

NOTE: A variety of acaryas, both within and outside our disciplic line, differ in the translation of two key words in BG 1.10. See the details below.

## Summary

Rāmānuja takes the words *aparyāptam* to mean insufficient or limited, and *paryāptam* to mean sufficient, or immeasurable. Viśvanātha and Śrīdhara follow the same interpretation. However, Madhusūdana Sarasvatī, the famous Māyāvāda commentator on Gītā, takes the same meaning as Baladeva, as does Srila Prabhupada.

### 1. Baladeva Vidyabhusana

**Our army protected by Bhīṣma is immeasurable, but their army, protected by Bhīma is limited.**

“But how can you achieve victory when the troops are equal on both sides?”

“We have more troops. Our strength is immeasurable (*aparyāptam*) and is protected by Bhīṣma, who is most intelligent and an *atiratha*. The strength of the Pāṇḍavas’ army is limited (*paryāptam*),<sup>3</sup> being protected by Bhīma, who has very little intelligence and who is only an *ardha-ratha*. Thus I will attain victory.”

### 2. VCT

**Our army protected by Bhīṣma is inadequate, but their army, protected by Bhīma is adequate.**

Our troops are not up to the standard (*aparyāptam*): we cannot fight against the Pāṇḍavas. Even though our troops are protected all around by Bhīṣma, who has fine intelligence and is experienced in fighting and theory, Bhīṣma has sympathy for both parties. The Pāṇḍavas are very well protected (*paryāptam abhirakṣitam*) by Bhīma, though he has gross intelligence and is not thoroughly conversant with fighting and theory. In other words, they are well equipped to fight against us.

### 3. Bhurijan Prabhu’s ‘Surrender Unto Me’

**Our strength is immeasurable, and we are perfectly protected by Grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.**

Śrīla Prabhupāda has translated the first Sanskrit word in text 10, *aparyāptam*, as “immeasurable,” and his purport explains the verse accordingly. Śrīla Baladeva Vidyābhūṣaṇa has also taken the meaning of *aparyāptam* in that way. Śrīla Viśvanātha Cakravartī Ṭhākura, however, has given *aparyāptam* an opposite meaning. Thus, depending upon which way the word is taken, the first line of the verse can mean either “Our strength is immeasurable” or “Our strength is insufficient”. When the first meaning is used (as it was by Śrīla Prabhupāda), then the sentence continues: “. . . and we are perfectly protected by Grandfather Bhīṣma.” Bhīṣma became encouraged when he heard this meaning.

The second meaning, however, was intended to encourage Droṇācārya: “Our strength is insufficient because we are protected by Bhīṣma.” Bhīṣma was a formidable warrior, but because he favored the

Pāṇḍavas, Duryodhana felt that he would not fight to his full capacity. Droṇācārya took the second meaning, and he understood Duryodhana's message to be: "Our strength is insufficient because of Bhīṣma's split loyalties. Therefore, Droṇa, you must fight even harder to make up for Bhīṣma's weakness." Thus the expert diplomat Duryodhana encouraged both Bhīṣma and Droṇa with this one word.