

*the dialogue in the next verse between Lord Kṛṣṇa and Arjuna, which is known as 'The Bhagavadgītā'.*

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।  
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥  
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

atha vyavasthitānḍrṣṭvā dhārtarāṣṭrān kapidhvajaḥ  
pravṛtte śastrasampāte dhanurudyamya pāṇḍavaḥ  
hrṣīkeśam tadā vākyaṁidamāha mahīpate

Now, O Lord of the earth, seeing Dhṛtarāṣṭra's sons arrayed against him, and the fighting about to commence with missiles, Pāṇḍava (Arjuna) whose ensign bears the Hanumān, lifting his bow, spoke the following words, to Kṛṣṇa. 20

*Comment:—*

'Atha'—This word means, that now Sañjaya begins the Bhagavadgītā, in the form of a dialogue between Lord Kṛṣṇa and Arjuna. This dialogue, ends with the word 'Iti' used in the seventy-fourth verse of the eighteenth chapter. Similarly, the gospel of the Gītā begins, with the eleventh verse of the second chapter, and ends with sixty-sixth verse of the eighteenth chapter.

'Pravṛtte śastrasampāte'—Though Bhīṣma had blown his conch to cheer up Duryodhana, not to declare war, yet the Kaurava and Pāṇḍava armies thought that the war had been declared, and so they became ready with weapons and missiles in their hands. Seeing them equipped with weapons and missiles, Arjuna also lifted his bow, named Gāṇḍīva.

'Vyavasthitān dhārtarāṣṭrān ḍrṣṭvā'—By these words Sañjaya means, "When your son Duryodhana saw the army of Pāṇḍavas, he fled to Dronācārya. But when Arjuna saw the army of Kauravas, he lifted his bow." 'Dhanurudyamya' (took his bow)—it shows, that Duryodhana was filled with fear, while Arjuna was fearless, courageous and valiant.

**'Kapīdhvajah'**—By using this epithet 'Kapīdhvajah', Sañjaya wants to remind Dhṛtarāṣṭra of Hanumān, sitting on the banner of Arjuna's chariot. When Pāṇḍavas used to live in the forest, one day suddenly, the wind dropped a divine lotus having a thousand leaves before Draupadī. She was very much pleased to see it, and she said to Bhīma, "O excellent among the brave, bring me several lotuses of this kind." Bhīma, started to satisfy her desire. When he reached the Kadalī forest, he happened to meet Hanumān. Both of them talked about many things. At last Hanumān desired to grant him a boon. Bhīma said, "May your kindness continue to be with me!" Hanumān said, "O son of wind-god, when uneasy by being injured with arrows and weapons, enter the army of the enemy and make a roar, I'll enhance that roar by adding my own power to it. Moreover, by sitting on the banner of Arjuna's chariot I'll make such a roar, that it will be deadly terrifying to your enemy, and you will gain a victory, over them and kill them very easily."\* Therefore, the victory of those, on whose banner Hanumān was sitting, was certain.

**'Pāṇḍavaḥ'**—Dhṛtarāṣṭra, used the word 'Pāṇḍavaḥ' in his question. Therefore, Sañjaya also used the word 'Pāṇḍavaḥ', several times (as in 1/14 and here in 1/20) to remind Dhṛtarāṣṭra of the Pāṇḍavas.

**'Hṛṣīkeśam tadā vākyamidamāha mahīpate'**—Duryodhana, seeing the army of Pāṇḍavas, approaching his preceptor Droṇa, spoke the words cleverly; while Arjuna seeing the army of Kauravas approaching Lord Kṛṣṇa, who is a world-teacher, who is acquainted with the hearts of all, and who is the inspirer of mind and intellect etc., spoke the words full of bravery, courage, and duty.



अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥  
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्।  
कैर्मया सह योद्धव्यमस्मिन्नराणसमुद्यमे ॥ २२ ॥

*arjuna uvāca*

senayorubhayormadhye ratham sthāpaya me'cyuta  
yāvadetānnirīkṣe'haṁ yoddhukāmānavasthitān  
kairmayā saha yoddhavyamasminraṇasamudyame

Arjuna said:

O Acyuta, (Acyuta means one who does not deviate from his divine glory) place my chariot between the two armies and hold it there, till I have carefully observed the war-minded warriors, with whom, I must wage this war. 21-22

*Comment:—*

'Acyuta senayorubhayormadhye ratham sthāpaya'—The two armies were stationed at such a distance, from each other from where they could shoot arrows etc., at each other. Arjuna asked Lord Kṛṣṇa to place the chariot in the middle. It was middle in two ways (i) The middle of the breadth of the armies. (ii) The middle of the two armies viz., equidistant from the two armies should be the same. His purpose was to see the two armies, easily.

'Senayorubhayormadhye' has been used in the Gītā three times—here (in 1/21), in the twenty-fourth verse of this chapter and in the tenth verse of the second chapter. He uses this phrase three times, because the first time he asks Kṛṣṇa to place the chariot between the two armies (1/21), then Lord Kṛṣṇa placing the chariot between the two armies, tells Arjuna to behold the Kauravas (1/24) and afterwards, preaches the gospel to despondent Arjuna, right there (2/10). To begin with, Arjuna was valiant, but when he saw his kith and kin in battle array, he developed an attitude of disinterest being overtaken by attachment. Finally,

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) Dhārtarāṣṭra's sons or relatives, (2) those who usurp kingdom. Here this term has been used for Dhārtarāṣṭra's son, Duryodhana.