

श्रीश्रीमद्भगवद्गीता
प्रथमोऽध्यायः

Verse 1

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

Śrīdharah –

śeṣāśeṣa-mukha-vyākhyā-cāturyaṁ tv eka-vaktrataḥ |
dadhānam adbhutaṁ vande paramānanda-mādhavam ||

śrī-mādhavaṁ praṇāmyo mādhavaṁ viśveśam ādarāt |
tad-bhakti-yantritaḥ kurve gītā-vyākhyāṁ subodhinīm ||

bhāṣya-kāra-mataṁ samyak tad-vyākhyāṭṭ-giras tathā |
yathāmati samālocya gītā-vyākhyāṁ samārabhe ||

gītā vyākhyāyate yasyāḥ pāṭha-mātra-prayatnataḥ |
seyaṁ subodhinī ṭikā sadā dhyeyā maṇiṣibhiḥ ||

iha khalu sakala-loka-hitāvatārah parama-kāruṇiko bhagavān devakī-nandanas
tattvājñāna-vijṛmbhita-śoka-moha-bhraṁśita-vivekatayā nija-dharma-parityāga-
pūrvaka-para-dharmābhisandhinam arjunaṁ dharma-jñāna-rahasyopadeśa-plavena
tasmāc choka-moha-sāgarād uddadhāra | tam eva bhagavad-upadiṣṭam arthaṁ kṛṣṇa-
dvaipāyanaḥ saptabhiḥ śloka-śatair upanibabandha | tatra ca prāyaśaḥ śrī-kṛṣṇa-
mukhād viniḥṣṭān eva ślokān alikhat | kāmīcit tat-saṅgataye svayaṁ ca vyaracayat |
yathoktaṁ gītā-māhātmye –

gītā sugītā kartavyā kim anyaiḥ śāstra-vistaraiḥ |
yā svayaṁ padmanābhasya mukha-padmaḍ viniḥṣṭā || iti |

tatra tāvad dharmakṣetre ity ādinā | viśidann idam abravīd ity antena granthena śrī-
kṛṣṇārjuna-saṁvāda-prastāvāya kathā nirūpyate | tataḥ param āsamāptes tayor
dharma-jñānārthe saṁvādaḥ | tatra dharma-kṣetra ity ādinā ślokena dhṛtarāṣṭrena
hastināpura-sthitaṁ sva-sārathim samīpasthaṁ sañjayaṁ prati kurukṣetra-vṛttānte
pṛṣṭhe sañjayo hastināpurasthito'pi vyāsa-prasāda-labdha-divya-cakṣuḥ kurukṣetra-
vṛttāntaṁ sāksāt paśyann iva dhṛtarāṣṭrāya nivedayāmāsa | dṛṣṭvā tu pāṇḍavānikam ity
ādinā |

dhṛtarāṣṭra uvāceti | dharmakṣetra iti | bhoḥ sañjaya | dharmakṣete dharma-bhūmau
kurukṣetre | dharma-kṣetra iti kurukṣetra-viśeṣaṇam | eṣāṃ ādi-puruṣaḥ kaścit kuru-
nāmā babhūva | tasya kuror dharma-sthāne māmakā mat-putrāḥ pāṇdu-putrās ca
yuyutsavo yoddhum icchantāḥ samavetaḥ militāḥ santaḥ kim akurvata kim kṛtavantaḥ
||1||

Viśvanāthaḥ –

gaurāṁśukaḥ sat-kumuda-pramodī
svābhikhyayā gos-tamaso nihantā |
śrī-kṛṣṇa-caitanya-sudha-nidhir me
mano'dhitiṣṭhan svaratim karotu ||

prācīna-vācaḥ suvicārya so'ham
ajñō'pi gītāmṛta-leśa-lipsuḥ |
yateḥ prabhor eva mate tad atra
santaḥ kṣamadhvam śaraṇāgatasya ||

iha khalu sakala-śāstrābhimata-śrīmac-caraṇa-saroja-bhajānaḥ svayaṁ bhagavān
narākṛti-para-brahma-śrī-vasudeva-sūnuḥ sāksāc-chrī-gopāla-puryāṁ avatīryāpāra-
paramātkārya-prāpañcika-sakala-locana-gocarīkṛto bhavābdhi-nimajjamānān jagaj-
janān udhṛtya sva-saundarya-mādhuryāsvādanayā sviya-prema-mahāmbudhau
nimajjayāmāsa |

śiṣṭa-rakṣā duṣṭa-nigraha-vrata-niṣṭhā-mahiṣṭha-pratiṣṭho'pi bhuvo bhāra-
duḥkhāpahāra-miṣeṇa duṣṭānām api sva-dveṣṭṛṇām api mahā-saṁsāra-grāsibhūtānām
api mukti-dāna-lakṣaṇaṁ parama-rakṣaṇam eva kṛtvā svāntardhānottara-kāla-
janīyamānān anādy-avidyā-bandha-nibadnhana-śoka-mohādyākulān api jīvān
uddhartuṁ śāstra-kṛn-muni-gaṇa-gīyamāna-yaśaś ca dhartuṁ sva-priya-sakhaṁ
tādṛśa-svecchā-vaśād eva raṇa-mūrdhany udbhūta-śoka-mohaṁ śrīmad-arjunaṁ
lakṣyīkṛtya kāṇḍa-tritayātmaka-sarva-veda-tātparyā-paryavasitārtha-ratnālaṅkṛtaṁ śrī-
gītā-śāstram aṣṭādaśādhyāyam antarbhūtāṣṭādaśa-vidyaṁ sāksād vidyamānikṛtam iva
parama-puruṣārtham āvirbhāvayāmbabhūva |

tatrādhyāyānām ṣaṭkenan prathamena niṣkāma-karma-yogaḥ | dvitīyena bhakti-yogaḥ
| tṛtīyena jñāna-yogo darśitaḥ | tatrāpi bhakti-yogasyātirahasyatvād ubhaya-
sanjīvakatvenābhyarhitatvāt sarva-durlabhatvāc ca madhyavartīkṛtaḥ | karma-jñānayoḥ
bhakti-rāhityena vaiyarthyaṭ te dve bhakti-miśre eva sammatīkṛte |

bhaktis tu dvividhā kevalā pradhānībhūtā ca | tatrādyā svata eva parama-prabalā | te
dve karma-jñāne vinaiva viśuddha-prabhāvatī akiñcanā ananyādi-śabda-vācyā | dvitīyā
tu karma-jñāna-miśrety akhīlam agre vivṛtibhaviṣyati |

athārjunasya śoka-mohau kathambhūtāv ity apekṣāyām mahābhārata-vaktā śrī-
vaiśampāyano janamejayaṁ prati tatra bhīṣma-parvaṇi kathām avatārayati dhṛtarāṣṭra
uvāca iti | kurukṣetre yuyutsavo yuddhārtham saṅgatā māmakā duryodhanādyāḥ
pāṇḍavās ca yudhiṣṭhirādayaḥ kiṁ kṛtavantas tad brūhi | nanu yuyutsava iti tvam
braviṣy evāto yuddham eva kartum udyatās te tad api kim akurvateti kenābhiprāyeṇa
pṛcchasiṭy ata āha dharmakṣetra iti | kurukṣetraṁ deva-yajanam iti śrutes tat-
kṣetrasya dharma-pravartakatvam prasiddham |

atas tat-samsarga-mahimnā yady adharmikāṇām api duryodhanādīnām krodha-
nivṛtṭyā dharme matiḥ syāt | pāṇḍavās tu svabhāvata eva dhārmikās tato bandhu-
himśanam anucitam ity ubhayeṣām api viveke udbhūte sandhir api sambhāvyate | tataś
ca mamānanda eveti sañjayaṁ prati jñāpayitum iṣṭo bhāvo bāhyaḥ | ābhyantaras tu
sandhau sati pūrvavat sakaṅṭakam eva rājyaṁ mad-ātmajānām iti me durvāra eva
viśādaḥ | tasmād asmākīno bhīṣmas tv arjunena durjaya evety ato yuddham eva śreyas
tad eva bhūyād iti tu tan-manorathopayogī durlakṣyaḥ |

atra dharma-kṣetre iti kṣetra-padena dharmasya dharmāvatārasya saparikara-
yudhiṣṭhirasya dhānyasthānīyatvam | tat-pālakasya śrī-kṛṣṇasya kṛṣi-bala-sthānīyatvam
| kṛṣṇa-kṛta-nānā-vidha-sāhāyyasya jala-secana-setu-bandhanādi-sthānīyatvam | śrī-
kṛṣṇa-samhārya-duryodhanāder dhānya-dveṣi-dhānyākāra-tṛṇa-viśeṣa-sthānīyatvam ca
bodhitam sarasvatyā ||1||

Baladevaḥ --

satyānantācintya-śakty-eka-pakṣe
sarvādhyakṣe bhakta-rakṣātidakṣe |
śrī-govinde viśva-sargādi-kaṇḍe
pūrṇānande nityam āstām matir me ||

ajñāna-nīradhir upaiti yayā viśeṣam
bhaktiḥ parāpi bhajate paripoṣam uccaiḥ |
tattvam paraṁ sphurati durgamam apy ajasraṁ
sādguṇya-bhṛt svaracitām praṇamāmi gītām ||

atha sukha-cid-ghanaḥ svayaṁ bhagavān acintya-śaktiḥ puruṣottamaḥ sva-
saṅkalpāyatta-vicitra-jagad-udayādi-viriñcy-ādi-saṅcintya-caraṇaḥ sva-janmādi-līlayā
sva-tulyān saḥāvirbhūtān pārśadān praharṣayams tayaiva jīvān bahūn
avidyāśārdūlivadanād vimocyā svāntardhānottara-bhāvino'nyānuddidhīrṣur āhava-
mūrdhni svātma-bhūtam apy arjunam avitarkya-sva-śaktyā samoham iva kurvan tan-
moha-vimārjanāpadeśena saparikara-svātma-yāthātmyaika-nirūpikām sva-
gītopeniṣadam upādiśat |

tasyām khalv īśvara-jīva-prakṛti-kāla-karmāṇi pañcārthā varṇyante | teṣu vibhu-
samīvid īśvaraḥ | aṇu-samvij jīvaḥ | sattvādi-guṇa-trayāśrayo dravyaṁ prakṛtiḥ |

traiguṇya-śūnyam jaḍa-dravyam kālah | puṁ-prayatna-niṣpādyam adṛṣṭādi-śabda-
vācyam karmeti |

teṣām lakṣaṇāni | eṣv īśvarādīni catvāri nityāni | jīvādīni tv īśvara-vaśyāni | karma tu
prāg-abhāvavad anādi vināśi ca | tatra samvit-svarūpo'pīśvaro jīvaś ca samvettāsmad-
arthaś ca – vijñānam ānandaṁ brahma, yaḥ sarvajñaḥ sarvavit, mantā boddhā kartā
vijñātmā puruṣaḥ, ity ādi śruteḥ | so'kāmayata bahu syām, sukham aham asvāpsam na
kiñcid avedīṣam ity ādi śruteś ca | na cobhayatra mahat-tattva-jāto'yam ahaṅkāraḥ |

tadā tasyānutpatter vilīnatvāc ca | sa ca sa ca kartā bhoktā siddhaḥ sarvajñaḥ sarva-
vit kartā boddhā iti padebhyaḥ | anubhavitṛtvaṁ kahlu bhoktṛtvaṁ sarvābhyupagatam |
so'snute sarvān kāmān saha brahmaṇā vipaścitā iti śrutes tūbhayos tat pravyaktam |
yadyapi samvit-svarūpāt samvettṛtvādi nānyat prakāśa-svarūpād raver iva
prakāśakatvādi, tathāpi viśeṣa-sāmarthyāt tad-anythingva-vyavahāraḥ | viśeṣaś ca bheda-
pratinidhir na bhedaḥ | sa ca bhedaḥ bhāve'pi bheda-kāryasya dharmā-dharmi-bhāvādi-
vyavahārasya hetuḥ | satta satī bhedo bhinnāḥ kālah sarvadāstīty ādiṣu vidvadbhiḥ
pratītaḥ | tat-pratīty-anythinghānupapattiyā – evaṁ dharmān pṛthak paśyams tān
evānuvidhāvati iti śrutyā ca siddhaḥ | iha hi brahma-dharmān abhidhāya tad-bhedaḥ
pratiśidhyate |

na khalu bheda-pratinidhes tasyāpy abhāve dharmā-dharmi-bhāva-dharma-bahutve
śakye vaktum ity anicchubhir api svikāryāḥ syuḥ ta ime'rthāḥ śāstre'smin
yathāsthānam anusandheyāḥ | iha hi jīvātma-paramātma-tad-dhāma tat-prāpty-
upāyānām svarūpāṇi yathāvan nirūpyante | tatra jīvātma-yāthātmya-paramātma-
yāthātmyopayogitayā paramātma-yāthātmyam tu tad-upāsanopayogitayā
prakṛtyādikaṁ tu paramātmanaḥ sraṣṭur upakaraṇatayopadiśyate |

tad-upāyāś ca karma-jñāna-bhakti-bhedāt tredha | tatra śruta-tat-tat-phalanair
apekṣeṇa kartṛtvābhiniveśa-parityāgena cānuṣṭhitasya sva-vihitasya karmaṇaḥ hṛd-
viśuddhi-dvārā jñāna-bhaktyor upakāritvāt paramparayā tat-prāptāv upāyavām | tac
ca śruti-vihita-karma hiṁsā-śūnyam atra mukhyam | mokṣa-dharme pitā-putrādi-
samvādāt hiṁsāvāt tu gauṇam viprakṛṣṭatvāt tayos tu sākṣād eva tathātvaṁ |

nanu, tathānuṣṭhitena karmaṇā hṛd-viśuddhyā jñānodayena muktau satyām bhaktiyā
ko viśeṣaḥ | ucyate, jñānam eva kiñcid viśeṣād bhaktir iti | nirṇimeṣa-vikṣaṇa-kaṭākṣa-
vikṣaṇa-vadanayor antaram cid-vigrahatayānusandhir jñānam tena tat sālokyādiḥ |
vicitra-līlā-rasāśrayatayānusandhis tu bhaktis tayā kroḍikṛta-sālokyādi-tad-
varivasyānanda-lābhaḥ pumarthaḥ | bhakter jñānatvaṁ tu “sac-cid-ānandaika-rase
bhakti-yoge tiṣṭhati” iti śruteḥ siddham |

tad idam śravaṇādi-bhāvādi-śabda-vyapadiṣṭam dṛṣṭam | jñānasya śravaṇādyākāratvaṁ
cit-sukhasya viṣṇoḥ kuntalādi-pratikatvavat pratyetyavyam iti vakṣyāmaḥ | ṣaṭ-
trike'smin śāstre prathamena ṣaṭkeneśvarāmśasya jīvasyāmśīśvara-bhakti-upayogi-
svarūpa-darśanam | tac cāntar-gata-jñāna-niṣkāma-karma-sādhyam nirūpyate |
madhyena parama-prāpyasyāmśīśvarasya prāpaṇi bhaktis tan-mahima-dhī-

pūrvikābhidhīyate | antyena tu pūrvoditānām eveśvarādīnām svarūpāṇi pariśodhyante
| trayānām ṣaṭkānām karma-bhakti-jñāna-pūrvatā-vyapadeśas tu tat-tat-
prādhānyenaiva | carame bhakteḥ pratipatteś cōktis tu ratna-samputordhva-likhita-tat-
sūcaka-lipi-nyāyena |

asya śāstrasya śraddhāluḥ sad-dharma-niṣṭho vijitendriyo'dhikārī | sa ca sa-niṣṭha-
pariniṣṭhita-nirapekṣa-bhedāt trividhaḥ | teṣu svargādi-lokān api didṛkṣv niṣṭhayā sva-
dharmān hary-arcana-rūpān ācaran prathamah | loka-samjighṛkṣayā tān ācaran hari-
bhakti-nirato dvitīyah | sa ca sa ca sāsramah | satya-tapo-japādibhir viśuddha-citto
hary-eka-niratas tṛtīyo nirāśramah | vācyā-vācaka-bhāvaḥ sambandhaḥ | vācyā ukta-
lakṣaṇaḥ śrī-kṛṣṇaḥ | vācakas tad-gītā-śāstraṁ tādrśaḥ so'tra viśayaḥ | aśeṣa-kleśa-
nivṛtti-pūrvakas tat-sāksāt-kāras tu prayojanam ity anubandha-catuṣṭayam |
atreśvarādiṣu triṣu brahma-śabdo'kṣara-śabdaś ca baddha-jīveṣu tad-deheṣu ca kṣara-
śabdaḥ | īśvara-jīva-dehe manasi buddhau dhṛtau yatne cātma-śabdaḥ | triguṇāyām
vāsanāyām śīle svarūpe ca prakṛti-śabdaḥ | sattābhiprāya-svabhāva-padārtha-janmasu
kriyāsv ātmasu ca bhāva-śabdaḥ | karmādiṣu triṣu citta-vṛtti-nirodhe ca yoga-śabdaḥ
paṭhyate | etac chāstraṁ khalu svayam bhagavataḥ sāksād vacanam sarvataḥ śreṣṭham
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gītā sugītā kartavyā kim anyaiḥ śāstra-vistaraiḥ |
yā svayam padmanābhasya mukha-padmād viniḥṣṛtā || iti pādmāt |

dhṛtarāṣṭrādi-vākyam tu tat-saṅgati-lābhāya dvaipāyanena viracitam | tac ca
lavaṅākara-nipāta-nyāyena tan-mayam ity upodghātaḥ |

saṅgrāma-mūrdhni samvādo
yo'bhūd govinda-pārthayoḥ |
tat-saṅgatyai kathām prākhyād
gītāsu prathame muniḥ ||

iti tāvad bhagavad-arjuna-samvādam prastautum kathā nirūpyate | dharmakṣetre ity
ādibhiḥ sapta-vimśatyā | tad-bhagavataḥ pārtha-sārathyam vidvān dhṛtarāṣṭraḥ sva-
putra-vijaye sandihānaḥ sañjayaṁ pṛcchatīty āha | janmejayaṁ prati vaiśampāyanaḥ
dhṛtarāṣṭra uvāceti | yuyutsavo yoddhum icchavo māmakā mat-putrāḥ pāṇḍavāś ca
kurukṣetre samavetāḥ kim akurvate |

nanu yuyutsavaḥ samavetā iti tvam evātthya tato yudherann eva punaḥ kim akurvate |
kas te bhāva iti cet, tatrāha – dharmakṣetra iti | “yad anu kurukṣetraṁ devānām deva-
yajanam sarveṣām bhūtānām brahma-sadanam ity ādi-śravaṇād dharmā-prarohi-
bhūmi-bhūtaṁ kurukṣetraṁ prasiddham | tat-prabhāvād vinaṣṭa-vidveśā mat-putrāḥ
kim pāṇḍavebhyas tad-rājyam dātuṁ niścikyuh | kim vā, pāṇḍavāḥ sadaiva dharmā-
śīlā dharmā-kṣetre tasmin kula-kṣaya-hetukād adharmād bhītā vana-praveśam eva
śreyo vimamṛśur iti | he sañjayeti vyāsa-prasādād vinaṣṭa-rāga-dveṣas tvam tathyam
vadety-arthah | pāṇḍavānām māmakatvānuktir dhṛtarāṣṭrasya teṣu droham
abhivyanakti | dhānya-kṣetrāt tad-virodhinām dhānyābhāsānām iva dharmā-kṣetrāt

tad-virodhinām dharmābhāsānām tvat-putrāṇām apagamo bhāvīti dharma-kṣetra-
śabdena gīr-devyā vyajyate ||1||

Verse 2

संजय उवाच
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥२॥

Śrīdharah – sañjaya uvāca dṛṣṭvety-ādi | pāṇḍavānām anikaṁ sainyaṁ vyūḍhaṁ
vyūha-racanayā adhiṣṭhitāṁ dṛṣṭvā droṇācārya-samīpaṁ gatvā rājā duryodhano
vakṣyamāṇaṁ vacanam uvāca ||2||

Viśvanāthah – vidita-tad-abhiprāyas tad-āsāmsitaṁ yuddham eva bhavet | kintu tan-
manoratha-pratikulam iti manasi kṛtvā uvāca dṛṣṭveti | vyūḍhaṁ vyūha-
racanayāvasthitam | rājā duryodhanaḥ sāntarbhayam uvāca | paśyaitām iti navabhiḥ
ślokaīḥ ||2||

Baladevah – evaṁ janmāndhasya prajñā-cakṣuṣo dhṛtarāṣṭrasya dharma-prajñā-
vilopān mohāndhasya mat-putraḥ kadācit pāṇḍavebhyas tad-rājyaṁ dadyād iti
vimlāna-cittasya bhāvaṁ vijñāya dharmiṣṭhaḥ sañjayas tvat-putraḥ kadācid api tebhyo
rājyaṁ nārpayaṣyatīti tat-santoṣam utpādayann āha dṛṣṭveti | pāṇḍavānām anikaṁ
sainyaṁ vyūḍhaṁ vyūha-racanayāvasthitam | ācāryaṁ dhanur-vidyā-pradaṁ droṇam
upasaṅganya svayam eva tad-antikaṁ gatvā rājā rāja-nīti-nipuṇaḥ vacanam
alpākṣaratvaṁ gambhīrārthatvaṁ saṅkrānta-vacana-viśeṣam | atra svayam ācārya-
sannidhigamanena pāṇḍava-sainya-prabhāva-darśana-hetukaṁ tasyāntar-bhayaṁ
guru-gauraveṇa tad-antikaṁ svayam āgatavān asmīti bhaya-saṅgopanaṁ ca vyajyate |
tad idam rāja-nīti-naipuṇyād iti ca rāja-padena ||2||

Verse 3

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

paśyaitām pāṇḍuputrāṇām ācārya mahatīm camūm |
vyūḍhām drupadaputreṇa tava śiṣyeṇa dhīmatā ||3||

Śrīdhara: tad eva vacanam āha paśyaitām ity ādibhiḥ navabhiḥ ślokaīḥ | paśyety ādi he
ācārya | pāṇḍavānām mahatīm vitatām camūm senām paśya | tava śiṣyeṇa drupada-
putreṇa dhṛṣṭadyumnena vyūḍhām vyūha-racanayādhiṣṭhitām ||3||

Viśvanātha: drupada-putreṇa dhṛṣṭadyumnaena tava śiṣyeṇa sva-vadhārtham utpanna
iti jānatāpi tvayāyam adhyāpita iti tava manda-buddhitvam | dhīmateti śatror api
tvattaḥ sakāśāt tvad-vadhopāya-vidyā grhītety asya mahābuddhitvaṁ phal-kāle’pi
paśyeti bhāvaḥ ||3||

Baladeva: tat tādrśam vacanam āha paśyaitām ity ādinā | priya-śiṣyeṣu yudhiṣṭhirādiṣu
snehātiśayād ācāryo na yudhyed iti vibhāvya tat-kopotpādanāya tasmimś tad-avajñām
vyañjayann āha etām iti | etām atisannihitām prāgalbhyenācāryam atisūram ca tvām
avigaṇayya sthitām drṣṭvā tad-avajñām pratihīti, vyūdhām vyūha-racanayā sthāpitām |
drupada-putreṇeti tvad-vairiṇā drupadena tvad-vadhāya dhṛṣṭadyumnaḥ putro
yajñāgni-kunḍād utpādito’sīti | tava śiṣyeṇeti tvaṁ sva-śatruṁ jānann api dhanur-
vidyām adhyāpitavān asīti tava manda-dhītvam | dhīmateti śatros tvattas tvad-
vadhopāyo grhīta iti tasya sudhītvam | tvad-apekṣyakāritaivāsmākam anartha-hetur iti
||3||

Verses 4-6

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

atra sūrā maheṣvāsā bhīmārjunasamā yudhi |
yuyudhāno virāṭś ca drupadaś ca mahārathāḥ ||4||
dhṛṣṭaketuś cekitānaḥ kāśirājaś ca vīryavān |
purujit kuntibhojaś ca śaibyaś ca narapuṅgavaḥ ||5||
yudhāmanyuś ca vikrānta uttamaujaś ca vīryavān |
saubhadro draupadeyāś ca sarva eva mahārathāḥ ||6||

Śrīdhara: atrety ādi | atra asyām camvām | iṣavo bāṇā asyas te kṣipyante ebhir iti iśāsāḥ
dhanūmṣi | mahānta iṣvāso yeśām te maheṣvāsāḥ | bhīmārjunau tāvad atrātiprasiddhau
yoddhārau | tābhyām samāḥ sūrāḥ śauryeṇa kṣātra-dharmenopetāḥ santi | tān eva
nāmabhir nirdīśati yuyudhānaḥ sātyakiḥ | kim ca dhṛṣṭaketur iti | vikrānto
yudhāmanyur nāmaikaḥ | saubhadro’bhimanyur draupadeyāḥ draupadyām pañcabhyo
yudhiṣṭhirādibhyo jātaḥ putrāḥ prativindhyādayaḥ pañca | mahārathādīnām lakṣaṇam
—

eko daśa sahasrāṇi yodhayed yas tu dhanvinām |
śastra-śāstra-pravīṇaś ca mahārtha iti smṛtaḥ ||
amitān yodhayed yas tu samprokto'tirathas tu saḥ |
caikena yo yudhyet tan-nyūno'rdha-rathaḥ smṛtaḥ || iti ||4-6||

Viśvanātha: atra camvām | mahāntaḥ śatrubhiś chettum aśakyā iṣvāsā dhanūmṣi
yeṣām te | yuyudhānaḥ sātyakiḥ | saubhadro'bhimanyuḥ | draupadeyā
yudhiṣṭhirādibhyaḥ pañcabhyo jātāḥ prativindhyādayaḥ | mahārathādīnām lakṣaṇam
–

eko daśa sahasrāṇi yodhayed yas tu dhanvinām |
śastra-śāstra-pravīṇaś ca mahārtha iti smṛtaḥ ||
amitān yodhayed yas tu samprokto'tirathas tu saḥ |
caikena yo yudhyet tan-nyūno'rdha-rathaḥ smṛtaḥ || iti ||4-6||

Śrīdhara: nanv ekena dhṛṣṭadyumnenādhiṣṭhitālpikā senāsmadīyenaikenaiva sujeyā
syād atas tvam mā trāsir iti cet tatrāha atreti | atra camvām mahāntaḥ śatrubhiś
chettum aśakyā iṣvāsāś cāpā yeṣām te | yuddha-kausalam āśaṅkyāha bhīmeti |
yuyudhānaḥ sātyakiḥ | mahāratha iti yuyudhānīdānām trayāṇām | nara-puṅgava iti
purujid-ādīnām trayāṇām | yudyeti vikrānta iti yudhāmanyoh | vīryavān ity
uttamaujasaś ceti viśeṣaṇam | saubhadro'bhimanyuḥ | draupadeyā yudhiṣṭhirādibhyaḥ
pañcabhyaḥ kramād draupadyām jātāḥ prativindhya-śrutasena-śrutakīrti-śatānīka-
śrutakarmākhyāḥ pañca-putrāḥ | ca-śabdād anye ca ghaṭotkacādayaḥ | pāṇḍavās tv
atikhyātātāt na gaṇitāḥ | ye ete saptadaśa gaṇitāḥ, ye cānye tat-pakṣīyās te sarve
mahārathā eva | atirathasyāpy upalakṣaṇam etat | tal-lakṣaṇam cōktam –

eko daśa sahasrāṇi yodhayed yas tu dhanvinām |
śastra-śāstra-pravīṇaś ca mahārtha iti smṛtaḥ ||
amitān yodhayed yas tu samprokto'tirathas tu saḥ |
caikena yo yudhyet tan-nyūno'rdha-rathaḥ smṛtaḥ || iti ||4-6||

Verse 7

अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥

asmākaṁ tu viśiṣṭā ye tān nibodha dvijottama |
nāyakā mama sainyasya saṁjñārtham tān bravīmi te ||7||

Śrīdhara: asmākam iti | nibodha budhyasva | nāyakā netāraḥ | saṁjñārtham samyag
jñānārtham ||7||

Viśvanātha: nibodha budhyasva | saṁjñārtham samyag jñānārtham ||7||

Baladeva: tarhi kim pāṇḍava-sainyād bhīto'sity ācārya-bhāvaṃ sambhāvyaṅtarjātām
api bhītim ācchādayan dhārṣṭyenāha – asmākaṃ iti | asmākaṃ sarveṣāṃ madhye ye
viśiṣṭāḥ paramokṛṣṭā budhyādi-bala-śālino nāyakā netāraḥ | tān samjñārthaṃ samyak
jñānārthaṃ bravīmīti | pāṇḍava-premṇā tvaṃ cen no yotsyase, tadāpi bhīṣmādibhir
mad-vijayaḥ setsyaty eveti tat kopotpādanārthaṃ dyotyam ||7||

Verses 8-9

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

bhavān bhīṣmaś ca karnaś ca kṛpaś ca samitimjayah |
aśvatthāmā vikarnaś ca saumadattir jayadrathaḥ ||8||
anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ |
nānāśastrapraharaṇāḥ sarve yuddhaviśāradāḥ ||9||

Śrīdhara: tān eṣāha bhavān iti dvābhyām | bhavān droṇaḥ | samitiṃ saṅgrāmaṃ
jayatīti tathā | saumadattiḥ somadattasya putro bhūriśravāḥ | anye ceti mad-arthe mat-
prayojanārthaṃ jīvitāṃ tyaktum adhyavasitā ity arthaḥ | nānā anekāni śāstrāni
praharaṇa-sādhanāni yeṣāṃ te | yuddhe viśāradā nipuṇā ity arthaḥ ||8-9||

Viśvanātha: saumadattir bhūriśravāḥ | tyakta-jīvitā ity jīvita-tyāgenāpi yadi mad-
upakāraḥ syāt tadā tad api kartuṃ pravṛtta ity arthaḥ | vastutas tu [mayaivaite nihataḥ](#)
[pūrvam eva nimitta-mātraṃ bhava savyasācin](#) iti bhagavad-ukter duryodhana-sarasvatī
satyam evāha sma || 8-9||

Baladeva: bhavān iti | bhavān droṇaḥ | vikarṇo mad-bhrātā kaniṣṭhaḥ | saumadattir
bhūriśravāḥ | samitiñjayah saṅgrāma-vijayīti droṇādīnāṃ saptānāṃ viśeṣaṇam | nanv
etāvanta eva mat-sainye viśiṣṭāḥ kintv asaṅkhyeyāḥ santīty āha anye ceti | bahavo
jayadratha-kṛtavarma-śalya-prabhṛtayaḥ | tyaktety-ādi karmaṇi niṣṭhā jīvitāni tyaktuṃ
kṛta-niścayā ity arthaḥ | itthaṃ ca teṣāṃ sarveṣāṃ mayi snehātirekāt śauryātirekād
yuddha-pāṇḍityāc ca mad-vijayaḥ siddhyed eveti dyotyate ||8-9||

Verse 10

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

aparyāptam tad asmākaṁ balaṁ bhīṣmābhirakṣitam |
paryāptam tv idam eteṣāṁ balaṁ bhīmābhirakṣitam ||10||

Śrīdhara: tataḥ kim? ata āha – aparyāptam ity ādi | tat tathābhūtaiḥ vīrair yuktam api
bhīṣmeṇābhirakṣitam api asmākaṁ balaṁ sainyaṁ aparyāptam taiḥ saha yoddhum
asamarthaṁ bhāti | idam eteṣāṁ pāṇḍavānāṁ balaṁ bhīmābhirakṣitam sat paryāptam
samarthaṁ bhāti | bhīṣmasyobhaya-pakṣapātivāt asmad-balaṁ pāṇḍava-sainyṁ
pratyasamarthaṁ | bhīmasyika-pakṣapātivāt pāṇḍavānāṁ balaṁ samarthaṁ ||10||

Viśvanātha: aparyāptam aparipūrṇam | pāṇḍavaiḥ saha yoddhum akṣamam ity arthaḥ |
bhīṣmeṇātisūkṣma-buddhinā śāstra-śāstra-pravīṇenābhito rakṣitam api
bhīṣmasyobhaya-pakṣapātivāt | eteṣāṁ pāṇḍavānāṁ tu bhīmena sthūla-buddhinā
śāstra-śāstrānbhijño'pi rakṣitam paryāptam paripūrṇam | asmābhiḥ saha yuddhe
pravīṇam ity arthaḥ ||10||

Baladeva: nanv ubhayoḥ sainyaḥ tauliyāt tavaiva vijayaḥ katham ity āśaṅkya sva-
sainyādhikyam āha aparyāptam iti | aparyāptam aparimitam asmākaṁ balaṁ | tatrāpi
bhīṣmeṇa mahā-buddhimatātirathenābhirakṣitam | eteṣāṁ pāṇḍavānāṁ balaṁ tu
paryāptam parimitam | tatrāpi bhīmena tuccha-buddhinārdharathenābhirakṣitam |
ataḥ siddha-vijayo'ham ||10||

Verse 11

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

ayaneṣu ca sarveṣu yathābhāgam avasthitāḥ |
bhīṣmam evābhirakṣantu bhavantaḥ sarva eva hi ||11||

Viśvanātha: tasmād yuṣmābhiḥ sāvadhānair bhavitavyam ity āha ayaneṣu vyūha-
praveśa-mārgeṣu yathā-bhāgam vibhaktāḥ svāṁ svāṁ raṇa-bhūmim
aparityajyaivāvasthitā bhavanto bhīṣmam evābhitas tathā rakṣantu yathānyair
yudhyamāno'yaṁ pṛṣṭhataḥ kaiścin na hanyate | bhīṣma-baleṇaivāsmākaṁ jīvitam iti
bhāvaḥ ||11||

Baladeva: athaivaṁ mad-ukti-bhāvaṁ vijñāyācāryaś ced udāsīta tadā mat-kārya-kṣatir
iti vibhāvya tasmin sva-kārya-bhāram arpayann āha ayaneṣv iti | ayaneṣu sainya-
praveśa-vartmasu yathābhāgam vibhaktāṁ svāṁ svāṁ yuddha-bhūmim
aparityajyāvasthitā bhavanto bhavad-ādayo bhīṣmame evābhito rakṣantu
yuddhābhiniveśāt pārsvataḥ pṛṣṭhataś cāpaśyantam tam yathānyo na vihanyāt tathā
kurvantv ity arthaḥ | senāpatau bhīṣme nirbodhe mad-vijaya-siddhir iti bhāvaḥ |

ayam āśayaḥ – bhīṣmo'smākaṁ pityāmahaḥ | bhavāms tu guruḥ | tau yuvāṁ asmad
ekānta-hitaiṣṇau viditau | yāvakṣa-sadasi mad-anyāyaṁ vidantāv api draupadyā
nyāyaṁ pṛṣtau nāvocatām mayā tu pāṇḍaveṣu pratītaṁ snehābhāsaṁ tyājayitūṁ tathā
niveditam iti ||11||

Verse 12

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

tasya saṁjanayan harṣaṁ kuru-vṛddhaḥ pitāmahaḥ |
siṁha-nādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau pratāpavān ||12||

Śrīdhara: tad evaṁ bahu-māna-yuktaṁ rāja-vākyam śrutvā bhīṣmaḥ kiṁ kṛtavān | tad
āha tasyety ādi | tasya rājño harṣaṁ kurvan pitāmaho bhīṣma uccair mahāntaṁ siṁha-
nādaṁ vinadya kṛtvā śaṅkhaṁ dadhmau vāditavān ||12||

Viśvanātha: tataś ca sva-saṁmāna-śravaṇa-janita-harṣas tasya duryodhanasya bhava-
vidhvaṁsanena harṣaṁ saṅganayitūṁ kuru-vṛddho bhīṣmaḥ siṁha-nādam iti upamāne
karmaṇi ceti ṇamul siṁha iva vinadyety arthaḥ ||12||

Baladeva: evaṁ duryodhana-kṛtām sva-stutim avadhārya sa-harṣo bhīṣmas tad-antar-
jātām bhītim utsādayitūṁ śaṅkhaṁ dadhmaṁ ity āha | siṁha-nādam ity upamāne
karmaṇi ceti pāṇini-sūtrāt ṇamul | cāt kartary upamāne ity arthaḥ | siṁha iva
vinadyety arthaḥ | mukhataḥ kiñcid anuktvā śaṅkha-nāda-mātra-karaṇena jaya-
parājayau khalv īśvarādhīnau tvad-arthe kṣatra-dharmaṇa dehaṁ tyakṣyāmīti vyajyate
||12||

Verse 13

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

tataḥ śaṅkhāś ca bheryaś ca paṇavānakagomukhāḥ |
sahasaiṁvābhyanhanta sa śabdastumulo 'bhavat ||13||

Śrīdhara: tad evaṁ senāpateḥ bhīṣmasya yuddhotsavam ālokya sarvato yuddhotsavaḥ
pravṛtta iy āha tata ity ādinā | paṇavā mārdaḥ | ānakāḥ gomukhāś ca vādya-viśeṣāḥ |
sahasā tat-kṣaṇam evābhyanhanta vāditāḥ | sa ca śaṅkhādi-śabdastumulo mahān
abhūt ||13||

Viśvanātha: tataś cobhayatraiva yuddhotsāhaḥ pravṛtta ity āha tata iti | paṇavā mārdaḷāḥ | ānakāḥ paṭahāḥ | gomukhā vādyā-viśeṣāḥ ||13||

Baladeva: tata iti | senāpatau bhīṣme pravṛtte tat-sainye sahasā tat-kṣaṇam eva śaṅkhādayo'bhyaḥanyanta vāditāḥ | karma-kartari prayogaḥ | paṇavādayas trayo vāditra-bhedāḥ | sa śabdāsa tumula ekākāratayā mahān āsīt ||13||

Verses 14

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

tataḥ śvetair hayair yukte mahati syandane sthitau |
mādhavaḥ pāṇḍavaś caiva divyau śaṅkhau pradadhmatuḥ ||14||

Śrīdhara: tataḥ pāṇḍava-sainye pravṛttaṁ yuddhotsāham āha tata ity ādibhiḥ pañcabhiḥ | tataḥ kaurava-sainya-vādyā-kolāhalānantaraṁ mahati syandane rathe sthitau santau śrī-kṛṣṇārjunau divyau śaṅkhau prakarṣeṇa dadhmatuḥ vādayāmāsatuḥ | ||12||

Viśvanātha: Nothing ||14||

Baladeva: atha pāṇḍava-sainye pravṛttaṁ yuddhosavam āha tata iti | anyeṣāṁ api ratha-sthitatve saty api kṛṣṇārjunayoḥ ratha-sthitatvoktis tad-rathasyāgni-dattatvaṁ trailokya-vijetṛtvaṁ mahā-prabhavatvaṁ ca vyajyate ||14||

Verses 15-18

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥
काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥
दुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥१८॥

pāñcajanyaṁ hr̥ṣīkeśo devadattaṁ dhanamjayaḥ |
paunḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛkodaraḥ ||15||

anantavijayaṃ rājā kuntīputro yudhiṣṭhiraḥ |
nakulaḥ sahadewaś ca sughoṣamaṇipuṣpakau ||16||
kāśyaś ca parameśvāsaḥ śikhāṇḍī ca mahārathaḥ |
dhṛṣṭadyumno virāṭaś ca sātyakiś cāparājitaḥ ||17||
drupado draupadeyāś ca sarvaśaḥ pṛthivīpate |
saubhadraś ca mahābāhuḥ śaṅkhān dadhmuḥ pṛthak pṛthak ||18||

Śrīdhara: tad eva vibhāgena darśayann āha pāñcājanyam iti | pāñcājanyādīni nāmāni
śrī-kṛṣṇādi-śaṅkhānām | bhīmaḥ ghoram karma yasya saḥ | vṛkavat udaraṃ yasya sa
vṛkodaro mahā-śaṅkham pauṇḍram dadhmāv iti | ananteti | nakulaḥ sughoṣam nāma
śaṅkham dadhmau | sahadewo maṇipuṣpakaṃ nāma | kāśyaś ceti | kāśyaḥ kāśirājaḥ |
kathambhūtaḥ | paramaḥ śreṣṭhaḥ iśvāso dhanur yasya saḥ | drupada iti | he
pṛthivīpate dhṛtarāṣṭra ||15-18||

Viśvanātha: pāñcājanyādayaḥ śaṅkhādīnām nāmāni | aparājitaḥ kenāpi parājetum
aśakyatvāt | athavā cāpena dhanuṣā rājitaḥ pradīptaḥ ||15-18||

Baladeva: pāñcājanyam ity ādi pāñcājanyādayaḥ kṛṣṇādi-śaṅkhānām āhvayāḥ | atra
hṛṣikeśa-śabdena parameśvara-sahāyitvam | pāñcājanyādi-śabdaiḥ
prasiddhāhvayāneka-divya-śaṅkhavattvam | rājā bhīmakarmā dhanañjaya ity ebhir
yudhiṣṭhirādīnām rāja-sūya-yājitva-hiḍimbādi-nihanṛtva-digvijayāhṛtānanta-
dhanatvāni ca vyāja pāṇḍava-senā-sūtkaśaḥ sūcyate | para-senāsu tad-abhāvād
apakarṣaś ca | kāśya iti | kāśyaḥ kāśirājaḥ | parameśvāsaḥ mahā-dhurdharaḥ | cāparājito
dhanuṣā dīptaḥ | drupada iti | pṛthivīpate he dhṛtarāṣṭreti tava durmantraṇodayaḥ
kula-kṣaya-lakṣaṇo' narthaḥ samāsata iti sūcyate ||15-18||

Verse 19

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवी चैव तुमुलो व्यनुनादयन् ॥१९॥

sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat |
nabhaś ca pṛthivīm caiva tumulo vyanunādayan ||19||

Śrīdhara – sa ca śaṅkhānām nādas tvadīyānām mahābhayaṃ janayāmāsety āha sa
ghoṣa ity ādi | dhārtarāṣṭrāṇām tvadīyānām hṛṇḍayāni vyadārayat vidāritavān | kim
kurvan | nabhaś ca pṛthivīm caiva tumulo'bhyanunādayan pratidhvanibhir apūryan
||19||

Viśvanātha – Nothing.

Baladeva – sa iti | pāṇḍavaiḥ kṛtaḥ śaṅkha-nādo dhārtarāṣṭrāṇām bhīṣmādīnām
sarveṣām hṛṇḍayāni vyadārayat | tad-vidāraṇa-tulyām pīḍām ajanayad ity arthaḥ |

tumulo'titivrah abhyanunādayan pratidhvanibhiḥ pl̥ryann ity arthaḥ | dhārtarāṣṭraih
kṛtas tu śaṅkhādinādas tumulo'pi teṣāṃ kiñcid api kṣobham nājanayat tathānukter iti
bodhyam ||19||

Verses 20-23

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥२०॥

atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ |
pravṛtte śastrasampāte dhanur udyamya pāṇḍavaḥ ||20||

Śrīdhara – etasmin samaye śrī-kṛṣṇam arjuno vijñāpayāmāsety āha atha ity ādibhiḥ
caturbhiḥ ślokaih | atheti athānantaram vyavasthitān yuddhodyogena sthitān |
kapidhvajo'rjunaḥ ||20||

Viśvanātha – Nothing.

Baladeva – evaṃ dhārtarāṣṭrānām yuddhe bhītim pradarśya pāṇḍavānām tu
tatrotsāham āha atheti sār dhakena | atha ripu-śaṅkha-nāda-kṛtotsāha-bhaṅgānantaram
vyavasthitān tad-bhaṅga-virodhi-yuyutsayāvasthitān dhārtarāṣṭrān bhiṣmādin
kapidhvajo'rjuno yena śrī-dāśarather api mahānti kāryāni purā sādhitāni tena
mahāvireṇa dhvajam adhiṣṭhitā hanumatānugṛhīto bhaya-gandha-sūnya ity arthaḥ |
he mahīpate pravṛtte pravartamāne | hr̥ṣīkeśam iti hr̥ṣīkeśam sarvendriya-pravartakam
kṛṣṇam tad idam vākyaṃ uvāceti | sarveśvaro harir yeṣāṃ niyojyas teṣāṃ tad ekānta-
bhaktānām pāṇḍavānām vijaye sandeha-gandho'pi neti bhāvaḥ ||20||

Verses 21-23

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥
यावदेतान् निरीक्षेऽहं योद्धुकामान् अवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥
योत्स्यमानान् अवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

hr̥ṣīkeśam tadā vākyaṃ idam āha mahīpate |
senayor ubhayor madhye ratham sthāpaya me 'cyuta ||21||
yāvad etān nirikṣe 'ham yoddhukāmān avasthitān |

kair mayā saha yoddhavyam asmin raṇasamudyame ||22||
yotsyamānān avekṣe 'haṁ ya ete 'tra samāgatāḥ |
dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavaḥ ||23||

Śrīdhara – tad eva vākyam āha senayor ubhayor ity ādi | yāvad etān iti | nanu tvaṁ
yoddhā na tu yuddha-prekṣakas tatrāha kair mayety ādi | kaiḥ saha mayā yoddhavyam
| yotsyamānān iti dhārtarāṣṭrasya duryodhanasya priyaṁ kartum icchanto ye iha
samāgatāḥ tān ahaṁ drakṣyāmi yāvat | tāvad ubhayoḥ senayor madhye me rathaṁ
sthāpayety anvayaḥ ||21-23||

Viśvanātha – Nothing.

Baladeva –arjuna-vākyam āha senayor iti | he acyutedi svabhāva-siddhād bhakta-
vātsalyāt pāramaiśvaryāc ca na cyavase smeti tena tena ca niyantirto bhaktasya me
vākyāt tatra rathaṁ sthitaṁ kuru nirbhaya tatra ratha-sthāpane phalam āha yāvad iti |
yoddhu-kāmān na tu sahāsmābhiḥ sandhim cikīrṣūn | avasthitān na tu bhītyā
pracalitān |

nanu tvaṁ yoddhā, na tu yuddha-prekṣakas tatas tad-darśanena kim iti cet tatrāha kair
iti | asmin bandhūnām eva mitho raṇodyoge kair bandhubhiḥ saha mama yuddhaṁ
bhāvīty etaj-jñānāyivaa madhye ratha-sthāpanam iti |

nanu bandhutvād eet sandhim eva vidhātsyantīti cet tatrāha yotsyamānān iti na tu
sandhim vidhāsyataḥ | avekṣe pratyemi | durbuddheḥ kudhiyaḥ
svajīvanopāyānabhijñāsya yuddhe na tu durbuddhy-apanayane | ato mad-yuddha-
pratiyogi-nirīkṣaṇaṁ yuktam iti ||21-23||

Verses 24-25

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरुन् इति ॥२५॥

evam ukto hṛṣīkeśo guḍākeśena bhārata |
senayor ubhayor madhye sthāpayitvā rathottamam ||24||
bhīṣma-droṇa-pramukhataḥ sarveṣāṁ ca mahīkṣitām |
uvāca pārtha paśyaitān samavetān kurūn iti ||25||

Śrīdhara: tataḥ kim vṛttam | ity apekṣāyāṁ sañjaya uvāca evam ukta ity ādi | uḍākā
nidrā tasya īsena jita-nidreṇa arjunena evam uktaḥ san | he bhārata, he dhārtarāṣṭra
senayor madhye rathānām uttamam rathaṁ hṛṣīkeśaḥ sthāpitavān | bhīṣma-droṇa iti

mahīkṣitām rājñām ca pramukhataḥ sammukhe ratham sthāpayitvā | he pārtha etān kurūn paśyeti śrī-bhagavān uvāca ||24-25||

Viśvanātha: hr̥ṣīkeśaḥ sarvendriya-niyantāpy evam ukto'rjunenādiṣṭaḥ | arjuna-vāg-indriya-mātrenāpi niyamyo'bhūd ity aho prea-vaśyatvaṁ bhagavata iti bhāvaḥ | guḍākeśena guḍā yathā mādhyura-mātra-prakāśakās tat tathā svīya-sneha-rasāsvāda-prakāśakā akeśā viṣṇu-brahma-śivā yasya tena akāro viṣṇuḥ ko brahmā īso mahādevaḥ | yatra sarvāvatāri-cūḍāmaṇīndraḥ svayaṁ bhagavān śrī-kṛṣṇa eva premādhīnaḥ sann ājñānuvartī babhūva | tatra guṇāvatāratvāt tad-amśāḥ viṣṇu-brahma-rudrāḥ katham aiśvaryaṁ prakāśayantu | kintu svakarṭkaṁ sneha-rasaṁ prakāśyaiva svaṁ svaṁ kṛtārthaṁ manyanta ity arthaḥ | yad uktaṁ śrī-bhagavatā para-vyoma-nāthenāpi [dvijātmanamajā me yuvayor didṛkṣuṇā](#) iti |

yad vā, guḍāko nidrā tasyā īsena jita-nidrenety arthaḥ | atrāpi vyākhyāyām sākṣān māyāyā api niyantā yaḥ śrī-kṛṣṇaḥ sa cāpi yena premṇā vijitya vaśīkṛtas tenārjunena māyā-vṛttir nidrā varākī jiteti kiṁ citram iti bhāvaḥ | bhīṣma-droṇayoḥ pramukhataḥ pramukhe sammukhe sarveṣāṁ mahīkṣitām rājñām ca | pramukhataḥ iti samāsa-praviṣṭe'pi pramukhataḥ-śabda ākṛṣyate ||24-25||

Baladeva: tataḥ kiṁ vṛttam ity apekṣāyām sañjayaḥ prāha evam iti | guḍākā nidrā tasyā īsaḥ sva-sakha-śrī-bhagavad-guṇa-lāvaṇya-smṛti-niveśena vijita-nidras tat-parama-bhaktas tenārjunenaivam uktaḥ pravartito hr̥ṣīkeśas tac-citta-vṛtty-abhijño bhagavān senayor madhye bhīṣma-droṇayoḥ sarveṣāṁ ca mahīkṣitām bhū-bhujām ca pramukhataḥ sammukhe rathottamaṁ agnidattaṁ ratham sthāpayitvovāca he pārtha samavetān etān kurūn paśyeti | pārtha-hr̥ṣīkeśa-śabdābhyām idaṁ sūcyate matipitṛ-svaṣṭ-putratvāt tvat-sārathyam ahaṁ kariṣyāmy eva tvaṁ tv adhunaiva yuyutsāṁ tyakṣyasīti kiṁ śatru-sainya-vikṣaṇeneti sopahāso bhāvaḥ ||24-25||

Verse 26

तत्रापश्यत्स्थितान् पार्थः पितृन् अथ पितामहान् ।
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सर्वीस्तथा ॥२६॥

tatrāpaśyat sthitān pārthaḥ pitṛn atha pitāmahān |
ācāryān mātulān bhrātṛn putrān pautrān sakhīms tathā ||
śvaśurān suhr̥daś caiva senayor ubhayor api ||26||

Śrīdhara: tataḥ kiṁ pravṛttam ity āha tatrety ādi | pitṛn pitṛvyān ity arthaḥ | putrān pautrān iti duryodhanādīnām ye putrāḥ pautrās ca tān ity arthaḥ | sakhīn mitrāṇi | suhr̥daḥ kṛtopakārāṁś ca apaśyat |

Viśvanātha: duryodhanādīnām ye putrāḥ pautrās ca tān |

Baladeva: evaṁ bhagavatokto'rjunaḥ para-senām apaśyad ity āha tatreti sār dhakena | tatra para-senāyām piṭṛn piṭṛvyān bhūriśravaḥ-prabhṛtīn, piṭāmahān bhīṣma-somadattādīn, ācāryān droṇa-krpādīn, mātulān śalya-śakuny-ādīn, bhrātṛn duryodhanādīn, putrān lakṣmaṇādīn, pautrān naptṛn, lakṣmaṇādi-putrān, sakhīn vayasyān drauṇi-saindhavādīn, suhṛdaḥ kṛtavarma-bhagadattādīn | evaṁ sva-sainye'py upalakṣaṇīyam | ubhayor api senayor avasthitān tān sarvān samīkṣyety anvayāt ||26||

Verse 27

तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धून् अवस्थितान् ।
कृपया परयाविष्टो विषीदन् इदमब्रवीत् ॥२७॥

tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān |
krpayā parayāviṣṭo viṣīdann idam abravīt ||27||

Śrīdhara: tataḥ kim kṛtavān ity āha tān iti | senayor ubhayor evaṁ samīkṣya krpayā mahatyā āviṣṭaḥ viṣaṇṇaḥ san idam arjuno'bravīt | ity uttarasya ardha-ślokasya vākyaṛthaḥ | āviṣṭo vyāptaḥ ||27||

Viśvanātha: Nothing.

Baladeva: atha sarveśvaro dayāluḥ kṛṣṇaḥ saparīkarātmopadeśena viśvam uddidhīrṣur arjunaṁ śiṣyaṁ kartuṁ tat-sva-dharme'pi yuddhe mā hiṁsyāt sarva-bhūtāni iti śruty-arthābhāsenādharmatām ābhāśya taṁ saṁmohaṁ kṛtavān ity āha tān samīkṣyate kaunteya iti svīya-piṭṛ-svasṛ-putratvoktyā tad-dharmo moha-śokau tadā tasya vyajyete | krpayā kartryā ity ukteḥ | svabhāva-siddhasya kṛpeti dyotsyate | ataḥ parayeti tad-viśeṣaṇam | aparayeti vā cchedaḥ sva-sainye pūrvam api krpāsti para-sainye tv aparāpi sābhūd ity arthaḥ | viṣīdann anutāpaḥ vindan | atrokti-viṣādayor aika-kālyādy-ukti-kāle viṣāda-kāryāny-aśru-kampa-sanna-kaṅṭhādīni vyajyate ||27||

Verse 28-29

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥२८॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते ॥२९॥

drṣṭvemān svajanān kṛṣṇa yuyutsuṁ samupasthitam |
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati ||28||
vepathuś ca śarīre me romaharṣaś ca jāyate |
gāṅḍīvaṁ sraṁsate hastāt tvak caiva paridahyate ||29||

Śrīdhara: kim abravīd ity apekṣāyām āha dṛṣṭvemān ity ādi yāvad adhyāya-samāpti | he kṛṣṇa yoddhum icchataḥ purataḥ samavasthitān svajanān bandhu-janān dṛṣṭvā madiyāni gātrāni karacaraṇādīni sīdanti viśīryante | kim ca vepahtuś cetyādi | vepathuḥ kampaḥ | romaharṣaḥ romāñcaḥ | sraṁsate nipatati | paridahyate sarvataḥ santapyate ||28-29||

Viśvanātha: dṛṣṭvety atra sthitasyety adhyāhāryam ||28-29||

Baladeva: kaunteyaḥ śoka-vyākulaḥ yad āha tad anuvadati dṛṣṭvemam iti | svajanān sva-bandhu-vargaḥ jātāv eka-vacanaḥ **sa-gotra-bāndhava-jñāti-bandhu-sva-svajanāḥ samāḥ** ity amaraḥ | dṛṣṭvāsavthitasya mama gātrāni kara-caraṇādīni sīdanti śīryante pariśuṣyatīti śramādi-hetukāc choṣād atīśayitvam asya śoṣasya vyajyate | vepathuḥ kampaḥ | romaharṣaḥ pulakaḥ | gāṇḍīva-bhraṁśenādhairyaḥ tvag-dāhnea hṛd-vidāho darśitaḥ ||28-29||

Verse 30

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

na ca śaknomy avasthātuṁ bhramatīva ca me manaḥ |
nimittāni ca paśyāmi viparītāni keśava ||30||

Śrīdhara: api ca na śaknomīty ādi | viparītāni nimittāni aniṣṭa-sūcakāni śakunāni paśyāmi ||30||

Viśvanātha: viparītāni nimittāni dhana-nimittako'yam atra me vāsa itivan nimitta-śabdo'yam prayojana-vācī | tataś ca yuddhe vijayino mama rājya-lābhāt sukhaḥ na bhaviṣyati, kintu tad-viparītam anutāpa-duḥkham eva bhāvīty arthaḥ ||30||

Baladeva: api ceti avasthātuṁ sthīro bhavituṁ mano bhramtīva ceti daurbalya-mūrccayor udayaḥ | nimittāni phalāny atra yuddhe viparītāni paśyāmi | vijayino me rājya-prāptir ānando na bhaviṣyati kintu tad-viparīto'nutāpa eva bhāvīti | nimitta-śabdaḥ phala-vācī kasmai nimittāyātra vasasi ity ādau tathā pratīteḥ ||30||

Verse 31

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

na ca śreyo 'nupaśyāmi hatvā svajanam āhave |
na kānkṣe vijayam kṛṣṇa na ca rājyam sukhāni ca ||31||

Śrīdhara: kim ca na cety ādi | āhave yuddhe svajanam hatvā śreyaḥ phalam na paśyāmi
| vijayādikaṁ phalam kim na paśyasīti cet tatrāha na kānkṣa iti ||31||

Viśvanātha: śreyo na paśyāmīti [dvāv imau puruṣau loke sūrya-maṇḍala-bhedinau |](#)
[parivrād yoga-yuktaś ca raṇe cābhimukhe hataḥ ||](#) ity ādinā hatasyaiva śreyo-vidhānāt |
hantus tu na kim ap sukṛtam | nana dr̥ṣṭam phalam yaśo rājyam vartate yuddhasyety
ata āha na kānkṣa iti ||31||

Baladeva: evam tattva-jñāna-pratikūlam śokam uktvā tat-pratikūlam viparīta-buddhim
āha na ceti | āhave svajanam hatvā śreyo naiva paśyāmīti | [dvāv imau puruṣau loke](#)
[sūrya-maṇḍala-bhedinau | parivrād yoga-yuktaś ca raṇe cābhimukhe hataḥ ||](#) ity ādinā
hatasya śreyaḥ-smaraṇāt hantur me na kiñcic chreyaḥ | asvajanam iti vā cchedaḥ
asvajana-vadhe'pi śreyaso'bhāvāt svajana-vadhe punaḥ kutastarām tad ity arthaḥ |

nanu yaśo-rājya-lābho dr̥ṣṭam phalam astīti cet tatrāha na kānkṣa iti | rājyādi-sprhā-
virahād upāye vijaye mama pravṛttir na yukta, randhane yathā bhojanechā-virahiṇaḥ |
tasmād arāṇya-nivasanam evāsmākaṁ ślāghya-jīvanatvam bhāvīti ||31||

Verses 32-35

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥३२॥
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३३॥
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ।
एतान् न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥३४॥
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यान्नार्दन ॥३५॥

kim no rājyena govinda kim bhogair jīvitena vā |
yeṣām arthe kānkṣitam no rājyam bhogaḥ sukhāni ca ||32||
ta ime 'vasthitā yuddhe prāṇāns tyaktvā dhanāni ca |
ācāryāḥ pitarāḥ putrās tathaiva ca pitāmahāḥ ||33||
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinas tathā |
etān na hantum icchāmi ghnato 'pi madhusūdana ||34||

api trailokyarājyasya hetoḥ kiṁ nu mahīkṛte |
nihatya dhārtarāṣṭrān naḥ kā prītiḥ syāj janārdana ||35||

Śrīdhara: etad eva prapañcayati kiṁ no rājyena ity ādi sārḍha-dvayena | ta ime iti |
yad-artham asmākaṁ rājyādikam apekṣitam te ete prāṇa-dhanāni tyaktvā tyāgam
aṅgikṛtya yuddhārtham avasthitāḥ | ataḥ kiṁ asmākaṁ rājyādibhiḥ kṛtyam ity arthaḥ |

nanu yadi kṛpayā tvam etān na haṁsi tarhi tvām ete rājya-lobhena haniṣyanti eva |
atas tvam evaitān hatvā rājyaṁ bhukṣveti | tatrāha etān ity ādi sārḍhena | ghnato'pi
asmān mārayato'pi etān | apīti | trailokya-rājyasyāpi hetoḥ tat-prāpty-artham api
hantum necchāmi | kiṁ punar mahīmātra-prāptaya ity arthaḥ ||32-35||

Viśvanātha: Nothing.

Baladeva: govindeti | gāḥ sarvendriya-vṛttiḥ vindasīti tvam eva me manogataṁ
pratīhīti arthaḥ | rājyādy-anākāṅkṣyām hetum āha yeṣāṁ iti | prāṇān prāṇāśāṁ
dhanāni⁹ dhanāśāṁ iti lakṣaṇayā bodhyam | sva-prāṇa-vyaye'pi sva-bandhu-sukhārthā
rājya-sprhā syāt teṣāṁ apy atra nāśa-prāpter apārthaiva yuddhe pravṛttir iti bhāvaḥ |

nanu tvam cet kāruṇikas etān na hanyās tarhi te sva-rājyaṁ niṣkaṅṭakam kartum tvām
eva hanyur iti cet tatrāḥ etān iti | mām ghnato'pi himsato'py etān hantum ahaṁ
necchāmi | trailokya-rājyasya prāptaye'pi kiṁ punar bhū-mātrasya |

nanv anvayān hitvā dhārtarāṣṭra-putrā eva hantavyā, bahu-duḥkha-dātṛṇāṁ teṣāṁ
ghāte sukha-sambhavād iti cet tatrāha nihatyeti | dhārtarāṣṭrān duryodhanādīn nihatya
sthitānāṁ naḥ pañḍāvānāṁ kā prītiḥ prasannatā syān na kāpīti acira-sukhābhāsa-
sprhāyā ciratara-naraka-hetu-bhrāṛho na yogya iti bhāvaḥ | he janārdaneti yady ete
hantavyās tarhi bhūbhārāpahārī tvam eva tān hahi pareśasya te pāpa-gandha-
sambandho na bhaved iti vyajyate ||32-35||

Verse 36

पापमेवाश्रयेदस्मान् हत्वैतान् आततायिनः ।
तस्मान् नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३६॥

pāpam evāśrayed asmān hatvaitān ātatāyinaḥ |
tasmān nārhā vyaṁ hantum dhārtarāṣṭrān svabāndhavān |
svajanam hi katham hatvā sukhinaḥ syāma mādharma ||36||

Śrīdhara: nanu ca agnido garadaś caiva śastra-pāṇir dhanāpahāḥ | kṣetra-dārāpahārī ca
ṣaḍ ete hy ātatāyinaḥ || iti smaraṇād agni-dāhādibhiḥ ṣaḍbhir hetubhir ete tāvad

ātatāyinaḥ ātatāyinām ca vadho yukta eva | ātatāyinaṃ āyāntam hanyād evāvicārayan | nātātāyi-vadhe doṣo hantur bhavati kaścana || iti vacanāt |

tatrāha pāpam evety ādi-sārdhena | ātatāyinaṃ āyāntam ity ādikam artha-śāstram | tac ca dharma-śāstrāt durbalam | yathoktam yājñavalkyena [smṛtyor virodhe nyāyas tu balavān vyavahārataḥ](#) | [artha-śāstrāt tu balavān dharma-śāstram iti sthitiḥ](#) || iti | tasmād ātatāyinaṃ apy eteṣām ācāryādīnām vadhe'smākaṃ pāpam eva bhavet | anyāyyatvād adharmatvāc caitad vadhasya amutra ceḥa vā na sukhaṃ syād ity āha svajanam iti ||36||

Viśvanātha: nanu [agnido garadaś caiva śastra-pāṅir dhanāpahaḥ](#) | [kṣetra-dārāpahārī ca ṣaḍ ete hy ātatāyinaḥ](#) || iti | [ātatāyinaṃ āyāntam hanyād evāvicārayan](#) | [nātātāyi-vadhe doṣo hantur bhavati kaścana](#) || ity ādi-vacanād eṣām vadha ucita eveti | tatrāha pāpam iti | etān hatvā sthitān asmān | ātatāyinaṃ āyāntam ity ādikam artha-śāstram dharma-śāstrāt durbalam | yad uktam yājñavalkyena [artha-śāstrāt tu balavad dharma-śāstram iti smṛtam](#) || iti | tasmād ācāryādīnām vadhe pāpam syād eva | na caihikaṃ sukham api syād ity āha svajanam iti ||36||

Baladeva: nanu [agnido garadaś caiva śastra-pāṅir dhanāpahaḥ](#) | [kṣetra-dārāpahārī ca ṣaḍ ete hy ātatāyinaḥ](#) || [ātatāyinaṃ āyāntam hanyād evāvicārayan](#) | [nātātāyi-vadhe doṣo hantur bhavati kaścana](#) || ity ukter eṣām ṣaḍ-vidhyenātātāyinaṃ yukto vadha iti cet tatrāha pāpam iti | etān hatvā sthitān asmān pāpam eva bandhu-kṣaya-hetukam āśrayet | ayam bhāvaḥ ātatāyinaṃ āyāntam ity ādikam artha-śāstram [mā himsyāt sarva-bhūtāni](#) iti dharma-śāstrāt durbalam | [artha-śāstrāt tu balavad dharma-śāstram iti sthitiḥ](#) || iti smṛteḥ | tasmād durbalārtha-śāstra-balena pūjyānām droṇa-bhīṣmādīnām vadhaḥ pāpa-hetur eveti | na ca śreyo'nupaśyāmīty ārabhyoktam upasaṃharati tasmād iti | pāpa-sambhavāt | daihika-sukhasyāpy abhāvāc cety arthaḥ | na hi gurubhir bandhu-janaiś ca vināsmākaṃ rājya-bhogāḥ sukhāyāpi tu anutāpāyaiva sampatsyate | he mādhaveti śrīpatis tvam āśrike yuddhe katham pravartayaṣīti bhāvaḥ ||36||

Verse 37

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३७॥
कथं न ज्ञेयमस्माभिः पापादस्मान् निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥३८॥

yady apy ete na paśyanti lobhopahata-cetasah |
kula-kṣaya-kṛtam doṣam mitra-drohe ca pātakam ||37||
katham na jñeyam asmābhiḥ pāpād asmān nivartitum |
kulakṣayakṛtam doṣam prapaśyadbhir janārdana ||38||

Śrīdhara: nanu tavaiteṣām api bandhu-vadha-doṣe samāne sati yathaivaite bandhu-vadha-doṣam aṅgīkr̥tyāpi yuddhe pravartate | tathaiva bhavān api pravartatām kim anena viśādenety ata āha yadyapīti dvābhyām | rājya-lobhenopahataṁ bhraṣṭa-vivekaṁ ceto yeṣām te ete duryodhanādayo yadyapi doṣam na paśyanti, tathāpi asmābhir doṣam prapaśyadbhir asmāt pāpāt nivartitum katham na jñeyam nivṛttāv eva buddhiḥ kartavyety arthaḥ ||37-38||

Viśvanātha: nanv ete tarhi katham yuddhe vartante | tatrāha yadyapīti ||37-38||

Baladeva: nanu [āhūto na nivarteta dyūtād api raṇād api](#) viditam kṣatriyasyeti kṣatra-dharma-smaraṇāt tair āhūtānām bhavatām yuddhe pravṛttir yukteti cet tatrāha yadyapīhi dvābhyām | pāpe pravṛttau lobhas teṣām hetur asmākaṁ tu lobha-virahān na tatra pravṛttir iti | iṣṭa-sāvadhānatā-jñānam khalu pravartakam | iṣṭam cāniṣṭhān anubandhi-vācyam | yad uktam –

[phalato'pi ca yat karma nānārthenānubadhyate |](#)
[kevala-prīti-hetuvāt tad-dharm iti kathyate || iti |](#)

tathā ca [śyenenābhicaran yajeta](#) ity ādi śāstrokte'pi śyenādāv ivāniṣṭhānubandhitvād yuddhe'smin naḥ pravṛttir na yukteti | [āhūta](#) ity ādi śāstram tu kula-kṣaya-doṣam vinā bhūta-viṣayam bhāvi | he janārdaneti prāgvat ||37-38||

Verse 39

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

kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ |
dharme naṣṭe kulam kṛtsnam adharmo 'bhibhavaty uta ||39||

Śrīdhara: tam eva doṣam darśayati kula-kṣaya ity ādi | sanātanāḥ parasparāprāptāḥ |
uta api avaśiṣṭam kṛtsnam api kulam adharmo'bhibhavati vyāpnotīty arthaḥ ||39||

Viśvanātha: kula-kṣaya iti sanātanāḥ kula-parasparā-prāptatvena bahu-kālataḥ prāptā
ity arthaḥ ||39||

Baladeva: doṣam eva prapañcayati kula-kṣaya iti | kula-dharmāḥ kulocitā agni-
hotrādayo dharmāḥ sanātanāḥ kula-paraspara-prāptāḥ praṇaśyanti kartur vināśāt |
utety apy arthe kṛtsnam ity anena sambadhyate | dharme naṣṭe saty avaśiṣṭam bālādi-
kṛtsnam api kulam adharmo'bhibhavati satīty arthaḥ ||39||

Verse 40

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४०॥

adharmābhibhavāt kṛṣṇa praduṣyanti kulastriyaḥ |
strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ ॥40॥

Śrīdhara: tataś ca adharmābhibhavād ity ādi ॥40॥

Viśvanātha: praduṣyantīti | adharma eva tā vyabhicāre pravartayatīti bhāvaḥ ॥40॥

Baladeva: tataś cādharmābhibhavād iti | asmad-bharṭṛbhir dharmam ullāṅghya
yathākula-kṣaya-lakṣaṇe pāpe vartitaṁ, tathāsmābhiḥ pātivratyam avajñāya durācāre
vartitavyam iti durbuddhi-hatāḥ kula-striyaḥ praduṣyeyur ity arthaḥ ॥40॥

Verse 41

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४१॥

saṅkaro narakāyaiva kulaghnānāṁ kulasya ca |
patanti pitaro hy eṣāṁ luptapiṇḍodakakriyāḥ ॥41॥

Śrīdhara: evaṁ sati saṅkara ity ādi | eṣāṁ kula-ghnānāṁ pitarāḥ patanti | hi yasmāt
luptāḥ piṇḍodaka-kriyā yeṣāṁ te tathā |

Viśvanātha: Nothing.

Baladeva: kulasya saṅkaraḥ kula-ghnānāṁ narakāyaiveti yojanā | na kevalaṁ kula-
ghnā eva narake patanti, kintu tat-pitaro'pīty āha patantīti hir hetau | paṇḍādi dātṛṇāṁ
putrādīnāṁ abhāvād vilupta-piṇḍādi-kriyāḥ| santas te narakāyaiva patanti ॥41॥

Verse 42

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४२॥

doṣair etaiḥ kulaghnānāṁ varṇasaṅkarakāraikaiḥ |
utsādyante jātidharmāḥ kuladharmāś ca śāśvatāḥ ॥42॥

Śrīdhara: ukta-doṣam upasaṁharati doṣair iti dvābhyām | utsādyante lupyante | jāti-dharmā varṇa-dharmāḥ kula-dharmās ceti ca-kārād āsrama-dharmādayo'pi gṛhyante ||42||

Viśvanātha: doṣair iti | utsādyante lupyante ||42||

Baladeva: ukta-doṣam upasaṁharati doṣair iti dvābhyām | utsādyante vilupyante | jāti-dharmāḥ kṣatriyatvādi-nirbandhanāḥ | kula-dharmās tv asādhāraṇāḥ | ca-śabdād āsrama-dharmā grāhyāḥ ||42||

Verse 43

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुभम् ॥४३॥

utsanna-kula-dharmāṇām manuṣyāṇām janārdana |
narake niyataṁ vāso bhavatīty anuśuśrūma ||43||

Śrīdhara: utsanneti | utsannāḥ kula-dharmā yeṣām iti utsanna-jāti-dharmānām apy upalakṣaṇam | anuśuśrūma śrutavanto vāyam | [prāyaścittam akurvāṇāḥ pāpeṣu niratā narāḥ](#) | [apaśāt-tāpinaḥ kaṣṭhān nirayān yānti dāruṇān](#) || ity ādi vacanebhyaḥ ||43||

Viśvanātha: Nothing.

Baladeva: utsanneti | jāti-dharmādinām upalakṣaṇam etat | anuśuśrūma śrutavanto vāyam guru-mukhāt | [prāyaścittam akurvāṇāḥ pāpeṣu niratā narāḥ](#) | [apaśāt-tāpinaḥ kaṣṭhān nirayān yānti dāruṇān](#) || ity ādi vākyaiḥ ||43||

Verse 44

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

aho bata mahat pāpam kartum vyavasitā vāyam |
yad rājasukhalobhena hantum svajanam udyatāḥ ||44||

Śrīdhara: bandhu-vadhādhyavasāyena santy upamāne āha aho batetyādi | svajanam hantum udyatā iti yat etan-mahat-pāpam kartum adhyavasāyam kṛtavanto vāyam | aho bata mahat kaṣṭham ity arthaḥ ||44||

Viśvanātha: Nothing.

Baladeva: bandhu-vadhādhyavasāyenāpi pāpaṁ sambhāvyaṅupapannāha aho iti |
bateti sandehe ||44||

Verse 45

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन् मे क्षेमतरं भवेत् ॥४५॥

yadi mām apratikāram aśastram śastra-pāṇayaḥ |
dhārtarāṣṭrā raṇe hanyus tan me kṣemataram bhavet ||45||

Śrīdhara: evaṁ santaptaḥ san mṛtyum evāśamsamāna āha yadi mām ity ādi |
apratikāram tuṣṇīm upaviṣṭam mām yadi haniṣyanti tarhi tad-dhananam mama
kṣemataram atyantam hitam bhavet pāpāniṣpatteḥ ||45||

Viśvanātha: Nothing.

Baladeva: nanu tvayi bandhu-vadhād vinivṛtte'pi bhīṣmādibhir yuddhotsukais tva-
vadhaḥ syād eva tataḥ kiṁ vidheyam iti cet tatrāha yadi mām ity ādi | apratikāram
akṛta-mad-vadhādhyavasāya-pāpa-prāyaścittam | kṣemataram atihitam prāṇānta-
prāyaścittenaivaitat pāpāvarjanam | bhīṣmādayas tu na tat-pāpa-phalam prāpsyanty
eveti bhāvaḥ ||45||

Verse 46

एवमुक्त्वा र्जुनः संख्ये रथोपस्थ उपाविशत् ।
विमृज्य सशरं चापं शोकसंविग्रमानसः ॥४६॥

evam uktvārjunaḥ saṅkhye rathopastha upāviṣat |
viśṛjya śaśaram cāpaṁ śokasaṁvignamānasaḥ ||46||

Śrīdhara: tataḥ kiṁ vṛttam ity apeksāyām saṅjaya uvāca evam uktvety ādi | saṅkhye
saṅgrāme rathopasthe rathasyopari upāviṣat upaviveśa | śokena saṁvignam
prakampitam mānaṁ cittam yasya saḥ ||46||

iti śrī-śrīdhara-svāmi-kṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
arjuna-viśādo nāma prathamodhyāyaḥ ||

Viśvanātha: saṅkhye saṅgrāme | rathopasthe rathopari |

iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |
gītāsu prathamo'dhyāyaḥ saṅgataḥ saṅgataḥ satām ||46||

Baladeva: tataḥ kim abhūd ity apekṣāyām sañjaya uvāca evam utveti | saṅkhye yuddhe
rathopasthe rathopari upāviśat upaviveśa | pūrvam yuddhāya pratiyoddhṛ-vilokanāya
cotthitaḥ san ||

ahimsrasyātma-jijñāsā dayādrasyopajāyate |
tad viruddhasya naiveti prathamād upadhāritam ||46||