

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 1)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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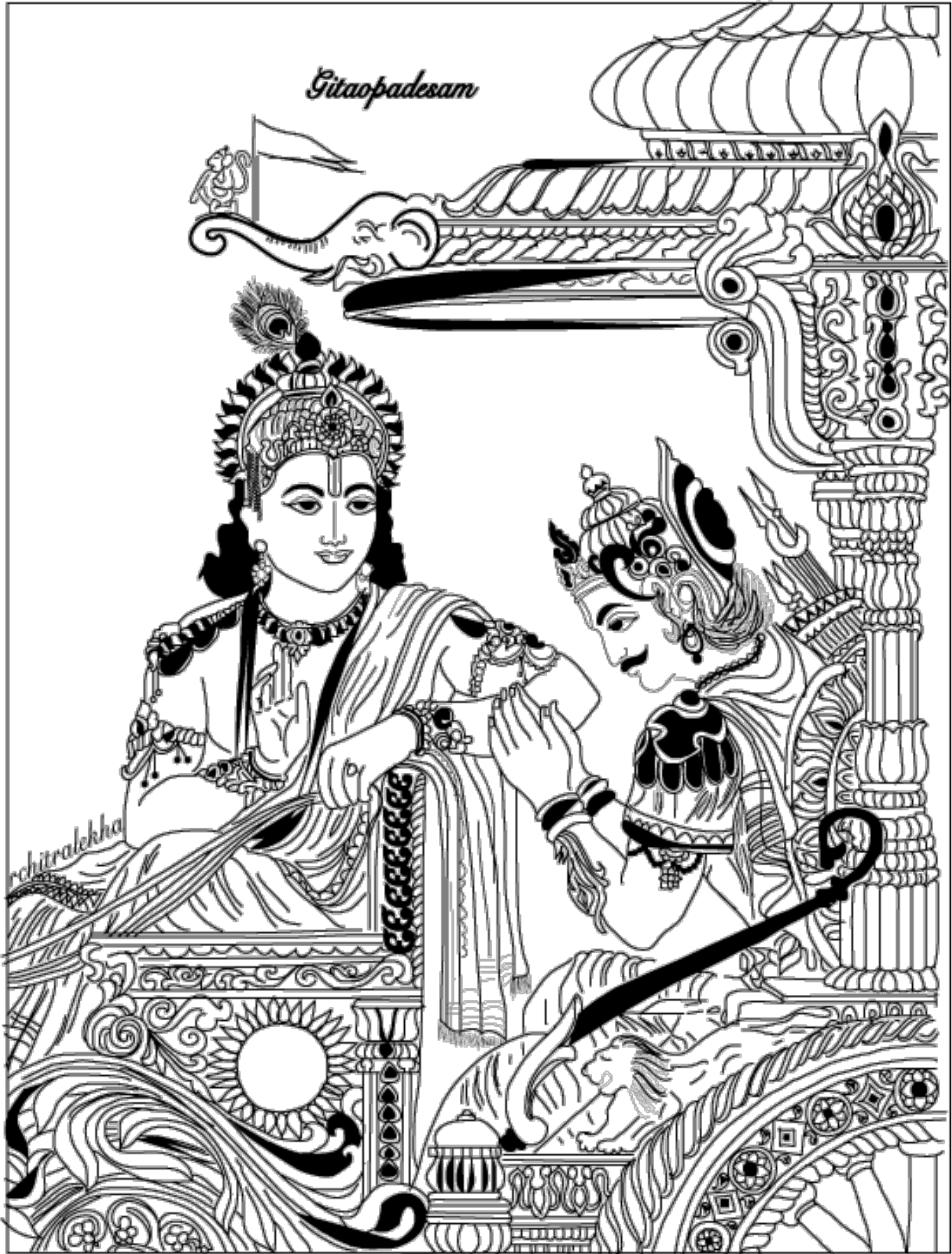
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Gitaopadesam



Art Work by Sau. R. Chitralkha

Sri:

Shrimad Gitabhashyam (CHAPTER 1)

प्रथमोऽध्यायः

भाष्यम् – एवं ज्ञात्वापि सर्वात्मना अन्धो धृतराष्ट्रः सुयोधनविजयबुभुत्सया सञ्जयं पप्रच्छ –

Thus, inspite of knowing, Dhritarashtra who was blind in all ways asked Sanjaya with a desire to hear that Suyodhana is going to be victorious.

Now BhAshyakArar starts with the first sloka - 'गीतोपनिषत्प्रस्तावनार्थम्', in order to establish the meanings as told in Gitopanishat. Bhagavadgita is like upanishat – 'भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां' we say at the end of each chapter. He says even though Bhishma, Sanjaya and others who had 'देवतापारमार्थ्यज्ञान' did upadeśa, it is not possible for आसुरप्रकृतिः to get that knowledge is being told here. This is as told by Alavandar in stotraratna –

त्वां शीलरूपचरितैः परमप्रकृष्टसत्त्वेन सात्त्विकतया प्रबलश्च शास्त्रैः ।

प्रख्यातदैवपरमार्थविदां मतैश्च नैवासुरप्रकृतयः प्रभवन्ति बोद्धुम् ॥

Dhritarashtra says -

जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः , अन्येन केनापि बलेन नीतः मुह्यामि

How did Sanjaya get this capability to see everything – He says to Dhritarashtra,

विद्या राजन् न ते विद्या मम विद्या न हीयते । विद्याहीनस्तमोऽध्वस्तो नाभिजानाति केशवम् ॥

मायां न सेवे भद्रं ते न वृथा धर्ममाचरे । शुद्धभावं गतो भक्त्या शास्त्राद्वेद्मि जनार्दनम् ॥

एवम् ज्ञात्वापि – 'evam' means in this way – starting with श्रियःपतिः all that was told about paramAtman, Sri Krishna. Such upadeśa was given to him by Bhishma and others but still he was not able to act in the right way.

सर्वात्मना अन्धः - He was not only blind with respect to external organ eye, but not knowing what is हित here and in the other world (इह-परत्र), he was blind with respect to his mind also (मनसापि अन्धः).

Dhrutarashtra did not have प्राकृत चक्षुस् as well as ज्ञान चक्षुस्. He always wanted to hear that his son Duryodhana is winning.

This kind of blindness only lead him to ask Sanjaya the question –

Dhrutarashtra had a desire deep in his mind that Suyodhana should win and that Sanjaya should tell him that Suyodhana is winning.

सञ्जयं पप्रच्छ – Sanjaya had direct vision of entire Mahabharata Yuddha with the anugraha of Vyasa. So Sanjaya is यथार्थदर्शी, यथार्थदृष्टार्थवादी – His आसतमत्व is known from this. He knew यथार्थ and also had the courage to tell यथार्थ. Only to give the King due respect, he does not say right in the beginning that his sons are not going to win. In the end he says, 'यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः'

Now the slokas start:

Sloka 1.1 – 1.1

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ 1 ॥

O Sanjaya (*Sanjaya*), in the place of dharma (*dharma kshetre*) called Kurukshetra (*kurukshetre*), those who have congregated (*samavetaah*) with the intention of waging a war (*yuyutsavah*), my people (*maamakaah*) and the Paandavaas (*paandavaah*) - what did they do (*kim akurvata*)?

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ 2 ॥

Sanjaya said: Then (*Tadaa*), King Duryodhana (*raajaa duryodhanah*), having seen (*drushtvaa tu*) the formation (*vyoodham*) of the Paandava army in the form of a vyooha (*paandavaaneekam*), having approached (*upasangamya*) Aachaarya Drona (*aachaaryam*), said so (*vachanam abraveet*)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 3 ॥

(Duryodhana said:) O Aachaarya (*Aachaarya*), see (*pashya*) this mighty army (*etaam mahateem chamoom*) of the Paandavaas (*paandu putraanaam*), which is arranged (*vyoodhaam*) by Drishtadyumna, the son of Drupada (*drupada putrena*), who is your disciple (*tava shishyena*), who is very intelligent (*dheemataa*).

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 4 ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ 5 ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 6 ॥

In this army (*Atra*), the great warriors (*shooraah*), who have held large bows (*maheshvaasaah*), equivalent to Bheema and Arjuna (*bheema arjuna samaah*) in the art of waging war (*yudhi*) - Yuyudhaana (Saatyaki) (*yuyudhaanah*), King Viraata (*viraatah cha*), Mahaaratha Drupada (*drupadah cha mahaarathah*), Drushtaketu (*drushtaketuh*), Chekitaana (*chekitaanah*), the

valiant Kaashi raaja (*kaashi raajah cha veeryavaan*), Purujit (*purujit*), Kuntibhoja (*kunti bhojah cha*), the superior among men Shaibya (*shaibyah cha narapungavah*), the valiant Yudhaamanyu (*yudhaamanyuh cha vikraantah*), the valiant Uttamoujas (*uttamoujas cha veeryavaan*), the son of Subhadra - Abhimanyu (*soubhadrah*), the sons of Draupadi (*droupadeyaah*), are all there. They are all (*sarva eva*) mahaarathaas (*mahaarathaah*).

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य सञ्ज्ञार्थं तान् ब्रवीमि ते ॥ 7 ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ 8 ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ 9 ॥

O superior one among Brahmins (*Dvijottama*), know about (*taan nibodha*) the special ones (*vishishtaah ye*) and leaders (*naayakaah*) among our army (*asmaakam tu sainyasya*). I will tell you for your knowing (*Te sanjnyartham braveemi*). You (*Bhavaan*), Bheeshma (*bheeshmah*), Karna (*karnah cha*), the victorious Krupa (*krupah cha samitinjayah*), Ashwatthaama (*ashwatthaama*), Vikarna (*vikarnah cha*), and Somadatti (*tathaa eva somadattih*), and similarly, his son Bhoorishravas. And then (*anye cha*), many more valiant warriors (*bahavah shooraah*), who are willing to lay down their lives (*tyakta jeevitaah*) for my sake (*mat arthe*). They hold different types of weapons (*naanaa shastra praharanaah*), and all of them (*sarve*) are proficient in war (*yuddha vishaaradaah*).

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ 10 ॥

Therefore (*Tat*), our army (*asmaakam balam*), which is protected by Bheeshma (*bheeshma abhirakshitam*) is not enough to defeat the enemy (*aparyaptam*). That army of the Paandavaas (*eteshaam idam tu balam*), which is protected by Bheema (*bheema abhirakshitam*) is enough to win the war (*paryaptam*).

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ 11 ॥

All of you (*bhavantah sarva eva*), in all the paths taken by the armies (*sarveshu ayaneshu cha*), being divided into subdivisions as originally done (*yathaa bhaagam avasthitaah*)

धर्मक्षेत्रे - Place for Dharma – dharma is yajna – where many yagas are done and it is a sacred place – now another yajna is being done – yuddhaakhya yajna.

कुरुक्षेत्रे - Kuru – kuTastha – moola purusha of both kauravas and pandavas

समवेताः युयुत्सवः - Assembled there – why – to wage a war – योद्धुम् इच्छवः

मामकाः - shows his ममकार, किमकुर्वत – what did they do ?

Though all the kings in the world had assembled there, there were only two groups. This also has an inner meaning – मामकाः - stands for ममकार, अहङ्कार, पाण्डवाः - stands for viveka.

Dhrtarashtra is the Jivatma having a body and a war is going on between viveka and mamakara/ahankaara all the time. Jiva does not know to differentiate between विहित and अविहित (sarvatmana andha:). Then Jivatma approaches a guru – Sanjaya in this case, who is आसत्तम.

With his grace, he gets to know that Viveka wins over in the end (Pandavas).

To this, Sanjaya first tells him what is happening there.

Sanjaya says – दृष्ट्वा तु - 'tu' – the moment he saw, he got some kind of fear. This is told till sloka 19.

Duryodhana went to his acharya – what he did – he did not do namaskara, abhivadana etc – he said पश्यैतान् - ‘pashya’ – see this army of pandavas – महतीं चमूम् – it’s a huge army – Though Pandavas had 7 akshouhini and kauravas 11 akshauhini sainya, he says so.

It is formed by drupada’s son, your shishya and a very intelligent dhruhtadyumna –.

(He knows that Bhishma and Drona were kind of biased towards Pandavas)

अत्र शूरा महेष्वसा – They are valiant, having huge bows धनुस्, all are equal to Bhima and Arjuna.

Drupada – महारथः – one who was at the highest level as a warrior.

वीर्यवान्, नरपुङ्गवः (श्रेष्ठः), विक्रान्तः - शूरः, सर्व एव महारथाः - Duryodhana uses big adjectives for all Pandava Leaders.

अस्माकं तु ... He does not use any special adjective to any of his Leaders. He says he will tell about his leaders – संज्ञार्थम् – as उपलक्षण – The list is just indicative of all.

मदर्थे त्यक्तजीविताः - ready to die for my sake (and not wanting to win the war for me).

समित्तिञ्जयः - one who is victorious in wars.

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः - Carrying variety of weapons, they are all experts in waging war.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् । पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥

Duryodhana would see mainly Bhima only in Pandava army.

अयनेषु – in all routes where the army would move, यथाभागम् अवस्थिताः - maintaining the divisions as formed, भीष्ममेव अभिरक्षन्तु – protect by all means Bhishma only.

भाष्यम् – दुर्योधनः स्वयमेव भीष्माभिरक्षितं पाण्डवानां बलम् आत्मीयं च भीष्माभिरक्षितं बलम् अवलोक्य आत्मविजये तस्य बलस्य पर्याप्तात् आत्मीयस्य बलस्य तद्विजये चापर्याप्तात् आचार्याय निवेद्य अन्तर्विषण्णोऽभवत् ।

Here the gist of this sloka is interpreted uniquely by Bhagavad Ramanuja. Duryodhana saw the two armies and thought that the forces protected by Bhima were sufficient for winning over him and his own force protected by Bhishma was not sufficient for winning over them and having told his Acharya this, he was filled with grief or sorrow.

Now it is important to understand how Bhashyakarar has arrived at this meaning that Duryodhana became sad and this is analysed in detail and established by Deshika.

First we need to understand why Duryodhana picks the names of Bhishma and Bhima on the two sides:

Why Bhima:

1. Bhima was not the commander – DruShTadyumna was
2. Bhima was not an equal to Bhishma in valour. This is also known from Bhishma's words 'शक्तोऽहं धनुषैकेन निहन्तुं सर्व पाण्डवान् । यद्येषां न भवेद्दोषा विष्णुः कारणपूरुषः'
3. Bhima was not the head of the army also – Dharmaraja was.
4. Bhima was not thought of as the most valiant in Pandava army – Arjuna was.

So the only reason can be, Duryodhana knew Bhima's प्रतिज्ञा – he was 'समस्त-धार्तराष्ट्र-वध-दीक्षित' – He had taken a vow to kill all the sons of Dhritarashtra and he had the power to do the same. That is why Duryodhana mentions Bhima.

Why Bhishma? He was समस्त-पाण्डुतनय-संरक्षणप्रवण – always interested in protecting the Pandavas.

From this, it becomes clear that Duryodhana had fear of opponents and also a doubt that His own commander might help them in some way.

That made him think of his own army not being sufficient to win over Pandavas and that opponent army was sufficient to win over his own.

Other clear indications for this conclusion are:

1. Though his army was 11 akshouhini and Pandavas army was only 7, he calls theirs as 'महतीम् चमूम्'
2. Says about opponent commander 'तव शिष्येण धीमता'

3. He starts with 'अत्र शूरा महेष्वासाः', भीमार्जुनसमाः' and till 'सर्व एव महारथाः' mentions 20 names of opponent warriors.
4. Does not describe his own army or commander. Just mentions about 7 names from his side. Others were mentioned as 'अन्ये च बहवः शूराः' – in a matter of factly manner
5. Says about his army 'मदर्थे त्यक्त जीविताः' and not 'विजिगीषवः'
6. It is said 'तस्य सञ्जनयन् हर्षं' which shows that he was filled with grief earlier.
7. In उपसंहार, 'स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्'
8. Duryodhana's fear for Pandavas is also known - he says once 'अकारादीनि नामानि अर्जुन त्रस्त चेतसः' – indicating he was scared of Pandavas

So, in उपक्रम – describing the opponent's army, its commander and all important leaders, in उपसंहार – By mere sound of the conch हृदयसंक्षोभवचन - the fact of their hearts being pierced (meaning their aspirations were destroyed) and in the middle तस्य सञ्जनयन् हर्षम् – showing he was filled with grief and in order to remove it he made him happy – with these the प्रकरण तात्पर्य can only be as decided in Bhashya.

So, the meaning of the word 'तत्' in 'अपर्याप्तं तत् अस्माकं', can only be 'तस्मात्' - which means 'for that reason'. Else, तत् अस्माकं will not be proper as 'tat' would mean something far away and cannot be used to mean his own army. This is also known from Duryodhana's other usages – 'दृष्ट्वा तु पाण्डवानीकम्', 'पश्यैताम्', 'एतेषाम्' – which show he was directly seeing the opponent army.

Now another objection may arise – How can Duryodhana think of his own forces which are protected by Bhishma, Drona and such greats as weak or insufficient?

1. Bhishma tells duryodhana 'न भेतव्यं महाराज' – this can be explained as Bhishma giving assurance to Duryodhana who was filled with grief just as Krishna did to Arjuna.
2. Duryodhana had directly seen the capability of Pandavas on many occasions such as 'गोग्रहण' (Arjuna had alone defeated Bhishma, Drona and the entire lot of leaders during that incident), 'स्वग्रहणप्रकरण' (he was caught by a Gandharva and released by Arjuna) etc.
3. Duryodhana also mentions in Mahabharata, 'अकारादीनि नामानि अर्जुनत्रस्त चेतसः'

Keeping all these in mind only, the word 'तु' in the sloka 'दृष्ट्वा तु' is to be explained.

So, the meaning of पर्याप्त and अपर्याप्त as sufficient and not sufficient is justified and also the fact of Duryodhana being filled with grief is justified as per Bhashya,

(दुर्योधनः स्वयमेव भीमाभिरक्षितं पाण्डवानां बलम् आत्मीयं च भीष्माभिरक्षितं बलम् अवलोक्य आत्मविजये तस्य बलस्य पर्याप्तताम् आत्मीयस्य बलस्य तद्विजये चापर्याप्तताम् आचार्याय निवेद्य अन्तर्विषण्णोऽभवत्).

Slokas 12-19

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 12 ॥

For him (*Tasya*), in order to cause happiness (*harsham sanjanayan*) the valiant leader (*prataapavaan*) the elder among Kurus (*kuru vrudhah*) the Pitaamaha Bheeshma (*pitaamahah*) powerfully (*ucchaih*) roaring like a lion (*simha naadam vinadya*) blew his conch (*shankham dadhmuh*).

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ 13 ॥

Thereafter (*Tatah*), conches (*shankhaah*), drums, small drums and kettle drums, (*bheryah*), small instruments and horns (*panavaanaka gomukhaah*) were sounded (*abhya hanyanta*), immediately and simultaneously (*sahasaa eva*); that sound (*sa shabdah*) created a tumultuous atmosphere there (*tumulo abhavaat*).

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 14 ॥

Then (*Tatah*), the great chariot (*mahati syandane*), which was yoked by white horses (*shvetaih hayaih yukte*), situated there (*sthitou*), Krishna and Arjuna (*maadhavah paandavah cha eva*), blew their conches powerfully (*divyou shankhou pradadhmatuh*).

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 15 ॥

Krishna (*Hrusheekeshah*) blew the conch Paanchajanya (*paanchajanyam*), Arjuna (*dhananjayah*) blew the Devadatta (*devadattam*), the one who was known for fearful acts (*bheema karmaa*) Bheema (*vrukodarah*) blew the Paundra (*paundram*), the huge conch (*mahaa shankham*).

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ 16 ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ 17 ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ 18 ॥

Kunti's son (*Kunttee putrah*) King Yudhishtira (*raajaa yudhishtirah*) blew the conch Ananta Vijaya (no end to its victories) (*Ananta vijayam*), Nakula and Sahadeva (*nakulah sahadevah cha*) blew the Sughosha and Manipushpaka respectively (*sughosha manipushpakou*). Kaashi king with the great bow (*Kaashyah cha parameshvaasah*), Mahaaratha Shikhandi (*mahaarathaah shikhandi cha*), Drushtadyumna (*drushtadyumno*), Viraata (*viraatah cha*), Saatyaki, who can never be defeated (*saatyaki cha aparaajitah*), Drupada (*drupadah*), sons of Draupadi (*droupadeyaah cha*), son of Subhadra, Abhimanyu, the valiant one (*mahaa baahuh soubhadrah*), blew their conches (*shankhaan dadhmuh*) one after the other (*pruthak pruthak*).

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ 19 ॥

All the sounds (*Sa ghoshah*) sounded one after another, pierced through (*vyadaarayata*) the hearts (*hrudayaani*) of the sons of Dhritaraashtra (*dhaartaraashtraanaam*). These sounds (*tumulo*) booming and echoing filled (*vyanunaadayan*) the entire sky and earth (*nabhah cha pruthiveem cha eva*).

तस्य विषादम् आलोक्य भीष्मः तस्य हर्षं जनयितुं सिंहनादं शङ्खाध्मानं च कृत्वा शङ्खभेरीनिनादैः च विजयाभिंशंसिनं घोषं च अकारयत् । ततः तं घोषम् आकर्ण्य सर्वेश्वरेश्वरः पार्थसारथी रथी च पाण्डुतनयः त्रैलोक्यविजयोपकरणभूते महति स्यन्दने स्थितौ त्रैलोक्यं कम्पयन्तौ श्रीमत्पाञ्चजन्यदेवदत्तौ दिव्यौ शङ्खौ प्रदध्मतुः । ततो युधिष्ठिरवृकोदरादयः च स्वकीयान् शङ्खान् पृथक् पृथक् प्रदध्मुः । स घोषो दुर्योधनप्रमुखानां सर्वेषाम् एव भवत्पुत्राणां हृदयानि बिभेद । अद्य एव नष्टं कुरूणां बलम् इति धार्तराष्ट्रा मेनिरे । एवं तद्विजयाभिकाङ्क्षणे धृतराष्ट्राय संजयः अकथयत् । 12-19 ।

तस्य विषादम् आलोक्य भीष्मः तस्य हर्षं जनयितुं सिंहनादं शङ्खाध्मानं च कृत्वा शङ्खभेरीनिनादैः च विजयाभिंशंसिनं घोषं च अकारयत् - On seeing Duryodhana's despondency, Bhishma roared like a lion, blew his conch and made others sound loudly various instruments such as Bheri and others generating a resounding noise indicating their desired victory.

ततः तं घोषम् आकर्ण्य सर्वेश्वरेश्वरः पार्थसारथी रथी च पाण्डुतनयः त्रैलोक्यविजयोपकरणभूते महति स्यन्दने स्थितौ त्रैलोक्यं कम्पयन्तौ श्रीमत्पाञ्चजन्यदेवदत्तौ दिव्यौ शङ्खौ प्रदध्मतुः – Then having heard that great tumult, The Lord of Lords, Sri Krishna, who was charioteer of Arjuna and Arjuna sitting in that great chariot which was capable of winning over the three worlds, blew their divine conches Srimat Panchajanya and Devadatta shaking all the three worlds.

ततो युधिष्ठिरवृकोदरादयः च स्वकीयान् शङ्खान् पृथक् पृथक् प्रदध्मुः – Then Yudhishtira and Vrukodara and others blew their conches one after the other.

स घोषो दुर्योधनप्रमुखानां सर्वेषाम् एव भवत्पुत्राणां हृदयानि बिभेद – That great tumult pierced the hearts of all your sons starting with Duryodhana.

अद्य एव नष्टं कुरूणां बलम् इति धार्तराष्ट्रा मेनिरे – The sons of Dhritarashtra thought ‘the power of Kurus is lost today itself’.

एवं तद्विजयाभिकाङ्क्षणे धृतराष्ट्राय संजयः अकथयत् – Thus Sanjaya narrated to Dhritarashtra who was interested in the victory of his sons.

सञ्जनयन् हर्षं – जनयन् इति शतुः ‘लक्षणहेत्वोः क्रियायाः’ (अष्टा.), हेत्वर्थसूचनाय – जनयितुम् इति भाष्यम्

सर्वेश्वरेश्वरः पार्थसारथिः - सर्वोत्कृष्टेभ्यः उत्कृष्टः परमपुरुषो निकृष्टात् मानुषमात्रादपि निकृष्टताम् आश्रितवात्सल्येन नीतः इति भावः

महति स्यन्दने स्थितौ माधवः पाण्डवश्चैव - पाण्डवविजयसूचनाय संजयेनोपात्तो माधवशब्दोऽत्र श्रियःपतित्ववाची सर्वेश्वरेश्वरपरत्व एव

त्रैलोक्यं कम्पयन्तौ – तयोः स्यन्दने स्थितिमात्रमपि त्रैलोक्यकम्पनहेतुः इति भावः OR as told in दिव्यौ शङ्खौ प्रदध्मतुः - from such powerful blowing of their conchs, ‘नभश्च पृथिवींश्च अनुनादयन्’ being told later.

सर्वेषामेव भवत्पुत्राणाम् हृदयानि बिभेद – धार्तराष्ट्राणामेव हृदयानि बिभेद, अन्येषां तु हर्षहेतुरभूदिति भावः

What is actually meant by sounds of the conches etc. splitting their hearts just like sword and such weapons – is explained in bhashya as अद्यैव नष्टं कुरूणां बलम् इति धार्तराष्ट्रा मेनिरे – स्वबलस्य विजयित्वमध्यवस्यतां तन्नाशबुद्धिरेव हि हृदयभेद इति भावः

All of your sons – means there was not even one who had strong mind. All of them were scared and felt sad is also implied.

एवं ... सञ्जयोऽकथयत् – तदपजयसूचकमेव सञ्जयोऽकथयत् इत्याह

Dhritarashtra had an inner desire to hear good things about his son, Duryodhana and he asked the question indirectly to Sanjaya. Sanjaya also gave a description with a hidden meaning of how Duryodhana and others were already on way to misery.

Justification of various words used by Bhashyakarar by Deshika needs to be enjoyed. From this we can understand how well Bhashyakarar has analysed and understood the situation and

mood of each and everyone there and what exactly Sanjaya meant in the slokas as told to Dhritarashtra. Though there is no soddhanta here, the beauty of the kavya/sahitya and the prakarana tatparya etc can be understood and enjoyed by understanding the Bhashya words precisely as established in Tatparya Chandrika.

Slokas 20-23

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ 20 ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

Then (*Atha*) O King (*maheepathe*), seeing (*drushtvaa*) the sons of Dhritaraashtra (*dhaartaraashtraan*) positioned in various vyooha formations (*vyavastitaan*), Kapi dhvaja (*kapi dhvaja*) Arjuna (*paandavah*), when the war was about to start (*shastra sampaaate pravrutte tadaa*), lifted his bow high (*dhanuh udyamya*) told these words (*idam vaakyam aaha*) to Hrusheeksha (*hrusheekesham*) -

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 21 ॥

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ 22 ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेः युद्धे प्रियचिकीर्षवः ॥ 23 ॥

Arjuna said - O Achyuta (*Achyuta*), those who are desirous of fighting and assembled here (*yoddhu kaamaan avasthitaan*), as long as I see all of them (*etaan yaavat aham nireekshe*), position my chariot (*ratham sthaapaya*) between the two armies (*ubhayoh senayoh madhye*).

Arranged here in this battlefield (*asmin rama samudyame*) with whom I have to fight on this occasion of war (*kaih sah mayaa yoddhavyam*). Those who are wanting to fight (*yotsyamaanaan*) and assembled here (*ya ete atra samaagataah*) those who have come to please in this war (*yuddhe priya chikeershavah*) to the evil minded Duryodhana (*durbuddheh dhaartaraashtrasya*), I want to know them (*taan aham avekshe*).

भाष्यम् – अथ युयुत्सून् अवस्थितान् धार्तराष्ट्रान् भीष्मद्रोणप्रमुखान् दृष्ट्वा लङ्कादहनवानरध्वजः पाण्डुतनयो ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधिं स्वसंकल्पकृतजगदुदयविभवलयलीलं हृषीकेशं परावरनिखिलजनान्तर्बाह्यसर्वकरणानां सर्वप्रकारकनियमने अवस्थितं समाश्रितवात्सल्यविवशतया स्वसारथ्ये अवस्थितं युयुत्सून् यथावद् अवेक्षितुं तदीक्षणक्षमे स्थाने रथं स्थापय इति अचोदयत् ।

Thus seeing the Kauravas who were ready for the battle, Arjuna who had Hanuman who was well known for his act of burning Lanka, on his flag, directed his charioteer, Lord Krishna, Hrusheeksha, who was an abode to the six qualities of Jnana, Shakti, Bala, aishvarya, veerya and tejas, WHO with HIS mere WILL does creation sustenance and desolution of the world as sport, who stands controlling in all ways of the external senses, mind which is the internal sense organ etc of all beings whether superior or inferior, who is now his charioteer out of parental love towards those who take refuge in HIM, thus – ‘station my chariot in a place where I can take a look at them who are eager to wage the war’.

कपिध्वजः - to remove the ordinary meaning of कपित्व, bhashya says लङ्कादहनवानरध्वजः the boon that Hanuman had given during ‘Saugandhika pushpa prakarana’ and also that just by mere seeing of his svarupa he could cause utter fear in his enemies just as he did to the rakshasas is all indicated by लङ्कादहनवानरध्वजः - it is not any ordinary monkey but sakshaat Hanuman. By this also the winning of Pandavas is indicated.

ज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधिं - This gives meaning of अच्युत – shows the अप्रच्युतस्वभावत्व – His svabhava is never gets damaged or tainted or changed

परावर.. – gives meaning of हृषीकेश

OR, सृष्टि, वीर्य and others and also ज्ञान and others known from this are also the meaning of the word हृषीकेश. This is also known from Ahirbudhnya samhita,

क्रीडया हृष्यति व्यक्तमीशः सन् सृष्टिरूपया । हृषीकेशत्वमीशत्वं देवत्वं चास्य तत्स्फुटम् ॥

अविकारितया जुष्टो हृषीको वीर्यरूपया । ईशः स्वातन्त्र्ययोगेन नित्यं सृष्ट्यादिकर्मणि ॥

ऐश्वर्यवीर्यरूपत्वं हृषीकेशत्वमुच्यते ॥

अच्युत – आश्रितान् न च्यावयति, अतः च्युतोऽस्य नास्ति – never lets those who take refuge in Him perish

These are shown in the Bhashya as 'आश्रितवात्सल्यविवशतया'

स्वसारथ्येऽवस्थितम् – Being हृषीकेश when He is doing सर्वप्रकारनियमन - controlling in every aspect the sense organs of all, controlling a chariot and horses is no big job.

यावदेतान् निरीक्षेहम् – Here the meaning of the upasarga नि is given in Bhashya as 'यथावत्'. निरीक्षे – is यथावत् अवेक्षितुम्

यावत् - this word stands for साकल्य – meaning all or it may also mean as long as I see everyone – कालवाचि

युयुत्सून् यथावदवेक्षितुम् – Here युयुत्सून् is found again – Arjuna, having seen the beginning signs etc. such as conch sounding etc. wanted to see them from the point of view of knowing the most suitable way to handle each one.

यैः सह मया योद्धव्यम् – He did not say 'मया सह यैः योद्धव्यम्'. That is why the next sloka says 'योत्स्यमानान्'. Also shows his प्राधान्य. Tatparya chandrika patha is 'yai:' (for kai:)

धार्तराष्ट्रस्य दुर्बुद्धेः - Since योत्स्यमानान् is already told, is this not punarukti? No. This is to highlight the evil deeds of Duryodhana and others.

Or since he said सेनयोर्भयोर्मध्ये, this can also be interpreted as – कैर्मया सह योद्धव्यं may mean his own side and the next sloka may mean the opposite army. 'कैर्मया सह स्थित्वा परैर्योद्धव्यम्' – this will be the meaning.

तदीक्षणक्षमे स्थाने – for सेनयोरुभयोर्मध्ये — A place where he can see them clearly

स्थापय – Bhashya is अचोदयत् – this means नियोग – आज्ञा – like vidhi. अचोदयत् shows आश्चर्य that SriKrishna who is सर्वप्रशासिता as said 'प्रशासितारं सर्वेषां अणीयांसम् अणीयसाम्' became a नियोज्य.

सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ 24 ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ 25 ॥

Sanjaya said - O King, having been told thus by Arjuna (*gudaakeshena evam uktah*) Hrusheekesha (*hrusheekeshah*) positioned the great chariot (*rathottamam sthaapayitvaa*) in between the two armies (*senayoh ubhayoh madhye*) in a proper place where he can see (*sarveshaam cha maheekshitaam*) all the kings there, including Bheeshma, Drona, etc. (*bheeshma drona pramukhatah*) and said (*uvaacha*) - O Arjuna (*paartha*), see (*pashya*) these (*etaan*) the assembled Kurus (*samavetaan kuroon*).

भाष्यम् – स च तेन चोदितः तत्क्षणादेव भीष्मद्रोणादीनां सर्वेषामेव महीक्षितां पश्यतां यथाचोदितमकरोत् । ईदृशी भवदीयानां विजयस्थितिरिति चावोचत् ।

Being directed by him (Arjuna), at that very moment, while all kings such as Bhishma, Drona and others were looking, did exactly as told.

तत्क्षणादेव – shows there was absolutely no delay between Arjuna ordering and Krishna taking the chariot to the right place.

The meaning of प्रमुखतः is आदीनाम्, चकार is अवधारणार्थ – so Bhashya is सर्वेषामेव – to show अनादरे षष्ठी – पश्यताम् is used in Bhashya

Or, प्रमुखतः may mean अग्रतः, then चकार is समुच्चयार्थ – In bhashya एव is also in that meaning only

Sanjaya's reply to Dhritarashtra's question - 'this is the state of your sons with respect to winning' OR 'it may mean that this is the state brought by the evil doings of your sons'. The word 'विजय' here shows अस्वारस्य

Here Deshika makes a very nice observation with respect to use of भवदीयानाम् in Bhashya. Sanjaya should have actually said that 'Krishna told Arjuna that this is your state of winning' – this is the beauty of Bhagavad Ramanuja Bhashya as explained by Swamy Deshika.

Earlier Bhashya - 'भवत्पुत्राणां हृदयानि विभेद', Next part of the Bhashya says - 'हनिष्यमाणान् भवदीयान् विलोक्य'. So here also use of 'भवदीयानाम्' is proper.

Dhritarashtra had asked Sanjaya किमकुर्वत with an inner desire that he will say his sons are winning. In the same way, Sanjaya also replied with an inner meaning that his sons' hearts were pierced (हृदयविदारण) etc. That is indicated in Bhashya as 'ईदृशी भवदीयानां विजयस्थितिः'.

Sanjaya also does not want to directly give his opinion to the King but says indirectly 'this is the state of your sons with respect to winning' – hinting that they have already lost the war.

Slokas 26 to 47

तत्रापश्यत्स्थितान्पार्थः पितृन्तथा पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ 26 ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धून्ववस्थितान् ॥ 27 ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

There (*tatra*) Arjuna saw (*paarthah apashyat*) stationed in both the armies (*senayoh ubhayoh api sthitaan*) fathers and grand fathers (*pitrun atha pitaa mahaan*), teachers (*aachaaryaan*), uncles and brothers (*maatulaan bhraatrun*), sons and grandsons (*putraan poutraan*) and friends (*tathaa sakheen*), fathers-in-law (*shvashuraan*) and well wishers (*suhradah cha eva*). Having seen (*sameekshya*) all the relations assembled there (*avasthitaan taan sarvaan bandhooan*), being completely filled with deep compassion (*parayaa krupayaa aavishtah*), Arjuna (*sah kounteyah*) with deep despair (*visheedan*) started to say (*abraveet*).

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 28 ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 29 ॥

Arjuna said - O Krishna (*krishna*), after seeing my kinsmen (*iyam sva janam drushtvaa*), who have come eager for fighting (*yuyutsum*), my limbs are weakened (*mama gaatraani seedanti*). My mouth (*mukham*) is completely dried, parched (*cha parishushyati*). My body (*me shareere*) trembles (*vepathuh cha jaayate*), my hairs stand horripilated (*romaharshah cha jaayate*).

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 30 ॥

The famous Gaandeeva bow (*Gaandeevam*) slips (*sramsate*) from my hand (*hastaat*). My skin (*Tvak*) is also (*cha eva*) burning (*paridahyate*). I am not able (*na shaknomi*) to stand anymore (*avasthaatum*). My mind (*Me manah*) is reeling, confused (*bhramateeva cha*).

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 31 ॥

O Krishna (*Keshava*), and I am seeing (*cha pashyaami*) inauspicious omens (*vipareetaani nimittaani*). In this war (*Aahave*), by killing these kinsmen (*svajanam hatvaa*) I don't see any good (*shreyah na anupashyaami*).

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 32 ॥

O Krishna, (*krishna*), I don't desire (*na kaankshe*) any victory (*vijayam*). I don't want the empire (*na cha raajyam*) nor any pleasure (*sukhaani cha*). O Govinda (*Govinda*), what do we do with all this kingdom (*nah raajyena kim*)? What do we do with these pleasures (*bhogaaih*) or with living itself (*jeevitena vaa kim*)?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ 33 ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ 34 ॥

Those who say they desire (*Yeshaam nah kaankshitam*) the wealth (*arthe*), the empire (*raajyam*), pleasures (*bhogaah sukhaani*), are assembled in this war (*yuddhe avasthitaah*); these teachers (*ta ima aachaaryaah*), fathers (*pitarah*), sons (*putraah*), and grand fathers (*tathaa cha pitaamahaah*), and uncles (*cha maatulaah*), fathers-in-law (*shvashuraah*), grandsons (*poutraah*), brothers-in-law (*shyaalaah*), and other kinsmen (*tathaa sambandhinah*) - ready to give up their praanaas (*praanaan tyaktvaa*) and money (*dhanaani cha*).

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ 35 ॥

O Krishna, (*Madhusoodhana*), even if I get killed (*ghnato api*), I do not desire to kill them (*etaan hantum na icchaami*), even for the sake (*hetoh api*) of the three worlds (*traai lokya raajyasya*).
What to say of (*kim nu*) ordinary earth (*maheem krute*).

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हृत्वैतानाततायिनः ॥ 36 ॥

O Krishna, (*Janaardana*), if we kill all Dhritaraashtra's sons (*nihatya dhaartaraashtraan*), what joy will we get (*nah kaa preetih syaat*)? Killing these (*etaan hatvaa*) who are fit for killing (*aatataayinah*), we will accrue (*asmaan aashrayet*) only a lot of sin (*paapam eva*).

तस्मान्नाहर्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ 37 ॥

Therefore, (*Tasmaat*), we don't deserve to kill them (*hantum vayam na arhaah*), our own kin (*sva baandhavaan*), the sons of Dhritaraashtra (*dhaartaraashtraan*). O Krishna, (*Maadhava*), killing our own people (*svajanam hatvaa*), how can we be happy (*katham sukhinah syaamah*)?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ 38 ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ 39 ॥

O Krishna, (*Janaardana*), if they, our opponents (*yadi api ete*), all overpowered by greed (*lobha upahata chetasah*), do not see (*na pashyanti*) the big sins like (*paatakam*), destruction of a clan

(*kula kshaya krutam dosham*) and treachery to friends (*mitra drohe cha*); how can we (*asmaabhih*), who see the dosha (*prapashyadbhih*) from this sin (*asmaat paapaat*) of destroying a clan (*kula kshaya krutam dosham*) not know to return away (*nivartitum katham na jnyeyam*)?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ 40 ॥

If the clan gets destroyed (*kula kshaye*), the ancient traditions of the clan (*sanaatanaah kula dharmaaah*) will get completely ruined (*pranashyanti*). If the dharma gets destroyed (*dharme nashte*), lawlessness sets (*adharmah abhibhavatyuta*) into the entire clan (*krutsnam kulam*).

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्ये जायते वर्णसङ्करः ॥ 41 ॥

O Krishna, (*krishna*), when lawlessness sets in (*adharmah abhibhavaat*), the women of the clan (*kula striyah*) become corrupt (*pradushyanti*). O Krishna, (*Vaarshneya*), with women becoming corrupt (*streeshu dushtaashu*), there will be (*jaayate*) an admixture of classes (*varna sankarah*).

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ 42 ॥

Once there is varna saankarya (*sankarah*) the clan (*kula*) and those who destroy the clan (*kulaghnaanaam cha*) will only get naraka (*narakaaya eva*). Their forefathers (*eshaam pitarah*) will not get (*lupta*) ritual offerings like food and water (*pinda udaka kriyaah*), and will also fall, degraded (*patanti hi*).

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 43 ॥

With such sins of admixture of classes (*varna sankara kaarakaih*) committed by the destroyers of the clan (*kulaghnaanaam etaih*), the eternal (*shaashvataah*) jaati dharmas (*jaati dharmaah*) and the ancient traditions of the clan (*kula dharmaah cha*) will get destroyed (*utsaadyante*).

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ 44 ॥

O Krishna (*Janaardana*), when the laws of the clan (*kula dharmaanaam*) are destroyed (*utsanna*), for the humans (*manushyaanaam*), they will forever reside (*niyatam vaasah bhavati*) in naraka (*narake*); this is what we have heard (*iti anushushruma*).

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 45 ॥

What a great calamity, alas! (*Aho bata*). We are about to commit (*kartum vyavasitaah*) a great sin (*mahat paapam*), because of the greed (*yat lobhena*) for royal happiness and sovereignty (*raajya sukha*); we are about to kill (*hantum udyataah*) our own kinsmen (*sva janam*).

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ 46 ॥

I am not going to offer any resistance (*aprateekaaram*), I am unarmed (*ashastram*), if (*yadi*) the sons of Dhrutaraashtra (*dhaartaraashtraah*), with arms in their hands (*shastra paanayah*), kill me in the war (*rane maam hanyuh*), that itself I think is better for me (*tat me kshemataram bhavet*).

सञ्जय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ 47 ॥

Sanjaya said - Telling all this (*evam uktvaa*) completely moved by grief (*shoka samvigna maanasah*) Arjuna (*arjunah*) in the war (*sankhye*), threw aside his bows and arrows (*sa sharam chaapam visrujya*), sat (*upaavishat*) below his seat in the chariot (*rathopastha*).

भाष्यम् – स तु पार्थो महामनाः परमकारुणिको दीर्घबन्धुः परमधार्मिकस्सभ्रातृको भवद्भिः अतिघोरैः मारणैः जतुगृहदाहादिभिः असकृत् वञ्चितोऽपि परमपुरुषसहायेनात्मना हनिष्यमाणान् भवदीयान् विलोक्य बन्धुस्त्रेहेन परयाकृपया धर्मधर्मभयेन चातिमात्रसन्नसर्वाङ्गः सर्वथाऽहं न योत्स्यामीत्युक्त्वा बन्धुविश्लेषजनित-शोकसंविग्रमानसः सशरं चापं विसृज्य रथोपस्थ उपाविशत् ।

While that Partha who was of great mind, very compassionate, had undimishing dearly relation with relatives, extremely righteous, having brothers of similar noble qualities, though repeatedly cheated by several barbarious acts such as burning the house of wax and others, on seeing people of your side who were going to be killed by him helped by none other than Paramapurusha, was shaken all over his body due to great brotherly love, excessive compassion and fear due to wrong idea of adharma in adharma, said 'I will never wage this war', and sat in his chariot dropping off his bow along with the arrows with a weak mind out of grief of separating from his relatives in war.

Conclusive Part of the first chapter:

स तु – The word तु shows that what is being told now about Arjuna is very different compared to what was told so far about Duryodhna. This is seen in the mula sloka 'स कौन्तेयः'

Bhashyakarar uses very special adjectives for Arjuna:

महामनाः - He did not like to kill his enemies who were mere bandhus ((namesake-relatives) and never lived like real relatives. He thought that winning even the three worlds was only तृणसमान – negligible. The mula sloka is 'न काङ्क्षे विजयं कृष्ण' etc.

परमकारुणिकः - Arjuna cannot tolerate the sorrows of even his enemies. Mula sloka 'कृपया परयाविष्टः' etc.

दीर्घबन्धुः - Abundance of his friendliness OR even though lot of trouble was given to him by his relatives, he does not become a bad relative. Mula sloka 'सर्वान्बन्धूनवस्थितान्', 'स्वजनं हि कथं हत्वा सुखिनः स्याम माधव'

परमधार्मिकः - Though his Acharya and others are on the side of आततायिः (who deserve to be killed), he does not want to kill them. Also he shows the dominance of अधर्म due to कुलक्षय etc. So he is परमधार्मिक. He also thinks that the वध told about आततायिः does not include आचार्य and others.

सभ्रातृकः - along with his brothers – He is not the only one like this but all the Pandavas are like that. This can be seen in the mula slokas अस्मान्, नः, वयं हन्तुम्, अस्माभिः, सुखिनः स्याम, etc. He had अनादर not only in the अपकारs done to him but also to his own elder brother Dharmaraja who is like an Acharya to him and Draupadi and others. He thinks that the दोष of killing Acharyas should not come to even his brothers. So he says व्रतोऽपि – even if I am killed, I do not want to kill them. All these are summarized by these adjectives.

भवद्भिः अतिघोरैः मारणैः जतुगृहदाहादिभिः असकृत् वञ्चितोऽपि – The fact that they were आततायिः is known from जतुगृहदाहादिभिः

अग्निदो गरदश्रैव शस्त्रपाणिः धनापहः । क्षेत्रदारहरश्रैव षडेते आततायिनः ॥ (Garada – poison)

मनुस्मृति says – आततायिनमायान्तं हन्यादेव अविचारयन् । न आततायिवधे दोषः हन्तुर्भवति कश्चन॥

In the Bhashya, the words आदि, असकृत् show that they did many of these and many times and that it has not stopped even now is seen in व्रतोऽपि which is in present tense.

The word भवद्भिः in Bhashya means – including धृतराष्ट्र who says 'मुह्यन्तमनुमुह्यामि दुर्योधनम् अमर्षणम्' – he had such love towards his son and used to permit him do all these things and hence he is also included here.

परमपुरुषसहायेन आत्मना हनिष्यमाणान् – The sons of Dhruatarashtra along with Karna, Shakuni and others who were helping them and were all to be killed, were thought to be already killed – that is the meaning of this word. Or, Paramapurusha is his aide OR Arjuna who is aided by Paramapurusha is only nimitta (निमित्तमात्रं भव).

Arjuna selected Krishna when he had an option to take all his forces, though he said he would not use any weapon, while Duryodhana chose Krishna's forces.

भवदीयान् विलोक्य बन्धुस्नेहेन परयाकृपया धर्माधर्मभयेन च – अस्थानत्त्व of स्नेह etc is meant here. Duryodhana was grief stricken due to hatred towards relatives (बन्धुद्वेष), cruelty (नृशंसत्व), fear of opponents etc. Arjuna was not so. He would not look back even if opponents were stronger and he was not weak as he had support of Paramapurusha. So it was only due to अस्थानस्नेह which lead to compassion and fear of adharma (परमकृपा and धर्माधर्मभय)

अतिमात्रसन्नसर्वाङ्गः - As told in 'सीदन्ति मम गात्राणि...upto भ्रमतीव च मे मनः - weakening of all parts of the body, showing extreme reactions etc. – quivering, trembling, mouth drying, bow slipping etc.

सर्वथाऽहं न योत्स्यामीत्युक्त्वा – The word सर्वथा is used by Bhashyakarar to summarise several things as seen in Tatparya Chandrika –

Though they are all आततायिः

Though they are now engaged in this war to kill all of us

Though I would get अकीर्ति, अधर्म etc on turning back from battlefield

Though we may get to rule over all the three worlds by winning

And finally even though You, सर्वेश्वरेश्वर and my परमाप्त, are telling me that engaging in this war is हिततम to me!

All these are meant when Bhashyakarar uses the word सर्वथा

बन्धुविश्लेषजनित-शोकसंविग्रमानसः - This means Arjuna was very sure that his relatives would all get killed and he was subjected to grief thinking of all this. This lead to

Samvigna – means his mind moved away from waging of war.

सशरं चापं विसृज्य रथोपस्थ उपाविशत् – That शोक lead to his dropping of bow along with the arrow.

Yuddha is also like a yajna. Because his mind was taken away from waging the war, he dropped the bow and arrow which were like सुक्, सुव etc in a यज्ञ.

And he sat down below his actual seat inside the charriot, as though he was going to fast unto death (Deshika says as though he was doing praayopavesha).

Now Krishna has actually created a situation in order to start शास्त्रोपदेश. He made Arjuna sit below him as He was the Acharya and Arjuna was the shishya.

Also, Brahmopadesha is normally done in एकान्त – though there were the two armies and all were watching, the upadesha was not audible to all of them. This is very similar to an instance in Brihadaranyaka Upanishad where Yajnavalkya is being questioned by many jnanis while deciding who is a Brahmishtha among them. जरत्कारव आर्तभाग asks Yajnavalkya a question about ग्रह-अतिग्रह and during the discussion, for one of the questions, Yajnavalkya says 'आहर सौम्य हस्तम् आर्तभाग , आवाम् एतस्यैव वेदिष्यावः न नावेतत्स जन इति' saying so he takes him separately and tells him the answer and they agree and come back. Yajnavalkya says this is something which cannot be told to all and should be discussed in privacy. Similarly Krishna is preparing the stage for doing brahmopadesha to Arjuna.

इति भगवद्गीताषु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकिष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः