

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

regarded as an unmanly warrior, and thus you will lose your honour and reputation.



अकीर्तिं चापि भूतानि  
कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्ति-  
र्मरणादतिरिच्यते ॥ ३४ ॥

akīrtiṁ cāpi bhūtāni  
kathayiṣyanti te'vyayām  
sambhāvitasya cākīrti-  
rmaraṇādatiricyate

All beings will ever recount your undying infamy and that is surely, worse than death for a man, enjoying popular esteem. 34

*Comment:—*

'Akīrtiṁ cāpi bhūtāni kathayiṣyanti te'vyayām'— Men, gods, genies, and demons etc., and all, who do not have even the least friendship or enmity with you, such simple beings will recount your infamy and dishonour and will call you a coward, if you do not wage war. They will disparage your chivalry, and will say that you proved to be a coward, which could not even be imagined.

By using the word 'te' (thy) Lord Kṛṣṇa means to say, that Arjuna who is renowned in heaven, in this world, as well as, in the infernal world, for his courage, will be called a coward. By using the term 'avyayām' (everlasting) He means that as he is famous for his excellence and bravery, he will be unpopular for his weakness and timidity forever.

'Sambhāvitasya ākīrtirmaraṇādatiricyate'—In the first half of this verse, the Lord discussed Arjuna's disparagement by common people. Now He is talking in general terms.

In the world, if any man, who is regarded superior to others and enjoys popular esteem, loses his honour and fame, his infamy