

is more painful to him, than even death. Because in natural death he does not lose his name and fame while he loses these by shunning his duty. In case of natural death, no crime or sin is committed, but shirking duty is a sin, which brings much discredit.



भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

bhayādraṇāduparataṁ maṁsyante tvāṁ mahārathāḥ  
yeṣāṁ ca tvaṁ bahumato bhūtvā yāsyasi lāghavam

The great chariot-warriors, who held you in high esteem, will consider you as lowly, thinking that you have desisted from war, out of fear. 35

*Comment:—*

'Bhayādraṇāduparataṁ maṁsyante tvāṁ mahārathāḥ'—If you think that you have desisted from war, in order to attain salvation by avoiding sin, it is not true. If you had thought of it as a sin to wage the war, you might have spent sometime in devotion and meditation in solitude, and would not have invited Me to wage this war. Therefore, if you desist from the war, all the living beings will think that you have done so out of fear, not out of a sense of duty and righteousness, as it is the first and foremost duty of a Kṣatriya to fight.

'Yeṣāṁ ca tvaṁ bahumato bhūtvā yāsyasi lāghavam'—The great chariot-warriors such as Bhīṣma, Droṇa, Kṛpa and Śalya etc., who hold you in high esteem for your mighty valour, (because you have defeated several demons, gods and demigods etc.,) you will fall in their esteem as one who has fled from the war-front out of fear, of death.



अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥