

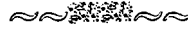
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca  
kiṁ no rājyena govinda kiṁ bhogairjīvitena vā

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

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.