

अर्जुन उवाच

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

arjuna uvāca

senayorubhayormadhye ratham sthāpaya me'cyuta
yāvadetanirīkṣe'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.