

Śrīmad Bhagavad-gītā

with the

Sārārtha Varṣiṇī 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

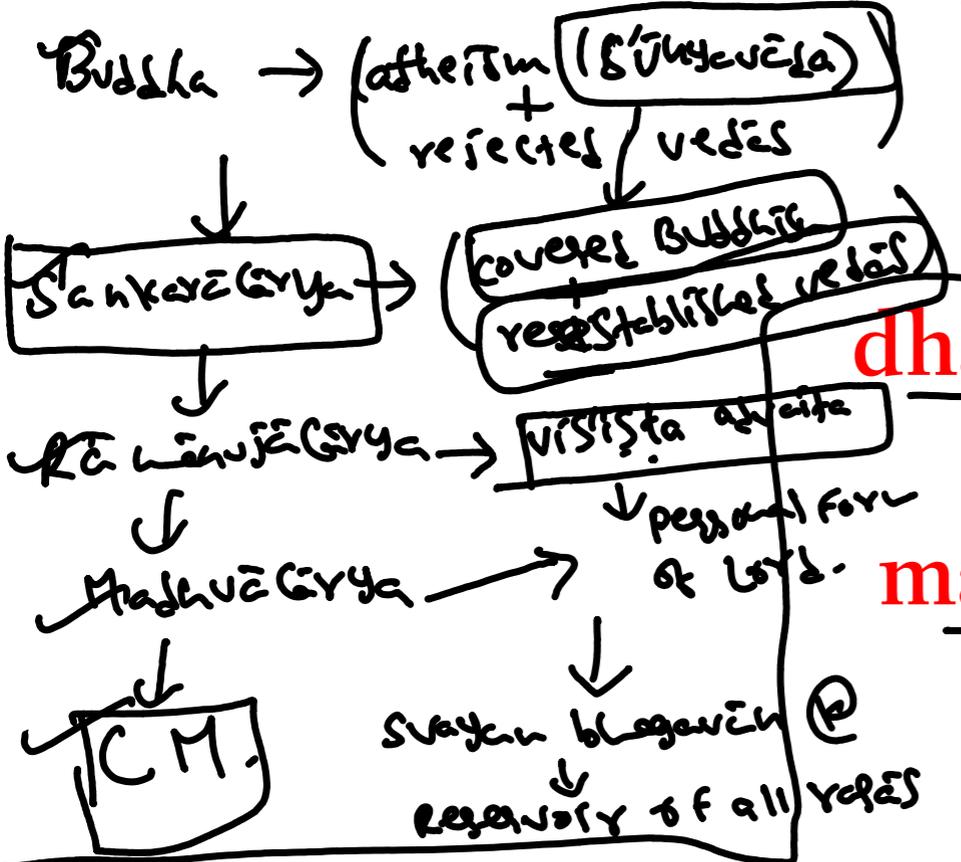
dharma-kṣetre kuru-kṣetre

samavetā yuyutsavaḥ

māmakāḥ pāṇḍavāś caiva

kim akurvata sañjaya

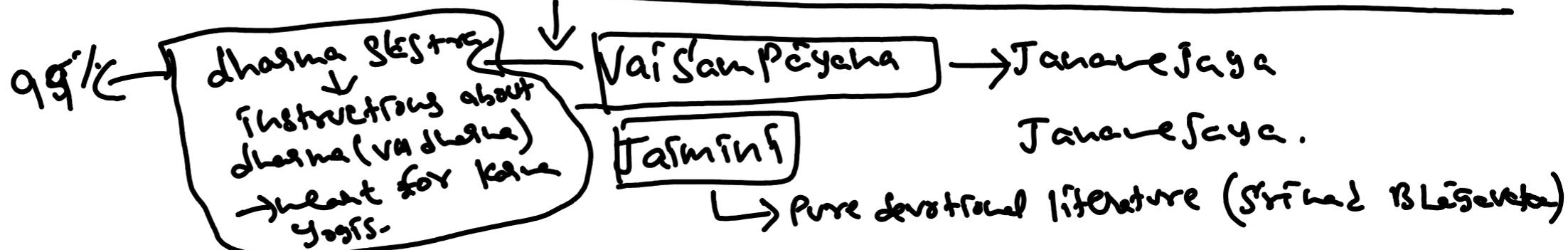
- Brahman
- ① Antaḥkṛṣṭa ✓
 - ② Bahiranga ✓
 - ③ Atastha ✓



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 (yuyutsavaḥ) at Kurukṣetra, the place of dharma (dharma-kṣetre kuru-kṣetre)?

How did Arjuna become bewildered and fall into ignorance?

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



Dhṛtarāṣṭra 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?”

Success $\rightarrow 102 + 104 + 52 + 54 + 104$
 40
 Final Success
 Weighted mean.

- 5 Causes of Success of an activity
- a) adhiṣṭāham \rightarrow
 - ① Body \rightarrow 10
 - ② Place. \rightarrow 10
 - b) kartā \rightarrow upāhi 10
 - c) kāraṇam \rightarrow senses. 5
 - d) cēṣṭā \rightarrow Endeavor 5
 - e) jalvam \rightarrow Karma. 10

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

kurukṣetram deva yajanam

Kurukṣetra is a place for worshipping the Lord. Śatapatha Brāhmaṇa, Madhyāndiniya, 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 Sañjaya 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
dr̥ṣṭvā tu pāṇḍavānīkaṃ
vyūḍhaṃ duryodhanas tadā |
ācāryam upasaṅgamyā
rājā vacanam abravīt

Sañjaya said: Seeing the array (dr̥ṣṭvā vyūḍhaṃ) of the Pāṇḍavas' troops (pāṇḍava anīkaṃ), Duryodhana (tadā rājā duryodhanah) approached his teacher Droṇa (ācāryam upasaṅgamyā) and spoke these words (vacanam abravīt).

1.3

paśyaitām pāṇḍu-putrāṇām
ācārya mahatīm camūm
vyūḍhām drupada-putreṇa
tava śiṣyena dhīmatā

“O teacher (ācārya), see this great army (paśya etām mahatīm camūm) of the sons of Pāṇḍu (pāṇḍu-putrāṇām), arranged for battle (vyūḍhām) by your intelligent disciple (tava dhīmatā śiṣyena), the son of Drupada (drupada-putreṇa).”

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.

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

He criticizes Droṇācārya.

He tells him that he is very foolish because Dhr̥ṣṭadyumna, 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.

“Dhr̥ṣṭadyumna 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 maheṣvāsā
bhīmārjuna-samā yudhi
yuyudhāno virāṭaś ca
drupadaś ca mahā-rathaḥ

Here are brave men (atra śūrā), skillful with great bows (mahā iṣvāsā), equal to Bhīma and Arjuna in battle (bhīma arjuna-samā yudhi): Śātyaki, Virāṭa, and Drupada, a mahā-ratha (yuyudhāno virāṭaś ca drupadaś ca mahā-rathaḥ).

1.5

dhr̥ṣṭaketuś cekitānaḥ
kāśirājaś ca vīryavān
purujit kuntibhojaś ca
śaibyaś ca nara-puṅgavaḥ

Here are Dhr̥ṣṭaketu (dhr̥ṣṭaketuh), Cekitāna, the valorous king of Kāśī (cekitānaḥ kāśirājaś ca vīryavān), Purujit, Kuntibhoja and Śaibya (purujit kuntibhojaś ca śaibyaś ca), the best of men (nara-puṅgavaḥ).

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.

Yuyudhānaḥ refers to Sātyaki.

Saubhadraḥ 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-pravīṇaś ca mahā-ratha iti smṛtaḥ
amitān yodhayed yas tu samprokto 'tirathas tu saḥ
caikena yo yudhyet tan-nyūno'rdha-rathaḥ smṛtaḥ

A mahāratha (mahāratha iti smṛtaḥ) 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-pravīṇaś ca). An atiratha is one who fights with unlimited troops (or sixty thousand archers according one source) (amitān yodhayed yas tu atirathah samproktaḥ). 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-rathaḥ smṛtaḥ).

1.7

asmākaṃ tu viśiṣṭā ye
tān nibodha dvijottama
nāyakā mama sainyasya
saṃjñārthaṃ tān bravīmi te

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

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 samitiṃ-jayah
aśvatthāmā vikarnaś ca
saumadattir tathaiva ca

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

Saumadatti refers to Bhūriśravā, the son of Somadatta.

1.9

anye ca bahavaḥ śūrā
madarthe tyakta-jīvitāḥ
nānā-śastra-praharaṇāḥ
sarve yuddha-viśāradāḥ

There are also many other brave men (anye ca bahavaḥ 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-praharaṇāḥ).

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:

mayaiivate nihataḥ pūrvam eva
nimitta-mātram bhava savyasācin

These warriors (**ete**) have already been killed by Me (**mayaiiva nihataḥ**) 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 eteṣām
balam bhīmābhirakṣitam

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

a) inadequate
b) immeasurable.

a) adequate
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 abhirakṣitam) 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 |
bhīṣmam evābhirakṣantu
bhavantaḥ sarva eva hi

Situated in your positions for attack (ayaneṣu ca sarveṣu yathā-bhāgam avasthitāḥ), you (bhavantaḥ) should protect Bhīṣma (bhīṣmam 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 harṣam
kuru-vṛddhaḥ pitāmahaḥ
simha-nādam vinadyoccaiḥ
śaṅkham dadhmau pratāpavān

Then the majestic elder among the Kurus (pratāpavān kuru-vṛddhaḥ), the grandfather (pitāmahaḥ), in order to bring joy to Duryodhana (tasya harṣam sañjanayan), making the sound of lion (simha-nādam vinadya), blew his conch loudly (śaṅkham ucchaiḥ dadhmau).

Bhīṣma, 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-nādam viṇadya 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 karmaṇi. (Aṣṭādhyāyī, Pāṇini 3.4.45)

1.13

tataḥ śaṅkhāś ca bheryaś ca
paṇavānaka-gomukhāḥ
sahasāivābhyahanyanta
sa śabdāḥ 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 śabdāḥ tumulo abhavat).

Both sides became eager to fight.

This is described in this verse.

Paṇava 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
mādhavaḥ pāṇḍavaś caiva
divyau śaṅkhau pradadhmatuḥ

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

1.15-16

pāñcajanyaṃ hr̥ṣīkeśo
devadattaṃ dhanañjayaḥ
pauṇḍraṃ dadhmau mahāśaṅkhaṃ
bhīma-karmā vṛkodaraḥ

anantavijayaṃ rājā
kuntī-putro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca
sughoṣa-maṇipuṣpakau

Kṛṣṇa blew Pāñcajanya (**pāñcajanyaṃ hr̥ṣīkeśo**), Arjuna blew Devadatta (**devadattaṃ dhanañjayaḥ**), and Bhīma (**vṛkodaraḥ**) of fearful deeds (**bhīma-karmā**) blew the great conch Paṇḍra (**paṇḍraṃ mahāśaṅkhaṃ dadhmau**). Yudhiṣṭhira, son of Kuntī (**kuntī-putro rājā yudhiṣṭhiraḥ**), blew Anantavijaya (**anantavijayaṃ**), and Nakula and Sahadeva (**nakulaḥ sahadevaś ca**) blew their conches Sughoṣa and Manipuṣpaka (**sughoṣa-manipuṣpakau**).

1.17-18 ^{īṣu}

kāśyaś ca parameṣvāsaḥ
śikhaṇḍī ca mahā-rathaḥ
dhr̥ṣṭadyumno virāṭaś ca
sātyakiś cāparājitaḥ

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-rathaḥ**), Dhr̥ṣṭadyumna, Virāṭa (**dhr̥ṣṭadyumno virāṭaś 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 dadhmuh 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 ghoṣo dhārtarāṣṭrāṇām
hṛdayāni vyadārayat
nabhaś ca pṛthivīm caiva
tumulo 'bhyanunādayan

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

1.20-23

atha vyavasthitān dr̥ṣṭvā dhārtarāṣṭrān kapi-dhvajah |
pravṛtte śastra-sampāte dhanur udyamya pāṇḍavaḥ

hr̥ṣīkeśam tadā vākyaṃ idam āha mahīpate |
senayor ubhayor madhye ratham sthāpaya me 'cyuta

yāvad etān nirīkṣe 'ham yoddhu-kāmān avasthitān |
kair mayā saha yoddhavyam asmin raṇa-samudyame

yotsyamānān avekṣe 'ham ya ete 'tra samāgatāḥ |
dhartarāṣṭrasya durbuddher yuddhe priya-cikīrṣavaḥ

O King (mahīpate), then (atha), as the armies prepared to fight (pravṛtte śāstra-sampāte), Arjuna with Hanumān's insignia on his flag (pāṇḍavaḥ kapi-dhvajaḥ), seeing the sons of Dhṛtarāṣṭra standing there (vyavasthitān dhārtarāṣṭrān dr̥ṣṭvā), taking his bow in hand (dhanur udyamya), spoke to Hṛṣīkeśa (tadā hr̥ṣīkeśam idam vākyaṃ āha): O Acyuta (acyuta) please station my chariot (me rathaṃ sthāpaya) between the two armies (senayor ubhayor madhye), so I can view (yāvad etān nirīkṣe ahaṃ) 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 (ahaṃ avekṣe) those who have gathered here (ya ete atra samāgatāḥ), desiring to please the foolish sons of Dhṛtarāṣṭra (durbuddheḥ dhārtarāṣṭrasya priya-cikīrṣavaḥ), are intent on fighting (yuddhe yotsyamānān).

1.24-25

sañjaya uvāca

evam ukto hr̥ṣīkeśo guḍākeśena bhārata
senayor ubhayor madhye sthāpayitvā rathottamam

bhīṣma-droṇa-pramukhataḥ sarveṣāṃ ca mahī-kṣitām
uvāca pārtha paśyaitān samavetān kurūn iti

When Arjuna spoke to him thus (evam guḍākeśena uktah), Hṛṣīkeśa (hr̥ṣīkeśah), stationing the best of chariots (rathottamam sthāpayitvā) between the two armies (senayor ubhayor madhye), in front of Bhīṣma, Droṇa (bhīṣma-droṇa-pramukhataḥ) and all the princes (sarveṣāṃ 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

Gudāka + īśa → 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 Viṣṇu, 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 Viṣṇu, 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 yuvayoḥ didṛkṣuṇā

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 (gudākā), 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, Droṇa and all the kings.

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

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

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

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

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

1.27

tān samīkṣya sa kaunteyaḥ
sarvān bandhūn avasthitān
kṛpayā parayāviṣṭo
viṣīdann idam abravīt

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

Section - II

Arjuna's Doubts (28-46)

Section – II

Arjuna's Doubts (28-46)

Part-I

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

1.28-29

dr̥ṣṭvemān svajanān kṛṣṇa yuyutsum samupasthitam
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati

vepathuś ca śarīre me roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate

O Kṛṣṇa (kṛṣṇa), seeing all my relatives and friends (dr̥ṣṭvā imān svajanān) gathered to fight (yuyutsum samupasthitam), my limbs are weakening (sīdanti mama gātrāṇi), my mouth is drying up (mukhaṁ ca pariśuṣyati), my body is trembling (vepathuś ca śarīre me) and my hairs are standing on end (roma-harṣaś ca jāyate). My bow is falling from my hand (gāṇḍīvaṁ sraṁsate 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)

	Practice	Goal
① Sakāma ky ↓ pṛeṭya	VA duto (kāṅkṣa)	Material enjōyment → Uṭto svasa
② NKK y(VA duto (x k*)	Liberation ↓ Purify my heart

1.31

na ca śreyo 'nupaśyāmi
hatvā svajanam āhave
na kāṅkṣe vijayaṁ kṛṣṇa
na ca rājyaṁ 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 vijayaṁ), kingdom or happiness (na ca rājyaṁ sukhāni ca), O Kṛṣṇa (kṛṣṇa).

S.No	Process	Practice	Goal	Gain by VA	Lose by neglecting VA
①	SKKY	VA duties (kāmya karmā) ✓ nitya karmās ✓ naishitika karmās ✓	Material enjoyment	prety	Sinful reactions
②	NKKY	VA duties X nitya karmās ✓ naishitika karmās ✓ kāmya karmās X	Ultimate goal → liberation Intermediate → purification of heart	Purification of heart.	Sinful reactions
③	JY (Sannyasī)	Limbs of JY VA X	Impersonal Liberation	Nothing.	Nothing.
④	AY	Limbs of AY VA ✓ initially VA X Later	Impersonal Liberation	Purification initially <u>Obstacle.</u>	Initially accumulate sins Later → favorable.
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. (varṣṇava))
1	ātma buddhi Who am I?	Body	→ varṣṇava Dāsa
2	Sva-buddhi What belong to me?	wife, house etc.	→ varṣṇavas are my only worthy belongings.
3	īya-buddhi What is worshipping?	Place of birth.	→ varṣṇava Saṅgha
4	tīrtha-buddhi What is a place of pilgrimage.	A water body where I can bathe & wash away my sins	→ where varṣṇavas congregate to glorify kṛṣṇā

Anardha nirṇāṭhi

		Ēkaśeṣa varṭmā	Bahudeśa varṭmā	Pratyakī	Pūrṇa	Ātyantikī
①	Sukṛtyōṭṭha	←	Bhāṣā kṛtye		nīṣṭhā ṭīṭhi	ruchi
②	Duṣkṛtyōṭṭha	←	Bhāṣā kṛtye	→	nīṣṭhā	ruchi
③	Ahāṅkṛtyōṭṭha	←	Bhāṣā kṛtye	→	nīṣṭhā	āśaktī
④	Aparādhōṭṭha		Bhāṣā kṛtye ←	→	preṇ	āśaktī āśaktī Associate

For Progressing in Bhakti

2 obstacles.

- ① Contaminated Svabhāva.
- ② Contaminated Shraddhā

NKKY

Svabhāva → Purified (material lang)

- Faith {
- a) Strongly attached to mukti
 - b) Strong attachment to rituals
 - c) Strong attachment to karma śāstrāis.

Yogā ladder.

Materialist

SKKY

NKKY

JY

AY

BY

KY

KMB

P.D.S

JY

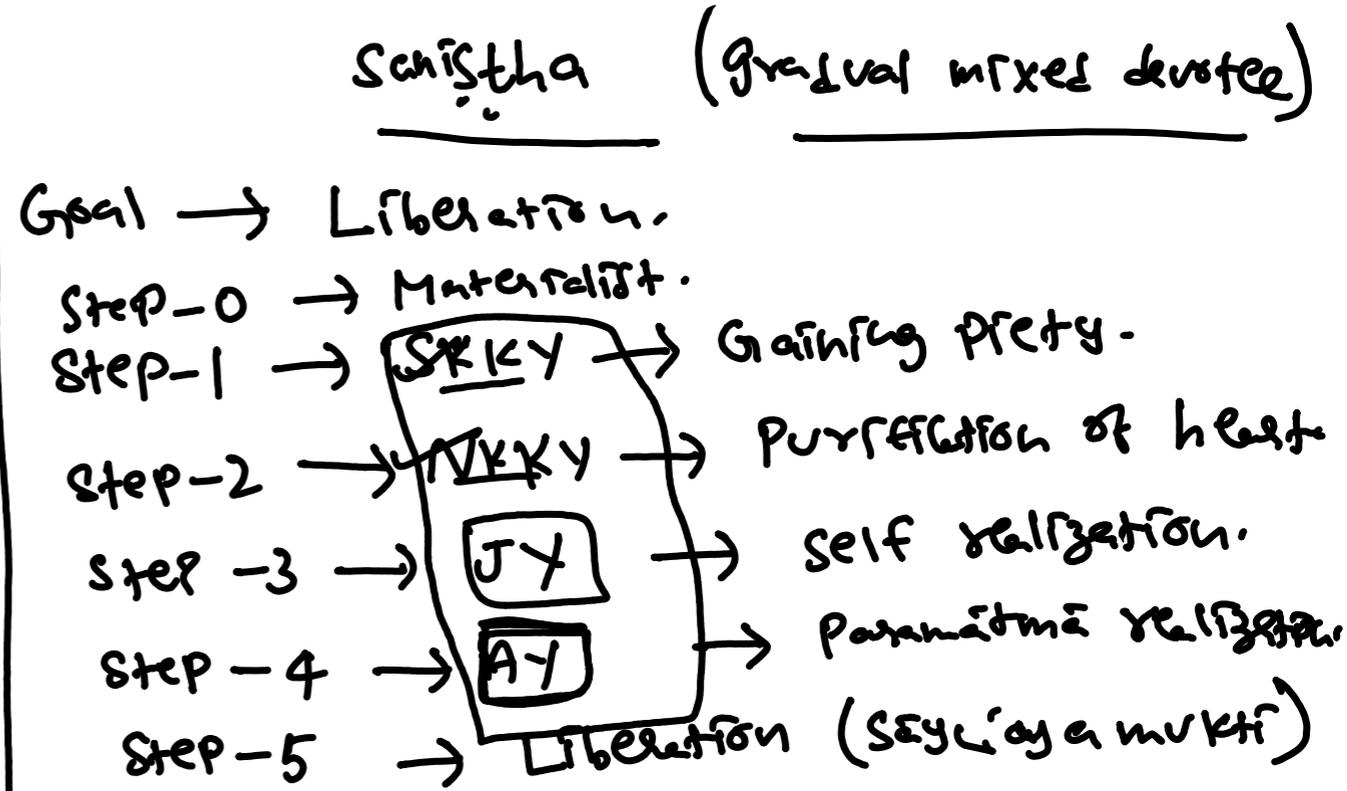
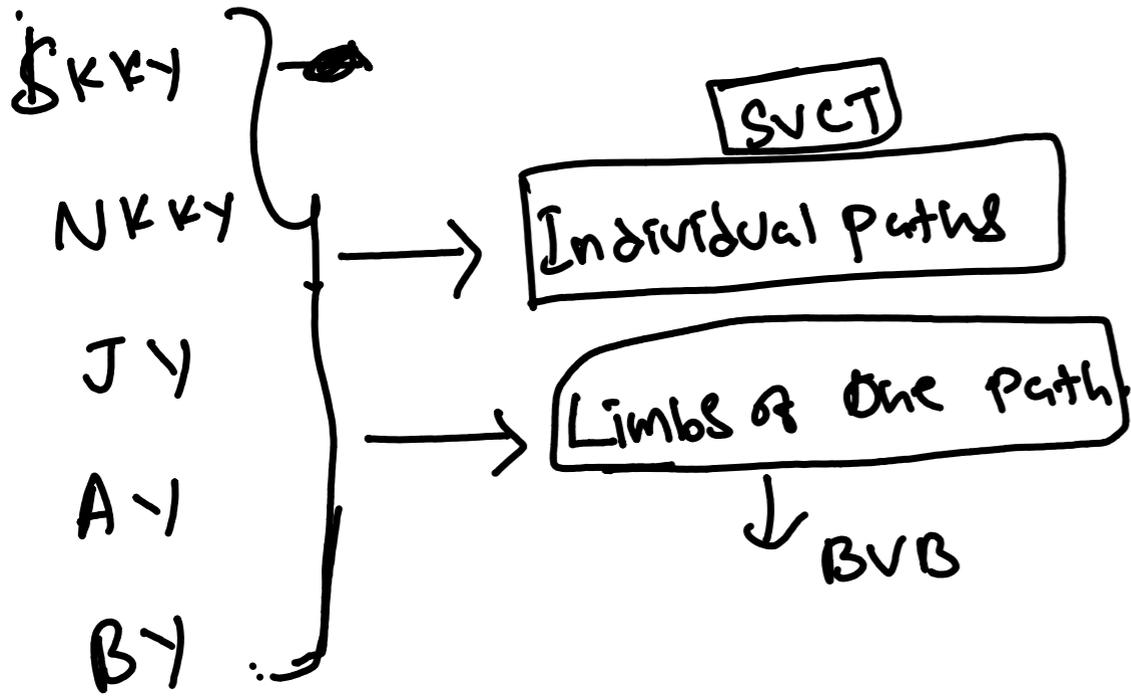
JMB

P.D.S

AY

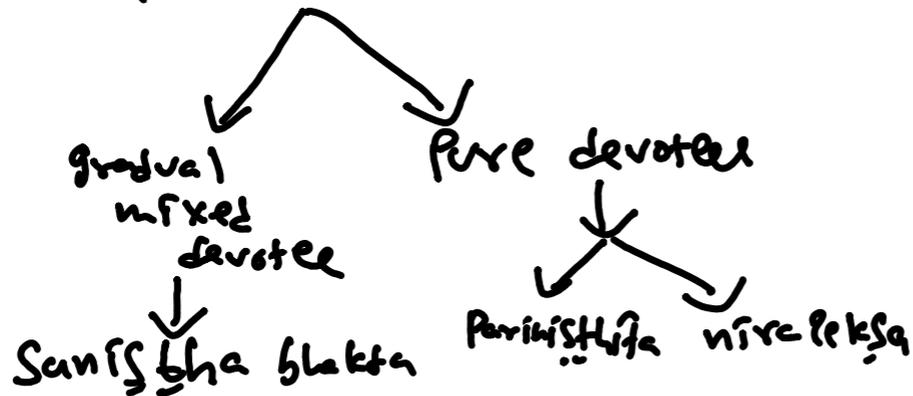
VMB

P.D.S



Baladeva vīdyābhūṣaṇa

2 kinds of vedic practitioners



Pariṁśṭha → P-D sādhanā

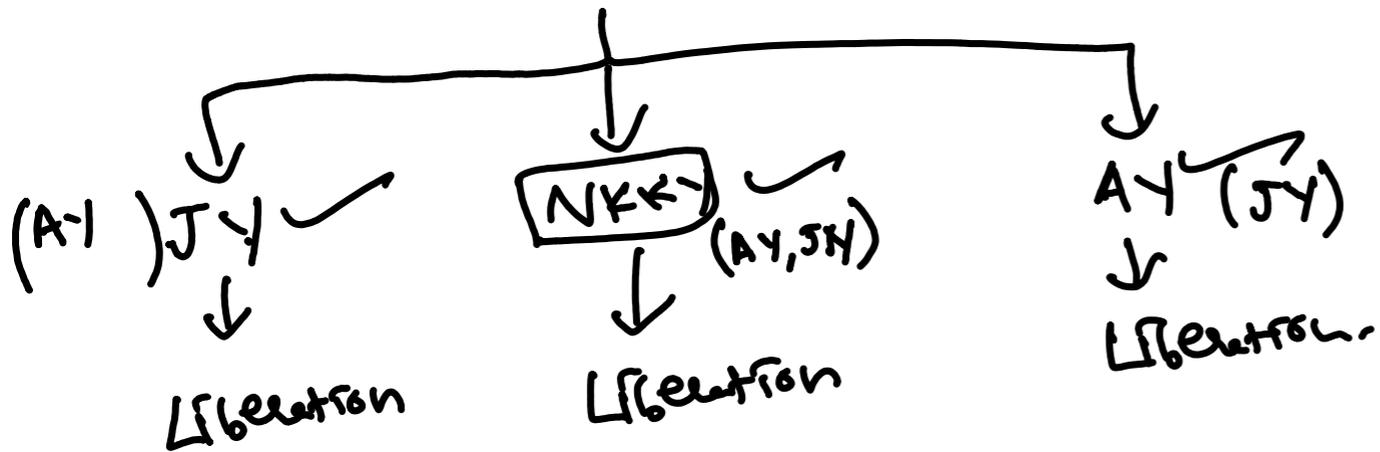
↓
 VA duties to set the right example for others.

Nirapekṣa → P-D sādhanā (bhāva (or) preṇā)
 ↓
 VA duties X

SVC T

-SKKY (Pious life)

NKKY (Purification of heart)



B → Active ingredient.

$Y+B=3$

$B=3$

$Y=0$

$K+B \rightarrow 1$

$B \rightarrow 1$

$K=0$

$J+B = 2$

$B = 2$

$J=0$

NKKY → $K + B \rightarrow$ Impersonal liberation. (VA)

KMB → $B^{(1^{\circ})} + K^{(2^{\circ})} \rightarrow$ vaikuntha but not prena. (Sukha-aisvarya uttaraṅgi)

JY → $J^{(1^{\circ})} + B^{(2^{\circ})} \rightarrow$ Impersonal liberation.

JMB → $B^{(1^{\circ})} + J^{(2^{\circ})} \rightarrow$ vaikuntha. (S'anta rati)
 bhava.

JY → $Y^{(1^{\circ})} + B^{(2^{\circ})} \rightarrow$ Impersonal liberation.

YMB → $B^{(1^{\circ})} + Y^{(2^{\circ})} \rightarrow$ vaikuntha (S'anta rati)

“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-maṇḍala-bhedinau
parivrāḍ yoga-yuktaś ca raṇe 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.) ”

Ⓟ 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.”

1.32-35

kiṁ no rājyena govinda kiṁ bhogair jīvitena vā
yeṣāṁ arthe kāṅkṣitam no rājyaṁ bhogaḥ sukhāni ca

ta ime 'vasthitā yuddhe prānāṁs tyaktvā dhanāni ca
ācāryāḥ pitarāḥ putrās tathaiva ca pitāmahāḥ

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

api trailokya-rājyasya hetoḥ kiṁ nu mahīkrte
nihatya dhārtarāṣṭrān naḥ 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 (yeṣām arthe naḥ kānksitam) kingdom, enjoyment and happiness (rājyaṃ bhogaḥ sukhāni ca)--teachers, fathers, sons and grandfathers (ācāryāḥ pitarāḥ putrās tathaiva ca pitāmahāḥ), maternal uncles, fathers-in-law, grandsons, brothers-in-law and relatives (mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinas tathā)-- are standing on the battlefield (te ime avasthitā yuddhe), risking their lives and wealth (prāṇāṃs 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 hetoḥ api), what to speak of this earth (kim nu mahīkrte). O Janārdana (janārdana), what happiness will we achieve (naḥ 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)

① Fear of Sin
② Happiness.

1.36

pāpam evāśrayed asmān
hatvaitān ātatāyinaḥ
tasmān nārḥā vyaṃ hantum
dhārtarāṣṭrān svabāndhavān
svajanam hi katham hatvā
sukhinaḥ syāma mādhave

In killing these aggressors (etān ātatāyinaḥ hatvā) we will only incur sin (asmān pāpam eva āśrayed). Therefore we should not kill (tasmād nārḥā vyaṃ hantum) the sons of Dhṛtarāṣṭra with their relatives (dhārtarāṣṭrān svabāndhavān). O Mādhave (mādhave), how can we live happily (katham sukhinaḥ syāma), having killed our own relatives (svajanam hatvā)?

अथ क्सेत्रे

But it is said:

agnido garadaś caiva śastra-pāṇir dhanāpahah
kṣetra-dārāpahārī ca ṣaḍ ete hy ātatāyinaḥ

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. [Vasiṣṭha Smṛti 3.19]

And also it is said:

ātatāyinaṃ āyāntaṃ hanyād evāvicārayan
nātatāyi-vadhe doṣo 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 dharmā-śāstram iti sthitiḥ

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 dharmā 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)

1.37-38

yady apy ete na paśyanti lobhopahata-cetasah
kula-kṣaya-kṛtaṁ doṣaṁ mitra-drohe ca pātakam

kathaṁ na jñeyam asmābhiḥ pāpād asmān nivartitum
kula-kṣaya-kṛtaṁ doṣaṁ 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-kṛtaṁ doṣaṁ) and ~~the sin in killing friends~~ (mitra-drohe ca pātakam), should not we (kathaṁ na asmābhiḥ), who see the fault in destroying the family (kula-kṣaya-kṛtaṁ doṣaṁ prapaśyadbhir), 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.”

1.39

kula-kṣaye praṇaśyanti
kula-dharmāḥ sanātanāḥ
dharme naṣṭe kulam kṛtsnam
adharmo 'bhibhavaty uta

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

1.40

adharmābhibhavāt kṛṣṇa
praduṣyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇa-saṅkaraḥ

From prevalence of adharmā (adharmā abhibhavāt), the women of the family become contaminated (praduṣyanti kula-striyaḥ). O Kṛṣṇa (kṛṣṇa), when the women are spoiled (strīṣu duṣṭāsu vārṣṇeyā), mixed varṇas arise (jāyate varṇa-saṅkaraḥ).

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

1.41

saṅkaro narakāyaiva
kula-ghnānām kulasya ca
patanti pitaro hy eṣām
lupta-piṇḍodaka-kriyāḥ

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

1.42

doṣair etaiḥ kula-ghnānām
varṇa-saṅkara-kāraḥ
utsādyante jāti-dharmāḥ
kula-dharmāś ca śāśvatāḥ

varṇa doṣaiḥ

Both caste and family rules (jāti-dharmāḥ kula-dharmāś ca śāśvatāḥ) are destroyed (utsādyante) by this fault of mixed varṇas (etaiḥ doṣaiḥ) caused by the killers of family members (varṇa-saṅkara-kāraḥ kula-ghnānām).

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

1.43

utsanna-kula-dharmāṇām
manuṣyāṇām janārdana
narake niyataṁ vāso
bhavatīty anuśuśrūma

O Janārdana (janārdana), we have heard (ity anuśuśrūma) that those men whose family rules are destroyed (utsanna-kula-dharmāṇām manuṣyāṇām) live in hell permanently (narake niyataṁ 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 apratikāram
aśastram śastra-pāṇayah
dhārtarāṣṭrā raṇe hanyus
tan me kṣemataram bhavet

It would be better for me (tad me kṣemataram bhavet) if the sons of Dhṛtarāṣṭra (yadi dhārtarāṣṭrā), weapons in hand (śastra-pāṇayah), were to kill me (mām raṇe hanyuh) without weapons (aśastram) and without opposition (apratikāram).

1.46

sañjaya uvāca

evam uktvārjunah sañkhye

rathopastha upāviśat

visṛjya saśaram cāpaṁ

śoka-saṁvigna-mānasah

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

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