

OM SAI RAM!

Welcome to this Question and Answer Session,

Q. 320, CLARIFYING “KRISHNA FALLACIES”!

May 18, 2024

***This text excerpt is taken from Prof. Anil Kumar’s book
“Satyopanishad, Vol. 2”, pages 360-366***

Swami! We lack adequate knowledge of many important things. We have only a partial view of Divinity. Hence, we tend to ignore the reality and are prone to doubt Divinity. It is our misfortune that we find fault with God too and attribute human fallibility to Him. In the Mahabharata, it appears that Krishna was very partial to the Pandavas and so he did many things unbecoming of God incarnate in order to defend them. We may cite such instances as killing of Dronacharya, Bhishmacharya, Saindhava and a few others. We pray for your comments on these misconceptions of ours and enlighten us.

Bhagawan: God is faultless. He is pure and unsullied. It will be the worst of sins to attribute any kind of mistake to God. Every inch of God, if it can be put that way, is selfless, and whatever He says and does is for the welfare of humanity. He gives and forgives. He doesn't want anything from anybody in return, nor does He keep anything in this world that doesn't belong to Him!

Maybe due to the effects of Kali you see people with narrow, selfish ideals that are responsible for physical and mental agitations and disturbances everywhere. Man today has no trace of gratitude left in him. He has gone even to the extent of ignoring his parents. He has grown demonic in his behaviour. So, it is difficult for him to recognise God.

The Kauravas were wicked and spent their lives in injustice, untruth and unrighteousness. They were full of hatred and jealousy. Out of greed and envy, they did many cruel things like poisoning the Pandavas, setting their house on fire, making them play dice where they cheated only to end their own lives. So, they had to be checked and controlled.

You know, a diamond cuts a diamond. You can remove a thorn only with the help of another thorn. A simple example here will make this point clearer to you. When thieves run away with valuables through the back door, to catch them you also should go through the back door. You just can't say in such a moment, "What! I am the owner of the house, I can only go out of it through the main door and not the back door." So, the back door is the only way for you to catch the thieves. Is it not so? Similarly, to catch the Kauravas, who trod the wrong path, you had to go by the same route. Krishna did exactly the same thing in order to protect the Pandavas and bring about their ultimate victory. There was little trace of selfishness in Krishna.

Swami! Krishna made Dharmaja utter the lie “Asvatthama hatah,” Asvatthama is killed, adding in a low tone, “kunjarah”, the elephant. This led to the death of Dronacharya. Was it proper on the part of Krishna to make Dharmaja tell a lie like that?

Bhagawan: This is a foolish question. As facts are not known to you correctly, you think like that. Here, there was no mistake on the part of Krishna and there was no mistake in Dharmaja too. It was entirely the fault of Drona which was responsible for his death. Dharmaja said loudly, “Asvatthama hatah”, “Asvatthama died” and also said softly, “kunjarah”, an elephant by the name of Asvatthama died. Dronacharya did not listen completely to what Dharmaja had said. He heard only the first part, “Asvatthama hatah”, Asvatthama died. Out of his attachment to his son, Dronacharya died immediately on hearing the first part of Dharmaja’s statement. He died of the shock. His attachment was the only cause of his death. So the fault finally lies with Dronacharya, not hearing patiently and completely what Dharmaja said. How do you accept that Dronacharya, who loved Arjuna more than his own son, could be prepared to fight and kill Arjuna? Being a teacher and a Brahmana for that matter, should he fight like that? So, the mistake was Drona’s only.

Swami! In the Mahabharata, it is a pity to notice the killing of youngsters like Abhimanyu and Ghatotkacha for no fault of their own. It is justifiable if bad people are killed or punished. But, how can we account for the death of these youngsters?

Bhagawan: The answer is very easy and simple. I will give you a small example here to make you clearly understand the answer to the question. When there are a large number of mosquitoes in our house, what do you do generally? You spray some kind of insecticide like Flit all over the house or use DDT to kill the mosquitoes, don’t you? You have to notice one point here. Due to spraying poisonous insecticide, all the mosquitoes die. After all, only one of two mosquitoes must have bitten you, not all of them. But, all those mosquitoes that have not bitten you also die in your operation. Similarly, in a war, some innocent people also die. This is natural.

Swami! We hear that Arjuna was the only one capable of breaking open and emerging victorious from the Padmavyuha, the lotus-like military formation or manoeuvre, set up as a death trap. But, Abhimanyu knew only how to get in and not how to get out of it, a fact that resulted in his death. There are some stories heard about this episode from the Mahabharata. It appears that when Narada was describing the whole manoeuvre to Abhimanyu who was still in the mother’s womb, Krishna prevented him from teaching the unborn baby the way out of the Padmavyuha! What are your comments on this story, Swami!

Bhagawan: The ancient literature of Bharat has many secrets to be unravelled and grasped. So, there are many subtle points that are not known to everybody. They show the goal and the way of life. They remind you of the duties, responsibilities and obligations you owe to the society you live in. They point out your mistakes as well, so that you may correct and rectify yourself and thus experience the Divinity within. Every

episode or anecdote in the epics or in the religious texts in story form has a message for you.

Arjuna had to his credit many titles, like Savyasachi, Phalguna, Partha, Vijaya, etc. that are much higher than our modern Padmasri, Padmavibhushan and other honours. Arjuna's surrender to Krishna was total. This was the reason for his acquiring the skill to manage to come out of the impenetrable Padmavyuha. The word 'Arjuna' means whiteness or purity and it was the purity of his mind and heart that gave him the needed capacities.

But things were different in respect to Abhimanyu. He was challenged to fight and proceed to the battleground at a time when his wife, Uttara, was pregnant, His father Arjuna was not at home and his uncle Krishna was away. Abhimanyu had much *abhimana*, attachment to his wife and his father. This attachment trapped him in the Padmavyuha and as such he couldn't come out of it and ultimately died.

Similarly, the whole world is Padmavyuha. Our life is Padmavyuha. Man is caught in this Padmavyuha and his sense of attachment and possessive instincts will not release him out of it. Since he had *abhimana*, he bore the name Abhimanyu.

Swami! It is said that Draupadi laughed at Duryodhana in the Mayasabha, which made him revengeful and highly furious and which ultimately led to the Kurukshetra war. Will you kindly bless us with your special interpretation?

Bhagawan: These are the words of those who do not know the reality. Draupadi was not an ordinary person. She was a queen, known for her chastity. She was the wife of the great Pandavas. It is ridiculous to say that she laughed at Duryodhana in the Mayasabha. You are mistaken if you think so. She was not of the type to laugh at people. Those who don't know what had actually happened think like this.

On that day, after taking a head bath, Draupadi was drying her hair and was about to come out of the palace through the main door. It was at that time that Duryodhana fell down, mistaking the place for open ground where there was water. Watching this, the maidservants started laughing at the ludicrous sight. As Draupadi was coming out just then, Duryodhana saw her and mistook that she was laughing at him. In fact, she did not laugh at all. So, it was the fault of Duryodhana to think so.

There was no fault in Draupadi. She never raised her voice at any time. Contented with whatever she had, she was never tired of serving the Pandavas under any circumstances. She was the noblest of them all. It is your foolishness to think that she laughed at Duryodhana or at any other person.

Swami sheds more light on the misunderstandings surrounding other Krishna stories in the next session.

Thank you for your time!

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