

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ

prcchāmi tvāṁ dharmasammūḍhacetāḥ

yacchreyaḥ syānniścitaṁ brūhi tanme

śiṣyaste'haṁ śādhi mām tvāṁ prapannam

My nature is overwhelmed with the vice of faint-heartedness and my mind is confused with regard to my duty. I entreat you, tell me what is decidedly good for me. I am your disciple. Do instruct me, who have taken refuge, in you. 7

*Comment:—*

'Kārpaṇyadoṣopahatasvabhāvaḥ prcchāmi tvāṁ dharmasammūḍhacetāḥ'—Arjuna did not think it desirable to turn away totally, from the war, but to escape the sin, he did not find any other alternative. So he wanted to turn away from war and he thought of such action, as a virtue, rather than a vice of faint-heartedness. But, when Lord Kṛṣṇa called his action faint-hearted and unmanly, Arjuna was reminded of his duty, as a member of the warrior-class for whom it was not befitting to run. So Arjuna by conceding his faint-heartedness, says that first his nature even as a member of the warrior-class, was weighed down with the weakness of faint-heartedness and secondly, his mind was confused with regard to his duty. Being overpowered by delusion, he could not take the right decision, about its righteousness.

In the third verse Lord Kṛṣṇa advised Arjuna, "Cast off your petty faint-heartedness and stand up, for war." So his doubt should have been removed. But he still had some doubt, because, on the one hand he thought that it was a sin to kill the

kinsmen and the adorable elders, but on the other hand, being a member of the warrior-class it was his duty to wage war. So he was confused with regard to his duty, and he entreats Lord Kṛṣṇa to tell him, what his real duty is.

**'Yacchreyaḥ syānnīścitaṁ brūhi tanme'**—In the second verse of this chapter, Lord Kṛṣṇa told him that his dejection was a shame and it should be shunned by noble souls. So Arjuna thought, that he should also follow the path, adopted by noble souls. Therefore, he prays to Lord Kṛṣṇa, to tell him what is decidedly good for him.

First Arjuna was agitated and distressed, and he asks what was good for him. It shows that, an awakening for salvation as a goal is not aroused in a man, so long as he is satisfied with his present situation. But when he is dissatisfied and he wants to rise above it, he becomes aware of his real aim i.e., salvation.

**'Śiṣyaste'ham'**—When Arjuna entreated Lord Kṛṣṇa, to tell him what was decidedly good for him, he thought that such a question could be put to a teacher, not to a chariot-driver. Arjuna's conviction, that he was a chriot-warrior, while Kṛṣṇa was his charioteer, whom he ordered to place the chariot between the two armies, had gone. So he becomes His disciple and declares, "I am your disciple, so tell me what is decidely, good for me."

**'Śādhi mām tvām prapannam'**—Arjuna thinks, that the preceptor can guide the disciple and a disciple will have to shoulder the responsibility to translate his teachings into practice, and then make effort to attain salvation. But he wants to hand over this responsibility, to his preceptor. As the mother of a breast-sucking child, not the child who falls sick, takes medicine for his recovery, the teacher take over responsibility of the disciple, who takes refuge in him. So Arjuna, by depending on the teacher and surrendering to Him says, "I have taken refuge in You, instruct me."

Here, Arjuna by using the phrase 'Tvām prapannam' says,

that he has taken refuge in Him. But actually he had not taken completely refuge in Him. Had he done this, he would not have uttered the words 'Instruct me', because a disciple has no responsibility of his own, the full responsibility lies with the teacher. Secondly, in the ninth verse he says, "I shall not fight." It also shows that he had not really taken refuge in Him, otherwise he might have not uttered these words. A disciple, who takes refuge in his teacher has no say, no responsibility of his own, he becomes merely an instrument, in the hands of his preceptor and does whatever his teacher wants him, to do. Therefore, Lord Kṛṣṇa in the sixty-sixth verse of the eighteenth chapter says, "Seek refuge in Me, alone" (18/66). Then Arjuna, in the seventy-third verse of the eighteenth chapter says, "I shall act according to Your word." It is here, that Arjuna really takes refuge, in Him.

In this verse, there are four points spoken by Arjuna, which need attention—

(i) My nature is weighed down, with the vice of faint-heartedness and I entreat you because my mind is confused with regard to my duty. (ii) Tell me he entreats, what is decidedly good for me. (iii) I am Your disciple. (iv) Instruct me who has taken refuge in You. If we think over these four points, one by one, we realise that as far as the first point is concerned, the person to whom the question is asked, is free, whether he answers the question or not. The second point, shows that it is his duty to answer. In the third, the responsibility to guide the disciple, so that he may attain salvation is that of the teacher. In the fourth, the full responsibility for salvation of the disciple, is the teacher's.



*Link:— In the previous verse, Arjuna takes refuge in Lord Kṛṣṇa, but he thinks that Lord Kṛṣṇa wants him to wage the war, which he regards as unrighteous and so He will again order him*

to wage war. Secondly, he thinks that perhaps he has not been able to convey his feelings to Him. So in the next verse, Arjuna clearly expresses his feelings to Him, against the war.

न हि प्रपश्यामि ममापनुद्याद्  
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

na hi prapaśyāmi mamāpanudyād  
yacchokamucchoṣaṇamindriyāṇām  
avāpya bhūmāvasapatnamṛddhaṁ  
rājyaṁ surāṇāmapi cādhipatyam

Even on obtaining undisputed sovereignty and an affluent kingdom on this earth as well as lordship over the gods in heaven, I do not see any remedy that can remove my grief, which withers my senses. 8

*Comment:—*

[Arjuna thinks Lord Kṛṣṇa, wants him to wage war, so that he may gain victory and kingdom, and thus his grief may be removed. But he is so grief stricken, that even the joy of victory, is not likely to remove his grief.]

'Avāpya bhūmāvasapatnamṛddhaṁ rājyaṁ'—Even if I obtain an undisputed sovereignty and affluent kingdom, on this earth, and my subjects become happy and prosperous, and I may have no enemy on the face of earth, it will fail to remove my grief.

'Surāṇāmapi cādhipatyam'—Not to talk of worldly pleasure, even lordship of Indra (the king of the gods) over the gods, cannot remove my worry and grief. In verses, thirty-two and thirty-three of the first chapter, Arjuna wanted to turn away from war, because of his attachment for his kinsmen. But here, he wants to turn away from war because he thinks that it is an obstacle, to salvation. So there is a lot of difference, between the two situations.