

Comment:—

'Nimittāni ca paśyāmi viparītāni keśava'—O Keśava, I find the omens* inauspicious. Enthusiasm in the beginning of an activity, leads it to success, while dilemma leads, to failure. So Arjuna says that the omens—that his limbs are giving way, his body is shaking, his mouth is getting parched—are not auspicious.† Besides, these, other omens, such as the falling of a meteor, untimely eclipse, earthquake, horrible sound of birds and animals, obliteration of a black mark in the moon, falling of blood from clouds, are inauspicious and all of these augur ill.

'Na ca śreyo'nupaśyāmi hatvā svajanamāhave'—I do not see any good, in killing my kith and kin either in this world or in the next, because only a sinner can destroy his kith and kin. Therefore, sin, alone will accrue to us by killing them, and that sin will lead us to hell.

In this verse, in both 'Nimittāni paśyāmi' (I see omens) and 'Śreyaḥ anupaśyāmi' (I see good)‡ Arjuna wants to say that, whether he goes by the omens or by this common sense, it is certain that it is futile to wage war, and there is no good in it, for them and for the entire world.



Link:—In the next verse Arjuna expresses his reluctance to get such an undesirable victory.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

* The omens are not responsible for the occurrence of the incidents, they merely foretell the incidents.

† What Arjuna is regarding as omens are not omens in fact. They are the defects of senses, body, mind and intellect which Arjuna finds in him because of his sadness.

‡ Here the verb 'Paśyāmi' has been used for the omens of the past and the present and verb 'Anupaśyāmi' has been used for the consequence in future.

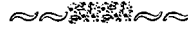
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda kiṁ bhogairjīvitena vā

O Kṛṣṇa, I covet not victory, nor kingdom, nor pleasure. O Govinda, of what use to us is kingdom or luxuries or even life? 32

Comment:—

'Na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca'— Suppose, we get victory and then we get the kingdom of the entire earth and also pleasures. These are of no avail. I do not want either victory, kingdom or pleasure.

'Kiṁ no rājyena govinda kiṁ bhogairjīvitena vā'—When we do not desire anything (victory, kingdom and pleasure) of what use to us, is kingdom or pleasure? Victory, kingdom and pleasure, seem pleasant only, when there is desire for these. But we have no desire for these. So, how can these be pleasant to us? After killing our kith and kin, we have no desire to live, because after death, who will enjoy pleasure? The so-called pleasure, will rather lead us to worry and unhappiness.



Link:—In the next verse Arjuna gives the reason, why he has no desire for victory etc.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

yeṣāmarthe kāṅkṣitaṁ no rājyaṁ bhogaḥ sukhāni ca
ta ime'vasthitā yuddhe prāṇāṁstyaktvā dhanāni ca

Those, for whose sake we seek kingdom, enjoyment and pleasure, are here, arrayed on the battlefield, staking their lives and property. 33

Comment:—

'Yeṣāmarthe kāṅkṣitaṁ no rājyaṁ bhogaḥ sukhāni ca'— Whatever kingdom, pleasure and enjoyment we desire, we want