

which is better; I am Your disciple. Instruct me who have taken refuge in You. (5)

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपन्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

8. Because, I do not see that which can, even after acquiring on this earth a prosperous kingdom free from enemies and even sovereignty over the gods, remove my sorrow (which is) blasting the senses. (6)

Sanjaya said:

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

9. Having spoken thus to Hrsīkeśa (Krishna), Guḍākeśa, (Arjuna), the afflictor of foes, verily became silent, telling Govinda, ‘I shall not fight.’

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

10. O descendant of Bharata, to him who was sorrowing between the two armies, Hrsīkeśa, mocking as it were, said these words: (7)

And here, the text commencing from ‘But seeing the army of the Pandavas’ (1.2) and ending with ‘(he) verily became silent, telling Him (Govinda), “I shall not fight”’ is to be explained as revealing the cause of the origin of the defect in the form of sorrow, delusion, etc. (8) which are the sources of the cycles of births and deaths of creatures.

Thus indeed, Arjuna’s own sorrow and delusion, caused by the ideas of affection, parting, etc., originating from the erroneous belief,