



Gītā

Session 5

28th April 2018

सदाशिव-समारम्भां शङ्कराचार्य-मध्यमाम्
अस्मद्-आचार्य-पर्यन्ताम् वन्दे गुरु-परम्पराम्

*sadāśiva-samārambhām śaṅkarācārya-madhyamām
asmad-ācārya-paryantām vandē guru paramparām*

Beginning with Sadashiva, through Adi Shankaracharya in
between and up to my own Guru,
I bow with reverence to the entire tradition of Guru lineage

Chapter 1

ॐ

अथ प्रथमोऽध्यायः

Recap

अर्जुन उवाच
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत॥२१॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्।
कैर्मया सह योद्धव्यम्, अस्मिन् रणसमुद्यमे॥२२॥
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः।
धार्तराष्ट्रस्य दुर्बुद्धेः, युद्धे प्रियचिकीर्षवः॥२३॥

Arjuna uvāca

senayorubhayormadhye ratham sthāpaya me'cyuta||21||
Yāvadetānnirīkṣe'ham yoddhukāmānavasthitān|
kairmayā saha yoddhavyam, asmin raṇasamudhyame||22||
Yotsyamānānavekṣe'ham ya ete'tra samāgatāḥ|
dhārtarāṣṭrasya durbuddheḥ, yuddhe priyacikīrṣavaḥ||23||

Arjuna said,- Oh Krishna! Place my chariot between the two armies till I see those who are assembled with a desire to fight. (Let me see those) with whom I should fight in this event of war. I wish to see those who are assembled here eager to fight, and who want to fulfill the desire of the evil-minded Duryodhana in this war.

सञ्जय उवाच

एवमुक्तो हृषीकेशः, गुडाकेशेन भारत।

सेनयोरुभयोर्मध्ये, स्थापयित्वा रथोत्तमम्॥२४॥

भीष्मद्रोणप्रमुखतः, सर्वेषां च महीक्षिताम्।

उवाच पार्थ पश्यैतान्, समवेतान् कुरूनिति॥२५॥

sañjaya uvāca

evamukto hr̥ṣīkeśaḥ , guḍākeśena bhārata|

senayorubhayormadhye, sthāpayitvā rathottamam||24||

Bhīṣmadroṇapramukhataḥ, sarveṣāṃ ca mahīkṣitām|

uvāca pārtha paśyaitān, samavetān kurūniti||25||

Saṅjaya said- Oh Dhṛtarāṣṭra! Commanded thus by Arjuna, Kṛṣṇa placed the great chariot between the two armies in front of great warriors like Bhīṣma and Droṇa and all (other) kings and said thus- “Oh Arjuna! See these Kauravas assembled”

तत्रापश्यत् स्थितान् पार्थः, पितृनथ पितामहान्।
आचार्यान् मातुलान् भ्रातृन्, पुत्रान् पौत्रान् सखींस्तथा॥२६॥
श्वशुरान् सुहृदश्चैव, सेनयोरुभयोरपि।
तान्समीक्ष्य स कौन्तेयः, सर्वान् बन्धूनवस्थितान्॥२७॥
कृपया परयाविष्टः, विषीदन्निदमब्रवीत्॥

tatrāpaśyat sthitān pārthaḥ, pitṛnatha pitāmahān।
ācāryān mātulān bhrātṛn, putrān pautrān sakhīmstathā॥26॥
śvaśurān suhṛdaścaiva, senayorubhayorapi।
tānsamīkṣya sa kaunteyaḥ, sarvān bandhūnavasthitān॥27॥
kṛpayā parayāviṣṭaḥ, viṣīdannidamabravīt॥

There Arjuna saw fathers, grandfathers, teachers, uncles, brothers, sons, friends, fathers-in-law, and well wishers assembled in the two armies. Seeing all these relatives assembled, Arjuna was overpowered by deep attachment. Grieving, he said the following (words.)

अर्जुन उवाच
दृष्ट्वेमं स्वजनं कृष्ण, युयुत्सुं समुपस्थितम्॥२८॥
सीदन्ति मम गात्राणि, मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे, रोमहर्षश्च जायते॥२९॥
गाण्डीवं स्रंसते हस्तात्, त्वक्चैव परिदह्यते।
न च शक्नोम्यवस्थातुं, भ्रमतीव च मे मनः॥३०॥
निमित्तानि च पश्यामि, विपरीतानि केशव॥

Arjuna uvāca

dr̥ṣṭvemaṃ svajanaṃ kṛṣṇa, yuyutsum samupasthitam॥28॥
sīdanti mama gātrāṇi, mukhaṃ ca pariśuṣyati|
vepathuśca śarīre me, romaharṣaśca jāyate॥29॥
gāṇḍīvaṃ sraṃsate hastāt, tvakcaiva paridahyate|
na ca śaknomyavasthātum, bhramatīva ca me manaḥ॥30॥
nimittāni ca paśyāmi, viparītāni keśava॥

Arjuna said-Oh Kṛṣṇa! Seeing these relatives of mine who are assembled, eager to fight, my limbs droop. My mouth dries up. Shiver and horripilation occur in the body. Gāṇḍīvaṃ slips from the hand and the skin burns. I am not able to stand also. My mind also reels, as it were. Oh Kṛṣṇa! I see adverse omens also.

न च श्रेयोऽनुपश्यामि, हत्वा स्वजनमाहवे ॥३१॥

न काङ्क्षे विजयं कृष्ण, न च राज्यं सुखानि च।

किं नो राज्येन गोविन्द, किं भोगैर्जीवितेन वा ॥३२॥

na ca śreyo'nupaśyāmi, hatvā svajanamāhave ॥31॥

na kāṅkṣe vijayaṁ kṛṣṇa, na ca rājyaṁ sukhāni ca|

kiṁ no rājyena govinda, kiṁ bhogairjīvitena vā ॥32॥

Moreover, killing my people in this war, I do not see any good, Oh Kṛṣṇa! I desire neither victory, nor kingdom, nor pleasures, Oh Kṛṣṇa! What is the use of the kingdom for us? What is the use of sense pleasures? Or, (what is the use of) life (itself?)

Love and Attachment

- Diagonally opposite in consequences
- Attachment promotes saṃsāra संसार; love promotes mokṣa मोक्ष
- In attachment, one gives supreme importance to one's own personal selfish interest, others' interests are secondary. Love is the other way. (only we know internally the difference)
- Attachment is born out of emotional weakness, object of attachment is an emotional crutch. Mind will be under the grip of anxiety. Imagining losing the crutch is scary...let alone actually losing it, Attachment leads to anxiety, fear and saṃsāra, in love there is no emotional dependence, a loving mind is a strong mind. A self-reliant mind. An independent mind. A loving person doesn't lean.
- Attachment leads to a distressed mind and therefore a clouded mind

न काङ्क्षे विजयं कृष्ण, न च राज्यं सुखानि च।
किं नो राज्येन गोविन्द, किं भोगैर्जीवितेन वा ॥३२॥

na kāṅkṣe vijayaṁ kṛṣṇa, na ca rājyaṁ sukhāni ca|
kiṁ no rājyena govinda, kiṁ bhogairjīvitena vā ||32||

I desire neither victory, nor kingdom, nor pleasures, Oh Kṛṣṇa! What is the use of the kingdom for us? What is the use of sense pleasures? Or, (what is the use of) life (itself?)

येषामर्थं काङ्क्षितं नः, राज्यं भोगाः सुखानि च।
त इमेऽवस्थिता युद्धे, प्राणांस्त्यक्त्वा धनानि च॥३३॥

yeṣāmartham kāṅkṣitaṃ naḥ, rājyaṃ bhogāḥ sukhāni ca|
ta ime'vasthitā yuddhe, prāṇāṃstyaktvā dhanāni ca||33||

Disregarding (their) lives and wealth, such (people)
have assembled in the war, for whose sake alone the
kingdom, sense objects, and pleasures are desired by
us.

आचार्याः पितरः पुत्राः, तथैव च पितामहाः।
मातुलाः श्वशुराः पौत्राः, श्यालाः सम्बन्धिनस्तथा॥३४॥
एतान्न हन्तुमिच्छामि, घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराजस्य, हेतोः किं नु महीकृते॥३५॥
ācāryāḥ pitarāḥ putrāḥ, tathaiva ca pitāmahāḥ|
mātulāḥ śvaśurāḥ pautrāḥ, śyālāḥ sambandhinastathā||34||
etānna hantumicchāmi, ghnato'pi madhusūdana|
api trailokyarājasya, hetoḥ kiṃ nu mahīkr̥te||35||

Teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, and all other relatives (are assembled here). Oh Kṛṣṇa, even for the sake of these three worlds, I do not desire to kill these (people.), even if they kill (me.) Why indeed (should I fight) for the sake of a kingdom?

निहत्य धार्तराष्ट्रान्नः, का प्रीतिः स्याञ्जनार्दन।
पापमेवाश्रयेदस्मान्, हत्वैतानाततायिनः॥३६॥

nihatya dhārtarāṣṭrānnaḥ, kā prītiḥ syājjanārdana|
pāpamevāśrayedasmān, hatvaitānātātāyinaḥ||36||

Oh Kṛṣṇa, by killing these criminals, sin alone will
accrue to us.

आततायी- ātatāyī (Definition)

- Used in धर्मशास्त्र dharma śāstra
- One who commits any one of the पञ्च महापातकानि pañca mahā pātakāni
 - अग्निदः agnidah - means setting fire to the house or residence of a person with an intention of burning them alive
 - गरदः garadah - giving poison to someone with an intention of killing
 - शस्त्रपाणिः sastrapāṇiḥ - trying to kill or hurt someone when the other person doesn't have any defense
 - धनापहः dhanāpahah - means cheating another person of his property
 - क्षेत्रदारापहर्ता च kṣetra-dāra-apahartā ca - means land, wife grabbing

- According to धर्मशास्त्र, आततायी must be killed without

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpurṇamudacyatē |
pūrṇasya pūrṇamādāya pūrṇamēvāvaśiṣyatē ॥
om śāntiḥ śāntiḥ śāntiḥ ॥



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