

श्रीवेदव्यासप्रणीतमहाभारतान्तर्गता श्रीमद्भगवद्गीता

This Text is written by Shri Madhusudhana Sarasvati (Madhusudhana Bhagavan or Author, from here). Not much is known about him, as is the way of the tradition, which is not about individual glory. It is general accepted; he was from Bengal, belonging to Gauda Saraswat branch of Brahmins. His father's name – Purandaracharya. And he was a very learned man. Madhusudhana Bhagavan learnt all the shastras from him. And even at a very young age, after seeing his father being humiliated by the king of Bengaladesh, who was a good friend of his father. MB got dispassionate, and understood, good at one time need not be same in another. And good for one does not necessarily mean good for the others too. Thus, was interested a lot in the devotion. And thus was attracted towards the teaching of Shri Chaitanya Mahaprabu, a great devotee of that time. Desiring to meet him and study from him, MB left for Navadweep, the place where Mahaprabhu was staying. On reaching the place, found that Mahaprabhu had left from that place, thus entered the famed school of logic in Navadweep. After finishing the study of Nyaya he went to study Vedanta from a great vedanti of that time, Shri Rama teertha. After finishing the study of Vedanta, MB asked his Guru for pardon and a method of repentance for the sin he had committed, of studying the Vedanta with a view of condemning it, from the standpoint of Bhakti. His Guru told him that Sannyasa is the only repentance karma for this. Even a simple slight towards the Guru is accepted to be a great sin, then cheating him through-out the study was a sin. When he requested Sannyasa from his Guru, he guided him to another person in Kashi, Shri Vishveswara Saraswati, who is disciple of Shri Rama Saraswati. On Reaching Kashi, found the abode of Shri Vishveswara Saraswati, requested him to initiate him into the order of Sannyasa. Shri Vishveswara wanted to test the calibre of the disciple and thus asked him to write a text on Gita. In a very short time, MB wrote a commentary calle 'GitaNibandha' on Gita, and thus received Sannyasa from him.

He wrote numerous individual texts and commentaries. The Famous ones other than the current commentary being – Advaita Siddhi, Siddhanta Bindhu, Advaita Raksha Rakshana, Vedanta Kalpalatika, Bhakti Rasayana. His knowledge knew no bounds, which was encapsulated by his disciple Shri Brahmananda Swaraswati 'The limit of knowledge of Godess Saraswati, only MB knew. And the limit of the knowledge of MB, only Saraswati could comprehend'.

There is a controversy, in the conclusion of this current text he declares 'kṛṣṇātparaṁ kimapi tattvamahaṁ na jāne' – I know not a greater Truth other than Shri Krishna. And has written the text called Bhagavat Bhakti Rasayana – the

Alchemy of devotion to God. Now, the very same person writes Advaita Siddhi etc. Which can be trusted here, the former devotion or the latter Vedanta. For this we need to know which was written first, if the Bhakti book was written first, then there is no trouble in explaining the superiority of the other text, Advaita Siddhi. If Advaita Siddhi be the first text, we may have a problem, but this can be easily rectified by explaining, that the book on devotion was written to show his mastery over the devotion aspects too. And for devotion towards Krishna, it is a kind of weakness of the childhood!! But, it can be explained as the devotion to the Self in the form of Krishna.

(१)

अथ प्रथमोऽध्यायः

अर्जुनविषादयोगः

First Chapter

Yoga of Grief of Arjuna

Will write something about the title later...

मधुसूदनम् :

madhusūdanam :

ॐ नमं परमहंसास्वादितचरणकमलचिन्मकरन्दाय भक्तजनमानसनिवासाय श्रीमद्रामचन्द्राय ॥

om namam paramahaṃsāsvāditacaraṇakamalacinmakarandāya
bhaktajanamānasanivāsāya śrīmadrāmacandrāya ॥

I salute the pollen dust of the lotus feet of Shri Ramachandra, which is worshipped by the Paramahansa Sannyasis and who resides in the hearts of the devotees.

Here, this is accepted to be the first Mangalacharana – Invocation. Here the salutation, as always is not done to the lotus feet, but the pollen dust of the lotus

like feet. Instead of saying 'rajata' or 'dhūli'– dust, he refers to pollen grains because, here the reference is not for the lotus feet of the Guru, but for the lotus. And pollens are good for fructification.

Sannyasa is of four types – 1) Kutichaka 2) Bahoodaka 3) Hamsa and 4) Paramahamsa. What is Sannyasa? According to Sanskrit expansion, right renunciation (samyag nyāsa - renouncing according to the shastric injunctions). But, according to tradition 'jñānam sannyāsa lakṣaṇam' – knowledge is the sign of Sannyasa; 'eṣaṇātraya tyāga sannyāsa' – renouncing the three attachments of progeny, wealth and world. It is said 'sannyāsyā śravaṇam kuryāt' – one should study Shastra after sannyasa.

This lotus feet is refuge to the Parahamsa-Sannyasis. Paramahamsa Sannyasa is the highest order of Sannyasa. In this there are two types – 1) Vividhisha – Renunciation for the desire for gaining the knowledge and 2) Vidvat – Renouncing after gaining the knowledge. As the Guru should be always worshipped, before and after the knowledge, this Guru is worshipped by one and all. Worship of Guru is done before, seeking the knowledge and after gaining the knowledge for gratitude and showing the disciples the tradition.

This lotus feet is not only for the renunciates, but also for the other disciples who belong to the other lifestyle. He resides in the heart of all the disciples.

If it were of the Acharya's invocation, it should be of Krishna, therefore this is not of the Acharya --- for this doubt, this salutation is to the Guru of the Author Shri Madhusudhana Bhagavan (Shri Madhusudhana Sarasvati), Shri Rama Tirtha. Shri Rama Tirtha is the Vidya Guru – the Guru who taught the Author, Vedanta. And Shri Vishvesara Saraswathi is the Sannyasa Guru – the Guru who initiated the Author into Sannyasa. Then, why is not Shri Rama, instead of Shri Ramachandra? This is the tradition, of respecting the elders. Elders can be of Age, Caste, Lifestyle, Penance and Knowledge. The latter is respected by the former. Elders are never called by their names, there is always a sub-name (not a nickname), that is used.

भगवत्पादभाष्यार्थमालोच्यातिप्रयत्नतः ।

प्रायः प्रत्यक्षरं कुर्वे गीतागूढार्थदीपिकाम् ॥२॥

bhagavatpādabhāṣyārthamālocyātiprayatnataḥ ।

prāyaḥ pratyakṣaram kurve gītāgūḍhārthadīpikām ॥2॥

After inquiring into the Bhashya of BhagavatPada Sri Shankaracharya, for every word of Bhagavad Gita, will write a commentary Dipika, on the Guda-arthā – the secret message.

Here the commentary on Gita is called as gūḍhārthadīpikā. If we accept the name as such, then it will mean that Bhagavan Bhashyakara has left some meanings in secret codes (gūḍhārtha) in his bhashya, for which a decoder is necessary. Therefore, we will interpret the gūḍhārtha as a reference to the Bhashya, and dīpikā – illuminator (lamp), as the name of the commentary. This idea can be easily understood from the respect the Author, through the invocation starting with a remembrance of the great Acharya. The commentary is not a sub-commentary for the Bhashya, but mostly follows the Bhashya.

Or, gūḍhārthadīpikā can be interpreted as a commentary that is based on the commentary of Bhagavan Bhashyakara. Upanishad knowledge is called as 'guhya' or 'gūḍha' for the knowledge is received under the feet of the Guru, only by the eligible disciples. Eligibility will be discussed in the final chapter.

pratyakṣaraṃ - for each word. True to this declaration, even the single syllabled words like 'ca' - and, 'tu' – but / definitely, 'vā' – or etc. in the Moola (Gita Shloka) are given a different meaning. Normally, according to the Panini Sutra, these words are called as 'nipāta' – a word with single vowel (nipāta ekājananṅ - except ānṅ, the other words with single vowel is called nipata), and thus are said mostly as meaningless words.

सहेतुकस्य संसारस्यात्यन्तोपरमात्मकम् ।

परं निःश्रेयसं गीताशास्त्रस्योक्तं प्रयोजनम् ॥३॥

sahetukasya saṃsārasyātyantoparamātmakam ।

paraṃ niḥśreyasaṃ gītāśāstrasyoktaṃ prayojanam ॥3॥

The Absolute greatness of removal of Samsara along with its cause is the result of Gita Shastra.

Knowledge of the Self completely removes, 'sahetukasya saṃsārasya atyantoparamātmakam' - Samsara along with its cause Ignorance. And this Knowledge can only gained from the Pramāna – Means of Right Knowledge. And the only Pramāna for that is Vedanta. When we mean Vedanta, only Advaitic view is referred and not dvaita-vedanta, vidhishtādvaita etc.

And the Knowledge removes the ignorance along with the effect (Samsara), once for all. The removal of effect does not remove the cause. But the removal of cause can remove the effect? No. 'kāraṇa' Cause is of two types, 'nimitta' Instrumental and 'upādāna' Material. If the Instrumental cause is removed, the effect does

not get removed. Nor does the effect merge in the instrumental cause. Ex. Pot does not get destroyed when potter dies nor does it merge in the potter. But, if the material cause is removed, the effect is as well removed, as the effect merges in the material cause. Ex. Clay is removed, Pot is destroyed, and Pot merges in the Clay.

Is there no other way, other than Vedanta? No. Medicine etc. removes the disease only for a time period, thus there is a possibility of relapse or for different type of disease. Karma prescribed in Veda, definitely gives Heaven, where there is no sorrow of any kind, still it is not an eternal state, and thus we have to come back to this world. And also, Heaven too is Samsara, as there are defects like it being lost through extinguishing the Punya karmas 'kṣīṇe puṇye martyaloke viśanti', and gradation in the experience, which are seen in the Heaven. This is avoided in the knowledge gained through Vedanta, this is said 'param niḥśreyasaṃ' – The Absolute State. The Cause and Effect are removed, once for all. Shruti makes it clear 'nānyaḥpanthā vidyate ayanāya' – there is no other path to know the Truth.

param is Absolute. The term niḥśreyasaṃ should be understood properly. niḥśreyasaṃ - niścitam śreya yasmāt – that which definitely gives greatness. But, a better way to understand is, nirgato śreya yasmāt – from where greatness is negated. Other Vedantins who accept the Iswara accept Him to be endowed with Absolute Greatness, which still is a different level of Samsara, albeit the sorrow. Therefore, we Vedantins accept the Self as devoid of any kind of attributes, even that of greatness.

Here Gita is referred to as śāstra. What is śāstra? 'śāśanāt śāstram' That which guides us in the world, for our wellbeing is Shastra. And this gita is nothing but the words of Iswara, Jagadguru Shri Krishna, therefore too it is shastra. Shastra is that which teaches us to follow the good karmas and avoid the bad karmas. Gita too teaches us to follow one's own Dharma and avoid the other's Dharma. The daivi-sampat – divine qualities, āsuri-sampat – demonic qualities are explained as to be accepted and rejected, respectively. In the end of each chapter we do say 'śrīmadbhagavadgītāsu upaniṣadsu' – where bhagavat Gita is equated with Upanishad.

asyoktaṃ prayojanam – The Absolute is the result gained through Gita. Whatever result that is said to be achieved through the Vedas, are achieved through Gita. Not only the Absolute result, even the other results (Dharma - Dharma, Artha – Wealth and Kama - Desire) too are gained through Gita.

Day 2

The reason Gita is called as Shastra is explained by the Author.

सच्चिदानन्दरूपं तत्पूर्णं विष्णोः परं पदम् ।

यत्प्राप्तये समारब्धा वेदाः काण्डत्रयात्मकाः ॥४॥

saccidānandarūpaṃ tatpūrṇaṃ viṣṇoḥ paraṃ padam ।

yatprāptaye samārabdhā vedāḥ kāṇḍatrayātmakāḥ ॥4॥

That Absolute is of the inherent nature of Existence, Knowledge, Bliss, is all-pervading, only for understanding this, the Vedas of three Cantos are begun.

The definition of the inherent nature of the Self is said as saccidānandarūpaṃ. sat - Existence, cid – Knowledge and ānanda – Bliss. rūpaṃ - of the form (inherent nature of). And this Self whose definition (svarūpa lakṣaṇa – definition of inherent nature) is said. The other type of definition being taṭastha lakṣaṇa – indirect definition, a definition based on something. All the definitions are only for understanding this inherent nature. And not only this, tatpūrṇaṃ - the Self is Absolute.

This is a very important aspect, viṣṇoḥ paraṃ padam – it is of the nature of all-pervading. When interpreted as Vishnu's ultimate abode, though the direct meaning will be this, it should be understood properly. Because the term viṣṇoḥ is in sixth case; Sixth case is normally understood as relation, as in 'Rama's pen, Sita's book' etc. But here, it is used in the sense of identity, 'abhede ṣaṣṭī'. Therefore the term viṣṇoḥ and paraṃ padam are not different. To explain this we have 'rāhoḥ śiraḥ' – Rahu's head. Though it is like the above example of Rama's pen and Sita's book, the only difference here is the head is not different from Rahu, as it is not the case with rama and pen and sita and book. Rahu is the head portion of the mythological character (the tail portion, below the neck, is called as Ketu). Thus Rahu and Head are identical, similarly viṣṇoḥ - Vishnu's and paraṃ padam – ultimate abode, are identical. Otherwise, it will lead to the school of duality.

yatprāptaye kāṇḍatrayātmakāḥ vedāḥ samārabdhā – to gain which the Vedas of three portion (cantos) is begun. There is an important Vedanta secret said through this word vedāḥ samārabdhā – vedas have begun. According to the Purva-mimamsa people, the vedas are eternal, and according to Vedanta, there is nothing other than the Self that is eternal. This does not mean, we accept the vedas to be written during a certain period as the current academicians say. We accept the Veda to be in the realm of creation, illusory. How can the illusory Veda

be valid proof and give us liberation? Like the illusory dream object like tiger etc. give us a waking state experience, so to the illusory Guru, Veda etc. can give the illusory liberation to the illusory disciple.

What are these three cantos (portions) of Veda?

कर्मोपास्तिस्तथा ज्ञानमिति काण्डत्रयं क्रमात् ।

तद्रूपाष्टादशाध्यायैर्गीता काण्डत्रयात्मिका ॥५॥

karmopāstistathā jñānamiti kāṇḍatrayaṃ kramāt ।

tadrūpāṣṭādaśādhyāyairgītā kāṇḍatrayātmikā ॥5॥

The three cantos are Karma, Upāsana and jñāna, respectively. Since Gita is of the form of the Vedas, therefore it is also of three cantos.

But since there are eighteen chapters, how to understand which is Karma, Upāsana and jñāna? Is the odd numbers and even numbers to be understood as one or other or is each chapter denotes each of the canto respectively? This doubt is answered.

एकमेकेन षट्केन काण्डमत्रोपलक्षयेत् ।

कर्मनिष्ठाज्ञाननिष्ठे कथिते प्रथमान्त्ययोः ॥६॥

ekamekena ṣaṭkena kāṇḍamatropalakṣayeta ।

karmaniṣṭhājñānaniṣṭhe kathite prathamāntyayoः ॥6॥

With each of the six chapters each canto is referred. Through the first and the final six chapters, the Karma and jñāna portion.

यतः समुच्चयो नास्ति तयोरतिविरोधतः ।

भगवद्भक्तिनिष्ठा तु मध्यमे परिकीर्तिता ॥७॥

yataḥ samuccayo nāsti tayorativirodhataḥ ।

bhagavadbhaktiniṣṭhā tu madhyame parikīrtitā ॥7॥

Being completely contradictory, there is no combination of Karma and jñāna portion. Therefore the middle six is accepted to be devotion to Iswara.

The Vedanta secret is again clearly established, yataḥ samuccayo nāsti tayorativirodhataḥ - Since there is no combination. Vedanta does not accept the combination of Karma and jñāna.

After explaining the first six chapters to be Karma and the final six chapters to be jnana. The logic generally, is a gradual transformation from karma to jnana. Thus, first 6 Karma -> next 3 Karma primary + jnana secondary -> following 3 chapters karma secondary + jnana primary -> final 6 chapters are jnana. Like the river when merges in the ocean, we see sweat water, predominant sweat + salt water, sweat + predominant salt water and finally salt water. But this logic will not be correct in Vedanta. Though some teachers like Sri Mandana Mishra in his Brahma Siddhi text, accepted this combination, Bhagavan Bhashyakara is against it and given a chance he condemns this too. The reason for negating this combination is, if liberation (realization) is a result of this combination, it will be something that is achieved through action, thus will become non-eternal. And, time and again, we reiterate, there is no other way than knowledge for gaining liberation. This bhagavadbhaktiniṣṭhā – devotion to Iswara is nothing but Upasana.

But there can be a doubt of calling the combination of karma and jnana in different name or of losing the gradual approach; this is answered with the next Shloka.

उभयानुगता सा हि सर्वविघ्नपानोदिनी ।

कर्ममिश्रा च शुद्धा च ज्ञानमिश्रा च सा त्रिधा ॥८॥

ubhayānugatā sā hi sarvaviḡhnāpanodinī ।

karmamiśrā ca śuddhā ca jñānamiśrā ca sā tridhā ॥8॥

Devotion is something which exists in both karma and jnana, and which destroys all the obstacles for liberation. It is of three types as 1) mixed with karma, 2) pure and 3) mixed with jnana.

Since the Upasana is associated with both, there is a gradual movement from karma to jnana. Karma -> karma + Upasana -> Pure Upasana -> Upasana + jnana -> jnana. Upasana is mental mode of performing the same action. In some karmas there is a kind of meditation prescribed as a part of the oblation. And in Vedanta too, the Upasana of different kinds known as Vidya are prescribed. And meditation, not related to karma or jnana is pure form, like the mental worship of the deity.

This is not the only reason for accepting Gita to be Shastra, it is explained.

तत्र तु प्रथमे काण्डे कर्म तत्यागवर्त्मना ।

त्वंपदार्थो विशुद्धात्मा सोपपत्तिर्निरूप्यते ॥९॥

tatra tu prathame kāṇḍe karma tattyāgavartmanā |

tvam̐padārtho viśuddhātmā sopapattirnirūpyate ||9||

Among them, the first canto explains the implied meaning of the term 'tvam' – you, viz. the Absolute Self, through the Karma and renunciation of karma.

tatra tu - Among the three cantos. prathame kāṇḍe – the first canto deals with the karma. tvam̐padārtho – the meaning of the term 'tvam' of the Ultimate statement 'tat tvam asi' – that you are, which is viśuddhātmā – the Absolute Self. The word meaning of the term 'tvam' is the Jiva, and the implied meaning is the Consciousness (viśuddhātmā) that is the substratum. The method of guiding us to understand this is through the, karma tattyāgavartmanā – making us perform us the prescribed karma and renouncing the karmas that are negated. This is said in the 13th Shloka. This tvam to be Self, is not said as something to be accepted in blind faith, as faith something without any valid proof is will be blind tradition, cult. Therefore, it is said sopapattirnirūpyate – it will be explained through logic.

द्वितीये भगवद्भक्तिनिष्ठावर्णनवर्त्मना ।

भगवान्परमानन्दस्तत्पदार्थोऽवधार्यते ॥१०॥

dvitīye bhagavadbhaktiniṣṭhāvarṇanavartmanā |

bhagavānparamānandastatpadārtho'vadhāryate ||10||

In the second canto, through the path of devotion to Iswara, the Absolute self i.e. the Iswara, to be of the inherent nature of Bliss, is explained as the meaning of the term 'tat'.

dvitīye bhagavadbhaktiniṣṭhāvarṇanavartmanā - Through the path of the devotion of Iswara. It is said in Yoga Sutra 'īśvarapraṇidhānāt vā' – even through the devotion towards Iswara, Samadhi is gained. Therefore, this is the easiest method of gaining the Self. But, this devotion does not give the knowledge of Self directly, if so, then it will be non-eternal, as it is gained through some karma. Therefore, proper devotion leads to the Shastra, Gita, which leads to the Self, through the negation of ignorance.

The word meaning of the term 'tat' is Iswara, the consciousness that is embodied by Maya. And, the implied meaning is the Absolute Self, that is verily Absolute Bliss. As the Shruti clearly declares 'ānandam brahma' – Self is Bliss.

तृतीये तु तयोरैक्यं वाक्यार्थो वर्ण्यते स्फुटम् ।

एवमप्यत्र काण्डानां सम्बन्धोऽस्ति परस्परम् ॥११॥

tṛtīye tu tayoraikyam vākya'rtho varṇyate sphuṭam ।

evamapyatra kāṇḍānāṃ sambandho'sti parasparam ॥11॥

In the third Canto, the identity (non-duality) of the Jiva and Iswara is established clearly. Thus, the three Cantos are related to each other too.

As said in the other texts like vaiyasika-nyaya-mala, after explaining the topic discussed in the chapters, the sub-chapters topic were explained too. Similarly, here too what is the topic discussed in each of the Chapters? This is answered.

प्रत्यध्यायं विशेषस्तु तत्र तत्रैव वक्ष्यते ।

मुक्तिसाधनपर्वेदं शास्त्रार्थत्वेन कथ्यते ॥१२॥

pratyadhyāyaṃ viśeṣastu tatra tatraiva vakṣyate ।

muktisādhanaparvedaṃ śāstrārthatvena kathyate ॥12॥

The speciality of each chapter will be discussed in their right place, that chapter itself. The method for gaining the liberation is said as Shastra (with reference to Gita).

As said earlier, and in the Bashya too it is said 'dvidihā hi vaidhiko dharmah pravṛttilakṣaṇa nivṛttilakṣaṇaḥ ca' – there are only two types of vadic dharma, one is injunction and the other is negation.

निष्कामकर्मानुष्ठानं त्यागात्काम्यनिषिद्धयोः ।

तत्रापि परमो धर्मो जपस्तुत्यादिकं हरेः ॥१३॥

niṣkāmakarmānuṣṭhānaṃ tyāgātkāmyaniṣiddhayoḥ ।

tatrāpi paramo dharmo japastutyādikaṃ hareḥ ॥13॥

Firstly one should perform the karmas that are not desire propelled, and renouncing the karmas that are desire propelled and negated. And even there, chanting the name and singing the praise of Hari (Vishnu) is foremost.

There can be no karma performed without attachment for desire, so saying without attachment to desire is absurd. Therefore we should understand niṣkāmakarmānuṣṭhānaṃ - Performing the karmas that are not desire propelled.

The karmas are always said along with the results. Like, 'jyotiṣṭomena svargakāmo yajeta' – a person desiring Heaven should perform the fire oblation of Jyotishtoma. 'putrakameṣṭyā putrakāmo yajeta' – a person desiring a son should perform putrakameshti etc. And, the karmas that have no result enjoined, have heaven as the result according the rule in poorva-mimamsa 'viśvajin nyāya'. It is said 'viśvajitā yajeta' without any result, during the inquiry into this statement, it was declared, a karma for which there is no result specified, heaven is the result. This was accepted so, because, in the absence of result none will perform it, and thus the karma specified in the veda will become useless (as no one performs it).

Though sandhyāvandanā etc. the daily ritual karmas, have no result except to help us avoid the sin called 'pratyavāya', which is said through 'akaraṇe pratyavāya' – If not performed one will incur the sin. Though this may be so, making use of the above mentioned rule, some accept heaven as the result for sandhyāvandanā etc. too, this is not correct as they are not desire propelled, but a daily routine karma.

And karmas like 'pitṛ śrāddha' – the ancestral rites, need to be performed on the specified days, failing which one incurs sin.

The above fall in the category of the karmas that should be done by the seeker, and the karmas that are to be avoided by the seeker is tyāgātkāmyaniṣiddhayoḥ - one should renounce the desire propelled and negated karmas. The karmas for heave etc. as said are to be definitely avoided, even though they are gained as injunctions of the Veda. And the karma that are negated like, 'surām na pibeta' – don't drink alcohol, should be rightly followed by not doing the act.

Though this is so, tatrāpi paramo dharmo - the primary and supreme karma is, japastutyādikaṃ hareḥ - chanting and singing in praise of Hari. Though it is said as Hari, we can worship the Iswara of choice. Though it has been declared as supreme dharma, it cannot be performed in lieu of the daily rituals. There is no choice in the daily rituals.

Performing the aforesaid will lead to the attaining of pre-requisites and not knowledge is explained.

Day 3

क्षीणपापस्य चित्तस्य विवेके योग्यता यदा ।

नित्यानित्यविवेकस्तु जायते सुदृढस्तदा ॥१४॥

kṣīṇapāpasya cittasya viveke योग्यता yadā ।

nityānityavivekastu jāyate sudṛḍhastadā ||14||

When the impurities of the mind are removed, one becomes qualified for discrimination, then the discrimination of eternal and no-eternal (Self and non-self) become clear.

kṣīṇapāpasya – When the impurities are removed. Impurities of what? cittasya – of the mind. The impurities are removed only by the above prescribed karmas. Other than giving cittaśuddhi – purity of mind, the karmas don't have any use. And this cittaśuddhi, brings one to Shastra, if it does not, then the cittaśuddhi is not complete. What happens if cittaśuddhi is gained? viveke योग्या यदा – one becomes qualified for discrimination. What is discrimination? nityānityavivekastu - discrimination of eternal and non-eternal. That is, the Self is eternal, and all the rest is non-eternal, this general knowledge is gained. If it is special knowledge, it is Self-knowledge, and now being a seeker of Self-knowledge, the discrimination is only general. jāyate sudṛḍhastadā – this discrimination gained is very strong.

इहामुत्रार्थवैराग्यं वशीकाराभिधं क्रमात् ।

ततः शमादिसम्पत्त्या संन्यासो निष्ठितो भवेत् ॥१५॥

ihāmutrārthavairāgyaṃ vaśīkārābhidhaṃ kramāt |

tataḥ śamādisampattyā saṃnyāso niṣṭhito bhavet ||15||

The dispassion called vaśīkāra, for the object of experience here and hereafter is gained in that order. Thereafter, gaining Shama (mind control) etc. will be established in Sannyasa (knowledge).

ihāmutrārthavairāgyaṃ - dispassion for the objects of experience of here and hereafter. But this vairāgya is of four types as explained in the Yoga Sutra yatamāna – restraining the sense organs. vyatireka – diverting the mind into other things. ekendriya – except mind, all the sense-organs are controlled and vaśīkāra – complete control of mind. And this, vaśīkārābhidhaṃ - vairāgya called as vaśīkāra is gained. kramāt – this is gained in the order. Only after gaining the discrimination one can be able to understand the futility of the efforts in the world, which leads to dispassion. There is another level of vairāgya called parā. And this is the ultimate vairāgya, and this is only attained in the state of knowledge. This is why it is said 'carama vairāgyaṃ mokṣalakṣaṇam' – the ultimate dispassion is the sign of knowledge.

tataḥ śamādisampattyā – Thereafter, i.e. in the list of pre-requisites, one attains the śama (mind control) etc., and thus this becomes reason for samnyāso niṣṭhito bhavet – being established in the Sannyasa (renunciation). As said earlier, 'jñānam samnyāsa lakṣaṇam' – knowledge is the sign of Sannyasa. And as Bhagavan Bhashyakara says 'eṣaṅātraya tyāga eva samnyāsa' – renouncing the three desires of son (progeny), wealth and world (name and fame) is called as Sannyasa.

एवं सर्वपरित्यागान्मुमुक्षा जायते दृढा ।

ततो गुरूपसदनमुपदेशग्रहस्ततः ॥१६॥

evam sarvaparityāgānmumukṣā jāyate dṛḍhā ।

tato gurūpasadanamupadeśagrahastataḥ ॥16॥

Thus after renouncing everything, the desire for realization becomes strong. Thereafter, approaching a Guru and then receive the teaching from him.

evam sarvaparityāgāt – Thus after by renouncing everything, mumukṣā jāyate dṛḍhā – the desire for liberation becomes strong. Though if we have all the other pre-requisites in a good measure, if there is no desire for knowledge they will be either wasted on the worldly achievements or will lead to the state of inertia called prakṛtibhāva. Therefore, this final pre-requisite is of very important. mumukṣā is the strong desire for attaining liberation.

Again, even if one has all the pre-requisites it is of nouse until one approaches the Guru. It is said in the Shruti 'ācāryavān puruṣo veda' – only the one with a preceptor will gain the knowledge, 'ācāryādeva veditā vidyā sādhiṣṭham prāpat' – only the knowledge gained from the preceptor will become established etc. Therefore the logical step is, tato gurūpasadanam – approaching a Guru. In Mundaka Upanidha it is said 'parīkṣyalokān karmacitān brāhmaṇān nirvedam āyāt nāsti akṛta kṛteṇa sa gurumevābhigacchet samitpāniḥ san śrotriyam brahmaniṣṭham' – A person who has been performing the karmas properly, after inquiring this world gains the dispassion and clarity that the Self that is not an effect cannot be gained through any effort. Therefore with twigs (not empty handed) in hands he should take refuge in a Guru, who is a traditional person and is established in the Self. Here the words śrotriyam brahmaniṣṭham' are definition for a Guru. He should be śrotriyam – a person whi has studied the scriptures under his Guru, traditional and brahmaniṣṭham – should be established in the Truth. And from that Guru, upadeśagrahastataḥ - one should receive the

teachings. Since he is a traditional teacher, it is evident he will only be giving the scriptural knowledge.

ततः सन्देहहानाय वेदान्तश्रवणादिकम् ।

सर्वमुत्तरमीमांसाशास्त्रमत्रोपयुज्यते ॥१७॥

tataḥ sandehahānāya vedāntaśravaṇādikam ।

sarvamuttaramīmāṃsāsāstramatropayujyate ॥17॥

Thereafter, to get rid of the doubts should perform the Shravana etc of Vedantic texts. In this all the text belonging to Uttara-mimamsa (Vedanta) is useful.

There will generally be an ignorant approach of thinking, since the teaching is gained from the traditional Guru, one should do the practical of meditating etc. This is removed immediately, tataḥ sandehahānāya vedāntaśravaṇādikam – Afterwards, to get rid of the doubts one should perform listening to Vedanta etc. Earlier the general knowledge about the Self is given by the Guru. Previously since there is no knowledge about the Self, there is no doubt, and likewise, after gaining the complete knowledge there will not be any doubt. This person has just heard about the individual self to be identical with the Absolute Self. Therefore will be many a doubt regarding this. Till there are doubts and erroneous knowledge, one cannot be established in the Self.

vedāntaśravaṇādikam – Shravana etc. of Vedanta. With ‘etc.’ we should also understand śravaṇā - listening, manana – reflecting and nididhyāsana – contemplating / meditating.

The doubts can either be regarding the Self or the Pramana, both of them need to be rectified. Doubt regarding the Self, 1) Is Self the body – sense-organ complex or something else 2) Is Self - small, medium or big sized 3) Does Self exist or not etc. and regarding the Pramana - Is Vedanta the only Pramana to the Self or not etc.

sarvamuttaramīmāṃsāsāstramatropayujyate – For the removal of all the doubts uttaramīmāṃsā is useful. Since the discussion regarding the karma portion is referred to as pūrvamīmāṃsā, Vedanta is called as uttaramīmāṃsā. This study of all the other texts is said because, some doubts are removed from different books and there are different methodologies in establishing the Self in Vedanta. Some may find a methodology easy and approachable then the other methodology.

And another reason to say to study other texts too is, people due to the lethargy or for lack of wit, will start misusing the statements like 'nānudhyāyāt bahūn śabdān vaco viglāpanam hi tat' – don't keep studying too many things, it is only waste of energy, for Vedanta, when it is for refraining from studying the other philosophies.

ततस्तत्परिपाकेण निदिध्यासननिष्ठता ।

योगशास्त्रं तु सम्पूर्णमुपक्षीणं भवेदिह ॥१८॥

tatastatparipākeṇa nididhyāsananiṣṭhatā ।

yogaśāstraṃ tu sampūrṇamupakṣiṇaṃ bhavediha ॥18॥

Because of the fructification of the Shravana, one becomes capable of being established in Meditation. Usefulness of Yoga Shastra comes to a conclusion here.

tatastatparipākeṇa nididhyāsananiṣṭhatā – Thereafter, after performing listening etc., because of its fructification one becomes established in the Mediatation. The nididhyāsana - meditation is, there is absence of other disturbing thoughts and a uninterrupted flow of the thought of the attributed Self. This is the final Samadhi one can gain in Yoga Samadhi which is called as DharmaMegha Samadhi. There is clarity only on the meaning of the word 'tvam' – you. Therefore, yogaśāstraṃ tu sampūrṇamupakṣiṇaṃ bhavediha – the Yoga philosophy comes to an end here. Yoga as known generally consists only of Asana. But, this is only a part of the practice to achieve the goal of Yoga, i.e Samadhi; as said in the aphorism 'yogaścittavṛtti nirodhaḥ' – Samadhi is cessation of thought function; this will be discussed in detail in 6th Chapter.

क्षीणदोषे ततश्चित्ते वाक्यात्तत्त्वमतिर्भवेत् ।

साक्षात्कारो निर्विकल्पः शब्दादेवोपजायते ॥१९॥

kṣiṇadoṣe tataścittē vākyaāttattvamatiṛbhavet ।

sākṣātkāro nirvikalpaḥ śabdādevopajāyate ॥19॥

When the defects of the mind are removed, the knowledge of the Self is gained through the statement. This Nirvikalpa Samadhi (of Vedanta) is gained only through the verbal testimony.

kṣiṇadoṣe tataścittē – When the defects of the mind is completely removed. In the Shloka 14 kṣiṇapāpasya cittasya – the obstacles for gaining the pre-requisites

are removed. Here the obstacles for the liberation are removed. For gain the knowledge of the Self, there is nothing to be done other than removing the obstacles of erroneous knowledge and doubts. And the knowledge of Self is not gained through any other means, as said 'nānyaḥ panthā vidyate ayanāya' – there is no other path to know this Self. Here all the other means other than verbal testimony is negated. And even in the verbal testimony, vākyāttattvamatirbhavet – the knowledge is gained only from the statement. Here the mahāvākya - Ultimate statement, is the only Pramana. And this why the knowledge of Self gained through this is called as Pramana-janita- jñānam.

sākṣātkāro – vision. Here by vision, we mean the immediate knowledge of the Self. There is no seer – seen relationship, in the Self-knowledge, as it will lead to duality. nirvikalpaḥ - without attributes. Here the term vikalpa can be understood as 1) choice – The Self does not exist in choice, as this is choiceless, one without second. 2) attributes – the Self is devoid of any attributes of quality, attribute, character, action etc. and 3) as accepted in Yoga Sutra 'śabda jñānānupāati vastuśūnyo vikalpaḥ' – that which is objectified (understood) by words, but does not have any existence is vikalpa. Though the knowledge of the Self is gained through the words, it is not an object; still it is one's inherent nature which cannot be negated like mare's horn etc.

This is another secret of Vedanta. śabdādevopajāyate – it is gained only through the words. The other means of knowledge, like pratyakṣa – perception, anumāna – inference etc. is negated. And the next important point is, there is nothing that needs to be done after hearing the words 'tat tvam asi'. The clarity of this statement (ultimate statement) gives the immediate knowledge. Some may doubt, the words only give mediate knowledge and not immediate knowledge? No. This is the secret, with respect to the mediate objects, the words produce mediate knowledge, like the heaven etc. and with respect to the immediate objects the words produce immediate knowledge, as in the case of the missing tenth-man. After gaining the knowledge through the words, the tenth man does not need to perform anything, like meditation for the knowledge, that he is infact the tenth-man.

अविद्याविनिवृत्तिस्तु तत्त्वज्ञानोदये भवेत् ।

तत आवरणे क्षीणे क्षीयेते भ्रमसंशयौ ॥२०॥

avidyāvinivṛttistu tattvajñānodaye bhavet ।

tata āvaraṇe kṣīṇe kṣīyete bhramasaṁśayau ॥20॥

The removal of ignorance takes place with the dawn of knowledge of Self. Thereafter, when the power of veiling is destroyed, the doubt and erroneous knowledge are removed.

avidyāvinivṛttistu – the removal of ignorance, happens the moment, tattvajñānodaye bhavet – the knowledge of Self dawns. The knowledge and ignorance are contradictory like light and darkness. If it be so, why can the ignorance not negate the knowledge, after the dawn of knowledge? No, if it happens so, then there is no use of realization. Absence of light is darkness, and not the other way round. Similarly here too, Absence of knowledge is ignorance, and not the other way round. There is no time lag between the knowledge and removal of ignorance; as time and space is only an effect of ignorance.

If the ignorance is removed, the body will disappear, thus negating the possibility of tradition. Because, the body is part of creation of the ignorance. To answer this, another secret of Vedanta is revealed, tata āvaraṇe kṣiṇe – then, when the power of veiling is removed. There are two powers of Ignorance – 1) āvaraṇa– the power of veiling and 2) vikṣepa – the power of projection. With the removal of ignorance only the former is removed and the latter gets removed after the body drops. Another secret is, even if we accept the body to disappear, the body seen will be a projection of an ignorant, and like the illusory Veda, illusory Guru too can give the teaching.

When the ignorance (āvaraṇa) is removed, kṣīyete bhramasaṁśayau – the doubt and erroneous knowledge are removed. The shruti says ‘bhidyate hṛdayagranthi cchidyante sarva saṁśayāḥ | kṣīyante cāsyā karmāṇi tasmin drṣṭe parāvare’ – the knots of the heart is removed, all the doubts are destroyed, all the karmas are wiped-off, when the pāravāra Self is cognized. The knots of the heart – cid-jadagranthi – the knot of inert and consciousness, as the wrong association of body and Self. pāravāra – the Self, from which even the supreme entity is considered very weak.

Day 4

In Gita itself Bhagavan says ‘jñānāgni sarvakarmāṇi bhasmasāt kurute’ [4.37] – All the karmas are destroyed to ashes by the fire of knowledge.

In both the places the word ‘karmāṇi’ is used, which is plural for karma. And in Gita an adjective of ‘sarva’ – all, is used too. Thus, if all the karmas are removed, we are in the same boat as the previous situation, of the body dropping dead, or disappearing; i.e. in the earlier Shloka if the cause Ignorance is removed the effect

body etc. are removed and here if the cause for body which is Karma is removed then body is removed. This is answered in the next Shloka.

अनारब्धानि कर्माणि नश्यन्त्येव समन्ततः ।

नत्वागामीनि जायन्ते तत्त्वज्ञानप्रभावतः ॥२१॥

anārabdhāni karmāṇi naśyantyeva samantataḥ ।

natvāgāmīni jāyante tattvajñānaprabhāvataḥ ॥21॥

All the karmas that are yet to begin to give fruits will definitely be destroyed. The future Karmas too will not bear fruits, because of the power of knowledge.

anārabdhāni karmāṇi - the karmas that have not begun to give results. The karmas are of three kinds, 1) sañcita - the collective karmas from the beginning. 2) āgāmi - the karmas that are to give results in the near future. and 3) prārabdha – the karma that is cause for this body, life span and the experience therein. Among this prārabdha has already started to bear fruit, and cannot be destroyed without experiencing, but sañcita and āgāmi are completely destroyed. naśyantyeva samantataḥ - completely destroyed.

Prārabdha will be destroyed by experiencing them 'bhogena tvitare kṣapayitvā sampadyate' [ve.sū. 4.1.19] – the other prārabdha karma will be destroyed only through experience., but the karmas that are created while experiencing the prārabdha, may become the cause for the future birth? This doubt is negated with the second line, natvāgāmīni jāyante – the karmas produced by the prārabdha won't bear fruit. How can a karma without bearing fruit be possible? tattvajñānaprabhāvataḥ - due to the power of the knowledge of the Self. And he being not tainted by the future karmas while experiencing the prārabdha karma is said –'tadadhigama uttarapūrvārdhayoraśleṣavināśau tadvyapadeśāt' [ve.sū. 4.1.13] – His past karmas will be destroyed, and the future karmas don't taint him, as it is said so in the Shruti.

This prārabdha will become extinct through experience, this is said 'tasya tāvadeva ciraṃ yāvanna vimokṣe' [chā.up. 6.14.2] – He will only have to wait till that (his extinction of prārabdha karma), then he will become one with that Absolute (without even this embodiment duality); 'yāvadadhikāramavasthithirādhikārikāṇām' [ve.sū. 3.3.32] – the liberated one will stay with embodiment, only till the extinction of prārabdha karma.

If prārabdha karma does not disturb us, then it is fine to leave it as it is, but if it causes trouble, it should be negated. Then, how to negate it? is explained.

प्रारब्धकर्मविक्षेपाद्वासना तु न नश्यति ।

सा सर्वतो बलवता संयमेनोपशाम्यति ॥२२॥

prārabdhakarmavikṣepādvāsanā tu na naśyati ।

sā sarvato balavatā saṁyamenopaśāmyati ॥22॥

Because of the disturbance of prārabdha karma, vāsanā is not destroyed. And it is destroyed through the practice of powerful saṁyama.

prārabdhakarmavikṣepād – because of the disturbance created by the prārabdha karma. vāsanā tu na naśyati – the thought imprints are not destroyed. Earlier the power of veiling (āvarana) was explained as to be destroyed through the knowledge of the Self. Now, what prārabdha is said to be the cause for vikṣhepa – the power of projection. Vāsanā is the thought imprints we have acquired through the experiences in the past births. It is like the smell in the powerful smelling perfume bottle, though there is no more perfume in the bottle, the smell lingers for some time, the thought imprints too exists though there is no thought function (mind). As said, if it does not cause disturbance then why trouble ourselves over its removal? This vāsanā produces the vikṣhepa, which becomes the cause for pain. Before the realization, in the flow of sorrow there is a small amount of experience of happiness and after the realization, there is experience of sorrow in between the flow of happiness (Bliss).

This vikṣhepa may not bind us to samsara, but will cause disturb the experience of inherent nature of Bliss. Before the knowledge of rope, the snake used to instil fear, but after the knowledge of rope, it does not cause fear anymore. But, this erroneous knowledge may come back later; again the knowledge will save us from the fear. Between the saviour knowledge and erroneous knowledge there is a disturbance, this is similar to the disturbance created by the vikṣhepa.

And how to negate vikṣhepa is said - sā sarvato balavatā saṁyamenopaśāmyati – this vikṣhepa is gained through powerful saṁyama.

What is saṁyama? Yoga sutra says ‘trayaṁ ekatra saṁyama’ – all the three in one place (object of meditation) is called as saṁyama. This saṁyama is explained.

संयमो धारणा ध्यानं समाधिरिति यत्त्रिकम् ।

यमादिपञ्चकं पूर्वं तदर्थमुपयुज्यते ॥२३॥

saṁyamo dhāraṇā dhyānaṁ samādhiriti yattrikam ।

yamādipañcakam pūrvam tadarthamupayujyate ॥23॥

The three limbs of yoga called dhāraṇā, dhyānaṃ and samādhiriti is called as saṃyama. All the previous five limbs like yama etc. are useful for this saṃyama.

In the sutra the word trayam (three) is dhāraṇā (focusing), dhyānaṃ (meditation) and samādhi (Samādhi). Having the same object of meditation for all the three practices is called as saṃyama. When we do this saṃyama on different external objects, we will get many super natural accomplishments. And this power is accepted by Shri Patanjali Maharshi as obstacle for Samadhi, and as accomplishments in the Samsara. These three are accepted to be internal practices for the 'sabīja-samadhi' – Samadhi with object of meditation, and as external practice 'nirbīja-samadhi' – Due to the practice of supreme dispassion (para-vairāgya), when there is cessation of the Prajñā (Samādhi knowledge) and its thought imprints, all the thought imprints are destroyed and this is nirbīja samādhi.

yamādipañcakaṃ pūrvaṃ - the practice of yama, niyama, āsana, prāṇāyāma and pratyāhāra, that are practiced before these three (dhāraṇā, dhyānaṃ and samādhiriti). Tadarthamupayujyate – are only for this saṃyama. They are internal practices for the saṃyama.

ईश्वरप्रणिधानात्तु समाधिः सिध्यति द्रुतम् ।

ततो भवेन्मनोनाशो वासनाक्षय एव च ॥२४॥

Īśvarapraṇidhānāttu samādhiḥ sidhyati drutam ।

tato bhavenmanonāśo vāsanākṣaya eva ca ॥24॥

Samadhi is attained very quickly, by the practice of worship of Iswara. And one also gains manonāśo – annihilation of mind and vāsanākṣaya – destruction of the thought imprints too.

Īśvarapraṇidhānāttu – through the practice of worship of Iswara. Yoga Sutra says 'Īśvarapraṇidhānāt vā' – also through the worship of Iswara. What happens? samādhiḥ sidhyati – Samadhi is gained. If the earlier practice too gives Samadhi, what is the speciality in this? drutam – very quickly. So, this is very easy, sure shot and quick way to gain the Samadhi.

But, this is not just it; there are more results that are gained through worship of Iswara. tato bhavenmanonāśo vāsanākṣaya eva ca – through this worship, annihilation of mind and destruction of the thought imprints too take place.

What is the necessity of manonāśo and vāsanākṣaya, is explained.

तत्त्वज्ञानं मनोनाशो वासनाक्षय इत्यपि ।

युगपत्त्रितयाभ्यासाज्जीवन्मुक्तिर्दृढा भवेत् ॥२५॥

tattvajñānaṃ manonāśo vāsanākṣaya ityapi ।

yugapatritayābhyāsājīvanmuktirdṛḍhā bhavet ॥25॥

Jīvanmukti (liberation while alive) is gained through the simultaneous practice of knowledge of the Self, annihilation of mind and destruction of thought imprints.

When one enters the path, one only wants to get rid of the trouble caused by samsara. Upon achieving it through tattvajñānaṃ - the knowledge of the Self. He understands, the prārabdha is coming in the way of experience of the Bliss of the Self. For this manonāśo – annihilation of mind and vāsanākṣaya ityapi – destruction of the thought imprints too are necessary. If these three are practiced, but is there an order of what should be practiced first, and what latter or can they practiced in any order, or simultaneously? yugapatritayābhyāsāj - by simultaneous practice of all these three. jīvanmuktirdṛḍhā bhavet – the experience of the state of being liberated while alive will become strong.

What is the necessity for this jīvanmukti? As answered the experience of Bliss will be disturbed. But, one will get liberated after death, so we can enjoy the world too till then? If that is the case, one can enjoy the Samsara, why even strive for knowledge. The ultimate goal is to gain the state of jīvanmukti.

How to gain the aforesaid three is explained.

विद्वत्संन्यासकथनमेतदर्थं श्रुतौ कृतम् ।

प्रागसिद्धो य एवांशो यत्नः स्यात्तस्य साधने ॥२६॥

vidvatsaṃnyāsakathanametadarthaṃ śrutau kṛtam ।

prāgasiddho ya evāṃśo yatnaḥ syāttasya sādhanē ॥26॥

Vidvatsaṃnyasa – Renunciation of knowledgeable is said for this reason in the Shruti. Effort should be done for that part which is not gained earlier.

Earlier we saw about the two types of Sannyasa in the Paramahansa order 1) vividisha – Renouncing for the knowledge and 2) vidvat – renunciation of the knowledgeable. vidvatsaṃnyāsakathanametadarthaṃ śrutau kṛtam – This Vidvat sannyasa is said in the shruti for this reason, to attain jīvanmukti.

After gaining this renunciation, prāgasiddho ya evāṃśo yatnaḥ syāttasya sādhanē – effort should be made to that gain that part which is not gained earlier. In Yoga there are five states accepted for the mind – 1) kṣipta 2) mūḍha 3) vikṣipta 4) ekāgra and 5) niruddha. There are seven planes accepted in Vedānta. They are – 1) śubhecchā – After seeing the learned, endowed with dispassion desire to know the Self. 2) vicāraṇā – in the association of the learned, the inquiry into the Truth. 3) tanumānasā – attachment to the objects of experience becoming very insignificant. 4) satvāpatti - knowledge of Self. 5) asaṃsakti – being established in the Self due to non-attachment. 6) padārthabhāvanā – non-experience of internal and external world. and 7) turīyā – being established in the Self due to absence of duality. The first three are not capable of Samādhi in both. The difference being, in Yoga they are not even capable of any Yoga, but in Vedānta the first three have started to travel in the path of knowledge.

In other words, the 4th state is brahmaivid 5th brahmaividvara 6th brahmaividvarenya and 7th brahmaivid variṣṭha. Though the experience of Self is same, there is gradation in the Samādhi. By 'prāgasiddho ya evāṃśo' one among these states is said.

निरुद्धे चेतसि पुरा सविकल्पसमाधिना ।

निर्विकल्पसमाधिस्तु भवेदत्र त्रिभूमिकः ॥२७॥

niruddhe cetasi purā savikalpasamādhinā ।

nirvikalpasamādhistu bhavedatra tribhūmikaḥ ॥27॥

For whom the mind is completely controlled through the savikalpa Samādhi, to him is attainment of the nirvikalpa Samādhi. And this is of three states.

In all the seven states, the necessity for the practice and control of the previous state is a must. Thus, niruddhe cetasi - when the mind is completely controlled, through the practice and dispassion purā savikalpasamādhinā – earlier through the savikalpa Samādhi. nirvikalpasamādhistu bhavedatra – one gains the nirvikalpa Samādhi. And it is of tribhūmikaḥ - three states.

The state of knowledge of the Self (satvāpatti) is referred savikalpa Samādhi. The next three states are referred to as nirvikalpa Samādhi.

व्युत्तिष्ठते स्वतस्त्वाद्ये द्वितीये परबोधितः ।

अन्ते व्युत्तिष्ठते नैव सदा भवति तन्मयः ॥२८॥

vyuttiṣṭhate svatastvādye dvitīye parabodhitaḥ ।

ante vyuttiṣṭhate naiva sadā bhavati tanmayaḥ ॥28॥

In the first one wakes up from the Samadhi by oneself, in the second when someone wakes him up. In the last one he never wakes up, and is always established in the Self.

vyuttiṣṭhate svatastvādye – in the first he wakes up (from Samadhi) by himself. This is because, his prarabda will not allow him to be in Samadhi. Like a person who wants to sleep for days, ends up waking after a couple of hours. dvitīye parabodhitaḥ - in the second he wakes up (from Samadhi) when woken up by others. This again, due to one's own prarabdha or due to the other's prarabdha. ante – in the final. vyuttiṣṭhate naiva – he never wakes up (from Samadhi). sadā bhavati tanmayaḥ - always is established in it. He never wakes up, does not mean he never opens his eyes, or does the worldly transactio, it just means he is never disturbed from the state of Samadhi, whether he is awake or otherwise. Here again, to be awake is not the state of waking, or otherwise does not mean dream or sleep state, as they don't exist for the one who is always awake.

Though there may be these difference, there is no difference in the experience of the Self as it is said in Pancadashi 'samvid ekarūpā na bhidyate' – the knowledge is of one form.

एवंभूतो ब्राह्मणः स्याद्वरिष्ठो ब्रह्मवादिनाम् ।

गुणातीतः स्थितप्रज्ञो विष्णुभक्तश्च कथ्यते ॥२९॥

evambhūto brāhmaṇaḥ syādvariṣṭho brahmavādinām ।

guṇātītaḥ sthitaprajño viṣṇubhaktaśca kathyate ॥29॥

For the person like this who is established in the Self, is accepted to be the greatest among the knowers of the Self by the knowledgeable people. He is the one who is referred to as beyond the qualities, established in the knowledge and devotee of Vishnu.

In another place, it is said, 'evambhūto brāhmaṇaḥ brahmaṇ svayambrahma na brahmaid' - O Brahmin, a person of this kind is verily the Self and not the knower of the Self. And here, evambhūto brāhmaṇaḥ syādvariṣṭho brahmavādinām – This kind of knower of the Self is the greatest among the knowers, as accepted by the knowledgeable people. He is guṇātītaḥ - beyond the qualities of Sattva, Rajas and

Tamas. sthitaprajño – established in the Self. Prajña means knowledge. viṣṇubhaktaśca kathyate – and said to be a devotee of Vishnu. Here by Vishnu, we are not referring to the Iswara, but the all-pervading Self. From the root word 'viślṛ vyāptau' – to pervade, and this is Self. As it is said 'yo vai bhūmā tat vai sukham nā alpe sukham asti' – that which is all-pervading is Bliss, there is no Bliss in the limited. And Bhakti is explained as 'ātmānusandhānam bhaktiḥ' – inquiry into the Self is called as devotion.

Day 5

This is not all; he is also known as -

अतिवर्णाश्रमी जीवन्मुक्त आत्मरतिस्तथा ।

एतस्य कृतकृत्यत्वाच्छास्त्रमस्मान्निवर्तते ॥३०॥

ativarṇāśramī jīvanmukta ātmaratistathā ।

etasya kṛtakṛtyatvācchāstramasmānnivartate ॥30॥

And he is also know as One who is beyond the Varna and Ashrama, liberated while alive, involved in the Self. Since He is a person having performed what needs to be, the Shastra refrains from him.

ativarṇāśramī – a person who has crossed the limits of Varna and Ashrama. What is Varna? Caste distinction such as Brahmin – priestly class, Kshatriya – warrior class, Vaishya – business class and Shudra – serving class. These are not created by humans, Bhagavan in this very texts makes it clear 'cāturvarṇyaṁ mayā sṛṣṭam' – the four class system is created by me. There is no idea if superior than though preached here. This confusion of superior / inferior is because of not being able / ready to understand the Sanathana Dharma. The class one is born is according to the karmas. This changes in each birth, as we accept the Rebirth and we are reborn until we correct ourself, i.e. understand the ignorance and our True Self. Until then, due to our past karma a person born as Brahmin or other class, can be born as a animal, bird or of other class, if one does not possess enough karma to be born as a Brahmin. The Brahmin caste is accepted as superior, just because the person who is born is born of more of Punya karmas, thus has more purity of heart, and so is closer to the realization than the others. If one follows one's own dharma, there is no time for the other unnecessary gossips of superiority etc. As in the service, a junior respects a senior of same class, or younger person of a

higher class, here too to have an order in the society there are some duties prescribed.

Āśrama is the life style, in general there are four – 1) Brahmacharya – celibate, 2) Grhasta – householder, Vanaprastha – couple who has retired from family and Sannyasa – the person who has renounced from all the duties. There is another one termed as anāśramī - One who does not perform a prescribed vedic practice at the particular period.

The term here is ativarṇāśramī – one who is beyond the class and the lifestyle. There is no injunction or negation of the Scriptures for him. As it is said 'tatra komohaḥ kaḥ śokaḥ ekatvam anupaśyataḥ' – what is the delusion (of rules) or sorrow (of negations) for one who sees the non-duality.

jīvanmukta - one who is liberated while alive. This is the state one should desire to attain, as explained in shloka 24.

And ātmaratistathā - involved in the Self, similarly. Since there is nothing to be involved in, it is said as one who is involved in Self.

What is the speciality of this person? etasya kṛtakṛtyatvāt – since he is one who has done what needs to be done. What is that one needs to do? It is not dharma or artha or kama, but only moksha. People search for the purpose for being born, the only purpose of being born is to gain liberation. 'ātmalābhāt paro lābhaḥ nānya kaścid vidyate' - there is no greater purpose other than gaining realization. And the other is denounced too, 'yo etad ātmānam aviditvā asmāt lokāt praiti sa kṛpāṇaḥ' - he who dies without realizing his Self, is mean.

Since there is nothing left to be gained, as there is nothing other than the Self. And as it is said, 'kasminnu bhagavo vijñāte sarvam vijñātam bhavati' – what is that, by knowing which everything else is as well known. Therefore, śāstramasmānnivartate – the scriptures refrains from him. As he understands the whole creation to be illusory, the Vedas refrain from making rules for him.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥३१॥

yasya deve parā bhaktiryathā deve tathā gurau ।

tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ ॥31॥

One who has the Absolute devotion for Iswara, similarly to the Guru, only to him the Self illumines all that is said.

yasya deve parā bhaktiḥ - One who has Absolute devotion for the Iswara. yathā deve tathā gurau – as for the Iswara, for his Guru too. He does not see the Guru to be different from Iswara. In fact, sees the Guru to be greater than Iswara. tasyaite kathitā hyarthāḥ - only to him the teaching that was imparted. prakāśante mahātmanaḥ - is illumined by the Self. Here if we read the kathitā as akathitā – not said, we should interpret it as, only to him the Self will illumine the implied meaning. And should not be translated as, Self will illumine that which is not said. If this is how we understand, then there is no use of Guru or tradition.

इत्यादिश्रुतिमानेन कायेन मनसा गिरा ।

सर्वावस्थासु भगवद्भक्तिरत्रोपयुज्यते ॥३२॥

ityādiśrutimānena kāyena manasā girā ।

sarvāvasthāsu bhagavadbhaktiratropayujyate ॥32॥

With validity of the shruti like this, one should be devoted to Iswara in all the situations, with body, mind and sense-organs.

ityādiśrutimānena – with the validity of these shruti. kāyena manasā girā – through the body, mind and words. Girā thought directly translates as word, we should understand as the sense-organs. Whatever performed through whichever sense-organ should only be a service to the Iswara. Here, complete surrender to Iswara is said. Instead of when, how is answered too; sarvāvasthāsu - in all the situations. This is to mean, it is not only when our prayers are answered, then it will be pure business and not devotion. bhagavadbhaktiratropayujyate – the devotion of Iswara will be useful. This is what is said in Yoga Sutra 'īśvara praṇidhānāt vā' – or through the devotion to Iswara (Samadhi is gained).

What will such devotion be useful for, is answered.

पूर्वभूमौ कृता भक्तिरुत्तरां भूमिमानयेत् ।

अन्यथा विघ्नबाहुल्यात्फलसिद्धिः सुदुर्लभा ॥३३॥

pūrvabhūmau kṛtā bhaktiruttarāṃ bhūmimānayeta ।

anyathā vighnabāhulyātphalasiddhiḥ sudurlabhā ॥33॥

the devotion done in the previous state, will take us to the next state. Otherwise, because of the many obstacles, gaining the result (of next state) is very difficult.

pūrvabhūmau – in the previous state. We saw the seven states in the path of realization. In these states, kṛtā bhaktiruttarāṃ - the devotion done in the previous state, will bhūmimānayeta – take us to the next state. Devotion is the simplest and easiest means for gaining the different states. anyathā vighnabāhulyāt – if the devotion is not practiced, as there are many a obstacle. phalasiddhiḥ sudurlabhā – gaining the result, of attaining the next state, is very difficult. Mind here, it is not said durlabhā – difficult, but sudurlabhā – very difficult. This emphasise the importance of devotion in the scheme of realization.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

अनेकजन्मसंसिद्ध इत्यादि च वचो हरेः ॥३४ ॥

pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ ।

anekajanmasaṃsiddha ityādi ca vaco hareḥ ॥34 ॥

The words of Bhagavan - by the previous practice, will grab him even though one is not interested (even though one is preoccupied in something else), and the accomplishments acquired in many past births etc.

In sixth chapter when Bhagavan discusses about the yogabhraṣṭa promises his efforts in this life wont go futile. To establish this he says, pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ - through the practice done in the past births, though he is not interested in the path of knowledge will follow suit, without being in control of the situation. His past karmas will lead him like a pied piper. The practice done in this life for moksha too, will lead him towards liberation, though he is not interested in liberation. anekajanmasaṃsiddha – the punya gained in many past births. ityādi ca vaco hareḥ - etc. are words of the Bhagavan. Bhagavan is referred to as Hari, from the root word 'hṛñ haraṇe' – to destroy, to attract, to show he will destroy the obstacles and attract you towards the right path, to protect you.

We are discussing about the usefulness of Shastra, in this.

यदि प्राग्भवसंस्कारस्याचिन्त्यत्वात्तु कश्चन ।

प्रागेव कृतकृत्यः स्यादाकाशफलपातवत् ॥३५ ॥

yadi prāgbhavasamskārasyaścintyatvāttu kaścana ।

prāgeva kṛtakṛtyaḥ syādākāśaphalapātavata ॥35 ॥

If one becomes liberated even before (the study of shastra) due to the unthinkable ways of the past Karma, like the fruit falling from the sky (tree).

Knowledge of the Self cannot take place without proper pre-requisites. But there are some, like Bhagavan Ramana, but we should remember, exceptions don't make rule. To make it clear, yadi prāgbhavasamṣkārasyācintyatvāttu kaścana – if for someone, due to the unthinkable ways of the thought imprints of the past birth. prāgeva kṛtakṛtyaḥ syād – becomes liberated even before the study of the shastra. Though the knowledge is gained he should strive for Jivanmukti. As we see, there is no effect without a cause; here too we should infer the past karma. Example give here is, ākāśaphalapātavata – like the fruit falling from the sky. Here too, we can attribute the result to the external causes like, gravitational pull etc. But in the case of the cucumber it gets separated the moment it fructifies, is a good example, as said 'urvārukamiva bandhanāt'. But, the example here is to show the accident of being liberated is because of the coincidence of fructification of the past karmas and not mystical path for liberation.

न तं प्रति कृतार्थत्वाच्छास्त्रमारब्धुमिष्यते ।

प्राक्सिद्धसाधनाभ्यासा दुर्ज्ञेया भगवत्कृपा ॥३६॥

na taṃ prati kṛtārthatvācchāstramārabdhumiṣyate ।

prāksiddhasādhanābhyāsā durjñeyā bhagavatkrpā ॥36॥

Since he is one who has done what needs to be, shastra will not be applicable in his case. He has gained the absolute by the practice for liberation in the past births; it is difficult to understand the grace of Iswara.

na taṃ prati kṛtārthatvāt – Not for him, as he is liberated. What is not for him is said, śāstramārabdhumiṣyate – we don't accept the beginning of shastra. Shastra is neither for the non-believer of Self nor for the one who knows the Self. It is for the one who believes in the existence of Self, and does not know that it is his inherent nature. There are two reasons given here for this liberation, without study of the Shastra. Though he need not study all the shastras in proper order, it is necessary even for him to listen about the identity of the Self from someone. This need not be through a proper initiation from a Guru, but just a passer-by's comment is enough. prāksiddhasādhanābhyāsā – the accomplishments gained because of the practice performed for the liberation. Practice is very necessary, as Yoga sutra says 'abhyāsavairāgyābhyām tannirodhaḥ' – only through practice and dispassion, can one control the mind. The second reason is, durjñeyā bhagavatkrpā – it is difficult to understand the grace of the Iswara. It is said with

reference to the ways of karma 'gaganam karmano gatiḥ' – it is difficult to understand the functioning of the karma. Even Iswara cannot shower his grace on us without the depending on our karma, as it will lead him to be partial.

Through the grace of the Iswara and the past karma, one may gain realization, but to go the other states of the liberation, to gain the final state of Jivanmukti, one should definitely depend upon the devotion, is said.

एवं प्राग्भूमिसिद्धावप्युत्तरोत्तरभूमये ।

विधेया भगवद्भक्तिस्तां विना सा न सिद्ध्यति ॥३७॥

evam prāgbhūmisiddhāvapyuttarottarabhūmaye ।

vidheyā bhagavadbhaktistāṃ vinā sā na siddhyati ॥37॥

Even though one has gained the previous state (through the help of the past karma); one should depend upon the devotion to Iswara for gaining the higher states, which is difficult without it (devotion).

evam prāgbhūmisiddhāvapi – though one has gained the previous states of knowledge. It may even be the third state of being liberated. uttarottarabhūmaye – for the victory over the next higher states. vidheyā bhagavadbhaktiḥ - one should resort to the devotion to Iswara. tāṃ vinā sā na siddhyati – as this victory of the higher states will not be possible without that devotion.

How far should one practice this devotion.

जीवन्मुक्तिदशायां तु न भक्तेः फलकल्पना ।

अद्वेषृत्वादिवत्तेषां स्वभावो भजनं हरेः ॥३८॥

jīvanmuktidaśāyāṃ tu na bhakteḥ phalakaḥ ।

adveṣṭṛtvādivatteṣāṃ svabhāvo bhajanaṃ hareḥ ॥38॥

There is no need to accept any result for devotion in the state of Jivanmukti. As the devotion to Iswara will become natural like the qualities of not hating others etc. (devoid of likes and dislikes).

jīvanmuktidaśāyāṃ tu – in the state of the Jivanmukti. This is the final state, where the knowledgeable one was accepted to be the very Self and not the knower of Self. na bhakteḥ phalakaḥ – there is no need to attribute any result for the devotion. adveṣṭṛtvādivatteṣāṃ - like the qualities of being devoid of

hatred etc. svabhāvo bhajanaṃ hareḥ - the devotion for Iswara will become his inherent nature. After practicing devotion for all these period, from many past births, it becomes his nature.

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥३९॥

ātmārāmāśca munayo nirgranthā apyurukrame ।

kurvantiyahaitukīṃ bhaktimittham̐bhūtaguṇo hariḥ ॥39॥

The Sage who dwells in the Self, is devoid of the powerful bondages, perform unconditional devotion. This is the nature of the Iswara.

ātmārāmāśca munayo – And this sage who dwells in the Self. Ātmārāmā though means, plays in the Self, this may be misconstrued therefore, it is proper to say dwells in the Self. nirgranthā apyurukrame – is devoid of the powerful bondage of the ignorance. kurvantiyahaitukīṃ bhaktim – perform unconditional devotion. This is very important message for people who debate over the devotion shown by great advaitic Gurus. Even this Author is not an exception. In the concluding portion when he declares 'kṛṣṇāt param kimapi tattvaṃ na ahaṃ jāne' - I know not any greater Truth other than Krishna, is with respect to this current statement. ittham̐bhūtaguṇo hariḥ - because, this is the nature of the Iswara. Here the devotion to oneself is said, and the liberated is referred to as hariḥ - Iswara.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

इत्यादिवचनात्प्रेमभक्तोऽयं मुख्य उच्यते ॥४०॥

teṣāṃ jñānī nityayukta ekabhaktirviśiṣyate ।

ityādivacanātpremabhakto'yaṃ mukhya ucyaṭe ॥40॥

Among them liberated who is always endowed is special because of the single devotion, with the statements like this, the devotion of love is said as primary devotion.

teṣāṃ jñānī – among them, the liberated. Among whom? Among the arthārthī – the one who shows devotion for gains, 2) ārta – devotion for some selfish gains (who does not seen any other resort), 3) jijñāsu – one desirous for knowledge and jñāni – one who is liberated. nityayukta – he is always endowed with devotion.

ekabhaktirviśiṣyate – his single devotion is exceptional. ekabhakti means eka advitiye bhakti –devotion to one non-dual Self or eka jñāna eva bhakti – devotion i.e. the knowledge. Ityādivacanāt – with statement like this. premabhakto'yaṃ mukhya ucyaate – the devotion of love (jivanmukti) is said to be primary form of devotion.

एतत्सर्वं भगवता गीताशास्त्रे प्रकाशितम् ।

अतो व्याख्यातुमेतन्मे मन उत्सहते भृशम् ॥४१॥

etatsarvaṃ bhagavatā gītāśāstre prakāśitam ।

ato vyākhyātumetanme mana utsahate bhṛśam ॥41॥

All these are explained by Bhagavan in this Gita Shastra. Therefore my mind is very enthusiastic to write a commentary in this.

etatsarvaṃ - all these things, discussed above. bhagavatā – by Bhagavan. gītāśāstre – in this Gita that was established as Shastra. Prakāśitam – is illumined, is explained. ato vyākhyātumetan – therefore to write a commentary on this. me mana utsahate bhṛśam – my mind is very enthusiastic.

Day 6

निष्कामकर्मानुष्ठानं मूलं मोक्षस्य कीर्तितम् ।

शोकादिरासुरः पाप्मा तस्य च प्रतिबन्धकः ॥४२॥

niṣkāmakarmānuṣṭhānaṃ mūlaṃ mokṣasya kīrtitam ।

śokādirāsurāḥ pāpmā tasya ca pratibandhakaḥ ॥42॥

The root cause for realization is to perform the Karmas without desire. And the obstacle for it (realization) is the pāpa due to demonic (evil) karmas.

niṣkāmakarmānuṣṭhānaṃ - the karmas performed without desire. Here karma cannot be performed without the desire for result as some opine. Even an idiot cannot be performing any karma without desire for result. What we mean by niṣkāmakarma karma performed without attachment to the results. And those kinds of karmas are the nitya (daily rituals) and naimittika (occasional rituals) karmas, that are prescribed by the Vedas. mūlaṃ - the root cause. mokṣasya – for the Realization. Kīrtitam – it is said. śokādirāsurāḥ - the sorrow etc demonic

qualities. pāpmā – in the form of pāpa (sin / vice / demerit) tasya ca - and for that realization. pratibandhakaḥ - it is an obstacle.

यतः स्वधर्मविभ्रंशं प्रतिषिद्धस्य सेवनम् ।

फलाभिसन्धिपूर्वा वा साहंकारा क्रिया भवेत् ॥४३॥

yataḥ svadharmavibhramśaṃ pratiṣiddhasya sevanam ।

phalābhisandhipūrvā vā sāhaṃkāra kriyā bhavet ॥43॥

Because of which, slipping from following one's duties, performing that is prohibited, performing karmas with attachment to the results or karama's performed with ego.

yataḥ - Because of which. i.e. because of this pāpa. What and all defects will occur is shown. First of all, svadharmavibhramśaṃ - falling from one's prescribed duties. This is the cause for all the other demonic qualities. As Bhagavan advices 'svadharme nidhanaṃ śreya paradharmo bhayāvaha' – it is good to die performing ones prescribed duty, even in a small amount performed to the fullest effort, than to perform the other's duty in a grand scale, as it will only bring in fear (fearful results). pratiṣiddhasya sevanam – practising that which is prohibited. phalābhisandhipūrvā – with attachment to the results. vā – or. sāhaṃkāra kriyā bhavet – the karmas performed with ego.

आविष्टः पुरुषो नित्यमेवमासुरपाप्मभिः ।

पुमर्थलाभायोग्यः सन्लभते दुःखसन्ततिम् ॥४४॥

āviṣṭaḥ puruṣo nityamevamāsurapāpmabhiḥ ।

pumarthalābhāyogyaḥ sanlabhate duḥkhasantatim ॥44॥

This person is completely grasped always by the demonic qualities. Therefore he becomes non-eligible for gaining the pursuit of human being and thus gains a great amount of sorrow.

āviṣṭaḥ puruṣo – this person who is completely grasped. nityamevamāsurapāpmabhiḥ - eternally by the demonic qualities. pumarthalābhāyogyaḥ san – by becoming non-eligible for the pursuit of the human beings. Pumartha is purushartha, normally it means all the four pursuits of Dharma, Artha (wealth), Kama (desire) and Moksha (liberation). But here, it only means the realization. Generally, realization is said as paramapurushārtha –

ultimate pursuit, but here not so, as it is said 'ātmalābhāt parolābhaḥ nānya kaścīd iha vidyate' – there is no other purpose of human life other than gaining the knowledge of the Self. labhate dumkhasantatim – therefore he gains torrent of sorrow, i.e. Samsara.

दुःखं स्वभावतो द्वेष्यं सर्वेषां प्राणिनामिह ।

अतस्तत्साधनं त्याज्यं शोकमोहादिकं सदा ॥४५॥

duḥkhaṃ svabhāvato dveṣyaṃ sarveṣāṃ prāṇināmiha ।

atastatsādhanam tyājyam śokamohādikaṃ sadā ॥45॥

Sorrow is naturally an object of hate for all the beings here. Therefore, we should give-up its means the sorrow and delusion, always.

duḥkhaṃ - Sorrow. Though both the words duḥkhaṃ and śoka are synonyms, here śoka is used to refer to the causal sorrow and duḥkhaṃ the effectual sorrow. svabhāvato – naturally. dveṣyaṃ - is object of hate. sarveṣāṃ prāṇināmiha – for all the beings here. No living being desires to gain sorrow, and all the beings desire to be happy. atastatsādhanam tyājyam - therefore the cause for that effectual sorrow should be given-up. śokamohādikaṃ sadā – the sorrow and delusion etc., always.

अनादिभवसन्ताननिरूढं दुःखकारणम् ।

दुस्त्यजं शोकमोहादि केनोपायेन हीयताम् ॥४६॥

anādibhavasantānanirūḍham duḥkhakāraṇam ।

dustyajam śokamohādi kenopāyena hīyatām ॥46॥

The cause for the sorrow that is established strongly in the beginning-less Samsara, is very difficult to give up the sorrow, delusion etc. how to destroy it?

anādibhavasantānanirūḍham - that which is very clearly established in the beginning-less Samsara. duḥkhakāraṇam – which is the cause of sorrow. dustyajam - is very difficult to give up. It is not completely impossible, but difficult. If it be difficult to remove, then this whole Gita Shastra will become redundant. śokamohādi – this sorrow, delusion etc. kenopāyena – with what method. hīyatām - can be removed / destroyed.

एवमाकाङ्क्षाविष्टं पुरुषार्थोन्मुखं नरम् ।

बुबोधयिषुराहेदं भगवाञ् शास्त्रमुत्तमम् ॥४७॥

evamākāṅkṣyāviṣṭaṃ puruṣārthonmukhaṃ naram ।

bubodhayiṣurāhedam bhagavāñ śāstramuttamam ॥47॥

For a person who desires for liberation and so has this expectancy (for removal of Samsara), desiring to give him the knowledge, Bhagavan has said this Greatest of Shastra.

evamākāṅkṣyāviṣṭaṃ - for a someone who is endowed with this expectancy. puruṣārthonmukhaṃ naram – someone who has an interest for gaining the pursuit of beings. bubodhayiṣuḥ - desiring to give him knowledge. āhedam bhagavāñ - Bhagavan says this. Śāstramuttamam – greatest among Shastras.

(१.१)

तत्र 'अशोच्यान्वशोचस्त्वम्' [2.11] इत्यादिना शोकमोहादिसर्वासुरपाप्मनिवृत्त्युपायोपदेशेन स्वधर्मानुष्ठानात्पुरुषार्थः प्राप्यतामिति भगवदुपदेशः सर्वसाधारणः । भगवदर्जुनसंवादरूपा चाख्यायिका विद्यास्तुत्यर्था जनकयाज्ञवल्क्यसंवादादिवदुपनिषत्सु । कथं प्रसिद्धमहानुभावोऽप्यर्जुनो राज्यगुरुपुत्रमित्रादिष्वहमेषां ममैत इत्येवंप्रत्ययनिमित्तस्नेहनिमित्ताभ्यां शोकमोहाभ्यामभिभूतविवेकविज्ञानः स्वतव क्षत्रधर्मे युद्धे प्रवृत्तोऽपि तस्माद्युद्धादुपरराम । परधर्मं च भिक्षाजीवनादि क्षत्रियं प्रति प्रतिषिद्धं कर्तुं प्रवृत्ते । तथाच महत्यनर्थे मग्नोऽभूत् भगवदुपदेशाच्चेमां विद्यां लब्ध्वा शोकमोहावपनीय पुनः स्वधर्मे प्रवृत्तः कृतकृत्यो बभूवेति प्रशस्ततरेयं महाप्रयोजना विद्येति स्तूयते ।

Here with 'aśocyānvaśocastvam' – you are worrying about things that need not be worried about etc., with the teaching for the removal of śoka, moha etc. all the demonic qualities Bhagavan gives a general teaching that one can gain the realization through the practice of one's own Dharma. [Bhagavan ridicules Arjuna by saying something as though he is praising him. The reason for saying, you speak like a learned yet worry about a thing that needs no worrying, because, the cause of worry – the friends and relatives – if they are non-eternal there is no need for worrying, and if they are eternal, they are going to comeback in a new body, and thus still there is nothing to worry about.

By svadharmānuṣṭhānāt whatever be the duty prescribed for one in a particular varṇa (brāhmaṇa, kṣatriya, vaiśya and śūdra) or āśrama (brahmacāri, gṛhastha, vānaprastha and sannyāsi) is specified.]

This teaching in the form of a dialog between Bhagavan and Arjuna is to extol the knowledge, like the one in the Upanishad between janaka and yājñavalkya etc.

How so? Though Arjuna is a person of great valour, still due to the knowledge with the kingdom, Guru, Son, friends etc. in the form of ahaṃkāra - 'I belong to them' mama-īta - 'they are mine' becoming the cause for the attachment and due to this, the śoka and mohā (sorrow and delusion) which overpowers the power of discrimination. Arjuna is involved in the kṣatradharma – the Dharma of kṣatriya, i.e. yuddhe – to wage war. [Here one should understand that Arjuna is not engaging in the War because of someone's compulsion, but on his own accord. But still, due to this attachment, he backs-off from this war, i.e. his dharma.] Not only this, he also desires to practice the dharma of others like taking alms etc. which is prohibited for kṣatriya.

[Here one should note, firstly, practicing one's dharma is accepted to be great however incomplete, than a complete practice of others dharma and secondly in the discussion regarding the Sannyasa in Brihadaranyaka Upanishad Bhagavan Bhashyakara clearly says only Brahmins are eligible for Sannyasa (bhikṣā). But in the discussion on this, in Vārtika, Sri Sureshwaracharya says, as Brahmin, Kshatriya and Vaishya are eligible for the study and practice of the karmas therein, they all should be eligible to renounce too, thus take to alms, bhikṣā. This is not acceptable to Bhagava in Gita and to Sri MB too, as he clearly negates the eligibility for bhikṣā for Arjuna.]

Thus he is immersed in a great trouble. And thus, after gaining this Vidya (knowledge) through the teaching of Bhagavan, getting rid of the sorrow and delusion, again practicing his own Dharma and he finally becomes kṛtakṛtya – having gained what needs to be gained, thus this vidya is greater than other vidya, and should be extolled over others.

[Another thing to remember is, Bhagavan did not compel Arjuna to wage a war, and thus this Gita is not a War book, neither is Bhagavan a war monger. Bhagavan only guides him to perform his duty, in this case, that of waging a war. Practicing one's own dharma helps to keep the society in equilibrium. If this dharma of one's Ashrama or Varna is followed there is no competition and there is more expertise gained in a particular field, where the knowledge not only flows through the gene, but also from father – son relationship.]

अर्जुनोपदेशेन चोपदेशाधिकारी दर्शितः । तथाच व्याख्यास्यते । स्वधर्मप्रवृत्तौ जातायामपि तत्प्रच्युतिहेतुभूतौ शोकमोहौ 'कथं भीष्ममहं संख्ये' [2.4] इत्यादिनार्जुनेन दर्शितौ । अर्जुनस्य युद्धाख्ये स्वधर्मे विनापि विवेकं किंनिमित्ता प्रवृत्तिरिति 'दृष्ट्वा तु पाण्डवानीकम्' [1.2] इत्यादिना परसैन्यचेष्टितं तन्निमित्तमुक्तम् । तदुपोद्घातत्वेन धृतराष्ट्रप्रश्नः संजयं प्रति धर्मक्षेत्रे इत्यादिना श्लोकेन ।

By teaching Arjuna, he being eligible for this knowledge is shown. [And what is expected of a person to be eligible is shown. Arjuna is one who had great focus, which can be seen from him seeing only the target of parrot's eye when his colleagues were seeing the whole forest, tree, branch or the bird. And this will be explained so later.] Though Arjuna is following his own dharma, the reason for falling from dharma i.e. the sorrow and delusion is shown in him with 'katham bhīṣmamahaṃ saṃkhye' – how can I kill worship-able bhishma in the battle. And for the doubt; in the absence of the discrimination how was Arjuna able to perform his svadharma of waging a war? Is explained as to be caused by the activity of the opponent party in the war, and is shown with 'dṛṣṭvā tu pāṇḍavānīkam' – after seeing the battalion of the Pandavas etc. As an introduction to all this, dhṛtarāṣṭra is questioning sanjaya with dharmakṣetra etc. [Though they both are sitting in the comfort of the palace, because of the super power of seeing the happening in the war bestowed to him, sanjaya becomes the commentator for dhṛtarāṣṭra.]

धृतराष्ट्र उवाच

dhṛtarāṣṭra uvāca

dhṛtarāṣṭra uvāca - dhṛtarāṣṭra says. [dhṛtarāṣṭra means one who is holding (ruling) this kingdom. For one who is blind and thus lost the right to rule the kingdom, this name will not fit. But, by giving a good name, knowing well he definitely will not be ruling the country, is to psychologically pacify. This is a traditional method like calling a blind person as 'jñāna-cakṣu' – knowledge eye, which the world follows now after a lot of trial and error from blind -> handicapped -> differently abled etc.]

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१ ॥

dharmakṣetre kurukṣetre samavetā yuyutsavaḥ ।

māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya ॥1-1॥

हे सञ्जय! धर्मक्षेत्रे, कुरुक्षेत्रे, युयुत्सवः समवेताः मामकाः पाण्डवाः च एव किम् अकुर्वत ?

O Sañjaya, my own men and sons of Pāndu, who have gathered desiring to wage a war in the holy place of kurukṣetra, what did they do?

Day 7

तत्र धृतराष्ट्र उवाचेति वैशम्पायनवाक्यं जनमेजयं प्रति । पाण्डवानां जयकारणं बहुविधं पूर्वमाकर्ण्य स्वपुत्रराज्यभ्रंशाद्भीतो धृतराष्ट्रः पप्रच्छ स्वपुत्रजयकारणमाशंसन् । पूर्वं युयुत्सवो योद्धुमिच्छवोऽपि सन्तः कुरुक्षेत्रे समवेताः संगताः मामका मदीया दुर्योधनादयः पाण्डवाश्च युधिष्ठिरादयः किमकुर्वत किं कृतवन्तः । किं

पूर्वोद्धूतयुयुत्सानुसारेण युद्धमेव कृतवन्त उत केनचिन्निमित्तेन युयुत्सानिवृत्त्यान्यदेव किञ्चित्कृतवन्तः, भीष्मार्जुनादिवीरपुरुषनिमित्तं दृष्टभयं युयुत्सानिवृत्तिकारणं प्रसिद्धमेव, अदृष्टभयमपि दर्शयितुमाह -- 'धर्मक्षेत्र इति' ।

[This whole discussion is to establish the validity of the question of dhṛtarāṣṭra.] Here with 'dhṛtarāṣṭra says', is conveyed by Vaishampayana to Janamejaya. dhṛtarāṣṭra being afraid, after hearing in numerous ways about the definite victory of Pandavas, and his son losing the kingdom, asked desiring some reason for the victory of his son. [Though there are great warriors on both sides, Pandavas are supported by Krishna. Pandu is younger brother of dhṛtarāṣṭra, and Pandu's sons are called as Pandavas]. Previously the people who are yuyutsavaḥ – though desirous of a war, after gathering in kurukṣetre, māmakāḥ - my own people Duryodhana etc. and pāṇḍavāśca – also the Pandavas, kimakurvata – what did they do. Did they wage a war as desired by them or have they backed off from the war due to some reason. [But why will they back off after declaring war, and gathered for a fight?]. The fear of the known like the fear caused by the great warriors like Bhishma, Arjuna etc. is known, but to show the unknown fear (non-perceivable fear) it is said - dharmakṣetre iti.

धर्मस्य पूर्वमविद्यमानस्योत्पत्तेर्विद्यमानस्य च वृद्धेर्निमित्तं सस्यस्येव क्षेत्रं यत्कुरुक्षेत्रं सर्वश्रुतिस्मृतिप्रसिद्धम् । बृहस्पतिरुवाच याज्ञवल्क्यं 'यदनु कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्राह्मसदनम्' इति जाबालश्रुतेः, 'कुरुक्षेत्रं वै देवयजनम्' इति शतपथश्रुतेश्च । तस्मिन् गताः पाण्डवाः पूर्वमेव धार्मिकाः यदि पक्षद्वयहिंसानिमित्तादधर्माद्भीता निवर्तेरंस्ततः प्राप्तराज्या एव मत्पुत्राः, अथवा धर्मक्षेत्रमाहात्म्येन पापानामपि मत्पुत्राणां कदाचिच्चित्तप्रसादः स्यात्तदा च तेऽनुत्पन्नाः प्राक्कपटोपात्तं राज्यं पाण्डवेभ्यो यदि दद्युस्तर्हि विनापि युद्धं हता एवेति स्वपुत्रराज्यलाभे पाण्डवराज्यलाभे च दृढतरमुपायमपश्यतो महानुद्वेग एव प्रश्नबीजम् ।

kurukṣetra is famous in all the Shruti and Smṛti for being the cause of gaining the Dharma that was not there earlier, or growth of Dharma that was already there, like the cultivation land for the grains. It is said in Jabala Upanishad, by Brihaspati to Yagnavalkya 'that which is kurukṣetra is a sacrificial place for the deities and is

the place for gaining the Brahman for all the beings' and Shatapata Brahmana too says 'kurukṣetra is definitely a sacrificial place for the deities'. [Now the greatness about the place Kurukshetra is established. Kurukshetra is close from Delhi. Why this sudden discussion about the greatness of kurukṣetra? Because of the discussion about the unknown fear]. Pandavas who are there in kurukṣetra are already people with Dharma, and if they back off from the fight for the fear of Adharma that arises due to the killing (violence) that will happen to both the parties in the war, then my sons will retain the kingdom gained. Otherwise, due to the greatness of the kurukṣetra, though my sons are people with great vice (Papa), gain change of heart because of some grace, and thus they repent what they did, and give back the kingdom to pandavas, that was gained through cunning means earlier; then, even without the war beginning, they have lost. Thus, not seeing a clear means, for his sons gaining the kingdom and pandavas losing the kingdom, the great duress is the seed of the question.

संजयेति च संबोधनं रागद्वेषादिदोषान्सम्यग्प्रितवानसीति कृत्वा निर्व्याजमेव कथनीयं त्वयेति सूचनार्थम् ।
मामकाः किमकुर्वतेत्येतावतैव प्रश्ननिर्वाहे पाण्डवाश्चेति पृथङ्निर्दिशन्पाण्डवेषु ममकाराभावप्रदर्शनेन
तद्गोहमभिव्यनक्ति ॥१.१॥

The reason for calling as sañjaya is to remind him his character of having completely conquered the desire and hatred, and thus should explain things without any bias. [sañjaya is a great devotee of Krishna. And being a person of Dharma is naturally inclined towards the Pandavas. Like a commentator who though is of one country that is playing due to love for the players in the other side, will naturally tend to praise them. Similarly, sañjaya may interpret it all from the viewpoint of Pandavas. Fearing this, dhṛtarāṣṭra reminds him about his character. This is a common way to convey things, in other places of Gita too this technique is used – When Krishna calls Arjuna Gudākesha – one who has complete control of sense-organs, Pārtha – son of prthu (Kunti), Mahabahu – great shoulder (valour) etc.]. When māmakāḥ kimakurvata – what did my people do, is itself enough to complete the sentence of question, separately including pāṇḍavāścaiva – the pandavas too, is to show the non-attachment and thus conveys his betrayal towards them.

॥१.२॥

एवं कृपालोकव्यवहारनेत्राभ्यामपि हीनतया महतोऽन्धस्य पुत्रस्नेहमात्राभिनिविष्टस्य धृतराष्ट्रस्य प्रश्ने
विदिताभिप्रायस्य संजयस्यातिधार्मिकस्य प्रतिवचनमवतारयति वैशम्पायनः । तत्र पाण्डवानां

दृष्टभयसंभावनापि नास्ति, अदृष्टभयं तु भ्रान्त्यार्जुनस्योत्पन्नं भगवतोपशमितमिति पाण्डवानामुत्कर्षस्तुशब्देन द्योत्यते । स्वपुत्रकृतराज्यप्रत्यर्पणशङ्कया तु माग्लासीरिति राजानं तोषयितुं दुर्योधनदौष्टमेव प्रथमतो वर्णयति -- 'दृष्टेति' ।

Thus understanding the purport of dhṛtarāṣṭra who, being devoid of the eyes of compassion as well as the general behaviour of the world, is completely blind and is only attached to the love of son; sañjaya one who is very righteous, his words are presented by Vaishampayana. Here there is no possibility of known fear for the Pandavas and though the unknown fear manifested in Arjuna due to erroneous knowledge, it was destroyed by Krishna. Here, the greatness of Pandavas is signified with the word 'tu'. To keep the King dhṛtarāṣṭra in good humour and away from the sorrow caused by the doubt of his son losing the kingdom, sañjaya begins by first showing the meanness of Duryodhana.

सञ्जय उवाच ।

Sañjaya says.

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ १-२ ॥

dr̥ṣṭvā tu pāṇḍavānīkaṃ vyūḍhaṃ duryodhanastadā ।

ācāryamupasaṅgamyā rājā vacanamabravīt ॥ 1-2 ॥

दृष्ट्वा तु पाण्डव-अनीकम् व्यूढम् दुर्योधनः तदा आचार्यम् उपसङ्गम्य राजा वचनम् अब्रवीत् ॥ १-२ ॥

The King, after seeing the strategic position of Pandavas battalion Duryodhana thereafter went close to Acharya and said these words.

पाण्डुसुतानामनीकं सैन्यं व्यूढं व्यूहरचनया धृष्टद्युम्नादिभिः स्थापितं दृष्ट्वा चाक्षुषज्ञानेन विषयीकृत्य तदा संग्रामोद्यमकाले आचार्यं द्रोणनामानं धनुर्विद्यासंप्रदायप्रवर्तयितारमुपसंगम्य स्वयमेव तत्समीपं गत्वा नतु स्वसमीपमाहूय । तेन पाण्डवसैन्यदर्शनजनितं भयं सूच्यते ।

dr̥ṣṭvā - After gaining the knowledge through seeing the, anīkaṃ - battalion of the Pandu's sons (Military) and the strategic arrangement made by Drishtadyumna etc. [This (Military array) is an art in itself, to create a strategic field placement where the opponent cannot enter or when enters cannot exit. There are counter placements too that are done. Example – Chakra Vyuha, Oormi Vyuha, Garuda

Vyuha, Naga Vyuha, Vajra Vyuha etc.]. tadā – at the time of the beginning of the battle. Ācāryam – by the name of dronacharya. [There is a code which is followed 'ātmanāma gurornāma nāmātikṛpaṇasya ca | śreyaskāmo na grhṇīyāt jyeṣṭhaputrakalatrasya ca|' – A person desiring to attain greatness should refrain from saying one's own name, name of the Guru, name of a mean person, eldest son and that of the spouse. This is the reason it is said 'the one with the name of Drona' and not directly said in the original]. This Acharya, is promoter of the tradition of Dhanur-Vidya. [Generally speaking, Dhanur – Archery and Vidya - knowledge, i.e. knowledge of archery. And this may suit him here, as he was the direct teacher of the great archer Arjuna and indirect teacher to another great archer Karna. But, he taught the others too, the techniques of handling different weapons. There are broadly two types of weapons Astra and Shastra, the one which leaves the hand while attacking and the other does not. Dhanur-vidya means the knowledge of warfare]. upasaṃgamyā – going closely to him, and did not summon him. [Though Dronacharya is the teacher, Duryodhana normally would have summoned him, out of his Ego. The reason for not doing so is]. With this (approaching the Guru) the fear in him after seeing the battalion of the Pandavas is shown.

Day 8

भयेन स्वरक्षार्थं तत्समीपगमनेऽप्याचार्यगौरवव्याजेन भयसंगोपनं राजनीतिकुशलत्वादित्याह -- 'राजेति' ।
 आचार्यं दुर्योधनोऽब्रावीदित्येतावतैव निर्वाहे वचनपदं संक्षिप्तबह्वर्थत्वादिबहुगुणविशिष्टे वाक्यविशेषे संक्रमितुं
 वचनमात्रमेवाब्रावीन्नतु कंचिदर्थमिति वा ।

Though he approached the Guru due to fear, and for self-protection; since he is an expert in politics hid his fear therefore is referred to as rājā. [A person who is afraid of the enemy cannot even be respected as a Kshatriya, but here he is referred to as King, because of this quality. Being afraid is no sin, but letting others know it is. And in the text Artha-Shastra [the science of administration] Shri Chanakya clearly says 'ātma cchidram na vyapadiśyet' – one should not reveal one's weakness. Even to someone who is very dear or close, for anyone and especially a king, should not reveal the weakness, lest in some situation it will come back to haunt him]. Though it was enough to say 'ācāryaṃ duryodhano'brāvīd', inserting the term 'vacana' is to show, there are many hidden messages in these statements or to say that he only said some dialogues without any meaning. [vacana means 'ucyate uccāryate vā' – that which is said or pronounced].

तदेव वाक्यविशेषरूपं वचनमुदाहरति -- 'पश्यैताम्' इत्यादिना 'तस्य संजनयन्हर्षम्' इत्यतः प्राक्तनेन, पाण्डवेषु प्रियशिष्येष्वतिस्निग्धहृदयत्वादाचार्यो युद्धं न करिष्यतीति संभाव्य तस्मिन्परेषामवज्ञां विज्ञापयन् तस्य क्रोधातिशयमुत्पादयितुमाह ।

That statement is explained – beginning from 'paśyaitām' until 'tasya samjanayanharṣam'. Thinking about the possibility of the Guru to not fight the Pandavas who are very dear disciples, because of the attachment; by reminding him of the disrespect meted out to him by the others, to generate in him the anger, Duryodhana says.

तामत्यासन्नत्वेन भवद्विधानपि महानुभावानवगणय्य भयशून्यत्वेन स्थितां पाण्डुपुत्राणां चमूं महतीमनेकाक्षौहिणीसहितत्वेन दुर्निवारां पश्यापरोक्षीकुरु । प्रार्थनायां लोट् । अहं शिष्यत्वात्त्वामाचार्यं प्रार्थय इत्याह -- 'आचार्येति' । दृष्ट्वा च तत्कृतामवज्ञां स्वयमेव ज्ञास्यसीति भावः ।

They – who are standing very close on the other side, the sons of Pandu who are standing without any fear on the other side, and thus disrespecting great men like you. See their army which consists of many battalions that is difficult to defeat. [Here, the opponents are given due respect. Without the understanding of the opponents strength one cannot win a war. By saying 'durnivārām' – difficult to defeat, he clearly shown they can be defeated, but with a little more effort and they are not completely non-defeatable]. The term 'paśya' – see, is said in 'lot'. [This is a mood used in the meaning of command, invitation (of both forms compulsion and no compulsion to attend), request etc. And here this request is used]. Since I am your disciple, I request you, my Guru, to see. If you see them, you will yourself remember (or understand) the disrespect they show to you.

ननु तदीयावज्ञा सोढव्यैवास्माभिः प्रतिकर्तुमशक्यत्वादित्याशङ्क्य तन्निरसनं तव सुकरमेवेत्याह -- 'व्यूढां तव शिष्येणेति' । शिष्यापेक्षया गुरोराधिक्यं सर्वसिद्धमेव । व्यूढां तु धृष्टद्युम्नेनेत्यनुत्त्वा द्रुपदपुत्रेणेति कथनं द्रुपदपूर्ववैरसूचनेन क्रोधोद्दीपनार्थम् । धीमतेति पदमनुपेक्षणीयत्वसूचनार्थम् । व्यासङ्गान्तरनिराकरणेन त्वरातिशयार्थं पश्येति प्रार्थनम् ।

But, we should tolerate their disrespect, as we are not capable of confronting them? Doubting thus, it is easy for us to negate them. [When Duryodhana tries to instigate Dronacharya by showing the other's disrespect, and if he doubts the victory and accepts the disrespect; then there will be no possibility of winning therefore, he shows the weakness of the opponent]. By saying 'vyūdhām tava śiṣyeṇa' – the defence formation is by you disciple. It is everyone's common

knowledge that the Guru possesses more knowledge than the disciple. By saying drupadaputra instead of dhṛṣṭadyumna, is to remind of the enmity between them and thus instigate the anger. Dhīmata (intelligent) is to show that he is not to be disregarded. The request of 'see' is to remind him to dismiss all the other pre-occupations and give importance to this.

अन्यच्च हे पाण्डुपुत्राणामाचार्य, नतु मम। तेषु स्नेहातिशयात्। द्रुपदपुत्रेण तव शिष्येणेति त्वद्विद्वान्मत्पुत्रोऽपि त्वयाध्यापित इति तव मौढ्यमेव ममानर्थकारणमिति सूचयति। शत्रोस्तव सकाशात्त्वद्विद्वान्मत्पुत्राणां विद्या गृहीतेति तस्य धीमत्त्वम्। अत एव तच्चमूदर्शनानन्दस्तवैव भविष्यति भ्रान्तत्वान्नान्यस्य कस्यचिदपि यंप्रतीयं प्रदर्शनीयेति त्वमेवैतां पश्येत्याचार्यप्रति तत्सैन्यं प्रदर्शयन्निगूढं द्वेषं द्योतयति। एवंच यस्य धर्मक्षेत्रं प्राप्याचार्येऽपीदृशी दृष्टबुद्धिस्तस्य काऽनुतापशङ्का सर्वाभिः शङ्कित्वेनातिदुष्टाशयत्वादिति भावः। ॥११.४॥

There is another meaning possible; o Guru of sons of Pandu, and not ours is to show the great love for them. [The term pāṇḍuputrāṅāmācārya was broken as pāṇḍuputrāṅām, ācārya – Oh Acharya; see the sons of Pandu, now here without breaking the word it is accepted as it is which means the Guru to the sons of Pandu]. By saying 'drupadaputrena tava śiṣyeneṭi' – Son of drupada who is your disciple, he implies, knowing well that he is born to kill you, you taught him and it shown your stupidity, which is the cause for my difficult situation. [Both drupada and Drona were friends and later became enemies, and due to the insult meted out to him, drupada did penance to get a progeny to destroy Drona. And Drona being a Brahmin taught all the secrets to dhṛṣṭadyumna without hiding or holding anything from him; knowing very well that it may prove to be fatal]. Since the enemy received the techniques to kill you, from you, shows his intelligence. For this reason, by seeing the arrangement of the battalion, because of you being confused person only you will be happy, and no one else to whom I show this army, therefore you see all these. Thus showing the enemies army to the Guru, Duryodhana displays his anger. Thus, even after entering the holy place of Dharma, if one has this kind of deceitful nature even to the Guru, what remorse can you expect from him. His mind is completely polluted due to being distrustful about everyone and everything.

नन्वेकेन द्रुपदपुत्रेणाप्रसिद्धेनाधिष्ठितां चमूमेतामस्मदीयो यः कश्चिदपि जेष्यति किमिति त्वमुत्ताम्यसीत्यत आह -- 'अत्र शूरा इत्यादिभिस्त्रिभिः'।

If there be a doubt, this army arrangement which is headed by one insignificant (unknown) drupada's son and can be easily defeated by any one among us, therefore why are you agitated so much? For this it is said, in the next three shloka.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४ ॥

धृष्टकेतुः चेकितानः काशिराजः च वीर्यवान् ।

पुरुजित् कुन्तिभोजः च शैब्यः च नर-पुङ्गवः ॥ १-५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६ ॥

अत्र शूराः महा-इषु-आसाः भीम-अर्जुन-समाः युधि युयुधानः विराटः च द्रुपदः च महारथः ॥ १-४ ॥

धृष्टकेतुः, चेकितानः च, वीर्यवान् काशिराजः च, पुरुजित् कुन्तिभोजः च, नर-पुङ्गवः शैब्यः च ॥ १-५ ॥

युधामन्युः च विक्रान्तः उत्तमौजाः च वीर्यवान् सौभद्रः द्रौपदेयाः च सर्वे एव महारथाः ॥ १-६ ॥

In this opponents army there are great archers, who are equal to the might of Bhīma and Arjuna. For example - yuyudhāno - Sātyaki, virāt, and drupada are mahārathaḥ (commanders of army); dhṛṣṭaketuḥ, cekitānaḥ and kāśirājaḥ are vīryavān (men of valour); purujit, kuntibhojaḥ and śaibyaḥ are nara-puṅgavaḥ (extraordinary men); yudhāmanyuḥ is vikrānta (victorious) uttamaujā is vīryavān (man of valour); saubhadro (son of subhadra) and draupadeyāḥ (sons of draupadi) are all mahārathāḥ (commanders of army).

न केवलमत्र धृष्टद्युम्न एव शूरो येनोपेक्षणीयता स्यात् । किंत्वस्यां चम्वामन्येऽपि बहवः शूरा सन्तीत्यवश्यमेव तज्जये यतनीयमित्यभिप्रायः । शूरानेव विशिनष्टि -- 'महेष्वासा इति' । महान्तोऽन्यैरप्रधृष्या इष्वासा धनूंषि येषा ते तथा । दूरत एव परसैन्यविद्रावणकुशला इति भावः । महाधनुरादिमत्त्वेऽपि युद्धकौशलाभावमाशङ्क्याह -- युधि युद्धे भीमार्जुनाभ्यां सर्वसंप्रतिन्नपराक्रमाभ्यां समास्तुल्याः । तानेवाह -- 'युयुधान' इत्यादिना 'महारथा' इत्यन्तेन ।

It is not just dhṛṣṭadyumna who is only valorous person, thus can be disregarded. But there are many in the opponents army who are valorous, thus we should work hard to defeat them. Those valorous persons are explained - maheṣvāsā. Great archers who are undefeatable in the controlled (confronted). They are

people who are experts in defeating the opponent's army from far-off. They may be great archers, but they may not possess the knowledge of the art of war, doubting thus it is said – in the war, they are equal to the might of Bhīma and Arjuna. This is said, from 'yuyudhāno ' till 'mahārathaḥ'.

युयुधानः सात्यकिः । द्रुपदश्च महारथ इत्येकः । अथवा युयुधानविराटद्रुपदानां विशेषणं महारथ इति । धृष्टकेतुचेकितानकाशिराजानां विशेषणं वीर्यवानिति । पुरुजित्कुन्तिभोजशैब्यानां विशेषणं नरपुंगव इति । विक्रान्तो युधामन्युः वीर्यवांश्चोत्तमौजा इति द्वौ । अथवा सर्वाणि विशेषणानि समुच्चित्य सर्वत्र योजनीयानि । सौभद्रोऽभिमन्युः । द्रौपदेयाश्च द्रौपदीपुत्राः प्रतिविन्ध्यादयः पञ्च । चकारादन्येऽपि पाण्ड्यराजघटोत्कचप्रभृतयः । पञ्च पाण्डवास्त्वतिप्रसिद्धा एवेति न गणिताः ।

yuyudhāno is Sātyaki, virāṭ, and there are others like drupada and mahārathaḥ (name of person). Or else, mahārathaḥ (commander of army) can be an adjective for all three Sātyaki, virāṭ, and drupada. The adjective for dhṛṣṭaketuḥ, cekitānaḥ and kāśīrājaḥ is vīryavān (men of valour). The adjective for purujit, kuntibhojaḥ and śaibyaḥ is nara-puṅgavaḥ (extraordinary men). And there are two, yudhāmanyuḥ who is vikrānta (victorious) and uttamaujā who is vīryavān (man of valour). Otherwise, all the adjectives can be combined and accepted for everyone. saubhadro - son of subhadra – Abhimanyu and draupadeyāḥ - five sons of draupadi – prativindhya etc. (prativindhya śrutasena śrutakeerti śatānīka and śrutakarmā). And with 'ca' all the others like pāṇḍyarāja and ghaṭotkaca are included too. The five Pandavas are very famous, thus are not counted here. [pāṇḍyarāja is a king from south (current tamilnadu) and ghaṭotkaca is the son of Bhima, the other sons of the other pandavas too were there, and are great warriors].

ये गणिताः सप्तदशान्येऽपि तदीयाः सर्वव महारथाः सर्वेऽपि महारथाव नैकोऽपि रथोऽर्धरथो वा । महारथा इत्यतिरथत्वस्याप्युपलक्षणम् । तल्लक्षणं च

Along with the seventeen valorous people who are said here, there are other people too who all are mahārathaḥ, and not even one is ratho or ardharatho. mahārathaḥ also signifies atirathaḥ. The definition is -

Day 9

'एको दशसहस्राणि योधयेद्यस्तु धन्विनाम् ।

शस्त्रशास्त्रप्रवीणश्च महारथ इति स्मृतः । ।

अमितान्योधयेद्यस्तु संप्रोक्तोऽतिरथस्थु सः ।

रथस्त्वेकेन यो योद्धा तन्नयूनोऽर्धरथः स्मृतः ।।' इति

On person fighting ten thousand archers and an expert in both with the weapons and the art and science of war is called a mahārathaḥ. If one fights innumerable (more than ten thousand) he is called as atiratha. A Ratha is a person fighting one thousand men and ardharatha is a person fighting even less number of persons. [These warriors should be experts not just in the art of warfare but also in both aśāstra – weapons that don't leave the hand and śāstra – weapons that leave the hand. Here the order is ardha-rathaḥ is a person who commands a small battalion, rathaḥ is one who commands a battalion, mahārathaḥ is one who commands a platoon and atirathaḥ is one who commands a group of platoons].

यद्येवं परबलमतिप्रभूतं दृष्ट्वा भीतोऽसि हन्त तर्हि संधिरेव परैरिष्यतां किं विग्रहाग्रहेणेत्याचार्याभिप्रायमाशङ्क्याह ।

If you are thus afraid on seeing the powerful army of the enemies, then you should make a deal with them, why should you be stuck with the idea of waging a war? Doubting this may be a question in the mind of Guru, he (Duryodhana) says. [The term 'sandhi' in a ritual is used for Sandhyavandana. In Sanskrit, it is conjugation of two vowels or consonants. Generally, sandhi means meeting. Here, it may mean friendship or deal].

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ १-७ ॥

अस्माकम् तु विशिष्टाः ये तान् निबोध द्विज-उत्तम । नायकाः मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ १-

७ ॥

O Dvijottama! Hear from me the special warriors among us. I will count them for your knowledge. And I will also tell you about the leaders in my army.

तुशब्देनान्तरूपन्नमपि भयं तिरोद्धानो धृष्टतामात्मनो द्योतयति । अस्माकं सर्वेषां मध्ये ये विशिष्टाः सर्वेभ्यः समुत्कर्षजुषस्तान्मयोच्यमानान्निबोध निश्चयेन मद्ब्रचनादवधारयेति भौवादिकस्य परस्मैपदिनो बुधे रूपम् ।

Here the term 'tu' shows, though he is afraid hiding it he displays his tolerance (intolerance) in hiding the fear. [The root word 'dhrṣ' is used in both 'tolerance' and 'intolerance']. Among all of us, those who are special, i.e. all the warriors

those who are greater in comparison with others, I am going to tell you about them. nibodha - Clearly understand them to be so, from my word. This word 'nibodha' is from the root word 'budha' (to know) belonging to the 'bhū' group of words (first conjugation), and parasmaipadi form. [Each conjugation is declined in different forms in all the ten moods and tense in Sanskrit. And the first conjugation starts with 'bhu' therefore the whole group is called as 'bhuvādi'. A root word can either be ātmanepadi or parasmaipadi or ubhayapadi. Ātmanepadi – the result is enjoyed by oneself and parasmaipadi – the result is enjoyed by others. Ubhayapadi is both ātmanepadi and parasmaipadi].

ये च मम सैन्यस्य नायका मुख्या नेतारस्तानसंज्ञार्थं असंख्येषु तेषु मध्ये कतिचिन्नामभिर्गृहीत्वा परिशिष्टानुपलक्षयितुं ते तुभ्यं ब्रवीमि न त्वज्ञातं किञ्चिदपि तव ज्ञापयामीति । द्विजोत्तमेति विशेषणेनाचार्यं स्तुवन्स्वकार्ये तदाभिमुख्यं संपादयति । दौष्ट्यपक्षे द्विजोत्तमेति ब्राह्मणत्वात्तावद्युद्धाकुशलस्त्वं, तेन त्वयि विमुखेऽपि भीष्मप्रभृतीनां क्षत्रियप्रवराणां सत्त्वान्नास्माकं महती क्षतिरित्यर्थः ।

Those are the leaders in my army, the important people, and not the others. Them for namesake, among the innumerable people, by naming a few people, to imply the others too. I am telling you. [Earlier it was, our army, now he is showing his true colour by saying my army]. And I am not reminding you of anyone whom you don't know. By the invocation of the Guru as dvijottama, he is trying to grab his attention on the job at hand. [There are two ways to grab the attention of a person, either by condemning or by praising. But the latter is always better, as it will keep the others attention spam for a longer period, and in the former there is always a dow side of the other stopping to listen completely. And dvijottama means the best among the twice-born. No one can physically be twice-born. Here the Brahmin, Kshatriya and Vaishya are referred to as dvijottama, because of the second birth of being initiated into the sacred thread, other than the first birth from the womb. Only a person invested with sacred thread is qualified for all the vedic rituals. If a person is not initiated in this, in case of death, he will only be buried and nor cremated. And this dvijottama means Brahmin]. From the stand point of his meanness – by the invocation of dvijottama, one is not an expert in the warfare because of being a Brahmin, therefore even if you runaway from the battle field, there is not much of loss to us, as we have the great kshatria warriors like Bhishma etc. [He is showing, though you are my teacher of weapons and warfare, participating in an actual war is a different. As it need a different psychological fitness].

संज्ञार्थमिति प्रियशिष्याणां पाण्डवानां चमूं दृष्ट्वा हर्षेण व्याकुलमनसस्तव स्वीयवीरविस्मृतिर्माभूदिति ममेयमुक्तिरिति भावः ।

By saying samjñārtham – for namesake, after seeing the army arrangements of the Pandavas, your dearest disciples, you should not be carried away, thus forget about our own army prowess, therefore I am saying this.

तत्र विशिष्टान् गणयति –

The special people are enumerated.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥ १-८ ॥

भवान् भीष्मः च, कर्णः च, समितिञ्जयः कृपः च, अश्वत्थामा विकर्णः च, सौमदत्तिः जयद्रथः ।

(Special warriors are) Yourself, bhīṣmaḥ, karṇaḥ and kṛpaḥ - the victor of battles. (And the leaders) aśvatthāmā, vikarṇaḥ and also saumadattiḥ and jayadrathaḥ.

भवान् द्रोणः भीष्मः कर्णः कृपश्च । समितिं संग्रामं जयतीति समितिञ्जय इति कृपविशेषणं कर्णादिनन्तरं गण्यमानत्वेन तस्य कोपमाशङ्क्य तन्निरासार्थम् । ते चत्वारः सर्वतो विशिष्टाः । नायकान् गणयति -- 'अश्वत्थामा द्रोणपुत्रः' । भीष्मापेक्षयाचार्यस्य प्रथमगणनवद्विकर्णाद्यपेक्षया तत्पुत्रस्य प्रथमगणनमाचार्यपरितोषार्थम् । विकर्णः स्वभ्राता कनीयान् । सौमदत्तिः सोमदत्तस्य पुत्रः श्रेष्ठत्वाद्भूरिश्रवाः । जयद्रथः सिन्धुराजः । 'सिन्धुराजस्तथैव च' इति क्वचित्पाठः ।

bhavān – yourself. [In Sanskrit tvam means you and bhavān means you with respect, thou]. bhīṣmaḥ [grandfather], karṇaḥ [a dear friend], and kṛpaḥ [kṛpācharya]. The one who wins all the battles is called samitiñjayaḥ and this adjective is given to kṛpaḥ, to pacify him in-case he is hurt seeing his name being said after karṇaḥ. [karṇaḥ is not a person from warrior class. Though he is the first son of Kunti, thus the senior pandava, neither karṇaḥ nor others knows this. And karṇaḥ himself knows this truth only a couple of days before his death]. These four are special warriors with respect to everyone. Now the leaders are enumerated. aśvatthāmā is son of Drona. Similar to enumerating the Guru first with respect to Bhishma, here too enumerating his son before vikarṇaḥ etc. is to make the Guru happy. vikarṇaḥ is durodhana's younger brother. saumadattiḥ is somadatta's son bhurishrava, he is called so, as he is great like his father.

jayadrathaḥ is the king of Sindhu. And there is another reading - 'sindhurājastathaiva ca'.

किमेतावन्त एव नायका नेत्याह –

Are there only this many leaders? The answer is No.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९ ॥

अन्ये च बहवः शूराः, सर्वे मदर्थे त्यक्त-जीविताः, नाना-शस्त्र-प्रहरणाः युद्ध-विशारदाः [सन्ति] ।

There are many other valorous men, who have laid their life for me. They are experts in different weapons and are experts in the warfare.

अन्ये च शल्यकृतवर्मप्रभृतयो मदर्थे मत्प्रयोजनाय जीवितमपि त्यक्तमध्यवसिता इत्यर्थेन त्यक्तजीविता इत्यनेन स्वस्मिन्ननुरागातिशयस्तेषां कथ्यते। एवं स्वसैन्यबाहुल्यं तस्य स्वस्मिन्भक्तिः शौर्यं युद्धोद्योगो युद्धकौशलं च दर्शितं शूरा इत्यादिविशेषणैः ।

There are many others like śalya, kṛtavarma etc. For me, my sake, tyaktajīvitā - they are people who have decided to lay their life, i.e. they have great affection (respect) for me is said. Thus the abundance of people in one's army, their devotion, their valour, their readiness for battle and experts in the warfare is said with the adjectives of 'śūrā' etc. [Though tyaktajīvitā means who have laid their life, here it is shown in the sense of people who have decided to live and die for Duryodhana].

राजा पुनरपि सैन्यद्वयसाम्यमाशङ्क्य स्वसैन्याधिक्यमावेदयति --

Again the king, doubting the thought of the Guru, about the equal state of both the armies, is replying by saying about the enormity of one's army. [Like the coins of the chess board, which is equal in number on both sides, the army of both sides too are equal in number].

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १-१० ॥

अस्माकम् भीष्म-अभिरक्षितम् तत् बलम् अपर्याप्तम्, एतेषाम् तु भीम-अभिरक्षितम् इदम् बलम् पर्याप्तम् (अस्ति) ।

Our army is limitless and is completely protected by Bhishma. And their army is limited, protected by Bhima.

अपर्याप्तमनन्तमेकादशाक्षौहिणीपरिमितं भीष्मेण च प्रथितमहिम्ना सूक्ष्मबुद्धिनाभितः सर्वतो रक्षितं तत्तादृशगुणवत्पुरुषाधिष्ठितमस्माकं बलम् । तेषां पाण्डवानां बलं तु पर्याप्तं परिमितं सप्ताक्षौहिणीमात्रात्मकत्वान्नयूनं भीमेन चातिचपलबुद्धिना रक्षितम्, तस्मादस्माकमेव विजयो भविष्यतीत्यभिप्रायः ।

aparyāptam - unlimited, consisting of eleven Akshauhini armies. [aparyāptam means not enough. Here this should be understood in the sense of priceless. Akshauhini is a group of army consisting of 21,870 chariots, 21,870 elephants, 65,610 horses and 109,350 infantry]. Protected by Bhima, who is well known and is a person with sharp intellect, and thus our army is protected by him in all the sides. [prathitamahimnā – a person whose name and fame is undisputed. sūkṣmabuddhi literally means, subtle intellect, but it shows his capacity to think very subtly, thus sharp intellect]. Our strength is that our army is commanded by a person of this great stature. But theirs, pandava's strength is paryāptam - limited, as they only have seven Akshauhini of army, and thus is small. And it is protected by Bhima, one with very fickle mind. Therefore, the victory will be ours.

Day 10

अथवा तत्पाण्डवानां बलमपर्याप्तं नालमस्माकमस्मभ्यम् । क्रीदृशं तत् । भीष्मोऽभिरक्षितोऽस्माभिर्यस्मै यन्निवृत्त्यर्थमित्यर्थः । तत्पाण्डवबलं भीष्माभिरक्षितं, इदं पुनरस्मदीयं बलमेतेषां पाण्डवानां पर्याप्तं परिभवे समर्थं भीमोऽतिदुर्बलहृदयोऽभिरक्षितो यस्मै तदस्माकं बलं भीमाभिरक्षितं यस्माद्भीमोऽत्ययोग्य वैतन्निवृत्त्यर्थं तै रक्षितस्तस्मादस्माकं न किञ्चिदपि भयकारणमस्तीत्यभिप्रायः ।

Otherwise, Pandava's strength is not enough for overpowering us. How is it so? Because, to avoid this (overpowering), we have the protection of Bhishma. Therefore the Pandava's army is protected (prevented) by Bhishma. And our army is enough for overpowering the Pandava's army, which is protected by Bhima, one with a very weak heart. Therefore our strength is that it is protected by Bhima, as Bhima is very ineligible (non-qualified) to avoid our army. Therefore there is no reason for us to fear about.

एवंचेन्निर्भयोऽसि तर्हि किमिति बहु जल्पसीत्यत आह ।

If that is so, then you are free from fear, in that case, why are you talking too much? is said.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११ ॥

भवन्तः सर्वे एव हि सर्वेषु अयनेषु च यथा-भागम् अवस्थिताः भीष्मम् एव अभिरक्षन्तु ।

Whoever is placed wherever, staying steadfastly in those positions, all of you should only protect Bhishma.

कर्तव्यविशेषघोती तुशब्दः । समरसभारम्भसमये योधानां यथाप्रधानं युद्धभूमौ पूर्वापरादिदिग्विभागेनावस्थितिस्थानानि यानि नियम्यन्ते तान्यत्रायनान्युच्यन्ते । सेनापतिश्च सर्वसैन्यमधिष्ठाय मध्ये तिष्ठति । तत्रैवंसति यथाभागं विभक्तां स्वां स्वां रणभूमिमपरित्यज्यावस्थिताः सन्तो भवन्तः सर्वेऽपि युद्धाभिनिवेशात्पुरतः पृष्ठतः पार्श्वतश्चानिरीक्षमाणं भीष्मं सेनापतिमेव रक्षन्तु । भीष्मे हि सेनापतौ रक्षिते तत्प्रसादादेव सर्वं सुरक्षितं भविष्यतीत्यभिप्रायः ।

Here the term 'tu' is to show what should especially be done. Ayana is the field placement of the warriors according to their importance that is given to them to hold in the Warfield before the beginning of the war, like the left, right, front etc. [like the field placements in cricket, long-on, slip, long-off, mid-on etc. or in football forward, midfielder, striker etc.]. The Commander will have control the entire army by staying in the middle. In this case, everyone wherever they are positioned, without quitting the Warfield should only concentrate on protecting the commander, without being distracted by seeing things in the back, to the left or to the right. The idea is, only if Bhishma who is the commander is well protected, through his blessings everything will be protected.

स्तौतु वा निन्दतु वा तदर्थे देहः पतिष्यत्येवेत्याशयेन तं हर्षयन्नेव सिंहनादं विनद्य शङ्खवाद्यं च कारितवानित्याह ।

'Whether he praises or condemns me, because of this fellow I will definitely fall dead', with this in mind, to make him happy, Bhishma made sound like a line's roar and blew his conch, is said.

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

तस्य हर्षम् सञ्जनयन् प्रतापवान् कुरु-वृद्धः पितामहः, उच्चैः सिंहनादम् विनद्य शङ्खम् दध्मौ ।

The elder one in the Kuru lineage, grandfather the mighty Bhishma, bringing happiness in his (Duryodhana) mind, made the roaring sound and blew his conch.

एवं पाण्डवसैन्यदर्शनादतिभीतस्य भयनिवृत्त्यर्थमाचार्यं कपटेन शरणं गतस्य इदानीमप्ययं मां प्रतारयतीत्यसंतोषवशादाचार्येण वाङ्मन्त्रेणाप्यनादृतस्याचार्योपेक्षां बुद्ध्वा, अयनेष्वित्यादिना भीष्मेव स्तुवतस्तस्य राज्ञो भयनिवर्तकं हर्षं बुद्धिगतमुल्लासविशेषं स्वविजयसूचकं जनयन्नुच्चैर्महान्तं सिंहनादं विनद्य कृत्वा । यद्वा सिंहनादमिति णमुलन्तम् । अतो रैपोषं पुष्यतीतिवत्तस्यैव धातोः पुनः प्रयोगः । शङ्खं दध्मौ वादितवान् ।

Thus, becoming very afraid after seeing the Pandava's army, for the sake of removing the fear one who has cunningly taken refuge in the Guru, sees that 'even now he will not save me' (even now he will cheat me), thus unhappy, seeing the Guru not even encouraging with some words, and knowing that Guru is completely ignoring him. With ayaneṣu etc. the King starts to praise Bhishma, to remove his fear and to bring him joy, i.e. a transformation of mind. To sow in his mind some encouragement, that shows the signs of victory, makes a sound like a roaring lion, blew the conch. Or, this word siṃhanāda is a word with ṇamul affix. [ṇamul affix gives the freedom to use the same dhātu (root word) again. And this is used to give the meaning of 'as though'. Here the root word repeatedly used is 'nada'. Therefore, here the meaning is 'made a sound as though of the roar of a lion']. As seen in the statement 'raipoṣaṃ puṣyati' – he protects it as though it is rai (wealth), there is repeated use of the root word. He blew the conch. [siṃhanāda can be interpreted as the name of the conch. As all the other of name, have a conch which has a name. This name can be a name given according to the character of the conch, to produce a sound akin to the lion's roar].

कुरुवृद्धत्वादाचार्यदुर्योधनयोरभिप्रायपरिज्ञानं पितामहत्वादनुपेक्षणं, नत्वाचार्यवदुपेक्षणं, प्रतापवत्त्वादुच्चैः सिंहनादपूर्वकशङ्खवादनं परेषां भयोत्पादनाय । अत्र सिंहनादशङ्खवाद्ययोर्हर्षजनकत्वेन पूर्वापरकालत्वेऽप्यभिचरन्त्यजेतेतिवज्जनयन्निति शताऽवश्यंभावित्वरूपवर्तमानत्वे व्याख्यातव्यः ।

As he is eldest in the family of the Kuru lineage (Kaurava), he completely understood the intentions of Guru Drona and Duryodhana. Since he is grandfather was unable to ignore, and did not ignore him like Guru Drona. And since he is mighty blew the conch loudly after roaring like a lion, to instil the fear

in the others. [In martial arts like Karate, though there is no use in making the sound before hitting somebody, it is made to instil fear in the minds of the opponents, it is psychological warfare technique].

Since making the roaring and blowing the conch is for creating joy, it should be said first and then latter the joy. [There is a cause – effect relationship here for making of sound and joy, therefore they should be said in two different tense, either past and present or present and future, but both are said in the same present tense]. This is because of the usage like “abicharan yajeta” [Abhicara is a karma to bring evil upon others. Though it is in cause - effect relation too, it is said in the meaning, for the sake of abhicara, do the fire oblation]. Similarly here too, the term ‘sañjanayanharṣam’ is with the affix of ‘shatru’, which shows the effect of joy as a compulsory result for the action, therefore is said in present tense.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥

ततः शङ्खाः च भेर्यः च पणव-आनक-गोमुखाः सहसा एव अभ्यहन्यन्त । सः शब्दः तुमुलः अभवत् ।

Thereafter, immediately conch, drums, trumpet, horn etc. were played. And that sound was terrifying.

ततो भीष्मस्य सेनापतेः प्रवृत्त्यनन्तरं पणवा आनका गोमुखाश्च वाद्यविशेषाः सहसा तत्क्षणमेवाभ्यहन्यन्त वादिताः । कर्मकर्तारि प्रयोगः । स शब्दस्तुमुलो महानासीत्तथापि न पाण्डवानां क्षोभो जात इत्यभिप्रायः ।

Thereafter, after the action of Bhishma, The commander; the other musical instruments like trumpet, horn etc. were immediately played. This term is used in karmakartari sense. [karmakartari is when the action itself is used in the sense of doer, the Accusative case in the sense of Nominative]. And that sound was very big; though it was humungous it did not bring any disturbance in the minds of the Pandavas.

Day 11

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

ततः श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ माधवः पाण्डवः च एव दिव्यौ शङ्खौ प्रदध्मतुः ।

Thereafter, Madhava (Shri Krishna) and Pandava (Arjuna) sitting in the huge chariot attached to white horses, blew their diving conch.

[The word tataḥ in the previous sloka is to show after Bhishma blew the conch, here it is to show, after the opponents played conch, drums etc.]

अन्येषामपि रथस्थत्वे स्थितवासाधारण्येन रथोत्कर्षकथनार्थं ततः श्वेतैर्हयैर्युक्त इत्यादिना रथस्थत्वकथनम् ।
तेनाग्निदत्ते दुष्प्रधृष्ये रथे स्थितौ । सर्वथा जेतुमशक्यावित्यर्थः ।

Though the others too are sitting in their own chariots, here to show the speciality of the chariot, it is said as 'tataḥ śvetairhayairyukta' etc. to be sitting in the chariot. [Each one of the aforesaid people are sitting in their own chariots, including the king Duryodhana. They are not grouped in a corner of the battle field, as this makes the opponents task easier. It was already said, they all should protect Bhishma from their respective positions. Moreover, when they are commanders they cannot and should not stay on the ground. When Duryodhana addressed Dronacharya and later Bhishma, he should have moved quite a bit, as they were commanding atleast one Akshauhini (approximately 2 lakh people). And what is the speciality of the chariot, other than it being tied to white horse and being huge?]. It is gifted by Agni (the lord of fire) and is difficult to control, in that they are seated. That is, they (Krishna and Arjuna) are difficult to be conquered. [This is a gift of Agni, and at the end of the war, it is consumed by fire. Krishna breaks the protocol here, he asks Arjuna to leave the chariot; the custom being the charioteer should leave the chariot first. After Krishna gets out of the chariot, it is engulfed by the fire. The reason for Krishna breaking the protocol is, he was not just holding the reins of the chariot all along, but was protecting it from all the missiles (arrows)].

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५ ॥

हृषीकेशः पाञ्चजन्यम्, धनञ्जयः देवदत्तम्, भीम-कर्मा वृक-उदरः पौण्ड्रम् महा-शङ्खम् दध्मौ ।

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६ ॥

कुन्ती-पुत्रः राजा युधिष्ठिरः अनन्तविजयम्, नकुलः सहदेवः च सुघोष-मणि-पुष्पकौ ।

Sri Krishna blew the conch pāñcajanya, Arjuna blew devadattaḥ. And the one who does daring acts (is the protector), the pot-bellied (Bhima) blew the big conch

pauṇḍra. The son of Kunti, King Yodhishtira blew anantavijayaḥ. And both nakula and sahadewa blew sudhoṣa and maṇipuṣpakaḥ respectively.

पाञ्चजन्यो देवदत्तः पौण्ड्रोऽनन्तविजयः सुधोषो मणिपुष्पकश्चेति शङ्खनामकथनम्, परसैन्ये स्वस्वनामभिः प्रसिद्धा तावन्तः शङ्खाः भवत्सैन्ये तु नैकोऽपि स्वनामप्रसिद्धः शङ्खोऽस्तीति परेषामुत्कर्षातिशयकथनार्थम् ।

The reason for taking the names of the conch pāñcajanyaḥ, devadattaḥ, pauṇḍraḥ, anantavijayaḥ, sudhoṣaḥ and maṇipuṣpakaḥ is to show the one upmanship (greatness) with respect to the others, that in the opponent's army (Pandavas) has conch that are famous by its names. But in your own army, none of them have a conch that is famous by its name. [This is the reason; the word siṃhanādam was explained as referring to the roaring sound made by Bhishma, by bringing in the Sanskrit affix 'ṇamul', before blowing the conch. Otherwise, siṃhanādam can also be explained as the name of the conch of Bhishma, a man of extraordinary accomplishments].

सर्वेन्द्रियप्रेरकत्वेन सर्वान्तर्यामी सहायः पाण्डवानामिति कथयितुं हृषिकेशपदम् ।

The term hṛṣikeśa – the one who prods the sense-organs, the indweller, is to show that he is aiding the Pandavas. [The term hṛṣikeśa can also be interpreted as the one who has complete control of the sense-organs. There is another interesting interpretation backed by a story – Shir Vidyananya Muni, the author of Pancadashi, wrote a commentary of 'Shir Rudra - Cakama'. In this there is a statement 'hṛṣikeśaya ca'. While interpreting it, he broke it as 'hṛṣi-ka-īśa', and gave the meaning hṛṣi – Vishnu, ka – Brahma (as it is said in the Vedas 'kam brahma, kham brahma) and īśa – Shiva, and translated it as the one who is of the form of Brahma, Vishnu and Shiva. When he invited learned scholars for a discussion on the commentary, as is his practice, one questioned if Veda has become his father's property, and Shir Vidyananya Bhagavan struck the line. The reason for the objection is, it is read in 'pada patha' – the chanting method of breaking each word of a sentence, as hṛṣikeśa, single word. And since the one who is the indweller is aiding Pandavas, their victory is definitive].

दिविजये सर्वान् राज्ञो जित्वा धनमाहृतवानिति सर्वथैवायमजेय इति कथयितुं धनंजयपदम् ।

In the 'divijaya' – victory march, Arjuna conquered all the kings and took their wealth, thus to show that he is one who can never be conquered, he is said as dhananjaya. [When Yudhishtira was performing Rajasuya yaga – a fire oblation called Rajasuya. It is an injunction in the Vedas 'rājā rājasūyena yajeta' – a Kshatriya (rājā) should perform rājasūya fire ritual. This is a specific karma for

Kshatriya. During this, a horse with the countries flag is sent out in different directions, when it reaches the other state, the king of the state should either tie the horse and invite for a fight, or should surrender. Eitherway, he should pay some money, as tax. To bring this money, Arjuna fought with a lot of kings, and remained unconquered].

भीमं हिडिम्बवधादिरूपं कर्म यस्य तादृशः वृकोदरत्वेन बहून्नपाकादतिबलिष्ठो भीमसेन इति कथितम् । Bhima is called as; bhimam - daring, one who is performer of such action like killing the demon Hidimba etc. And since he is pot-bellied, as he powerful because of digesting a lot of food. [Bhima also means insurance, one who is the protector of all. And vṛkodara means, one who has the huge digestive fire called vṛka. Here the term pāka is to mean digestion and not cooking, though Bhima is a very good cook].

कुन्तीपुत्र इति कुन्त्या महता तपसा धर्ममाराध्य लब्धः, स्वयं च राजसूययाजित्वेन मुख्यो राजा, युधि चायमेव जयभागित्वेन स्थिरो नत्वेतद्विपक्षाः स्थिरा भविष्यन्तीति युधिष्ठिरपदेन सूचितम् । नकुलः सुघोषं सहदेवो मणिपुष्पकं दध्मावित्यनुषज्यते ।

yudhiṣṭhira is called as kuntīputra, because he was born after his mother performed a great penance towards Dharma. [Though Pandu and Kunti did not have a progeny, as Pandu was cursed by a seer called Srngi (in the form of deer) who got killed by his arrow while copulating – ‘If he copulates he will die’. And, Kunti was blessed with a Mantra (incantation) by ever-angry Rishi durvāsā, whose curse too is a blessing. It happened like this - When durvāsā visited Kunti’s father, as the Rishi was a hot tempered person, Kunti’s father appointed Kunti for his service. Finally, while leaving durvāsā gave her the mantra, by which she can invite any deity. After durvāsā left, the young and naïve Kunti, wanted to test the mantra, and invited Sun god (surya). When he appeared, since she had no request, he blessed her with a son (Karna). Since, she was not married at that time, she left the baby boy in a river, putting him in a basket with jewels etc. After Marriage to Pandu, when they were not able to get a progeny, Kunti explained to Pandu about her mantra. Pandu urged her to use the Mantra, which she did and invited the deity of Dharma. And thus was born yudhiṣṭhira]. As he had performed the rājasūya ritual, he is rāja – a king. He is called as yudhiṣṭhira because, he is ṣṭhira – stable (undefeated) in the yudhi (battle), and his enemies are always unstable (defeated by him). nakula blew sudhoṣa and sahadeva blew maṇipuṣpakah.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७ ॥

परम-इषु-आसः काश्यः च, महारथः शिखण्डी च धृष्टद्युम्नः विराटः च, अपराजितः सात्यकिः च ।

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८ ॥

द्रुपदः द्रौपदेयाः च, महा-बाहुः सौभद्रः च, हे पृथिवी-पते! पृथक् पृथक् सर्वशः शङ्खान् दध्मुः ।

And the king of kāśī is a great archer and śikhaṇḍī a great commander. dhṛṣṭadyumnaḥ and virāṭaḥ and sātyakiḥ who is undefeatable. drupadaḥ and sons of draupadi, subhadra's son (Abhimanyu) who is broad shouldered, o King!, blew their own conch.

परमेष्वासः काश्यो महाधनुर्धरः काशिराजः । न पराजितः पारिजातहरणबाणयुद्धादिमहासंग्रामेषु तादृशः सात्यकिः । हे पृथिवीपते धृतराष्ट्र, स्थिरो भूत्वा शृण्वित्यभिप्रायः । सुगममन्यत् ।

parama-iṣu-āsaḥ kāśyaḥ ca - And king of kāśī who is a great archer. [though iṣu means arrow, as it is said parama-iṣu-āsaḥ - one who is great with the knowledge of arrows, the archery skill. mahārathaḥ can be accepted as a name too]. one who is not parājitaḥ - conquered, during the conquest of bringing the Parijata flower, killing the demon called Bāna etc. he is not defeated, that sātyakiḥ. pṛthivī-pate! - O lord of earth, listen to me carefully. [The reason for calling dhṛtarāṣṭra as pṛthivī-pate, will be explained later].

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १-१९ ॥

सः तुमुलः घोषः नभः च पृथिवीम् च एव व्यनुनादयन्, धार्तराष्ट्राणाम् हृदयानि व्यदारयत् ।

That sound (Pandavas of blowing of conch), tore the hearts of dhṛtarāṣṭra's people. That sound reverberated between earth and sky.

धार्तराष्ट्राणां सैन्ये शङ्खादिध्वनिरतितुमुलोऽपि न पाण्डवानां क्षोभकोऽभूत्, पाण्डवानां सैन्ये जातस्तु स शङ्खघोषो धार्तराष्ट्राणां धृतराष्ट्रस्य तव संबन्धिनां सर्वेषां भीष्मद्रोणादीनामपि हृदयानि व्यदारयत् । हृदयविदारणतुल्यां व्यथां जनितवानित्यर्थः । यतस्तुमुलोऽतितीव्रो । नभश्च पृथिवीं च प्रतिध्वनिभिरापूरयन् ।

When army of people belonging to dhṛtarāṣṭra made sound with conch, drums etc. that sound did not disturb the Pandavas even a little bit. But, the sound of

conch made by the Pandavas, the sound tore the hearts of dhṛtarāṣṭranām – all the people related to dhṛtarāṣṭra, you, like the Bhishma, Drona etc. [Though the pronoun of 'sarveṣām' – everybody, is used; the names right from the topmost commander Bhishma, drona etc. are taken to get rid of any doubt about their exclusion]. By saying tore the heart, what is meant is, it gave so much pain, as that of tearing open of the heart. As the sound was very great, it reverberated through the earth and the sky.

Day 12

धार्तराष्ट्राणां भयप्राप्तिं प्रदर्श्य पाण्डवानां तद्वैपरीत्यमुदाहरति -- 'अथेत्यादिना' ।

After showing the fear attained by the people belonging to dhṛtarāṣṭra, the contrary state of the Pandavas is shown.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १-२० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अथ कपि-ध्वजः पाण्डवः धार्तराष्ट्रान् व्यवस्थितान् दृष्ट्वा, शस्त्र-सम्पाते प्रवृत्ते (सति) धनुः उद्यम्य हे महीपते! तदा हृषीकेशम् इदम् वाक्यम् आह ।

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १-२१ ॥

हे अच्युत! उभयोः सेनयोः मध्ये मे रथम् स्थापय ।

O Lord of earth! After seeing the people of dhṛtarāṣṭra (durodhana's army) in proper arrangement for a fight, ready for using the weapons at the time of fight, Arjuna, who is the one with monkey flag (Sri Hanuman), after picking up his Bow told this statement to hṛṣīkeśa.

Arjuna Said

O Achyuta! Place my chariot between both the armies.

भीतिप्रत्युपस्थितेरनन्तरं पलायने प्राप्तेऽपि तद्विरुद्धतया युद्धोद्योगेनावस्थितानेव परान्प्रत्यक्षेणोपलभ्य तदा शस्त्रसंपाते प्रवर्तमाने सति । वर्तमाने क्तः । कपिध्वजः पाण्डवो हनूमता महावीरेण

ध्वजरूपतयानुगृहीतोऽर्जुनः सर्वथा भयशून्यत्वेन युद्धाय गाण्डीवं धनुरुद्यम्य हृषीकेशमिन्द्रियप्रवर्तकत्वेन सर्वान्तःकरणवृत्तिज्ञं श्रीकृष्णमिदं वक्ष्यमाणं वाक्यमाहोक्तवान् नत्वविमृश्यकारितया स्वयमेव यत्किञ्चित्कृतवानीति परेषां विमृश्यकारित्वेन नीतिधर्मयोः कौशलं वदन्नविमृश्यकारितया परेषां राज्यं गृहीतवानसीति नीतिधर्मयोरभावात्तव जयो नास्तीति महीपते इति संबोधनेन सूचयति ।

Though after gaining fear, in contrary to the natural reaction of running away from the battle field, seeing the others readily waiting for fighting the war, 'tada' at the time of the using the weapons (beginning of the war). Here the affix 'ktaḥ' is used in the present tense. [Here the affix ktaḥ is used with the word pravṛtta, which has an adverb of pra and root word vṛt]. kapi-dhvajaḥ pāṇḍavaḥ, Arjuna who is blessed by the great warrior Hanuman, in the form of a flag. [Arjuna is protected by, other than his own prowess, Krishna, the chariot gifted by lord of fire and Hanuman sitting in the flag hoisted atop the flag post in the chariot]. Arjuna who is ever fearless, lifting his dhanuḥ - bow called gāṇḍīvaṃ, for the war, to hṛṣīkeśa the one who by prodding the sense-organs, is the knower of everybody's thought functions, to śrīkṛṣṇa, he told the statement that is going to be said. And he did not act without thinking it through properly. Thus after showing, they (Pandavas) are people who think properly, their expertise in following the law and Dharma is established. And you have grasped other's kingdom without thinking it through, thus having not followed the law and dharma, you will not gain victory is indicated through the word mahīpate.

तदेवार्जुनवाक्यमवतारयति -- सेनयोरुभयोः स्वपक्षप्रतिपक्षभूतयोः संनिहितयोर्मध्ये मम रथं स्थापय स्थिरीकुर्विति सर्वेश्वरो नियुज्यतेऽर्जुनेन । किं हि भक्तानामशक्यं यद्भगवानपि तन्नियोगमनुतिष्ठतीति ध्रुवो जयः पाण्डवानामिति ।

Now the very statement of Arjuna is presented – senayorubhayor – inbetween our army and the opponent's army which is standing facing each other. Me (mama) ratham sthāpaya – place my chariot, park it there. In this way Arjuna orders the Iswara of all. What is difficult for the devotees, when Bhagavan himself is obeying their orders, therefore the victory for Pandavas is definite. [This also shows how far Iswara can accommodate the devotees, no limit].

नन्वेवं रथं स्थापयन्तं मामेते शत्रवो रथाच्यावयिष्यन्तीति भगवदाशङ्कामाशङ्क्याह -- 'अच्युतेति' । देशकालवस्तुष्वच्युतं त्वां को वा च्यावयितुमर्हतीति भावः । तेन सर्वदा निर्विकारत्वेन नियोगनिमित्तः कोपोऽपि परिहृतः ।

But, if I place the chariot as said, these enemies will fall-off from the chariot, thus expecting the doubt of Bhagavan śrīkṛṣṇa. You, one who is not affected by the

place, time or objects (causation), who is capable to making you fall? No one. Thus the possible anger of Bhagavan due to being ordered, who is ever without any transformation, is averted too. [Victory for Pandavas is established through three reasons – following law and Dharma, being supported by Bhagavan and ever fearless Valour of Arjuna. Since Bhagavan śrīkṛṣṇa is the embodiment of the Self, He is not limited by anything. Even the form which is seen cannot be a limitation, as it is only a seeming existence. Moreover, the form of Jiva is something which is caused by the Karmas and therefore five elements (elemental) but the Avatar is not caused by the karmas and thus is not elemental. Thus, he is not limited – acyuta. And another meaning for acyuta is that which does not fall, thus there is no possibility for Iswara to fall off. Since, Bhagavan is without any transformation, there cannot be the transformation of anger in him (mind transforms into thought function, and anger is a thought function)].

मध्ये रथस्थापनप्रयोजनमाह –

The usefulness of placing the chariot in the middle of the battle field is said.

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १-२२ ॥ ॥

यावत् अहम् योद्धु-कामान् अवस्थितान् एतान् निरीक्षे; अस्मिन् रण-समुद्यमे मया कैः सह योद्धव्यम् ?

Until I see all the people who are standing here with the desire to fight, and will decide whom should I fight with, at the beginning of the battle.

योद्धुकामान् नत्वस्माभिः सह संधिकामान् । अवस्थितान् नतु भयात्प्रचलितानेतान्भीष्मद्रोणादीन्यावद्गत्वाहं निरीक्षितुं क्षमः स्यां तावत्प्रदेशे रथं स्थापयेत्यर्थः । यावदिति कालपरं वा ।

Yoddhukāmān - They desire for a war and not interested in peace with us. Avasthitān – people who are standing, and have not run away from the battle field. Until I will be able to see these Bhishma, Drona etc., place in that position. Or yāvad can be understood with reference to time. [yāvad – in a place from where one can see Bhishma, Drona etc. or until I see Bhishma, Drona etc.].

ननु त्वं योद्धा नतु युद्धप्रेक्षकोऽतस्तव किमेषां दर्शनेनेत्यत्राह -- 'कैरिति' । अस्मिन्नणसमुद्यमे बन्धूनामेव परस्परं युद्धोद्योगे मया कैः सह योद्धव्यं मत्कर्तृकयुद्धप्रतियोगिनः के कैर्मया सह योद्धव्यं किं कर्तृकयुद्धप्रतियोग्यहमिति च महदिदं कौतुकमेतज्ज्ञानमेव मध्ये रथस्थापनप्रयोजनमित्यर्थः ।

But you are a warrior and not one who has come to see the war, therefore what is the use of seeing them? - is said. In this battle field, since the fight is only between the relatives, whom should I fight with? I.e. who should I choose to be my opponent in this fight? And with whom and all I should fight? I.e. for whom should I become an opponent in this war? This is greatest curiosity. This knowledge is the fruit for placing the chariot in-between the armies.

ननु बन्धव एते परस्परं संधिं कारयिष्यन्तीति कुतो युद्धमित्याशङ्क्याह –

But, they are relatives, if they make peace then where is the war? Doubting thus, it is explained. [In case there is a doubt in the mind of Bhagavan regarding this war, Arjuna in his delusion forgets that Bhagavan is the indweller. It is not that he does not understand Bhagavan, for he used the term acyuta for Bhagavan, in sloka 1.21].

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३ ॥ ॥

दुर्बुद्धेः धार्तराष्ट्रस्य युद्धे प्रिय-चिकीर्षवः ये एते अत्र समागताः योत्स्यमानान् अहम् अवेक्षे ।

I will see them, who are assembled here in the war desiring for a fight, the well-wishers of the evil minded Duryodhana.

य एते भीष्मद्रोणादयो धार्तराष्ट्रस्य दुर्योधनस्य दुर्बुद्धेः स्वरक्षणोपायमजानतः प्रियचिकीर्षवो युद्धे नतु दुर्बुद्ध्यपनयनादौ तान् योत्स्यमानानहमवेक्षे उपलभे नतु सन्धिकामान् । अतो युद्धाय तत्प्रतियोग्यवलोकनमुचितमेवेति भावः ।

These Bhishma, Drona etc. who are dhārtarāṣṭrasya – people of dhṛtarāṣṭra, duryodhana's, durbuddheḥ – evil minded, the one who does not know the means for his own protection. priyacikīrṣavaḥ - the well-wishers, they are his well-wishers for the war, and not in advicing him in getting rid of the evil mind. I will see those who desire to fight, and not for peace [sandhi – friendship or meeting or talk, to make a deal for peace]. Therefore, seeing the opponents for the sake of war is appropriate.

एवमर्जुनेन प्रेरितो भगवानहिंसारूपं धर्ममाश्रित्य प्रायशो युद्धात्तं व्यावर्तयिष्यतीति धृतराष्ट्राभिप्रायमालक्ष्य तन्निराचिकीर्षुः संजयो धृतराष्ट्रं प्रत्युक्तवानित्याह वैशम्पायनः --

Thus when is goaded by Arjuna, Bhagavan who, based on the philosophy of Ahimsa (non-violence), will prevent him from fighting this war – Sanjaya foreseeing this kind of idea in the mind of dhṛtarāṣṭra, said to him – thus vaiśampāyanaḥ says. [Here there are too many people thinking what the other will think - vaiśampāyanaḥ sees Sanjaya -> dhṛtarāṣṭra -> Bhagavan. Ahimsa is the inherent nature of Iswara, as he does not trouble any being, whatever the Jiva experiences is due to its Karma. In another Avatar (to remove people distrusting Vedas) Bhagavan said ‘ahimsā paramo dharma’ – non-violence is the ultimate Dharma, and this teaching is based on the vedic statement ‘mā himsyāt sarvābhūtāni’ – never trouble any being. Therefore, it is but natural for dhṛtarāṣṭra to expect this nature of Bhagavan to come to fore. And it is said ‘prakṣālanāt pañkasya dūrāt asparśanam varam’ – than cleaning later, it is better to avoid coming in contact with filth.].

सञ्जय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ १-२५ ॥

हे भारत! एवम् गुडाकेशेन उक्तः हृषीकेशः, उभयोः सेनयोः मध्ये, भीष्म-द्रोण-प्रमुखतः सर्वेषाम् च मही-क्षिताम् रथ-उत्तमम् स्थापयित्वा, हे 'पार्थ! एतान् समवेतान् कुरुन् पश्य', इति उवाच ।

Sanjaya said –

O bhārata (belonging to the scion of bharata) - dhṛtarāṣṭra, After guḍākeśa (conquerer of sleep) – Arjuna said thus to hṛṣīkeśa (controller of thought function) – Bhagavan, Bhagavan placed the chariot inbetween both the armies in front of Bhishma, Drona and all the other kings and said this – O pārtha (son of pṛthu - kunti) – Arjuna, see the Kauravas assembled here for the war.

[Before entering the text, we need to understand the basic thing – This Gita is not a book of / on war, it is a Book of / on knowledge. Here Bhagavan is not teaching Arjuna to wage a war, but is giving him the knowledge of the Self. All the Purana – mythological text, teach the very Self explained in Upanishad in abstract way,

through stories. Thus, whether this is real war or a myth, the book is of knowledge. As said earlier Arjuna is just a medium for teaching the truth, to us. Here each person studying this text is Arjuna. But we are not facing the crisis of war? Yes we do. The war that is shown in Gita begins as external war, which metamorphoses into an internal war, from here. The war is between right and wrong, Dharma and Adharma.

What is Dharma and what is Adharma? Following the path of one's lifestyle and laws of the world is Dharma and the rest are Adharma. This is a simple definition to understand the difference between the Dharma and Adharma. But this is not all. The basic Dharma for any being is to know the Self, as to know the Self (to be blissful or be eternal etc.) is a non-ending desire for every being. So, in this sense, the pursuit to know the Self is Dharma and the rest is Adharma.

What is the method to follow? As said here waging war!!! i.e. to follow one's duty.

Day 13

All these confusions of accepting this book as war book etc. are because of people writing about this text, a majority of them; from Jail (I doubt it maybe because the Teacher Krishna was born in a jail!!!). Because of their non-linear thinking, and because of not basing the commentary upon Tradition, they write all that which comes to their confused mind.

The link with a Sadhaka (seeker of the Self) and Arjuna is –

Arjuna	Seeker
Is facing the opponent's army	The world is the opponent
Is equipped with the knowledge of weapons and art and science of war	Is equipped with sādhanā-catuṣṭaya
Forgets they are enemies and thus obstacle for his victory and gaining the kingdom	Forgets the world is an illusion and is the obstacle to our Self-realization
Becomes confused with the scriptural statement 'na hiṁsyāt sarvā bhūtāni' thinks non-violence as ultimate Dharma, forgetting his duty as a Kshatriya to fight. (saṁśaya bhāvanā)	Becomes confused about his inherent nature, and forgets the scriptural statement 'ātma lābhāt paro lābha nānyaḥ kaścana cidyate' and that to realize is parama-puruṣārtha – ultimate

<p>Because of this confusion thinks the enemies to be one's friends and relatives (viparīta bhāvanā)</p> <p>Drops his weapons and becomes immersed in sorrow</p> <p>Forgets the enemies are either eternal or non-eternal, either way there is no cause for worry.</p> <p>Surrenders to Krishna.</p> <p>Gets his doubts and erroneous knowledge negated and gains the knowledge of the Self.</p> <p>Fights the War, thinking it as a duty (Dharma). And kills the one who are already killed by their fate.</p>	<p>pursuit (saṁśaya bhāvanā)</p> <p>Because of this confusion thinks the body – sense-organ as the Self (viparīta bhāvanā)</p> <p>Drops his self-vigilance (inquiry into the Self) and becomes immersed in the experience of the world, sorrow and happiness (illusory).</p> <p>Forgets the world is non-eternal and the Self is eternal, and thus there is no cause for worry.</p> <p>Surrenders to the Guru.</p> <p>Gets his doubts and erroneous knowledge negated and gains the knowledge of the Self.</p> <p>Remains as a Jivanmukta (liberated while alive), and gives the knowledge of the Self to the disciples thinking it as his 'duty' (Dharma), and dispels their ignorance, which is ever-negated.</p>
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All the spiritual practices should lead one to Shastra (Guru). And once it leads one to the Guru, those practices have fructified. Then there are only two things the seeker has to do, doing Japa to keep the mind single-pointed and to listen to the Shastra. It is said 'tad cintanaṁ tad kathanāṁ tad anyonyaprabodanam | etad eka paratvaṁ brahmābhyāsaṁ vidurbudhāḥ ||' – meditating on it, talking about it and discussing about it is called as brahmābhyāsaṁ (practice of Self) by the knowledgeable.

There are some things to be noted, when the Hero of this text is introduced, and not to mention Bhagavan, different musical instruments are played. When

Duryodhana, Drona or Bhishma were introduced there were no adjectives were included to their name. Similarly in Pandava's side, when Arjuna or Krishna were introduced they were mentioned with a different name, and not with adjectives. But, this is not the case with the introduction of Yudhishtra or Bhima, because, we do not extoll those who are in exalted position or those who are none, but only the in-between ones].

हे भारत धृतराष्ट्र, भरतवंशमर्यादामनुसंधायापि द्रोहं परित्यज ज्ञातीनामिति संबोधनाभिप्रायः । गुडाकाया निद्राया ईशेन जितनिद्रतया सर्वत्र सावधानेनार्जुनेनैवमुक्तो भगवान् अयं मद्भृत्योऽपि सारथ्ये मां नियोजयतीति दोषमासज्य नाकुप्यत्, नवा तं युद्धान्यवर्तयत्, किंतु सेनयोरुभयोर्मध्ये भीष्मद्रोणप्रमुखतः तयोः प्रमुखे संमुखे सर्वेषां महीक्षितां च संमुखे । आद्यादित्वात्सार्वविभक्तिकस्तसिः । चकारेण समासनिविष्टोऽपि प्रमुखतःशब्द आकृष्यते । भीष्मद्रोणयोः पृथक्कीर्तनमतिप्राधान्यसूचनाय । रथोत्तममग्निना दत्तं दिव्यं रथं भगवता स्वयमेव सारथ्येनाधिष्ठिततया च सर्वोत्तमं स्थापयित्वा हृषीकेशः सर्वेषां निगूढाभिप्रायज्ञो भगवानार्जुनस्य शोकमोहावुपस्थिताविति विज्ञाय सोपहासमर्जुनमुवाच ।

O bhārata, (of the scion of Bharata), dhṛtarāṣṭra, the reason for calling him so is, thinking about the respect for the lineage of Bharata, give up the deceit with the relatives. guḍākāyā – sleep, one who is the lord, i.e. one who has gained victory over the sleep, one who is ever vigilant, by that kind of Arjuna when Bhagavan was said, Bhagavan was not angry over him by finding fault for commanding him as a charioteer nor did he remove Arjuna from the war; but, senayorubhayormadhye - in between both the armies, bhīṣmadroṇapramukhataḥ - in front of Bhishma and Drona, facing them and also the other kings. Since it belongs to the ādyādi group of words, we have 'tas' affix. And with the term 'ca' though this word is compound word pramukhata, it is included (in this meaning). bhīṣma and droṇa are distinguished from the group to show them as important. Rathottamam – the great chariot, the divine chariot gifted by lord of fire, and is steered by Bhagavan himself, that kind of great chariot, after placing (in between the armies). hṛṣīkeśa – indweller, the one who knows the hidden thoughts of every being, that Bhagavan, knowing that the sorrow and delusion have taken hold of Arjuna, said these ridiculing words. [Even a broken chariot will gain the status of being a great chariot and divine chariot due to it being steered by Bhagavan, what to say of the chariot which was gifted by Agni].

हे पार्थ, पृथायाः स्त्रीस्वभावेन शोकमोहग्रस्ततया तत्संबन्धिनस्तवापि तद्वत्ता समुपस्थितेति सूचयन् हृषीकेशत्वमात्मनो दर्शयति । पृथा मम पितुः स्वसा तस्याः पुत्रोऽसीति संबन्धोल्लेखेन चाश्वासयति । मम

सारथ्ये निश्चितो भूत्वा सर्वानपि समवेतान्कुरुन्युयुत्सून्यश्य निःशङ्कतयेति दर्शनविध्यभिप्रायः। अहं सारथ्येऽतिसावधानस्त्वं तु सांप्रतमेव रथित्वं त्यक्ष्यसीति किं तव परसेनादर्शनेनेत्यर्जुनस्य धैर्यमापादयितुं पश्येत्येतावत्पर्यन्तं भगवतो वाक्यम्, अन्यथा रथं सेनयोर्मध्ये स्थापयामासेत्येतावन्मात्रं ब्रूयात्।

O pārtha – son of pṛthu (kunti), the feminine in nature pṛthu that is always grasped by sorrow and delusion, you being related to her also is of the similar nature, is indicated. [Earlier, when Yudhistira was referred to as son of Kunti, it was with great respect, the respect for the penance she did. Here the same word, albeit as pṛthu, is referred in a deriding nature]. Bhagavan is pacifying him by saying his relation to him, pṛtha is my father's sister, and you are her son. [Marrying maternal uncle's son is a very common thing in south of India, and the north Indian's always ridicule this custom of marrying one's own cousin. But, here the proof for such an act is seen in Arjuna and Krishna's sister Shubadra. And it was Krishna himself who aided Arjuna in the kidnap of his own sister]. Be doubtless about my steering the chariot, and see all the people standing in the Kaurava's army, with a desire to fight; this is the idea behind Bhagavan's injunction for seeing. [Earlier Arjuna had a doubt about the doubt in the mind of Krishna about being dethroned from the chariot, Bhagavan after knowing that idea behind Arjuna calling him 'Acyuta', Answers that very doubt]. I will be very careful in steering the chariot, but you will very soon give up being rathi (one with chariot or deputy commander). Thus, what is the use of seeing the opponent's army, with these words Bhagavan says this injunction 'see', to give Arjuna some courage. Otherwise Bhagavan would have only said, I have placed the chariot in-between the armies.

तत्रापश्यत्स्थितान्यार्थः पितृन्तथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ॥ १-२६ ॥

श्वशुरान् सुहृदः च एव सेनयोः उभयोः अपि ।

तत्र अपश्यत् स्थितान् पार्थः पितृन् अथ पितामहान् आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीन् तथा श्वशुरान् सुहृदः च एव सेनयोः उभयोः अपि ।

Arjuna saw father, grandfather, Guru, Maternal Uncle, Brother, Son, Grandson, Friends, Father-in-law, well-wishers, standing there in both the armies.

तत्र समरसमारम्भार्थं सैन्यदर्शने भगवताभ्यनुज्ञाते सति सेनयोरुभयोरपि स्थितान्यार्थोऽपश्यदित्यन्वयः । अथशब्दस्तथाशब्दपर्यायः । परसेनायां पितृन्पितृव्यान्भूरिश्रवःप्रभृतीन्, पितामहान्भीष्मसोमदत्तप्रभृतीन्, आचार्यान्द्रोणकृपप्रभृतीन्, मातुलाञ्शल्यशकुनिप्रभृतीन्, भ्रातृन्दुर्योधनप्रभृतीन्, पुत्रान्लक्ष्मणप्रभृतीन्, पौत्रान्लक्ष्मणादिपुत्रान्, सखीन् अश्वत्थामजयद्रथप्रभृतीन्वयस्यान्, श्वशुरान्भार्याणां जनयितृन्, सुहृदो मित्राणि कृतवर्मभगदत्तप्रभृतीन् । सुहृद इत्यनेन यावन्तः कृतोपकारा मातामहादयश्च ते द्रष्टव्याः । एव स्वसेनायामप्युलक्षणीयम् ।

There, when Bhagavan ordered Arjuna to see the aries with an idea of beginning the war, Partha saw people standing in both the armies, is the syntax. Here the term 'atha' – thereafter, is a synonym to the word 'tatha' – so too. In the opponent's army pitṛñ – fathers, father's younger brothers (uncles) like Bhurishrava etc., pitāmahān – grandfather, like Bhishma, Somadutta etc., ācāryān – Gurus, like Dronacharya, Krupacharya etc., mātulān – maternal uncles, Shalya, Shakuni etc., bhrātṛñ – brothers, like duryodhana etc., putrān – sons, like Lakshamana (duryodhana's son) etc., pautrān – grandsons, like sons' of Lakshamana etc., sakhīn – friends of same age group, like Ashvattama, Jayadratha etc., śvaśurān – father-in-law, fathers of wives, suhṛda – friends, like Krtavarma, Bhagadutta etc. By the term 'suhṛda' all those people who helped (well-wishers) should be accepted, like maternal grandfather etc. Similarly, it should be seen in one's own army too.

Day 14

एवं स्थिते 'महानधर्मो हिंसेति' विपरीतबुद्ध्या मोहाख्यया शास्त्रविहितत्वेन धर्मत्वमिति ज्ञानप्रतिबन्धकेन च ममकारनिबन्धनेन चित्तवैकल्येन शोकाख्येनाभिभूतविवेकस्यार्जुनस्य पूर्वमारब्धाद्युद्धाख्यात्स्वधर्मादुपरिरंसा महानर्थपर्यवसायिनी प्रवृत्तेति दर्शयति –

In this situation, because of the erroneous knowledge 'violence is greatest Adharma (sin)' which is called as 'moha' – delusion, thinks that because it is an injunction of the Shastra it is Dharma, and because of the identification of 'mine', that is an obstacle for knowledge, 'shoka' – sorrow, that is a mental disturbance (transformation), the discriminative power of Arjuna is overpowered, and thus, desires to abstain himself from the war that was begun by him earlier, that which is his Dharma, which only brings great misfortune, is shown – [Here as said earlier, Arjuna misinterprets the Shastra, due to his confusion. First raises Ignorance of him being a Kshatriya (as for the jiva about his real nature), then we have the doubt of what is right and what is wrong (saṁśaya – doubt, as in the jiva the doubt about the proof and existence of Self) and now the erroneous knowledge

about violence (viparīta – contradictory knowledge, in the form of the ‘I am the body – sense-organ complex’).

The shastra says ‘na himsyāt sarvā bhūtāni’ – should not trouble any living being, is a general rule. This is negated by the rule for killing the cow, horse, sparrow etc. in a Vedic ritual. The idea is, the karma of killing performed inside the ‘vedi’ – the perimeter in which the Karma is performed, is not accepted as violence. Here for the Kshatriya, the ‘vedi’ is the battle field. The karma of killing performed there does not incur any sin, even though one kills people one loves or hates. But in confusion, Arjuna accepts the general rule as Pramana (valid proof) and not the exception for the Kshatriya].

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धून्वस्थितान् ॥ १-२७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

तान् समीक्ष्य सः कौन्तेयः सर्वान् बन्धून् अवस्थितान् कृपया परयाविष्टः विषीदन् इदम् अब्रवीत् ।

O Son of Kunti, on clearly seeing the relatives who are assembled for the battle, engulfed by compassion, in grief says these words.

कौन्तेय इति स्त्रीप्रभत्वकीर्तनं पार्थवत्तादात्विकमूढतामपेक्ष्य कृपया कर्त्र्या स्वव्यापारेणैवाविष्टो व्याप्तः नतु कृपां केनचिद्व्यापारेणाविष्ट इति स्वतःसिद्धैवास्य कृपेति सूच्यते । तत्प्रकटीकरणाय परयेति विशेषणम् । अपरयेति वा छेदः । स्वसैन्ये पुरापि कृपाभूदेव तस्मिन्समये तु कौरवसैन्येऽप्यपरा कृपाभूदित्यर्थः । विषीदन्विषादमुपतापं प्राप्नुवन्नब्रवीदित्युक्तिविषादयोः समकालतां वदन् सगद्गदकण्ठताश्रुपातादि विषादकार्यमुक्तिकाले द्योतयति ।

With this vocative of Kaunteya (born of Kunti), he being born from a woman is to be seen as said with respect to the word ‘pārtha’ (son of pṛthā), to show their basic nature of being confused. [To worry is accepted as the basic nature of women, this is the reason she is called as ‘cancaḷā’ – disturbed etc. There is no reason to take offence, worry for things that exist and that does not exist, though will think of some other way to resolve, and therefore thinking is worry]. By compassion that is the doer, engulfs him through its own action, he did not engulf compassion through some act, as to be compassionate is his nature. To express this, it is given the adjective of ‘parayā’ – greatest. Or this word can be broken (understood) as ‘aparayā’ – weaker. [kṛpāparayā = kṛpā + parayā or kṛpā + aparayā]. Earlier he was compassionate about his own army, now he becomes compassionate about the kauravas army too. viṣīdan – in grief, i.e. being disturbed, idam abravīt – said these words. Here both speaking and being

disturbed is in the same period, by this the effects of grief, like quivering of voice, horripilation etc. are shown during speaking. [From this word, viṣādan – grief, this chapter gets the name - Arjuna viṣāda yoga].

तदेव भगवन्तं प्रत्यर्जुनवाक्यमवतारयति संजयः-अर्जुन उवाचेत्यादिना'एवमुक्तवार्जुनः संख्ये' (1.47) इत्यतः प्राक्तनेन ग्रन्थेन। तत्र स्वधर्मप्रवृत्तिकारणीभूततत्त्वज्ञानप्रतिबन्धकः स्वपरदेहे आत्मात्मीयाभिभानवतोऽनात्मविदोऽर्जुनस्य युद्धेन स्वपरदेहविनाशप्रसङ्गदर्शिनः शोको महानासीदति तल्लिङ्गकथनेन दर्शयति त्रिभिः श्लोकैः।

These very words of Arjuna to Bhagavan are presented by Sanjaya from the text 'arjuna uvāca' until the text 'evamuktvārjunaḥ samkhye'. [From here till the end of the chapter, Arjuna is expressing his grief and thus elaborately showing his stupidity]. That which is the obstacle for the knowledge of Truth to perform one's duty, for the ignorant Arjuna with the identification of 'I' with one's body and as 'mine' in other's body, because of seeing the destruction of one's own and others body through the battle, became very much afflicted by grief, is shown through the pointers for that in the next three shloka. [For an individual the ignorance is the cause for the Samsara. And that is negated by the knowledge of the Truth. And for this knowledge exists the obstacle in the form of the identification with the body – sense-organ complex and thus becomes engulfed by sorrow anticipating the destruction of one's body – sense-organ complex].

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १-२९ ॥

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १-३० ॥

हे कृष्ण! इमम् स्वजनम् युयुत्सुम् समुपस्थितम् दृष्ट्वा मम गात्राणि सीदन्ति मुखम् च परिशुष्यति, मे शरीरे

वेपथुः च रोम-हर्षः च जायते । हस्तात् गाण्डीवम् संसते, त्वक् च एव परिदह्यते, अवस्थातुम् च न

शक्नोमि मे मनः च भ्रमति इव ।

Arjuna said –

O Krishna! Seeing one's own people assembled desiring here to fight a battle, my limbs are paining, my throat is completely parched, my body is shivering, I am having horripilation, Gandiva (name of the bow) slips from my hand, my body (skin) is burning, I am not able to stand, my mind seem to be disturbed.

इमं स्वजनमात्मीयं बन्धुवर्गं युद्धेच्छुं युद्धभूमौ चोपस्थितं दृष्ट्वा स्थितस्य मम । पश्यतो ममेत्यर्थः । अङ्गानि व्यथन्ते मुखं च परिशुष्यतीति श्रमादिनिमित्तशोकापेक्षयातिशयकथनाय सर्वतोभाववाचिपरिशब्दप्रयोगः ।

Seeing imam – this, svajanam – one's own people, my own relatives, standing with a desire to fight, for me who is standing here. i.e. for the me one who is seeing this. My body parts (limbs) are paining. My mouth is completely dry (parched), to show the magnanimity of it (both dryness and sorrow) from the sorrow arising due to being work etc. the word 'pari' which explains, in all spheres, is used.

वेपथुः कम्पः । रोमहर्षः पुलकितत्वम् । गाण्डीवभ्रंशेनाधैर्यलक्षणं दौर्बल्यम् । त्वक्परिदाहेन चान्तःसन्तापो दर्शितः । अवस्थातुं शरीरं धारयितुं च न शक्नोमीत्यनेन मूर्च्छा सूच्यते । तत्र हेतुः मम मनो भ्रमतीवेति भ्रमणकर्तृसादृश्यं नाम मनसः कश्चिद्विकारविशेषो मूर्च्छायाः पूर्वावस्था । चौ हेतौ । यत एवमतो नावस्थातुं शक्नोमीत्यर्थः ।

vepathuh - shivering. roma-harṣaḥ - horripilation. Slipping of Gandiva (the bow) is to show his loss of bravery, i.e. weakness. And the burning of the skin is to show the inner turmoil. [Psychologist opines that the pain or burning sensation is mostly related to some mental illness]. By not being able to, Avasthātum – to stand, to hold the body in standing position, the state of unconsciousness is implied. The reason for that is, my mind is as though wandering, like a person roaming around, i.e. it is some state of mind before becoming unconscious. Here the term 'ca' is used in the sense of reason. Since it is so, I am not able to stand.

पुनरप्यवस्थानासामर्थ्ये कारणमाह –

Again, the reason for not being able to stand is explained.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१ ॥

हे केशव! निमित्तानि विपरीतानि च पश्यामि । आहवे च स्वजनम् हत्वा श्रेयः न अनुपश्यामि ।

O Keshava! I am seeing omens (signs) that are contradictory. And I don't see any greatness befalling us by killing our own people.

निमित्तानि च सूचकतया आसन्नदुःखस्य विपरीतानि वामनेत्रस्फुरणादीनि पश्याम्यनुभवामि । अतोऽपि नावस्थातुं शक्नोमीत्यर्थः । अहमनात्मवित्त्वेन दुःखित्वाच्छोकनिबन्धनं क्लेशमनुभवामि, त्वंतु सदानन्दरूपत्वाच्छोकासंसर्गीति कृष्णापदेन सूचितम् । अतः स्वजनदर्शने तुल्येऽपि शोकासंसर्गित्वलक्षणाद्विशेषात्त्वं मामशोकं कुर्विति भावः ।

nimittāni - the omens (signs) are implications for the approaching sorrow.
viparītāni - contradictory, like the twitching of the left eye. Therefore I am not able to stand. [There are different omens which are gained like concomitance, and therefore cannot be negated as superstitious. Black cat crossing, widowed woman coming opposite, when someone inquires the reason for going etc. are bad signs for beginning anything. Even sighting a odd numbered Brahmin is not accepted as auspicious. Whereas, seeing a dead body, a woman with pot filled with water etc. is accepted as good sign]. Since I am an ignorant, being sorrowful, I am experiencing the troubles caused by the sorrow. But you are of the form of Absolute bliss, therefore not tainted by the sorrow; this is implied with the word kṛṣṇa (in sloka 1.28). Therefore, though seeing our men, is common between us, there is a speciality in you of not tainted by the sorrow, therefore please make me sorrow-less, is the idea. [As only a person who is not tainted by sorrow can make us free from sorrow. Here kṛṣṇa is established as sorrow-less. The idea of he being disturbed by the loss of shyamantaka jewel etc. is only for the other view. Like, Sri Rama experiencing grief due to being separated from Sita, is only from our view. Sri Rama studied Vedanta from Sri Vashishta and got established in that Truth, even if we don't accept him to be an avatar. Similarly kṛṣṇa too studied under shri Sāndīpani. Here kṛṣṇa is not the one with the form but the attribute-less Self. As this is not a text of Shravana (listening) but of Manana (reflecting)].

केशवपदेन च तत्करणसामर्थ्यम् । को ब्रह्मा सृष्टिकर्ता, ईशो रुद्रः संहर्ता, तौ वात्यनुकम्प्यतया गच्छतीति तद्व्युत्पत्तेः । भक्तदुःखकर्षित्वं वा कृष्णापदेनोक्तम् । केशवपदेन च केश्यादिदुष्टदैत्यनिबर्हणेन सर्वदा भक्तान्पालयसीत्यतो मामपि शोकनिवारणेन पालयिष्यसीति सूचितम् ।

And the term keśava shows the ability to make it happen (sorrow-less). (In keśava) 'ka' means brahmā the creator and 'śa' is rudra, the destroyer. One who 'vāti' - goes towards them due to compassion, is the expansion. And kṛṣṇa may mean the one who attracts the sorrow (pain) from the hearts of the devotees.

Through the term 'keśava' it is implied, that you are the one who always protects the devotees by destroying the evil demons like keśi etc., therefore you will protect me too by removing my sorrow. [As said earlier, it is said keśava is one who protects Brahma and Rudra, but how can the one born later protect the one who exists prior to him? Therefore it is clear, keśava does not mean attributed self but non-attributed Self].

एवं लिङ्गद्वारेण समीचीनप्रवृत्तिहेतुभूततत्त्वज्ञानप्रतिबन्धकीभूतं शोकमुक्त्वा संप्रति तत्कारितां विपरीतप्रवृत्तिहेतुभूतां विपरीतबुद्धिं दर्शयति -- श्रेयः पुरुषार्थं दृष्टमदृष्टं वा बहुविचारणादनु पश्चादपि न पश्यामि । अस्वजनमपि युद्धे हत्वा श्रेयो न पश्यामि ।

'द्वाविमौ पुरुषौ लोके सूर्यमण्डलमेदिनौ ।

परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ।।'

इत्यादिना हतस्यैव श्रेयोविशेषाभिधानाद्भन्तुस्तु न किञ्चित्सुकृतम् । वमस्वजनवधेऽपि श्रेयसोऽभावे स्वजनवधे सुतरां तदभाव इति ज्ञापयितुं स्वजनमित्युक्तम् । वमनाहववधे श्रेयो नास्तीति सिद्धसाधनवारणायाहव इत्युक्तम् ।

Thus through these pointers, after explaining the sorrow, that is obstacle to the right knowledge, and thus prevents us from doing the right action, now the effect of that (sorrow) that which guides us in the contradictory path, the erroneous knowledge is shown. I don't see any śreyaḥ - the greatness, any pursuit of beings, of both seen and unseen, even after a very thorough inquiry. Even in the killing of others (who are not our men), I don't see any greatness. [purūṣārthaṃ means "puruṣena arthyate prārthyate iti" - that which is desired by the humans. It can be any among the four pursuits of human being - Dharma (Punya), Artha (wealth), Kama (desired object) and Moksha (realization). It may either be of dr̥ṣṭa – seen like son, rain etc., or adr̥ṣṭa – unseen variety, like heaven etc.].

There are only two types of men who break and enter the solar atmosphere (the path of Heaven), a Mendicant who is a Yogi and a warrior who died fighting in the war.

Through these only the one who is killed is said to be qualified for greatness. The killer does not gain any greatness. [A normal mendicant who has not accomplished the Yoga or the warrior who is killed while trying to escape does not qualify for this state]. The term 'svajana' is to show, when this is the case while killing the others who are not related, definitely there is no possibility of such state while killing one's own men. Similarly, to remove the redundancy of

establishing that which is already established, of absence of greatness in killing in other places, the term 'āhave' - in battle field, is said.

Day 15

ननु माभूददृष्टं प्रयोजनं दृष्टप्रयोजनानि तु विजयो राज्यं सुखानि च निर्विवादानीत्यत आह –

Let there be no unseen (results hereafter), but there is definitely, without any doubt the seen results like victory, kingdom and happiness etc. [Maybe only the person who died in the battle field will gain heaven, therefore there may not be any unseen results. But definitely there are more than one seen results that can be enjoined in this world. This may be doubt in Bhagavan's mind, thus doubting Arjuna counters it].

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२ ॥

हे कृष्ण! विजयम् न , राज्यम् च सुखानि च न (काङ्क्षे) । हे गोविन्द! नः राज्येन किम् भोगैः जीवितेन वा किम् ?

O Krishna,! I don't desire victory, kingdom or happiness. O Govinda! What is the use of kingdom, experiences and life [This statement is continued in the next shloka].

फलाकाङ्क्षा हुपायप्रवृत्तौ कारणम् । अतस्तदाकाङ्क्षाया अभावात्तदुपाये युद्धे भोजनेच्छाविरहिण इव पाकादौ मम प्रवृत्तिरनुपपन्नेत्यर्थः । कुतः पुनरितरपुरुषैरिष्यमाणेषु तेषु तवानिच्छेत्यत आह -- 'किं न इति' ।

Desire for result is the reason for treading the path of means. [People misunderstand Gita's statement. Bhagavan never said 'perform your work without desire for result', as "prayojanam apāsya na mando'pi pravartate" - even an idiot cannot / will not do anything without desire for result. What Bhagavan said is, work to your maximum limit for the result, but don't be attached to the result. After doing the needful, whether the result is good or bad, leave it to Iswara's will]. Therefore, since there is no desire for a result, effort for the means i.e. the war is impossible, like the absence of effort for cooking in the absence of the desire for eating. But then, when the others desire for that (result), why is it not for you.

भोगैः सुखैर्जीवितेन जीवितसाधनेन विजयेनेत्यर्थः । विना राज्यं भोगान् कौरवविजयं च वने निवसतामस्माकं तेनैव जगति श्लाघनीयजीवितानां किमेभिराकाङ्क्षितैरिति भावः । गोशब्दवाच्यानीन्द्रियाण्यधिष्ठानतया नित्यं प्राप्तस्त्वमेव ममैहिकफलविरागं जानासीति सूचयन्संबोधयति गोविन्देति ।

bhogaiḥ - The experiences, jīvitena - happiness and life, i.e. the means for the happy living, which is the victory. Without the kingdom, experiences, victory over the Kauravas, for us, we lived praise worthy life in the forest, therefore what is the use of having such desires. Bhagavan is referred with the invocation of Govinda, because the term 'go' (in govinda), implies the sense organs, and you being the substratum for all of them definitely understand my dispassion for all the objects here. [There are two schools of thought in Vedānta – one accepting the mind as the sense-organ and the other not accepting so. In Gita itself Bhagavan declares 'manah ṣaṣṭhāni indriyāṇi' – mind is the sixth sense-organ. People who don't accept mind as sense-organ accept this to complete the number. Thus accepting Bhagavan as the substratum of sense-organs, i.e. mind here, is not wrong].

राज्यादीनामाक्षेपे हेतुमाह –

The reason for negating the kingdom etc. is explained.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥

येषाम् अर्थे नः राज्यम् काङ्क्षितम्, भोगाः सुखानि च; ते इमे प्राणान् धनानि च त्यक्त्वा, युद्धे अवस्थिताः । For whom we desire this kingdom, (means of) experiences and happiness, are standing here after renouncing their life and wealth.

तेन स्वस्य वैराग्येऽपि स्वीयानामर्थे यतनीयमित्यपास्तम् । एकाकिनो हि राज्याद्यनपेक्षितमेव । येषां तु बन्धूनामर्थे तदपेक्षितं त ते प्राणान्प्राणाशां धनानि धनाशां च त्यक्त्वा युद्धेऽवस्थिता इति न स्वार्थः स्वीयार्थो वायं प्रयत्न इति भावः । भोगशब्दः पूर्वत्र सुखपरतया निर्दिष्टोऽप्यत्र पृथक्सुखग्रहणात्सुखसाधनविषयपरः । प्राणधनशब्दौ तु तदाशालक्षकौ । स्वप्राणत्यागेऽपि स्वबन्धूनामुपभोगाय धनाशा संभवेदिति तद्वारणाय पृथग्धनग्रहणम् ।

Therefore the idea, though one has dispassion, one should put effort for one's own people; is negated too. for one who is alone, there is no expectancy for

kingdom etc. And those things that are desired for the relatives, 'ta' – they, prāṇān – the desire for life, and dhanāni – the desire for wealth, tyaktvā – after renouncing, yuddhe – in the battle field, avasthita – are standing, thus there is no need for effort for oneself or for one's people. Earlier the term bhoga was explained as happiness, as it is expressed separately, this term bhoga should be interpreted as the objects of happiness (means for happiness). The terms prāṇa and dhana refer to the desire for them. Though one dies, there is a possibility of desiring wealth for one's relatives, thus to negate it, dhana is accepted separately.

येषामर्थे राज्याद्यपेक्षितं तेऽत्र नागता इत्याशङ्क्य तान्विशिनष्टि

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

आचार्याः पितरः पुत्राः, तथा एव च पितामहाः, मातुलाः, श्वशुराः, पौत्राः, श्यालाः, तथा सम्बन्धिनः

They, Gurus, Fathers (step fathers), Sons (step sons), similarly grandfathers, maternal uncles, father-in-laws, cousins, grand-sons, brother-in-law and other relatives.

स्पष्टम् ।

Clear. [This was explained in 1.26-27 shloka].

ननु यदि कृपया त्वमेतान्न हंसि तर्हि त्वामेते राज्यलोभेन हनिष्यन्त्येव अतस्त्वमेवैतान्हत्वा राज्यं भुञ्जेत्यत आह –

But, if you don't kill them because of your compassion, they will definitely kill you due to the greed for the kingdom, therefore kill them and enjoy the kingdom, is answered. [Arjuna again counters, a possible doubt].

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५ ॥

हे मधुसूदन! (मां) घ्नतः अपि एतान्, त्रैलोक्य-राज्यस्य हेतोः अपि न हन्तुम् इच्छामि, किम् नु महीकृते ?
O madhusūdana! Even though they kill me, even for the sake of the three worlds, I won't desire to kill them, why would I for the sake of this kingdom.

त्रैलोक्यराज्यस्यापि हेतोः तत्राप्यर्थमपि, अस्मान्घ्नतोऽप्येतात्र हन्तुमिच्छामि इच्छामपि न कुर्यामहं किं पुनर्हन्याम्, महीमात्रप्राप्तये तु न हन्यामिति किमु वक्तव्यमित्यर्थः। मधुसूदनेति संबोधयन्वैदिकमार्गप्रवर्तकत्वं भगवतः सूचयति ।

trailokya-rājyasya hetoḥ - even for the sake of the three worlds, even to achieve them, ghnataḥ api – even though we are killed, etān na hantum icchāmi – I wont even desire to kill them, when it is so, how can I kill. Should I even say, the just for the sake of the kingdom, I will definitely not kill. By the invocation of madhusūdana, it is implied that Bhagavan is the one who guides everyone in the Vedic path. [Since, you guide everyone in the Vedic path, how can you guide me against it by asking me to kill them. Here Arjuna, is his confusion infers, all his ideas as the thought of Bhagavan. And against the Vedic path, as the Veda says ‘na himsyāt’ – don’t trouble any living being, asking to kill others is against the Veda. This books is part of Mahabharata, not just an epic but an encyclopedea of Psychology].

नन्वन्यान्विहाय धार्तराष्ट्रा एव हन्तव्यास्तेषामत्यन्तक्रूरतरतद्दुःखदातृणां वधे प्रीतिसंभवादित्यत आह – But, leaving the others, atleast kill only the people of dhṛtarāṣṭra, because there were the people who due to their cruel gave all sorts of troubles, thus killing them will only bring joy, is answered.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६ ॥

हे जनार्दन! एतान् धार्तराष्ट्रान् निहत्य नः का प्रीतिः स्यात् ? आततायिनः हत्वा अस्मान् पापम् एव आश्रयेत् ।

O janārdana! What joy will it bring us by killing these people of dhṛtarāṣṭra, we will only gain sin, by killing these ātatāyinaḥ.

धार्तराष्ट्रान्दुर्योधनादीन्भ्रातृन्निहत्य स्थितनामस्माकं का प्रीतिः स्यात्। न कापीत्यर्थः। नहि मूढजनोचितक्षणमात्रवर्तिसुखाभासलोभेन चिरतरनरकयातनाहेतुर्बन्धुवधोऽस्माकं युक्त इति भावः। जनार्दनेति संबोधनेन यदि वध्या एते तर्हि त्वमेवैताञ्जहि, प्रलये सर्वजनहिंसकत्वेऽपि सर्वपापासंसर्गित्वादिति सूचयति ।

dhārtarāṣṭrān - duryodhana etc. brothers, nihatyā – by killing them, these people who are standing in front of us, naḥ kā prītiḥ syāt - what joy will we experience,

nothing. But the one who are idiots due to their greed think of the momentous shadow of happiness (to be eternal), tread the path to eternal hell, which is not proper for us. [The ignorant people are called as idiots, because they think the object in itself brings joy. The object can be the source of joy, if it be so it should give joy without failure at all the place and all the time. This kind of object does not exist in all the three worlds. A sweetmeat becomes source of pain after a limit. Even objects in the heaven become source of pain, in comparison with the other greater happiness experienced by another there. Therefore the object in itself cannot be the source of joy. Another thing, the happiness which it, any object, gives is not eternal too. Therefore the joy experienced through the object is momentous and shadowy and not eternal and real]. By the invocation of janārdana, if they are to be definitely killed, then you please kill them, since during the time of dissolution you kill everyone in the fire of inferno, and still are not associated with any form of sin thereof. [janārdana means janam ardayati mardayati – one who protects the people and destroys them, according to their karma. If we don't bring the equation of karma, then Iswara will look like dictator].

ननु 'अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः । क्षेत्रदारहरश्चैव षडेते हाततायिनः ॥' इति स्मृतेरेतेषां च सर्वप्रकारैराततायित्वात् 'आतताययिनमायान्तं हन्यादेवाविचारयन् । नाततायिवधे दोषो हन्तुर्भवति कश्चन ॥' इति वचनेन दोषाभावप्रतीतेर्हन्तव्या एव दुर्योधनादय आततायिन इत्याशङ्क्याह --'पापमेवेति' । तानाततायिनोऽपि हत्वा स्थितानस्मान्पापमाश्रयेदेवेति संबन्धः ।

But, 'These six, one who burns, poisons, approaches holding a weapon (for destruction), swindles the wealth, steals the property and wife, are called as ātatāyinaḥ (ātatāyi)' according to the smriti, when this is the case, they are ātatāyi in all the respects. [This is a quote from Vashistha Smriti. They tried to kill Pandavas in the wax palace with fire, pushed Bhima in a pond infested with snakes, are in front of Pandavas wielding the weapon to destroy, stole their wealth through gambling, stole their kingdom, and moreover abducted their wife Pancali. Thus the Kauravas, men of dhṛtarāṣṭra are ātatāyinaḥ in every manner]. ātatāyinaḥ (ātatāyi) who is front of us should be killed without any thought. And by killing an ātatāyinaḥ (ātatāyi), the killer does not incur any sin. [Manu Smriti clearly declares there is no sin for killing the ātatāyinaḥ (ātatāyi)]. Through this statement the absence of sin is clearly seen. Therefore these Duryodhana etc. ātatāyinaḥ (ātatāyi) should definitely be killed, doubting this (idea of Bhagavan, Arjuna answers with 'pāpameva'). Even if we survive after killing these ātatāyinaḥ (ātatāyi), we will only incur sin, is how the words should be connected.

Day 16

अथवा पापमेवाश्रयेन्न किञ्चिदन्यदृष्टदृष्टं वा प्रयोजनमित्यर्थः । 'न हिंस्यात्' इति धर्मशास्त्रात् 'आततायिनं हन्यात्' इत्यर्थशास्त्रस्य दुर्बलत्वात् । तदुक्तं याज्ञवल्क्येन -- 'स्मृत्योर्विरोधे न्यायस्तु बलवान्व्यवहारतः । अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमिति स्थितिः ।।' इति ।

Otherwise (another interpretation), we will only incur sin, and not any other seen or unseen result. And the Dharma shastra statement " – do not trouble any living being is powerful with respect to killing of ātatāyi, that is said in Artha Shastra. [Shastra deals with every sphere of life – from Dharma, Artha, Kama and Moksha, and whatever in-between. Dharma deals with what is good and also what is bad, Artha is not shastra dealing with economics, but deals with politics, a book on how to rule a kingdom. For, if there is a contradiction with Shruti (Veda) and Smriti (text written based on Veda), then Shruti should be accepted. If there is a contradiction in-between two Smriti, like here, then we should see which is most powerful, and accept it as Valid]. It (powerful – weak Smriti) is said by Yagnavalkya – 'if there is a contradiction between the Smriti, then the logic that which is accepted in the world should be accepted, if there is contradiction between Dharma and Artha Shastra, then Dharma should be accepted to be powerful. [In the Smriti texts, it is said, if there is a contradiction between what is said there and what we practice traditionally, it is advised to follow the tradition].

'अपरा व्याख्या' । ननु धार्तराष्ट्रान्घ्नतां भवतां प्रीत्यभावेऽपि युष्मान्घ्नतां धार्तराष्ट्राणां प्रीतिरस्त्येवातस्ते युष्मान्हन्युरित्यत आह -- 'पापमेवेति' । अस्मान्हत्वा स्थितानेतानाततायिनो धार्तराष्ट्रान्पूर्वमपि पापिनः सांप्रतमपि पापमेवाश्रयेन्नान्यत्किञ्चित्सुखमित्यर्थः । तथा चायुध्यतोऽस्मान्हत्वैत एव पापिनो भविष्यन्ति नास्माकं कापि क्षतिः पापासंबन्धादित्यभिप्रायः ।

Another interpretation for the above Shloka is – But, though you may not enjoy killing dhṛtarāṣṭra's people, but they will enjoy killing all you people, therefore they will definitely kill you, is answered. These dhṛtarāṣṭra's men, ātatāyi who are standing here, are already great sinners, now by killing us will definitely incur more sin, and not even a little bit of joy. Therefore, by killing us, who do not fight the war, they will become sinners, thus there is no loss for us as there is no association with any kind of sin.

फलाभावादनर्थसंभवाच्च परहिंसा न कर्तव्येति 'नच श्रेयोऽनुपश्यामि' इत्यारभ्योक्तं तदुपसंहरति ।

Since there is no result and it only brings misfortune, therefore one should not trouble the other beings, what was said beginning with 'naca śreyo'nupaśyāmi' is concluded here.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १-३७ ॥

हे माधव! तस्मात् स्वबान्धवान् धार्तराष्ट्रान् हन्तुम् वयम् न अर्हाः । हि स्वजनम् हत्वा (वयम्) कथम् सुखिनः स्याम ?

O mādhava! Therefore, we are not capable of killing our relatives, the people of dhṛtarāṣṭra. As, how can we be happy by killing our own people.

अदृष्टफलाभावोऽनर्थसंभवश्च तच्छब्देन परामृश्यते । दृष्टसुखाभावमाह -- 'स्वजनं हीति' । माधवेति लक्ष्मीपतित्वान्नलक्ष्मीके कर्मणि प्रवर्तयितुमर्हसीति भावः ।

Here with the word 'tat' [represented with fifth case 'tasmāt'], both the absence of result and possibility of misfortune is said. Absence of seen result is said with 'svajanam hi' – definitely our own people. With mādhava, since you are husband of Lakshmi (auspiciousness), how can you make us be involved in inauspicious act? [mādhava – mā – Lakshmi and dhava – husband. Though Bhagavan is not instigating anyone to wage a war, in his confusion, Arjuna accuses Bhagavan. And another way of interpreting is – In Kathopanishad, when Nachiketa (disciple) asks Lord Yama (Guru) about the secret of life 'is there life after death or no?', Yama asks him to choose something else as his third boon 'ask for these celestial damsels, these jewels, these vehicles, and you can keep them as long as you wish'. Nachiketa not only answers in negative, but also tells him, 'you are not going to let me go from here empty handed, and so I will not waste my boon on these things'. Similarly here too, by calling Bhagavan mādhava, Arjuna informs, even if we leave this battle field, you being the husband of Lakshmi are going to take care of us].

कथं तर्हि परेषां कुलक्षये स्वजनहिंसायां च प्रवृत्तिस्तत्राह –

Then how the others are involved in destroying other's family and troubling their own people, is answered.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८ ॥

यदि अपि एते लोभ-उपहत-चेतसः कुल-क्षय-कृतम् दोषम्, मित्र-द्रोहे च पातकम् न पश्यन्ति

These people, whose mind is filled with greed, though don't see the defect due to destroying the family and sin on cheating one's friend.

लोभोपहतबुद्धित्वात्तेषां कुलक्षयादिनिमित्तदोषप्रतिसंधानाभावात्प्रवृत्तिः संभवतीत्यर्थः । अत एव भीष्मादीनां शिष्टानां बन्धुवधे प्रवृत्तत्वाच्छिष्टाचारत्वेन वेदमूलत्वादितरेषामपि तत्प्रवृत्तिरुचितेत्यपास्तम् । 'हेतुदर्शनाच्च' इति न्यायात् । तत्र हि लोभादिहेतुदर्शने वेदमूलत्वं न कल्प्यत इति स्थापितं । यद्यप्येते न पश्यन्ति तथापि कथमस्माभिर्न ज्ञेयमित्युत्तरश्लोकेन संबन्धः ।

Their involvement in the war is possible because, their mind is under the grip of greed, and so they are not able to properly cognize the defects due to destruction of the family. Thus the doubt, though Bhishma etc. are śiṣṭa, and they are involved in the act of war, the doubt regarding it being practiced by the śiṣṭa and this being based on the Veda is negated. [śiṣṭa is one who follows the tradition, and what is prescribed in the Vedas. Whatever they perform is accepted to be valid too. And whatever is said in the Veda, too are accepted as powerful proof. Here, both of them are negated as being a proof for killing the relatives and destroying their family]. And because of this Nyāya - 'hetudarśanācca' [Nyāya in general is understood as logic. But here it is to be understood as topic 'Adhikarana'. In the Sutra (aphorisms) of Vedanta or Poorva Mimamsa this is how it is understood - An Adhikarana is that which has five parts - viśaya - Subject matter, viśaya – doubt, pūrvapakṣa – opponent's view, siddhāntapakṣa – the conclusion and phala – result. And an Adhikarana can have any number of sutra to establish these, even one sutra. In this aphorism of poorva Mimamsa 'hetudarśanācca', the doubt is with regard to a statement 'vaisarjana homīyaṁ vāso'dhvaryu gṛhṇāti' – in the fire oblation called Visarjana, the cloth worn by the one who is the performer is received as donation by the Adhvaryu. Adhvaryu is the person belonging to Yajur Veda. Now here, the doubt is should it be given / received as donation or not. The opponent says, it should be given as it is an accepted rule. The conclusion is read through this aphorism 'hetudarśanācca' – since there is a reason (of greed) seen here. Since this kind of statement for making the owner pay the donation is based on the greed of the performer it should not be accepted as validity]. In this place since there is an evidence of greed etc., there is no need for imagining a Vedic base for this. [In some places, with reference to the Smṛiti statement, a Vedic

statement is imagined to be the base for such a statement. Like 'svādhyāyo adhyetavya' – one should study one's own Vedic Branch, though there is no such statement, this is accepted to be the base statement for studying the Veda]. This should be (syntactically) connected with the next statement, as though they don't see it, still why should we not think about it.

ननु यद्यप्येते लोभात्प्रवृत्तास्तथापि 'आहूतो न निवर्तेत द्यूतादपि रणादपि' इति 'विजितं क्षत्रियस्य' इत्यादिभिः क्षत्रियस्य युद्धं धर्मो युद्धार्जितं च धर्म्यं धनमिति शास्त्रे निश्चयाद्भवतां च तैराहूतत्वाद्युद्धे प्रवृत्तिरुचितैवेत्याशङ्क्याह –

[As a counter to this, if there is a doubt] But, though they are indulging due to greed, still 'if challenged one should not runaway from gambling and war' and 'whatever are the spoils of victory belongs to the victorious Kshatriya' etc. Shastra, establishes battle and the wealth which is gained as spoils of war as righteous, for the Kshatriya, and since you are challenged by them, it is proper for you to engage in the war. [Gambling and war are accepted to be similar for a Kshatriya. This is the reason, Yudhistira, accepted the challenge of gambling in which he lost everything to Duryodhana.

Another thing to be understood is, Yudhistira as an object for gambling (bet) used his wife. Some discuss about the validity of this act, if he lost himself in the gambling then he has lost his rights already and cannot place his wife as a bet, if he has not lost then again how can he place as bet his wife, as though she is an object? All these are useless discussions. We should remember only one thing, Yudhishtira also known as Dharamaraja (king of Dharma) is son of Lord Dharma (as said earlier), cannot make any error on Dharma].

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥

हे जनार्दन! कुल-क्षय-कृतम् दोषम् प्रपश्यद्भिः अस्माभिः अस्मात् पापात् निवर्तितुम् कथम् न ज्ञेयम् ?

O janārdana! Still, why we should not, we who understand the defects of destroying the family, think about the solution to remove this sin.

अस्मात्पापाद्बन्धुवधफलकयुद्धरूपात् । अयमर्थः -- श्रेयःसाधनताज्ञानं हि प्रवर्तकं श्रेयश्च तद्यदश्रेयोऽननुबन्धि । अन्यथा श्येनादीनामपि धर्मत्वापत्तेः । तथाचोक्तम्

'फलतोऽपि च यत्कर्म नानर्थेनानुबध्यते ।

केवलप्रीतिहेतुत्वात्तद्धर्म इति कथ्यते ।।' इति,

ततश्चाश्रेयोनुबन्धितया शास्त्रप्रतिपादितेऽपि श्येनादाविवास्मिन्युद्धेऽपि नास्माकं प्रवृत्तिरुचितेति ।

From this sin, of the form of war, that which culminates with the destruction of relatives. This is the meaning – the knowledge about the greatness is the means for being involved in something. And 'shreya' – greatness, is that which is not associated with non-greatness. Otherwise, even the śyena yaga will become Dharma. [Dharma is defined as 'prayojanavad artha' – that which has a result and the result is conducive (for well-being). If we accept the other definition 'yagādireva dharma' only fire oblation etc. is Dharma, then it will over pervade in śhyena Yāga. There is an oblation called śeyana (falcon) in Vedas. This is not in the negation (niṣeda) of Veda, like 'surā na pibeta' – do not drink alcohol, but in the injunction (vidhi). The statement is 'śyenana ābhicaran yajeta' – perform the Abhicara oblation called śyena. Abicara is a like a black magic or voodoo, to destroy the opponent. This fire oblation destroys the opponent like the falcon hunts its prey in the ground. This oblation though will destroy the enemy, but will incur a great sin. This is why, even though this is an injunction in the Veda, we are asked to avoid it. If it needs to be avoided, then why did Veda prescribe it? This is because, not all will listen to reasoning, and for the one who does not mind his destruction (in the form of eternal hell), but want his enemy to be destroyed here, this Yāga said. Therefore, though śhyena Yāga produces the result (arthavad), is not conducive (anartha), thus it is not dharma]. This is said – 'That karma which is not associated with anartha (non-conducive) at any stage, and only is cause of happiness, is called as Dharma'. Thus, since it is associated with the non-greatness, though being an injunction of Veda, as with the śhyena Yāga, it is correct for us to refrain from this war.

Day 17

एवंच विजयादीनामश्रेयस्त्वेनानाकाङ्क्षितत्वान्न तदर्थं प्रवृत्तितव्यमिति द्रढयितुमनर्थानुबन्धित्वेनाश्रेयस्त्वमेव प्रपञ्चयन्नाह –

So thus, victory etc. only brings non-greatness, and therefore it is not desired, and so there is no use in putting our efforts for it, to establish this idea that since it is endowed with non-conducive result, it is not for greatness, is explained.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४० ॥

कुल-क्षये सनातनाः कुल-धर्माः प्रणश्यन्ति, उत धर्मे नष्टे अधर्मः कृत्स्नम् कुलम् अभिभवति ।

If the family is destroyed, then the traditional practices of the family are destroyed. If the Dharma is destroyed then the family is overpowered by the Adharma.

सनातनाः परम्पराप्राप्ताः कुलधर्माः कुलोचिता धर्माः कुलक्षये प्रणश्यन्ति कर्तुरभावात् । उत अपि अग्निहोत्राद्यनुष्ठातृपुरुषनाशेन धर्मे नष्टे । जात्यभिप्रायमेकवचनम् । अवशिष्टं बालादिरूपं कृत्स्नमपि कुलमधर्मोऽभिभवति स्वाधीनतया व्याप्नोति । उतशब्दः कृत्स्नपदेन संबध्यते ।

sanātanāḥ - the traditional values. kula-dharmāḥ - the practices that are proper for the family. kula-kṣaye – in the absence of the family, they (the practices) become destroyed, due to the absence of the practitioner. uta - also, when there is no one to perform the Agnihotra (fire oblation) etc. thus the Dharma is destroyed. Here the word 'dharma' is in singular owing to it referring to a class. The rest, in the form of kids etc., will all be abhibhavati - overpowered by the adharma, ie. It will completely engulf them under its control. The term 'uta' – also, should be syntactically associated with the term 'kṛtsnam' – everyone. [The practices of fire oblation, if are given up as superstitious, then the tradition of that act will be lost forever. Even if something similar replaces that, it is not the same. Dharma is in singular, otherwise it should be said as dharmāni, and here it is said in singular owing to the Sanskrit grammar rule 'jatau ekavacana' – in class always singular number is used].

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्णेय जायते वर्णसङ्करः ॥ १-४१ ॥

हे कृष्ण! अधर्म-अभिभवात् कुल-स्त्रियः प्रदुष्यन्ति । हे वाष्णेय! स्त्रीषु दुष्टासु वर्ण-सङ्करः जायते ।

O kṛṣṇa! Because of the overpowering of the Adharma, the family woman will become corrupt. And O vārṣṇeya! if the woman are corrupt it will lead to mix-up of the caste.

अस्मदीयैः पतिभिर्धर्मतिक्रम्य कुलक्षयः कृतश्चेदस्माभिरपि व्यभिचारे कृते को दोषः स्यादित्येवं कुतर्कहताः कुलस्त्रियः प्रदुष्येयुरित्यर्थः । अथवा कुलक्षयकारिपतितपतिसंबन्धादेव स्त्रीणां दुष्टत्वम् 'आशुद्धेः संप्रतीक्ष्यो हि महापातकदूषितः' इत्यादिस्मृतेः ।

Our own husbands having crossed the line of Dharma have destroyed the tradition. If so, if we too let loose some of the values, what is the mistake? Thinking thus due to being affected by illogical thinking, the family woman will become corrupt. [Destroying the man with values leads to a dominoes effect of destroying the woman and thus everything]. Otherwise, due to the association with the husband who is a destroyer of the tradition the woman too become corrupt, as it is said 'till a person gets rid of the great sins through purification act (of repentance), he should not be mingled with'. [It should be understood that this is the reason Bhagavan is referred to as vārṣṇeya – a person belonging to the family of vṛṣṇi. saṅkaraḥ is mix-up of any two different things with totally different attributes, here, grossly, we are talking about the different castes getting mixed-up. But subtly we are talking about the mix-up of the non-traditional approach with the traditional approach, which cannot lead on to liberation].

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

सङ्करः कुल-घ्नानाम् कुलस्य च नरकाय एव (भवति); हि एषाम् पितरः लुप्त-पिण्ड-उदक-क्रियाः (सन्तः) पतन्ति ।

The mix-up of traditions only leads to hell, for both the destroyer of the family and their family. Their ancestors will definitely rot in hell without food and water.

कुलस्य संकरश्च कुलघ्नानां नरकायैव भवतीत्यन्वयः । न केवलं कुलघ्नानामेव नरकपातः किंतु तत्पितृणामपीत्याह -- 'पतन्तीति' । हिशब्दोऽप्यर्थे हेतौ वा । पुत्रादीनां कतर्णामभावाल्लुप्ता पिण्डस्योदकस्य च क्रिया येषां ते तथा कुलघ्नानां पितरः पतन्ति नरकायैवेत्यनुषङ्गः ।

The mix-up of the tradition becomes the cause for the destroyer of the tradition to rot in hell. It not only becomes cause for rotting in hell for the destroyer of tradition, but also the ancestors. The term 'hi' can either be understood as also or in reason (cause). Since there is no doer in the form of the son etc. thus the ancestors become someone who is devoid of the water and food, and thus the ancestors of the destroyer of tradition will fall in the hell. [It is a custom to practice the ancestral rites, which starts immediately on death of a parent. The thirteen days following the death of a parent, they are sent to different worlds using Mantras, and finally to the world of ancestors. And after the ritual to be

performed in third month, sixth month and first year, one is required to perform some rites which are occasional duty, on the new calendar month, and new moon day, apart from the day of eclipse. On this day, they will be provided with food and water. In the case of a cross marriage, one loses the right to perform these rites, and thus the ancestors become the sufferers too].

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३ ॥

कुल-घ्नानाम् एतैः वर्ण-सङ्कर-कारकैः दोषैः शाश्वताः जाति-धर्माः कुल-धर्माः च उत्साद्यन्ते ।

Because of these defects due to the mix-up of the castes by the destroyer of the tradition, the eternal Dharma (duty / rites) of the caste and the family become destroyed.

जातिधर्माः क्षत्रियत्वादिनिबन्धनाः, कुलधर्मा असाधारणाश्च । तैर्दोषैरुत्साद्यन्ते उत्सन्नाः क्रियन्ते ।
विनाश्यन्त इत्यर्थः ।

jātidharmāḥ - the Dharma pertaining to the caste, like the duty of the Kshatriya etc. and kuladharmā – the special duties pertaining to the particular family (in that caste). [Every caste has sub-caste, which is differentiated by the way they do the rituals for the same function. And each family has a different family deity etc. this also gets disturbed]. Their defects uproots them, destroys them (the traditional practices).

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४ ॥

हे जनार्दन! उत्सन्न-कुल-धर्माणाम् मनुष्याणाम् नरके नियतम् वासः भवति, इति अनुशुश्रुम ।

O janārdana! For the people for whom the traditional practices are lost, will eternally rot in the hell, so I hear.

ततश्च प्रेतत्वपरावृत्तिकारणाभावान्नरके एव केवलं निरन्तरं वासो भवति ध्रुवमित्यनुशुश्रुमेत्याचार्याणां
मुखाद्वयं श्रुतवन्तो न स्वाभ्यूहेन कल्पयाम इति पूर्वोक्तस्यैव दृढीकरणम् ।

And thus, since there is no way to escape the state of being ghost, therefore surely will eternally rot in the hell. This is what I, anuśúruma - hear from the mouth of the teachers, and did not imagine this all by myself, thus reiterates what was said earlier.

बन्धुवधपर्यवसायी युद्धाध्यवसायोऽपि सर्वथा पापिष्ठतरः किं पुनर्युद्धमिति वक्तुं तदध्यवसायेनात्मानं शोचन्नाह –

Even the thinking about the destruction of the relatives is very sinful, what to say about the war (that will kill them), thus by grieving over the decision of killing, says.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥

अहो! बत, महत् पापम् कर्तुम् वयम् व्यवसिताः यत् राज्य-सुख-लोभेन स्वजनम् हन्तुम् उद्यताः ।

Oh please tell me, what kind of great sinful act we have decided to perform; due to the greed of gaining the kingdom, we are here to kill our own relatives.

यदीदृशी ते बुद्धिः कुतस्तरि युद्धभिनवेशेनागतोऽसीति न वक्तव्यम् । अविमृश्यकारितया मयौद्धत्यस्य कृतत्वादिति भावः ।

Don't say, If this is your thinking, then why did you come here with a desire to fight. [As always, Arjuna is anticipating Bhagavan's question] (I am here) because of not thinking it properly and due to my stubbornness.

[We should understand something more important here – This chapter is not just to show the grief of Arjuna, but to show the pain a Jiva (we) feel by being caught in the Samsara. For Arjuna it is caused by thinking about the sin, due to both thinking about the destruction of relatives and destroying them. For a Jiva, it is because of the association with the thinking about the duality and being associated with it. Even an iota of duality ties us up in Samsara, as it is said 'udaram antaram kurute ata tasya bhayam bhavati' and 'sa mṛtyor mṛtyum āpnot ya iha nāneva paśyati' – he travels from death to death (in samsara) one who sees even a semblance of duality. Thus it is talking about the grief of We the Arjuna].

ननु तव वैराग्येऽपि भीमसेनादीनां युद्धोत्सुकत्वाद्बन्धुवधो भविष्यत्येव त्वया पुनः किं विधेयमित्यत आह –

But, even though you are dispassionate, Bhima etc. are desirous for a fight, and thus there will be killing of relatives, and thus now what you are going to do, is explained. [Though Arjuna may retract from fighting the war due to this newfound dispassion; still Bhima who has taken vow to kill, and wash Draupadi's hair with his blood, will definitely fight. Since, Draupadi has taken a vow of not tying her hair (in plaits), till Duryodhana is killed, due to the disrespect she was

meted out in the palace (of stripping her cloth). It is a proper act for a married woman to tie the hair and not let it loose].

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

यदि शस्त्र-पाणयः धार्तराष्ट्राः अशस्त्रम् अप्रतीकारम् माम् रणे हन्युः तत् मे क्षेमतरम् भवेत् ।

If they kill dhṛtarāṣṭra's men who are wielding weapon, kill me in this battle field, who is not holding any weapon, I will consider it to be my great blessing.

प्राणादपि प्रकृष्टो धर्मः प्राणभृतामहिंसा पापानिष्पतेः तस्माज्जीवनापेक्षया मरणमेव मम क्षेमतरमत्यन्तं हितं भवेत्। 'प्रियतरम्' इति पाठेऽपि स एवार्थः। अप्रतीकारं स्वप्राणत्राणाय व्यापारमकुर्वाणं बन्धुवधाध्यवसायमात्रेणापि प्रायश्चित्तान्तरहितं वा । तथाच प्राणान्तप्रायश्चित्तेनैव शुद्धिर्भविष्यतीत्यर्थः ।

Even greater than the life is Dharma, and non-violence is the great Dharma for any living being, as it will not lead to any sin. Therefore, I will prefer death over living as great blessing, great fortune. Even in the case of the word 'priyataram] (instead of ksemataram), the meaning is same. Apratikāram – without reacting, without putting any effort to protect one's life. Or, even by not performing any act of repentance for thinking about killing the relatives. Thus, my death itself will become an act of repentance to purify me (of the sin). [It is accepted to be a cowardly act to kill a person who is not wielding any weapon. But, people of dhṛtarāṣṭra do not worry about such nuances of Dharma, so they will seize the opportunity to kill me. Thus, it will be a great misfortune. As there will be no shame of getting killed during the war, while fighting, even if that is the case. He is blabbering this way, because he thinks, as was said before, thinking is as worst as acting].

सञ्जय उवाच ।

After seeing all this drama, Sanjaya - the reporter, tells this.

एवमुत्तवार्जुनः सङ्घ्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ १-४७ ॥

सङ्घ्ये एवम् उक्त्वा, शोक-संविग्र-मानसः अर्जुनः सशरम् चापं विसृज्य, रथ-उपस्थे उपाविशत् ।

After saying thus in the battle field, Arjuna sat upon the Chariot, dropping his arrow and quiver, with a mind filled with grief.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

ततः किं वृत्तमित्यपेक्षायां संख्ये संग्रामे रथोपस्थे रथस्योपर्युपविशेश । पूर्वं युद्धार्थमवलोकनार्थं चोत्थितः सन् शोकेन संविग्रं पीडितं मानसं यस्य सः ।

When there is an expectancy of, what happened after that? sankhye – in the battle field, in the war, rathopasthe – sat on the chariot. Earlier, for the sake of fighting the war, to see the battle field was standing, and now because of being person whose mind is troubled by grief, Arjuna (sat on the chariot).

इति श्रीमत्परमहंसपरिव्राजकाचार्यविश्वेश्वरसरस्वतीपादशिष्यसूनुमधुसूदनसरस्वतीविरचितायां श्रीमद्भगवद्गीतागूढार्थदीपिकायां प्रथमोऽध्यायः ॥१॥