

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 tvāṁ 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 tvāṁ 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 ॥

avācyavādāmśca bahūnvadiṣyanti tavāhitāḥ
nindantastava sāmāthyam tato duḥkhatarām nu kim

Your enemies, disparaging your strength, will speak in unbecoming terms. What could be more distressing than this? 36

Comment:—

'Avācyavādāmśca bahūnvadiṣyanti tavāhitāḥ nindantastava sāmāthyam'—Your sworn enemies, such as Duryodhana, Duḥśāsana and Karṇa etc., in spite of knowing your deeds of valour, will be little your strength and will laugh at you and call you a coward and impotent. How will you bear those insolent jokes and irreparable ignominy?

'Tato duḥkhatarām nu kim'—What can be more painful than this? It is generally seen that a person of respectable and high standing, cannot tolerate insults from persons of low standing and he performs deeds of mighty valour, beyond expectation. Similarly, you will not be able to tolerate ignominy and slander and so there will be no alternative for you, but to wage the war that has been declared. So, how could you bear that ignominy?



Link:—After explaining the adverse consequences of not waging the war, in the preceding four verses, in the next two verses Lord Kṛṣṇa, explains the favourable consequences of war.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm
tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ

Slain in battle you will gain heaven, victorious you will enjoy the sovereignty of earth; therefore, arise, O son of Kuntī, determined to fight. 37

Comment:—

'Hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm'—In