

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

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YouTube Link: https://youtu.be/zLWgCcx_7bE

Arjuna's Inner Turmoil: Compassion, Confusion, and the Collapse of Resolve

The vivechan session began with the customary lighting of the lamp and prayers offered to Paramātmā and the Gurus.

गुरु ब्रह्मा गुरु विष्णु, गुरु देवो महेश्वरा
गुरु साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः

ॐ कृष्णाय वासुदेवाय हरये परमात्मने ॥
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम् ।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम् अष्टादशाध्यायिनीम् ।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

A very warm welcome to all the Sadhakas. We are in the middle of a beautiful chapter. Arjuna-Visada-Yoga. This chapter is the beginning chapter of the conversation between the warrior Arjuna and his charioteer Sri Krishna. The chapter describes Arjuna's distress and his reluctance to fight his relatives in the battlefield of Kurukshetra.

The chapter describes the two armies, the Pāṇḍavas and the Kauravas, battle lines were drawn, and both sides stood prepared for battle on the Kurukshetra battlefield. The first chapter sets the tone by highlighting Arjuna's crisis of conscience and prepares the ground for the divine discourse.

Arjuna wished to see the armies on both sides in closer proximity. He requested Śrī Krishna to position the chariot in the middle of the battlefield, where he could take a glance of all the warriors assembled to fight on the side of the Pāṇḍavas and the Kauravas.

Up to this point in the war, Arjuna was brimming with confidence, as he was unparalleled as a warrior and he had never lost a battle before. He was confident about his capability to win this battle also. He was keen to find out who all had assembled on the Kaurava side willing to fight with him and thus requested Sri Krishna to drive the chariot and place it in the middle so that he could have a panoramic view.

He saw Bhīṣma pitāmaha, Guru Dronacharya and all other relatives standing battle ready on the other side. By seeing them all, his childhood memories started flashing in front of his eyes. All those fond cherished memories of Bhīṣma pitāmaha cuddling him upon his return from the playground without caring for his white dhoti getting soiled and Guru Dronacharya teaching archery to him by holding his hands ran in front of his eyes.

Arjun was facing emotional turbulence in his mind. His dilemma was how he could fight against his own loved ones. What benefit would he derive out of such a fight? His mental state was also affecting his physical condition adversely.

Arjun thus expressed to Sri Krishna

***sīdanti mama gātrāṇi mukhaṁ cha pariśhuṣhyati
vepathuśh cha śharīre me roma-harṣhaśh cha jāyate
gāṇḍīvaṁ sraṁsate hastāt tvak chaiva paridahyate
na cha śhaknomy avasthātuṁ bhramatīva cha me manaḥ***

Arjuna said: O Krishna, seeing my own kinsmen arrayed for battle here and intent on killing each other, my limbs are giving way and my mouth is drying up. My whole body shudders; my hair is standing on end. My bow, the Gāṇḍīv, is slipping from my hand, and my skin is burning all over. My mind is in quandary and whirling in confusion I am unable to hold myself steady any longer.

A profound, invincible warrior like Arjuna suddenly found himself, lacking in vigor and without energy. This condition was not because he was scared to fight and therefore was despondent. It was due to emotional imbalance on account of which he was unable to justify his action.

Arjun was no ordinary warrior. He was profound

He was in exile for 21 years. He was in exile for 13 years along with his brothers which include 12 years in the forest and 1 year incognito. Apart from this Arjun spent a number of years away from his brothers on a quest to obtain celestial weapons. During these days he had fought with Devatas, Yakshas, Gandharvas, Daityas on various occasions and defeated them all at some point or the other.

Story of Nivacha-Kavacha

There was a powerful race of Daityas who lived in a majestic city called Hiranya Pura located deep within the ocean called Nivacha-Kavachas. They had performed severe penance to Brahmā and received a boon that they could not be defeated by the Devatas, Gandharvas or Nagas. They possessed “divine armour” which no Devata including Indra could pierce.

They were skilled in magical warfare. They used to magically appear from somewhere, fight and disappear without anyone’s notice.

While Arjuna was in the celestial heavens(Indraloka) obtaining divine weapons, Indra asked him to destroy the Nivacha-Kavachas as his “Guru-Dakshina”. Indradev knew Arjuna’s strength and valor as a warrior and hence requested him to destroy these demons from the earth. Arjun fought with normal weapons and killed them all.

Once Arjuna traveled to the Himalayas to perform intense penance (tapasya) to please Bhagavān Shiva in order to obtain celestial weapons.

Lord Shiva decided to taste Arjuna's prowess and ego. He took the form of a Kirata, a primitive mountain hunter and tried to distract Arjuna's meditation by again and again calling him for a fight. He instigated Arjuna to fight with him. They fought fiercely. The fight was not coming to an end. Arjuna then requested him to stop the fight temporarily as it was time for him to worship Shivaji. The hunter agreed to allow him the time with a condition that he must come back and resume the fight. Arjuna assured him that he would come back as soon as his puja was over.

Arjuna worshiped Mahadev by putting garlands on the Shiva-Linga. After the puja he came back to fight. At that point he noticed the hunter was wearing the same garlands which he had offered to the Shiva-Linga. He then realised that the hunter was none other than Mahadev himself.

Lord Shiva was pleased with Arjuna's bravery and devotion. He revealed his true form and granted Arjuna the "Pashupatastra", one of the most destructive celestial weapons in existence. He hugged Arjuna and blessed him.

Such was the valor of mighty Arjuna. He was invincible. Thus his refusal to fight was definitely not out of fear. It was purely out of the emotional turmoil he suffered.

Arjuna's mind was clouded and he was blabbering. He was advocating to deviate from the path of truth and Dharma. Despite having suffered unjust dealing and enmity in the hands of Kauravas, Arjuna overwhelmed by emotions was arguing something which neither suited to his personality as a warrior nor was appropriate. Truth had to be established and there was no other option other than war.

Sri Krishna being the all knower knew that the war was inevitable. Still HE patiently listened to Arjun's baseless arguments just because HE loved Arjun immensely. He loved Arjun dearly because of his purity of heart. Despite enduring all sufferings still Arjun was kind to Kauravas. In the next slokas we will see how Arjuna tried to convince Sri Krishna. Still Sri Krishna did not show any response.

Such situations may occur in our lives also. It may not exactly be a war, it may be some kind of family dispute where we find ourselves standing on the opposite side to our loved ones. There we must take the side of the truth. We should not deviate from the path of Dharma or righteousness.

1.31

**nimittāni ca paśyāmi, viparītāni keśava,
na ca śreyo'nupaśyāmi, hatvā svajanamāhave. 1.31**

And, Keśava, I see omens of evil, nor do I see any good in killing my kinsmen in battle.

Sri Krishna maintains HIS stoic silence. Arjun continues his dialogues expressing the uselessness and downside of the war.

Arjun said, "*my mind is very much confused*".

Arjuna had become so disillusioned that superstition started gripping him. He could only see bad omens (nimittani) indicating severe devastation. Thus, he felt it would be a sin to engage in such a battle.

Everyone before doing a work thinks about the repercussions of his deed. We all think what benefit we would derive if we do a particular work. Before making any investment we think how much return we would get out of it. We all do this basic analysis before plunging into any new action.

In the same way Arjuna is asking what would he get out of fighting this war. In his analysis, what he could foresee is only destruction and devastation. He sees no good results out of it.

Arjuna always spoke of morally good deeds and also performed in a just manner.

Our deeds can be broadly classified into two types:

- **shreya:** that which is good
- **preya:** that which is pleasant

Every human being has a choice of the two paths - Preya which is merely attractive and seemingly pleasant; and Shreya which leads towards good and true welfare, and accumulates punya. Shreya may not always be Preya, which means many times the path we choose to take may be attractive, but not necessarily the best path.

Sreya is an often used word in Bhagavad Gītā.

Reading Bhagavad Gītā may not be Preya for many, but it certainly is a Shreya-karma. Sleeping for long hours may not be a Sreya-karma but is preya to some.

Shreya karma can be further classified into two types:

Drista Shreya - the benefits are immediately visible, like gains in the form of wealth, reputation etc.
Adrista Shreya - those which accumulate Punyas to our Karmik account but are not perceived immediately. Its benefits are realised in the long run. For example reading Bhagavad Gītā may not give an immediate benefit or Drista Shreya but definitely provides a hidden benefit or Adrista Shreya. By doing immense good work one may go to Vaikuntha-lok which again is an Adrista Shreya.

Arjuna, who always preferred Shreya over Preya, lamented that he could not foresee how any good can come from killing his own kinsmen in this battle. His Kula(dynasty) will be destroyed. His Kirti(glory) will be shattered. He was emotionally so blind folded that he could only think that killing his own people and particularly killing Bhīṣma pitāmaha and Acharya Drona will certainly land him in hell. He particularly mentioned their names because he had received utmost love and care from these two elders. Seeing his good nature and extraordinary talents, these two grand old men protectors of Kuru Dynasty had reposed immense faith that Arjuna will protect and bring pride to the dynasty. And what was he about to do? He had assembled here to kill his own people and destroy the dynasty. They are standing on the other side to fight with him out of compulsion, out of their commitment to the Kyru dynasty and the throne. In reality even today, they all love him immensely.

- **paśhyāmi** means " I see"
- **anupaśhyāmi** means "I foresee"

Using these two seemingly opposite words, Arjuna stated that he was not able to see any benefits either immediately or in future in fighting this war and destroying so many of his kinsmen. He further asked what were the benefits of getting such a victory where his family members perished. This can never be a work as per Dharma, rather it amounts to Adharma.

By addressing Sri Krishna as Keshava (one who brings joy to Brahmā dev and Mahadev), he wanted to imply how a symbol of joy could instigate him to do such a devastating work.

1.32

**na kāñkṣe vijayaṃ(ñ) kṛṣṇa, na ca rājyaṃ(m) sukhāni ca,
kiṃ(n) no rājyena govinda, kiṃ(m) bhogairjīvitena vā. 1.32**

Kṛṣṇa, I do not covet victory, nor kingdom, nor pleasures. Govinda, of what use will kingdom or luxuries or even life be to us!

Arjuna says to Krishna, he does not desire (kāñkṣe)victory and kingdom, when the persons for whom I covet them would no more be alive to celebrate my victory.

A real incident in the similar lines:

There was a boy who was bright and was preparing to crack UPSC exams. His father was poor and amidst lots of financial huddles he strived hard to give his son a good education. His dream was that his boy become an I.A.S. officer. The boy also had put in all efforts to fulfill his parent's dream. The boy cracked the I.A.S. exam. But to his utter dismay his father passed away the day his results were declared. He found no more joy in becoming an I.A.S officer. He was devastated as he studied hard and cracked the exam only to fulfill his father's dream. Without his father being there to celebrate his success, he felt his achievement was of no use. The performance did not give him any joy.

Similarly Arjuna felt victory would be futile if near and dear ones were not around to rejoice.

- What is the use of such success?
- What is the use of this victory?

Happiness that cannot be shared is of no value. It is a futile achievement.

Arjuna was so confident that if he fights, victory is certain. If victory is definite then the entire Kaurava clan would be wiped out. Then who would be there to celebrate his victory?

1.33

**yeṣāmarthe kāñkṣitaṃ(n) no, rājyaṃ bhogāḥ(s) sukhāni ca,
ta ime'vasthitā yuddhe, prāṇāṃstyaktvā dhanāni ca. 1.33**

Those very persons for whose sake we covet the kingdom, luxuries and pleasures-

In this sloka Arjuna said the same thing again. His lamenting continued.

He reiterated the same question. Of what use is such a victory if there is no one to share it-

yeṣhām arthe kāñkṣitaṃ no rājyaṃ bhogāḥ sukhāni cha

Arjuna became overwhelmed with grief and despair at the thought of killing his own family members and teachers who were stationed (avasthitā) in the battlefield abandoning their wealth (dhanani) and ready to sacrifice their lives (prāṇāṃs tyaktvā) in the battle. They have renounced everything only to fight with him.

And what is that going to come out of this big fight?

Arjuna said: The big magnificent kingdom of Hastinapur I might get but at what cost? Only at the cost of all these lives. Of what further use it would be? There would be no one to share my joy.

An example from our lives in the similar lines

When we acquire a big new house, we invite friends and relatives to share our joy and pride. We exhibit our pride and want them to appreciate it. A big new house without any relatives and friends visiting has no charm. It is human psychology. The human mind always needs appreciation.

We all know sharing increases happiness and lessens the burden of unhappiness.

Let alone a big house, if we are buying any new articles also we want to exhibit it to others.

Hastinapur is a big prosperous kingdom and if there was no one left to celebrate its acquiring, then the effort is futile.

1.34

ācāryāḥ(ph) pitarāḥ(ph) putrāḥ(s), tathaiva ca pitāmahāḥ, mātulāḥ(ś) śvaśurāḥ(ph) pautrāḥ(ś), śyālāḥ(s) sambandhinastathā. 1.34

teachers, uncles, sons and nephews and even so, granduncles and great grand-uncles, maternal uncles, fathers-in-law, grand-nephews, brothers-in-law and other relations-

The main reason why a person wants to achieve something is to receive appreciation from others. Appreciation makes us feel proud.

For example when you visit our home town after being settled in a good job and suddenly meet your old high school teacher in a park or on a road. The teacher enquires about your whereabouts and feels delighted to know that you are successful in your career. He then congratulates you on your achievement. It is such a pride moment for you. You cherish it.

That was the mute question which was troubling Arjuna from within— Victory for whom?

In the battlefield warriors from three generations had assembled. Kaurava and Pandava brothers had all become fathers and grandfathers by then.

āchāryāḥ – teachers

- **pitarāḥ** – fathers
- **putrās** – sons
- **Pitāmahāḥ** – grand father
- **mātulāḥ** – maternal uncles
- **Śvaśurāḥ** – fathers-in-law
- **pautrāḥ** – grandsons
- **śhyālāḥ** – brothers-in-law
- **sambandhinas** – kinsmen

Arjuna thought to himself- what am I going to give to my next generation?

He was overwhelmed by seeing all his relatives.

The line of thinking was so vehement in Arjuna's mind that he was almost sure that what he was saying was correct and Sri Krishna would agree to it. But to his utter dismay Sri Krishna maintained HIS silence and not even a nod came out of HIM.

Arjuna therefore kept on repeating the same things as no validation from Sri Krishna was coming forth.

An Analogy

Arjuna compared his situation to that of a soldier returning home from war. Normally, an entire village gathers to welcome a hero. They want to hear stories of his bravery, how he protected the borders, and how he survived against all odds. The soldier finds joy in sharing those stories because he sees the pride in his people's eyes. But Arjuna realized that for him, there would be no such homecoming. If he won this war, who would be left to listen to his stories? Who would be left to feel proud? To Arjuna, a victory without his loved ones felt like a hollow silence that he simply couldn't endure.

In the next sloka he repeats the same things.

1.35

**etāna hantumicchāmi, ghnato'pi madhusūdana,
api trailokyarājyasya, hetoḥ(kh) kiṃ(n) nu mahīkrte.1.35**

O Slayer of Madhu, I do not want to kill them, though they may slay me, even for the sovereignty over the three worlds; how much the less for the kingdom here on earth!

Arjuna continued telling, "I do not wish to kill them, even if they kill me. We are fighting this war for the kingdom of Hastinapur, but even if I were offered the throne of the three worlds - the entire universe (trailokyarājyasya), I would still not fight this battle. What is this tiny piece of earth compared to the blood of my own?"

The Search for Validation

Arjuna kept talking, repeated his points, adding more and more layers to his grief. This is a natural human tendency, when we are desperate for validation, we keep talking in the hope that the other person will finally nod and agree. Arjuna was searching for that one acknowledgment from Sri Krishna: a simple "I understand, Arjuna. You are right."

Yet, throughout this entire outpouring of emotion, Sri Krishna remained silent, but his expressions carried a thousand words. Krishna is known as Natavara - the supreme actor and master of all expressions. As described in the Srimad Bhagavatam "**barhāpīḍam naṭa-vara-vapuḥ**", His very presence is a masterpiece of grace and communication.

Without saying a word, Krishna's subtle expressions seemed to challenge Arjuna: "*Did you not know these people would be here when you decided on war? When you were suffering in the forest during exile, what did we discuss then? Why has your clarity vanished now?*"

He continued to plead his case, looking into the eyes of the Natavara, hoping that his Divine Charioteer would finally authorize his retreat from duty. Arjuna was now at his breaking point. He had laid out every logical, emotional, and social reason to stop, yet the war remained inevitable and his Guide remained silent, waiting for Arjuna to truly exhaust his own ego.

1.36

nihatya dhārtarāṣṭrānaḥ(kh), kā prītiḥ(s) syājjanārdana, pāpamevāśrayedasmān, hatvaitānātātāyinaḥ.1.36

Kṛṣṇa, how can we hope to be happy slaying the sons of Dhṛtarāṣṭra; by killing even these desperadoes, sin will surely accrue to us.

In this sloka, Arjuna addresses Bhagavān as Janardana, one who takes care of everyone. By using this name, he intends to say to Bhagavān that HE is supposed to take care of everyone good or bad in HIS creation. Arjuna is using all his logic to justify his emotions.

Arjuna said he would not derive any pleasure from killing the sons of Dhritarashtra, although they are aggressors (ātatāyinaḥ). He argued that although they were aggressors, killing them is an act of sin.

Arjuna had great insight into the scriptures and grasped their core teachings. But in a rage of despondency, he forgot what is prescribed in the scriptures.

The word Atatayi explained further, Vasistha Smriti identifies six characteristics of an ātatāyi.

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।

क्षेत्रदारहरश्चैव षडेते ह्याततायिनः ॥

The six characteristics of ātatāyi are-

- One who commits arson and sets fire to other's property (agnida)
- One who administers poison to others and attempt to kill them (garada)
- One who attacks with deadly weapons (Śāstrapani)
- who steals other's wealth (dhanapahah)
- One who usurps other's land (kshetrapati)
- One who kidnaps other's wife (darahara)

Any one who commits any one of these six sins qualifies as an Atatayi. The Kaurava brothers had committed all these crimes against the Pāṇḍavas, and hence fall into the category of ātatāyi.

- They had tried to kill Pandava brothers along with Kunti-Mata in the Jau-Gruha by setting fire to it.
- They had tried to poison Bhima and then drown him in a river.
- They attacked Pandavas with deadly weapons while they were in exile.
- They had taken away all wealths of Pandavas by tricking them into a game of dice.
- They had appropriated Pandavas share of the kingdom.
- They had tried to disrobe Draupadi(Draupadi Vastraharan)
- Arjuna knows Kaurava brothers were Atatayis.

ManuSmriti says one should kill an aggressor without a second thought.

**Gurum̐ vā bāla-vṛddhau vā brāhmaṇam̐ vā bahuśrutam̐ |
Atatayināmāyāntam̐ hanyād evāvīcārayan
Na hīmsā hīmsate kiñcid dharmo hyeṣa sanātanaḥ**

Even if he is a teacher or a child or an old person or a learned Brahmāna who comes as an Atatayi should certainly be killed.

By killing them one will never incur sin.

Our Guruji says “Atatayi Badhe dosa naasti” which means there is no guilt in killing an aggressor. If the crime is confirmed, encounter is the only solution.

The story of Bhagavān Ram and Bali-

In the Ramayana Ram killed Bali, the king of Kishkindha. Bali asked HIM what were my sins? Bhagavān replied your sins are already confirmed. There is no more scope for discussions and deliberation.

This is the current behaviour of Bharata also. In the recent past India had undertaken many such encounters with the terrorists(Atatayi) like “Uri surgical strike” and “Operation Sindoor”.

Some pseudo secularists argue these days, what is the problem if we forgive them?

The straight answer is Atatayi or terrorists can never be trusted and hence never let them go if captured.

Our scriptures have given clear instructions in this respect. In our scriptures every little thing has been contemplated and rules have been formulated.

Arjuna was very well read. He knew all prescriptions provided in the scriptures but he was forgetting part of it.

Sri Krishna was just waiting for Arjuna to finish his lament. Then HE would give his ultimate solution or instruction.

1.37

**tasmānārḥā vyaṃ(m) hantuṃ(n), dhārtarāṣṭrānsvabāndhavān,
svajanaṃ(m) hi kathaṃ(m) hatvā, sukhinaḥ(s) syāma mādḥava.1.37**

Therefore, Kṛṣṇa, it does not behove us to kill our relations, the sons of Dhṛtarāṣṭra. For, how can we be happy after killing our own kinsmen?

Arjuna says, they are Dhritarastra’s sons and are Atatayis but even then they are our own relatives (sva-janaṃ). How can I kill them? How can we hope to be happy by killing our own kinsmen?

The main problem in Mahabharata was that Pandavas always saw Kauravas as their own but on the other hand Kauravas never saw the Pandavas as their own brother.

Arjuna continued to explicate his reluctance to kill his cousins. His unwillingness to fight against his kith and kin was vehement. He was convinced that the ultimate result of this war would be disastrous as it would end in killing most of his cousins, uncles and many others.

Kauravas were deceitful and adopted unethical practices, while the Pāṇḍavas were ethical and upright.

Dhritarashtra took advantage of the goodness of the Pāṇḍavas to override them. Instead of protecting them, he partnered with Duryodhana in depriving them of their rights. Although the Pāṇḍavas always showed respect to him, he never considered them as his own. Even while requesting Sanjaya to

describe the view of the Kurukshetra war field, he distinguished between his own sons (māmakāḥ) and Pandu Putras (pāṇḍavā).

pāṇḍavas always considered Kauravas as their own and so they are 105 brothers whereas Kauravas always felt that they are 100 brothers and pāṇḍavas are five brothers distinct from them.

dhṛitarāshtra uvācha

***dharma-kṣhetre kuru-kṣhetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāśchaiva kimakurvata sañjaya 1.1***

On the other hand, Arjuna was extremely noble and righteous whose demeanour was that of a holy person; even though the Kauravas had behaved like ātatāyi, he never showed any disrespect to Dhritarashtra or nurtured any ill feelings towards them. Even after suffering so much at the hands of the Kauravas, he still called them his friends (svabāndhavān). Due to this humility and goodness, Sri Krishna took him as HIS Sakha (friend).

Analysis of Arjuna's character vis-a-vis that of Karna:

Many of the present day scriptures analysts and mythology interpreters compare the two characters and find similarities. The two characters are beyond comparison. Arjuna was too noble. They do not even stand on a single platform to be compared. They were absolutely different characters.

Arjuna had a very clean heart and never used awful languages for any one. On the other hand Karna always used obscene words for pāṇḍavas. Arjuna loved everyone, his own brothers, cousin brothers, uncles, grandparents and his kinsmen. Karna on the other hand had no affection in his heart. He was just obedient to Duryodhana as he was indebted to him. Arjuna was full of humility whereas Karna was deceitful and proud. They were not at all close to each other in qualities.

Some instances where Arjuna was extremely upright:

- Arjuna never faulted on his righteousness and truthful behaviour although he faced many such provocative situations.
- When Arjuna was in Indra-lok doing penance to receive celestial weapons, Indradev in order to test his steadfastness, sent Apsara Urvashi to allure him.
- Arjuna never fell into the trap and disposed of Urvashi by giving her the due respect as that of a mother. He was highly resolute and steadfast in his principles.
- Again while he was in King Virata's palace during his incognito exile, he placed himself as Bruhannala, a dance master to King Virata's daughter Uttara. After his incognito exile period was over King Virat came to know who he was. He was so impressed with his demeanour that he requested Arjuna to accept his daughter Uttara as his wife.
- Arjuna politely declined stating that Uttara was his student. A Guru-Sisya (teacher-student) relationship is as pure as a father-daughter relationship. Hence, he can not marry Uttara but however proposed to accept her as his daughter-in-law. He proposed to get married Uttara to his son Abhimanyu who was of marriageable age.

1.38

**yadyapyete na paśyanti, lobhopahatacetasah,
kulakṣayakṛtaṃ(n) doṣaṃ(m), mitradrohe ca pātakaṃ.1.38**

Even though these people, with their mind blinded by greed, perceive no evil in destroying their own

race and no sin in treason to friends,

1.39

kathaṃ(n) na jñeyamasmābhiḥ(ph), pāpādashmānnivartitum, kulakṣayakṛtaṃ(n) doṣaṃ(m), prapaśyadbhirjanārdana.1.39

why should not we, O Kṛṣṇa, who see clearly the sin accruing from the destruction of one's family, think of desisting from committing this sin.

Arjuna said Kauravas are deluded by greed and hence they see:

- No wrong in annihilating their own relatives (kula-kṣhaya-kṛitaṃ)
- Wreaking treachery upon friends (doṣaṃ mitra-drohe)
- They do not see these acts as sin (pātakam)

But we are the people with values. We clearly see crime in killing our relatives. Then why should we not understand?

An Analogy-

There are two children in the house.

The younger one is the naughty one and the elder one is the more restrained and balanced child.

The younger one does the mischief but it is expected that as the older one is more sober should understand and excuse the younger one and let go of the younger child.

Arjuna had such a pure heart that he couldn't hold his cousins accountable for their misdeeds; instead, he sought to understand the reasons behind their actions.

He argued that the pāṇḍavas should steer away from war as their minds are not clouded. They can see that killing kith and kins is a sin (kula-kshaya-kritam dosham, mitradrohe ca patakam)

There are two types of people in this world Sadachari and Durachari.

Sadacharis always think right and do right whereas Duracharis think wrong and do wrong.

But it is not always right to protect the Duracharis under the curtain of goodness of the Sadachari. By doing so one protects miscreants and throws the society into the lap of hooliganism.

Arjun by justifying the actions of Kauravas as a product of their clouded minds is hiding under his own goodness and throwing the kingdom into the lap of Duracharis.

The session ended with offering the Vivechan at the lotus feet of Bhagavān Sri Krishna and Pujya Swami

Questions and Answers

Sarita Ji

Q: What are the 6 types of Atatayis?

A:The six characteristics of ātatāyi are-

- One who commits arson and sets fire to other's property (agnida)
- One who administers poison to others and attempt to kill them (garada)
- One who attacks with deadly weapons (Śāstrapani)
- who steals other's wealth (dhanapahah)

- One who usurps other's land (kshetrapati)
- One who kidnaps other's wife (darahara)

Kirani Bhaiya ji

Q: In Sloka 34 what is meaning of "śhyālāḥ"

A: Meaning of śhyālāḥ is brother-in-law

- āchāryāḥ – teachers
- pitarāḥ – fathers
- putrās – sons
- Pitāmahāḥ – grand father
- mātulāḥ – maternal uncles
- Śhvaśhurāḥ – fathers-in-law
- pautrāḥ – grandsons
- śhyālāḥ – brothers-in-law
- sambandhinas – kinsmen



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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