

Lord Kṛṣṇa preached the gospel of the Gītā, which dispelled his attachment. It means, that a man in whatever circumstances he is, by making proper use of circumstances, can be free from desires and can realize God, because God (Paramātmā), always remains uniform in all circumstances.

'Yāvadetānnirīkṣe'haṁ.....raṇasamudyame'—How long should the chariot be placed between the two armies? Arjuna says, "Hold the chariot there, till I have carefully observed those war-minded kings with their armies, who are stationed in the army of Kauravas and with whom I have to wage war. Let me see the heroes, I have to encounter. Let me, also see which of them are inferior, superior and equal to me, in heroism."

Here, by the phrase 'Yoddhukāmān,' Arjuna means to say, that they sent a proposal of conciliation, but the Kauravas did not accept it, as they had a keen desire to wage war. So, he wants to observe the warriors and their bravery, which makes them so confident to wage war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

yotsyamānānavekṣe'haṁ ya ete'tra samāgatāḥ
dhārtarāṣṭrasya durbuddheryuddhe priyacikīrṣavaḥ

I desire to watch the evil-minded Duryodhana's well-wisher rulers, who have assembled here with their armies and are ready to fight. 23

Comment:—

Dhārtarāṣṭrasya* durbuddheryuddhe priyacikīrṣavaḥ'— Here Arjuna, by calling Duryodhana evil-minded, wants to convey how Duryodhana conspired for their destruction several times and tried his best to humiliate them. Arjuna says, "We are the

* There are two meanings of the term 'Dhārtarāṣṭra'—(1) Dhṛtarāṣṭra's sons or relatives, (2) those who usurp kingdom. Here this term has been used for Dhṛtarāṣṭra's son, Duryodhana.

lawful owners of half the empire but he wants to usurp it. He is evil-minded and these kings have assembled here to try to do good to him. But the duty of a friend, is to give him such advice as may add to his welfare now and hereafter. But, these kings instead of removing his evil-mindedness, want to enhance it and are really degrading him, by instigating him to wage war. They are not thinking of his welfare here and hereafter. As friends, they should have advised him to rule over, half of the kingdom and handover the other half, to us, the Pāṇḍavas. Thus, he would have ruled over half of the empire, and his life in the next world would also have been protected."

'Yotsyamānānavekṣe'haṁ ya ete'tra samāgatāḥ'— I want to observe the warriors, who are so impatient to wage war. They have favoured unrighteousness and injustice; so they are sure to be ruined in the war, against us.

'Yotsyamānān'—it means that Arjuna wants to see those, who have a keen desire to fight.



Link:—In the next two verses, Sañjaya tells us what Lord Kṛṣṇa did after hearing Arjuna's words.

सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरुनिति ॥ २५ ॥

sañjaya uvāca

evamukto hr̥ṣīkeśo guḍākeśena bhārata
senayorubhayormadhye sthāpayitvā rathottamam
bhīṣmadroṇapramukhataḥ sarveṣāṁ ca mahīkṣitām
uvāca pārtha paśyaitān samavetāṅkurūniti