

these for our relatives and friends. With these, we want to please and serve our teachers, uncles, grand-uncles, and sons etc. We do not want to possess these for our personal enjoyment.

'Ta ime'vasthitā yuddhe prāṇāṁstyaktvā dhanāni ca'— But all of these are arrayed here on the battlefield, staking their lives and property. They have decided to sacrifice even their lives, on the war front. If all of them are killed, for whom should we desire kingdom, prosperity and pleasure?

'Prāṇāṁstyaktvā dhanāni ca', means that they are standing on the battlefield, staking their lives and prosperity. If they had got a desire for life and prosperity, why would they stand here, to be slain? It means, that they have renounced, every hope.



Link:—In the next two verses there is description of the people, for whom Arjuna wants kingdom, pleasure and enjoyment.

आचार्याः * पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥

एतान् हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

**ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinastathā
etānna hantumicchāmi ghnato'pi madhusūdana
api trailokyarājyasya hetoḥ kiṁ nu mahīkṛte**

Teachers, uncles, fathers, sons, as well as grand-uncles, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives, though they may kill me, I would not seek to slay

* In the twenty-sixth verse Arjuna by saying 'Pitṛnatha pitāmahān...' has mentioned uncles and grand-uncles first but here by saying 'Ācāryāḥ pitarāḥ....' he has mentioned teachers first. It means that because of his love for his kith and kin there he mentions uncles first, while in this context of 'not slaying' he first mentions the teachers who are great well-wishers of human beings.

them, even for the sovereignty of the three worlds; and least, for this earth? 34-35

Comment:—

[Lord Kṛṣṇa in the twenty-first verse of the sixteenth chapter, says that passion, anger and greed, these constitute the triple gates to hell. Really these three, are different forms of passion. These are born out of our attachment for worldly things and person. Passion has two sides—to get the desired thing, and to get rid of undesired one. Desired things include accumulation and enjoyment. The desire for, accumulation is known as 'greed' and, desire for enjoyments, is called 'passion.' If desire for accumulation and enjoyment is not satisfied, anger accrues. In anger, men perform actions, to destroy those who create obstacles, in the fulfilment of their desires. It proves, that men fight to get desired things and to get rid of undesired ones. But Arjuna, does not want to fight for either of the two.]

'Ācāryāḥ pitarāḥ....kiṁ nu mahīkṛte'—If our kith and kin, being prompted by greed or anger want to slay me, I do not seek to kill them, out of anger or greed, because these two are the gateways to hell.

Here the word 'Api' has been used, two times by Arjuna. It means, first why should they kill me when I do not create any obstacle to their selfish motive? Even then suppose, they slay me, by thinking that I worked as an obstacle to their selfish motive, I do not seek to slay them. Secondly, though there is no possibility for the sovereignty of the three worlds coming to me by killing them, yet, if I get it, I do not seek to slay them.

'Madhusūdana'*—It means that you killed the demons, such as Madhu etc. But these teachers, such as Droṇa etc., and grand-uncles, such as Bhīṣma etc., are not demons, they are our near and dear ones. So, why should I have a desire to kill them?

* Lord Kṛṣṇa is called Madhusūdana because he killed the demon named Madhu.

'Ācāryāḥ'—I should serve respected and benevolent teachers, such as Droṇa etc., rather than fight them. It is appropriate on our part, even to sacrifice out lives at their feet.

'Pitarāḥ'—How can we slay our uncles (fathers), out of anger or greed, when we have got this body linked with them?

'Putrāḥ'—It is our duty to bring up our sons and our brother's sons, even though they may stand against us or act badly.

'Pitāmāḥ'—When our grand-uncles are worthy of adoration, as our father, they deserve still greater adoration, from us. Though, they may rebuke and punish us, yet we should not cause any suffering to them, we should rather serve them and give comfort to them.

'Mātulāḥ'—Our maternal uncles, being the brothers of our mothers, who rear us, deserve adoration from us.

'Śvaśurāḥ'—These fathers-in-law, are the father to my wife and my brother's wives. They are just like fathers to us. So how can I slay them?

'Pautrāḥ'—We should bring up our grandsons, in a better way, than our sons, rather than kill them.

'Śyālāḥ'—How can we slay the loving brothers of our wives?

'Sambandhināḥ'—I should serve and bring up all the relatives, rather than kill them. It is improper on our part, to kill them, even for the sovereignty of the three worlds.



Link:—Now Arjuna justifies his intention, not to slay his kith and kin, even from a point of view of consequences.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

nihatya dhārtarāṣṭrānnāḥ kā prītiḥ syājjanārdana
pāpamevāśrayedasmānhatvātānātātāyinaḥ