

Knowledge, he can know the Supreme Soul by the Discipline of Action (Gītā, 5/4-5).

Arjuna was a Kṣatriya (member of the warrior class). Therefore the Lord has mentioned the duty of a Kṣatriya. In fact here 'the duty of a Kṣatriya' is the denotation for the duties of the four 'Varnas'. Therefore it means that the members of other 'Varnas' (castes) such as Brāhmaṇa (member of the priest class) etc., should also discharge their duties (Gītā, 18/42—44). ['Svadharmā' (one's own duty) has been mentioned as 'Svabhāvaja karma', 'Sahaja karma' and 'Svakarma' etc., (Gītā 18/42—48). Discharge of one's duty for the welfare of others, by renouncing selfishness, pride and the desire for fruit, is performing 'svadharmā'. Discharge of 'Svadharmā' (one's duty) is 'Karmayoga' (the Discipline of Action).]



यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

yadṛcchayā copapannam svargadvāramapāvṛtam
sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam

Fortunate are the Kṣatriyas, O Pārtha, who get such an unsolicited opportunity for war, which offers an open gateway, to heaven. 32

Comment:—

'Yadṛcchayā copapannam svargadvāramapāvṛtam'—Duryodhana imposed a condition on the Pāṇḍavas, "If you lose while gambling, you will be exiled for twelve years and will reside in an unknown place for one year. Then after thirteen years you will regain your empire. But, if you are identified during that one year period, you will again be exiled for twelve years." The Pāṇḍavas, accepted the condition and suffered twelve years in exile, and one year's incognito existence. After expiration of the

period, when the Pāṇḍavas demanded their empire, Duryodhana refused to give them, even as much land as could be covered by the point of a needle, without waging war. The Pāṇḍavas made several efforts for a compromise, but Duryodhana bluntly refused. Therefore, Lord Kṛṣṇa says to Arjuna, "You have got this unsought and unsolicited opportunity, for waging a war. Such a righteous war, is an open gateway to heaven."

'Sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam'—Those Kṣatriyas, who get such an opportunity are really lucky. He means to say, that the happiness which is derived by discharging one's duty, is far superior to worldly pleasures which could be enjoyed, even by animals and birds.



Link:—In the next four verses, Lord Kṛṣṇa explains the evil consequences of not waging a war.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

atha cettvamimam dharmyam saṅgrāmaṁ na kariṣyasi
tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpamavāpsyasi

If you do not wage such a righteous war, then in abandoning your duty and forfeiting your honour, you shall incur sin. 33

Comment:—

'Atha cettvamimam dharmyam saṅgrāmaṁ na kariṣyasi tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpamavāpsyasi'—Even if you do not want to discharge your duty, by waging war, bound by your own action born of your nature, you will have to engage in it against your will (18/60). If you do not wage war, you will neglect your duty and you will not only lose your reputation, but incur sin, also. Moreover, by abandoning your duty, you will have to accept the duty of others, and so you will incur sin and by abandoning war, you will be