

CHAPTER ONE



Sainya-Darśana

Observing the Armies

ŚLOKA 1

धृतराष्ट्र उवाच—
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥

dhṛtarāṣṭra uvāca
dharma-kṣetre kurukṣetre / samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva / kim akurvata sañjaya

ANVAYA

dhṛtarāṣṭra uvāca—King Dhṛtarāṣṭra said; *sañjaya*—O Sañjaya; *kim*—what?; *eva*—indeed; *akurvata*—did they do; *māmakāḥ*—my sons (headed by Duryodhana); *ca*—and; *pāṇḍavāḥ*—the sons of Pāṇḍu (headed by Yudhiṣṭhira); *samavetā*—assembled; *dharma-kṣetre kuru-kṣetre*—in the land of *dharma* named Kurukṣetra; *yuyutsavaḥ*—desiring to fight.

TRANSLATION

Dhṛtarāṣṭra said: O Sañjaya, what did my sons and the sons of Pāṇḍu do, having assembled at the sacred land of Kurukṣetra, desiring to fight?

THE BHĀVĀNUVĀDA
OF THE SĀRĀRTHA-VARṢINĪ ṬĪKĀ

The Innermost Intention of The Shower of Essential Meanings

BY ŚRĪLA VIŚVANĀTHA CAKRAVARTĪ ṬĪĀKURA

*gaurāṁśukaḥ sat-kumuda-pramodī
svābhikhyayā gos tamaso nihantā
śrī-kṛṣṇa-caitanya-sudhā-nidhir me
mano'dhitiṣṭhan sva-ratiṁ karotu
prācīna-vācaḥ suvicārya so'ham
ajñō'pi gītāmṛta-leśa-lipsuḥ
yateḥ prabhor eva mate tad atra
santaḥ kṣamadhvaṁ śaraṇāgatasya*

May Śrī Kṛṣṇa Caitanya Mahāprabhu, who dispelled the darkness of the earth by distributing His own name; who is increasing the bliss of the lotus-like *bhaktas*; who is the storehouse of the nectar of *prema*; and who is the bestower of *unnata-ujjala-rasa*, which is the most elevated relationship of divine conjugal love, perform His playful pastimes in my heart. Although I am ignorant, by following the conclusions of Śrī Gaurāṅga-Sundara, the crest-jewel of all *sannyāsīs*, and by deliberating on the thoughts expressed by the previous Vaiṣṇava *ācāryas*, I have become greedy to taste a drop of nectar in the form of the *Gītā*. Therefore, saintly persons should forgive this surrendered soul.

The Supreme Absolute Truth, *paraśbrahma* Śrī Kṛṣṇa, whose lotus feet are the ultimate objective of all devotion and *śāstra*, appeared in His original human-like form as Śrī Vasudeva-nandana, the son of Śrī Vasudeva, in Śrī Gopāla-purī. Although He is *adhokṣaja*, supremely inconceivable, beyond the cognition of material senses, He nevertheless became visible

to the eyes of common men through the medium of His *yogamāyā* potency. He imparted the instructions of *Bhagavad-gītā*, thus delivering the *jīvas* of this world who were drowning in the ocean of birth and death. He submerged them in the great ocean of *prema* by bestowing upon them a taste of the sweetness of His beauty (*saundarya-mādhuryā*) and other qualities. He appeared in this world, being bound by His promise to protect the saintly persons and annihilate the *asuras*. But on the pretext of removing the burden of the earth, He in fact awarded supreme protection in the form of *mukti* (liberation) to miscreants, to those who were antagonistic towards Him and to all those *jīvas* drowning in this vast ocean of material existence which is compared to Kumbhīpāka-naraka, a hellish planet where sinful persons are cooked in boiling oil.

Bhagavān Śrī Kṛṣṇa instructed *Bhagavad-gītā* so that even after His disappearance, *baddha-jīvas*, conditioned souls, who have been influenced by ignorance since time immemorial and completely bound by lamentation, illusion and so forth, could be delivered. Another purpose was to uphold His glories which are found in the *śāstra* and sung by the *munis*. He directed these instructions of *Bhagavad-gītā* to His very dear associate, *priya-parikara* Arjuna, who had voluntarily accepted a veil of lamentation and illusion.

This *Gītā* has three divisions: *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*. The eighteen chapters of *Bhagavad-gītā* are blessed with the purport of the entire *Vedas* which manifest as eighteen types of knowledge. Thus Śrī Kṛṣṇa reveals the *parama-puruṣārtha* or supreme objective. *Niṣkāma-karma-yoga*, working without attachment to the fruits of one's prescribed duties, is described in the first six chapters, and *jñāna-yoga* (acquiring union through knowledge) in the last six chapters. The six chapters placed between them are more confidential, describing *bhakti-yoga*, which is more rarely

attained than either *karma-yoga* or *jñāna-yoga*. *Bhakti* is the very life of *karma* and *jñāna*. Without *bhakti*, *karma* and *jñāna* are fruitless. Therefore, they are partially successful only when they are mixed with *bhakti*.

Bhakti is of two types: *kevalā* (exclusive) and *pradhānī-bhūtā* (with *bhakti* predominating). *Kevala-bhakti*, being independent and supremely powerful, does not need any assistance from *karma* and *jñāna*. Therefore, it is known as *parama-prabalā* (supremely powerful), *akiñcanā* (whereby Kṛṣṇa is one's only possession), *ananyā* (unalloyed), and so on. On the other hand, *pradhānī-bhūtā-bhakti* remains mixed with *karma* and *jñāna*. This will be examined later in more detail.

To explain the nature of Arjuna's lamentation and illusion, the speaker of the *Mahābhārata*, Śrī Vaiṣampāyana, a disciple of Vyāsadeva, recited the *Bhīṣma-parva* section to his listener, Janamejaya, by beginning with *dhṛtarāṣṭra uvāca*. Dhṛtarāṣṭra asked Sañjaya, "O Sañjaya, what did my sons and the sons of Pāṇḍu do, having assembled at Kurukṣetra, desiring to fight?" Here a question arises. Dhṛtarāṣṭra has mentioned that his sons and the Pāṇḍavas have assembled with the sole purpose of fighting, so it is certain that they will fight. What, then, is his intention in asking, "What did they do?" In response to this, Dhṛtarāṣṭra has used the words *dharma-kṣetre*, the land of *dharma*. In the *śruti* it is said: *kurukṣetram deva-yajanam*. "Kurukṣetra is the sacrificial arena of the *devas*." Therefore, this land is famous as that which nourishes *dharma*. Thus, by the influence of association with this land, the anger of *adharmika* (irreligious) persons like Duryodhana and others can be subdued and they may become inclined to follow and accept *dharma*. The Pāṇḍavas are already *dharmika* by nature. The influence of Kurukṣetra may arouse the faculty of discrimination when they take into consideration that the massacre of one's own relatives is improper. Thus both parties may agree to a peaceful settlement. Outwardly Dhṛtarāṣṭra

is pretending that he will be happy with a peace treaty, but internally he is feeling great dissatisfaction. He considers that, if they negotiate a truce, the presence of the Pāṇḍavas will continue to remain an impediment for his sons. Dhṛtarāṣṭra thinks, “The warriors on my side, like Bhīṣma, Droṇa and others cannot be conquered, even by Arjuna. Therefore, since our victory is certain, it will be beneficial to fight.” These internal sentiments of Dhṛtarāṣṭra, however, are indiscernible to others.

Here, by the component *kṣetra* in the word *dharma-kṣetre*, Sarasvatī-devī is indicating a special meaning for *dharma*; Yudhiṣṭhira, the incarnation of *dharma*, and his associates are like plants of rice, and their maintainer, Bhagavān Śrī Kṛṣṇa, is like a farmer. The various kinds of assistance given by Kṛṣṇa to the Pāṇḍavas are likened to watering the crop and making a causeway around the field. The Kauravas, headed by Duryodhana, are like the *śyāmā* (blackish) weeds which grow in the rice field. This indicates that as the *śyāmā* weeds are uprooted from the rice field, similarly Duryodhana, along with the other Kauravas, will be uprooted from this *dharma-kṣetra*, land of *dharma*.

THE SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

The Commentary which Illuminates The Shower of Essential Meanings

BY ŚRĪLA BHAKTIVEDĀNTA NĀRĀYAṆA MAHĀRĀJA

*om ajñāna-timirāndhasya jñānāñjana-śalākayāḥ
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

I offer my most humble obeisances unto Śrī Gurudeva, who with the torchlight of transcendental knowledge has opened my eyes which were blinded by the darkness of ignorance.

*namaḥ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
 śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
 ati-martya-caritrāya svā-śrītānāṅca-pāline
 jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine*

I offer my obeisances unto the lotus feet of *om viṣṇu-pāda aṣṭottara-śata* Śrī Śrīmad Bhakti-Prajñāna Keśava Gosvāmī Mahārāja, who is so dear to Śrī Kṛṣṇa in this world. He is a completely divine personality who nurtures with great affection those who have taken shelter of him. Aggrieved upon seeing the suffering of those *jīvas* who are averse to Śrī Kṛṣṇa, he bestows upon them *śrī-nāma* along with *prema*.

*namaḥ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
 śrimate bhakti-siddhānta sarasvatīti nāmine*

I offer my obeisances unto *om viṣṇu-pāda* Śrī Śrīmad Bhakti-siddhānta Sarasvatī Prabhupāda, who is so dear to Śrī Kṛṣṇa having taken shelter at His lotus feet.

*namo bhaktivinodāya sac-cid-ānanda nāmine
 gaura-śakti-sva-rūpāya rūpānuga-varāya te*

I offer my obeisances unto Saccidānanda Śrīla Bhaktivinoda Ṭhākura, who is the foremost of *rūpānuga* devotees and the embodiment of Śrī Caitanya Mahāprabhu's *śakti*.

*viśvasya nātharūpo'sau bhakt vartma pradarśanāt
 bhakta-cakre varttitvāt cakravartty ākhyayā bhavat*

Because he illuminates the path of *bhakti* for everyone (*viśva*), he is known as Viśvanātha. And because he has attained the foremost position among the community of *bhaktas* (*bhakta-cakra*), he is known as Cakravartī. Hence his name has become significant as Viśvanātha Cakravartī.

The great preceptor, *mahā-mahopādhyāya* Śrīla Viśvanātha Cakravartī Ṭhākura, an eminent *ācārya* and great scholar of *Vedānta* in the Śrī Gauḍīya *sampradāya* and the crest-jewel

of *rasika-bhaktas*, has compiled an invaluable commentary on *Śrīmad Bhagavad-gītā* named *Sārārtha-Varṣiṇī*, a shower of essential meanings. This commentary was written in Sanskrit and was previously only available in Bengali translations. Consequently, the Hindi and English-speaking audience have been completely deprived of reading this invaluable treasure. Thus, for the comprehensive welfare of faithful persons, I am translating the commentary into Hindi and English. The style and *bhāva* of the commentary are extremely deep and enriched with exalted philosophical conclusions (*siddhānta*). To make the translation simple and comprehensive, I found it necessary to write a *Sārārtha-Varṣiṇī Prakāśikā-vṛtti*, a further explanation to illuminate the commentary. This arduous task is not possible without the mercy of Śrī Guru, Vaiṣṇavas and Śrīla Viśvanātha Cakravartī Ṭhākura himself. Therefore, first of all, in a mood of great distress, I pray at their lotus feet for their mercy and blessings.

Śrīmad Bhagavad-gītā is the essence of all *śrutis*, *Upaniṣads* and *Purāṇas*. Based on the sound evidence of Vedic literature received through *guru-paramparā*, it is concluded that Vrajendra-nandana Śrī Kṛṣṇa Himself, the son of the King of Vraja, is Svayaṁ Bhagavān, the Original Personality of Godhead. He is the embodiment of all nectarean mellows (*akhila-rasāmṛta-mūrti*) and He is the omnipotent (*sarva-śaktimān*), non-dual Absolute Reality (*advaya-jñāna-para-tattva*). Among His unlimited potencies three are prominent: *cit-śakti* (the internal potency), *jīva-śakti* (the marginal potency) and *acit-śakti* (the external potency). By the will of Svayaṁ Bhagavān Śrī Kṛṣṇa, Vaikuṇṭha, Goloka and Vṛndāvana are transformations of His *cit-śakti*. All *jīvas* are a transformation of His *jīva-śakti* and the material creation is the transformation of His *māyā-śakti*. The *jīvas* are of two types: *mukta* (liberated) and *baddha* (bound). The *mukta-jīvas* are eternally engaged in relishing the bliss derived from

serving Bhagavān in Vaikuṇṭha, Goloka and various other *dhāmas*. They never become bound in this material world, the prison-house of *māyā*, and hence they are called *nitya-mukta*, eternally liberated. Sometimes, by the will of Bhagavān, they appear in this illusory world as His associates for the sole purpose of bestowing welfare to the people. The other type of *jīva* is called *anādi-baddha*, or bound by *māyā* since time immemorial. As a result of being bound, the *jīva* is being burnt by the three types of miseries while wandering in the cycle of birth and death.

Bhagavān Śrī Kṛṣṇa, who is an ocean of compassion, seems to have created illusion (*ajñāna*), by the influence of His *acintya-śakti* (inconceivable potency) in the heart of His *nitya-siddha-parikara* Arjuna. Thus, on the pretext of dispelling this illusion, He spoke *Bhagavad-gītā*, which establishes *ātma-tattva* for the deliverance of all *jīvas* under the grip of *māyā*. The subject ultimately established in *Bhagavad-gītā* is *viśuddha-bhagavad-bhakti*, supremely pure devotional service to Bhagavān. The *jīvas* under the influence of *māyā* become situated in their pure constitutional position (*viśuddha-svarūpa*) only by taking shelter of *śuddha-bhakti*, as described in the *Gītā*, and can thus render service to Śrī Bhagavān. Aside from this, there is no beneficial path for the *baddha-jīvas*.

On the basis of concrete evidence from *śāstra* and invincible arguments, Śrīla Viśvanātha Cakravartī Ṭhākura and other prominent Gauḍīya Vaiṣṇava *ācāryas* have clearly established that the speaker of *Bhagavad-gītā* is not *niḥśaktika* (devoid of potency), *nirviśeṣa* (devoid of variety), or *nirākāra* (formless), nor is He *nirguṇa* (devoid of transcendental qualities such as *aprākṛta-dayā*, transcendental mercy). The *jīva* is never *parabrahma*, and even in the liberated stage can never become *parabrahma*. Even after attaining *mukti*, the *jīva* will remain a pure atomic spiritual particle. However, at that time

he is said to be a *bhagavat-parikāra*, an eternal associate of Bhagavān.

In Vedic *mantras* (*śruti*), it is proven that both Parameśvara, the Supreme Controller, and the *jīvātmā* are qualified as having knowledge (*jñāna-svarūpa*), as being the knower (*jñātā-svarūpa*), the enjoyer (*bhoktā-svarūpa*), the doer (*karttā-svarūpa*) and possessed of a pure spiritual ego (*cinmaya-ahankāra*). Therefore, regarding their constitutions, there is no difference between them from the perspective of *tattva*. However, because the *jīva* is an atomic spirit, his knowledge is limited and he can be overpowered by *māyā*. Parameśvara is the master of *māyā*. Although there is no difference between Īśvara and the *jīva* on the basis of *tattva*, the perception of a difference is real. This perception of difference is called *vaiśiṣṭya*, meaning speciality or having a uniquely distinguishing characteristic. Just as the sun and the sun's rays are simultaneously one yet different, being the possessor of attributes and the attribute respectively, similarly, the relationship between Parameśvara and the *jīva*, which is that of being one and different, is firmly proven in the *Vedas*. Since this relationship of simultaneous oneness and difference is beyond intellect and is only intelligible with the help of *śāstra*, it is therefore called *acintya*, inconceivable. Thus the subject matter of *Bhagavad-gītā* is the *nitya acintya-bhedābheda-rūpa para-tattva*, the eternal Supreme Reality, who is inconceivably one with and different from His potencies.

Although it is accepted that *para-tattva* Śrī Kṛṣṇa is simultaneously one with and different from the *jīva* and the material world, which are both transformations of His *śakti*, it is the perception of difference which is eternal and predominant, not the perception of oneness. Knowledge of the *jīvātmā*, Paramātmā, the abode of Paramātmā and the means to attain Paramātmā have been delineated in appropriate places in this *Bhagavad-gītā*.

Although *karma*, *jñāna* and *bhakti* have been explained as the three means to attain *brahma*, *bhakti-yoga* is the only means to achieve Bhagavān. The preliminary stage of *bhakti-yoga* is called *karma-yoga*. When there is further progress, the intermediate stage is called *jñāna-yoga* and in its mature and elevated stage it is called *bhakti-yoga*. *Karma* in itself is not a direct *sādhana* (practice) to attain Bhagavān, but only a means to attain that direct *sādhana*. When the heart becomes purified by following *karma-yoga* mixed with *bhakti*, which is *bhagavad-arpita-karma* (offering the fruits of one's activities to Bhagavān) as described in the *Vedas*, *tattva-jñāna* (the true knowledge of spirit and non-spirit) appears there. Both *jñāna* and *karma* which are devoid of a sense of *bhagavat-tattva* are futile.

Along with the appearance of *tattva-jñāna*, *kevala-bhakti* manifests in the heart. When this *kevala-bhakti* attains its mature stage, then *prema* manifests in the heart of the *jīva*. This *prema* is the only means of attaining and having direct realisation of Bhagavān. This is the concealed mystery of the *Bhagavad-gītā*. One cannot achieve *mukti* merely by *nirviśeṣa-jñāna* (knowledge of Bhagavān's impersonal feature). Only when *jñāna* is mixed with *bhakti-bhāva*, can one obtain *mukti* in the form of *sālokya*, *sārūpya* and so on, as an extraneous result. One can attain *prema-mayī sevā* to Svayaṁ Bhagavān Śrī Kṛṣṇa in His supreme abode, Goloka-Vṛndāvana by performing *kevala-bhakti* as described in the *Gītā*. When one attains this abode, there is no possibility of coming back to the material world. For the *jīvas*, achievement of this *prema-sevā* is the *prayojana*, the ultimate goal.

Bhakti is of two types: *kevalā* (exclusive) and *pradhānī-bhūtā* (principally inherent). *Kevala-bhakti* is also called *ananyā*, *akiñcanā*, *viśuddhā* and *nirguṇā bhakti*. *Pradhānī-bhūtā-bhakti* is also of two types: *karma-pradhānī-bhūtā*, where *bhakti* predominates over *karma*, and *jñāna-pradhānī-*

bhūtā, where *bhakti* predominates over *jñāna*. By performance of *karma-pradhānī-bhūtā bhakti*, which gradually purifies the heart, *tattva-jñāna* is achieved. The result of performing *jñāna-pradhānī-bhūtā bhakti* is *mukti*. Only that *karma-pradhānī-bhūtā bhakti* which aims at *tattva-jñāna* and that *jñāna-pradhānī-bhūtā bhakti* which aims at obtaining *kevala-bhakti* are to be known as *karma-yoga* and *jñāna-yoga* respectively. These are only steps to *bhakti*. Otherwise, without *bhakti* both *jñāna* and *karma* are futile.

This *Gītā* is composed of eighteen chapters, beginning from Chapter Twenty-five of the *Mahābhārata*'s *Bhīṣma-parva* to Chapter Forty-two. It has three divisions, each consisting of six chapters. The first division explains that the *jīvātmā* is an *aṁśa* (part) of *Īśvara*, and that his *svarūpa* (constitution) is such that he can acquire the eligibility to render service to *Bhagavān*, the *aṁśī* (whole). *Śuddha-bhakti-tattva*, the principle of pure devotional service, has been explained in the middle six chapters. It is this type of *bhakti* that is the topmost means of attaining *bhagavat-prema*, which is the supreme object to be achieved. In the third and final part, *tattva-jñāna* is defined. The subject matter of the *Gītā* is *kevala-bhakti*, which is like *cintāmaṇi*, a wish-fulfilling jewel. This *cintāmaṇi* has been safely kept inside *Bhagavad-gītā*, which is likened to a treasure chest. The base of this chest is *niṣkāma-karma-yoga*, the lid is *jñāna-yoga* and the treasure is *bhakti*. Only those who have staunch faith, who are fixed in *dharmika* principles, who have good character and who are self-controlled are qualified to study this conversation.

For the proper flow of the book, Śrī Kṛṣṇa Dvaipāyana Vedavyāsa has included in the first twenty-seven *śloka*s phrases such as: *dhṛtarāṣṭra uvāca* or *sañjaya uvāca*. They should be accepted as the introductory part of *Gītā*. Just as a piece of salt when mixed with the salty ocean completely dissolves to become one with the ocean, these introductory

words composed by Śrī Vedavyāsa have similarly become one with the great ocean of *Bhagavad-gītā* spoken by Śrī Kṛṣṇa.

Arjuna: Arjuna is an eternal associate of Bhagavān Śrī Kṛṣṇa. It is completely impossible for him to fall into a state of lamentation and delusion. In *Śrīmad-Bhāgavatam* (1.7.7) it is said: *yasyām vai śrūyamāṇāyām*. “*Bhakti* unto the lotus feet of Puruṣottama Bhagavān Śrī Kṛṣṇa, who is transcendental to the modes of material nature, at once appears in the hearts of those who with great faith hear *Śrīmad-Bhāgavatam*, which is filled with the topics of His sweet pastimes, and thus destroys lamentation, illusion and fear.” How then, is it possible that *bhakta-pravara* (the greatest devotee) Arjuna, who is a *nitya-parīkāra* of Śrī Kṛṣṇa serving in *sakhya-rasa* (divine friendship), can be in a state of illusion and lamentation? Bhagavān Śrī Kṛṣṇa, having arranged Arjuna’s illusion for the sake of the *jīvas* afflicted with grief and delusion, says: *teṣāṃ ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt*. “I deliver them from the ocean of material existence” (*Gītā* 12.7).

Through the medium of questions and answers, He defines the *svarūpa* (true nature) of His own *tattva*, as well as that of the *jīva*, *dhāma*, *māyā*, *bhakti* and so forth.

While commenting on the *śloka*: *sarva-dharmān parityajya* (*Gītā* 18.66), Śrīla Viśvanātha Cakravartī Ṭhākura quotes Kṛṣṇa as saying: *tvām avalambyaiva śāstram idaṁ loka-mātrām evo padeṣtāmi*. “Having made you the instrument, I am delivering this message of *Bhagavad-gītā* for the benefit of every *jīva*.” Apart from this, in his commentary on *Śrīmad-Bhāgavatam* called *Sārārtha-darśinī-ṭīkā*, Śrīla Cakravartī Ṭhākura explains the *śloka*, *yogīndrāya namaḥ* (12.13.21), to mean that the description of Arjuna’s bewilderment in *Bhagavad-gītā* is just a statement of words. In fact, Arjuna is an eternal associate of Bhagavān. There is not even a tinge of this illusory world in him, what to speak of his being overwhelmed by lamentation

and delusion. But beneficial instructions are given through the medium of famous personalities among perfected saints who are very merciful and highly expert in performing activities for the welfare of the *jīvas*. This is seen throughout the *śāstras* and such is the position of Arjuna.

Aṣṭādaśa Vidyās (Eighteen Types of Knowledge): There are four *Vedas* – *Ṛg*, *Yajur*, *Sāma* and *Atharva* – and six *Vedāṅgas* (limbs of the *Vedas*) – *śikṣā*, *kalpa*, *vyākaraṇa*, *nirukta*, *jyotiṣa* and *chanda*. Then there are *mīmāṃsā*, *nyāya*, *dharma-śāstra*, *purāṇa*, *āyur-veda*, *dhanur-veda*, *gāndharva-veda* and *artha-śāstra*. These are the eighteen *vidyās*, or types of knowledge, as mentioned in *Viṣṇu Purāṇa*:

*aṅgāni vedaś catvāro mīmāṃsā nyāya-vistarahaḥ
dharma-śāstraṁ purāṇaṁ ca vidyā hy etāṁ catur daśaḥ
āyurvedo dhanurvedo gāndharvāś ceti te trayah
artha-śāstraṁ caturthaṁ ca vidyā hy aṣṭādaśaiva tāḥ*

Kurukṣetra: Śrīla Vyāsadeva has referred to the battlefield of Kurukṣetra as *dharma-kṣetra*. This has a hidden meaning. According to *Śrīmad-Bhāgavatam* (9.22.4), this land is named Kurukṣetra after King Kuru. The *Śalya-parva* of the *Mahābhārata* relates the following story:

Once, when Kuru Mahārāja was ploughing this land, Devarāja Indra appeared and asked him, “For what purpose are you doing this?” Kuru Mahārāja answered, “I am ploughing this land so that those people who give up their bodies here may attain Svarga-loka (the heavenly planets).” Hearing this, Devarāja ridiculed him and returned to Svarga-loka. The king again began ploughing with great enthusiasm. Although Devarāja returned again and again to deride and deliberately disturb the king, Kuru Mahārāja remained unperturbed and continued his work. Finally, on the insistence of other *devatās*, Indra became pleased with Kuru Mahārāja and gave him the

benediction that whoever gives up his body or is killed in battle on this land certainly attains Svarga. Hence, this land, known as *dharma-kṣetra*, was chosen for the battle.

Also in the *Jāvalōpaniṣad* (1.2), Kurukṣetra is described as a *yajña-sthalī* (place of sacrifice) for the *devatās* and all living entities. One attains Svarga-loka by the performance of *yajña* at this place.

Also in the *Sat-Patha Brāhmaṇa*, it is written: *kurukṣetraṁ deva-yajanam-āsa tasmād ahuḥ kurukṣetraṁ deva-yajanam*. “The *devas* performed worship of the Lord in Kurukṣetra. Therefore, sages have named this place *deva-yajanam*.” The phrase *dharma-kṣetra* is composed of two words: *dharma* and *kṣetra*. The word *kṣetra* indicates land for cultivation. When a farmer waters the rice field, a type of weed called *śyāmā* grass also grows along with the rice plants. This grass looks exactly like the rice plants, and grows by taking the water used for the rice field, thereby covering the rice plants. Eventually, the rice plants dry up. Therefore, an expert farmer uproots these weeds because they are harmful to the rice crop. In the same way, in this land of Kurukṣetra, Bhagavān Śrī Kṛṣṇa maintained and nourished Yudhiṣṭhira Mahārāja, the personification of *dharma*, along with his associates by annihilating those who are anti-religious, pseudo-religious and non-religious, like Duryodhana and others.

The land between the rivers Sarasvatī and Dṛśadvatī is known as Kurukṣetra. At this place, both the great sage Mudgala and Pṛthu Mahārāja performed austerities. Śrī Paraśurāmaji performed *yajñas* at five different places in this land after annihilating the *kṣatriyas*. Therefore, previously this *kṣetra* was known as Samanta Pañcaka. It later became famous as Kurukṣetra, following the activities of Mahārāja Kuru.

Saṅjaya: Saṅjaya was the son of a charioteer named Gavalgama. He was *śāstra-jña* (a knower of the conclusions

of *śāstra*), generous and *dharmātmā* (dedicated to religious principles). Because of these virtuous qualities, Grandsire Bhīṣma appointed him and Vidura as Dhṛtarāṣṭra's royal ministers. Sañjaya was considered to be a second Vidura and was also an intimate friend of Arjuna. Due to receiving divine vision by the mercy of Śrī Vyāsadeva, he was able to narrate all the events of the war to Dhṛtarāṣṭra. This enabled him to view the battle of Kurukṣetra from within the distant royal palace in Hastināpura. Mahārāja Yudhiṣṭhira also described Sañjaya as a sweet-speaking well-wisher of everyone, who had a peaceful temperament, and was always satisfied and impartial. He was fixed in the bounds of morality (*maryādā*) and was never agitated by others' ill behaviour. Always remaining unbiased and fearless, his speech was fully consistent with *dharmika* principles.

ŚLOKA 2

सञ्जय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२॥

sañjaya uvāca

dr̥ṣṭvā tu pāṇḍavānīkaṁ / vyūḍhaṁ duryodhanas tadā
ācāryam upasaṅgamyā / rājā vacanam abravīt

sañjayaḥ uvāca—Sañjaya said; *dr̥ṣṭvā*—after surveying; *pāṇḍava-anīkaṁ*—the army of the Pāṇḍavas; *vyūḍhaṁ*—arrayed in military formation; *rājā*—king; *duryodhanaḥ*—Duryodhana; *tadā*—then; *upasaṅgamyā*—approached; *ācāryam*—Droṇācārya (the teacher); *tu*—and; *abravīt*—spoke; (these) *vacanam*—words.

Sañjaya said: O King, after surveying the Pāṇḍava army arrayed in military formation, Duryodhana then approached Droṇācārya and spoke the following words.

SĀRĀRTHA-VARṢINĪ

After understanding the internal intention of Dhṛtarāṣṭra, Sañjaya confirmed that there would definitely be a war. But knowing that the result would be contrary to Dhṛtarāṣṭra's expectations, Sañjaya is speaking these words beginning with *dṛṣtvā* etc. Here, the word *vyūḍham* means the arrangement of the Pāṇḍava army into a strategic formation. Thus King Duryodhana, who felt fear within himself, spoke nine *śloka*s beginning with *paśyaitām* in the next *śloka*.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Unfortunately, apart from being blind since birth, at the time of the Mahābhārata war, Dhṛtarāṣṭra was also bereft of both *dharmika* and spiritual vision. Thus he became overwhelmed with lamentation and illusion. Due to the influence of the *dharmakṣetra*, his son Duryodhana might return half of the kingdom to the Pāṇḍavas. Fearing this, he became dejected. Sañjaya, being highly *dharmika* and a visionary (*dūrdarśī*), could sense the internal feelings of Dhṛtarāṣṭra. Although Sañjaya knew that the result of this battle would not be in Dhṛtarāṣṭra's favour, he very intelligently hid this information and, while pacifying Dhṛtarāṣṭra, said, "Duryodhana is not going to compromise with the Pāṇḍavas. Rather, after seeing the extremely strong arrangement of the Pāṇḍava army, he is personally approaching Droṇācārya, his *guru* in military science, to inform him of the actual situation." Duryodhana had two motives for approaching the *ācārya*. First, he was fearful after seeing the formidable arrangement of the Pāṇḍava army. Second, on the pretext of giving his *guru* due respect, he wanted to display his political expertise. Due to his expertise in politics, he was certainly qualified in all respects for the post of king. This is verified here by his diplomatic behaviour. This is the meaning of the *śloka*: *sañjaya uvāca* etc.

Duryodhana: Among the one hundred sons of Dhṛtarāṣṭra and Gāndhārī, Duryodhana was the eldest. At the time of his birth, there were various bad omens which caused many saintly persons such as Vidura to fear that he would be the cause of the destruction of the Kuru dynasty. According to the *Mahābhārata*, Duryodhana took birth from an *aṁśa* (a part) of Kali. He was sinful, cruel and a disgrace to the Kuru dynasty. At the time of his name-giving ceremony, the family priests and other learned astrologers, seeing the indications of his future, gave him the name Duryodhana. Finally, after a hint from Śrī Kṛṣṇa, Bhīma killed him in such a horrific way that even to think of it would make one's hair stand on end.

Vyūha: It is said in *Śabda-ratnāvalī*: *samagrasya tu sainyasya vinyāsaḥ sthāna-bhedaḥ / sa vyūha iti vikhyāto yuddheṣu pṛthivī-bhujām*. “A *vyūha* is the formation of a military phalanx, arranged by an expert king in such a way that it is impenetrable by opponents from any direction, thereby assuring victory in battle.”

Droṇācārya: Droṇācārya taught *astra-śāstra*, the science of weaponry, to the sons of both Pāṇḍu and Dhṛtarāṣṭra. He was the son of Mahārṣi Bharadvāja. Because he was born from a *droṇa*, a wooden water-pot, he became famous by the name Droṇa. Just as he was a great teacher of *astra-śāstra*, he was similarly expert in the knowledge of *Veda* and *Vedāṅga* (auxiliary portions of the *Vedas*). After pleasing the Maharṣi Paraśurāma, he learned from him the secrets of *dhanur-veda* (the science of archery) and other sciences. Since he had the benediction that he could die at the time of his own choosing, no one could kill him. After being insulted by his childhood friend, King Drupada of Pāñcāla, Droṇācārya went to Hastināpura to earn a livelihood. Impressed by Droṇa's qualifications, Grandsire Bhīṣma appointed him the *ācārya* to instruct and train Duryodhana, Yudhiṣṭhira and the other

princes. Arjuna was his dearmost disciple. In the battle of Kurukṣetra, King Duryodhana, by polite persuasion and diplomacy, appointed him as commander-in-chief of the Kaurava army, second-in-command to Bhīṣma.

ŚLOKA 3

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

*paśyaitāṁ pāṇḍu-putrāṇām / ācārya mahatīm camūm
vyūḍhām drupada-putreṇa / tava śiṣyeṇa dhīmatā*

ācārya—O teacher; *paśya*—behold; *etām*—this; *mahatīm*—great; *camūm*—army; *pāṇḍu-putrāṇām*—of the sons of Pāṇḍu (the Pāṇḍavas); *vyūḍhām*—arranged in a military phalanx; *tava dhīmatā*—by your intelligent; *śiṣyeṇa*—disciple; *drupada-putreṇa*—Dhṛṣṭadyumna, the son of Drupada.

O Ācārya! Behold this great army of the Pāṇḍavas, arranged in a military phalanx by your intelligent disciple Dhṛṣṭadyumna, son of Drupada.

SĀRĀRTHA-VARṢINĪ

With these words Duryodhana is implying, “Dhṛṣṭadyumna, the son of Drupada, is indeed your disciple. He has taken birth only to kill you. Although you knew this, you continued to give him *śikṣā* (military training). This certainly exposes your dull intelligence.” Here, Duryodhana has used the word *dhīmatā*, intelligent, for Dhṛṣṭadyumna. This has a deep meaning. Duryodhana wants Droṇācārya to realise that, although Dhṛṣṭadyumna is Droṇācārya’s enemy, he learned from Droṇācārya personally how to kill him. Thus he is very intelligent. Just to arouse the anger of his teacher, Duryodhana diplomatically remarks, “Now see his great intelligence at the time of employing the fruits of his training.”

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Dhṛṣṭadyumna: Drupada, The King of Pāñcāla, performed a *yajña* with the desire to beget a son who would kill Droṇācārya. From the fire of the *yajña* a boy appeared holding armour and weapons. At the same time a voice from the sky predicted that this son of Drupada would kill Droṇa. The *brāhmaṇas* named this heroic looking boy Dhṛṣṭadyumna. He learned the *dhanur-veda* from Droṇācārya, who was extremely benevolent. Although he knew that one day Dhṛṣṭadyumna would kill him, still, with great effort he trained him in *astra-śastra*. Thus Ācārya Droṇa was killed by his own disciple in the Mahābhārata war.

ŚLOKAS 4-6

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
 धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
 पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥
 युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
 सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

atra śūrā maheṣvāsā / bhīmārjuna-samā yudhi
yuyudhāno virāṭaś ca / drupadaś ca mahā-rathaḥ
dhṛṣṭaketuś cekitānaḥ / kāśirājaś ca vīryavān
purujit kuntibhojaś ca / śaibyaś ca nara-puṅgavaḥ
yudhāmanyuś ca vikrānta / uttamaujāś ca vīryavān
saubhadro draupadeyāś ca / sarva eva mahā-rathāḥ

atra—present (here); (are) *śūrāḥ*—mighty; *mahā-iṣu-āsāḥ*—great bowmen (lit. great arrow-throwers); *samāḥ*—equal; *yudhi*—in battle; *bhīma-arjuna*—to Bhīma and Arjuna; *yuyudhānaḥ*—Sātyaki; *virāṭaḥ*—Virāṭa; *ca*—and; *mahā-rathaḥ*—the great

chariot fighter; *drupadaḥ*—Drupada; *ca*—also; *dhṛṣṭaketuḥ*—Dhṛṣṭaketu; *cekitānaḥ*—Cekitāna; *kāśirājaḥ*—Kāśirāja, the King of Kāśī (Varaṇasi); *ca*—and; *vīrya-vān*—heroic; *purujit*—Purujit; *kuntibhojaḥ*—Kuntibhoja; *ca*—and; *śaibyaḥ*—Śaibhya; *ca*—and; *nara-puṅgavaḥ*—the best of men; *yudhāmanyuḥ*—Yudhāmanyu; *ca*—and; *vikrāntaḥ*—achiever of victory; *uttamaujāḥ*—Uttamaujā; *ca*—and; *vīrya-vān*—heroic; *saubhadraḥ*—Abhimanyu, son of Subhadra; *draupadeyāḥ*—the sons of Draupadī; *ca*—and; *sarve*—all; *eva*—these; *mahā-rathāḥ*—great chariot fighters.

Present in this army are mighty bowmen, equal in combat to Arjuna and Bhīma, such as Sātyaki, King Virāṭa and the great warrior Drupada. Also present are Dhṛṣṭaketu and Cekitāna, heroic Kāśirāja, Purujit, Kuntibhoja, the most valiant Śaibya, and other noble men such as the victorious Yudhāmanyu, the powerful Uttamaujā, Abhimanyu, as well as Pratibindhya and the other sons of Draupadī. All of these are *mahārathīs*.

SĀRĀRTHA-VARṢINĪ

Here the word *maheṣvāsāḥ* means that all these great warriors carry strong bows which cannot be broken by the enemy. The word *yuyudhāna* refers to Sātyaki. Saubhadraḥ refers to Abhimanyu, and Draupadeyāḥ indicates the sons of the five Pāṇḍavas born from Draupadī, headed by Pratibindhya. The characteristics of a *mahārathī* are now described here. Among a group of great warriors who are expert in *astra-śāstra*, one who can fight against ten thousand warriors single-handedly is called a *mahārathī*. One who can fight alone against unlimited warriors is known as an *atirathī*. One who can only fight with a single person is known as a *yoddhā*, and one who requires assistance to defeat a single opponent is called an *arddharathī*.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Yuyudhāna: Yuyudhāna is another name for the heroic Sātyaki. He was a very dear servant of Śrī Kṛṣṇa, extremely valiant and an *atirathī* among the commanders-in-chief of the Yādava army. He learned the secrets of *astra-śastra* from Arjuna. In the Mahābhārata conflict he fought on the side of the Pāṇḍavas.

Virāṭa: Virāṭa was the pious king of the land of Matsya. The Pāṇḍavas spent one year incognito under his shelter. His daughter Uttarā, later married Abhimanyu, the famous son of Arjuna. Virāṭa was killed in the Mahābhārata war along with his sons Uttara, Sveta and Śaṅkha.

Drupada: Drupada was the son of Pṛṣata, the king of Pāṇḍala. Since Mahārāja Pṛṣata and Mahārṣi Bharadvāja, the father of Droṇācārya were friends, Drupada and Droṇācārya were also friends in their childhood. Later, when Drupada became king, Droṇācārya approached him for financial help, but Drupada insulted him. Droṇācārya did not forget this disrespect. When Arjuna completed his education in *astra-śastra*, Droṇācārya asked Arjuna to capture Drupada and offer him at Droṇa's feet as *guru-dakṣiṇā*. Arjuna followed his order. Droṇācārya took half of Drupada's kingdom and then released him. To avenge this insult, Drupada performed a *yajña* in which Draupadī and Dhṛṣṭadyumna appeared from the fire.

Cekitāna: Cekitāna was a Yādava in the dynasty of Vṛṣṇi. He was a very chivalrous *mahārathī* and was one of the commanders-in-chief of the Pāṇḍava army. In the Mahābhārata war, he met his death at the hands of Duryodhana.

Kāśirāja: Kāśirāja was the king of Kāśī. He was born from a part of the *asura* Dīrghajihva. A valiant and courageous hero, he fought on the side of the Pāṇḍavas.

Purujit and Kuntibhoja: Purujit and Kuntibhoja were brothers of Kuntī, the mother of the Pāṇḍavas, and were thus the maternal uncles of the Pāṇḍavas. In the Mahābhārata war they were killed by Droṇācārya.

Śaibya: Śaibya was the father-in-law of Mahārāja Yudhiṣṭhira. His daughter Devikā was married to Yudhiṣṭhira Mahārāja. He is known as *nara-puṅgava*, the best of men, and was recognised as a powerful, heroic warrior.

Yudhāmanyu and Uttamaujā: The valiant, powerful blood brothers Yudhāmanyu and Uttamaujā were princes of the Pāñcāla kingdom. At the end of the Mahābhārata war, they were killed by Aśvatthāmā.

Saubhadra: Bhagavān Śrī Kṛṣṇa's sister, Subhadrā, was married to Arjuna. The heroic Abhimanyu was born from the womb of Subhadrā, and therefore he is also known as Saubhadra. He received training in *astra-śastra* from his father, Arjuna, and from Śrī Balarāma. He was an exceptionally chivalrous hero and a *mahārathī*. At the time of the Mahābhārata war he was sixteen years old. In the absence of Arjuna, Abhimanyu alone was able to penetrate the *cakra-vyūha*, a special military formation which had been arranged by Droṇācārya. Trapped in the *vyūha*, he was unjustly killed by the combined efforts of seven *mahārathīs*, including Droṇa, Kṛpācārya and Karṇa.

Draupadeya: Draupadī gave birth to a son from each of the five Pāṇḍavas. Their names were Pratibindhya, Sutasoma, Śrutakarmā, Śatānīka and Śrutasena. Collectively, they were known as Draupadeya. Their fathers were Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva respectively. At the end of the Mahābhārata war Aśvatthāmā, desiring to please his friend Duryodhana, murdered these five princes at night as they slept.

In addition to the names of the warriors mentioned by Duryodhana, there were many other *mahārathīs* in the army

of the Pāṇḍavas. Duryodhana has referred to all of them by using the words *sarva eva*.

ŚLOKA 7

अस्माकन्तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥

asmākan tu viśiṣṭā ye / tān nibodha dvijottama
nāyakā mama sainyasya / sañjñārthaṁ tān bravīmi te

dvija-uttama—O best of the twice-born; *sañjñā-arthaṁ*—for your information; *nibodha*—be informed; *bravīmi*—I am mentioning; *te*—to you; *tān*—the names; *ye*—who; (are) *tu*—indeed; *viśiṣṭāḥ*—outstanding warriors; *nāyakāḥ*—commanders; *mama sainyasya*—of the soldiers; *asmākam*—of our army.

O *Dvija-uttama*, best of the *brāhmaṇas*, for your information I am also mentioning the names of those who are particularly talented in the art of military strategy.

SĀRĀRTHA-VARṢINĪ

Here, the word *nibodha* means ‘please understand’, and *sañjñārtham* means ‘for your precise knowledge’.

ŚLOKAS 8-9

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥८॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

bhavān bhīṣmaś ca karnaś ca / kṛpaś ca samitiñjayaḥ
aśvatthāmā vikarnaś ca / saumadattir jayadrathaḥ
anye ca bahavaḥ śūrā / mad-arthe tyakta-jīvitāḥ
nānā-śastra-praharaṇāḥ / sarve yuddha-viśāradaḥ

bhavān—your good self; *bhīṣmah*—Grandsire Bhīṣma; *ca*—and; *karṇaḥ*—Karna; *ca*—and; *kṛpāḥ*—Kṛpācārya; (are) *saṁitiñjayaḥ*—always victorious in battle; *ca*—and; *aśvatthāmā*—Aśvatthāmā; *vikarṇaḥ*—Vikarna; *ca*—also; *saumadattiḥ*—Bhūriśravā, the son of Somadatta; *jayadrathaḥ*—the king of Sindhu, Jayadratha; *anye*—other than those mentioned before; (there are) *ca*—also; *bahavaḥ*—many other; *śūrāḥ*—heroes; *tyakta-jīvitāḥ*—bound by a vow to give up their life; *mat-arthe*—for my sake; *praharaṇāḥ*—equipped with; *nānā*—many; *śastra*—weapons; *sarve*—all of them; (are) *yuddha-viśāradaḥ*—expert in warfare.

In my army there are heroes like your good self (Droṇācārya), Grandsire Bhīṣma, Karna, Kṛpācārya who is ever-victorious in battle, Aśvatthāmā, Vikarna, Bhūriśravā, the son of Somadatta, and Jayadratha, the King of Sindhu. There are many other heroes who are prepared to give up their lives for my sake. All are equipped with varieties of *astra-śastra* and are expert in warfare.

SĀRĀRTHA-VARṢINĪ

Here the word *somadattiḥ* refers to Bhūriśravā. *Tyakta-jīvitāḥ* denotes a person who is determined to do whatever is required of him, having properly realised that he will be greatly benefited whether he survives or not. In *Gītā* (11.33) Bhagavān says, “O Arjuna! All these persons have already been killed by Me; you need only become an instrument.” In accordance with this statement, Sarasvatī-devī made the word *tyakta-jīvitāḥ* come from the mouth of Duryodhana, indicating that his army had already been destroyed.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Kṛpācārya: In the lineage of Gautama, there was a ṛṣi by the name of Śaradvān. Once, after seeing the *apsarā* Jānapadī, his semen spontaneously fell on a clump of forest grass. This

semen became divided in two parts, from which a boy and a girl were born. The girl was named Kṛpī and the boy, Kṛpa. Kṛpa later became renowned as a great warrior. Śaradvān Ṛṣi personally endowed Kṛpa with expertise in *dhanur-veda* and other arts. Kṛpa was exceedingly valiant and pious. In the battle of Mahābhārata he fought on the side of the Kauravas. After the battle, Mahārāja Yudhiṣṭhira appointed him to train Prince Parīkṣit.

Aśvatthāmā: Kṛpī, the sister of Kṛpācārya, was married to Droṇācārya. From her womb Aśvatthāmā was born, being a combination of the portions of Lord Śiva, Yama, *kāma* (lust) and *krodha* (anger). He learned the *śāstras* and *astra-śāstra* (science of weaponry) from his father Droṇācārya. He also accepted the responsibility of being the last commander-in-chief of the Kauravas in the battle of Mahābhārata. He murdered the five sons of Draupadī while they were in deep sleep, having mistaken them for the five Pāṇḍavas. In retaliation, the Pāṇḍavas insulted him severely and forcibly removed a jewel which was a part of his forehead. After this insult, he burnt with anger and attempted to kill the unborn Parīkṣit Mahārāja, who was the sole heir to the Pāṇḍava dynasty, by targeting his *brahmāstra* at the child in the womb of Uttarā, the wife of Abhimanyu. However, Bhagavān Śrī Kṛṣṇa, who is *bhakta-vatsala*, affectionate to His *bhaktas*, invoked His *sudarśana cakra* to protect Mahārāja Parīkṣit in the womb.

Vikarṇa: Vikarṇa was one of the one hundred sons of Dhṛtarāṣṭra. He was killed by Bhīmasena in the Mahābhārata war.

Somadatta: Somadatta was the son of Bāhlīka and the grandson of King Pratīka of the Kuru dynasty. In the battle of Mahābhārata he was killed by Sātyaki.

Bhūriśravā: Bhūriśravā was the son of King Somadatta in the Candra-vaṁśa (Moon-dynasty). He was a highly courageous and famous king. In the Mahābhārata conflict he was killed by Sātyakī.

Śastra: A weapon such as a sword or sabre that is used to kill others in hand-to-hand combat, is called a *śastra*.

Astra: A weapon such as an arrow that is thrown at the enemy is known as an *astra*.

ŚLOKA 10

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

aparyāptam tad asmākaṁ / balaṁ bhīṣmābhirakṣitam
paryāptam tv idam eteṣāṁ / balaṁ bhīmābhirakṣitam

asmākaṁ—our; *tat balaṁ*—military strength; *abhirakṣitam*—well protected; *bhīṣma*—by Grandsire Bhīṣma; (is) *aparyāptam*—incompetent; *tu*—but; *idam*—this; *balaṁ*—strength; *eteṣāṁ*—of the Pāṇḍavas; *abhirakṣitam*—well protected; *bhīma*—by Bhīma; (is) *paryāptam*—competent.

Our forces, though protected by Bhīṣma, are not sufficient. On the other hand the army of the Pāṇḍavas, under the careful protection of Bhīma, is fully competent.

SĀRĀRTHA-VARṢINĪ

Here, the word *aparyāptam* means incompetent or insufficient. That is, the Kauravas are not competent and are of insufficient strength to fight with the Pāṇḍavas. *Bhīṣmābhirakṣitam* means, “Although our army is well-protected by Grandsire Bhīṣma, who is endowed with extremely fine intelligence and expertise both in *śastra* (weaponry) and *śāstra* (knowledge),

the strength of this force is still insufficient because Bhīṣma is favouring both sides.” *Paryāptam bhīmā-bhirakṣitam* means, “But the army of the Pāṇḍavas, though protected by Bhīma, who is less expert in *śāstra* and *śastra*, is competent to fight with us.” It is indicated by these statements that Duryodhana is feeling deeply apprehensive.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Grandsire Bhīṣma is an unparalleled hero. He received a boon from his father that he could die at the time of his own choosing. He is unconquerable. Although he is fighting on the side of Duryodhana, he is fully affectionate toward the Pāṇḍavas and does not want them to be destroyed. Because he is concerned for the welfare of both sides, the army led by him will not be able to fight with expertise in the battle. Moreover, Bhīṣma cannot use his full ability to fight against the Pāṇḍavas. Therefore, the army headed by him is described as *aparyāpta*, incompetent or insufficient. On the other side, Bhīma, who is not as great a hero as Bhīṣma, will use his full ability to gain victory for his side. Thus the army under his leadership has been described as *paryāpta*, competent or sufficient.

ŚLOKA 11

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

*ayaneṣu ca sarveṣu / yathā-bhāgam avasthitāḥ
bhīṣmam evābhirakṣantu / bhavantaḥ sarva eva hi*

eva—surely; *bhavantaḥ*—you; *sarve*—all; (being) *avasthitāḥ*—situated; *yathā-bhāgam*—in the assigned positions; *ayaneṣu*—at the entry points; *ca*—and; *bhīṣmam*—unto Grandsire Bhīṣma; *eva hi*—certainly; *sarveṣu*—all; *abhirakṣantu*—protect in every respect.

Therefore, you must all remain in your strategically assigned positions at the entry points and give protection to Grandsire Bhīṣma in every respect.

SĀRĀRTHA-VARṢINĪ

Duryodhana is saying, “Therefore all of you (Droṇa and others) have to be careful.” For this purpose only he tells them, “Divide yourselves among all the phalanx entrances and do not leave your assigned areas in the battle. In this way, Bhīṣma will not be killed from behind while fighting the enemy. Right now, Bhīṣma’s strength is our very life.”

ŚLOKA 12

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

*tasya sañjanayan harṣaṁ / kuru-vṛddhaḥ pitāmahah
siṁha-nādaṁ vinadyoccaiḥ / śaṅkhaṁ dadhmau pratāpavān*

pitāmahah—the Grandsire (Bhīṣma); *pratāpa-vān*—the valiant; *kuru-vṛddhaḥ*—elder Kuru; *dadhmau*—blew; *tasya*—his; *śaṅkham*—conch-shell; *vinadya*—vibrating; *uccaiḥ*—very loudly; *siṁha-nādam*—with a sound like a lion’s roar; *sañjanayan*—giving (Duryodhana); *harṣam*—joy.

Then Grandsire Bhīṣma, the valiant elder of the Kuru dynasty, loudly blew his conch-shell making a sound like the roar of a lion and thus delighted the heart of Duryodhana.

SĀRĀRTHA-VARṢINĪ

Grandsire Bhīṣma became very pleased to hear Duryodhana’s glorification of him in front of Droṇācārya. Producing a sound like the roar of a lion, the elderly Kuru Bhīṣma blew his conch-shell to remove Duryodhana’s fear and make him cheerful.

ŚLOKA 13

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

*tataḥ śaṅkhāś ca bheryaś ca / paṇavānaka-gomukhāḥ
sahasaivābhyahanyanta / sa śabdastumulo'bhavat*

tataḥ—thereafter; *śaṅkhāḥ*—conch-shells; *ca*—and; *bheryaḥ*—kettledrums; *ca*—and; *paṇava-ānaka*—small drums and *mṛdaṅgas*; *gomukhāḥ*—horns and trumpets; *sahasā*—suddenly; *abhyah-anyanta*—were sounded; *eva*—indeed; *saḥ*—that; *śabdaḥ*—sound; *abhavat*—was; *tumulaḥ*—tumultuous.

Thereafter, conch-shells, kettledrums, small drums, *mṛdaṅgas*, horns, trumpets and various other instruments were suddenly sounded, creating a tumultuous, fearsome sound.

SĀRĀRTHA-VARṢINĪ

The purpose of this *śloka* beginning with the word *tataḥ*, is simply to express that both sides displayed their enthusiasm for war immediately thereafter. Here, *paṇavāḥ*, *ānakāḥ* and *gomukhāḥ* refer to the small drum, *mṛdaṅga*, and various horns and trumpets respectively.

ŚLOKA 14

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

*tataḥ śvetair hayair yukte / mahati syandane sthitau
mādhavaḥ pāṇdavaś caiva / divyau śaṅkhau pradadhmaṭuḥ*

tataḥ—thereafter; *mādhavaḥ*—Śrī Kṛṣṇa; *ca*—and; *eva*—certainly; *pāṇdavaḥ*—Arjuna; *sthitau*—situated; *mahati*—on a great; *syandane*—chariot; *yukte*—being yoked; *śvetaiḥ*—with

white; *hayaiḥ*—horses; *pradadhmatuḥ*—blew; *divyau*—divine; *śaṅkhau*—conch-shells.

Then Śrī Kṛṣṇa and Arjuna, stationed on a great chariot drawn by white horses, blew their divine conch-shells.

ŚLOKA 15

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

pāñcajanyaṁ hṛṣīkeśo / devadattaṁ dhanañjayaḥ
pauṇḍraṁ dadhmau mahā-śaṅkhaṁ / bhīma-karmā vṛkodaraḥ

hṛṣīka-iśaḥ—Hṛṣīkeśa (Śrī Kṛṣṇa, the master of the senses); *dadhmau*—blew; *pāñcajanyaṁ*—the conch-shell named Pāñcajanya; *dhanañjayaḥ*—Arjuna; (blew) *devadattaṁ*—the conch-shell named Devadatta; *vṛka-udaraḥ*—Bhīmasena; *bhīma-karmā*—the performer of Herculean tasks; *mahā-śaṅkham*—(blew) the great conch-shell; *pauṇḍraṁ*—named Pauṇḍra.

Hṛṣīkeśa Śrī Kṛṣṇa blew His conch-shell known as Pāñcajanya; Dhanañjaya blew his conch known as Devadatta; and Bhīma, the performer of Herculean tasks, blew his great conch known as Pauṇḍra.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Pāñcajanya: After completing His education in the *āśrama* of His *guru*, Śrī Kṛṣṇa requested His *guru* and his wife to accept some *guru-dakṣiṇā*. As their *guru-dakṣiṇā*, they asked that their son, who had drowned in the ocean, be returned to them alive and well. Inquiring from Varuṇa, the presiding deity of the ocean, Śrī Kṛṣṇa discovered that His *guru*'s son had been swallowed by an ocean-dwelling *asura* named Pāñcajanya. However, after killing Pāñcajanya, Śrī Kṛṣṇa did

not find the boy inside his belly. From there Śrī Kṛṣṇa went to Mahākālāpurī, brought back His *guru*'s son and presented the boy to His *guru* as *dakṣiṇā*. Since Śrī Kṛṣṇa accepted the external limb (the shell) from the body of the *asura* Pāñcajanya as His conch, it is known as Pāñcajanya.

ŚLOKA 16

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

anantavijayaṁ rājā / kuntī-putro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca / sughoṣa-maṇipuṣpakau

rājā—the king; *yudhiṣṭhiraḥ*—Yudhiṣṭhira; *kuntī-putraḥ*—the son of Kuntī; (blew) *ananta-vijayaṁ*—the conch named Anantavijaya (meaning limitless victory); *nakulaḥ*—Nakula; *ca*—and; *sahadevaḥ*—Sahadeva; (blew) *sughoṣa-maṇipuṣpakau*—the conches named Sughoṣa and Maṇipuṣpaka.

Mahārāja Yudhiṣṭhira, the son of Kuntī, blew the conch named Anantavijaya; Nakula blew the Sughoṣa conch and Sahadeva blew the conch known as Maṇipuṣpaka.

ŚLOKAS 17-18

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥१८॥

kāśyaś ca parameśvāsaḥ / śikhaṇḍī ca mahā-rathaḥ
dhṛṣṭadyumno virāṭaś ca / sātyakiś cāparājitaḥ
drupado draupadeyāś ca / sarvaśaḥ pṛthivī-pate
saubhadraś ca mahā-bāhuḥ / śaṅkhān dadhmuḥ pṛthak pṛthak

pr̥thivī-pate—O lord of the earth; *parama-iṣu-āsaḥ*—the excellent wielder of arrows; *kāśyaḥ*—the king of Kāśī; *ca*—and; *sikhaṇḍī*—Śikaṇḍhī; *mahā-rathaḥ*—the great chariot fighter; *ca*—also; *dhṛṣṭadyumnaḥ*—Dhṛṣṭadyumna; *virāṭaḥ*—Virāṭa; *ca*—and; *aparājitaḥ*—the unconquerable; *sātyakiḥ*—Sātyaki; *ca*—and; *drupadaḥ*—Drupada; *ca*—and; *draupadeyāḥ*—the sons of Draupadī; *ca*—also; *mahā-bāhuḥ*—mighty-armed; *saubhadraḥ*—Abhimanyu, the son of Subhadrā; *dadhmauḥ*—blew; *pr̥thak pr̥thak*—respective; *śaṅkhān*—conch-shells; *sarvaśaḥ*—on all sides.

O King of the earth, Dhṛtarāṣṭra! That great archer the King of Kāśī, the *mahārathī* Sikhaṇḍī, Dhṛṣṭadyumna, Virāṭa-rāja, the unconquerable Sātyaki, King Drupada, the sons of Draupadī, and Abhimanyu the son of Subhadrā, then loudly resounded their respective conch-shells on all sides.

SĀRĀRTHA-VARṢINĪ

Pāñcājanya and others are the names of conches belonging to Śrī Kṛṣṇa and various warriors on the battlefield. *Aparājitaḥ* means one who cannot be defeated by anyone, or one who is adorned with a bow.

ŚLOKA 19

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीञ्चैव तुमुलोऽभ्यनुनादयन् ॥१९॥

sa ghoṣo dhārtarāṣṭrāṇām / hṛdayāni vyadārayat
nabhaś ca pr̥thivīñ caiva / tumulo 'bhyanunādayan

abhi-anunādayan—reverberating; *pr̥thivīm*—on the earth; *ca*—and also; *nabhaḥ*—in the sky; *saḥ*—that; *tumulaḥ*—tumultuous; *ghoṣaḥ*—sound; *eva*—indeed; *vyadārayat*—shattered; *hṛdayāni*—the hearts; *dhārtarāṣṭrāṇām*—of Dhṛtarāṣṭra's sons.

Reverberating between the earth and sky, the tumultuous sound of those conches shattered the hearts of the sons of Dhṛtarāṣṭra.

ŚLOKA 20

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
 प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ।
 हृषीकेशं तदा वाक्यमिदमाह महीपते ॥२०॥

*atha vyavasthitān dṛṣṭvā / dhārtarāṣṭrān kapi-dhvajaḥ
 pravṛtte śastra-sampāte / dhanur udyamya pāṇḍavaḥ
 hṛṣīkeśam tadā vākyam / idam āha mahī-pate*

mahī-pate—O lord of the earth; *atha*—thereupon; *dṛṣṭvā*—seeing; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *vyavasthitān*—situated; *kapi-dhvajaḥ*—(Arjuna) whose flag was marked with Kapi (Hanumān); *pāṇḍavaḥ*—Arjuna, the son of Pāṇḍu; *udyamya*—taking up; (his) *dhanuḥ*—bow; *pravṛtte*—while about to embark; *śastra-sampāte*—in releasing his arrows; *tadā*—then; *āha*—spoke; *idam*—these; *vākyam*—words; *hṛṣīkeśam*—unto Śrī Kṛṣṇa, the master of the senses.

O King, after seeing your sons in military array, Kapi-dhvaja Arjuna raised his bow and prepared to shoot his arrows. He then spoke the following words to Śrī Hṛṣīkeśa.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Kapi-dhvaja: Kapi-dhvaja is a name for Arjuna that denotes the presence of the mighty Hanumān on the flag of his chariot. Arjuna was very proud of his skill in archery. Once, he was strolling on the bank of a river carrying his Gāṇḍīva bow. There he saw an old monkey. Paying obeisances to him, Arjuna asked, “Who are you?”

The monkey politely replied, “I am Hanumān, servant of Śrī Rāma.”

Arjuna then asked, “Are you the servant of the same Rāma, who, unable to make a bridge of arrows over the ocean, employed monkeys to build a bridge of stones? It was only then that His army could cross the ocean. If I had been there at that time, I would have built such a strong bridge of arrows that the entire army could have easily crossed over.”

Hanumān replied very politely, “But your bridge would not have endured the weight of even the weakest monkey in Śrī Rāma’s army.”

Arjuna said, “I am going to make a bridge of arrows over this river and you may cross it with as heavy a load as you can carry.”

Hanumān then expanded himself into a huge form and jumped towards the Himalayan mountains. He returned with heavy stones tied to every hair on his body. As soon as he placed one foot on the bridge, it started to quiver but, surprisingly enough, did not break. Arjuna trembled in fear. Remembering his worshipable Deity, Śrī Kṛṣṇa, he prayed, “O Lord! The honour of the Pāṇḍavas is in Your hands.”

When Hanumān put the full weight of both his feet on the bridge, he was astonished to find that it did not break. If the bridge did not break, it would be a matter of great shame for him. Within his heart, Hanumān remembered his worshipable Lord, Śrī Rāmacandra. Meanwhile, his glance fell upon the water below the bridge, where he saw streams of blood flowing. Hanumān immediately jumped off and peered below the bridge. “Oh! What is this? My worshipable Lord, Śrī Rāmacandra, is personally supporting the bridge of sharp arrows on His back!” He at once fell at the lotus feet of Śrī Rāmacandra.

At the same time, Arjuna saw the Lord not as Śrī Rāma but as Śrī Kṛṣṇa. Both Hanumān and Arjuna lowered their

heads in shame before their worshipable Lord, who said, “There is no difference between these two forms of Mine. I, Kṛṣṇa, in the form of Śrī Rāma, come to establish the bounds of morality and proper *dharmika* conduct (*maryādā*) and, in this very form of *līlā-puruṣottama* Kṛṣṇa, I am *akhila rasāmṛta mūrti*, the personification of the nectar of all *rasas*. From today onwards, you, who are both My servants, should become friends. In a battle in the near future, the mighty Hanumān, situated on the flag of Arjuna’s chariot, will give him protection in all respects.”

For this reason, Hanumān graced the flag of Arjuna’s chariot in the battle of Mahābhārata. Arjuna thus received the name Kapi-dhvaja, or one who has a monkey on his flag.

ŚLOKAS 21-23

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

arjuna uvāca

senayor ubhayor madhye / ratham sthāpaya me ‘cyuta

yāvad etān nirīkṣe ‘haṁ / yoddhu-kāmān avasthitān

kair mayā saha yoddhavyam / asmin raṇa-samudyame

yotsyamānān avekṣe ‘haṁ / ya ete ‘tra samāgatāḥ

dhārtarāṣṭrasya durbuddher / yuddhe priya-cikīrṣavaḥ

arjunaḥ uvāca—Arjuna said; *acyuta*—O infallible one; *sthāpaya*—please place; *me*—my; *ratham*—chariot; *madhye*—in the midst; *ubhayor*—of the two; *senayor*—armies; *aham*—I; *nirīkṣe*—wish to examine; *yāvat*—as many as (they are); *etān*—all these;

avasthitān—arrayed on the battlefield; *yoddhu-kāmān*—desiring battle; *kaiḥ*—with which fighters; *saha*—together; *mayā*—with me; *yoddhavyam*—there should be a fight; *asmin*—in this; *samudyame*—strenuous; *raṇa*—battle; *aham avekṣe*—I wish to see; *yotsyamānān*—those who wish to fight; *ete*—those; *ye*—who; *cikīrṣavaḥ*—desire; *priya*—well being; *yuddhe*—in the fight; *durbuddheḥ*—for the evil-minded; *dhārtarāṣṭrasya*—son of Dhṛtarāṣṭra; *samāgatāḥ*—assembled; *atra*—here.

Arjuna said: O Acyuta! Please place my chariot between the two armies so that I may observe all who desire to fight in this great battle. I want to see all those warriors, the well-wishers of the evil-minded son of Dhṛtarāṣṭra, who have assembled here.

ŚLOKAS 24-25

सञ्जय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
 भीष्मद्रोणप्रमुखतः सर्वेषाञ्च महीक्षिताम् ।
 उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥२५॥

sañjaya uvāca
evam ukto hṛṣīkeśo / guḍākeśena bhārata
senayor ubhayor madhye / sthāpayitvā rathottamam
bhīṣma-droṇa-pramukhataḥ / sarveṣāṃ ca mahīkṣitām
uvāca pārtha paśyaitān / samavetān kurūn iti

sañjayaḥ uvāca—Sañjaya said; *bhārata*—O descendent of Bharata; *hṛṣīkeśaḥ*—Śrī Kṛṣṇa; *evam*—thus; *uktaḥ*—addressed; *guḍākeśena*—by the conqueror of sleep (Arjuna); *sthāpayitvā*—situating; *ratha-uttamam*—celestial chariot; *madhye*—in the midst; *ubhayor*—of the two; *senayor*—armies; *ca*—also; *pramukhataḥ*—in the presence; *sarveṣāṃ*—of all; *mahī-kṣitām*—

the kings of the earth; (headed by) *bhīṣma*—Grandsire Bhīṣma; *droṇa*—Droṇācārya; *uvāca*—He said; *pārtha*—O son of Pṛthā (Arjuna); *paśya*—behold; *etān*—these; *samavetān*—assembled; *kurūn*—Kurus; *iti*—thus.

Sañjaya said: O Bhārata, having thus been addressed by Guḍākeśa (Arjuna), Hṛṣīkeśa drew the excellent chariot into the midst of both armies in the presence of all the kings and prominent personalities like Bhīṣma, Droṇa and others. He then said: O Pārtha, just behold this assembly of Kurus.

SĀRĀRTHA-VARṢINĪ

Hṛṣīkeśaḥ means the controller of all senses. Although Kṛṣṇa is Hṛṣīkeśa, when He received orders from Arjuna, He became controlled by Arjuna's sense of speech alone. Aho! Bhagavān is controlled only by *prema*. Guḍākeśa consists of two words, *guḍā* and *akeśā*. *Guḍā* refers to *guḍ*, very sweet, unrefined sugar. Just as *guḍā* exhibits all sweetness, similarly *akeśaḥ* exhibits the sweet taste of the *rasa* of their affection. *Akeśā* refers to the *guṇa-avatāras*; Viṣṇu, Brahmā and Maheśa. 'A' indicates Viṣṇu, 'ka' Brahmā, and 'īśa' indicates Mahādeva (Śiva). How can these parts, or *guṇa-avatāras*, manifest their *aīśvarya* (superiority of opulence) before a person whose order was followed, out of *prema*, by Svayaṁ Bhagavān Śrī Kṛṣṇa, the crest-jewel of all *avatāras*? Instead, they consider their lives to be successful by manifesting the sweet mellow of their affection towards Arjuna, who is therefore known as Guḍākeśa (one who receives sweet affection from the three *guṇa-avatāras*). Indeed, Bhagavān Mahāviṣṇu, Paravyoma-nātha (Lord of the transcendental sky), once admitted to Arjuna, "I only brought the sons of the *brāhmaṇa* here with a desire to see both you and Kṛṣṇa." (Śrīmad-Bhāgavatam 10.89.58)

Gudākā also means sleep, and one who has control over sleep is called *Gudākeśa*. It is not surprising that the same Arjuna by whose *prema* even Śrī Kṛṣṇa, the controller of *māyā*, becomes controlled, conquered just one ordinary function of *māyā* called sleep. This is its hidden meaning.

Bhīṣma-droṇa-pramukhataḥ means ‘in front of Bhīṣma and Droṇa’, and *sarveṣāṃ mahīkṣitām* means ‘in front of all the other kings also’.

ŚLOKA 26

तत्रापश्यत्स्थितान् पार्थः पितृन्थ पितामहान् ।
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ।
 श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥ २६ ॥

tatrāpaśyat sthitān pārthaḥ / pitṛṇ atha pitāmahān
ācāryān mātulān bhrātṛṇ / putrān pautrān sakhīṃs tathā
śvaśurān suhṛdaś caiva / senayor ubhayor api

atha—thereafter; *tatra*—there; *api*—even; *ubhayor*—between the two; *senayor*—armies; *pārthaḥ*—Arjuna, son of Pṛthā (Kuntī); *apaśyat*—saw; *sthitān*—situated; *pitṛṇ*—the parental uncles; *pitāmahān*—grandfathers; *ācāryān*—teachers; *mātulān*—maternal uncles; *bhrātṛṇ*—cousins; *putrān*—sons; *pautrān*—grandsons; *sakhīn*—friends; *tathā*—also; *śvaśurān*—fathers-in-law; *ca*—and; *eva*—certainly; *suhṛdaḥ*—well-wishers.

There, in the midst of both armies, Arjuna saw his paternal uncles, grandfathers, teachers, maternal uncles, cousins, nephews, grandsons, friends, fathers-in-law, sons and well-wishers.

SĀRĀRTHA-VARṢINĪ

Arjuna saw the sons and grandsons of Duryodhana and many others.

ŚLOKA 27

तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥२७॥

*tān samīkṣya sa kaunteyaḥ / sarvān bandhūn avasthitān
kṛpayā parayāviṣṭo / viṣīdann idam abravīt*

samīkṣya—after seeing; *sarvān*—all; (of) *tān*—those; *bandhūn*—relatives and friends; *avasthitān*—standing near; *saḥ*—he; *kaunteyaḥ*—Arjuna, the son of Kuntī; *viṣīdan*—lamenting; *āviṣṭaḥ*—overcome; *parayā*—by great; *kṛpayā*—by compassion; *abravīt*—spoke; *idam*—thus.

Seeing all his friends and relatives standing near him on the battlefield, Kaunteya, lamenting and overwhelmed with compassion for them, spoke thus.

ŚLOKA 28

अर्जुन उवाच—

दृष्ट्वेमान् स्वजनान् कृष्ण युयुत्सून् समवस्थितान् ।
सीदन्ति मम गात्राणि मुखञ्च परिशुष्यति ॥२८॥

arjuna uvāca

*dṛṣṭvemām svajanān kṛṣṇa / yuyutsūn samavasthitān
sīdanti mama gātrāṇi / mukhañ ca pariśuṣyati*

arjunaḥ uvāca—Arjuna said; *kṛṣṇa*—O Kṛṣṇa; *dṛṣṭvā*—after seeing; *imām*—all these; *sva-janān*—kinsmen; *samavasthitān*—assembled (here); *yuyutsūn*—desiring battle; *mama*—my; *gātrāṇi*—limbs; *sīdanti*—are slackening; *ca*—and; (my) *mukham*—mouth; *pariśuṣyati*—is drying up.

Arjuna said: O Kṛṣṇa, seeing all my kinsmen assembled here with a desire to fight, I feel my limbs weakening and my mouth becoming dry.

ŚLOKA 29

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं संसते हस्तात् त्वक्चैव परिदह्यते ॥२९॥

vepathuś ca śarīre me / roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt / tvak caiva paridahyate

jāyate—there is; *vepathuḥ*—trembling; *me śarīre*—in my body; *ca*—and; *roma-harṣaḥ*—hairs standing on end; *ca*—and; *gāṇḍīvaṁ*—my bow called Gāṇḍīva; *sraṁsate*—is slipping; *hastāt*—from the hand; *ca*—also; *eva*—certainly; (my) *tvak*—skin; *paridahyate*—is burning.

My body is trembling and my hair is standing on end. My Gāṇḍīva bow is slipping from my hand and my skin is burning.

ŚLOKA 30

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥३०॥

na ca śaknomy avasthātum / bhramatīva ca me manaḥ
nimittāni ca paśyāmi / viparītāni keśava

keśava—O Keśava; *na śaknomy*—I am unable; *avasthātum*—to remain standing; *ca*—and; *me*—my; *manaḥ*—mind; *iva*—appears; *bhramati*—to reel; *ca*—and; *paśyāmi*—I see; *viparītāni*—inauspicious; *nimittāni*—portents; *ca*—also.

O Keśava, I am unable to remain standing. My mind appears to be reeling and I detect only inauspicious omens.

SĀRĀRTHA-VARṢINĪ

“I am living here for the purpose (*nimitta*) of gaining wealth.” Just as in this statement, the word *nimitta* indicates

purpose, similarly in this śloka, the word *nimitta* is also indicative of purpose. Arjuna is saying, “Thereafter, in spite of winning the battle, attainment of the kingdom will not bring us happiness. Rather, it will be a cause of distress and sorrow.”

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Keśava: Here the *bhakta* Arjuna is revealing the feelings within his heart by addressing Bhagavān as Keśava. “Despite killing prominent *asuras* such as Keśī and others, You always maintain Your *bhaktas*. In the same way, please remove the lamentation and delusion from my heart and maintain me.”

Śrīmad-Bhāgavatam gives a further, confidential meaning of the word Keśava which is only for *rasika-vaiṣṇavas*. Śrīla Viśvanātha Cakravartī Ṭhākura has explained that the word Keśava means: *keśān vayate saṁskārotīti*. “Because He arranges the hair of His beloved, Kṛṣṇa is called Keśava.”

ŚLOKA 31

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥३१॥

na ca śreya ‘nupaśyāmi / hatvā svajanam āhave
na kāṅkṣe vijayaṁ kṛṣṇa / na ca rājyaṁ sukhāni ca

kṛṣṇa—O Kṛṣṇa; *ca*—also; *na anupaśyāmi*—I do not see; *śreyaḥ*—auspiciousness; *hatvā*—by killing; (my) *sva-janam*—own relatives; *āhave*—in battle; *na*—nor; *kāṅkṣe*—do I desire; *vijayaṁ*—victory; *na*—nor; *ca*—as well; *rājyaṁ*—kingdom; *ca*—also; *sukhāni*—pleasures.

O Kṛṣṇa, I do not see how anything auspicious can arise from killing my own kinsmen in battle. Nor do I desire victory, the resulting kingdom, or even happiness.

SĀRĀRTHA-VARṢINĪ

Śreyo na paśyāmīti means 'I do not see anything auspicious'. The sannyāsīs who have attained perfection in yoga, and the warriors who are killed in battle both attain the celestial sun planet. From this statement it appears that a person who is killed in battle attains auspiciousness, but one who kills receives no such *sukṛti* (pious result). One may question this by saying that a person who kills and is victorious in battle will certainly receive both fame and the pleasure of sovereignty over a kingdom, therefore it is beneficial for Arjuna to fight. In answer to this, Arjuna says: *na kāṅkṣe*. "I do not desire this."

ŚLOKAS 32-34

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
 येषामर्थे कातिं नो राज्यं भोगाः सुखानि च ॥३२॥
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३३॥
 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।
 एतात्र हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥३४॥

kiṁ no rājyena govinda / kiṁ bhogair jīvitena vā
yeṣām arthe kāṅkṣitaṁ no / rājyaṁ bhogāḥ sukhāni ca
ta ime 'vasthitā yuddhe / prāṇāṁs tyaktvā dhanāni ca
ācāryāḥ pitaraḥ putrās / tathaiva ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ / śyālāḥ sambandhinas tathā
etān na hantum icchāmi / ghnato 'pi madhusūdana

govinda—O Govinda; *naḥ*—for us; *kiṁ*—what use; (is there)
rājyena—by (having) a kingdom; *kiṁ*—what use; (is there)
bhogaiḥ—by (experiencing) pleasures; *vā*—or even; *jīvitena*—
 by having life; *te*—they; *yeṣām*—for whose; *arthe*—sake;
rājyam—kingdom; *bhogāḥ*—enjoyment; *sukhāni*—all pleasures;

kāṅkṣitam—are desired; *naḥ*—by us; *ca*—also; *ime*—they; *ācāryāḥ*—teachers; *pitarāḥ*—fathers; *putrāḥ*—sons; *tathā*—as well; *eva*—certainly; *ca*—also; *pitāmahāḥ*—grandfathers; *mātulāḥ*—maternal uncles; *śvaśurāḥ*—fathers-in-law; *pautrāḥ*—grandsons; *śyālāḥ*—brothers-in-law; *sambandhināḥ*—relatives; *avasthitāḥ*—present here; *tyaktvā*—giving up; *prāṇān*—lives; *ca*—and; *tathā*—as well; *dhanāni*—riches; *yuddhe*—in warfare; *madhusūdana*—O slayer of the *asura* Madhu; *api*—even; (if I am) *ghnataḥ*—slain; *na icchāmi*—I do not wish; *hantum*—to kill; *etān*—these people.

O Govinda! Of what use to us is a kingdom, enjoyment or even life itself, when those for whom we desire them; teachers, uncles, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives, are all standing before us in battle array, ready to give up their lives and wealth? Therefore, O Madhusūdana, even if they kill me, I still do not wish to kill them.

ŚLOKA 35

अपि त्रैलोक्यराज्यस्य हेतोः किन्नु महीकृते ।
निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन ॥ ३५ ॥

api trailokya-rājyasya / hetoḥ kin nu mahī-kṛte
nihatya dhārtarāṣṭrān naḥ / kā prītiḥ syāj janārdana

janārdana—O Janārdana; *nihatya*—by killing; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *api*—even; *hetoḥ*—for the sake of; *rājyasya*—the kingdom; *traī-lokya*—of the three worlds; *kim nu*—what to speak of; *mahī-kṛte*—the earth; *kā*—what; *prītiḥ*—satisfaction; *syāt*—will there be; *naḥ*—for us.

O Janārdana, if we kill the sons of Dhṛtarāṣṭra, even for the sake of sovereignty over the three worlds, what to speak of this earth, what satisfaction will we derive?

ŚLOKA 36

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ।
 तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् सबान्धवान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३६॥

*pāpam evāśrayed asmān / hatvaitān ātatāyinaḥ
 tasmān nārha vayaṁ hantum / dhārtarāṣṭrān sa-bāndhavān
 svajanam hi katham hatvā / sukhinaḥ syāma mādhaba*

mādhava—O Mādhava; *pāpam*—sin; *eva*—certainly; *āśrayet*—will cling; *asmān*—to us; *hatvā*—by killing; *etān*—these; *ātatāyinaḥ*—aggressors; *tasmāt*—therefore; (it is) *na*—not; *arhāḥ*—befitting; *vayaṁ*—for us; *hantum*—to slay; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *sa-bāndhavān*—along with relatives; *hi*—indeed; *katham*—how; *syāma*—will we be; *sukhinaḥ*—happy; *hatvā*—by killing; *sva-janam*—our kinsmen.

O Mādhava, we will only incur sin by killing all these aggressors. Therefore, it is improper to kill Duryodhana and our other relatives. How could we be happy by slaying our own kinsmen?

SĀRĀRTHA-VARṢINĪ

According to *śruti*, there are six types of aggressors (*ātatāyī*): those who set fire to the house, give poison, attack with deadly weapons, steal one's wealth, usurp one's land or abduct one's wife. Arjuna argues. "If you say 'O Bhārata, immediately upon seeing these six types of aggressors one should kill them without consideration because, according to the injunctions of *śāstra*, such killing is proper and no sin is incurred', then in reply I would say 'that by killing those assembled here, we will certainly incur sin'."

There is a reason behind Arjuna's logic. According to *artha-śāstra*, the science of economics, to kill an aggressor is proper. The injunctions of *artha-śāstra*, however, are less important

than those of *dharma-śāstra*. As Yājñavalkya Ṛṣi has said, “Know *dharma-śāstra* to be superior to *artha-śāstra*.” Hence, Arjuna said, “According to *dharma-śāstra*, by killing *ācāryas* and others we will certainly incur sin. Not only that, we will not even derive any mundane pleasure from it.” For this reason, Arjuna uses phrases such as *sva-janam*.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

According to *smṛti-śāstra*, no sin is incurred by killing six types of aggressors. But by the statement of *śruti*: *mām himsāt sarva bhūtāni*, the injunction not to kill any living entity is established. Whenever there seems to be a contradiction between *śruti* and *smṛti*, the statements of *śruti* are accepted as superior. This is the instruction of the *śāstras*. Similarly, in comparison to *artha-śāstra*, the path provided by *dharma-śāstra* should be considered superior. Following this logic, Arjuna feels that although the sons of Dhṛtarāṣṭra are the aggressors, sin will be incurred by killing them.

Here, we also see another speciality in the character of Arjuna. At the end of the battle of Mahābhārata, Arjuna tied Aśvatthāmā as one would tie up an animal and brought him to the feet of Draupadī for the offence of killing the sons of the Pāṇḍavas. At that time Draupadī was crying. Being generous and liberal, she said that Aśvatthāmā, the son of their *guru*, should be forgiven. Bhīma, on the other hand, said that he should be killed immediately. Arjuna, finding himself in a dilemma, looked towards Kṛṣṇa, who said, “A *brāhmaṇa* is not deserving of the death sentence even if he has fallen from his status. On the other hand, a person who comes to make a lethal attack with weapons must certainly be killed.” Understanding Śrī Kṛṣṇa’s inner intention, Arjuna cut the hair of that unqualified *brāhmaṇa* Aśvatthāmā, forcibly removed the gem from his forehead and expelled him from the camp. The internal feeling of Arjuna is that whatever the situation may

be, no one can be happy by engaging in sin. Such a person cannot even receive worldly happiness, what to speak of transcendental pleasure. Adherence to the *Vedas*, *smṛti*, *sadācāra* (the injunctions of saintly behaviour) and self-satisfaction are the four symptoms of *dharma*. Fighting against one's kinsmen is an activity which is contrary to both the *Vedas* and *sadācāra*, and brings with it feelings of repentance.

ŚLOKAS 37-38

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
 कुलक्षयकृतं दोषं प्रपश्यद्विजर्नार्दन ॥ ३८ ॥

yadyapy ete na paśyanti / lobhopahata-cetasaḥ
kula-kṣaya-kṛtaṁ doṣaṁ / mitra-drohe ca pātakam

kathaṁ na jñeyam asmābhiḥ / pāpād asmān nivarttitum
kula-kṣaya-kṛtaṁ doṣaṁ / prapaśyadbhir janārdana

janārdana—O Janārdana; *yady api*—even though; *ete*—they; *cetasaḥ*—whose hearts; *upahata*—are afflicted; *lobha*—by greed; *na paśyanti*—do not see; *doṣaṁ*—the fault; *kṛtaṁ*—incurred; *kula-kṣaya*—in the destruction of the dynasty; *ca*—and; *pātakam*—the sin; *mitra-drohe*—in treachery to friends; *kathaṁ*—why; *asmābhiḥ*—we; *prapaśyadbhiḥ*—who can see; *doṣaṁ*—the crime; *kṛtaṁ*—in performing; *kula-kṣaya*—the destruction of the dynasty; *na jñeyam*—should not consider; *nivarttitum*—to desist; *asmāt pāpāt*—from this sin.

O Janārdana, the intelligence of Duryodhana and others has been polluted by greed to attain the kingdom. Thus, they are unable to conceive of the lawlessness that arises from destroying the dynasty, or the sin incurred by betraying their friends. But why

should we, who have such knowledge, engage in such improper acts as these?

SĀRĀRTHA-VARṢINĪ

Arjuna asks, “Aho! Why are we still engaged in this battle?” To answer his own question he speaks this *śloka* beginning with the words *yady apy*.

SĀRĀRTHA-VARṢINĪ PRAKĀŚIKĀ-VṚTTI

Arjuna considers that in this battle there are teachers such as Droṇācārya and Kṛpācārya, maternal uncles such as Śalya and Śakuni, family elders such as Bhīṣma, the sons of Dhṛtarāṣṭra, and relatives and kinsmen such as Jayadratha. Śāstra forbids turning against such persons: *ṛtvik-purohitācārya-mātulātithi-saṁsṛiteḥ / bāla-vṛddhāturair vaidya-jñāti-sambandhi-bāndhavaiḥ*. “One should not quarrel with one who performs *yajña*, a family priest, a teacher, maternal uncle, a guest, those who are dependents, young children, elderly persons and relatives.”

“But I have to fight with these very persons.” Thus, Arjuna expressed his unwillingness to fight with his own kinsmen, who now stood before him. “But why are they all determined to fight with us?” Contemplating this, Arjuna concludes that they have become overpowered by their petty, selfish interests and have thus lost their ability to discriminate between what is beneficial and what is not beneficial, between *dharma* and *adharma*. As a result, they have forgotten what sinful reactions are incurred by destroying one’s own dynasty. “We do not have any selfish motives, so why should we engage in such an abominable and sinful act?”

*Thus ends the Sārārtha-Varṣinī Prakāśikā-vṛtti,
by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja,
on the First Chapter of Śrīmad Bhagavad-gītā.*

ŚLOKA 39

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥३९॥

*kula-kṣaye praṇaśyanti / kula-dharmāḥ sanātanāḥ
dharme naṣṭe kulam kṛtsnam / adharmo 'bhibhavaty uta*

kula-kṣaye—when a dynasty is destroyed; *sanātanāḥ*—the ancient; *kula-dharmāḥ*—religious traditions of the family; *praṇaśyanti*—perish; (and when) *dharme*—virtue; (is) *naṣṭe*—lost; (that which is) *adharmāḥ*—sin; *abhibhavati*—overpowers; *kṛtsnam*—the whole; *kulam*—the family; *uta*—also.

When a dynasty is destroyed, the ancient *dharmika* traditions of the family handed down through that dynasty are also destroyed. Upon the destruction of *dharma*, the entire dynasty becomes overpowered by *adharma*.

SĀRĀRTHA-VARṢINĪ

Sanātanāḥ refers to those principles which have descended through the dynasty from a remote time.

ŚLOKA 40

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥४०॥

*adharmābhibhavāt kṛṣṇa / praduṣyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya / jāyate varṇa-saṅkaraḥ*

kṛṣṇa—O Kṛṣṇa; *adharmā*—irreligion; *abhibhavāt*—having become predominant; *kula-striyaḥ*—ladies of the family; *praduṣyanti*—are polluted; *vārṣṇeya*—O descendent of Vṛṣṇi; *strīṣu*—when the womanhood; *duṣṭāsu*—is so corrupted; *varṇa-saṅkaraḥ*—mixed or impure progeny; *jāyate*—are born.

O Kṛṣṇa, when a dynasty is overpowered by *adharmā*, the women of that dynasty become degraded. O descendant of Vṛṣṇi, when women become degraded and unchaste, *varṇa-saṅkaraḥ* (unwanted progeny) are born.

SĀRĀRTHA-VARṢINĪ

It is *adharmā* which causes them to engage in unchaste activities.

ŚLOKA 41

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्य जायते वर्णसङ्करः ॥४०॥

*saṅkaro narakāyaiva / kula-ghnānām kulasya ca
patanti pitaro hy eṣām / luṭṭa-piṇḍodaka-kriyāḥ*

saṅkaraḥ—such unwanted children; *narakāya*—make for hellish life; *kulasya*—for the dynasty; *eva*—certainly; *eṣām kula-ghnānām*—for those who are destroyers of the dynasty; *ca*—also; *hi*—indeed; *pitaraḥ*—the ancestors; (since) *piṇḍa-udaka-kriyāḥ*—their offerings of sanctified food and water; *luṭṭa*—are given up; *patanti*—also fall down.

Such unwanted progeny certainly force hellish conditions upon both the family and the destroyers of the dynasty. Indeed, their forefathers, bereft of oblations of sanctified food and water, must also suffer the same fate.

ŚLOKA 42

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४२॥

doṣair etaiḥ kula-ghnānām / varṇa-saṅkara-kāraakaiḥ

utsādyante jāti-dharmāḥ / kula-dharmās ca śāśvatāḥ

etaiḥ doṣaiḥ—by these faults; *kula-ghnānām*—of the destroyers of the family; *kāraṅkaiḥ*—causing; *varṇa-saṅkara*—impure progeny; *jāti-dharmāḥ*—the *dharmika* occupation according to birth; *ca*—and; *śāśvatāḥ*—the eternal; *kula-dharmāḥ*—family tradition; *utsādyante*—sink into oblivion.

Due to the evil deeds of these destroyers of the dynasty, the teachings of *dharma* in accordance with timeless family tradition, are sunk into oblivion.

SĀRĀRTHA-VARṢINĪ

Utsādyante means they become lost.

ŚLOKA 43

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुश्रुम ॥४३॥

utsanna-kula-dharmāṇām / manuṣyāṇām janārdana
narake niyataṁ vāso / bhavatīty anuśruṁ

utsanna—devoid of; *kula-dharmāṇām*—those who have the family traditions; *manuṣyāṇām*—of such men; *janārdana*—O Janārdana; *narake*—in hell; *niyatam*—always; *vāsaḥ*—residence; *bhavati*—becomes; *iti*—thus; *anuśruṁ*—I have heard from authorities.

O Janārdana, I have heard that those who abolish their dynasty's *dharma* suffer in hell for an unlimited period of time.

ŚLOKA 44

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४४॥

aho bata mahat-pāpaṁ / karttum vyavasitā vayam

yad rājya-sukha-lobhena / hantum svajanam udyatāḥ

aho—alas; *bata*—how lamentable; *vayam*—we; *vyavasitāḥ*—being determined; *karttum*—to do; *mahat*—great; *pāpam*—sin; *yat rājya-sukha-lobhena*—on account of greed for royal happiness; *udyatāḥ*—are prepared; *hantum*—to slay; *sva-janam*—our own kinsmen.

Alas! How regrettable it is that we are determined to engage in this great sin. Driven by greed for royal happiness, we are prepared to slay our own kinsmen.

ŚLOKA 45

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्राः रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४५॥

*yadi mām apratikāram / aśastram śastra-pāṇayah
dhārtarāṣṭrā raṇe hanyus / tan me kṣemataram bhavet*

yadi—if; *śastra-pāṇayah*—those with weapons in hand; *dhārtarāṣṭrāḥ*—the sons of Dhṛtarāṣṭra; *hanyuḥ*—may kill; *mām*—me; *apratikāram*—not countering, unresisting; *aśastram*—unarmed; *raṇe*—on the battlefield; *tat*—that; *me*—for me; *bhavet*—would be; *kṣemataram*—more beneficial.

Even if the fully-armed sons of Dhṛtarāṣṭra were to kill me unarmed and unresisting on the battlefield, that would be more auspicious for me.

ŚLOKA 46

सञ्जय उवाच—
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४६॥

sañjaya uvāca

*evam uktvārjunaḥ saṅkhye / rathopastha upāviśat
visṛjya sa-śaram cāpaṁ / śoka-saṁvigna-mānasaḥ*

sañjayaḥ uvāca—Sañjaya said; *evam uktvā*—having thus spoken; *saṅkhye*—in the midst of the battlefield; *arjunaḥ*—Arjuna; *mānasaḥ*—his mind; *saṁvigna*—distressed; *śoka*—by lamentation; *ratha-upasthaḥ*—standing on the chariot; *upāviśat*—sat down; *visṛjya*—throwing aside; *cāpaṁ*—his bow; *sa-śaram*—along with his quivers of arrows.

Sañjaya said: Having spoken these words in the midst of the battlefield, Arjuna, his mind distracted by lamentation cast aside his bow and arrows and sat down on the chariot.

SĀRĀRTHA-VARṢINĪ

Saṅkhye means in the battle and *rathopastha* means on the chariot.

Thus ends the Bhāvanuvāda of the Sārārtha-Varṣiṇī Tīkā, by Śrīla Viśvanātha Cakravartī Ṭhākura, on the First Chapter of Śrīmad Bhagavad-gītā, which gives pleasure to the bhaktas and is accepted by all saintly persons.