

providing him with an affluent kingdom, honour and fame. But it would not wipe out his grief, worry and misery. Therefore, it was not befitting for him to wage war. So Arjuna speaks his mind in clear words "I'll not fight."

Having declared his decision not to fight, and having nothing more to say, Arjuna became quiet.



*Link:— In the next verse, Sañjaya describes what happened, when Arjuna flatly refused to fight.*

तमुवाच हृषीकेशः प्रहसन्निव भारत ।  
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata  
senayorubhayormadhye viṣīdantamidam vacaḥ

O Bhārata (Dhṛtarāṣṭra, born in Bharata dynasty), Śrī Kṛṣṇa, as if smiling, addressed the following words to the despondent Arjuna while in the midst of the two armies. 10

*Comment:—*

'Tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata senayorubhayormadhye viṣīdantamidam vacaḥ'—Arjuna filled with valour and enthusiasm, had entreated Lord Kṛṣṇa to place his chariot between the two armies, so that he could behold the warriors. It was befitting for Arjuna, to get ready for fighting which was his objective. But there, instead of waging war, he felt grieved. So Lord Kṛṣṇa, started the gospel of the Gītā.

'Prahasanniva'—(Smiling, as it were) means, that when Lord Kṛṣṇa perceived that Arjuna's enthusiasm for the war, had changed into grief, he smiled. Secondly, in the seventh verse he said, "Do instruct me who have, taken refuge in You". But in the ninth verse he says, "I'll not fight". So Lord Kṛṣṇa smiled, because the devotee who takes refuge in his preceptor, just becomes an instrument in the hands of his preceptor and a preceptor is fully

responsible for the duty of the disciple. The disciple, has no option but to obey his preceptor and do, as his teacher wishes. Arjuna's declaration, 'not to fight' is practically a withdrawal from his refuge, in the Lord. 'Iva', means that Lord Kṛṣṇa must have burst into laughter, after hearing Arjuna's decision of not fighting, but He spoke smilingly.

When Arjuna said, "I'll not fight", Lord Kṛṣṇa, should have told him to do, as he wished (18/63). But He thought that Arjuna, was unable to take the right decision, because he was overwhelmed with grief and worry. So, there was an overflow of Lord Kṛṣṇa's love, for him. God instead of paying attention to the words of his devotees, judges them by their feelings. So Lord Kṛṣṇa, instead of paying attention to Arjuna's words, "I'll not fight," started the gospel, from the next verse.

Moreover, He accepts those devotees who take refuge in Him, even by words as his own, because of His boundless grace.

'Hṛṣīkeśaḥ'—'Hṛṣīkeśa', means that the Lord is the indweller viz., He knows feelings of beings, Lord Kṛṣṇa knows, that Arjuna is turning away from war, because he is overpowered by the urge of attachment for his kinsmen, and he does not see his grief melting away, by merely acquiring a kingdom. So he says "I'll not fight." But, he also knows that as soon as his delusion is destroyed, he will act upon His instruction.

In 'Idaṁ vacaḥ' uvāca, the use of the word 'Uvāca' (spoke), was sufficient, there was no need to use the word 'Vacaḥ' (word), because 'Vacaḥ' is also included in 'Uvāca.' It seems a repetition, but actually it is not so. The word, 'Vacaḥ' has been used to point out, the secret wisdom, contained in the next verse uttered by Lord Kṛṣṇa, in simple and easily understandable language.

**Appendix**—On the sacred (righteous) soil of Kurukṣetra on one side the Kaurava-army is arrayed while on the other side the Pāṇḍava-army is arrayed. In the middle of the two armies a glorious chariot drawn by white horses is placed. In one part of

that chariot Lord Kṛṣṇa is seated while in another part Arjuna is seated. The Lord starts preaching the divine gospel for the benediction of mankind by making Arjuna, an instrument and first of all He describes the discrimination between the body and (the embodied soul) its possessor.



*Link:—Lord Kṛṣṇa preaches the gospel of freedom, from grief to grieved Arjuna and says—*

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

*śrībhagavānuvāca*

aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣase  
gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ

The Blessed Lord said:

Arjuna, you grieve for those who should not be grieved at, yet speak as if a man of wisdom. The wise grieve, neither for the living, nor for the dead. 11

*Comment:—*

[A man is grieved when he classifies objects and persons, into two divisions—One's own, and not one's own, such as, our kinsmen and not our kinsmen, of our caste and not of our caste, of our stage of life and not of our stage of life, our followers and not our followers. We have a sense of mine, attachment, love and desire for those, who we regard as ours. Through these—a sense of mine and desire etc., faults such as grief, worry, fear, perturbation, commotion and strain etc., arise. The root of all faults, is a sense of mine and desire etc., this is a rule.

At the beginning of the Gītā, Dhṛtarāṣṭra asked, "What did my sons and the sons of Pāṇḍu do?" It shows his partiality towards