

faltering voice, bowing down overcome by fits of fear:

Śrutvā, hearing; *etat*, this, aforesaid; *vacanam*, utterance; *Keshavasya*, of Keshava; *Kirīṭī*, *kṛtāñjaliḥ*, with joined palms; and *vepamānah*, trembling; *namaskṛtvā*, prostrating himself; *āha*, said; *bhūyah eva*, again; *Krishnam*, to Krishna; *sa-gadgadam*, with a faltering voice—.

A person's throat becomes choked with phlegm and his eyes full of tears when, on being struck with fear, he is overcome by sorrow, and when, on being overwhelmed with affection, he is filled with joy. The indistinctness and feebleness of sound in speech that follows as a result is what is called faltering (*gadgada*). A speech that is accompanied with (*saha*) this is *sa-gadgadam*. It is used adverbially to the act of utterance.

Pranamya, bowing down with humility; *bhīta-bhītaḥ*, overcome by fits of fear, with his mind struck again and again with fear—this is to be connected with the remote word *āha* (said).

At this juncture the words of Sanjaya have a purpose in view. How? It is thus: Thinking that the helpless Duryodhana will be as good as dead when the four unconquerable ones, viz. Drona and others, are killed, Dhritarashtra, losing hope of victory, would conclude a treaty. From that will follow peace on either side. Under the influence of fate, Dhritarashtra did not even listen to that!

Arjuna said

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६॥

36. It is proper, O Hṛṣīkeśa, that the world becomes delighted and attracted by Your praise; that the Rāksasas, stricken with fear, run in all directions; and that all the groups of the Siddhas bow down (to You).