

Arjuna visha:da yo:gaha

Slokas: 1-47

1) dhruthara:shtra uva:cha

dharma kshe:thre: kurukshe:thre:
samave:tha: yuyuthsavaha|
ma:maka:h pa:ndava:s chaiva
kim akurvatha sanjaya!||

Words

Dharma kshe:thre - Kurukshe:thre

Samave:tha:h - Yuyuthsavaha

Ma:maka:h - Pa:ndava:ha - cha - e:va

kim - Akurvatha - Sanjaya

Meaning of the Words

Sanjaya = Oh Sanjaya!

Ma:maka:h = my people

Pa:ndava:ha+cha+e:va = and also pa:ndavas

Samave:tha:h = assembled

Kurukshe:thre = at Kurukshetra

Dharma kshe:thre = a place that enriches righteousness

Yuyuthsavaha = longing to fight with each other

Kim = what

Akurvatha? = did they do ?

Purport

Oh Sanjaya!, the kurukshe:thra was a great place in enriching their own qualities, whoever go on to that. My people kauravas and Pa:ndu's children Pa:ndavas with their people assembled there to wage the war. What exactly did they do there?

2) sanjaya uva:cha

drushtwa: thu pa:ndava:ni:kam
vyu:ddam duryo:dhanas thada|
a:cha:ryam upasngamya
ra:ja: vachanam abravi:th||

Words

Drushtwa: - thu - Pa:ndava:ni:kam
Vyu:ddam - Duryo:dhanaha - Thada:
A:charyam - Upa sangamya
Ra:ja: - Vachanam - Abravi:th

Meaning of the Words

Thada: = then
Duryo:dhanaha = suyo:dhana
Ra:ja: = (whom you consider as) the king
Drushtwa: thu = soon after seeing
Vyu:ddam = orderly arrayed
Pa:ndava+ani:kam = battalians of pa:ndavas
Upa sangamya = approached
A:charyam = his guru Dro:na:charya
Abravi:th = thus spoke
Vachanam = a few words

Purport

Sanjaya started explaining to the King Dhruthara:shtra about the movements of his son Duryo:dhana. While doing so, he referred Duryo:dhana as “ra:ja:”, because, his father likes that expression.

The teams of soldiers in pa:ndavas’ army are well trained and highly disciplined. Though they are less in number, however, they have organized all their soldiers in a meticulous way, like that of ‘padma, a Lotus’, ‘su:chi:, a needle’, ‘sakata, a cart’ etc, to attack kauravas. Those patterns are called as ‘vyu:has’. It seems, those Vyu:ha:s created a lot of fear in your son, Duryo:dhana. He became so nervous. And immediately he rushed close towards his guru, Dro:na:cha:rya, and started expressing his anguish in a few words.

He knows that when one is depressed or confused, had to approach a guru to get rid of that problem. But due to his own egotism , he started accusing Dro:na:charya, his own guru " .

3) (duryo:dhana says)

pasyaitha:m pa:ndu puthra:na:m
a:charya! mahathi:m chamu:m|
vyu:dda:m drupada puthre:na
thava sishye:na dhi:matha:||

Words

Pasya - E:tha:m - Pa:ndu puthra:na:m

A:charya - Mahathi:m - Chamu:m

Vyu:dda:m - Drupada puthre:na

Thava - Sishye:na - Dhi:matha

Meaning of the Words

A:charya = oh guru dro:na:charya !

Pasya = look

E:tha:m = at this

Mahathi:m = huge

Chamu:m = force of warriors

Pa:ndu puthra:na:m = belonging to the children of Late Pa:ndura:j

Vyu:dda:m = very well organized

Drupada puthre:na = by Dhrušta dyumna , the son of king Drupada

Dhi:matha = who is so bright

Sishye:na = disciple

Thava = of yours.

Purport

Duryo:dhana was scared. He approached his guru Dro:na:cha:rya and said, “ Oh A:cha:rya! Do you remember your old enemy the King Drupada? His only son, the mighty Dhrušta dyumna by name, who was born just to kill you, is the one commanding all the forces of Pa:ndavas. He was so smart and thus approached you to learn all the archery from you only.

You have ignored his very purpose of learning, and taught him that archery.

He was a smart student and that is why you have accepted him as your disciple. And because you have accepted him as your disciple, he became so bright.

Now, Look at these vast forces of Pa:ndavas! They appear like as if they are ready to fall on us. They have been organized into unbeatable arrays, Vyu:has, by your own clever disciple, that son of Drupada.

4) athra su:ra: mahe:shwa:sa:
bhi:ma:rjuna sama: yuddhi|
yuyudhano: vira:tas cha
drupadas cha maha:ratthaha||

Words

Athra - Su:ra:ha - Mahe:shwa:sa:

Bhi:ma:rjuna sama: - Yuddhi

Yuyudha:naha - Vira:taha - cha

Drupadaha - cha - Maha:ratthaha

Meaning of the Words

Su:ra:ha = all these brave personalities

Bhi:ma + arjuna sama:ha = equally powerful with Bhi:ma and Arjuna

Maha + ishwa:sa:ha = well qualified in archery

Athra = are ready here

Yuddhi = in the war field, they are

Yuyudha:naha = Sa:tyaki (1)

Vira:taha cha = and the king Vira:ta (2)

Maha:ratthaha = one who is able to fight with 1000 archers alone is called a 'a maha:rattha'.

Drupadaha cha = also the king, maha:rattha Drupada (3)

Purport

Everything looks fearful to a scared one. There are so many brave personalities present in Pa:ndavas army, ready to finish us. Every one appears to me like Bhi:mase:na in strength and great archer like Arjuna. I try to figure out a few of them.

1. Sa:tyaki, a companion of Sri Krushna and a great friend of Pa:ndavas, who was also the grandson of Yuddha:jit

2. The king Vira:ta, in whose kingdom Pa:ndavas were hiding for one long year during ajna:thava:sa

3. The king Drupada, a great charioteer, and father of Draupadi.

5) dhrušta ke:thus che:kitha:nah
ka:si:ra:jas cha vi:ryava:n|
purujith kunthi bho:jas cha
saibyasa cha narapungavaha||

Words

Dhrushta ke:thuhu - Che:kitha:naha

Ka:si:ra:jaha - cha - Vi:ryava:n

Purujith - Kunthi bho:jaha - cha

saibyaha - cha - Nara pungavaha

Meaning of the Words

4. Dhrushta ke:thuhu = Dhrushtake:thu, the son of late Sisupa:la and the king of City Che:di, who became a tributary king of the Pa:ndavas

5. Che:kitha:naha = a great vrushni archer Che:kithana

6. Vi:ryava:n Ka:si:ra:jaha cha = also heroic king of Ka:si:

7. Purujith = the king Purujith, the cousin brother of Kunthi

8. Kunthi bho:jaha cha = and also Kunthi bho:ja, the borther of Purujith,

9. Nara pungavaha saibyaha cha = and a great personality Saibya, the king of Sibi kingdom and the father-in-law of Yuddhishtira.

Purport

The names are clear here.

- 6) yuddha:manyus cha vikra:ntaha
uttamauja:s cha vi:ryava:n|
saubhadro: draupade:ya:s cha
sarva e:va maha:rattha:ha||

Words

Yuddha:manyuhu - cha - Vikra:ntaha

Uttamauja:ha - cha - Vi:ryava:n

Saubhadraha - Draupade:yaha - cha

Sarve: - e:va - Maha: rattha:ha

Meaning of the Words

10. Vikra:ntaha Yuddha:manyuhu cha = a very aggressive Yuddha:manyu, the prince of Pa:ncha:la and a body-guard of Arjuna
11. Vi:ryava:n Uttamauja:ha cha = and a ferocious Uttamaujas, the right wheel guard of Arjunas chariot
12. Saubhadraha = the son of Subhadra, violent Abhimanyu
13. Draupade:yaha cha = the 5 sons of Draupadi, viz Prathivindya 14. Srutha so:ma 15. Sruthaki:rthi' 16. Satha:ni:ka , and 17. Srutha Se:na
- Sarve: e:va = all these are
- Maha: rattha:ha = Maha:rathas, who, individually are able to fight with 1000 archers. Now, along with their commander-in-chief Dhrushtadyumna, I am able to count 18 great maha:ratthas, leave alone Pa:ndavas.

Purport

Here also the details in the sloka are very clear.

7) asma:kam thu visishta: ye:
tha:n nibo:dha dwijo:tthama!
na:yaka: mama sainyasya
samjna:rttham tha:n bravi:mi the:|

Words

Asma:kam - Thu - Visishta:ha - Ye:
Tha:n - Nibo:ddha - Dwijo:tthama
Na:yaka:ha - Mama - Sainyasya
Samjna:rttham - Tha:n - Bravi:mi - The:

Meaning of the Words

Dwijo:tthama = Oh the greatest of the bramhins Dro:na:charya!
Nibo:ddha = please bear in mind
Tha:n = those
Ye: thu = who are available as
Visishta:ha = very exceptional
Na:yaka:ha = leaders
Sainyasya = to the military
Mama = of mine
Asma:kam = from among our warriors
Bravi:mi = I am explaining
Tha:n = about them
The: = to you
Samjna:rttham = just for an identification

Purport

Oh Dro:na:cha:rya the Great!, you are the greatest of all the bramhins. I am able to find out a very few leaders from among our warriors. Despite the fact that you know all of them well, I would like to name a few of them, just for you, to keep in mind.

8) bhava:n bhi:shmas cha karnas cha
krupas cha samithinjayaha|
aswattha:ma vikarnas cha
saumadatthis thatthaiva cha||

Words

Bhava:n - Bhi:shmaha - cha - Karnaha - cha
Krupaha - cha - Samithinjayaha
Aswattha:ma - Vikarnaha - cha
Saumadatthihi - Thattha - e:va - cha

Meaning of the Words

1. Bhava:n = yourself
 2. Bhi:shmaha cha = and Bhi:shma:cha:rya
 3. Karnaha cha = also Karna
 4. Samithinjayaha = the victorious
 5. Krupaha cha = krupa:charya, our great teacher in archery
 6. Aswattha:ma = an unbeatable son of yours, aswattha:ma
 7. Vikarnaha cha = my brother Vikarna and
 7. Saumadatthihi = the son of so:madattha, Bhu:risravas by name
- Thattha e:va cha = and that is all.

Purport

Duryo:dhana has mentioned 7 names as great warriors with him in the war, and was not able to find any more. They are Dro:na:charya, Bhi:shma:cha:rya, Karna, Krupa:charya, Aswattha:ma, Vikarna and Saumadattha. That is all. He could not find any other prominent warrior in his army.

- 9) anye: cha bahavas su:ra:ha
madarthe: thyaktha ji:vitha:ha|
na:na: sasthra praharana:s
sarve: yuddha visa:rada:ha||

Words

Anye: - cha - Bahavaha - Su:raha

Madartthe: - Thyaktha ji:vithaha

Na:na: sasthra praharana:ha

Sarve: - Yuddha visa:rada:ha

Meaning of the Words

Bhavaha = there are so many

Anye: cha = others also

Su:raha = dynamic leaders

Thyaktha ji:vithaha = left their lives

Madartthe: = for me

Na:na: sasthra praharana:ha = and they are capable of using multiple weapons

Sarve: = all of them, no doubt

Yuddha visa:rada:ha = are reputed warriors

Purport

Of course, there are several other warriors, who have good fame, in additions to the 7 warriors I have mentioned already. But it looks like that all of them have already left their lives for me. They may be of some use, of course. They seem to be capable of using many weapons, but not really dynamic experts in using any one of them effectively . They are, undoubtedly great in their own respect, to fight the war.

10) aparya:ptham thad asma:kam
balam bhi:shma:bhirakshitham|
parya:ptham thwidam e:the:sha:m
balam bhi:ma:bhirakshitham||

Words

Aparya:ptham - Thath - Asma:kam
Balam - Bhi:shma:bhirakshitham
Aparya:ptham - Thu - Idam - E:the:sha:m
Balam - Bhi:ma:bhirakshitham

Meaning of the Words

Thath = due to the above reasons
Asma:kam = our
Balam = army force
Bhi:shma +abhirakshitham = protected by Bhi:shma:cha:rya
Aparya:ptham = is proved incapable .
Idam = this
Balam = army
E:the:sha:m = of these pa:ndavas
Bhi:ma +abhirakshitham = gaurded by the mighty Bhi:maSe:na,
Parya:ptham = is capable of winning over us.

Purport

Summing up all the reasons I have explained, Oh Dro:na:cha:rya, I strongly feel that our army appears to be incapable of winning the war, though it is protected by Bhi:shma:cha:rya, the Great. On the other hand, the army gaured by Bhi:mase:na, is fit enough to defeat us.

A Note: Duryo:dhana took these names of Bhi:shma and Bhi:ma, from both the armies to compare. It looks so odd because, when Bhi:shma:cha:rya is taken as the protector to the forces of Kauravas, it is suitable for, as he was the chief of the army. But from Pa:ndava:s army why did he choose the name of Bhi:ma, in stead of Dhrushtadyumna, who was the chief?

Here is an interesting observation. Before commencement of the war, from Duryo:dhana's side, it was Bhi:shma:cha:rya, who declared that he will kill all the

forces except the Pa:ndavas, because they are not only his grand sons but also standing for righteousness. Duryo:dhana also agreed for this condition and made Bhi:shma:cha:rya as the Chief. Duryo:dhana thought that if Bhi:shma:cha:rya takes care of all the other warriors of Pa:ndavas, he along with his friends and brothers, can finish all the Pa:ndavas.

On the contrary, from the Pa:ndavas, it was Bhi:mase:na, who declared that he is not going to leave anyone of the kauravas, during the war. That is why Duryo:dhana used two typical words 'idam , e:the:sha:m', because he was feeling as if Pa:ndavas' forces are very near to him than that of his own forces, and are ready to pounce on him. Hence, Duryo:dhana was visualizing only two people from both the sides. Compassionate Bhi:shma:cha:rya and firm Bhi:mase:na. Nothing else he could see. So he took only those two characters as counterparts.

11) (duryo:dhana says)

ayane:shu cha sarve:shu
yattha:bha:gam avastthitha:ha|
bhi:shmam e:va:bhirakshanthu
bhavanthas sarva e:va hi||

Words

Ayane:shu - cha - Sarve:shu
yattha:bha:gam - Avastthitha:ha
Bhi:shmam - e:va - Abhirakshanthu
Bhavanthaha - Sarve: - e:va - hi

Meaning of the Words

Avastthitha:ha = positioned
yattha:bha:gam = according to the need
Sarve:shu = in all
Ayane:shu cha = strategic points
Sarve: = all
Bhavanthaha e:va = of you only
Abhirakshanthu hi = should shield from all around
Bhi:shmam e:va = our Bhi:shm:cha:rya only

Purport

Oh A:cha:rya ! our Chief Bhi:shma:cha:rya promised to kill rest of the warriors except Pa:ndavas. Taking this leniency, Pa:ndavas might upset Bhi:shma:cha:rya in different ways. Therefore, all of you must be extra vigilant in safegaurding our Chief from all around, while he was fighting with other battalians. If our Chief is supported like that, he will do the rest of the job and then, we all are anyway here to finish 5 Pa:ndavas. That is not a big job for us.

So, be careful in identifying all the key positions from where they might attack on Bhishma:cha:rya, you must keep an eye in appointing suitable hands. This is my order.

12) sanjaya uva:cha

thasya samjanayan harsham
kuru vruddhah pitha:mahaha|
simhana:dam vinadyo: chhais
sankham dadhmau pratha:pava:n||

Words

Thasya - Samjanayan - Harsham
Kuruvruddhaha - Pitha:mahaha
Simha na:dam - Vinadya - Uchhaihi
Sankham - Dadhmau - Pratha:pava:n

Meaning of the Words

Pratha:pava:n = dynamic and
Pitha:mahaha = grandfather
Kuruvruddhaha = the senior most of all the kauravas
Samjanayan = generating
Harsham = cheerfulness
Thasya = to that sorrow-stricken Duryo:dhana
Vinadya = roared
Simha na:dam = like a lion
Uchhaihi = aloud
Dadhmau = blew

Sankham = a conch

Purport

Sanjaya said to the king. “Oh my beloved Majesty! Your son became so depressed that he had lost all his courage. Our Chief of the war forces, Bhi:shma:cha:rya the embodiment of power, decided to fill Duryo:dhana with some vigor. Thus, he made a huge sound like ‘Hurray’ and blew his conch with a high pitch.

13) thathas sankha:s cha bhe:ryas cha
panava:naka go:mukha:ha|
sahasaiva:bhyahanyantha
sa sabdas thumulo:bhavath||

Words

Thathaha - Sankha:ha - cha - Bhe:ryaha - cha

Panavaa:nakago:mukhaha

Sahasa - e:va - Abhyahanyantha

saha - Sabdaha - Thumulaha - Abhavath

Meaning of the Words

Thathaha = there after

Sahasa e:va = right away

Sankha:ha = conches

Bhe:ryaha cha = also drums

Panava+a:naka+go:mukhaha = blowers, beats and horns etc., instruments

Abhyahanyantha = stated banging

Saha Sabdaha = that sound

Abhavath = became

Thumulaha = awkward

Purport

Look at this indisciplined nature, among our people! When Bhi:shma:cha:rya blew his own conch to encourage your son, and also as an indication to start the war, reciprocating that, all your warriors should also blow their conches one after another.

But it is other way round. All blew their instruments together, not indicating their own presence. That sound became messy.

14) thathas swe:thair hayair yukthe:
mahathi syandane: stthithau|
ma:dhavah pa:ndavas chaiva
divyau sankhau pradadhmathuhu||

Words

Thathaha - Swe:thaihi - Hayaihi - Yukthe:

Mahathi - Syandane: - Stthithau

Ma:dhavaha - Pa:ndavaha - cha - e:va

Divyau - Sankhau - Pradadhmathuhu

Meaning of the Words

Thathaha = then

Ma:dhavaha = the spouse of Maha: Lakshmi, Lord Krushna

Pa:ndavaha cha e:va = and also the son of Pa:ndu, Arjuna

Stthithau = standing

Syandane: = amidst the chariot

Mahathi = which is undefeatable,

Yukthe: = attached with

Swe:thaihi = white coloured

Hayaihi = horses

Pradadhmathuhu = both blew

Sankhau = two conches

Divyau = which are divine.

Purport

When Kauravas cooled down slowly, Lord Krushna, the Spouse of Maha: Lakshmi, and Arjuna, the son of Late king Pa:ndu, also blew their own conches. Those conches are divine. Their chariot is so great that it can win over all the three worlds. It is lead by 4 white horses.

15) pa:nchajanyam hrushi:ke:so:
de:va dattham dhanamjayaha|
paundram daddhmau maha: sankham
bhi:ma karma: vruko:daraha||

Words

Pa:nchajanyam - Hrushi:ke:shaha
De:vadattham - Dhanamjayaha
Paundram - Daddhmau - Maha: sankham
Bhi:ma karma: - Vruko:daraha

Meaning of the Words

Hrushi:ke:shaha = the controller of the senses of all the souls, Lord Krushna
Pa:nchajanyam = His conch called Pa:nchajanya, got out of a bone of a demon called Panchajina.
Dhanamjayaha = Arjuna, who can possess any wealth
De:vadattham = blew his conch named after De:vadattham, because it was presented to him by Indra, when he was protecting the fire-god, when Forest Kha:ndava caught fire.
Vruko:daraha = Bhi:mase:na, in whose stomach a fire calld 'vruka' is present
Bhi:ma karma: = and whose activities are magnificent & terrific
Daddhmau = blew
Maha: sankham = a very powerful conch
Paundram = called Paundram, name also is so Heavy

Purport

The reciprocation started from the Pa:ndavas side, in a highly disciplined manner. It was the Lord Krushna who blew His conch first. Then followed Arjuna. After that Bhi:mase:na blew his conch.

16) anantha vijayam ra:ja:
kunti:puthro: yuddhishttiraha|
nakulas sahade:vas cha
sugho:sha manipushpakau||

Words

Anantha vijayam - Ra:ja:
Kunti: puthraha - Yuddhishttiraha
Nakulaha - Saha de:vaha - cha
Sugho:sha manipushpakau

Meaning of the Words

Yuddhishttiraha = Dharma Ra:ja, who is very much committed to his duty, even if it is a war
Kunti: puthraha = the son of Mother Kunthi
Ra:ja: = who entertains everybody
Anantha vijayam = blew his conch named after 'anantha vijayam', the sound of which seemingly gives infinite victory
Nakulaha = 4th brother in pandavas, Nakula
Saha de:vaha cha = and also 5th brother of pandavaa, Saha De:va both
Sugho:sha + mani pushpakau = blew their both conches called Sugho:sh, which releases melodious sound and the other one appears really beautiful, where at the end, hanging gems as cluster.

Purport

Those sounds of conches are reminding the characteristics of the persons blowing them and thus filling up the fear among the kauravas. Here, Yuddhishttira's conch gives a victorious sound. Nakula's conch was melodious. Sahade:va likes fashions. So he decorated his conch with a cluster of gems.

17) ka:syas cha parame:shwa:sas
sikhandi: cha maha:ratthaha|
dhrushtadyumno: vira:tas cha
sa:tyakis cha:para:jithaha||

Words

Ka:syaha - cha - Paramaishwa:saha

Sikhandi: - cha - Maha:ratthaha

Dhrushtadyumnaha - Vira:taha - cha

Sa:tyakihi - cha - Aparajithaha

Meaning of the Words

Parama + ishwa:saha cha = and the great archer

Ka:syaha cha = the king of Ka:si,

Maha:ratthaha cha = another great charioteer

Sikhandi: = sikhandi:, who is reincarnation of Amba & participating in the war just to kill Bhi:shma,

Dhrushtadyumnaha = the Chief of Pa:ndavas Army, Dhrushtadyumna

Vira:taha cha = also Vira:ta, the King

Aparajithaha cha = and an indomitable

Sa:tyakihi = Sa:tyaki, the great well wisher of Pa:ndavas and close companion of Lord Krushna

Purport

Names are clear

18) ka:syas cha parame:shwa:sas
sikhandi: cha maha:ratthaha|
dhrushtadyumno: vira:tas cha
sa:tyakis cha:para:jithaha||

Words

Ka:syaha - cha - Paramaishwa:saha

Sikhandi: - cha - Maha:ratthaha

Dhrushtadyumnaha - Vira:taha - cha

Sa:tyakihi - cha - Aparajithaha

Meaning of the Words

Parama + ishwa:saha cha	=	and the great archer
Ka:syaha cha	=	the king of Ka:si,
Maha:ratthaha cha	=	another great charioteer
Sikhandi:	=	sikhandi:, who is reincarnation of Amba & participating in the war just to kill Bhi:shma,
Dhrushtadyumna	=	the Chief of Pa:ndavas Army, Dhrushtadyumna
Vira:taha cha	=	also Vira:ta, the King
Apara:jithaha cha	=	and an indomitable
Sa:tyakihi	=	Sa:tyaki, the great well wisher of Pa:ndavas and close companion of Lord Krushna

Purport

Names are clear.

19) sa gho:sho: dharthara:shtra:na:m
hrudaya:ni vyada:rayath|
nabhas cha prutthivi:m chaiva
thumulo:pyanuna:dayan||

Words

sa - Gho:shaha - Dha:rthara:shtra:na:m

Hrudaya:ni - Vyada:rayath

Sabdaha - cha - Prutthivi:m - cha - e:va

Thumulaha - api - Anu na:dayan

Meaning of the Words

Saha	=	that huge
Gho:shaha	=	resonance
Thumulaha api	=	though identical
Anu na:dayan e:va	=	it was reverberating along
Prutthivi:m cha	=	the whole Earth

Nabhaha cha = and the sky
Vyada:rayath = pierced
Hrudaya:ni = the hearts
Dha:rthara:shtra:na:m = of all your sons, Oh Dhruthara:shtra

Purport

The blowing sound of all the conches was though appears one and the same, but it was echoing all through the Earth and Space. Not able to bear with those frightening sounds of conches, the hearts of all your people were broken to pieces. I can suggest you that your people have absolutely no chance of winning the war anymore.

20) attha vyavasthitha:n drushtwa:
dha:rthara:shtra:n kapidhwajaha|
pravrutthe: sashtra sampa:the:
dhanur udyamya pa:ndavaha||

Words

Attha - Vyavasthitha:n - Drushtwa:
Dha:rthara:shtra:n - Kapi dhvajaha
Pravrutthe: - Sashtra sampa:the
Dhanuhu - Udyamya - Pa:ndavaha

Meaning of the Words

Attha = there after
Pa:ndavaha = the son of Pa:ndu, Arjuna
Kapi dhvajaha = on whose chariot there is a flag with Hanuma:n on it,
Drushtwa: = after glancing
Vyavasthitha:n = all the arrayed
Dha:rthara:shtra:n = people of Dhruthara:shtra
Udyamya = hoisting
Dhanuhu = his bow, the Ga:ndi:vam
Sashtra sampa:the = when the firing of the weapons
Pravrutthe: = was about to commence.....

Purport

At this juncture, the son of Pa:ndu, Arjuna lifted his bow. All the warriors are preparing their weapons to shoot at each other. On the flag of Arjuna's chariot, the mighty Hanuma:n was waving. The Arjuna glanced once at all the Kauravas.

21) sanjaya uva:cha

hrushi:ke:sam thada: va:kyam
idam a:ha mahi:pathe: !|

Words

Hrushi:ke:sam - Thada: - Va:kyam

Idam - A:ha - Mahi:pathe:

Meaning of the Words

Mahi:pathe: = oh the King !

Thada: = then

A:ha = Arjuna spoke

Idam Va:kyam = this statement

Hrushi:ke:sam = with the ruler of the senses, Lord Krushna

Purport

Oh the king Dhruthara:shtra! At this juncture, the Arjuna spoke with Lord Krushna with these words. Suddenly, Arjuna's feeling started changing. First of all, he desired to see all the forces. It was the Lord Krushna, who is making the changes in the mind of Arjuna, to speak all these words, for The Lord Himself is the controller of the senses of all the Souls.

21.1)arjuna uva:cha

se:nayo:r ubhayor maddhye:
rattham sttha:paya me:chyutha !||

Words

Se:nayo:ho - Ubhayo:ho - Madhye:

Rattham - Sttha:paya - me: - Achyutha

Meaning of the Words

Achyutha = oh the Lord, you never leave your devotees

Sttha:paya = lead and stop

Me: = my

Rattham = chariot

Madhye: = amidst

Ubhayo:ho = both

Se:nayo:ho = the armies

Purport

Oh Lord Krushna, you are named as Achyutha. It means, you won't leave your devotees astray. And also you never allow your devotees to drop out from you also. That is how you are helping me out Take my chariot amidst both the armies and stop there!

22) ya:vad e:tha:n niri:kshe:ham
yo:ddhuka:man avastthitha:n|
kair maya: saha yo:ddhavyam
asmin rana samudyame:|

Words

Ya:vath - E:tha:n - Niri:kshe: - Aham

Yo:ddhu ka:ma:n - Avastthitha:n

Kaihi - Maya - saha - Yo:ddhavyam

Asmin - Rana samudyame:

Meaning of the Words

Ya:vath = as

Aham Niri:kshe: = I could see

E:tha:n = these

Avastthitha:n = assembled supporting

Yo:ddhu ka:ma:n = warriors

Kaihi = taking whom

Maya: saha = with me

Yo:ddhavyam = I should proceed to fight

Asmin = in this

Rana samudyame: = challenging war

Purport

Stop my chariot at a place, from where, I can see all my supporters, whoever gathered here. I want to see all these warriors once from whom I can choose suitable persons for my help, whenever it is needed during this tough war.

23)yo:thsyama:na:n ave:kshe:ham
ya e:the:thra sama:gatha:ha|
dha:rthara:shtrasya durbuddhe:r
yuddhe: priya chiki:rshavaha||

Words

Yo:thsyama:na:n - Ave:kshe: - Aham

Ye: - E:the: - Athra - Sama:gatha:ha

Dha:rthara:shtrasya - Durbuddhe:he

Yuddhe: - Priya chiki:rshavaha

Meaning of the Words

Aham = I

Ave:kshe: = should see

E:the: = these

Yo:thsyama:na:n = war mongers

Ye: = whoever

Sama:gatha:ha = assembled

Athra Yuddhe: = here in great war

Priya chiki:rshavaha = interested in doing a favour

Durbuddhe:he = to the wicked

Dha:rthara:shtrasya = Duryo:dhana

Purport

Oh Lord Krushna! Keep my chariot at that place, from where, I can also see all those warriors, whoever have assembled here to help the crooked Duryo:dhana, the beloved son of blind Dhruthara:shtra. When they are supporting a crooked one, they are also considered as the same. I have to prioritize them, with whom I should fight.

24) sanjaya uva:cha

e:vam uktho: hrushi:ke:so:
guda:ke:se:na bha:ratha !|
se:nayo:r ubhayo:r madhye:
sttha:payitwa: rattho:thhamam||

Words

E:vam - - Hrushi:ke:saha
Guda:ke:se:na - Bha:ratha!
Se:nayo:ho - Ubhayo:ho - Madhye:
Sttha:payitwa: - Rattho:thhamam

Meaning of the Words

Bha:ratha! = Oh the king from Bharatha lineage!
E:vam = thus
Ukthaha = asked
Guda:ke:se:na = by the Arjuna , who controlled his sleep & laziness
Hrushi:ke:saha = Lord Krushna, who controls the senses of all creatures
Sttha:payitwa: = after placing
Rattho:thhamam = the best of all the chariots, Nanda gho:sha by name
Madhye: = in the middle of
Ubhayo:ho Se:nayo:ho = both the armies...

Purport

After receiving the instructions from Arjuna, The Guda:ke:sa, Lord Krushna, who is none else than The Hrushi:ke:sa, kept the chariot in the middle of both the armies.

25) bhi:shma dro:na pramukhathas
sarve:sha:m cha mahi:kshitha:m|
uva:cha pa:rttha! pasyaitha:n
samave:tha:n kuru:n ithi||

Words

Bhi:shma dro:na pramukha
Sarve:sha:m - cha - Mahi:kshitha:m
Uva:cha - Pa:rttha - Pasya - E:tha:n
Samave:tha:n - Kuru:n - Ithi

Meaning of the Words

Ithi	= thus
Uva:cha	= Lord Krushna spoke
Bhi:shma + dro:na + pramukhathaha	= in front of Bhi:shma the Great and Dro:na:cha:rya
Sarve:sha:m	= while many
Mahi:kshitha:m cha	= many other kings were also watching ,
Pa:rttha	= Oh son of Mother Pruttha!
Pasya	= watch carefully
E:tha:n	= all these
Kuru:n	= kauravas
Samave:tha:n	= assembled here

Purport

The Supreme Lord of this Universe, Krushna, became benevolent and a charioteer for Arjuna. In addition, He started following all the instructions of Arjuna, meticulously. How compassionate the Lord is, towards His devotees!

Entire world could witness that. That Supreme Lord did not feel any shy, rather did not want to care anybody in the world to prove Himself like that. This shows His accessibility, par excellence. And now, that compassionate Lord spoke with Arjuna, 'Oh Pa:rttha, the beloved son of Pruttha:! Look at all these assembled and arrayed warriors of Kuru dynasty'.

26) thathra:pasyath stthitha:n pa:rtthah
pithru:n attha pitha:maha:n|
a:charya:n ma:thula:n bhra:thru:n
puthra:n pauthra:n sakhi:msthattha:|

Words

Thathra - Apasyath - Stthitha:n - Pa:rtthaha

Pithru:n - Attha - Pitha:maha:n

A:charya:n - Ma:thula:n - Bhra:thru:n

Puthra:n - Pauthra:n - Sakhi:n - Thattha

Meaning of the Words

Attha = later

Pa:rtthaha = Arjuna

Apasyath = saw

Pithru:n = fathers

Pitha:maha:n = grand fathers

A:charya:n = gurus

Ma:thula:n = uncles

Bhra:thru:n = brothers

Puthra:n = children

Pauthra:n = grand children

Sakhi:n	=	friends
Stthitha:n	=	who assembled
Thathra	=	there in the war field
Thattha	=	to fight

Purport

Till now, Arjuna was looking at these warriors from his army and also from the army of Kauravas, as warriors only, ready to fight. But now, when Lord Krushna asked him to “ see once “, the whole scenario was changed. He started looking at these warriors as friends and relatives.

27, 28)swasura:n suhrudas chaiva
 se:nayo:r ubhayo:r api|
 tha:n sami:kshya sa kaunthe:yas
 sarva:n bandhu:n avastthitha:n||

krupaya: paraya:vishto:
 vishi:dan idam abravi:th|

Words

Swasura:n - Suhrudaha - cha - e:va
 Se:nayo:ho - Ubhayo:ho - api
 Tha:n - Sami:kshya - Saha - Kaunthe:yaha
 Sarva:n - Bandhu:n - Avastthitha:n
 Krupaya: - Paraya: - A:vishtaha
 Vishi:dan - Idam - Abravi:th

Meaning of the Words

Saha	=	that
Kaunthe:yaha	=	son of Kunthi, Arjuna
Sami:kshya	=	observed well
Sarva:n	=	all
Tha:n	=	those
Avastthitha:n	=	assembled

Bandhu:n	=	relatives
Swasura:n	=	fathers-in-law
Suhrudaha cha e:va	=	and also well-wishers
Ubhayo:ho	=	belonging to both
Se:nayo:ho api	=	the armies
A:vishtaha	=	Arjuna was imposed
Paraya:	=	by boundless
Krupaya:	=	compassion
Vishi:dan	=	filled up with sorrow
Abravi:th	=	said
Idam	=	this

Purport

Arjuna was overwhelmed with compassion. He was not able to see the enmity now. He was observing only the relationship and friendship among the warriors of both sides.

Arjuna, thus, was over whelmed with compassion. It turned to sorrow . with that state of mind he started speaking with the Lord Krushna.

29)arjuna uva:cha

drustve:mam swajanam krushna!
yuyuthsum samupastthitham||

si:danthi mama ga:thra:ni
mukham cha parisushyathi|
ve:patthus cha sari:re: me:
ro:ma harshas cha ja:yathe:||

Words

Drushtwa: - Imam - Swajanam - Krushna

Yuyuthsum - Samupastthitham

Si:danthi - Mama - Ga:thra:ni

Mukham - cha - Pari sushyathi

Ve:patthuhu - cha - Sari:re: - me:

Ro:ma harshaha - cha - Ja:yathe:

Meaning of the Words

Krushna	=	Oh Lord Krushna !
Drushtwa:	=	after seeing
Imam	=	this
Swajanam	=	kith and kin
Samupastthitham	=	joined unitedly
Yuyuthsum	=	aspiring to fight ,
Ga:thra:ni	=	all limbs
Mama	=	of mine
Si:danthi	=	are getting slackened
Mukham cha	=	also my mouth
Pari sushyathi	=	getting dried
Ve:patthuhu cha	=	shivering too
Ro:ma harshaha cha	=	along with standing hair
Ja:yathe:	=	is emerging
me:	=	in
Sari:re:	=	my body

Purport

Oh Lord Krushna! When I am seeing all my nearest and dearest, came united to fight with each other in this great war, I lost all my control over me. My heart bleeds for these people. All parts of my body are becoming fragile. I am getting di-hydrated. My body is trembling and a chill runs up my spine.

30)ga:ndi:vam sramsathe: hastha:th
thwak chaiva paridahyathe:|
na cha sakno:myavatthathum
bhramathi:va cha me: manaha||

Words

Ga:ndi:vam - Sramsathe: - Hastha:th
Twak - cha - e:va - Pari dahyathe:
Na - cha - sakno:mi - Avastthathum
Bhramathi - iva - cha - me: - Manaha

Meaning of the Words

Ga:ndi:vam = my powerful bow, Ga:ndi:vam
Sramsathe: = is slipping out
Hastha:th = of my hand
Twak cha = my skin also
Pari dahyathe: e:va = heated up with high temperature
Na sakno:mi = I am totally incapable
Avastthathum cha = even to stand on my own
Me: = my
Manaha cha = mind also
Bhramathi iva = looks like revolving

Purport

The Ga:ndi:vam, my beloved and worshippable bow is sliding down my hands. My temperature is rising immensely. I am unable to stand on my own. I feel that the whole world around me is spinning too fast.

31)arjuna uva:cha

nimittani cha pasya:mi
vipari:tha:ni ke:sava !|
na cha sre:yo:nupasya:mi
hatwa: swajanam a:have:|

Words

Nimittani - cha - Pasya:mi

Vipari:tha:ni - Ke:sava

Na - cha - Sre:yaha - anupasya:mi

Hathwa: - Swajanam - A:have:

Meaning of the Words

Ke:sava = Oh The Slayer of demon Ke:si,

Pasya:mi ch = I am also noticing

Vipari:tha:ni = unwanted

Nimittani = omens

Na anupasya:mi cha = I am not at all able to make out

Sre:yaha = benefit

Hathwa: = by killing

Swajanam = my kith and kin

A:have: = in the war

Purport

O Lord Krushna! You killed only the demons like Ke:si, but not your relatives. But now I am forced to kill my dearest and nearest. It looks odd to me. I am perceiving many bad omens. I do not find any gain out of killing all my relatives and friends in the war.

32)na ka:mkshe: vijayam krushna!

na cha ra:jyam sukha:ni cha|

kim no: ra:jye:na go:vinda!

kim bho:gair ji:vithe:na va:|

Words

Na - ka:mkshe: - Vijayam - Krushna

Na - cha - Ra:jyam - Sukha:ni - cha

Kim - Na - Ra:jye:na - Go:vinda

Kim - Bho:gaihi - Ji:vithe:na - va

Meaning of the Words

Krushna	=	Oh bestower of joy! Lord krushna !
Na ka:mkshe:	=	I do not want
Vijayam	=	victory
Ra:jyam cha	=	and kingdom
Sukha:ni cha	=	comfort also
Na	=	I don't want
Go:vinda	=	oh savior of cows and cowherds !
Kim	=	so what
Ra:jye:na	=	with the kingdom
Bho:gaihi	=	entertainments
Kim va:	=	and what
Ji:vithe:na	=	even with the life itself
Naha	=	to us

Purport

My Lord Krushna! You shower joy to all your devotees, even if they are down-trodden like cowherds, Go:pikas or even the innocent animals like cows. When you are my savior, you should lead me towards joy and not sorrow. During this war, if I kill all these people, what am I going to get? Joy? No, not for

Then, this sort of victory, kingdom, comforts etc., are not of my choice. I cannot cherish this sort of kingdom or entertainments or even my own life.

33) ye:sha:m artthe: ka:mkshitham no:
ra:jyam bho:ga:s sukha:ni cha|
tha ime:vasthitha: yuddhe:
pra:nams thyakthwa: dhana:ni cha||

Words

Ye:sha:m - Artthe: - Ka:mkshitham - Naha
Ra:jyam - Bho:ga:ha - Sukha:ni cha - cha
The: - Ime: - Avasthitha:ha - Yuddhe:
Pra:na:ni - Tyaktwa: - Dhana:ni - cha

Meaning of the Words

The: lme:	=	such these
Avastthitha:ha	=	joined
Yuddhe:	=	in the war field
Tyaktwa:	=	disowning
Pra:na:ni	=	their lives
Dhana:ni cha	=	and also possessions
Ye:sha:m	=	for whose
Artthe:	=	benefit
Ra:jyam	=	kingdom
Bho:ga:ha	=	entertainments
Sukha:ni cha	=	and comforts
Ka:mkshitham	=	were aspired for
Naha	=	by us

Purport

All these people of mine, have renounced their properties and lives and joined the war here. In fact, we are desiring to acquire all this wealth , the kingdom and every comfort, for these very people only.

34) a:cha:rya:h pitharah puthra:s
thatthaiva cha pitha:maha:ha|
ma:thula:s swasura:h pauthra:s
sya:la:s sambandhinas thattha:|

Words

A:cha:rya:ha - Pitharaha - Puthra:ha
Thattha - eva - cha - Pitha:maha:ha
Ma:thula:ha - Swasura:ha - Pauthra:ha
Sya:la:ha - Sambandhinaha - Thattha

Meaning of the Words

A:cha:rya:ha	=	gurus
Pitharaha	=	fathers
Puthra:ha	=	sons
Pitha:maha:ha	=	grandfathers
Ma:thula:ha	=	uncles
Swasura:ha	=	fathers-in-law
Pauthra:ha	=	grand children
Sya:la:ha	=	brothers-in-law
Thattha	=	similarly
Sambandhinaha	=	relatives

Purport

All these are my dearest and nearest.

35) e:tha:n na hanthum iccha:mi
ghnatho:pi madhusu:dana!|
api thrailo:kya ra: jyasya
he:tho:h kim nu mahi:kruthe:|

Words

e:tha:n - hanthum - icchami
ghnathaha - api - Madhu su:dana
api - Thrai lo:kya ra: jyasya
He:tho:ho - Kim - nu - mahi:kruthe:

Meaning of the Words

Madhu su:dana !	=	oh slayer of demon Madhu
He:tho:ho	=	for the sake of
Thrai lo:kya ra: jyasya api	=	even the kingdom of all the 3 worlds
Na icchami	=	I do not wish

hanthum	= to kill
e:tha:n	= these people
ghnathaha api	= even if I am killed
mahi:kruthe:	= just for the sake of this small kingdom
kim nu ?	= should I do this worst act?

Purport

Oh Krushna, the slayer of a demon Madhu! You kill only demons and save devotees?
Why should I do this evil act of killing my own people?

I won't do such a painful act even if all the three worlds were offered to me, let alone this small kingdom. Not even if I were to be slaughtered by them.

36) nihathya dha:rthara:shtran nah
ka: pri:thi:thi sya:th jana:rdana !|
pa:pame:va:sraye:d asma:n
hathwaitha:n a:thatha:yinaha||

Words

Nihathya - Dha:rthara:shtra:n - Naha
Ka: - Pri:thi:hi - Sya:th - Jana:rdana !
Pa:pam e:va - eva - A:sraye:th - Thasma:n
Hathwa: - E:tha:n - A:thathayinaha

Meaning of the Words

Jana:rdana !	= Oh punisher of enemies !
Nihathya	= after killing
Dha:rthara:shtra:n	= all the supporters of Dhruthara:shtra
Ka: Pri:thi:hi	= what joy
Sya:th	= will be there?
Pa:pam e:va	= only sin
A:sraye:th	= will catch
Asma:n	= us

Hathwa: = after killing
E:tha:n = these
A:thathayinaha = ruthless criminals

Purport

These kauravas are 'a:thatha:yi:s'. An A:thatha:yi, is the one,

1. who sets others' houses on fire.
2. Who tries to kill others with poison ,
3. Who kills unarmed warriors
4. Who loots the wealth of others
5. Who grabs the land of others and
6. Who assaults women in public.

The Kauravas committed all these sins on us. Even taking the name of such a:thatha:ysis, adds great sin to us. Yet, they are our own cousins. How can there be joy in killing such kith and kin?

They certainly are ruthless criminals. And, such people should not be left alone. But that doesn't mean we should dirt our hands by killing such sinners. Their own sins will reciprocate on time with suitable punishment. If at all we kill these sinners, who are my own cousins, that sin will haunt us forever.

37) thasma:n na:rha: vayam hanthum
dha:rthara:shtra:n saba:ndhava:n|
svajanam hi kattham hathva:
sukhinas sya:ma ma:dhava!||

Words

Thasma:th - na - arha:ha - Vayam - Hanthum

Dha:rthara:shtra:n - Saba:ndhava:n

Swajanam - hi - Kattham - Hathva:

Sukhinaha - Sya:ma - Ma:dhava

Meaning of the Words

Thasma:th	=	hence
Vayam	=	we
Na arha:ha	=	unfit
Hanthum	=	to kill
Saba:ndhava:n	=	near and dear
Dha:rthara:shtra:n	=	who are supporting Dhruthara:shtra
Ma:dhava	=	Oh The spouse of Maha:lakshmi, Krushna !
Kattham Sya:ma	=	how can we be
Sukhinaha	=	happy
Hathva:	=	by killing
Swajanam	=	our own people?
Hi	=	it is absurd

Purport

Although they are supporting Dhruthara:shtra, after all, they are our relatives only. Hence, killing Kauravas is unsuitable. Oh Krushna, the divine spouse of goddess Lakshmi! If we kill all our relatives and friends, there will be no one left to share our joy and sorrow. Then how can we spend the rest of our lives peacefully?

38)yadyapye:the: na pasyanthi
lo:bho:pahatha che:thasaha|
kula kshaya krutham do:sham
mithra dro:he: cha pa:thakam||

Words

Yadi - api - E:the: - Na - pasyanthi
Lo:bhaupahatha che:thasaha
Kula kshaya krutham - Do:sham
Mithra dro:he: - cha - Pa:thakam

Meaning of the Words

Yadi api	=	even if
E:the:	=	these kauravas
Na pasyanthi	=	are not able to see
Do:sham	=	blunder
Kula kshaya krutham	=	in destroying the social order
Pa:thakam cha	=	and sin
Mithra dro:he:	=	in betrayal towards friends
Lo:bha+upahatha+che:thasaha	=	as their minds are rotten with covetousness

Purport

Duryodhana lost his sense of being a good relative. His mind got polluted due to his excessive greed for the throne. Though his supporters like Bhi:shma, Dro:na etc., were pure by nature, their very support to the unjust, pushed them into the same basket.

Undoubtedly the war takes away lives of many young and energetic warriors, who are our friends and relatives. Many families and clans will be rooted out. Great sin will haunt them, whoever are responsible for such a crime. It is sad, these kauravas are not able to realize that fact.

39) katham na jne:yam asma:bhih
pa:pa:d asma:th nivarthithum|
kulakshaya krutham do:sham
prapasyadbhir jana:rdana!||

Words

Katham - Na - Jne:yam - Asma:bhihi
Pa:pa:th - Asma:th - Nivarthithum
Kula kshaya krutham - Do:sham
Prapasyadbhihi - Jana:rdana

Meaning of the Words

Jana:rdana	=	Oh Lord Krushna,
Nivarthithum	=	to withdraw

Asma:th	=	from this
Pa:pa:th	=	sin
Kattham	=	how
Na jne:yam	=	it is ignored
Asma:bhihi	=	by us
Prapasyadbhihi	=	who are envisioning
Do:sham	=	mistake
Kula kshaya krutham	=	of eradicating the Social Order

Purport

Let alone kauravas, atleast we should realize that if this war is fought, the whole lineage will be eradicated. O Krushna, you've got the name Jana:rdana because you protect your relatives. Why shouldn't you encourage us to protect our relatives? Even after knowing all this, why aren't you preventing us from committing such a devastating crime?

40) kula kshaye: pranasyanthi

kula dharmas sana:thana:ha|

dharme: nashte: kulam kruthsnam

adharmo: bhibhavath yutha||

Words

Kula kshaye: - Pranasyanthi

Kula dharama:ha - Sana:thana:ha

Dharme: - Nashte: - Kulam - Kruthsnam

Adharmaha - Abhibhavathi - Utha

Meaning of the Words

Sana:thana:ha = eternal

Kula dharama:ha = usages and customs followed by the Social Order

Pranasyanthi = will disappear in total

Kula kshaye: = when the clan is broken

Utha = alas !

Adharmaha	=	unrighteousness
Abhibhavathi	=	swallows up
Kruthsnam	=	entire
Kulam	=	Social Order
Dharme:	=	when dharma
Nashte:	=	disappears

Purport

Every social system has its own usages and customs. They are followed for many generations meticulously. They are called eternal traditions, i.e., sana:thana dharma. This war will swallow those persons who protect those traditions. Their absence will create a void in the society as well. In the absence of strict followers of such sacred traditions, usages and customs, unrighteous practices will creep up into their successors and damage the Order of the Society itself.

41) arjuna uva:cha

adharma: bhibhava:th krushna!
 pradushyanthi kula sthriyaha|
 sthri:shu dushta:su va:rshne:ya!
 ja:yathe: varna sankaraha||

Words

Adharma:bhibhava:th - Krushna

Pradushyanthi - Kula sthriyaha

Sthri:shu - Dushta:su - Va:rshne:ya

Ja:yathe: - Varna sankaraha

Meaning of the Words

Krushna = Oh Lord Krushna !

Adharma+abhibhava:th = by the domination of unrighteousness

Kula sthriyaha = pious ladies

Pradushyanthi = will be corrupted

Va:rshne:ya = Oh the protector of the Vrushni dynasty

Varna sankaraha = adulteration among the races

Ja:yathe:	= will occur when
Sthri:shu	= pious ladies
Dushta:su	= become fraudulent

Purport

When malpractices dominate, women will be addicted to those bad habits. Once women cross their limits, all kinds of adultration will occur among the races. That collapses the immunity of those races. Therefore, races should not get corrupted. Oh Krushna, the one who glorified the Vrushni Order, how can you ask us to fight this war which will corrupt all the well preserved systems of the society?

42) sankaro: naraka:yaiva
 kulaghna:na:m kulasya cha|
 pathanthi pitharo: hy e:sha:m
 luptha pindo:daka kriya:ha||

Words

Sankaraha - Naraka:ya - e:va
 Kulaghna:na:m - Kulasya - cha
 Pathanthi - Pitharaha - hi - E:sha:m
 Luptha pindaudaka kriya:ha

Meaning of the Words

Sankaraha	= adultration
Naraka:ya e:va	= leads to Hell only
Kulasya	= to all, whoever are in that particular clan or Social Order
Kulaghna:na:m cha	= and also those who ruin those traditions
Pitharaha	= the departed souls of forefathers
E:sha:m	= of those destroyers & also destroyed
Pathanthi hi	= fall down from the heavens
Luptha+pinda+udaka+kriya:ha	= deprived of ritualistic offerings like rice (pinda), water (udaka) etc.

Purport

The destroyers, because of whom, the Order of the Society or the clan got affected, and also the destroyed clans will certainly fall in the Purgatory or Hell. Added to this, the souls of fore-fathers, who might have gone to heaven, will also fall down deprived of the sacrificial offerings like food and water, to them. Because, those celestial beings cannot accept any offerings done by such sinners.

43) do:shair e:thaih kulaghna:na:m
varna sankara ka:rakaihi|
uthsa:dyanthe: ja:thi dharmah
kula dharmah: cha sa:svatha:ha||

Words

Do:shaihi - E:thaihi - Kulaghna:na:m

Varnasankara ka:rakaihi

Uthsa:dyanthe: - Ja:thi dharmah

Kula dharmah - cha - Sa:swatha:ha

Meaning of the Words

E:thaihi	=	with these
Do:shaihi	=	adulterated practices
Kulaghna:na:m	=	of destroyers of traditions of the clans,
Varna+ sankara+ka:rakaihi	=	which lead to racial corruption,
Ja:thi dharmah	=	essential characteristics of the races
Sa:swatha:ha cha	=	also age old
Kula dharmah	=	usages & customs of the the clans
Uthsa:dyanthe:	=	will be rooted out

Purport

The age old practices of different kulas, the clans and many ja:thi, the races, are well established in the society. They safeguard the order of the general public. Such order should not be disturbed for satisfying individual interests. This war is taking place due to the arrogance of a single person, Duryo:dhana.

Our aim is to curb his arrogance and protect the society from such vested interests. But this war might lead to severe unrest in the society, as a whole because, the very

structure of the society itself gets collapsed. And the qualitative practices of a variety of kulas and jathis will either be vanished or totally adultrated in many ways.

In stead of creating such a huge damage, it is better to tolerate the arrogance of Duryo:dhana, by not waging the war.

44) uthsanna kula dharma:na:m
manushyana:m jana:rdana!|
narake: niyatham va:so:
bhavathi: thy anu susruma||

Words

Utsanna+kula+dharma:na:m

Manushya:na:m - Jana:rdana !

Narake: - Aniyatham - Va:saha

Bhavathi - Ithi - Anususruma

Meaning of the Words

Jana:rdana ! = Oh Lord Krushna !

Ithi = thus

Anususruma = we heard

Va:saha = dwelling

Narake: = in Hell

Bhavathi = is for sure

Niyatham = and also permanent

Manushya:na:m = to those whoever

Utsanna+kula+dharma:na:m = are responsible in rooting out the traditions of the clans

Purport

My Lord Krushna ! The place for people, whoever will cause great damage in the structure of the society, like that of corrupting the systems of the Kulas and Ja:this etc., will be a permanent Hell. We heard so. And now, we are going to become a part of that great sin, by controlling Duryo:dhana. Alas !

45) aho: batha! mahath pa:pam
karthum vyavasitha: vayam|
yad ra:jya sukha lo:bhe:na
hanthum svajanam udyatha:ha||

Words

Aho: - batha - MahathPa:pam
Karthum - Vyavasitha:ha - Vayam
Yath - Ra:jyasukhalo:bhe:na
Hanthum - Swajanam - Udyatha:ha

Meaning of the Words

Aho: batha = It is absurd !
Yath = that
Ra:jya+sukha+lo:bhe:na = by the greed over royal luxuries
Vayam = we
Udyatha:ha = made attempt
Hanthum = to kill
Swajanam = our kith & kin and
Vyavasitha:ha = have determined
Karthum = to commit
Mahath = a great
Pa:pam = sin

Purport

Though we are educated and righteous in all aspects, made a wrong decision. We have decided to fight this war just for the sake of possessing the kingdom and enjoying the royal luxuries in it. We are going to kill our own kith and kin during the war. And we are also disturbing the Order of the Society by allowing the adultration in the righteous practices. All this is a great blunder and sinful. This is really painful and illogical. So, I don't feel like fighting the war at all.

46)yadi mam aprathi:ka:ram
asasthram sasthra pa:nayaha|
dha:rthara:stra: rane: hanyus
than me: kshematharam bhave:th||

Words

Yadi - Ma:m - Aprathi:ka:ram

Asasthram - Sasthra pa:nayaha

Dha:rthara:shtra:ha - Rane: - Hanyuhu

Thath - Me: - Kshe:mataram - Bhave:th

Meaning of the Words

Me: = to me

Thath = that

Bhave:th = becomes

Kshe:makaram = a better option

Yadi = even if

Sasthra pa:nayaha = armed

Dha:rthara:shtra:ha = forces of Dhruthara:shtra

Hanyuhu = slay

Ma:m = me

Aprathi:ka:ram = an unreciprocative

Asasthram = and unarmed one

Rane: = in the battleground

Purport

Well, the Kaurava forces then might capture and kill me with all their weapons very brutally in the war field. Even then, I will remain unarmed and I will not retaliate at all. This is, in my opinion, a better option for me.

47) sanjaya uva:cha

e:vam ukth va:rjunas sankhye:
rattho:pasttha upa:visath|
visrujya sasaram cha:pam
so:ka samvigna ma:nasaha||

Words

E:vam - Ukthva - Arjunaha - Sankhye:
Ratthaupastthe: - Upa:visath
Visrujya - Sa saram - Cha:pam
So:kasamvignama:nasaha

Meaning of the Words

Ukthva = having spoken
E:vam = like this
Sankhye: = in the war field
So:ka + samvigna + ma:nasaha = disheartened with sorrow
Visrujya = after dropping
Cha:pam = bow
Sa saram = along with arrows
Arjunaha = The Arjuna
Upa:visath = settled down
Rattha+upastthe: = in the middle of the chariot

Purport

Sanjaya narrated to Dhruthara:shtra thus, “Oh My King! The Arjuna was sorrow stiken. He was totally confused. Though, The Divine Lord Krushna, the protector of righteousness, was standing guard with him, Arjuna broke down with sorrow, sat down in the middle of the chariot, just dropping his bow and arrows down, helplessly.”

ithi sri:mad bhagavadgitha:su upanishathsu bramha vidya:ya:m yo:gasa:sthre: sri:
krushna:rjuna samva:de: arjuna visha:da yo:go: na:ma pratthamo:dhya:yaha