

Krsna's idea is beneficial to everyone

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Mayapur [46:55]

Reading from Bhagavad Gita , Chapter 2 text number 9. Bhagavad Gita was said in morning and we are hearing in the evening. We are seeing the Lord, we are seeing the Lord. You have all seen, where is He? So we all like to see Him. We all like to see Him and it is very important that we hear Him. People like to see Him but not hear Him. But we should come to the temple, to see the Lord and to hear the Lord. So we have seen Him, He is standing right before our eyes, please all take darsana. Please look, look, look.

jai shri shri radha madhav asta sakhis vrinda ki... jai

In fact we will see Him more by hearing Him. The way to see the Lord is not with the eyes but in fact with the ears. We see more with the ears than with our eyes. So you all, I mean we also are visitors besides all are ISKCON devotees sitting here. We have some guests also with us. So we welcome them all, welcome devotees and guests also. As we said that Krsna spoke Bhagavad Gita in the morning, not this morning, but 5000 years ago in Kurukshetra. He spoke Bhagavad Gita during early morning hours. You all agree, understand the meaning that he spoke in the morning, not during lunch or after his dinner? He spoke in the morning; sun was rising in the east. Army had already arrived and there were two camps; the Pandhava camp and Kaurava camp. And then as is the rule for dharma yudha, at sun rise they commence the battle and it goes all day long and then at sunset, fullstop.

So that particular morning, it was also day of ekadasi, Mokshada, name also there of that ekadasi, Mokshadaekadasi.

So we know who spoke, where He spoke, what time He spoke, what did He speak, everything is very clear. So here in the temple every day we read, one verse, one slok, one statement of the Lord. So in fact, Krsna begins His speech, His dialogue, His conversation with Arjunaa in the second chapter of Bhagavad Gita.

First chapter of Bhagavad Gita is also Bhagavad Gita, but it is not technically song of Krsna, Arjuna and others have spoken more in the first chapter. Then Sanjay also speaks, makes his comments. Three parties were listening to Bhagavad Gita, at the same time, simultaneously. Arjuna was, of course, it is meant for Arjuna, it's also meant for you and as Krsna dialogue was happening in Kuruksetra, Sanjay also was able to hear in Hastinapur at the same time. Doordarsana, Doorvani, television. So these are the two parties and the third one there was a tree, not far from where Krsna and Arjuna, the dialogue was on, settled in a chariot and very next to, very close to the chariot. There was a tree, that tree is still there. You go and see that tree even today, the tree is standing. Even tree has become immortal by the hearing of Bhagavad Gita and what to speak of us. So Sanjay is also one of the speakers or communicator of Bhagavad Gita. So today's verse is spoken by Sanjay Uvaca. So please repeat after me.

sanjaya uvaca

evam uktva hrsikesam

gudakesah paran tapah

na yotsya iti govindam

uktva tusnim babhuva ha [BG 2.9]

Sanjayahuvaca – Sanjaya said; evam – thus; uktva – speaking; hrsikesam – unto krsna, the master of the senses; gudakesah – Arjuna, the master of curbing ignorance; Param-tapah – the chastiser of the enemies; nayotsya – I shall not fight; iti – thus; govindam – unto krsna, the giver of pleasure to the senses; uktva – saying; tusnim – silent; babhuva – became; ha – certainly.

Translation

Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

Purport

Dhrtarastra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sanjaya disappointed him again in relating that Arjuna was competent to kill his enemies [paran-tapah]. Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Krsna, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self- realization, or Krsna consciousness, and would then surely fight. Thus Dhrtarastra's joy would be frustrated, since Arjuna would be enlightened by Krsna and would fight to the end.

Arjuna said, 'nayotsya', I shall not fight and he is addressing "Govinda" O Govinda, I shall not fight. He said this much and **'tusnimbabhuva'** and he became quite or silent, felt silent, that's good news for Dhrtarastra that Arjuna is not going to fight. O! That is wonderful, that is what I was looking for. Arjuna is not going to fight, my children would be spared or they would become victorious, if Arjuna did not fight. But in this verse, Sanjaya as he is talking to Dhrtarastra, he is describing Arjuna as **"parantapah."** He is the chastiser of the enemies and Srila Prabhupada in purport is pointing out, temporarily he has been over whelmed by this affection, family affection, family ties, moha, illusion, but as he would be listening to Krishna, becoming his disciple, and then coming out and then he would be chastising, fighting, killing enemies and becoming victorious.

So Arjuna had come on the scene with determination to fight in the beginning seated in a very special chariot.

svetair hayair yukte mahati syandane sthitau [BG 1.14]

The first chapter says that the white horses were pulling the '**mahatisyandane**' very special, expensive, nicely carved chariot. '**madhavah pandavas caiva**'[BG 1.14]and in that chariot two personalities are sitting Madhava and Pandava and this Pandava is Arjuna.**divyau sankhau pradadmatuh**[BG 1.14]and soon both of them, they blew their transcendental conch shells. Krsna blew His conch shell called Pancajanya and the name of Arjuna's conch shell Devadattadhanan-jayah. Devadatta was the name of the conch shell and the names of other pandava's conch shells is also mentioned. So Arjuna was very much eager to fight. So before beginning of fight, he was desirous to see his enemies, please show me who they are? Who do they think they are, they want to fight with me. Please bring by chariot forward.

senayor ubayor madhye

ratham sthapaya me cyuta[BG 1.21]

Arjuna says, "**senayor ubayor madhye**" in between two armies "**rathamsthapaya**" please get my chariot situated in between two armies. So immediately, here Parthasarthi, Lord has become the Chariot driver of his devotee. In His left hand He has ropes of the reins of the horses. Lord is having whip in His right hand. So He already started moving chariot forward. Soon the chariot was in between two armies, closer to the enemy camp, enemies and Arjuna is seeing who has come, who has assembled, that time as Arjuna is observing the army, enemy camp, enemies. Krishna says "**pasya**"see, just see,

pasyaitan samavetan kurun iti [BG 1.25]

All those who have assembled here are none but the Kuru's , Lord is giving some hint to Arjuna, oh you wanted to see just

see, who has come to fight with you or you have to fight with Kuru's they are Kuru's, you are also Kuru's, same family, wake up Arjuna.

So not only Arjuna is seeing but Lord is also showing, getting his attention, just see, just see, Kuru's have come to fight with you, same family. So by seeing and by hearing the whole chemistry inside, within has changed, changes very fast, very quickly. Now his blood was boiling, take my chariot, he was getting ready, sharpening his arrows, or he wanted to see, but now as he has seen and heard from Krsna also just five words.

pasyaitan samavetan kurun

Just four five words, these are the only words Krsna speaks in first chapter of Bhagavad Gita nothing more nothing less. Then Arjuna begins trembling, his body shaking, ***sidanti mama gatrani[BG1.28]***my body is trembling, ***mukham ca parisusyati [BG 1.28]***my mouth is drying up, ***gandivam sramsate hastat [BG 1.29]***GandivhaDhanush, the bow is slipping right out of my hands. Could you fight if you are shaking, can you fight? No, you have to be very steady, focused, motionless. So many things are happening in his mind, all body are there and then Arjuna is also thinking, he is expressing himself now.

sreyo nupasyami hatvasva-janam ahave [BG 1.31]

I don't see any benefit, no ***sreyo***, no long term benefit, really killing ***hatva sva-janama have***in this horrible battle, killing our own family members, I don't see any benefit and I am not interested.

na kankse vijayam Krsna nacarajyam sukhani ca [BG 1.31]

Krsna I think he is making himself very clear, I don't want kingdom, no happiness, I am not interested in this and then Arjuna keeps talking more and more and more. So many concerns, what about this dharma, what about jati dharma, what

about kula dharma, what about this, what about that. So many dharmas, so many concerns, so many issues.

So with each additional idea that he presents, he is deviating more, he is more and more deviation. This is a way to go but with each idea is turning away from Lord's idea and soon he would be hundred eighty degrees and this is where is the verse, ***tusnim babhuva***. I am not going to fight. This fighting, this was Lord's idea, Lord's desire, Lord's plan.

paritranaya sadhunam
vinasaya ca duskrtam
dharma samsthapanarthaya
sambhavami yuge yuge
[BG 4.8]

I appeared, this is the purpose for which I appeared, this is dharma yuddha and this is meant to establish dharma and to protect the devotees like you Pandava's and kill the miscreants. This is the vision of the Lord, the purpose of His advent. But now Arjuna is not showing any interest in plan or vision or desire of the Lord. ***Narsimha dev ki Jai***.

So earlier also, at the end of first chapter, Arjuna kind of he sits down, making it clear that I am not going to fight. Sometimes you see the bulls or the he buffalo pulling the cart and big load and in summer season and it is hard for him to pull. Sometimes the farmer is feeding the he buffalo, he is trying to push or pull the bull try to move it forward but when the he buffalo doesn't want to move and he wants to make it very clear. What does he do? He sits down and makes it very clear statement. Okay this is it. Now you know my dear farmer, I am not going to move. So the last statement of the first chapter was very similar also and also spoken by Sanjaya.

**evam uktvarjunah sankhye
rathopastha upavisat**

**visrjya sa-saram capam
soka samvigna manasah
[BG 1.46]**

Sanjay said,

Arjuna having this spoken on battle field, cast aside his bows and arrows and sat down on the chariot, his mind was over whelmed with grief. So as Arjuna was talking to the Lord and what about this, what about this dharma, what about this, he was thinking that probably he is going to convince Him, He will be convinced. So Arjuna was expecting yes, yes, yes, that is fine, what you say is exactly right. Arjuna, I agree with you, forget this battle, let's have breakfast, stop this. That is as Arjuna was talking and talking and talking in the first chapter. It is like Arjuna Gita, not Bhagavad Gita so much ArjunaGeet, song of Arjuna, statement of Arjuna he was thinking oh this didn't work, say something more now, for sure this statement will be convincing the Lord. So if not this, that one, probably Lord would say okay, okay that is fine, forget this battle and let's go have the breakfast. So Arjuna is sitting in the chariot making it very clear that he is not going to fight. In fact Arjuna begins,

asru purnakuleksanam [BG 2.1]

He is in tears, Arjuna is in tears, could you imagine Arjuna, Arjuna is full of compassion and depressed in mind. His eyes full of tears and now the second chapter, second verse. This is where Krsna begins, officially begins talking. The first thing that the Krsna had to say was, first thing that Krsna wanted to say, probably Arjuna was expecting that the Lord is going to praise my statement, and appreciate what I have said congratulations, well done, well spoken Arjuna, that was not the case. In fact Lord said

kutas tva kasmalam idam [BG 2.2]

kutastva where from ***kutas tva kasmalam idam*** all that you have

spoken that *idam kasmalam*, all this is rubbish, okay where is the dustbin, where is the dustbin, it should be dumped in the dustbin. So this is Lord's comment, it is comment on all that Arjuna had to say and Arjuna was thinking now, I am speaking now something very intelligent, very social concerns, this issues, that issues, family, tradition and this must be. In fact when people read first chapter they hear Arjuna speak or they read what Arjuna has to say, they kind of agree with Arjuna. Forget all other people probably when you read for first time. I use to, I remember when I was reading, understanding the first chapter Arjuna statement this makes sense. That's right, you are right on Arjuna, yes go on speaking I was kind of what a man.

Arjunaki jai

Lord doesn't say Arjunaki jai, not thumbs up and then a little more statement then Arjuna again speaks and he becomes silent, quite. That is today's verse and then towards the end of Bhagavad Gita, Lord is talking, concluding. ***sarva-dharman*** what ***parityajya*** give up this varieties of religion, varieties of religion. Why, why he is talking of this. ***sarva-dharman*** what is connection of this, why Krsna has to say ***sarva-dharman***, Arjuna you, ***sarva-dharman partityajya [BG 18.66]***

Give up all varieties of religion, all thoughts, all this concerns, all this isms, all this why? Is this in Bhagavad Gita context or in some other connections, right here in the first chapter, all the dharma's. Some of the dharma's, Arjuna has mentioned, what about this dharma, what about this, what about this. Lord said, give it up these thoughts and accept my dharma, accept my dharma, not your dharma. Give this up , this is all gambling, this is all mental speculation and gambling. It is not only lottery and this and that as gambling but it is a bigger gambling, speculation.

I think, according to me, Arjuna this is according to me. Arjuna is talking in the first chapter. My opinion, Arjuna is

talking in the first chapter and Krsna says give it up.

So the first word in the Bhagavad Gita is, what is the first word in Bhagavad Gita, **dharma**, the first word is dharma and last word is **mama**, last word is mama, first word is dharma put it together, that is dharma, **mama dharma** my dharma, my law, law of the Lord that is dharma, that's religion. Gita is dharma, so you have other ideas, accept Krsna's ideas, original idea, for everybody, living entity and the society, the family and the country for the humanity and living entity like that.