

Learning the Gita in rhythm with joy of devotion

Chapter One

(Despondency and Lamentation of Arjuna)

Arjuna-Vishada Yoga

Verse 1) *dhrtarastra uvaca* (Dhrtarastra said)

dharma-ksetre kuru-ksetre

samavetah yuyutsavah

mamakah pandavah ca eva

kim akurvata sanjaya

Translation: Gathering in the holy pilgrimage site of *Kurukshetra* what did my sons and *Pandu's* sons do?

Explanation: *Dhritarashtra* asked his Secretary *Sanjaya* what his own sons who are called *Kauravas* and his brother *Pandu's* sons who are called *Pandavas* gathered in the holy land of *Kurukshetra* then did. Although both *Dhritarashtra's* and *Pandu's* sons were from the *Kuru* dynasty, *Dhritarashtra* expressed the difference between his sons and *Pandu's* sons through his question. *Dhritarashtra* had a sense of 'ego' from the very beginning. The quarrelsome attitude among the people of *Kali yuga* was also evident in *Dhritarashtra* even during that period.

The word '*Dhritarashtra*' means that the person whose life is devoted to the state in the form of body. He had failed to extend his thinking beyond the confines of protecting only his body and the interests of matters and persons connected with it. The blind *Dhritarashtra* is questioning his Secretary *Sanjaya* to know what is going to happen in the upcoming battle where both sides assembled in *Kurukshetra* because *Sanjaya* got the divine vision which he had received from *Vyasadeva*, his Guru. The eyes of knowledge or the divine eyes are exposed by

the Guru's grace. No one can penetrate the covering of the physical eye and reveal the divine vision other than a bona fide Guru. All the scenery of *Kurukshetra* floated brightly in front of *Sanjaya's* eyes as he was blessed by the grace of his Guru.

Verse 2) *sanjay uvaca* (Sanjaya said)

drstva tu pandava-anikam

vyudhma duryodhanah tada

acaryam upasangamya

raja vacanam abravat

Translation: Seeing *Pandavas* entrenched by their military formation Duryodhana went towards his teacher Drona and said these words.

Explanation: *Durdhodhana*, the eldest son of *Dhritarashtra* as well as the chief of the *Kaurava* party, then rushed to Guru *Dronacharya* in order to discuss the strategy of the war. *Duryodhana* was confident of winning the battle from the very beginning because both the *Pandavas* and the *Kauravas* had received their military lessons from *Acharya Drona* who was in their side. *Duryodhana's* idea was that the military science that *Pandavas* had learned was taught to them by *Dronacharya* to only a certain extent. *Dronacharya* must have had some secret techniques which he kept only to himself, not revealed to anyone so far. Now he will apply it to the *Pandavas* and make them defeated. But less intelligent *Duryodhana* does not know that Lord Krishna's grace is with *Pandavas*, which power is not comparable to anything of the world. Nothing great and holy can be achieved without His grace. No matter how strong the electric wire is, no electrical device can be operated using this wire as long as electricity is transmitted from the power station to the wire.

Verse 3)

pasya etam pandu-putranam

acharya mahatim camum

vyudham drupada-putrena

tava sisyena dhi-mata

Translation: Please observe your *Shishya* (disciple), son of *Drupada*, who has intelligently formed the military formation of the *Pandava* side.

Explanation: *Duryodhana* asked *Dronacharya* to observe the *Pandava* warriors armed with various weapons so that the *Kauravas* could see it and arrange their own military formation accordingly. *Dronacharya* has also taught the knowledge of using weapons to *Drupada's* son *Dhrishtadyamnu* even though he had a psychological conflict with *Drupada*. But on the question of duty, *Dronacharya* did not give priority to this personal attitude and made *Dhrishtadyamnu* proficient in military education. This is the difference between ordinary people and great *Acharyas*. They do not deviate from their ideals under any circumstances.

Verse 4)

atra shrah maha-isu-asah

bhima-arjuna samah yudhi

yuyudhanha viratah ca

drupada ca maha-rathah

Translation: Here is present great fighters like *Bhima*, *Arjuna*, *Yujudhana* and *Virata* who are very strong and powerful in military affairs.

Explanation: *Duryodhana* reminds *Dronacharya* of the heroes gathered on the other side such as *Bhima*, *Arjuna*, *Yujudhana*, *Virata Raja* so that *Dronacharya* does not think that the *Pandava* side is weak. By mentioning the names of the heroes of the *Pandavas*, the wicked *Duryodhana* indirectly meant *Dronacharya* that the enemy should never be considered weak.

Verse 5)

dhrstaketuh cekitanah

kasirajah ca virya-van

purujit kuntibhojah ca

saibyah ca nara-pungavah

Translation: *Dhrhtaketu, Cekitana, Kasiraja, Purujit, Kuntibhoaj* and *Shabya* all are skillful in military science.

Explanation: Here *Duryodhana* refers to *Dhrishtaketu, Chekitan, Kashiraj, Purujit, Kuntibhoj, Shaivya* as one of the best warriors because the strength of the enemy never has to underestimate in formulating the strategy for warfare.

Verse 6)

yudhamanyuh ca vikrantah

uttamauja ca virya-van

saubhadrah draupadeyah ca

sarve eva maha-rathah

Translation: The strong *Yudhamanyu*, the valior *Uttamauja*, *Subhadra's* son and *Draupadi's* sons all gathered together for fighting.

Explanation: *Duryodhana* reminding *Dronacharya* that *Yudhamanyu, Vikranta, Uttamouza*, son of *Subhadra* and sons of *Draupadi* are great powerful warriors so that he does not make any mistake in determining the strategy for his side. One of the reasons for *Duryodhana's* mentioning of the names of these heroes of the *Pandava* side separately is to make *Dronacharya* understand that a combined strong system of different military tactics is necessary to deal with the *Pandava* side.

Verse 7)

asmakam tu visistha ye

tan nibodha dvija-uttama

nayakah mama sainyasya

samjana-artham tan bravimi te

Translation: I am now telling you the names of the warriors who have gathered here to fight for us for your intimation.

Explanation: *Duryodhana* was now starting to tell the names of his or *kaurava* heroes to *Gurudev Brahmanshreshtha* (best of the Brahmins) *Dronacharya*. Because only listening to the power of the enemy can make *Dronacharya* sit in despair. So *Duryodhana*, without delay, began to tell him about the strength of the soldiers on his side.

Verse 8)

bhavan bhismas ca karnah ca

kripah ca samitim-jayah

ashvatthama vikarnah ca

saumadatth tatha eva ca

Translation: Here is on our side the warriors like *Bishma*, *Karna*, *Kripa*, *Vikarna*, *Somadatta's* son, *Ashwatthama*, *Jayadratha* who are invincible in war.

Explanation: In *Kurupaksha* (the side of Kauravas) there are warriors like *Bishma* having the boon of willing death, *Karna*, who is an archer equal to *Arjuna* or even greater than him, *Duryodhana's* brother *Bikarna*, *Somdatta's* son and to defeat them in battle is absolutely impossible. *Duryodhana* is also reminding *Dronacharya* that they are no less than the *Pandavas* in any equation of strength.

Verse 9)

anye ca bahavah sura

mad-arthe tyakta-jivita

nana- sastra- praharanah

sarve yuddha- visaradah

Translation: Besides that many warriors are present here to sacrifice their lives for the cause of us.

Explanation: *Duryodhana* also mentioned to *Dronacharya* that many soldiers armed with weapons ready to sacrifice their lives in favor of him have gathered here at the ground of *Kurukshetra*. *Duryodhana's* judgment was numerical. He thought that the *Pandavas* were far behind in comparison to how many soldiers were in their side.

Verse 10)

aparyaptam tat asmakam

balam bhisma abhiraksitam

paryapatam tu idam etesam

balam bhima abhiraksitam

Translation: *Bhisma* was protected by countless soldiers where a limited number of soldiers equipped by *Bhima* are protecting *Pandavas*.

Explanation: Countless soldiers of Kaurava side equipped by *Bhisma* and a limited number of *Pandava* soldiers carefully equipped by *Bhima* were present in that *maha samara* (great battle). By numerical evaluation in such a simple way, the conviction in *Duryodhana* was strengthened that their victory in *Kurukshetra* was inevitable.

Verse 11)

ayaneshu ca sarvesu

yatha-bhagam avasthitah

bhismam eva abhiraksantu

bhavantah sarve eva hi.

Translation: Stay in the right place at the entrance of the military phalanx and protect grandsire *Bhisma* as per his need.

Explanation: *Duryodhana* asked everyone on the *Kaurava* side to take a position to help grandsire *Bhisma* by staying at their respective proper places.

Verse 12)

tasya sanjanayana harsham

kuru-vriddhah pitamahah

simha-nadam vinadya uccaih

shankham dadhmau pratapa-van

Translation: *Bhismadev* blew loudly his conch shell and *Duryordhan* was happy to hear it.

Explanation: When *Bhismadev* blew the *rana-shankha* (conch shell used for war), *Duryodhana* rejoiced, thinking that his plan to formally defeat the *Pandavas* had truly come and would surely be able to enjoy the kingdom by defeating the *Pandavas*. In fact, Lord Krishna went to *Duryodhana* with a proposal to give only five villages to the *Pandavas* for their ruling as *Khatriya*, but *Duryodhana* rejected the offer and said that without a war he would not give the amount of land which the tip of a needle can hold. Such was the mentality of a sinner like *Duryodhana*. *Duryodhana* himself was the host and organizer of this unjust war.

Verse 13)

tatah shankhah ca bheryah ca

panava-anaka go-mukhah

sahasa eva abayahanyanta

sah sabdah tumulah abhavat

Translation: *Shankha* (conch shells), *Bhery* (big drums), *Panava-anaka* (drums of small size and kettledrums), *Gomukha* (horns) etc. started releasing their sounds and due to their combined loud vibration the earth shook.

Explanation: In the battlefield of *Kurukshetra*, when the conch shells, *drums*, *kettledrums*, *horns* etc. rang together, the earth trembled with its collective sound. This sound echoed in the air and then created a great stir in the sky.

Verse 14)

tatah svetaih hayaih yukte

mahati syandane sthitau

madhavah pandavah ca eva

divyau shankhau pradadhmatuh

Translation: Krishna with *Arjuna* riding in a white chariot played His conch shell and everyone listened to the sound of the divine conch.

Explanation: In a chariot carried by white horses where Lord Krishna took over the responsibility of managing the chariot as *Arjuna's* charioteer and blew their respective divine conches. The Creator of the universe Himself is so devoted to His devotee that He Himself took the responsibility of driving the chariot of His devotee *Arjuna* on His shoulders.

The main reason why the Lord descends into the earth in different *yugas* is to give pleasure to the devotee, to suppress the enemy of the devotee and to protect the devotee. Before the battle of *Kurukshetra*, *Duryodhana* had taken His *Narayani* army from Sri Krishna, but the devotee *Arjuna* took Sri Krishna Himself.

Verse 15)

pancajanya hrika-isah

devadattam dhanam-jayah

paundram dadhmau maha-shankham

bhima-karma vrika-udarah

Translation: Sri Krishna, *Arjuna*, *Bhima* blew the *Panchajanya*, *Devadatta* and *Paundra* conch shells respectively.

Explanation: Lord Krishna played the conch shells called *Panchajanya*, *Arjuna Devdutta* and mighty *Bhima Paundra* according to the rules of war. At that time, the fighters of the battlefield used to follow the principles of war. The cavalry fighter fought with another cavalry warrior. Other side wouldn't hurt him if he fell off the horse. Playing conch shells means alerting the warriors so that they can prepare for the upcoming war. In the battle of Kali *yuga*, one side attack the other side without informing and suddenly without following any rules and regulations of war. Millions of ordinary people who are not involved in the war in any way also lose their lives due to this unethical practice in the war. But this religious war of *Mahabharata* was held in accordance with the principle of war barring a few incidences. After the evening no one would fight and go back to their respective camps. One side would even go to the other side's camp and spend time without any fear.

Verse 16)

ananta-vijayam raja

kunti-putra yudhishtirah

nakulah sahadevah ca

sughosa-manipuspakau

Translation: *Yudhistira*, the son of *Kunti*, blew *Anantavijayam*, *Nakulah Sughosa* and *Sahadev Manipuspakau* conch shells respectively.

Explanation: *Kuntiputra* (the son of *Kunti*) *Yudhishtira's* *Anantavijayam*, *Nakula's Sughosa* and *Sahadevah's Manipuspaka* conch shells sounded accordingly. It can be seen here that the main heroes of the battle of *Kurukshetra* had their own conch shells and at the beginning of the war, they sounded it as per the rule of the war.

Verse 17)

kashyah ca parama-isu-asah

sikhandi ca maha-rathah

dhrshtadyumnah viratah ca

satyaki ca aparajitah

Translation: *Dhanurdhar*(the great archer), *Kashiraj* (the king of Kashi), strong *Shikhandi*, *Dhrishtadyumnah*, *Virata*, *Satyaki* all are great in warfare.

Explanation: The undefeated kings like *Dhanurdhar* *Kashiraj*, the mighty *Shikhandi*, *Dhrishtadyumnah* and *Satyaki* are all gathered here. In fact, most of the great kings of that time had assembled in that great war of Mahabharata.

Verse 18)

drupadah draupadeyah ca

sarvasah prithivi-pate

saubhadrah ca maha-bahuh

shankhan dadmuh pethak prthak

Translation: Son of *Drupadah* and *Draupadi's* and *Subhadra's* sons stirred the sounds by blowing their conches respectively.

Explanation: All these great warriors and mighty kings gathered together and then blew their own conch shells. Through all these sounds of the conch shells, everyone was being informed that the war was going to start immediately. There was no place for a sudden attack in the battle of *Kurukshetra*.

Verse 19)

sha ghosah dhartarastranam

hrdayani vyadarayat

nabhah ca prthivim ca eva

tumulah abhyanunadayan

Translation: Listening to the sound of the conch shells, the soul of the *Kaurvas* were trembling.

Explanation: In the field of *Kurukshetra*, the intense sound of the divine conch shells of the warriors entered the ear holes of the sinful *Kaurava* side, just thinking of the impending defeat instilled fear in their hearts. In fact, no matter how much bravery the sinners show on the outside, inside they are very weak. The roar of the sinners is only outside but their foundation of the heart is very fragile. Their hearts swell due to the rotten stock in their souls.

Verse 20)

atha vyavasthitan drstva

dhartarastran kapi-dhvajah

pravrtte sastra-sampate

dhanuh udyamya pandavah

hrsikesam tada vakyam idam aha mahi-pate

Translation: *Arjuna*, in a chariot having the symbol of *Hanumana* in the flag, is going to see the sons of *Dhartarastra* before throwing arrow towards them.

Explanation: *Arjuna* lifted the bow and asked Sri Krishna his desire to take a look at the warriors of the *Kaurava* side before throwing the arrow at the enemy.

Verse 21) *arjuna uvaca* (Arjuna said)

senayoh ubhayoh madhye

ratham sthapaya me acyuta

yavat etan nirikse aham

yoddhu-kaman avasthitan

Translation: Carefully place the chariot in the middle of the army so as to I may see who has come here with the intention of fighting.

Explanation: At this time when the war is going to start, a thought arose in *Arjuna's* mind that with whom he had to fight. *Duryodhana* is a sinner and it should be seen who took the side of this sinner. Once the war starts, it will not be possible to see the other side in the midst of this commotion. With this thought, *Arjuna* asked his friend and *Sarathi* (chariot driver) Sri Krishna to carry his chariot between the two armies.

Verse 22)

kaih maya saha yddhavyam

asmin rana samudyame

Translation: Who are the people with whom my war is being taking place in is battlefield?

Explanation: *Arjuna* began to think anxiously about those with whom he was going to engage in this battle. In fact, a devotee thinks many times before any work that whether its result will be good or bad. That's why *Arjuna* was emotional before the start of a bloody war like this one. Although *Arjuna* was strong in his heart, but in his heart was the tenderness of his love too. Love for others in any situation of life from a devotee like *Arjuna* can never be separated even if he is an enemy. It's a great quality for the devotees.

Verse 23)

yotsyamanan avekse aham

ye ete atra samagatah

dhartarastrasya durbuddeh

yuddhe priya cikirsavah

Translation: I will see those soldiers gathered together who aspired to war for the sake of the son's of *Dhritarastra*.

Explanation: *Arjuna* is fully aware of the nature, manner and character of this evil son of *Dhritarashtra* named *Duryodhana*. He conspired with *Sakuni mama* (maternal uncle) and forced them to live in a twelve-year exile and another one year exile in incognito state by playing a tricky dice game. This person is also the main hero of the gruesome incident of organizing the disrobing of their wife *Draupadi* in the middle of the *Kaurava* assembly. This evil *Duryodhana* has been involved in many heinous crimes, including burning *Pandavas* in the *jatugriha* (house of shellac) or attempting to kill *Bhima* by poisoning him and father *Dhritarashtra* never prevented him from carrying out any evil deeds. *Dhritarashtra* had the support of all the misdeeds of *Duryodhana*, which shows his failure as a father.

The eldest son of King *Vichitravirya* was *Dhritarashtra* and according to the principle of state rule, the eldest son should be entrusted with the responsibility of ruling the kingdom, but due to being blind, that responsibility went to the younger brother *Pandu*. *Dhritarashtra* could never accept this and had a false impression that his son was the real heir of the kingdom. It was because of this attitude that he never advised *Duryodhana* to exercise restraint or to end his hostility towards *Pandavas*.

Verse 24)

sanjayah uvaca (Sanjay said)

evam uktah hrishikesah

gudakesena bharata

senayoh ubhayoh madhye

sthapayitva ratha-uttamam

Translation: *Hrishikesh* (the master of senses) Sri Krishna puts the chariot between the two armies fulfilling the desire of *Arjuna*.

Explanation: When *Arjuna* asked Sri Krishna to place his chariot between the two armies, He brought the chariot between the armies of the two sides as *Arjuna* could see who had gathered here to fight him. Here Lord Krishna is acting as the driver of *Arjuna's* chariot and is working as per his instructions. This is a great teaching of the Gita. When someone takes charge of a particular task, he has to try to do that work smoothly. Instead, if he continues to complain about why he has been assigned to do this work, then it has to be understood that he is going astray from his duty.

Verse 25)

bhisma drona pramukhatah

sarvesam ca mahi-ksitam

uvaca partha pasya etan

samavetan kurun iti

Translation: *Hrishikesh* Sri Krishna says *Partha* (the son of Pritha) to see the *Kurus* such as *Bhisma*, *Drona* who has gathered here.

Explanation: Lord Krishna did not merely stop placing the chariot between the two armies only as *Arjuna* had said, but also asked *Arjuna* to observe the opposing side in order to fulfill the desire that he would see the soldiers of the enemy on the eve of the war.

Verse 26)

tatra apasyat sthitan partha

piten atha pitamahan

acharyan matulan bhratr

putran pautran sakhin tatha

svasuran suhrdah ca eva

senayoh ubhayoh api

Translation: *Arjuna* saw in the battle ground gathered together fathers, grandfathers, teachers, maternal uncles, brothers, sons and grandsons who are all desperate to fight.

Explanation: When *Arjuna*, seated in the chariot, looked at the other side, he saw the fathers-in-law, grandfathers, *teachers*, maternal uncles, brothers, sons, and grandsons, all there, which was beyond *Arjuna's* imagination.

But the stark reality is that now they stand in front of him preparing to fight as his opponent. This is an wonderful scenery that *Arjuna* had no idea about its color. It is in terms of self-interest that the people of the world decide to take the side. The bond of kinship then loosens. It has been said in the *Bhagavata* that even close ones like brothers, sisters, wives, sons, fathers, and mothers can sometimes behave like violent tigers or lions in the conflicts of interest for family matters. These pages of the book of worldly life were not read by *Arjuna*, so *Arjuna* was looking at the relatives and well-wishers for a while on the battlefield with an unfolded eye.

Verse 27)

tan samikshya sha kaunteyah

sarvan bandhun avasthitan

krpaya paraya avishtah

visidan idam abravat

Translation: *Arjuna* became very distressed to see many of his friends and relatives gathered here for fighting.

Explanation: *Arjuna* then began to see relatives who are now his enemies and towards whom he will have to throw arrow a little later in order to kill them and they will be bloodied in this battlefield. *Arjuna's* heart was filled with sadness at this thought.

Verse 28)

arjunah uvaca (Arjuna said)

drstva imam sva-janam krsna

yuyutsum samupasthitam

sidanti mama gatrani

mukham ca parisusyati

Translation: My face has dried up and my body become motionless, what happiness, O Krishna, these relatives will get here.

Explanation: To whom will *Arjuna* tell about this present state of his mind? Then *Arjuna* told his real friend Sri Krishna that he was very upset to see his relatives. In fact, the real friend is only the one to whom the mind can be opened up. We make the mistake of recognizing real friends throughout our lives. Most of our friends can't be seen in times of danger. But in the good times of life, many people gather in the guise of friends. Most of these friends fail in the litmus test of grief. *Arjuna*, however, managed to determine his true friend properly. The friend who is always in our hearts as the Supreme Soul birth after birth. Through the Gita, *Arjuna* has revealed Sri Krishna and introduced that Name of Sri Krishna, best friend to all of us.

Verse 29)

vepathuh ca sarire me

roma-harsah ca jayate

gandivam sramsate hastat

tvak ca eva paridahyate

Translation: My body trembles and mind thrills and *Gandiva* bow is falling from the hand.

Explanation: The thoughts of the mind are reflected in the body. Seeing the numerous relatives and friends as his enemy, *Arjuna's* mind was also scattered and for this reason he could not hold on to his favorite *Gandiva* bow in his hand. If a soldier loses control of his weapon, how will he fight? In fact, nothing can be done with an unstable mind and if it is a living and dying situation like war, then there is no point. In such a shocking situation, *Arjuna* told Sri Krishna that it is not possible for him to play the role which is the most thrilling chapter of the drama of his life.

Verse 30)

na ca saknomi avasthatum

bhramati iva ca me manah

nimittani ca pasyami

viparitani kesava

Translation: I am restless and seeing all the opposite signs in all directions right now, O *Kesava*.

Explanation: In such a situation, *Arjuna* felt that something evil and bloody was going to happen now which would not bring any good to anyone. In fact, *Arjuna's* mind was only thinking of losing the relatives. But with a healthy mind, he did not have time to think that the enemy was unprincipled and tarnishing the path of religion. His relatives have come to assist a sinner like *Duryodhana* but he is thinking about their welfare rather they should be completely abandoned. In other words, those who help injustice are equally wicked due to their sins. This subtle difference of justice and injustice did not catch on to the emotional *Arjuna* at that time.

Verse 31)

na ca sreehy anupasyami

hatva sva-janam abahe

na kankse vijayam krsna

na ca rajyam sukhani ca

Translation: It's not best for me to kill relatives and to enjoy the happiness of the kingdom is all useless.

Explanation: *Arjuna* now narrated to Sri Krishna his philosophical words, which was just an unspoken expression of a broken heart infatuated with nepotism. We too, while struggling for life, were shocked at one time and suddenly say some philosophical things which in fact are of no value. *Arjuna's* relatives have already joined the gang of criminals, taking sides with evil-minded people. Standing against those who are on the path of justice and truth is synonymous with injustice. *Arjuna's* desire not to fight against them and to present arguments in support of it is just the result of his temporary illusion.

Verse 32)

kim nah rajyena govinda

kim bhogaih jivitena va

yesam arthe kanksitam

nah rajyam bhogah sukhani ca

Translation: What happens if they die for whom the enjoying the happiness and the ruling of kingdom is meant for?

Explanation: *Arjuna* was so obsessed with the thought of the consequences of the killing of his relatives that one after the other, he was stating philosophical statements in support of how to stop himself from war by forgetting his own *kshatradharma* (duty of a *Kshatrya*). *Arjuna* had forgotten how *Duryodhana* had rejected Sri Krishna while trying to get only five villages for them. What a heinous language *Duryodhana* used with *Mahatma Gurujana* (great soul and elder) like *Vidura* which forced him to leave the palace at once and for them *Arjuna's* kindness is now rising. *Arjuna* can no longer imagine the oppression and suffering

that the subjects will face if the system of governance is handed over to the unrighteous *Kaurava* party.

Verse 33)

*te ime avasthitah juddhe
pranan tyaktva dhanani ca
acaryah pitarah putrah
tatha eva ca pitamaah*

Translation: I am worried that teachers, grandfathers, sons all have come to fight.

Explanation: *Arjuna* saw how many people, including relatives and revered persons of all classes, such as grandfather *Bhisma*, *Dronacharya* stood as his opponents.

Verse 34)

*matula svasurah pautrah
syalah sambandhinah tatha
etan na hantum icchami
ghnatah api madhusudana*

Translation: Maternal uncles, fathers-in-law, grandsons, brothers-in-law, other relatives all are eager to fight, O *Madhusudana* (killer of demon *Madhu*).

Explanation: *Arjuna* saw one by one his maternal uncle, father-in-law, grandson, brother-in-law and countless people who left everything and came to *Kurukshetra* to fight for the sinful *Kaurava* side. Seeing such a scene, *Arjuna* thought that even if they kill him, it would not be appropriate for him to kill them.

Even though they are engaged in immoral activities, if he behaves in the same way as them, then there is no difference between them and *Arjuna*. In fact, the thought of this principle is very natural. The foundation of the lives of great

devotees like *Arjuna* is based on ethics. But at the beginning of the Battle of *Kurukshetra*, the morality that *Arjuna* is now talking about, which was inflicted with emotions, was not correct in the overall judgment. Suppression of the wicked is one of the religions of the *Kshatriyas*. *Arjuna's* current thinking is in conflict with this principle.

Verse 35)

api trai-lokya rajyasya hetoh

kim nu mahi-krte

nihatya dhartarastran

nah ka prithi syat janardana

Translation: I do not want to conquer the three planets or the earth by killing the sons of *Dhritarashtra*.

Explanation: *Arjuna* then clearly told Sri Krishna that he would not like to kill the sons of *Dhritarashtra* even if he got the promise of conquering *tribhuvana* (three planets), what to say let alone this world. *Arjuna* was actually very disappointed to see the relatives coming to fight. In the illusion of conquering this little kingdom of the world, they have left their families and risking their own lives and gathered here in favor of injustice. If that's their desire, they'll satisfy it. *Arjuna* does not want to be an obstacle to their evil desire.

Verse 36)

papam eva asrayet asman

hatva etan atatayinah

tasmat na arhah vayam hantum

dhartarastrana sa-bandhavan

sva-janam hi katham hatva

sukhinah syama madhava

Translation: Although these relatives are like attackers will I be happy if they get killed, is not it a great sin?

Explanation: *Arjuna* addressed Sri Krishna as *Madhava* (Lord of the goddess of wealth) and said that even though the assembled opponents are attackers, killing them will lead to sin and there can be no real happiness in any achievement through sin.

Arjuna here confuses what is a sin and what is not a sin. If the murderer is not stopped, he will be involved in more new murders. It is the duty to resist killer and this is the proper duty. Now if the killer is a close relative, can no action be taken against him? As a result of being infatuated, *Arjuna* was unable to assess the situation properly and assumed that what was not a proper way as the proper way.

Verse 37)

yadi api ete na pasyanti

lobha upahata cetasah

kula-ksaya krtam dosam

mitra-drohe ca patakam

Translation: *Kurus* are not seeing any fault for the loss of dynasty and relatives due to their death of consciousness.

Explanation: *Arjuna* took his thoughts a step further and gave Sri Krishna an idea of what might happen after the end of this bloody war. Because if the male warriors are killed in this war, their wives will be widows, and at one time these widowed wives will go astray and join in free association with other men and give birth to such hybrid children that will corrupt the society. By taking part in this evil war, the share of sin or blame for creating future unwanted children in the society will then fall on them as well.

Verse 38)

katham na jneyam asmabhih

papat asmat nivartitum

kula-ksaya krtam dosam

prapasyadbhih janardana

Translation: Since we can see this worried picture of the future why did *Janardana*(the abode and protector the living being) we too enter into this act of sin?

Explanation: *Arjuna* tells Sri Krishna that one should refrain from fighting even after seeing the fault of the consequences of the society in the event of *kulakshaya*(destruction of the dynasty). *Arjuna* was making one argument after another in favour of not fighting. *Arjuna* does not see any fault now about the conspiracy that the other side conspired and forced them towards war. Now he is thinking only the pain of the killing of relatives and the possibility of the future of the women of the society who will create unwanted children in absence of their husbands.

Verse 39)

kula-ksaye pranasyanti

kula-dharmah sanatanah

dharme naste kulam krtsnam

adharmah abhibhavati uta

Translation: In the absence of religious activity the traditional rituals of the family succession will be ruined and next generation will be spoiled without proper guidance.

Explanation: *Arjuna* is now again incarnating the subject of religion and non-religion. With the arrival of *adharma* (non-religion), he fears the extinction of the

traditional system of religion introduced in the family. The absence of men of the clan will create huge obstacles in the future in the practice of religion, and in the absence of proper guidance, the women of the family will be misguided and as a result, the traditional customs driven by religious principles can be destroyed. *Arjuna* is saying this, but he has forgotten what the *Kauravas* behaved towards the *kulanaris* (wives of the dynasty). Under the supervision of those who have not shied away from arranging the undressing of *Draupadi* in a full court, what a beautiful *kulapratha* (tradition of the dynasty) will continue in the future. In fact, if someone is infatuated, it is not possible for him to analyze the right judgment.

Verse 40)

adharmā abhībhavāt kṛṣṇa

pradusyanti kula-striyaḥ

stṛiṣu dustaśu varṣṇeya

jayate varṇa-saṅkaraḥ

Translation: If women of the society go astray *varṇa-saṅkara* (mixed race) children will take birth that will ruin the family tradition.

Explanation: If a large section of women in the society indulge in sin, they are attracted to a disorderly life and as a result their children will not be able to grow up properly due to lack of proper upbringing and when the children of the society are engrossed in the disorderly lifestyle, then the society is headed for an inevitable destruction.

Verse 41)

saṅkaraḥ narakāya eva

kula-ghnaṇam kulasya ca

patanti pitarāḥ hi eṣāṃ

lūpta-piṇḍa udaka-kriyāḥ

Translation: The dynasty will go to hell due to the stopping of *pinda dana* (offerings of food for the forefathers) by the *varnashankara* (mixed race) children.

Explanation: Unable to grow up through proper reforms, the children of *varnasankara* will be completely reluctant to observe the traditions of *tarpana* (offering water and sesame seeds for forefathers) and *pinda dana* (offerings of food for forefathers) which are mentioned in the scriptures for the goodness of the souls of the ancestors of the family. They will continue to think of all these auspicious rituals as absurd subjects. Worldly luxuries are all about life for them, they call these traditions as supernatural activities as well as a ridiculous effort.

Verse 42)

doshai etaih kula-ghnanam

varna-sankara karakaih

utsadyante jati-dharmah

kula-dharmah ca sasvatah

Translation: All the family tradition and religious practice will be abolished due to the emergence of *varnashankaras* (unwanted children of mixed race) in the society.

Explanation: In the whimsical consumption-centered way of life, the traditional auspicious activities cannot be continued due to the bad effects of *varnashankara* which will ultimately become the cause of the destruction of the family tradition since there will be no person who can guide these children in the path of religion.

Arjuna, therefore, is trying to convince Sri Krishna that if he fights here, the family tradition will be devastated and the society will be deprived of the ideal children and the obstacles that will be created in the way for the liberation of the ancestors due to the abolition of the *tarpana* (offerings of water and sesame seeds for forefathers) and *pinda dana* (offerings of food for forefathers) system, and above all, he himself is going to participate in this evil work and facilitate the path to his own destruction.

Verse 43)

utsanna kula-dharmanam

manusyanam janardana

narake niyatam vasah

bhavati iti anususruma

Translation: If the dynasty is destroyed family members have to go to hell as mentioned in the scriptures.

Explanation: Although *Arjuna* is infatuated, he is saying these things to Sri Krishna on the basis of the scriptural evidence prevalent in the tradition. Although there is a lack of overall judgment here, there is recognition of scripture.

In fact, it is temporarily good to hear what the scriptures do not support, but time proves its absurdity at one time. We see elsewhere in the Gita that Lord Krishna did not dismiss any of *Arjuna's* words because *Arjuna's* words were in the light of the tradition flowing through the guru-disciple succession. Sri Krishna has given proper instructions to the practical aspects of these, which *Arjuna* could not understand because of his emotional state of mind.

Verse 44)

aho bata mahat papam kartum

vyavasitah vayam

yat rajya-sukha-lobhena

hantum sva-janam udyatah

Translation: we have resolved to kill the relatives, wonder why such thought came in me.

Explanation: *Arjuna* himself began to say that despite knowing the terrible consequences of the war, they are now in a strange thought of killing relatives.

Such thoughts don't suit them. The way of life that follows the scriptural principles should be followed. Instead, they are now going to start the opposite way. This is no longer normal.

Verse 45)

yadi mam apratikaram a

sastram sastra-panayah

dhartarastrah rane honyuh

tat me ksema-taram bhavet

Translation: If the son of *Dhritarastra* kill me unarmed I will not find any fault in it.

Explanation: *Arjuna* seems to have surrendered to the opponent mentally before the war, so he has made such a statement. Even if he is killed, it will be good for him and everyone else in the overall judgment. This is the decision of Prince *Arjuna*, the greatest *khatriya* Prince of that time.

It had become essential for Lord Krishna to tell the knowledge of the Gita to *Arjuna* at the ground of *Kurukshetra* to prevent that idea. *Arjuna* was then confused about his duties. We also get confused in different situations of our lives. Because Lord Krishna knows this, He recited the unique message of the Gita for the people of the coming days where *Arjuna* acted as an instrument so that we can determine our duties in times of need.

Verse 46) *sanjaya uvaca* (Sanjay said)

evam uktva arjunah sankhye

ratha upasthe upavisat

visrjya sa-saram capam

soka samvigna manasah

Translation: Saying that *Arjuna* abandoned his bow in the mood of grief, his mind filled with sadness.

Explanation: *Arjuna* left *Dhanurveda* (bow and arrow) and sat in the chariot. He has no intention of fighting now. He is also ready to accept it if *Duryodhana* and other *Kauravas*, now use arms and kill him unarmed. His heart is filled with grief.