

Hrsīkeśa: (See note under verse 15.) Arjuna had placed himself under Krishna for direction, and did not act wilfully as Duryodhana did.

[17] *Acyuta*: One who remains unaffected by time, space, and causation.

[18] *Until (yāvat)*: Alternatively, *yāvat* may convey the idea, ‘place my chariot *that far* in the middle from where I can survey....’

The word *saha*, with, can also be construed with *kaiḥ*, in which case the translation will be: ‘... and those with whom the battle is to be fought by me’.

[19] *Kuru*: The Pandavas belonged to the Kuru dynasty. But somehow Duryodhana and others are referred to as the Kauravas, and Pandu’s sons as the Pandavas.—Tr.

[20] *Scion of the line of Bharata*: By such an address Sanjaya implied that since Dhritarashtra belonged to an illustrious dynasty, he should behave more justly towards the Pandavas.

Guḍākeśa, master of sleep: Being so, he was ever alert.

Pārtha: son of Prthā, otherwise known as Kuntī, who was the sister of Vasudeva. By mentioning this close relationship the Bhagavān was assuring Arjuna of His safe charioteership and of doing what was best for him.

[21] *Completely*: This is indicative of the whole body being affected by the thought of having to kill and being killed.

[22] *Gāṇḍīva*: name of the bow used by Arjuna.

Arjuna’s sorrow is illustrated in the earlier verse and the first line of the present verse. The second line of this verse illustrates his fear. Both these feelings arose from his ignorance about the real nature of the Self.—Ā.G.