

G E E T O P A N I S A D

(BHAGAVADGITA AS IT IS)

Chapter One

dhritarāstra uvāca
dharmakshetre kurukshetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva kim akurvata saṁjaya

Dhritarashtra- King Dhritarashtra

uvaca - said

dharmakshetre- in the pilgrimage

Kurukshetre- the name of the place

samaveta- assembled

yuyutsavaḥ- desiring to fight; māmakāḥ- my party (sons); pāṇḍavāḥ- the sons of Pandu; ca-and ; eva- certainly; kim- what; akurvata- did do

TRANSLATION

Dhritarashtra said, O saṁjaya, My sons and the sons of Pandu after being assembled in the pilgrimage- what did they do?

PURPORT (1/1)

~~Chapter Two~~

saṁjaya uvāca
dṛiṣṭva tu pāṇḍavanikam vyudham duryodhanas tada
acaryam upasaṁgāmya rāja vacanam abravīt

saṁjaya- the name of a person; uvaca - said; dṛiṣṭva- after seeing; tu- but; pāṇḍavanikam- the soldiers of Pandavas; vyudham- military phalanx; duryodhanas- the King of the name; tada- at that time acaryam= the teacher; upasaṁgāmya=approaching nearby; rāja= the king; vacanam= words; abravīt= spoken

TRANSLATION

saṁjaya said, "O the king, Duryodhan, the king after looking over the military phalanx arranged by the sons of Pandu went to the teacher and began to speak in the following words.

PURPORT (1/1)

Chapter one
verse 3/4

G E E T O P A N I S A D

~~Chapter Three~~

~~pasyai'tam panduputranam acarya mahatim camum
yudham drupadaputrena tava sisya-dhimata~~

TRANSLATION

Pasyai=just see; etam=all these; pa nduputranam= of the sons of Pandu
acarya= teacher; mahatim= great; camum= military force; vyudham= the
phalanx; drupadaputrena= the son of drupada; tava= your; sisya=disciple;
dhimata= very intelligent

O my teacher, please try to see how the military ~~plan~~ phalanx arrangement ~~is~~ of the sons of Pandu made by your disciple, the son of Drupada very intelligently.

PURPORT

4. Atra sura mahesvasa bhimarjunasama yudhi
Yuyudhano viratas ca drupadas ca maharathah

Atra=Here sura=heros mahesvasa= of the name; bhimarjunasama= of the name;
sama= equal
yudhi= in the fight; yudhano=of the name; viratas= of the name; ca=also;
drupadas= of the name; ca=also maharathah= great fighter

TRANSLATION

Here in this military arrangement there are many heroic bowmen equally strong in fight like Bhima and Arjuna also there are great fighters like Yuyudhana, Virata, and Drupadas

5. Dhristaketus cekitanah kasirajas ca viryavan
Purujit kuntibhojas ca saibyas ca narapumgavah

Dhristaketus=the name; cekitanah, kasirajas= proper names ca= also
viryavan= very powerful; Purujit, Kuntibhojas=proper names; saibyas= proper name; narapumgavah=heros in human society

GMEETOPANISAD

Kasirajas, Purujit, and Kuntibhojas AND SAIBYAO

SIXTH VERSE

Yudhamanyus ca vikranta uttamanjas ca viryavan
Saubhadro draupadeyas ca sarva eva maharathah

VIKRANTA, UTAMANTU = PROPER NAMES CA=AND
Yudhamanyus/Viryavan= very powerful; sarva=all eva=certainly; maharathah=
great fighters on the chariot

SAUBHADRO= THE SONS OF SAUBHADRO
DRAUPADEYAS= THE SONS OF DRAUPADEYAS
CA=AND PROPER NAME

TRANSLATION

There are very powerful charioteers like Yudhamanyu, Vikranta, Uttamanja, and
the sons of Saubhadro and Draupadeyas

SEVENTH VERSE

Asmakam tu visista ye tan nibodha dvijottama
Nayaka mam sainyaaya samjantam tan bravimi te

Asmakam=our; tu=but; visista=especially powerful; ye=those; tan=them;
nibodha=just take note, be informed; dvijottama=the best of the brahmins
nayaka=captains; mama=mine; sainyaaya=of the soldiers; samjantam=
for the matter of information; tan=them; bravimi=I am speaking; TE=YOU

TRANSLATION

Let me speak for the matter of your information, O the best amongst the
Brahmins, about the captains who are especially qualified to lead my
military force,

THERE IT SAYS

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Bhagavat-gita, the widely read theistic science, is summarized in the Gita Mahatma (Glorification of Gita) that one should read Bhagavat Gita very scrutinisingly ^{EXAMPLE OF} ~~the~~ person who is a devotee of Krishna, and try to understand it without any motivated misinterpretations. The clear understanding is there in the Bhagavat Gita itself, ^{IN THE WAY} ~~as it is understood~~ by Arjuna, who heard Bhagavat Gita directly from the Lord. If somebody is fortunate enough to understand Bhagavat Gita in the line of disciplic succession, without any motivated interpretation, then he surpasses all studies of Vedic wisdom, of all scriptures of the world. One will find in the Bhagavat Gita all that contains in other scriptures, ~~and the reader will~~ ^{so find} ~~still more~~ things which are not to be found in other scriptures. That is the specific standard of Bhagavat Gita. Bhagavat Gita is the perfect Theistic science because it is directly spoken by the Personality of Godhead, Lord Sri Krishna ^{discussed by}.

The topics of Dhritarashtra and Sanjaya, as described in the Mahabharata, ⁱⁿ ~~the~~ the basic principle of the great philosophy, and it is understood that the great philosophy evolved on the battle field of Kuruksetra, which is ~~is~~ ^{was} a sacred place of pilgrimage from ~~time~~ ^{time} ~~immorial~~ ^{immorial} of Vedic age. It was spoken by the Lord when He was present personally on this planet for guidance of the mankind. The mankind is now advanced in material science, but they have failed to find, ~~at~~ ^{at} the present moment, oneness of the entire human race on the surface of the earth. Bhagavat Gita will solve this problem. And intelligent ~~class~~ ^{class} of men will find this great theistic literature, oneness of the entire human society. By thorough study of the Bhagavat Gita, there is ~~not~~ ^{not} percent possibility that, throughout the whole world, there can be only one scripture ~~namely the Bhagavat Gita~~, there can be God only i.e., Lord Sri Krishna the son of Devaki, and there can be one hymn for chanting by the human race which is glorification of Lord Krishna's holy name. Such chanting of the holy Name of Lord Krishna was highly recommended by Lord Krishna, and people are having practical effects by chanting HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE, HARE RAMA HARE RAMA RAMA HARE HARE. In the western world (in New York) the chanting of this glorious holy Name has been introduced by the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, INC. ^{and} ~~and~~ gradually, it is spreading all over the world, so that the human race can have only one religion, one God, one hymn and one engagement in the service of the Lord. That will bring up the so much anxiously desired peace in the world.

^{was} The Dharmaksetra is significant because, in the battlefield of Kuruksetra, the Supreme Personality of Godhead was ~~personally~~ ^{personally} present on the side of Arjuna and Dhritarashtra, the father of the Kurus, ~~who was~~ ^{who was} doubtful about the ultimate victory of his sons. In such ~~such~~ ^{such} doubts, he enquired from his secretary Sanjaya, what did they do. He was confident that both his sons and the sons of his younger brother Pandu were assembled in that field of Kuruksetra, ~~for~~ ^{for} definite determination of engagement of war, ~~and~~ ^{and} still, his doubtful enquiry about it is very significant. He did not want any compromise between the cousin-brothers, and he wanted to ~~decide~~ ^{decide} the fate of his sons on the battlefield. But because it was arranged to be fought in the place of pilgrimage, Kuruksetra which, mentioned in the Vedas ~~also~~ ^{also} as the place of worship even by the denizens of heaven, Dhritarashtra became very much doubtful about the influence of the place. The influence of the place was however manifested in the person of Arjuna, ^{through} ~~but~~ there was no influence on the other party. Dhritarashtra knew ^{very} well that it would influence the sons of Pandu because by nature they were all virtuous. Sanjaya was a student of Vyasa, and therefore, by the mercy of Vyasa, Sanjaya was able to vision the battlefield of Kuruksetra even ⁱⁿ ~~in~~ the room of Dhritarashtra. Dhritarashtra therefore asked about the situation.

Bhagavatgita the widely read theistic science is summarised in the Gita Mahatma (Glorification of Gita) that one should read Bhagavat Gita very scrutinisingly from the person who is a devotee of Krsna and try to understand it without any motivated misinterpretations. The clear understanding is there in the Bhagavat Gita itself as it is understood by Arjuna who heard Bhagavat Gita directly from the Lord. If somebody is fortunate enough to understand Bhagavat Gita in that line of disciplic succession without any motivated interpretation, then he surpasses all studies of Vedic wisdom or all scriptures of the world. One will find in the Bhagavat Gita all that contains in other scripture and the reader will find still more things which are not to be found in other scriptures. That is the specific standard of Bhagavat Gita. Bhagavat Gita is the perfect Theistic science because it is directly spoken by the Personality of Godhead Lord Sri Krsna.

The topics of Dhritarashtra and Sanjaya as described in the Mahabharata is the basic principle of the great philosophy and it is understood that the great philosophy evolved in the battle field of Kuruksetra which is a sacred place of pilgrimage from time immemorial of Vedic age. It was spoken by the Lord when He was present personally on this planet for guidance of the mankind. The mankind is now advanced in material science but they have failed to find out at the present moment oneness of the entire human race on the surface of the earth. Bhagvat Gita will solve this problem and intelligent class of men will find in this great theistic literature oneness of the entire human society. By thorough study of the Bhagavat Gita there is cent percent possibility that throughout the whole world there can be only one scripture namely the Bhagavat Gita, there can be God only i.e., Lord Sri Krsna the son of Devaki and there can be one hymn for chanting by the human race which is glorification of Lord Krsna's holy name. Such chanting of the holy Name of Lord Krsna was highly recommended by Lord Krsna and people are having practical effects by chanting HARE KRISNA HARE KRISNA KRISNA KRISNA HARE HARE, HARE RAMA HARE RAMA RAMA HARE HARE. In the western world (In New York) the chanting of this glorious holy Name has begun introduced by the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS INC and gradually it is spreading all over the world so that the human race can have only one religion, one God, one hymn and one engagement in the service of the Lord. That will bring up the so much anxiously desired peace in the world.

The Dharmaksetra is significant because in the battlefield of Kuruksetra the Supreme Personality of Godhead was personally present on the side of Arjuna and Dhritarashtra the father of the Kurus were much doubtful about the ultimate victory of his sons. In such modes doubts he enquired from his secretary Sanjaya 'what did they do'. He was confident that both his sons and the sons of his younger brother Pandu were assembled in that field of Kuruksetra on definite determination of engagement of war and still his doubtful enquiry about it is very significant. He did not want any compromise between the cousin brothers and he wanted to decide the fate of his sons in the battlefield. But because it was arranged to be fought in the place of pilgrimage Kuruksetra which mentioned in the Vedas also as the place of worship even by the denizens of heaven, Dhritarashtra became very much doubtful about the influence of the place. The influence of the place was however manifested in the person of Arjuna but there was no influence on the other party. Dhritarashtra knew it very well that it would influence the sons of Pandu because by nature they were all virtuous. Sanjaya was student of Vyasa and therefore by the mercy of Vyasa Sanjaya was able to vision the battlefield of Kuruksetra even in the room of Dhritarashtra. Dhritarashtra therefore asked about the situation

Geetopanisad.

Purports No. 1 contd.

of the battlefield. Both the Pandavas and the sons of Dhritarashtra belong to the same family but Dhritarashtra's mind is disclosed herein because he deliberately claimed only his sons as ours and he separated the sons of Pandu from the family heritage. One can thus understand the specific position of Dhritarashtra in relationship with his nephews the sons of Pandu. As from the paddy field the unnecessary plants are wiped out and real paddy plants are showed in, similarly it is expected from the very beginning of the topics that in the religious field of Kuruksetra where the Father of the religion Sri Krishna was present, the unwanted plants like Duryodhana and others would be wiped out and the thoroughly religious persons headed by Yudhishthira would be established by the Lord. That is the significance of the words Dharmaksetra and Kuruksetra apart from its historical and Vedic importance.

Purport No. 2 Page 1.

Dhritarashtra was blind from his very birth but unfortunately he was blind also in the spiritual vision. He knew it very well that his sons were equally blind in the matter of religiosity and he was sure that they could never come into understanding with the Pandavas who were all pious by birth. Still he was doubtful about the influence of the place of pilgrimage and Sanjaya could understand the motive of his asking from him about the situation of the battlefield. He wanted therefore to encourage the king in his despondency and thus assured him that his sons were not going to make any sort of compromise by the influence of the holy place. He therefore informed the king that his sons after seeing the military force of the Pandavas at once went to the commander in chief Dronacharya to inform him the real position. Although he is mentioned as the king still he had to go to the commander on account of the seriousness of the condition. He was therefore quite fit for being a politician. But his diplomatic behaviour could not cover him about his fearful mind by seeing the military arrangement of the Pandavas.

Purport No. 3 Page 2.

Duryodhana as a great diplomat wanted to point out the defects on the part of Dronacharya the great Brahmin commander in chief. He had some political quarrel with king Drupada the father of Drupadi. As such king Drupada performed a great sacrifice in which he got the benediction of having son who would be able to kill Dronacharya. Dronacharya knew it perfectly well and yet as a liberal Brahmin he did not hesitate to give all the military secrets when the son of Drupada Dhristadumna was entrusted to him for military education. Now in the battlefield of Kuruksetra Dhristadumna took the side of the Pandavas and it is he who arranged the military phalanx after knowing the art from Dronacharya as a student. Duryodhana pointed out this mistake of Dronacharya so that he might be alert in the fighting. By this he wanted to point out also that he might not be similarly lenient in the matter of fighting with the Pandavas who were also his affectionate students. Specially Arjuna was his most affectionate brilliant student. He warned also in that way that his leniency in the matter of fighting with the other party would be a havoc to them so that he may take of his personal deficiencies.

Purport No. 4 Page 2.

Even though Dhristadumna was not very important factor in the face of Dronacharya's very great power in the military art there were many others also who the cause of fear for us. They are mentioned by Duryodhana as most strong stumbling blocks on the path of Victory because each every one of them as much as a hard nut to break as Bheema and Arjuna. He knew the strength of Bheema and Arjuna and thus he compared others also with

V.11

Text No,8

Bhavan bhismas ca karnas ca kripas ca samitimjayah.
Asvastthama vikarnas ca saumadattis tathasva cao2

English synonyms S-1\10 Jat

Bhavan=yourself, Bhismas=grandfather Bhisma, Ca=also, Karnas=Karna of the name, Ca=and, Samitimjayah=~~fixthxxxxxx~~, Asvastthama=of the name, Vikarnas=of the name, Ca=aswell as, Saumadattis=of the name, Tatha=as and as, Eva=certainly, Ca=always victorious in battles

Translation HE

There are always victorious in battles personalities like your goodself, Bhisma, Karna, Asvastthama, Vikarna and the son of Somadatta called Bhurisrava.

OF THE DUTY

Purport

Duryadhane mentioned herewith the exceptionally heroes in the battle. All of them are ever victorious in battles, Vikarna is the brother of Duryodhane, Asvatthama is the son of Dronacharya and Soumadatti or Bhurisrava is the son of the king of Bahikas, Karna is half brother of Arjuna as he was born of Kunti before her marriage with King Pandu, Kripacharya married the twin sister of Dronacharya

Text No,9

Anye ca bahavah surah madarthe tyaktajivita.
Nana sastra praharanah sarve yuddha visaradah.

English synonyms

Anye=many others, Ca=also, Bahavah=in great numbers, Surah=heroes, Madarthe=for my sake, Tyaktajivita=prepared to risk life, Nana=many, Sastra=weapons, Praharanah=equipped with, Sarve=all of them, Yuddha=battle, Visaradah=experienced in military science.

Translation

There are many other heroes also who have prepared to lay their lives for my sake and all of them are well equipped with different kinds of weapons and all experienced in the military science.

Purport

So far others are concerned like Jayadratha, Kripavarma, Salya etc all are determined to lay their lives for my sake. In other words it is already concluded that all of them ~~will~~ would die in the battle of Kurksetra only for joining with the party of Duryadhane the sinful. Duryodhane was off course confident of his victory on account of the combined strength of his friends as above mentioned.

Text No,10

Aparyaptam tad asmakam balam bhismaabhi raksitam.
Paryaptam tu idam etesam balam bhima abhiraksitam.

English synonyms

Aparyaptam=immense, Tad=that, Asmakam=our, Balam=strength, Bhisma=grandfather Bhisma, Abhiraksitam=perfectly protected, Paryamtam=limited,

Tu=but, Idam=all these, Etesam=of the Pandavas, Balam=strength, Bhima=of the name, Abhiraksitam=carefully protected.

Translation

Our strength is immeasurable ~~mm~~ and they are perfectly protected by grand father Bhisma while the strngth of the Pandvas are limited and carefully protected by Bhima.

Purport

Herein an estimation of comparative strength is made by Duryodhone and he thinks that his strngth of army force is immeasurable and they specifically protected by the most experienced general grand father Bhisma. On the other hand the force of the Pandavas are limited and they are protected by less experienced general Bhima who is compared a fig in the presence of Bhisma. Duryodhone was always envious of Bhima because he knew it perfectly well that if he would die at all he would be so killed by Bhima only. But he was at the same time confident of his victory on account of the presence of Bhisma who was far superior general than Bhima. His conclusion was however fixed that he would come out victorious in the battle.

Text No.11

Ayanesu ca sarvesu yathabhagam avasthitah
Bhismam eva abhiraksantu bhavantah sarva eva hi.

English synonyms

Ayanesu=in the strategic points, Ca=also, Sarvesu=everywhere, Yathabhagam=as they are differently arranged, Avasthitah=situated, Bhismam=unto grand father Bhisma, Eva=certainly, Abhiraksantu=support may be given, Bhavantah=all of you, Sarva=respectively, eva=certainly, Hi=and exactly.

Translation

~~English synonyms~~

Now all of you, may give full support to grand father Bhisma, standing in their respective strategic points of entrance into the phalanx of the army.

Purport

Duryodhone after giving more importance to Bhisma further considered that others might think that they have been considered as less important, so in his usual deplomatic way he tried to adjust the situation in the above words. He emphasised that Bhismadeva was the greatest hero undoubtedly but after all he was an old man so all of you must special care for his protection from all sides. He might be engaged in the fight and the enemies may take advantage of his full engagement in one side and therefore it is apt ~~xxx~~ that other heroes may not leave theri strategic postion and allow the enemies to enter into the phalanx from so many points. Because after all the existence of Bhismadeva the victory of the Kurus depend. He was confident of the full support of Bhismadeva and Dronacharya in the battle because he knew it well that they did not speak even a word when Droupadi in her helpless condition appealed to them for justice while she was being forced to become naked in the presence of all great generals in the assembly. He also knwe that those two general had some sort of affection for the Pandavas and that may be now completely given up by them as they had had it done during the gambliig performances.

Text No.12

Tasya samjanayan harsam kuruvrddhah pitamahah.

10

Simhanadam vinadya uccaih sankham dadhmau pratapavan.

English synonyms

Tasya=his, Samjanayan=increasing, Hansam=cheerfulness, Kurubridbha=the grandsire of the Kuru dynasty, Pitamahah=the grandfather, Simhanadam=roaring sound, like a lion, Vinodya=vibrating, Uccaih=very loudly, Sankham=conchshell, Dadhmau=blew, Pratapavan=the valiant.

Translation

Thereafter the great valiant grandsire of the Kuru dynasty the grandfather of the fighters very loudly blew his conchshell like the sound of a lion just increasing the cheerfulness of him (Duryodhane).

Purport

The grandsire of the Kuru dynasty could however understand the inner meaning of the heart of his grandson Duryodhane and out of his natural compassion for the little grandchild he tried to increase his cheerfulness by blowing his conchshell very loudly just befitting his position like a lion. Indirectly he informed his depressed grandson Duryodhane that he had no chance of victory in the battle because the Supreme Lord Krsna is on the otherside. But still it would be his duty to conduct the fight in his befitting position and no pains would be spared in that connection.

Text No. 13

Tatah sankhas ca bheryas ca panavanaka gomukhah.
Sahasaf eva abhya hanyanta sa sabdass tumulah abhavat.

English synonyms

Tatah=thereafter, Sankhas=conch shells, Ca=also, Bheryas=bugles, Panavanaka=trumpets, Gomukha=horn, Sahasa=all of a sudden, Eva=certainly, Abhyahanyanta=being simultaneously sounded, Sa=that, Sabdas=combined sound, Tumulah=tumultuous, Abhavat=became.

Translation

After that the conchshells, bugles, trumpets, horns all together vibrated all of a sudden and the whole sound became very much tumultuous.

Text No. 14

Tatah svetair hayair yukte mahati syandane sthitau.
Madhavah pandavas ca eva sankhau divyau pradadhmauh.

English synonyms

Tatah=thereafter, Svetair=by white, Hayair=horses, Yukte=being yoked with, Mahati=in the great, Syandane=battlefield, Sthitau=so situated, Madhavah=the husband of the Goddess of fortune (Krsna), Pandavas=the son of Pandu (Arjuna), Ca=also, Eva=certainly, Sankhau=conchshells, Divyau=transcendental, Pradadhmauh=sounded.

Translation

On the other side both Lord Krsna and Arjuna being situated on a chariot yoked with white horses, -sounded their respective transcendental conchshells.

Purport

with

In contrast ~~to~~ the conchshell blown by Bhismadeva, the conchshells in the hands of Krsna and Arjuna are described herein as transcendental. Such sounding of the transcendental conchshells indicated that there was no of victory on the otherside because Krsna was on the side of the Pandavas. Yayastu padu putranam yesam pakse janardana. Victory is always with persons like the sons of Pandu because Lord Krsna is associated with them. And whenever and wherever the Lord is present the Goddess of Fortune is also there. Because the Goddess of Fortune never lives alone without her husband. Therefore Victory and Fortune were awaiting for Arjuna and that was the meaning of the transcendental sound produced by the conchshell of Visnu or Lord Krsna. Besides that the chariot on which both the friends were seated was donated by the Agni to Arjuna and this indicated that chariot is meant for conquering all sides wherever it would be drawn. The chariot was meant for conquering over all the three worlds by all means.

Text No.15

Pancajanya hrsikesah devadattam dhanamjayah.
Paundram dadhma mahasnkham bhimakarma vriodarah

English synonyms

Pancajanya=the conchshell of the name, Hrsikesah=the Lord who directs the senses of the devotees, Devadattam=the conchshell of the name, Dhannamjaya=Arjuna who conquers over riches, Paundram=the conchshell of the name, Dadhmau=blew, Mahasnkham=the terrific conchshell, Bhimakarma=one who performs herculion tasks, Vrikodarah=the voracious eater.

Translation

Thereafter Lord Krsna blew His conchshell of the name Pancajanya, Arjuna blew his Devadatta and Bhima who is voracious eater and doer of herculion tasks blew his terrific conchshell of the name Paundram.

Purport

Hrisikesa is the name of Lord Krsna because He is the owner of all senses. The living entities are His parts and parcels and therefore the senses of the living entities are also the parts and parcels of His senses. The impersonalist cannot account for the senses of the living entities and therefore they are always busy to ~~make~~ all living entities senseless or impersonal. The Lord directs the senses of the living entities being situated in the heart of all living entities. But He directs in terms of the surrender of the living entity and in the case of pure devotee He directs directly the senses of such devotee. Here in the battlefield of Kurksetra the Lord directly directs the transcendental senses of Srjuna and thus His particular Name in that connection. The Lord has different names in terms of His activities. Just like His Name is Madhusudana because He killed the demon of the name Madhu, His Name is Govinda because He gives pleasure to the cows and senses, His Name is Vasudeva because He appeared as the son of Vasudeva, His Name Devakinandan because He accepted Devaki as His mother. His Name is Yasodanandan because He awarded His childhood pastimes to Yasoda at Vrindaban, His Name is Parthasarathi because He worked as charioteer of His friend Arjuna. Similarly His Name is Hraikesa because He gave direction to Arjuna in the battlefield of Kurksetra.

Dhanamjaya is the name of Arjuna because he helped his elder brother in fetching wealth when they were required by the King for expending in different sacrifices. Similarly Bhima is known as Vriodara because he could also

also eat voraciously as much as he could perform many herculion tasks like killing the demon as Hiramba. So the particular types of conchshell blown by the different personalities on the side of teh Pandavas beginning from the Lord were all very much encouraging for the fighting soldiers. On the side there were no such credits of activities neither therewere the presence of Lord Krsna the ~~the~~ Supreme Director nor that of the Goddess of Fortune. So they were predestined to lose the battle and that was the me sage announ ced by such sounds of conchshells.

Text No.17

Kasyas ca paramesvasah sikhandi ca maharathah.
Dhristadyumnah viratas ca satyakis ca aparajitah.

English synonyms

Kasyas=the king of Kasi(Varanasi)Paramesvasah=the great archer, Sikhandi= of the name, Ca=also. Maharatha=one who can alone fight with other thousands, Dhristadyumnah=the son of King Drupada, Virata=the prince who gave shelter to the Pandavas while in disguise, Ca=also, Satyaki=same as Yuyudhna the charioteer of Lord Krsna, Aparajitah=who were never vanquished before.

Translation

The great archer king of Kasi, the great fighter Sikhandi, Dhristadyumnah, Virata and the unconquerable Satyaki

TextNo.18

Drupada draupedeyas ca sarvasah prithivipate.
Saubhadras ca mahabahu sankham dadhmuh prithak prithak.

English synonyms

Drupada=the king of Pancala, Draupadeyas=the sons of Droupadi, Ca=also Prithivipate=oh the King, Saubhadras=the son of Subhadra (abhimanyu) Ca=also, Mahabahu=strong armed, Sankham=conchshells, Dadhmuh=blew, Prithak prithak=each separately.

Translation

Dripada ,the sons of Droupadi and all others ,Oh the King, such as the son of Subhadra who is greatly armed allblew their respective conchshells.

Purport

Samjaya informed Dhritarastra the King very tactfully that his unwise policy to deceive the sons of Pandu and endeavour to enthrone your sons on the seat of the Kingdom were not very laudable. The signs were already there that the whole Kuru dynasty would be killed in that great battle because beginning from the grandsire Bhishma down to the grand sons like Abhimanyu and others including many other kings from many states of the world were present there to be all killed in the battle. The whole catastrophe was due to him only because he encouraged the policy to be followed by his sons.

Text No. 19

Sa ghoso dhartarastranam hridayani vyadarayat.
Nabhas ca prithivim ca eva tumulah abhyanundayan.

English synonyms

Sa=that, Ghoso=vibration, Dhartarastranam=of the sons of Dhritarashtra, Hridayani=respectively hearts, Vyadarayat=shattered, Nabhas=the sky Prithivim=the surface, Ca=also, Eva=certainly, Tumulah=uproarious, Abhyandayan=by resounding.

Translation

All these blowing of different conchshells became very much uproarious and thus being vibrated both in the sky and on the surface, it shattered the respective hearts of the sons of Dhritarashtra.

Purport

When Bhishma and other on the other side of the battle blew their respective conchshells there were heart breaking on the part of the Pandavas. Such occurrences are not mentioned but here in this particular verse this is mentioned that the hearts of the sons of Dhritarashtra shattered by the sounds vibrated by the Pandava's party. This is due to the Pandava's and their confidence in Lord Kṛṣṇa. One who takes the shelter of the Supreme Lord has nothing to be afraid of even in the midst of greatest calamity.

Text No. 20

Atha vyavasthitan drstva dhartarastran kapidvajah
pravritte sastra sampate dhanur udyamya pandavah.
Hrsikesam tada vakyam idam aha mahipate.

English synonyms

Atha=thereupon, Vyavasthitan=situated, Drstva=looking on, Dhartarastran=the sons of Dhritarashtra, Kapidvajah=one whose flag is marked with Hanuman, Pravritte=while about to be engaged, Sastrasampate=the arrows released, Dhanur=Bow, Udyamya=taken up the, Pandavah=Arjuna, Hrsikesam=unto Lord Kṛṣṇa, Tada=at that time, Vakya=words, Idam=these, Aha=said, Mahipate=oh the king.

Translation

Oh the king, at that time Arjuna the son of Pandu who was seated on the chariot with flag marked with Hanuman and while just he was about to throw his arrows taking up the bow, he said unto Lord Kṛṣṇa as follows after looking on the situated sons of Dhritarashtra.

Purport

The beginning of the battle was just to happen and it is understood from the above statements that the sons of Dhritarashtra were more or less shattered in their heart by the unexpected arrangement of military force by Pandavas endowed with the cooperation of Lord Kṛṣṇa under direct instruction on the battle field. The Emblem of Hanuman on the flag of Arjuna as mentioned here is another sign of victory. Because Hanuman cooperated with Lord Rāma in the battle between Rāma and Ravana and Lord Rāma came out victorious. Now on the chariot of Arjuna both Rāma and Hanuman were present to help him. Lord Kṛṣṇa is Rāma Himself and wherever there is Lord Rāma, His eternal servitor Hanuman and His eternal consort Sītā the Goddess of Fortune are also present. Therefore Arjuna had no cause of fear from the enemies whatsoever. And above all the Lord of the senses Lord Kṛṣṇa was personally present to give him direction and as such all good counsel was available for him in the matter of executing the battle. In such a condition of auspicious arrangement by the Lord for His eternal devotee was certainly the signs of his assured victory in the fight.

Text No.21

Arjuna uvaca:Senayor ubhayor madhye ratham sthapaya me acyutaEnglish synonyms

Arjuna uvaca=Arjuna said, Senayor=of the armies, Ubhayor=of both the parties, Madhye=in between them, Ratham=the chariot, Sthapaya=please keep. Me=mine, Acyuta=oh the infallible.

Translation

Arjuna said, Oh the infallible please place my chariot in between the two armies.

Purport

Although Lord Krsna is the Supreme Personality of Godhead still out of His causeless mercy He had been engaged in the service of His friend. He never therefore fails in His affection for His devotees and thus He is addressed herein as the infallible. As charioteer He had to carry out the orders of Arjuna and He had no hesitation to do that and as such He is addressed as the infallible. And because He had accepted the position of a charioteer of His devotee there was no chance of His position being lowered. In all circumstances He is the Supreme Personality of Godhead Hrsikes the Lord of the total senses. Relationship between the Lord and His servitor is very sweet and transcendental. The servitor is ever ready to render service to the Lord and similarly the Lord is always seeking opportunity to render some service to the devotee. He takes more pleasure when His pure devotee takes the advantageous position of ordering Him and thus enjoys such orders from the devotee than that of being the giver of orders. As Master every one is under His orders. No body is above Him to order Him. But when He finds out some pure devotee ordering Him He enjoys transcendental pleasure although He is infallible Master in all circumstances.

Text No.22

Yavat etan nirikse aham yoddhukaman avasthitan.Kair maya saha yoddhavyam asmin rana samadyame.English synonyms

Yavat=as long as, Etan=all these, Nirikse=I may look, Aham=I, Yoddhukaman=desiring to fight, Avasthitan=arrayed in the battlefield, Kair=with whom, Maya=by me, Saha=with, Yoddhavyam=to fight with, Asmin=in this, Rana=strife, Samadyame=in the attempt.

Translation

(Please keep the chariot) as long as I see who are present here with desire to fight and with whom I have to fight in this great attempt of strife.

Purport

As a pure devotee of the Lord, Arjuna had no desire to fight with his cousin brothers but he was forced to come into the battle field ~~being forced~~ by the obstinacy of Duryodhane who was never agreeable to any terms of peaceful negotiation. Therefore, he was very anxious to see who are the forward persons present in the battlefield. Although there was no question of peace making endeavour in the battlefield still he wanted to see them again as to how much they were bent upon calling for an unwanted war.

Text No.23

Yotsamanan avekse aham ya ete atra samagatah.
Dhartarastrasya durbuddher yuddhe priya cikirsavah.

English synonyms

Let me see those who have come here to fight for the matter of satisfying senses of the evil minded son of Dhrtarastra.

Purport

It was an open secret that Duryodhane wanted to usurp the kingdom of the Pandavas by evil plan in collaboration with his father Dhrtarastra. There fore all persons who have had joined the side of Duryodhane must have been the birds of the same feather. Arjuna wanted to see them in the battlefield before the fight was begun just see them who are those persons. But he had no intention to propose peace negotiation with them. It was also a fact that he wanted to see them just make an estimate of the strength with which he had to face, although he was quite confident of victory because Krsna was sitting by his side.

Text No.24

SAmjaya uvaca:

Evam ukto hrsikeso gudakesena bharata.
Senayor ubhayor madhye sthapayitva rathottamam

English synonyms

Samjaya uvaca=Samjaya said, Evam=thus, Ukto=addressed, Hrsikeso=Lord Krsna, Gudakesena=by Arjuna, Bharata=oh descendant of Bharata, Senayor=of armies, Ubhayo=of both, Madhye=in the midst of, Sthapayitva=by placing, Rathottamam=the finest Chariot.

Translation

Samjaya said, "Oh the descendant of Bharata, thus being addressed by Arjuna, Lord Krsna placed the nice chariot in the midst of the armies of both parties"

Purport

Gudaka means sleep and one who conquers sleep is called Gudakesa. Sleep also means ignorance. So Arjuna conquered both sleep and ignorance on account of friendship with Krsna. As a great devotee of Krsna he could not forget Krsna even for a moment because that is the nature of a devotee. Either in wake up or in sleep a devotee of the Lord can be free from thinking Krsna's Name, Form, Quality, Pastimes and thus a devotee of Krsna can conquer over both sleep and ignorance simply by thinking of Krsna constantly. This is called Krsna consciousness. As Hrsikesa or the director of the senses and mind of every living entity, Krsna could understand what was the purpose of Arjuna for placing the chariot in the midst of the armies and thus He did so and said as follows:

Text No.25

Bhisma drona pramukhatah sarvesam ca mahiksitam.
Uvaca partha pasya etan samavetan kurun iti.

English synonyms

Bhisma=the grandsire, Drona=the teacher, Pramukhatah=in the front of, Sarvesam=all, Ca=also, Mahiksitam=chiefs of the world, Uvaca=said, Partha=oh the sons of Pritha. Pasya=just behold. Etan=all of them, Samavetan=assembled

Translation

In the presence of Bhishma Drona and all other chieftains of the world the Lord said, "Just behold Oh Partha all the Kurus that are assembled here"

Purport

As the Super soul of all living entities Lord Krsna could understand what was going on in the mind of Arjuna. The purpose, using the word Hrsikesa is this connection indicates that He knew everything. And the world Pārtha or the son of Kunti or Prithā is also similarly significant. As a friend He wanted to inform Arjuna that because Arjuna was the son of Prithā the sister of His father Vasudeva, therefore, He had agreed to accept the charioteership of Arjuna. Now what did he mean by seeing the Kurus? Did he want to stop there and not fight or what did he mean by that? He never expected such things from the son of His aunt Prithā. The mind of Arjuna was thus predicted by the Lord by friendly joking.

Text No.26

Tatra apasyat sthitan parthah pitrn atha pitamahan.
Acaryan matulan bhratrn putran pautran sakhims tatha.
Svasuran suhrdas ca eva senayor ubhayor api.

English synonyms

Atha=also, Pitamahan=Grandfather, Acaryan=teachers, Matulan=maternal uncles, Bhratrn=brothers, Putran=sons, Pautran=grandsons, Svasuran=father-in-laws, Suhrdas=well-wishers, Ca=also, Eva=certainly, Senayor=of the armies, Ubhayor=of both parties, Api=including.

Translation

There Arjuna could see within the midst of armies of both parties, his fathers, grand fathers, teachers, Maternal uncles, brothers, sons, grand sons, friends, as also father-in-laws, well wishers, all present there.

Purport

In the battle field Arjuna could see all grades of his relatives. He could see there persons like Bhurisrava who were of his fathers contemporaries, grand fathers like Bhishma, Somadutta etc, Teachers like Drdnacharya, Kripa charya, Maternal uncles like Salya, Sakuni etc, Brothers like Duryodhane, Bhishma like Lakshman and others, friends like Asvatthama etc, well wishers like Krita-varma etc. He could see also the armies who were all friends.

Text No.27

Tan samiksa sa kounteyah sarvan bandhun avasthitan.
Krpaya paraya avistah visidan idam abravat.

English synonyms

Tan=all of them, Samiksa=after seeing, Sa=he, Kounteya=the son of Kunti, Sarva=all kinds of, Bandhun=relatives, Avasthitan=situated, Krpaya=by compassion, Paraya=of high grade, Avistah=overwhelmed by, Visidan=while lamenting, Idam=thus, Abravit=spoke.

Translation

The son of Kunti Arjuna thus after seeing all different grades of friends and relatives became too much overwhelmed in compassion and thus said.

Text No.28

Arjuna uvaca:

Drstva ~~ka~~ imam svajanam krsna yuyutsum samupasthitam.
Sidanti mama gatrani mukham ca parisusyati.

English synonyms

Arjuna uvaca=Arjuna said,

Drstva=after seeing,Imam=all these, Svajanam=kinsmen,Krsna=Oh Krsna, Yuyutsum=all in fighting spirit,Samupasthitam=all present,Sidanti=quivering, Mama=my,Gatrani=limbs of the body,Mukham=mouth,Ca=also,Parisusyati=drying up.

Translation

Arjuna said,"My dear Krsna,by seeing my friends and relatives present before with a fighting spirit,my limbs of the body are quivering and my mouth is considerably drying up."

Purport

Any man who has genuine devotion to the Lord has all the good qualities which are found in the godly persons or in the demigods. Whereas the non devotee however advanced may be in material qualification by education and culture, will lack in godly qualities. As such Arjuna just after seeing his kinsmen friends and relatives in the battlefield was at once overwhelmed by compassion for them as to how they had so decided to fight amongst themselves. So far the soldiers were concerned he had his sympathy from the beginning but even for the soldiers of the other party, he became compassionate for their imminent death. And thinking like that his different limbs of the body began to quiver and his mouth became dried up. More or less he became astonished to find their fighting spirit. Practically the whole community in relationship with Arjuna came there to fight with him and this was too much for a devotee like Arjuna. Although it is not mentioned herein still it can be easily imagined that his bodily limbs were not only quivering and mouth drying up but also he might be crying also out of compassion. Such symptoms of Arjuna were not for his weakness but it was due to his soft heartedness on account of becoming a pure devotee of the Lord. It is said therefore

Yasya asti bhagavati, akincana bhakti

Sarvair gunai tatra samasate surah

Harau abhaktasya kuto mahat gunah

Manorathena asato dhavato bahih.

"one who has unflinching devotion for the Personality of Godhead, has all the good qualities of the demigods. But one who is not a devotee of the Lord has no value of the material qualifications because he is hovering on the mental plane and thus he is sure to be attracted by the glaring material energy."

Text No.29

Vepathus ca sarire me romaharsas ca jayate.

Gandivam samsrate hastat tvak ca eva paridahyate.

English synonyms

Vepathus=trembling of the body,Ca=also,Sarire=on the body,Romaharsas = standing of hair on end,Ca=also,Jayate=is taking place,Gandivam=the bow of Arjuna,Samsrate=is slipping,Hastat =from hands,Tvak=skin,Ca=also,Eva=certainly,Paridahyate=sufficiently burning.

Translation

My whole body is trembling-~~and-the~~ hairs are standing endmy bow Gandiva is slipping from my hand and the skin is burning.

Purport

There are two kinds of trembling of the body and two kinds of standings of the hair on end. They are so either in great ecstasy of spiritual sensation and the other is out great fear under material conditions. There is no fear in transcendental realisation therefore Arjuna's trembling of the body and standing of hairs on end in the connection are out of material fear namely loss of life. It is evident from other symptoms also namely that he became very much impatient so much so that his famous bow Gandiva was slipping from hands and because he had heart burning within himself therefore he was feeling burning sensation of the outward skin. And all these are due to material conception of life.

Text No.30

Na ca saknami avasthatum bhramati iva ca me manah.
Nimittani ca pasyami viparitanikesava.

English synonyms

Na=neither, Ca=also, Saknami=am able, Avasthatum=to stay, Bhramati=forgetting, Me=my, Manah=mind, Nimittani=causes, Ca=also, Viparitanami=just the opposite, Kesava=oh the killer of Kesi demon (Krsna)

Translation

I am now unable to stand here any more and I am forgetting myself because my mind is not working. I see just the opposite causes oh Krsna the killer of the Kesi demon.

Purport

Due to his impatience Arjuna was unable to stay on the battlefield and he was missing himself on account of ~~his~~ weakness of his mind. Excessive attachment for material things puts a man in such bewildering condition of existence. Bhayam dwitiyabhinivesat such fearfulness and loss of mental equilibrium take place to persons who are too much affected by material conditions and therefore Arjuna visioned just the opposite causes in the battlefield namely he was not going to be happy even by gaining victory over the battle. The word Nimitta is significant. When a man sees frustration in some expectation he thinks 'why I am here' Every one is interested in selfishness of oneself. No one is interested in the Supreme selfishness of Krsna. Arjuna is supposed to show such ignorance of selfishness by the Will of Krsna. The real selfishness is Visnu. The conditioned soul forgets it and therefore suffers by the symptoms of bodily derelictions. Arjuna thought that his victory over the battle would be cause of lamentation for him.

Text No.31

Na ca sreyah anupasyamihatva avajanam ahave
Na kamkse vijayam krsna na ca rajyam sukhani ca.

English synonyms

Na=neither, Ca=also, Sreyah=goodness, Anupasyami=foreseeing, Hatya=by killing, Svajanam=own kinsmen, Ahave=in the fight, Na=do not, Kamkse=desire, Vijayam=Victory, Krsna=oh Krsna, Na=neither, Ca=also, Rajyam=kingdom, Sukhani=happiness thereof, Ca=also.

Translation

I do not find any goodness in the matter of killing my own kinsmen in the battle. My dear Krsna I do not any more desire for victory, kingdom or happiness thereof.

Purport

Without knowing one's self interest in Visnu, conditioned souls are attracted by bodily relationship hoping to be happy by such situation. By such blind conception of life one forgets even causes of material happiness also. Arjuna appears to have forgotten even moral codes for a Ksatriya. It is said that two kinds of men namely the Ksatriya who dies directly in front of battlefield and the person in renounced order of life absolutely for spiritual culture, are eligible for entering into the Sunglobe which is so powerful and dazzling. He is reluctant even to kill his enemies and what to speak of his relatives. He thought that by killing his kinsmen there would be no happiness in life and therefore he was not willing to fight as much as a person who does not feel any hunger is also not inclined to cook. He has no decided to go into the forest and live a secluded life in frustration. As a Ksatriya he required a kingdom for his subsistence because the Ksatriyas can not engage themselves in any other occupation. But Arjuna has had no kingdom. The chance was to fight with his cousin brothers and reclaim his kingdom inherited from father which he does not like to do. Therefore he is fit for going to the forest and live a secluded life of frustration.

Texts No. 32-35

Kim no rajyenagovinda bhogair jivitena va
Yesam arthe kamksitam no rajyam bhogah sukhani ca.
Ta ime avasthita yuddhe pranams tyaktva dhanani ca.
Acaryah pitarah putras tatha eva ca pitamahah.
Matulah svasurah pautrah syalah sambadhinah tatha.
Etan na hantum icchami ghnato api madhusudana.
Api trailokya rajyasya hetoh kim nu mahikrite.
Nihatya dhartarastran nah ka priti syat janardana.

English synonyms

Kim=what use, No=to us, Rajyena=is with the kingdom, Govinda=oh Krsna, Bhogair=by enjoyment, Jivitena=by living, Va=either, Yesam=for whom, Arthe=for matter of, Kamksitam=desired, No=our, Rajyam=kingdom, Bhogah=material enjoyment, Sukhani=all happiness, Ca=also, Te=all of them, Ime=these, Avasthita=situated, Yuddhe=in this battlefield, Pranams=lives, Tyaktva=giving up, Dhanani=riches, Ca=also, Acaryah=teachers, Pitarah=fathers, Putras=sons, Tatha=as well as, Eva=certainly, Ca=also, Pitamahah=grandfathers, Matulah=maternal uncles, Svasurah=father in laws, Pautrah=grandsons, Syalah=brother in laws, Sambadhinah=relatives, Tatha=as well, Etan=all these, Na=never, Hantum=for killing, Icchami=do I wish, Ghnato=being killed, Api=even, Madhusudana=oh the killer of the Madhu demon, (Krsna), Api=even if, Trailokya=of the three worlds, Rajyasya=of the kingdoms, Hetoh=in exchange of, Kim=what to speak of, Nu=only, Mahikrite=for the sake of earth, Nihatya=by killing, Dhartarastran=the sons of Dhrtarastra, Nah=our, Ka=what, Priti=pleasure, Syat=sill there be, Janardana=Oh the maintainer of living entities (Krsna).

Translation

Oh Govinda, What is the use of kingdom for us? Neither there is any use of enjoyment and happiness for us. Nor there is any use for our life. Because all of them for who we may desire kingdom and happiness, are now arrayed in this battlefield. Oh Madhusudan when all of them like the geachers, fathers, sons, grandfathers, maternal uncles, ~~xxxx~~ father in laws, grandsons, brother in laws, and all relatives every one of them are ready to give up their lives and properties and they are staying before me, then why shall I wish to kill them even though I may be killed by them. Oh the maintainer of all living entities, I may inform you that even by exchange of the three worlds, I am not prepared to ~~fight~~ fight with them and what to speak of this earth.

Purport

Arjuna has addressed Lord Krsna as Govinda because Krsna is the object of all pleasures for the cows and senses. By using this significant word Arjun means Krsna to understand what will satisfy his senses. But Govinda is not meant for satisfying our senses. If we however try to satisfy the senses of Govinda then automatically our senses are satisfied. Materially every one wants to satisfy his senses and he wants God may be the order supplier for satisfying every one's senses. The Lord can satisfy the senses of the living entities as much as they may deserve but not to the extent as one may covet. But when one takes the opposite way namely when wants to satisfy the senses of Govinda without any desire for satisfying one's own senses, then by the Grace of Govinda all desires of the living entity are satisfied. Arjun's deep affection for community and family members is exhibited herewith partly due to his natural compassion for them. He is not therefore, prepared to fight with them. Every one wants to show his opulence to the friends and relatives but Arjuna thinks that all his relatives and friends would be killed in the battlefield and who would see his opulence after victory. This is the calculation of material life. The transcendental life is however different for such calculation. A devotee wants satisfy the desires of the Lord and as such if the Lord wants the devotee can accept all kinds of opulence for the service of the Lord and if the Lord does not want the devotee would not accept a farthing for his personal self interest for any extended self-interest. Arjuna did not want to kill his relatives and if there was at all need for killing them he desired that Krsna may kill them personally without knowing that Krsna had already killed them before their coming into the battlefield and Arjuna was to become the direct cause of it. This fact would be disclosed in the foregoing chapters of the Bhagvat Gita.

As a natural devotee of the Lord Arjuna did not like to retaliate his miscreant cousin brothers but it was the plan of the Lord that they should be all killed. The devotee of the Lord does not take any retaliation on the wrong doer but the Lord does not tolerate any mischief done to the devotee by the miscreants. The Lord can excuse a person on His won account but He excuses any body who has had done harm to His devotees. Therefore the Lord determined to kill those miscreants although Arjuna wanted to excuse them.

Text No. 36

Papam eva asrayed asmanhatva etan atatayinah.
Tasmat na arha vyam hantum dhartarastran sabandhavan.
Svajanam hi katham hatva sukhinah syama madhavan.

English synonyms

Papam=vices, Eva=certainly, Asrayed=must take upon, Asman=us, Hatva=by killing, Etan=all these, Atatayinah=aggressors, Tasmat=therefore,

Na=never, Arha=deserving, Vayam=us, Hantum=to kill, Dhartarastra=the sons of Dhrtarastra Sabandhavan=along with friends, Svajanam=kinsmen, Hi=certainly, Hatva=by killing, Sukhinah=happy, Syama=become, Madhava=Oh Krsna the husband of the Goddess of Fortune.

Translation

Sin will overcome us by slaying such aggressors. Therefore it is not deserving for us to kill the sons of Dhrtarastra along with friends. What should we gain, Oh Krsna the husband of the Goddess of Fortune, and how we should be happy by killing our own kinsmen.

Purport

According to Vedic injunctions there are six kinds of aggressors. They are the aggressor no.1. the poison giver, 2. the one who sets fire in the house, 3. one who attacks with deadly weapons, 4. one who plunders riches, 5. one who occupies the land and one who 6. kidnaps the wife. Such aggressors are at once to be killed and there is sin by killing such aggressors. Such dealings with the aggressors are quite befitting for any ordinary man. But Arjuna was not an ordinary person. He was saintly by character and therefore he wanted to deal with them in saintliness. Saintliness for a Ksatriya is not however. One cannot be a responsible man in the matter of administration of state should not be cowardly. Such head of the state requires to be saintly and Lord Rama was so much so that people still now are anxious to have the kingdom of Lord Rama (Rama Rajya) but Lord Rama never showed any example of cowardliness. Ravana was an aggressor for Rama because he (Ravana) kidnapped Lord Rama's wife Sita. And Lord Rama gave him sufficient lessons unparalleled in the history of the world. But Arjuna was considering of the special type of Aggressors namely his own grand father, own teacher, friends, sons, grandsons etc and therefore he thought that he should not such severe steps as it is necessary for the ordinary aggressors. Besides that a saintly persons are advised to forgive. Such injunctions for the saintly persons are more specific than any political emergency. Arjuna considered that they should kill their own kinsmen on ground of political reasons better forgive them on grounds of religiosity and saintly behaviour. He did not therefore considered any profit out of such killing business simply for the matter of temporary bodily happiness. After all kingdom and pleasure thereof are not permanent and thus why he should risk his life for going to hell by killing his own kindmen. Arjuna's addressing of Krsna as Madhava or the husband of the Goddess of Fortune is also significant in this connection. He wanted to point out to Krsna that He as husband of the Goddess of Fortune, why He should induce Arjuna in matter which will ultimately bring about misfortune. Krsna however never brings in misfortune for any one and what to speak about His devotees.

Text No.37

Yadi api ete na pasyanti lobha apahata cetasa
Kulaksaya kritam dosam mitradrohe ca patakam.

English synonyms

Yadi=if, Api=certainly, Ete=they, Na=do not, Pasyanti=see, Lobha=greed, apahata=overpowered, Cetasa=the hearts, Kulaksaya=in the matter of killing the family, Kritam=done, Dosam=fault, Mitradrohe=quarreling with friends, Ca=also, Patakam=sinful reactions.

Translation

All though these men do not find out the fault, on account of being overtaken by greed at heart, of killing the family, quarreling with friends

Text No.38

Katham na jneyam asmabhih papad asmad nivartitum.
Kulaksayam kritam dosam prapasyadbhir janardana.

English synonyms

Katham=why, Na=~~na~~, shall not, Jneyam=know this, Asmabhi=by us, Papad=from
sins, Asmad=ourselves, Nivartitum=to cease, Kulaksayam=destruction of dynasty,
Kritam=by so doing, Dosam=crime, Prapasyadbhir =by those who can see, Janar
dana=oh Krsna.

Translation

Oh Janardan why should we engage ourselves in this acts of sin inspite
of our knowledge of crime in the destruction of family.

Purport

A ksatriya is supposed not to ~~deny~~ a battle or gambling when he is
so invited by some rival party. Under such obligation Arjuna could not deny
to fight because he was so invited by the party of Duryodhone. In reply to
Arjuna considered that the other party may be blind to see the effects of
such fratricidal fight but when he could see the future of such fight how
he could accept such false challenge. Obligation is actually binding when
the effect is good. But in case of the effect being otherwise than good
no body can be bound up by such false obligation. Considering all these
pros and cons of the challenge Arjuna decided not to fight with them.

Text No.39

Kulaksaye pranasyanti kuladharmah sanatanah
Dharme naste kulam kritsnamadharmah abhibhavati uta.

English synonyms

Kulaksaye=in the matter of destructing the family ~~tradition~~, Pranasyanti
=becomes vanquished, Kuladharmah= the family traditions, Sanatanah=eternal,
Dharme=in the matter of religiosity, Naste=being destroyed, Kulam=family,
Kritsnam=wholesale, Adharmam=irreligious, Abhibhavati=transforms, Uta=it is said

Translation

By destruction of dynasty the eternal family tradition becomes vanqui
shed and thus the rest of the family becomes involved in the matter of
irreligiosity

Purport

In the system of Varnasram institution there are so many principles
of religious traditions for helping the members of the family grow nice
ly in spiritual values. The elderly members of the family

are responsible for such purificatory process of the family beginning from birth to death. Therefore on the death of elderly members such family tradition of purification would stop to act and the remaining minor family members would develop irreligious habits without any chance for spiritual salvation, therefore for no purpose the elderly members of the family may not be slain,

Text No. 40

Adharma abhibhavat kṛṣṇa praduṣyanti kulāstriyaḥ
Strīsu dustaśu varṣṇeya jayate varṇasamkaraḥ.

English synonyms

Adharma=irreligiousities, Abhibhavat=having been predominant, Kṛṣṇa=oh Kṛṣṇa, Praduṣyanti=become polluted, Kulāstriyaḥ=family ladies, Strīsu=of the womanhood, Dustaśu=being so polluted, Varṣṇeya=oh the descendant of Vṛṣṇi, Jayate=it so becomes, Varṇasamkaraḥ=unwanted progeny.

Translation

Irreligiosity being prominent in the family Oh Kṛṣṇa the ladies of the family become polluted and on the degradation of the womanhood oh the descendant Vṛṣṇi, there are unwanted progeny.

Purport

Good population of the human society is the basic principle for peace, prosperity and peaceful spiritual progress of life. The Varnasram religion principles were so designed that good population may prevail in the society for all round spiritual progress of the state and community. Such good population of the society depends on the chastity and faithfulness of the womanhood. As the children are very easily prone to be misled similarly women are also very easily prone to degradation. Therefore both the children and the womanfolk are required to be protected not only by the elderly members of the family but also engaging the women folk in various religious practices so that they might not be misled for adultery. According to Chanakya Pandit the woman class are not very intelligent and therefore not trustworthy. Therefore different family traditions of religious activities could always engage them and thus their chastity and devotion would give birth to good population eligible for conducting the system Varnasram institution. On the failure of such Varnasram Dharma naturally the women become free to act and free to mix with other men and thus adultery is indulged at the risk of unwanted population. Irresponsible men accentuate adultery in the society and thus unwanted children overflow the human race at the risk of war and pestilence.

Text No. 41

Sankaro narakaya eva kulaghnanam kulasya ca.
Patanti pitaro hi eṣaṃ lupta pinda udaka kriyaḥ.

English synonyms

Sankaro=such unwanted children, Narakaya=for the matter of hellish life, Eva=certainly, Kulaghnanam=of those who are killer of the family, Kulasya=of the family, Ca=also, Patanti=fall down, Pitaro=forefathers, Hi=certainly, Eṣaṃ=of them, Lupta=stopped, Pinda=offerings, Udaka=water, Kriyaḥ=performances.

Translation

When there is increase of unwanted population certainly such situation causes hellish life both for the family and the one who destroys family tradition.

tion. In that destructed family performances for offering food and water to the fore fathers become altogether stopped.

Purport

According to the rules and regulations of fruitive activities there is need of offering periodical food and water to the past forefathers of the family. The food and water offered to the diseased forefathers are done by worship of Visnu. Because by eating the remnants of foodstuff offered to Visnu can deliver one from all kinds of sinful actions. Sometimes the forefathers might be sufferings ~~if~~ from various types of sinful reactions and sometimes some of them do not even get the ~~body~~ gross material body and in subtle body they remain as ghosts and thus when remnants of food stuff is offered to forefathers by the descendants, the forefather get released from such miserable ghostly or other kinds of miserable life never mind where he may be. This sort of help by the descendants to the forefathers are some of the family traditions and those who are not in devotional life they require to perform such things. But one who is in the devotional life they do not require to perform such obligation. Because simply by performing devotional service one can deliver and hundred and thousands of forefathers from all kinds of miserable life. It is said in the Bhagvatam as follows:

Deva rsi bhuta apta nrinam pitrnam
Na ayam rni na ca kimkaro va.
Sarva atmana ye gato saranyam
Gato mukundam parihrtya karttum.

"Any one who has taken shelter of the lotus feet of Mukunda the giver of liberation giving up all kinds of obligation and has taken to the path in all seriousness, such person has no duty nor obligation to the demigods, sages, general living entities, family members, the human kind or to the fore fathers." Such obligations are automatically fulfilled by performances of devotional service of the Supreme Personality of Godhead,

Text No. 42

Dosair etaih kulaghnanam varnasamkara karakaih
Utsadyante jatidharmah kuladharmas ca sasvatah.

English synonyms

Dosair=by such faults, Etaih=all these, Kulaghnanam=of the destroyer of the family, Varnasamkara=unwanted children, Karakaih=by the dpers, Utsadyante=causes devastation, Jatidharmah=community project, Kuladharmah=family tradition, Ca=also, Sasvatah=eternal.

Translation

By the faults of the destroyer of family tradition all kinds of community projects and family welfare activities would be devastated.

Purport

Community project of the four orders of human society combined with family welfare activities as they are designed by the institution of the Sanatan Dharma or Varna asram Dharma, all have a great aim of ultimate salvation of the human being. Therefore breaking of the link by irresponsible leaders of society or community bring about a chaos in the human society forgetting the aim of life Visnu. Such leaders are called blinded and persons who are led by such leaders are sure to be in chaos of great magnitude.

Text No. 43

Utsanna kuladharmanammanusyanam janardana.
Narake niyatam baso bhavati iti anususrumah.

English synonyms

Utsanna=spoiled, Kuladharmanam=of those who have destroyed the family traditions, Munusyanam=of such men, Janardana=Oh Krsna, Narake=in the hell, Niyatam=always, Baso=residence, Bhavati=it so becomes, Iti=thus, Anususrumah=I have heard in disciplic succession.

Translation

Oh Krsna the maintainer of the people in general, I have heard it by disciplic succession that the person who has had destroyed the family traditions they domicile always in hell.

Purport

Arjuna places his argument not on the basis of his own experience of personal research but he says he has heard it from the authorities. That is the way of receiving real knowledge. One cannot reach to the real point of factual knowledge without being helped by the right person who is already in the knowledge. There is the system in Varnaasrama institution that one has to undergo the process of ablution before his death for what he had done in sinful activities. One person who is always engaged in the continued sinful activities must take to the process of ablution called the Prayascitta and without doing so surely one has to be transferred to the hellish planets to undergo different terms of miserable life as the result of his sinful activities.

Text No. 44

Aho bato mahat papam kartum vyavasita vayam
Yad rajya sukhalobhena hantum svajanam udyatah.

English synonyms

Aha=alas, Bato=how it is wonderful, Mahat=great, Papam=sins, Kartum=to perform, ~~Karta~~ Vyavasitah=decided, Vayam=we, Yad=so that, Rajyam=kingdom, Sukhalobhena, driven by the greed of royal happiness, Hantum=to kill, Svajanam=kinsmen, Udyatah=trying for.

Translation

Alas how wonderful it is that we driven by the desire of enjoying royal happiness preparing ourselves to commit great sinful acts.

Purport

Driven selfish accomplishment one may be inclined such sinful acts as to kill his own brother father or mother. There are many instances like that in the history of the world. But Arjuna being a saintly devotee of the Lord he is always conscious of the folly and he is taking care of such activities.

Text No. 45

Yadi mam apratikaram asastram sastra
Dhartarastra rane hanyus tanme ksemakataram bhavet.

English synonyms

adi=even if, Mam=unto me, Apratikaram=with being resistant, Asastram=without being

Rane=in the battlefield, Hanyus=may kill, Tat =that, Me=mine, Ksemataram=better, Bhavet=becomes.

Translation

Even though the sons of Dhritarashtra kill me in the fight inspite of my becoming without any weapons and without any attempt for fighting, still I shall consider it better (than to fight with them)

Purport.

While fighting goes on between two ksatriyas, it is the custom of fighting principles that when the enemy is without any attempt to fight or he is without any suitable weapon to fight, the enemy cannot attack such unwilling enemy. Arjuna however decides that he would not even fight he is attacked by his enemy in that awkward condition. He does not consider of the other party how much they are bent upon fighting. All these symptoms are due to his soft heartedness on account of becoming a great devotee of the Lord.

Text No.46

Samjaya uvaca:

Evam uktva arjunah samkhye ratha upastha upavisat.
Visrijya sasaram capam soka samvigna manasah.

English synonyms

Samjaya uvaca-Samjaya said, Evam-thus, Uktva-saying, Samkhye-in the battlefield, Arjunah-Arjuna, Ratha-chariot, Upastha-~~samasthita~~ situated on, Upavisat-sat down again, Visrijya-keeping aside, Sasaram-along with arrows, Capam-the bow, Soka-lamentation, Samvigna=distressed by, Manasah-within the mind.

Translation

Translation

in the battlefield-----

Thus saying Arjuna kept aside his bow along with the arrows and on the chariot sat down again overwhelmed with lamentation with the mind.

Purport

While observing the situation of his enemy Arjuna stood up on the chariot but when he was too much afflicted with lamentation within the mind he sat down again keeping aside his bow and arrows. Such a kind and soft hearted person in devotional service of the Lord is fit for receiving self knowledge.

Thus end the Bhaktivedanta Purports of the first Chapter of the Geetopanisad in the matter of observing the armies in the battlefield of Kuruksetra

