Bhagavad Gita - 1
Observing the Armies on the Battlefield
Introduction
Based on the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada ~Founder Acharya~
International Society for Krishna Consciousness
Mangalacarana
(Invoking auspiciousness)

Obeisances & Prayers

1) Srila Bhaktisiddhanta Saraswati Thakura & All Vaishanavas

Born in darkest ignorance, Spiritual Master opened my eyes with Torch of Knowledge. I offer my respectful obeisances unto him.

When will Srila Rupa Goswami, who is fulfilling desire of Lord Caitanya give me shelter under his Lotus Feet.

2) All Goswami

Rupa Goswami, Sanatana Goswami, Raghunathdas Goswami, Raghunath Bhatta Goswami, Gopala Bhatta Goswami, Jiva Goswami

3) Panchatattva & associates

Lord Caitanya, Lord Nityananda, Advaita Acharya, Gadadhara, Srivasa & others assoicates.

4) Srimati Radharani, Sri Krishna, Sri Lalita Sakhi and Sri Visakha Sakhi

All Vaishanavas devotees of Lord

They are like desire tree can fulfill desires of everyone, full of compassion to fallen souls.

5) Vanessa kalpatarubhyas ca 
kupa-sindhubhya eva ca 
patitanam pavanebhyo 
vaisnavebhyo namo namah

6) Sri-Krsna-caitanya 
prabhu-nityananda 
sri-advaita gadadhara 
srivasadi-gaura-bhakta-vrnda

Panchatattva

Lord Caitanya, Lord Nityananda, Advaita Acharya, Gadadhara Pandit, Srivasa Pandit and others in line of devotion.

7) Srimati Radharani

Whose bodily complexion is like Molten Gold, Queen of Vrindavan, daughter of King Vrsabhanu, Very dear to Lord Krsna

Mahamantra
According to Srila Prabhupada……..

- Basic Practical Preaching book
- One must study BG inside out & that will help govern our external activities
- One must understand the flow of Philosophy and not in isolation (cohesive unit, fits together)
Lord Krsna’s Compassion

- Sankaracarya describes Gita as River of Nectar
- History of Mahabharata (next slide)
- Arjuna’s denial of War
- Lord speaks Gita out of Compassion for Living Entities
Kuru Family...

- Ganga
- Shantanu
- Satyavati
- Parashara
  - Vyasadev
    - Dasi
    - Ambalika
    - Vyasa
- Bhima
  - Chitrangada
  - Ambika
    - Vichitravirya
      - Ambalika
      - Dasi
- Dhirāstra
- Kunti
  - Pandu
    - Madri
    - Vidura
  - Dhirastra
    - Duryodhana
    - Dusala
    - Dushasana
  - 98 Sons
  - Duryodhana
    - Dusala
    - Dushasana
  - 98 Sons

Lord Kṛṣṇa

Lord Balarama

Janamejaya

Parikshit

Sister of

Subhadra

Abhimanyu

Uttara

Nakula

Sahadeva

Bhima

Arjuna

Yudhistir

Draupadi

Sister of

Karna

Duryodhana

Dusala

Dushasana

98 Sons
Acharya’s give the following Reason why Bhakti Yoga is in the middle of Srimad Bhagavad Gita

1. Bhakti is Rahasya (Very Secret), Bhakti is essence of all scriptures BG 15.15

2. Karma and Jnana Yoga are dead without Bhakti hence surrounded by both. Bhakti gives life to Karma and Jnana Yoga

3. Generally we do not disclose anything with is secret until we become intimate. Hence out of respect, Bhakti is place in the middle.

4. Most important is kept in the middle eg. King travelling with his army is always in the middle, protected.
Division of 700 Verses in Bhagavad Gita

Lord Krishna - 574
Arjuna - 84
Sanjaya - 41
Dhirastra - 1
# Chapter 1 - Sections

<table>
<thead>
<tr>
<th>Section</th>
<th>Verse</th>
<th>Description</th>
</tr>
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<tr>
<td>A</td>
<td>1.1 to 1.27</td>
<td>Introduction: Preparations for War</td>
</tr>
<tr>
<td>B</td>
<td>1.28 to 1.46</td>
<td>Arjuna's Doubts</td>
</tr>
</tbody>
</table>
## Summary - Section - A

### Verse 1.1 to 1.27

**Introduction: Preparations for War**

<table>
<thead>
<tr>
<th>Verse Range</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-13</td>
<td>Sanjaya informs King Dhrtarastra of Duryodhana's appraisal of the relative fighting strengths of the Pandava and Kuru Armies. Bhismma and the Kuru Army then loudly blow their conchshells giving Duryodhana joy.</td>
</tr>
<tr>
<td>14-19</td>
<td>On the other side, the blowing of Krsna and Arjuna's transcendental conchshells, as well as the blowing of the conchshells of the other members of the Pandava Army, shatters the heart of Duryodhana.</td>
</tr>
<tr>
<td>20-27</td>
<td>Arjuna requests Krsna to draw his chariot between the two armies to observe the Kurus. Arjuna sees many relatives and well-wishers on both sides.</td>
</tr>
</tbody>
</table>
Dhrtarastra’s Question to Sanjaya:
What did they do?

Kuruksetra → dharma-ksetre
Where religious Rituals are performed

Lord Krsna SPG was present
Vedas: Place of worship
Even for Heavenly People

Pandavas are righteous,
become stronger (favor)

Bhisma, Drona are saintly

Dhrtarastra fearful about influence of Holy Place on outcome of battle

• Dhrtarastra’s Fear/Concerns:
  - Pandavas are righteous, become stronger (favor)
  - Bhisma, Drona are saintly
  - Natural Tendency not to fight, Battle may not take place, cannot satisfy selfish desire to rule over the Kingdom.

• Dhrtarastra distinguishes Pandavas from Kurus (same family) (mamaka)
  - Ignorance on bodily concept of life.

Analogy – Remove Weeds
Removing weeds from paddy field, similarly irreligious people will be wiped out in the battle.

BG 4.8
Dhrtarastra’s Question to Sanjaya: What did they do?

Key Points

- How to Understand Srimad Bhagavad Gita
- Dhrtarastra’s Fear/Concerns: Regarding dharma-ksetre
- Dhrtarastra distinguishes Pandavas from Kurus
Duryodhana Approaches Dronacharya

- Duryodhana Approaches Dronacharya after accessing Military formation of the Pandavas.
- Duryodhana addressed as King (to encourage despondent King Dhrtarastra)
- Though Duryodhana is King still he has to approach Commander in Chief for advice (fear).

Duryodhana is a expert politician/diplomat.

- Opposing General (Dhrstadyumna) is called by referred to as Son of Drupada (His Enemy)
- By calling Dhrstadyumna as Son of Drupada (His Enemy), provoking Drona.
- Dhrstadyumna was trained by Dronacharya (See the result of his training) (pointed his mistake.)
- Dhrstadyumna is always disciple of Dronacharya, so being Guru is always an expert.
- Similarly, Pandavas are also trained by Dronacharya, he should not be lenient in fighting.
### Key Points

- **Duryodhana**: expert politician/diplomat
- Duryodhana referring Dhrstadyumna as Son of Drupada
- Dhrtarastra distinguishes Pandavas from Kurus
### Some Statistics (Mahabharata-Adi Parva 2.15-23)

<table>
<thead>
<tr>
<th>Terms</th>
<th>Pandavas</th>
<th>Kauravas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Akshohini</td>
<td>21,870 Chariots ~ 21,870 Elephants ~ 65,610 Horses ~ 109,350 Foot soldiers</td>
<td>11 Akshohini</td>
</tr>
<tr>
<td>Army Size</td>
<td>7 Akshohini</td>
<td>11 Akshohini</td>
</tr>
<tr>
<td>Commander in Chief</td>
<td>Dhristadyumna</td>
<td>Bhisma, Drona, Karna, Salya, Duryodhana</td>
</tr>
<tr>
<td>Maharathis (60000 warriors)</td>
<td>Arjuna</td>
<td>Bhisma, Drona, Karna, Ashwathama</td>
</tr>
<tr>
<td>Atirathis (10000 warriors)</td>
<td>Yudhisthira, Bhima, Dhristadyumna, Ghatotkacha, Satyaki, Yuyutsu</td>
<td>Shalya, Somadatta, Bhurishrava, Bhagadatta, Jayadratha, Kritavarma</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Types of the Division</th>
<th>Chariot</th>
<th>Elephant</th>
<th>Horses with Soldiers</th>
<th>Infantry Soldiers</th>
<th>Head of Division (commander)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pathi</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td>Pathipal</td>
</tr>
<tr>
<td>Senamugam</td>
<td>3</td>
<td>3</td>
<td>9</td>
<td>15</td>
<td>Senamukhi</td>
</tr>
<tr>
<td>Kulmam</td>
<td>9</td>
<td>9</td>
<td>27</td>
<td>45</td>
<td>Nayak</td>
</tr>
<tr>
<td>Ganam</td>
<td>27</td>
<td>27</td>
<td>81</td>
<td>135</td>
<td>Gananayak</td>
</tr>
<tr>
<td>Vahini</td>
<td>81</td>
<td>81</td>
<td>243</td>
<td>405</td>
<td>Vahinipati</td>
</tr>
<tr>
<td>Birudanai</td>
<td>243</td>
<td>243</td>
<td>729</td>
<td>1215</td>
<td>Birudanadhipati (Pootanadhipati)</td>
</tr>
<tr>
<td>Samu/Sena</td>
<td>729</td>
<td>729</td>
<td>2187</td>
<td>3645</td>
<td>Senapati</td>
</tr>
<tr>
<td>Anihini</td>
<td>2187</td>
<td>2187</td>
<td>6561</td>
<td>10935</td>
<td>Anikadhipati</td>
</tr>
<tr>
<td>Akshauni</td>
<td>21870</td>
<td>21870</td>
<td>65610</td>
<td>109350</td>
<td>Maha Senapati</td>
</tr>
</tbody>
</table>
### Duryodhana Describing Warrior of Opposing Army

<table>
<thead>
<tr>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhima, Arjuna</td>
<td>Kasiraja</td>
<td>Yudhamanyu</td>
</tr>
<tr>
<td>Yuyudhana, Virata, Drupada</td>
<td>Purujit</td>
<td>Uttamanja</td>
</tr>
<tr>
<td>Dhrstaketu</td>
<td>Kuntibhoja</td>
<td>Sons of Subhadra</td>
</tr>
<tr>
<td>Cekitana</td>
<td>Saibya</td>
<td>Sons of Draupadi</td>
</tr>
</tbody>
</table>

All of them are fighting for Rights Not for Material Gains. Very Strong

### Duryodhana Describing His Army

8

<table>
<thead>
<tr>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dronacharya</td>
<td>Asvatthama</td>
</tr>
<tr>
<td>Bhisma</td>
<td>Vikarna</td>
</tr>
<tr>
<td>Karna</td>
<td>Saunadattih</td>
</tr>
<tr>
<td>Krpacharya</td>
<td>Jayadratha</td>
</tr>
</tbody>
</table>

Duryodhana is in dilemma whom (Bhisma, Drona) to represent first.

- Bhavan (Dronacharya) is named before Bhism, Drona being brahmana is OK with Bhisma

Fighting for Material Cause Hence weak. Most of them are also favoring Pandavas.

Ready to Lay Their lives. Fate of their Lives are already Decided.
Duryodhana Describing Strength of his Army

- *aparyaptam*: immeasurable or insufficient, protected by Bhismā
- Pandavas are protected by Bhima (insignificant as to Bhismā)
- Duryodhana is envious of Bhima (only he is capable of defeating him)

Duryodhana requesting his Army to support Bhismā

11. Duryodhana is diplomat (he thinks others in Army feel bad), hence requests them to support/protect Bhismā.

12. Bhismā is old and needs support and protection.

13. Duryodhana confident of the support from Bhismā & Dronacharya as they supported him during gambling match.

14. Bhismā out of Compassion & to cheer Duryodhana blew the conchshell very loudly.

- Duryodhana defeat is certain, since Lord Kṛṣṇa is on the other side.
- Bhismā fighting as a matter of duty.
- Tumultuous sound of conchshells, drums, bugles, trumpets and horns.
Text – 14

Krsna and Arjuna blowing Transcendental Conchshell

- Krsna and Arjuna conchshell is described as Transcendental
- Madhava: Krsna is husband of Goddess of Fortune
- Chariot given by Agni, capable of conquering all 3 worlds

Text – 15-18

Krsna, Arjuna & Bhima blowing Transcendental Conchshell

- Victory is certain

<table>
<thead>
<tr>
<th>Krsna</th>
<th>Panchajanya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arjuna</td>
<td>Devadatta</td>
</tr>
<tr>
<td>Bhima</td>
<td>Paundra</td>
</tr>
<tr>
<td>Yudhisthira</td>
<td>Ananta-vijaya</td>
</tr>
<tr>
<td>Nakula</td>
<td>Sughosa</td>
</tr>
<tr>
<td>Sahadeva</td>
<td>Manipuspaka</td>
</tr>
</tbody>
</table>

Krsna

Parts & Parcel including senses

Living Entity

Hrisikesa

15

Situated in Heart directs senses based on Living Entity’s desire

16-18
### Different names of Krsna, Arjuna & Bhima

<table>
<thead>
<tr>
<th>Names</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Krsna</td>
<td>All attractive</td>
</tr>
<tr>
<td>Hrisikesa</td>
<td>Master of the Senses (owner of senses)</td>
</tr>
<tr>
<td>Madhava</td>
<td>Husband of the Goddess of Fortune</td>
</tr>
<tr>
<td>Acyuta</td>
<td>Infallible One</td>
</tr>
<tr>
<td>Madhusudana</td>
<td>Killer of demon named Madhu</td>
</tr>
<tr>
<td>Govinda</td>
<td>one who gives pleasure to the senses or cows.</td>
</tr>
<tr>
<td>Vasudeva</td>
<td>Son of Vasudeva</td>
</tr>
<tr>
<td>Devaki-nandana</td>
<td>Son of Devaki</td>
</tr>
<tr>
<td>Yasoda-nandana</td>
<td>Son of Yasoda</td>
</tr>
<tr>
<td>Partha-sarathi</td>
<td>Charioteer of Partha (Arjuna)</td>
</tr>
<tr>
<td>Kesava</td>
<td>Killer of demon Kesi</td>
</tr>
<tr>
<td>Janardana</td>
<td>Maintainer of all Living entities OR Killer of all living entities</td>
</tr>
<tr>
<td>Dhananjaya (Arjuna)</td>
<td>conqueror of wealth</td>
</tr>
<tr>
<td>Partha</td>
<td>Son of Pritha (Kunti devi)</td>
</tr>
<tr>
<td>Gudakesa</td>
<td>One who conquers sleep</td>
</tr>
<tr>
<td>Vrkodara (Bhima)</td>
<td>Voracious eater and perform herculean tasks.</td>
</tr>
</tbody>
</table>
Blowing became uproarious, shattered hearts of sons of Dhrtarastra

- Duryodhana team blew Conchshell didn’t shatter Pandavas Hearts (due to confidence in Lord Krsna), Taking shelter of Lord nothing to fear
- Kauravas hearts shattered due to fear, signs of defeat.

Arjuna prepared to fight, asks Lord Krsna to draw chariot between two armies

- Arjuna’s flag on the Chariot has emblem of Hanuman (devotee of Lord Rama), signs of victory (b/c Hanuman co-operated Lord Rama and they both won the battle)
- Also, Lord Krsna is personally present as Hrisikesa to direct his senses.
- Arjuna’s victory is assured.
<table>
<thead>
<tr>
<th></th>
<th>Signs of Victory for the Pandavas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Krishna’s personal presence confirms victory</td>
</tr>
<tr>
<td></td>
<td>• Supreme Personality of Godhead is the charioteer (1.14) – “jayas tu pandu-putranam yesam…”</td>
</tr>
<tr>
<td></td>
<td>• Krishna as Hrsikesha directly controls the senses of a pure devotee</td>
</tr>
<tr>
<td>2</td>
<td>Goddess of fortune</td>
</tr>
<tr>
<td></td>
<td>• Whenever and wherever the Lord is present, the goddess of fortune is also there</td>
</tr>
<tr>
<td></td>
<td>• She never lives without her husband; therefore all fortune is guaranteed (1.14)</td>
</tr>
<tr>
<td>3</td>
<td>Venue -&gt; Kurukshetra is a holy place (1.1), effect of holy place on the war.</td>
</tr>
<tr>
<td>4</td>
<td>Hanumanji on Arjuna’s flag</td>
</tr>
<tr>
<td></td>
<td>• Hanumanji also helped Lord Rama in gaining victory (1.20)</td>
</tr>
<tr>
<td>5</td>
<td>Symbol of Vishnu</td>
</tr>
<tr>
<td></td>
<td>• Conchshell is a symbol of Vishnu (1.12 &amp; 1.14)</td>
</tr>
<tr>
<td></td>
<td>• This is indirectly indicated by Bhismas and Pandavas conchshells</td>
</tr>
<tr>
<td>6</td>
<td>Transcendental conchshells</td>
</tr>
<tr>
<td></td>
<td>• Krishna and Arjuna’s conchshell mentioned as divya (transcendental) (1.14)</td>
</tr>
<tr>
<td>7</td>
<td>Bhismas conchshell to pacify Duryodhana (1.12)</td>
</tr>
<tr>
<td>8</td>
<td>Agnideva’s Chariot given to Arjuna – capable of conquering all directions (1.14)</td>
</tr>
<tr>
<td>9</td>
<td>Shattering of hearts</td>
</tr>
<tr>
<td></td>
<td>• Conchshells of Pandavas shattered Kauravas hearts (1.19)</td>
</tr>
<tr>
<td></td>
<td>• Pandavas hearts not shattered – b/c of confidence of taking Shelter of Krishna</td>
</tr>
</tbody>
</table>
• Arjuna calls Lords as Acyuta (infallible one) : never fails in His affection for His devotees
• Lord Krsna out of love and causeless mercy accepted position of charioteer.
  • Lord Krsna takes pleasure in serving his unalloyed pure devotees.
  • In any position his supremacy is never challenged.

• Arjuna being pure devotee, has no desire to fight, wanted to see how much they (his relatives and friends) were bent upon demanding an unwanted war. He wanted to see the supporters who wanted to please evil-minded Duryodhana, estimate their strength, not for peace proposal.

Text 23 - Analogy – Birds of same Flocks fly together
- KAURAVAS
Lord Krsna draws chariot in the midst of two armies

24. Gudakesa: Arjuna - one who conquers sleep or ignorance (b/c being Krsna’s friend)
   • Arjuna always thinking of Krsna, similarly devotees, Samadhi

25. Lord Krsna, Hrisikesa: can understand heart of Arjuna.
   • Partha: Son of Prtha (kunti), Arjuna being friend and son of Kunti agreed to be his charioteer.
   • Lord Krsna jokingly said “just behold(see with attention)” he didn’t expect him not to fight being son of Prtha.

26. Arjuna could see:
   • All kinds of relatives, friends & well wishers.
   • Grandfathers like Bhisma and Somadatta
   • Teachers like Dronacharya and Kripacharya
   • Maternal uncles like Salya and Sakuni
   • Brothers like Duryodhana
   • Sons like Laksmana, friends like Asvatthama, well-wishers like Krtavarma and many other friends and relatives.

27. Arjuna seeing them all is overwhelmed with compassion, thus spoke
### Arjuna's Doubts

| 28-46 | Arjuna's mind reels thinking how this battle will finish his family and its traditions. He sees great sinful reactions awaiting him if he kills his family members. Feeling it better to be killed unarmed than to fight, Arjuna, his mind overwhelmed with grief, casts aside his bow and sits down upon his chariot. |
Arjuna’s reaction after seeing his relatives.

28  • Arjuna symptoms - limbs of my body quivering and my mouth drying up.
  • Reason: Sympathy & Compassion (overwhelmed by kindness), foreseeing their imminent death, symptoms not due to weakness but to his softheartedness, a characteristic of a pure devotee of the Lord.
  • Arjuna astonished to see their fighting spirit.
  • Genuine devotees of Lord has all Godly qualities, non devotees lacks such qualities.

29  • Further symptoms: body trembling, hair standing on end, bow slipping, skin burning.

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Arjuna's Symptom

- Body trembling, hair standing on end
- Great spiritual ecstasy
- Great fear, material condition
- Fear due to loss of life
- Bow slipping
- Heart burning (skin burning)
- Material conception of life

Do not cause Fear.
Arjuna see only causes of misfortune.

- Further symptoms: unable to stand any longer, forgetting himself, mind is reeling

Forgetting himself

Weakness of Mind

Excessive Material attachments

Fearfulness and Loss of Mental Equilibrium

Sees only misfortune, he will not be happy even after winning

Nimittani Viparitani: Frustrations, Thinking why am I here?

Krsna or Visnu

Krsna

Kesava (Killer of demon Kesi)

Expected to remove Arjuna’s demons like doubts

Every Living Entity

Interested in himself & own welfare

Suffers

Real Interest of Jiva

By Krsna’s will
## Arjuna’s Symptoms of Compassion

<table>
<thead>
<tr>
<th>Parts of the body</th>
<th>Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Limbs</td>
<td>Quivering</td>
</tr>
<tr>
<td>2  Mouth</td>
<td>Drying Up</td>
</tr>
<tr>
<td>3  Whole body</td>
<td>Trembling</td>
</tr>
<tr>
<td>4  Hair of the body</td>
<td>Standing on the End</td>
</tr>
<tr>
<td>5  Hands</td>
<td>Gandiva bow slipping</td>
</tr>
<tr>
<td>6  Skin</td>
<td>Burning</td>
</tr>
<tr>
<td>7  Legs</td>
<td>Unable to stand any longer due to impatience</td>
</tr>
<tr>
<td>8  “Forgetting myself and mind reeling” – Due to weakness of the heart</td>
<td></td>
</tr>
<tr>
<td>9  Sees only causes of misfortune</td>
<td></td>
</tr>
</tbody>
</table>
Arjuna cannot enjoy kingdom at the cost of killing relatives.
Arjuna not ready to fight even in exchange of 3 worlds

- **Govinda**: Kṛṣṇa is the object of all pleasures for cows and the senses. Arjuna indicates, Kṛṣṇa should understand what will satisfy his senses.
- But Govinda is not meant to satisfy our senses. If we try to satisfy Govinda’s senses our senses will automatically get satisfied.
- **Madhusudana**: Kṛṣṇa is killer of demon Madhu, Arjuna is expecting that Kṛṣṇa would kill is doubts like demons. Also, Kṛṣṇa killed demon Madhu, but Kṛṣṇa is expecting Arjuna to kill his relatives not demons.

**Living Entity**

- Kṛṣṇa’s senses
  - Senses are satisfied
  - By Lords will all his desires are satisfied

- Order supplier

**Kṛṣṇa**

- Lord will satisfy to the extent they deserve not desire

**Spiritual Understanding**

- Devotee ready to accept any opulence, Kṛṣṇa wants
- Do not complain otherwise if Kṛṣṇa not desire

- Arjuna, being devotee, very kind hearted, wants to forgive his relatives. Lord tolerates mischief on himself, not for his devotees. Lord is determined to punish them.

**Arjuna’s Material Calculation**

- Unable to share opulence with relatives
- Decides not to fight even in exchange of 3 worlds
Arjuna fearful of sinful reaction.

- Kaurava’s did all 6 kinds of aggression on the Pandava’s hence killing them would not give any sinful reaction.
- Madhava : Husband of goddess of fortune.
- Arjuna calling Krsna as Madhava indicating that Krsna should not engage Arjuna that would ultimately bring about misfortune. Krsna, however, never brings misfortune to anyone, to say nothing of His devotees.
Arjuna sees Destruction of Family

- Arjuna sees due to Greed, the opposite party is ready Fight and Kill each other.
- Arjuna understands result of war (destruction of family), he sees not benefits in participating in this sinful activity.
- Ksatriya should not refuse invitation of gambling and war.
- Arjuna sees the other party is blind of effect of this challenge, he knowing he evil consequence, not ready to fight.

In Varnasrama System:

- Elder members of the family.
  - Responsible for purifying processes in family from birth to death.
  - Death of elder will stop purification process.
  - Young members will become irreligious.
  - Lose chance for Spiritual Salvation.
16-Samskaras
Manu Smriti

Samskaras – Purificatory Process
Total 40 Samskaras
16-Major
Arjuna sees Destruction of Family & Society

Varnasrama System for Peace, Prosperity and Spiritual progress in life

Failure of Varnasrama System:

- Elder members of the family.
- Responsible for purifying processes in family from birth to death.
- Death of elder will stop purification process.
- Young members will become irreligious.
- Lose chance for Spiritual Salvation.

- Risk of War & Pestilence
- Gives rise to unwanted progeny Varna-sankarah.
- Women becomes polluted.
- When irreligion prominent in family.
- Women like Children needs protection.

- Hellish condition
- Arjuna heard from DS
- Those who destroy Family tradition dwell in Hell
- Irresponsible Leader bring chaos in society by destroying Sanatana Dharma.
- Ancestors are not delivered, fall down.
- SB 11.5.41 Not applicable to someone who has taken shelter of Krsna.
- Good Population depends on faithfulness and Chastity of Women.

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- SB 11.5.41 Not applicable to someone who has taken shelter of Krsna.
- Good Population depends on faithfulness and Chastity of Women.
The superiors are killed (1.39)
(destruction of the dynasty)

Destruction of eternal family tradition (1.39)
(Vedic rituals will stop)

Irreligion predominates in the family (1.39)

Women become polluted (1.40)
(unchaste)

Unwanted progeny (1.40)
(varna-sankara)

All kinds of community projects & (1.42)
family welfare activities are devastated
(results in chaos in society)

Courtesy: Tyaga Caitanya Das
Arjuna Fearful of sinful reaction

Driven by desire to Enjoy Royal Happiness

Better to die in the Battle field Unarmed

Arjuna’s Soft heartedness Being a devotee

Killing Relatives

Arjuna (overwhelmed with grief) cast aside his bow and arrows and sat down in the Chariot
<table>
<thead>
<tr>
<th></th>
<th>Saintly Qualities of Arjuna</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Softheartedness (1.28)</td>
</tr>
<tr>
<td>2</td>
<td>Does not want to kill even for exchange of three worlds (1.35)</td>
</tr>
<tr>
<td>3</td>
<td>Ready to forgive any aggressors (1.36), though there is no reaction in killing them.</td>
</tr>
<tr>
<td>4</td>
<td>Considers evil consequences even at the risk of refusing obligation to fight (1.37 – 1.38)</td>
</tr>
<tr>
<td>5</td>
<td>Conscious of obligations to protect family traditions and morals (1.39 – 1.44)</td>
</tr>
<tr>
<td></td>
<td>• He does not think that: “I am transcendental and I have no obligations”</td>
</tr>
<tr>
<td></td>
<td>• Arjuna being saintly is conscious of moral principles – How he can kill one’s relatives based on selfish motives (1.44)</td>
</tr>
<tr>
<td>6</td>
<td>Ready to be killed unarmed, but not retaliate (1.45)</td>
</tr>
<tr>
<td>7</td>
<td>Custom according to Ksatriya fighting principles – unarmed and unwilling foe should not be attacked</td>
</tr>
<tr>
<td></td>
<td>• These symptoms are due to soft heartedness resulting from being a great devotee</td>
</tr>
<tr>
<td>8</td>
<td>Kept his bow down (even broke his vow of not keeping the bow once lifted) (1.46)</td>
</tr>
</tbody>
</table>

**Conclusion:** Such a kind and softhearted person is fit to receive Self-Knowledge (Transcendental Knowledge) (1.46 purport)
## Summary – Arjuna’s Reasons

<table>
<thead>
<tr>
<th>Arjuna's Reasons for not wishing to Fight</th>
<th>1.27 to 1.28</th>
<th>Compassion: Arjuna's compassion for those he's about to slay dictates he shouldn't fight. <em>(Lord Krishna refutes &gt;&gt; BG 2.11-30)</em></th>
</tr>
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<tr>
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<td>1.31 to 1.35, 2.7-2.8</td>
<td>Enjoyment: Arjuna thinks he will not be able to enjoy his kingdom if the kingdom is won at the cost of the lives of his family members. <em>(Lord Krishna refutes &gt;&gt; BG 2.31-32)</em></td>
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<td>1.37 to 1.43</td>
<td>Destruction of Family: Irreligion and unwanted progeny will overcome the family, performance of traditional, varnasrama-oriented Vedic rituals will end, and hell will await both the family and the destroyer of the family. <em>(Lord Krishna refutes &gt;&gt; BG 2.45-46, 3.24)</em></td>
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<td>1.44 to 1.45</td>
<td>Saintliness and fear of sinful reactions: Arjuna thinks enjoying royal happiness is not worth the resulting sinful reactions for destroying the family and killing his superiors. <em>(Lord Krishna refutes &gt;&gt; BG 2.33-37)</em></td>
</tr>
<tr>
<td></td>
<td>2.6</td>
<td>Indecision: Arjuna does not actually know which is better, conquering the enemy or being conquered by them.</td>
</tr>
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</table>
As the opposing armies stood poised for battle, Arjuna, the mighty warrior, saw his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjuna failed in strength, his mind became bewildered, and he gave up his determination to fight.

Arjuna offered the following reasons for not fighting the battle:

1) **Compassion:** Arjuna's compassion for those he's about to slay dictates he shouldn't fight.
2) **Enjoyment:** Arjuna thinks he will not be able to enjoy his kingdom if the kingdom is won at the cost of the lives of his family members.
3) **Destruction of family:** Irreligion and unwanted progeny will overcome the family, performance of traditional, varnasrama-oriented Vedic rituals will end, and hell will await both the family and the destroyer of the family.
4) **Saintliness and fear of sinful reactions:** Arjuna thinks enjoying royal happiness is not worth the resulting sinful reactions for destroying the family and killing his superiors.

In the beginning of Chapter 2, gave the following reason.

5) **Indecision:** Arjuna does not actually know which is better, conquering the enemy or being conquered by them.
Complied from the Teachings of ...
End of Bhagavad Gita - 1