

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

Sañjaya said:

"O Bhārata" (born in Bharata-family), thus addressed by Guḍākeśa (one who has control over sleep viz., Arjuna), Hṛṣikeśa (the Lord of the senses) placed the magnificent chariot between the two armies, in front of Bhīṣma, Droṇa and all the kings, and said, "O Pārtha (the son of Prthā, Kuntī), behold all these Kurus, assembled here." 24-25

Comment:—

'Guḍākeśa'—'Guḍākeśa' has two meanings (i) 'Guḍā' means 'curled' and 'Keśa' means 'hair.' It means one having curly hair (ii) 'Guḍākā' means 'sleep' and 'Īśa' means 'master.' It means, one who has conquered sleep. Arjuna had curly hair and he had conquered sleep. So he has been called 'Guḍākeśa'.

'Evamuktaḥ'—One, who is not a slave to sleep, idleness and worldly pleasures, but is a slave (devotee) to God; God listens to such a person and even obeys him. Having said so, in order to carry out the wish of his devotee-friend Arjuna, Lord Kṛṣṇa, placed the chariot between the two armies.

'Hṛṣikeśaḥ'—'Hṛṣika' means 'senses' and 'Īśa' means 'Lord.' Thus 'Hṛṣikeśa' means the Lord of the senses. In the twenty-first verse and also in this verse, this word has been used because Lord Kṛṣṇa, who is the inspirer of minds, intellects and senses and who commands the whole world, has become a chariot-driver to carry out Arjuna's wish. It shows how kind He is to Arjuna.

'Senayorubhayormadhye sthāpayitvā rathottamam'—Lord Kṛṣṇa stationed Arjuna's noble chariot in the open space, between the two armies.

'Bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām'— Lord Kṛṣṇa placed the chariot with His sagacity, at such a point from where his kinsmen such as Bhīṣma, his preceptor Droṇa and chief kings and warriors of Kaurava-army, could be clearly seen.

'Uvāca pārtha paśyaitān samavetānkurūniti'—In the word 'Kuru', the sons of both Dhṛtarāṣṭra and Pāṇḍu are included,

because both of them belong to the Kuru family. Lord Kṛṣṇa, by saying 'Behold all these Kurus assembled here' means, that by seeing them, Arjuna may think that they are all one, whether they are on his side or on the opposite side and whether they are good or bad and thus a feeling of kinship may develop in him. This feeling of kinship may lead to attachment and make him inquisitive. Thus, by making Arjuna an instrument, Lord Kṛṣṇa wants to preach the gospel of the Gītā for the benediction of the creatures of Kali-age. Therefore, Lord Kṛṣṇa, instead of using 'Dhārtarāṣṭrān', used the words 'Kurūn'. If he had used 'Dhārtarāṣṭrān', Arjuna would have become enthusiastic and Lord Kṛṣṇa, could not have got a chance to preach the gospel of the Gītā and Arjuna's delusion, born of kinship, could not have been destroyed. But, Lord Kṛṣṇa, thought it His duty to destroy Arjuna's delusion. As a surgeon, first gives medicine, to a patient suffering from a boil so that it may suppurate and then performs an operation, to remove the diseased part, in the same way, God first arouses the hidden delusion of Arjuna and then destroys it. Here, Lord Kṛṣṇa by using the phrase 'kurūn paśya' first arouses delusion in order to destroy it, by advice later.

Arjuna in the twenty-second and twenty-third verses of this chapter wanted to behold and observe them. So Lord Kṛṣṇa says, "Behold these Kurus." Lord Kṛṣṇa could have placed the chariot without uttering any words but he intentionally used the phrase 'kurūn paśya' to arouse attachment in Arjuna.

There is a vast difference, between love for the family and love for God though there is also a little similarity. When we have love for members of our family, we overlook their faults, because we have a feeling of mineness with them. Similarly, God also does not heed the shortcomings of His devotee, because He has the feeling that he is His own. But, in domestic love, importance is attached to matters such as body etc., while in love for God, there is importance of feelings. In family love,

there is importance of delusion, while in love for God, there is importance of alliance. In family-love, there is darkness, while in divine love, there is light. In family-love, a man is negligent of his duty, while in love for God, being engrossed in love, a man may forget his duty momentarily, but is never negligent of his duty. In family-love, there is pre-eminence of the family, while in love for God, there is pre-eminence of God.



Link:—In the above-mentioned verse, Lord Kṛṣṇa told Arjuna to behold the Kurus. In the next verse, Sañjaya describes what happened after that.

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् ।
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ॥ २६ ॥
 श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān
 ācāryānmātulānbhrātṛṇputrānpautrānsakhīmstathā
 śvaśurānsuhṛdaścaiva senayorubhayorapi

Standing there, Arjuna then saw in both the armies, his uncles, grand-uncles, teachers, maternal uncles, brothers, cousins, sons, grandsons, friends, fathers-in-law, and well-wishers, as well. 26

Comment:—

'Tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān ācāryānmātulānbhrātṛṇputrānpautrānsakhīmstathā śvaśurānsuhṛdaścaiva senayorubhayorapi'—When Lord Kṛṣṇa, told Arjuna to behold the Kurus on the battlefield, Arjuna saw the members of his family, assembled on both sides. He saw his father's brother, named Bhūriśravā, who was just like his father. He saw his grand-uncles—Bhīṣma and Somadatta etc., preceptors—Droṇa and Kṛpa etc., maternal uncles, such as Purujit, Kuntibhoja, Śalya and Śakuni etc., brothers and cousins—Bhīma and Duryodhana etc., sons, such as Abhimanyu, Ghaṭotkaca, Lakṣmaṇa (Duryodhana's