the Kurus, joyful on hearing respect given to him, and to produce joy in Duryodhana by driving away his fears, roaring like lion, blew his conch shell.

The phrase simha-hādam vihadya uses the same root nad twice.

The literal meaning is “roaring the roar of a lion.”

The intended meaning is “roaring like a lion,” according to the sūtra upamāne karmani. (Aṣṭādhyāyī, Pāṇini 3.4.45)

1.13

tataḥ śaṅkhāś ca bheryaś ca  
paṇavānaka-gomukhāḥ  
sahasaivābhyaḥanyanta  
sa śabdās tumulo 'bhavat

Then conches, kettle drums (**tataḥ śaṅkhāś ca bheryaś ca**), small drums, and larger drums (**paṇavānaka-gomukhāḥ**) were suddenly sounded (**sahasā eva abhyahanyanta**), making a tumultuous roar (**sah śabdah tumulo abhavat**).

Both sides became eager to fight.

This is described in this verse.

Pañava is a type of drum.

Ānaka is a kettle drum.

Gomukha is a type of trumpet.

1.14

tataḥ śvetair hayair yukte  
mahati syandane sthitau  
mādhavah pāṇḍavaś caiva  
divyau śaṅkhau pradadhmatuh

Then Kṛṣṇa and Arjuna (tataḥ mādhavah pāṇḍavaś ca), standing in a large chariot (mahati syandane sthitau) yoked with white horses (śvetair hayair yukte), blew their divine conches (divyau śaṅkhau pradadhmatuh).

1.15-16

pāñcajanyam hrṣīkeśo  
devadattam dhanañjayah  
pauṇḍram dadhmau mahāsaṅkham  
bhīma-karmā vṛkodarah

anantavijayam rājā  
kuntī-putro yudhiṣṭhirah  
nakulah sahadevaś ca  
sughoṣa-manipuṣpakau

Kṛṣṇa blew Pāñcajanya (**pāñcajanyam hrṣīkeśo**), Arjuna blew Devadatta (**devadattam dhanañjayah**), and Bhīma (**vṛkodarah**) of fearful deeds (**bhīma-karmā**) blew the great conch Paundra (**paunḍram mahāsaṅkham dadhmau**). Yudhiṣṭhira, son of Kuntī (**kuntī-putro rājā yudhiṣṭhirah**), blew Anantavijaya (**anantavijayam**), and Nakula and Sahadeva (**nakulah sahadevaś ca**) blew their conches Sughoṣa and Manipuṣpaka (**sughoṣa-maṇipuṣpakau**).

1.17-18

kāśyaś ca parameṣvāsaḥ  
śikhaṇḍī ca mahā-rathah  
dhṛṣṭadyumno virātaś ca  
sātyakiś cāparājitah

drupado draupadeyāś ca  
sarvaśaḥ pṛthivī-pate  
saubhadraś ca mahā-bāhuḥ  
śaṅkhān dadhmuḥ pṛthak pṛthak

Then the king of Kāśī, the greatest archer (**kāśyaś ca parama iṣu-āsaḥ**), Śikhaṇḍī, a mahā-ratha (**śikhaṇḍī ca mahā-rathah**), Dhṛṣṭadyumna, Virāṭa (**dhrṣṭadyumno virāṭas ca**) and Sātyaki, who could not be defeated (**sātyakiś ca aparājitaḥ**), Drupada, the sons of Draupadī (**drupado draupadeyāś ca sarvaśaḥ**), and mighty-armed Abhimanyu (**saubhadraś ca mahā-bāhuḥ**) blew their conches one after the other (**śaṅkhān dadhmuḥ pṛthak pṛthak**).

The word aparājitaḥ means unconquerable.

However, it can be read cāpa rājitaḥ, by including the previous ca as part of the word instead a separate word meaning “and”, in which case it means “equipped with a bow.”



## 1.19

sa ghoso dhārtarāṣṭrāṇāṁ  
hṛdayāni vyadārayat  
nabhaś ca pṛthivīṁ caiva  
tumulo 'bhyanunādayan

That tumultuous sound (sah tumulah ghoso), filling the sky and earth (nabhaś ca pṛthivīṁ caiva abhyanunādayan), split the hearts of Dhṛtarāṣṭra's sons (dhārtarāṣṭrāṇāṁ hṛdayāni vyadārayat).

atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapi-dhvajah |

pravṛtte śastra-sampāte dhanur udyamya pāṇḍavah

hrṣīkeśam tadā vākyam idam āha mahīpate |

senayor ubhayor madhye ratham sthāpaya me 'cyuta

yāvad etān nirīkse 'ham yoddhu-kāmān avasthitān |

kair mayā saha yoddhavyam asmin raṇa-samudyame

yotsyamānān avekse 'ham ya ete 'tra samāgatāḥ |

dhārtarāṣṭrasya durbuddher yuddhe priya-cikīrṣavah

O King (mahīpate), then (atha), as the armies prepared to fight (pravṛtte  
śastra-sampāte), Arjuna with Hanumān's insignia on his flag (pāndavah  
kapi-dhvajah), seeing the sons of Dhṛtarāṣṭra standing there (vyavasthitān  
dhārtarāstrān drṣtvā), taking his bow in hand (dhanur udyamya), spoke to Hṛṣīkeśa (tadā hṛṣikeśam idam vākyam āha): O Acyuta (acyuta) please station my chariot (me ratham sthāpaya) between the two armies (senayor  
ubhayor madhye), so I can view (yāvad etān nirikse aham) at the commencement of the war (asmin raṇa-samudyame) those situated with a desire to fight (yoddhu-kāmān avasthitān), and those with whom I should fight (kair mayā saha yoddhavyam). I see that (aham avekṣe) those who have gathered here (ya ete atra samāgatāḥ), desiring to please the foolish sons of Dhṛtarāṣṭra (durbuddheh dhārtarāstrasya priya-cikīrṣavah), are intent on fighting (yuddhe yotsyamānān).

*sañjaya uvāca*

*evam ukto hrṣīkeśo guḍākeśena bhārata  
senayor ubhayor madhye sthāpayitvā rathottamam*

*bhīṣma-drona-pramukhataḥ sarvesāṁ ca mahī-kṣitām  
uvāca pārtha paśyaitān samavetān kurūn iti*

When Arjuna spoke to him thus (*evam guḍākeśena uktah*), Hṛṣīkeśa (*hrṣīkeśah*), stationing the best of chariots (*rathottamam sthāpayitvā*) between the two armies (*senayor ubhayor madhye*), in front of Bhīṣma, Drona (*bhīṣma-drona-pramukhataḥ*) and all the princes (*sarvesāṁ ca mahī-kṣitām*), spoke (*iti uvāca*): See these Kurus gathered here (*pārtha paśya etān samavetān kurūn*).

The Lord, Hṛṣīkeśa, though Himself the controller of everyone's senses, was thus ordered by Arjuna, controlled just by his words.

See how the Lord is controlled by prema! This is the implication of calling the Lord Hṛṣīkeśa.

Gudāka → Sleep / ignorance  
Gudākātīśāḥ → conquers his sleep  
conquers his ignorance.

Here is the significance of the word Gudākeśa. Ākeśa means Viṣṇu (ā), Brahmā (ka) and Śiva (īśa). Gudākeśa means Arjuna who gives them (ākeśa) the experience of the sweetness of the Lord's affection just as sugar (gudā) gives the experience of sweetness.

Therefore, Gudākeśa refers to he who, by bringing Kṛṣṇa under his control, gave Visnu, Brahmā, and Śiva the opportunity to experience Kṛṣṇa's sweetness.

Where the Supreme Lord Kṛṣṇa, the crown jewel, source of all avatāras, being controlled by prema, followed the orders of His servant Arjuna, how could Visnu, Brahmā and Śiva, His mere expansions as guṇa avatāras, show off any of their powers?

Instead, they felt they had reached the pinnacle of perfection by manifesting affectionate feelings for the Lord themselves (inspired by Arjuna).

The lord of the spiritual sky (Mahāviṣṇu) said:

dvijātmamajā me yuvayor didṛksuṇā

I brought the brāhmaṇa's sons here because I wanted to see the two  
of you. SB 10.89.58

Gudākeśa can also mean the lord (īśa) of sleep (guḍākā), the controller of the senses.

Even Kṛṣṇa, who is the direct controller of bhakti , became controlled by Arjuna's prema.

Thus, Arjuna was able to conquer despicable māyā or sleep.

(He spoke in front of Bhīṣma, Drona and all the kings.)

Though the word pramukhataḥ is compounded only with Bhīṣma and Drona, it refers to everyone.

Thus the meaning is “putting his chariot in front of Bhīṣma, Drona and all the other kings.”

tatrāpaśyat sthitān pārthah  
pitṛn atha pitāmahān  
ācāryān mātulān bhrātṛn  
putrān paustrān sakhīms tathā  
śvaśurān suhrdaś caiva  
senayor ubhayor api

Arjuna saw standing there (pārthah tatra apaśyat sthitān) fathers, grandfathers (pitṛn atha pitāmahān), teachers, maternal uncles, brothers (ācāryān mātulān bhrātṛn), sons, grandsons, friends (putrān paustrān sakhīms tathā), fathers-in-law and well-wishers (śvaśurān suhrdaś caiva) on both sides (senayor ubhayor api).

Putra and paustra refer to the sons and grandsons of Duryodhana and others on the opposing side.

tān samīkṣya sa kaunteyah  
sarvān bandhūn avasthitān  
kṛpayā parayāviṣṭo  
viśidann idam abravīt

The son of Kuntī (sah kaunteyah), seeing all his relatives situated there (tān avasthitān sarvān bandhūn samīkṣya), overcome with compassion (kṛpayā parayāviṣṭo) and depressed (viśidann), spoke as follows (idam abravīt).

## Section - II

Arjuna's Doubts (28-46)

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Arjuna's Doubts (28-46)

Part-I

Arjuna's First Reason to not Fight –  
Compassion (28-30)

dṛṣṭvemān svajanān kṛṣṇa yuyutsum samupasthitam  
sīdanti mama gātrāṇi mukham ca pariśuṣyati

vepathuś ca śarīre me roma-harsaś ca jāyate  
gāndīvam sramsate hastāt tvak caiva paridahyate

O Kṛṣṇa (kṛṣṇa), seeing all my relatives and friends (dṛṣṭvā imān svajanān) gathered to fight (yuyutsum samupasthitam), my limbs are weakening (sīdanti mama gātrāṇi), my mouth is drying up (mukham ca pariśuṣyati), my body is trembling (vepathuś ca śarīre me) and my hairs are standing on end (roma-harsaś ca jāyate). My bow is falling from my hand (gāndīvam sramsate hastāt) and my skin is burning (tvak ca eva paridahyate).

Seeing all these known people, my mouth has dried up.

The phrase “As I stand here” should be added at the beginning of  
the sentence.

“As I stand here seeing this, my limbs become weak.”

1.30

na ca śaknomy avasthātum  
bhramatīva ca me manah  
nimittāni ca paśyāmi  
viparītāni keśava

I cannot stay fixed (na ca avasthātum śaknomy) and my mind seems to whirl about (bhramatīva ca me manah). I see contrary results in this battle (viparītāni nimittāni ca paśyāmi), O Keśava (keśava).

Nimitta is used in the sense of “end result”, just as the goal of money is a good residence.

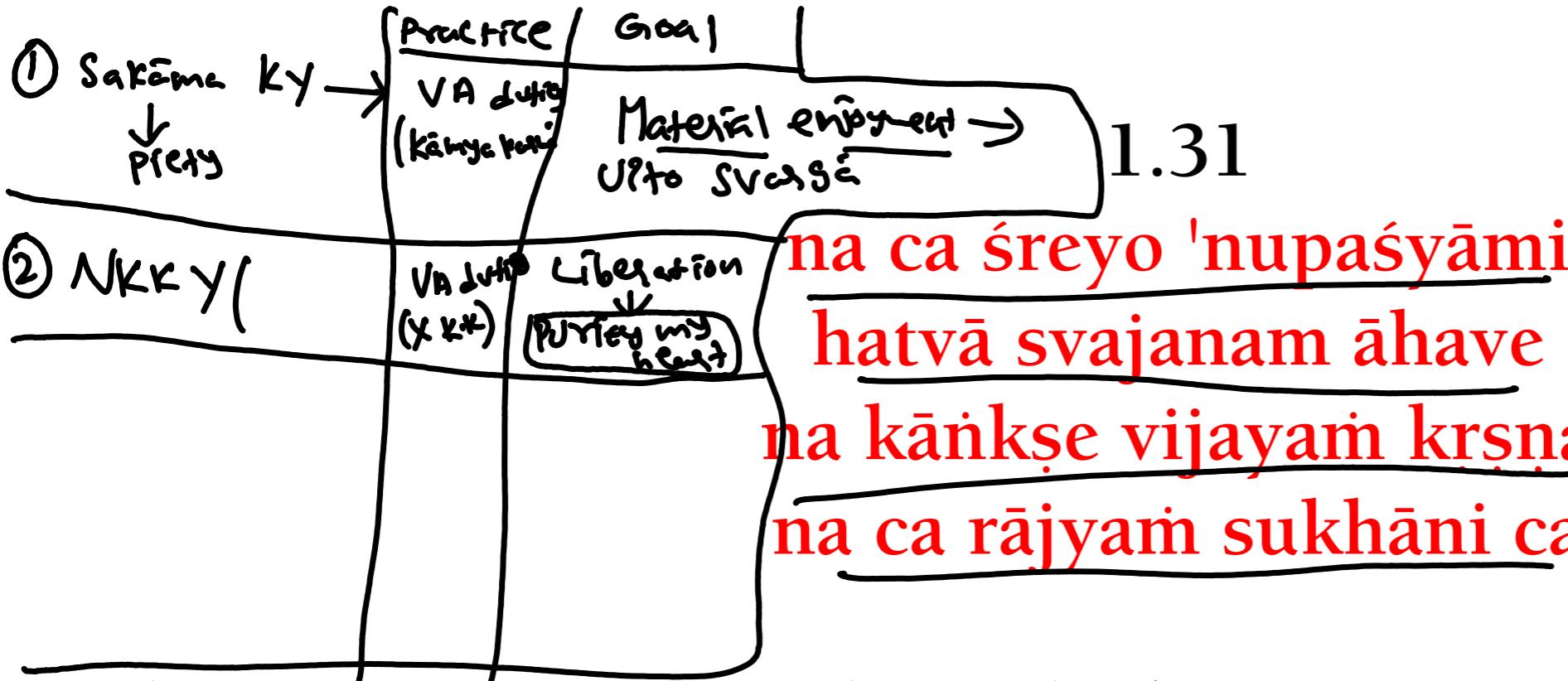
I will not get happiness by attaining the kingdom if I win the war, but rather will suffer sorrow, the opposite result.

## Section – II

Arjuna's Doubts (28-46)

Part-II

Arjuna's Second Reason to not Fight –  
Enjoyment (31-35)



**na ca śreyo 'nupaśyāmi**  
**hatvā svajanam āhave**  
**na kāṅkṣe vijayam kṛṣṇa**  
**na ca rājyam sukhāni ca**

I do not see any good result (**na ca śreyah anupaśyāmi**), after killing my own people in war (**hatvā svajanam āhave**). I do not desire victory (**na kāṅkṣe vijayam**), kingdom or happiness (**na ca rājyam sukhāni ca**), O Kṛṣṇa (**kṛṣṇa**).

S-No	Process	Practice	Goal	Gain by VA	Loss by neglecting VA
①	SKY	VA duties (Kāmya & Karmā) Nitya karmas Naivaitika karmas	Material enjoyment	Pretty	Sinful reactions
②	NK KY	VA duties X Nitya karmas Naivaitika karmas Kāmya karmas X	Ultimate goal → Liberation Intermediate → Purification of heart.	Purification of heart.	Sinful reactions
③	JY (Sannyasa)	Limbs of JY VA X	Inpersonal Liberation	Nothing.	Nothing.
④	AY	Limbs of AY VA ✓ Initially VA X Later	Inpersonal Liberation	Purification initially <b>Obstacle.</b>	Initially accumulate sin Later → favourable.
⑤	BY	9 limbs VA X	Pure love	Set the example for others.	not set the example.

## 4 ASPECTS of False ego

	ASPECTS	(Materialist)	(Spiritualist. (Vaishya))
1	ātma buddhi Who am I?	Body.	Vaishya Dharma
2	Sva-buddhi What belongs to me?	wife, house etc.	Vaishnavas are my only worthy belongings.
3	iṣṭa - buddhi What is worshippable?	Place of birth.	Vaishnava Sangha
4	tirtha - buddhi What is a place of pilgrimage.	A water body where I can bathe & wash away my sins	Where Vaishnavas congregate to glorify Krishna

## Anarolle hīṣṭhī

	Ekales'a ventri	Bahudes'a ventri	Priyiki	Purna	Ātyantiki
①	Sukṛtthā		Bhajana kṛtye	hīṣṭhī kṛthī	ruchi
②	Dus kṛtthā		Bhajana kṛtye	hīṣṭhī	ruchi
③	Bhaktyoththa		Bhajana kṛtye	hīṣṭhī	āśakti
④	Aparādhattha	Bhajana kṛtye	Āśakti	Bhava	Prene Associate

For Progressing in Bhakti



2 types of obstacles -

- ① Contaminated Svabhava.
- ② Contaminated Shraddha

NKKY



Svabhava → Purified (material level)



- {-with
- a) Strongly attached to mukti
  - b) Strong attachment to rituals
  - c) Strong attachment to Karma  
Slastrās.

Yoga ladder.

Materialistic

SKKY



NKKY



JY



AY



BY

KY



KMB



P.D.S

GY



JMB



P.D.S

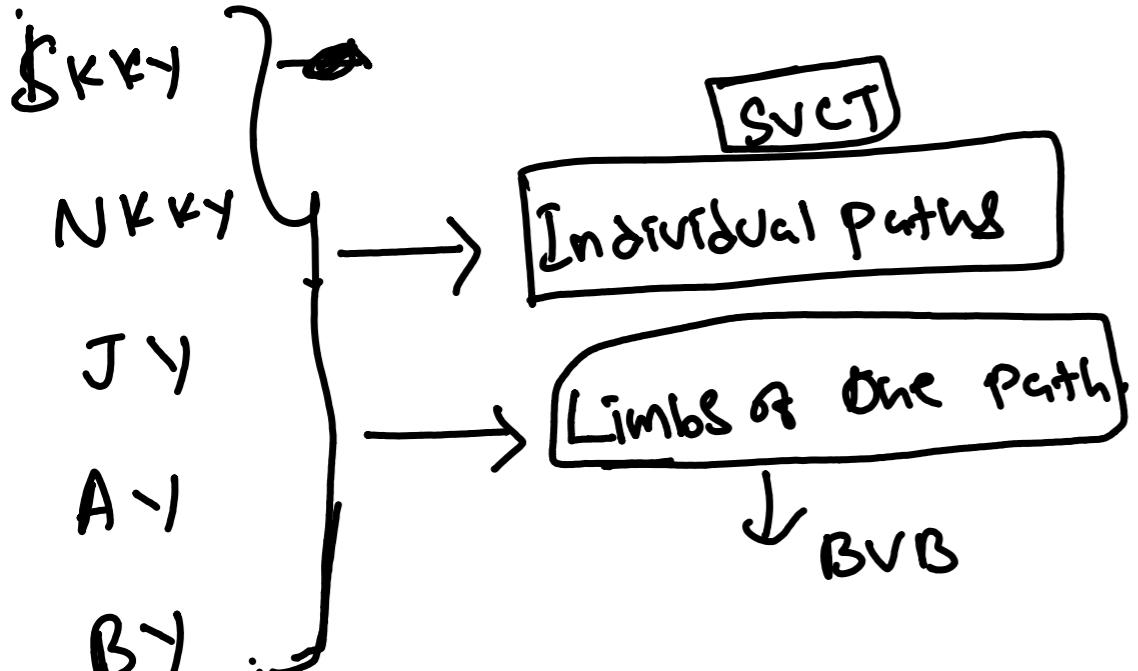
AY



VMB

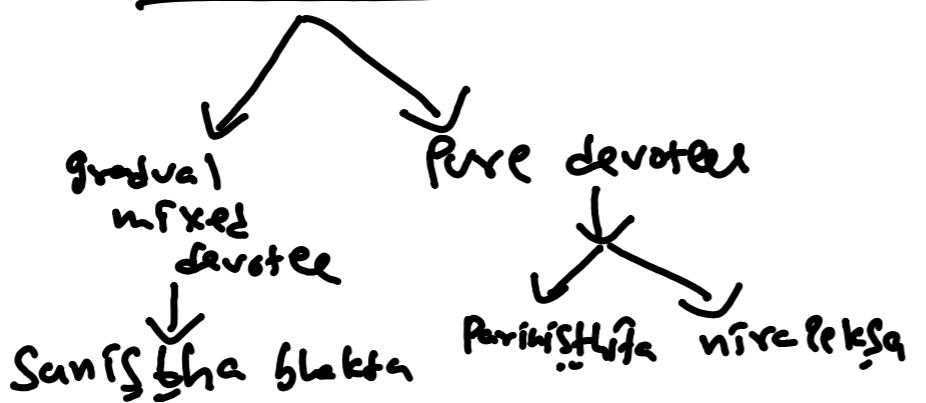


P.D.S

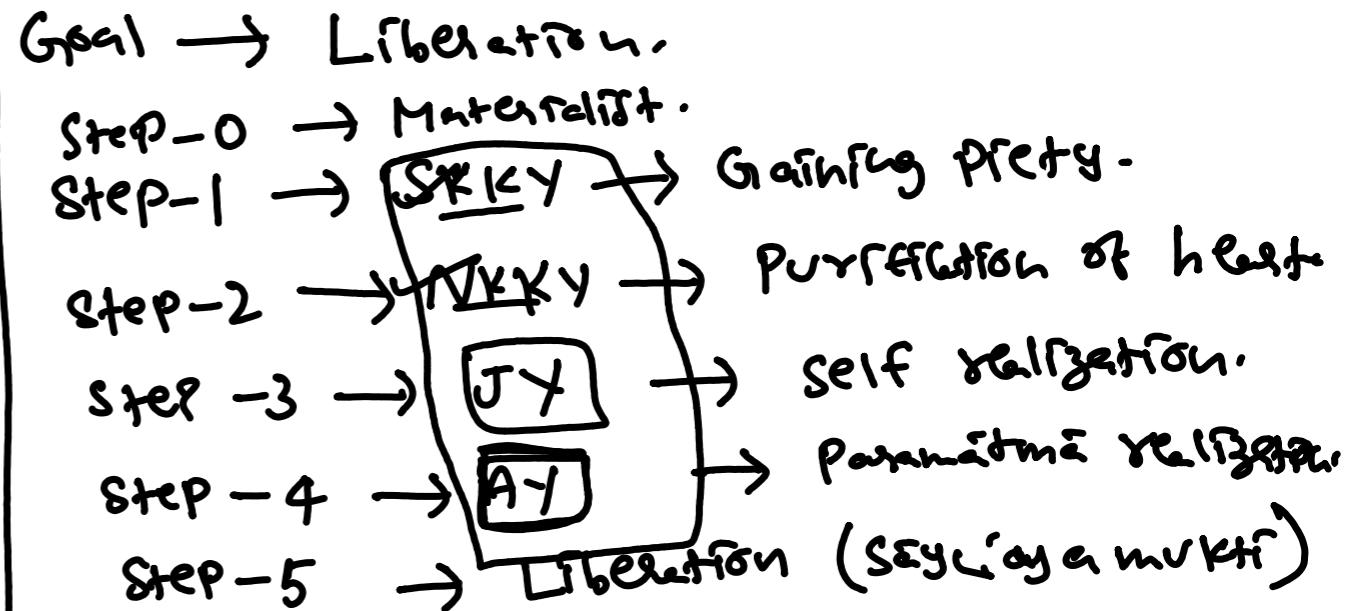


### Baladeva Vidyābhūṣaṇa

#### 2 kinds of vedic practitioners



### Sāṅkṣṭha (gradual mixed devotee)

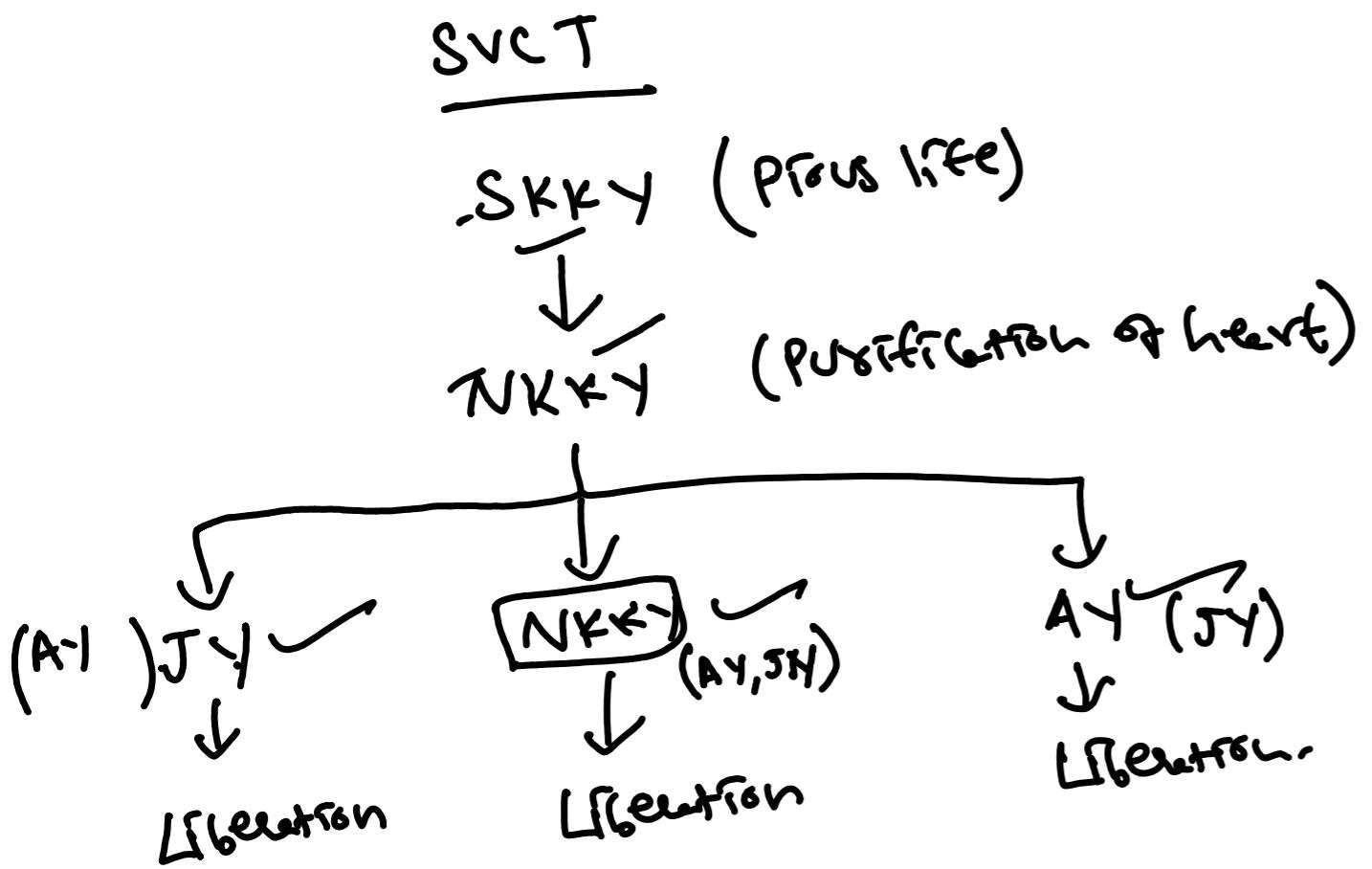


### Parinisthita → P-D Sāṅkṣṭha

VA duties to set the right example for others.

### Nivṛpekṣa → P-D Sāṅkṣṭha (Dātāra (or) Prema)

VA duties X



B → Active ingredient.

$$Y + B = 3$$

$$B = 3$$

$$Y = 0$$

$$K + B \rightarrow I$$

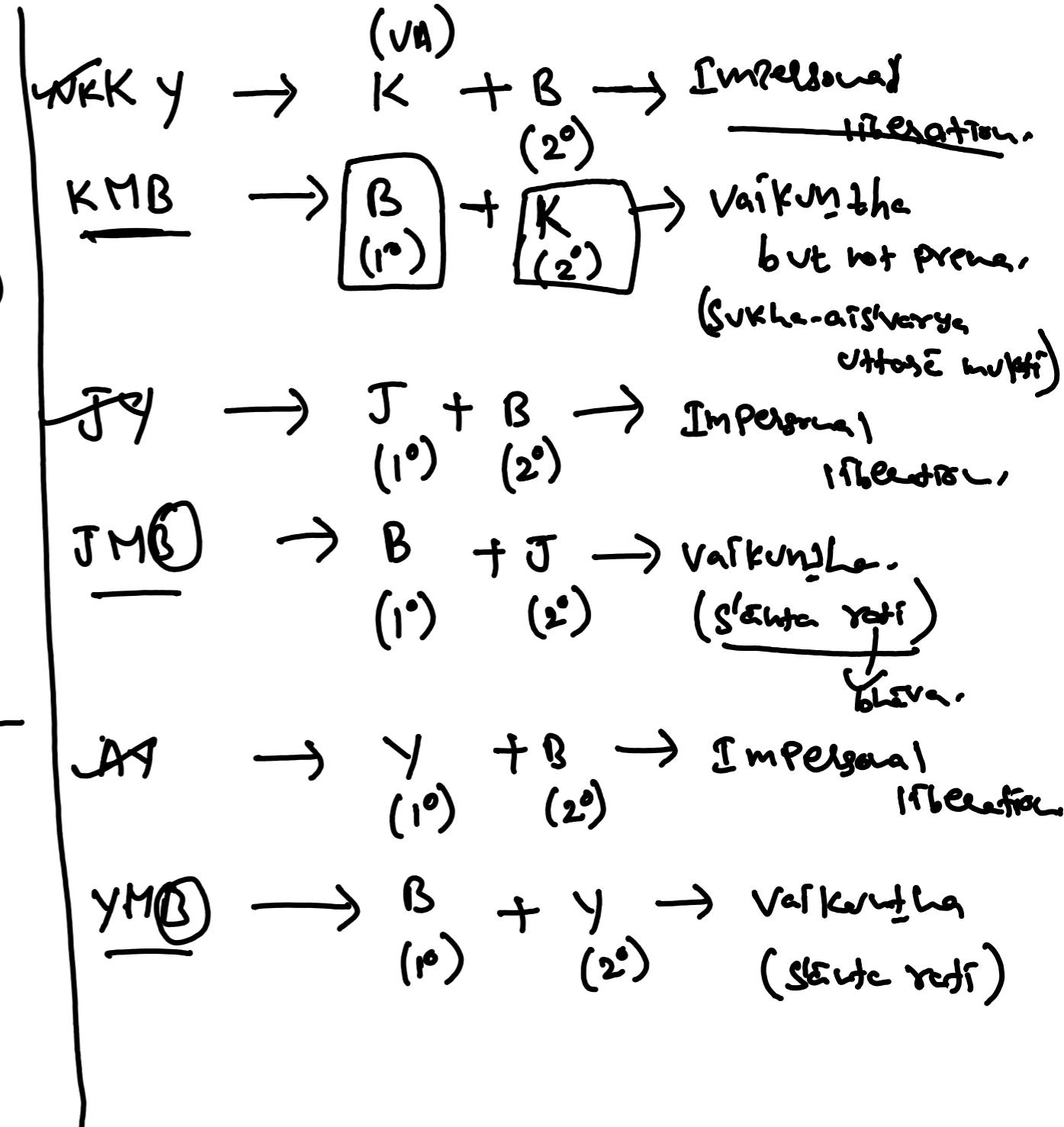
$$B \rightarrow I$$

$$K = 0$$

$$J + B = 2$$

$$B = 2$$

$$J = 0$$



“I do not see any benefit in killing in this manner (na śreyo paśyāmi).

The scriptures state beneficial results for the person killed:

**dvāv imau puruṣau loke sūrya-mandala-bhedinau  
parivrāḍ yoga-yuktaś ca rane cābhimukhe hataḥ**

The sannyāsī engaged in yoga and the warrior who dies facing the enemy attain the sun planet. Parāśara Smṛti 3.30

Flawed logic (Not true)

However, there is no piety for the person engaged in the killing.  
(Thus it is better that I die rather than kill them.)"

(P may say):

"But by fighting you gain tangible results in the form of kingdom and fame."

"But I do not desire victory, kingdom or happiness."

kim no rājyena govinda kim bhogair jīvitena vā  
yesām arthe kāṅksitam no rājyam bhogāḥ sukhāni ca

ta ime 'vasthitā yuddhe prānāṁs tyaktvā dhanāni ca  
ācāryāḥ pitarahṛ putrāś tathaiva ca pitāmahāḥ

mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinās tathā  
etān na hantum icchāmi ghnato 'pi madhusūdana

api trailokya-rājyasya hetoh kim nu mahīkrte  
nihatya dhārtarāṣṭrān nah kā prītiḥ syāj janārdana

What is the use of kingdom (**kim no rājyena**), enjoyment or even living (**kim bhogair jīvitena vā**)? Those for whom we desire (**yeśām arthe nah kāṅksitam**) kingdom, enjoyment and happiness (**rājyam bhogāḥ sukhāni ca**--teachers, fathers , sons and grandfathers (**ācāryāḥ pitaraḥ putrāḥ tathaiva ca pitāmahāḥ**), maternaluncles, fathers-in-law, grandsons, brothers-in-law and relatives (**mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinā tathā**-- are standing on the battlefiled (**te ime avasthitā yuddhe**), risking their lives and wealth (**prāṇāṁs tyaktvā dhanāni ca**). I do not desire to kill them (**etān na hantum icchāmi**), even if I were to be killed by them (**ghnato api**), O Madhusūdana (**madhusūdana**), even for sovereignty over the three worlds (**trailokya-rājyasya hetoh api**), what to speak of this earth (**kim nu mahīkrte**). O Janārdana (**janārdana**), what happiness will we achieve (**nah kā prītiḥ syāt**), having killed the sons of Dhṛtarāṣṭra (**dhārtarāṣṭrān nihatya**)?

## Section – II

Arjuna's Doubts (28-46)

### Part-III

Arjuna's Third Reason to not Fight –  
Fear of Sin (36)

pāpam evāśrayed asmān

hatvaitān ātatāyinah

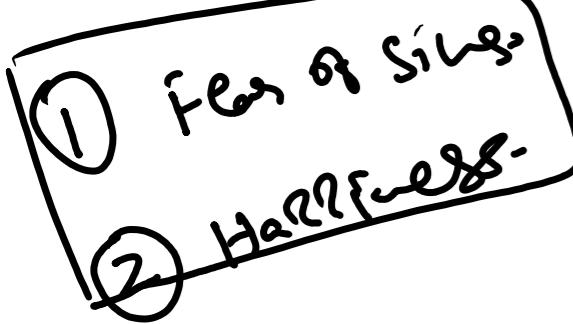
tasmān nārhā vayam hantum

dhārtarāstrān svabāndhavān

svajanam hi katham hatvā

sukhinah syāma mādhava

In killing these aggressors (etān ātatāyinah hatvā) we will only incur sin (asmān pāpam eva āśrayed). Therefore we should not kill (tasmād nārhā vayam hantum) the sons of Dhṛtarāṣṭra with their relatives (dhārtarāstrān svabāndhavān). O Mādhava (mādhava), how can we live happily (katham sukhinah syāma), having killed our own relatives (svajanam hatvā)?



But it is said:

अद्धा शास्त्रे

agnido garadaś caiva śastra-pānir dhanāpahah.  
kṣetra-dārāpahārī ca sad ete hy ātatāyinah

The arsonist, one who poisons, one who attacks with weapons, the thief, the stealer of property and the stealer of ones wife are considered aggressors. **Vasistha Smṛti 3.19**

And also it is said:

**ātatāyinam āyāntam hanyād evāvicārayan  
nātatāyi-vadhe doso hantur bhavati kaścana**

Without consideration, one should kill the aggressors, as there is no fault in killing them. Manu Smṛti 8.350

Thus the scriptures prescribe killing in the case of aggressors.

Arjuna answers with this verse.

Killing them, we will remain living, but we will be sinful.

The above instructions are from artha-śāstra, but those instructions  
are weaker than those from dharma-śāstra.

Yajñavalkya says:

**smṛtyor virodhe nyāyas tu balavān vyavahārataḥ  
artha -śāstrāt tu balavān dharma-śāstram iti sthitih**

It is established that where there is conflict of rules in two smṛti statements, reasoning must prevail in choosing the correct rule. However, in reasoning, the rules of dharma śāstra are stronger than those of artha-śāstra. Yajñavalkya Smṛti 2.21

Thus, though they are aggressors, they are also ācāryas.

In killing ācāryas, we will incur sin.

We cannot also be happy in this life.

Thus he says “How can we be happy in this life, having killed our own people?”

## Section – II

Arjuna's Doubts (28-46)

Part-IV

Arjuna's Fourth Reason to not Fight –  
Destruction of family traditions (37-43)

yady apy ete na paśyanti lobhopahata-cetasah  
kula-kṣaya-kṛtam dosam mitra-drohe ca pātakam

katham na jñeyam asmābhiḥ pāpād asmān nivartitum  
kula-kṣaya-kṛtam dosam prapaśyadbhir janārdana

Even if they (yady apy ete), overcome by greed (lobha upahata-cetasah), do not see (na paśyanti) the fault of destroying the family (kula-kṣaya-kṛtam dosam) and the sin in killing friends (mitra-drohe ca pātakam), should not we (katham na asmābhiḥ), who see the fault in destroying the family (kula-kṣaya-kṛtam dosam prapaśyadbhih), know how to withdraw from this sin (asmād pāpād nivartitum jñeyam), O Janārdana (janārdana)?

“Why does the opposing side want to fight then?”

He answers with this verse.

“They, overcome by greed, do not see any fault in destroying the family, or any sin in killing friends.”

kula-kṣaye prāṇasyanti  
kula-dharmāḥ sanātanāḥ  
dharme naṣṭe kulam kṛtsnam  
adharmaḥ abhibhavaty uta

With the destruction of the family (kula-kṣaye), the eternal proper conduct of the family (sanātanāḥ kula-dharmāḥ) is destroyed (prāṇasyanti). When that dharma is destroyed (dharme naṣṭe), the family (kulam) is completely filled with adharma (kṛtsnam adharmaḥ abhibhavaty uta).

The right conduct maintained by the family, which has been passed down from many generations (*sanātanāḥ kula-dharmāḥ*), will be destroyed with the destruction of the family (*kula-ksaye*).

1.40

adharma**abhibhavāt** kṛṣṇa  
praduṣyanti kula-striyah  
strīsu duṣṭāsu vāṛṣṇeya  
jāyate varṇa-saṅkarah

From prevalence of adharma (adharma abhibhavāt), the women of the family become contaminated (praduṣyanti kula-striyah). O Kṛṣṇa (kṛṣṇa), when the women are spoiled (strīsu duṣṭāsu vāṛṣṇeya), mixed varṇas arise (jāyate varṇa-saṅkarah).

When adharma is prevalent, the women of the family will become spoiled (praduṣyanti), by becoming adulterous.

1.41

saṅkaro narakāyaiva  
kula-ghnānāṁ kulasya ca  
patanti pitaro hy esāṁ  
lupta-piṇḍodaka-kriyāḥ

Mixed caste in the family (kulasya saṅkarah) brings hell for those who have destroyed their family members (kula-ghnānāṁ narakāya eva). The forefathers fall (patanti pitaro hy esāṁ), being deprived of piṇḍa and water offerings (lupta-piṇḍa udaka-kriyāḥ).

doṣair etaiḥ kula-ghnānāṁ  
varṇa-saṅkara-kārakaiḥ  
utsādyante jāti-dharmāḥ  
kula-dharmāś ca śāsvatāḥ

*Varṇa dharmā*

Both caste and family rules (jāti-dharmāḥ kula-dharmāś ca śāsvatāḥ) are destroyed (utsādyante) by this fault of mixed varṇas (etaih doṣaiḥ caused by the killers of family members (varṇa-saṅkara-kārakaiḥ kula-ghnānāṁ)).

By the faults of mixture of castes, both the caste rules and the family rules will be destroyed (utsādyate).

1.43

utsanna-kula-dharmānāṁ  
manusyānāṁ janārdana  
narake niyatam vāso  
bhavatīty anuśuśruma

O Janārdana (janārdana), we have heard (ity anuśuśruma) that those men whose family rules are destroyed (utsanna-kula-dharmānāṁ manusyānāṁ) live in hell permanently (narake niyatam vāsaḥ bhavati).

## Section – II

### Arjuna's Doubts (28-46)

#### Part-IV

Arjuna's Third Reason to not Fight –  
Fear of Sin (44)

1.44

aho bata mahat pāpam  
kartum vyavasitā vayam  
yad rājya-sukha-lobhena  
hantum sva-janam udyatāḥ

We are intent on committing great sin (aho bata mahat pāpam kartum vyavasitā vayam), since we are ready to kill our own people (yad sva-janam hantum udyatāḥ) for gain of happiness of a kingdom (rājya-sukha-lobhena).

## Section – II

Arjuna's Doubts (28-46)

Part-V

Arjuna concludes his presentation (45-46)

1.45

yadi mām apratīkāram  
aśastram śastra-pānayah  
dhārtarāstrā rāne hanyus  
tan me kṣematarām bhavet

It would be better for me (tad me kṣematarām bhavet) if the sons of Dhṛtarāṣṭra (yadi dhārtarāstrā), weapons in hand (śastra-pānayah), were to kill me (mām rāne hanyuh) without weapons (aśastram) and without opposition (apratīkāram).

sañjaya uvāca

evam uktvārjunah saṅkhye  
rathopastha upāviśat  
visṛjya saśaram cāpam  
śoka-samvigna-mānasah

Speaking in this manner (evam uktvā), Arjuna (arjunah), giving up his bow and arrows (visṛjya saśaram) (cāpam), mind disturbed with lamentation (śoka-samvigna-mānasah), sat down on his chariot (ratha upastha upāviśat) amidst the warriors assembled for battle (saṅkhye).

Sitting on his chariot (rathopasthe) amidst the assembly of warriors (saṅkhye), Arjuna gave up his weapons.