

avācyavādāmśca bahūnvadiṣyanti tavāhitāḥ
nindantastava sāmārthyam tato duḥkhataram nu kim

Your enemies, disparaging your strength, will speak in unbecoming terms. What could be more distressing than this? 36

Comment:—

'Avācyavādāmśca bahūnvadiṣyanti tavāhitāḥ nindantastava sāmārthyam'—Your sworn enemies, such as Duryodhana, Duḥśāsana and Karṇa etc., in spite of knowing your deeds of valour, will be little your strength and will laugh at you and call you a coward and impotent. How will you bear those insolent jokes and irreparable ignominy?

'Tato duḥkhataram nu kim'—What can be more painful than this? It is generally seen that a person of respectable and high standing, cannot tolerate insults from persons of low standing and he performs deeds of mighty valour, beyond expectation. Similarly, you will not be able to tolerate ignominy and slander and so there will be no alternative for you, but to wage the war that has been declared. So, how could you bear that ignominy?



Link:—After explaining the adverse consequences of not waging the war, in the preceding four verses, in the next two verses Lord Kṛṣṇa, explains the favourable consequences of war.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm
tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ

Slain in battle you will gain heaven, victorious you will enjoy the sovereignty of earth; therefore, arise, O son of Kuntī, determined to fight. 37

Comment:—

'Hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm'—In

the sixth verse of this chapter, Arjuna raised a question that they did not know whether they would conquer the sons of Dhṛtarāṣṭra or Dhṛtarāṣṭra's sons, would conquer them. So Lord Kṛṣṇa answers the question and says, "If you are killed by Karna etc., you will attain heaven and if you gain victory, you will gain the kingdom. Thus righteous warfare would result in good, both here and hereafter. So you should be prepared to wage war, otherwise you risk to lose both." Kṛṣṇa by addressing Arjuna as Kaunteya wants to remind him of the message to wage the war, sent by his mother when He went to the Kauravas, with a proposal for a treaty. Therefore, he should rise to the occasion with full determination.

Arjuna was determined not to fight and Lord Kṛṣṇa, in the third verse of this chapter, ordered him to rise to the occasion. Here, Arjuna is in a dilemma, whether to wage war or not. So Lord Kṛṣṇa exhorts him to be determined to fight, without having any doubts.

Here, Lord Kṛṣṇa wants to say that everyone should discharge his duty very sincerely and enthusiastically, to the best of his power and ability, in whatever circumstances, he is placed. Humanity demands it.

Appendix—By discharging one's duty, one makes advancement in this world and other world. It means that by discharging one's duty and by abstaining from what ought not to be done, one attains perfection here as well as hereafter.



सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

sukhaduḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi

Treating alike victory and defeat, gain and loss, pleasure