

times—'Dṛṣṭvā tu pāṇḍavānīkam' (Having seen the army of the Pāṇḍavas) (1/2), 'Vyavasthitān dṛṣṭvā dhārtarāṣṭrān' (Having seen Dhṛtarāṣṭra's party arrayed) (1/20), and here 'Dṛṣṭverman svajanam' (Having seen these kinsmen). It means, that there is no change in the attitude of Duryodhana, as far as war is concerned. But, there is a lot of change in Arjuna's attitude. First, after seeing the sons of Dhṛtarāṣṭra, Arjuna like a hero, gets ready for war. But after seeing his relatives present there, he is overwhelmed with extreme compassion, his bow slips from his hand, and he is not inclined to fight.

'Sīdanti mama gātrāṇi.....bhramatīva ca me manaḥ'—Thinking of the consequences of the war, Arjuna is worried and sad. So his limbs are giving way, his mouth is getting parched, his body shakes, and his hair is standing on an end. The same Gāṇḍīva bow, the sound of whose string, terrified enemies, is dropping from his hand and his skin is burning all over.* His mind is reeling, he is in a dilemma, and he is unable even to stand at the war-front. He feels, as if he will fall unconscious, and thinks it is a sin to wage war.



Link:—After describing the eight signs of his sadness in the previous verses, now Arjuna mentions the inappropriateness of war with inauspicious omens, he sees.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

nimittāni ca paśyāmi viparītāni keśava
na ca śreyo'nupaśyāmi hatvā svajanamāhaye

O Keśava, I also find the omens inauspicious and I do not see any good in killing my kith and kin, in battle. 31

* Worry had been compared with pyre. There is a little difference between the two. Worry burns a living man while pyre burns a dead man.

Comment:—

'Nimittāni ca paśyāmi viparītāni keśava'—O Keśava, I find the omens* inauspicious. Enthusiasm in the beginning of an activity, leads it to success, while dilemma leads, to failure. So Arjuna says that the omens—that his limbs are giving way, his body is shaking, his mouth is getting parched—are not auspicious.† Besides, these, other omens, such as the falling of a meteor, untimely eclipse, earthquake, horrible sound of birds and animals, obliteration of a black mark in the moon, falling of blood from clouds, are inauspicious and all of these augur ill.

'Na ca śreyo'nupaśyāmi hatvā svajanamāhave'—I do not see any good, in killing my kith and kin either in this world or in the next, because only a sinner can destroy his kith and kin. Therefore, sin, alone will accrue to us by killing them, and that sin will lead us to hell.

In this verse, in both 'Nimittāni paśyāmi' (I see omens) and 'Śreyaḥ anupaśyāmi' (I see good)‡ Arjuna wants to say that, whether he goes by the omens or by this common sense, it is certain that it is futile to wage war, and there is no good in it, for them and for the entire world.



Link:—In the next verse Arjuna expresses his reluctance to get such an undesirable victory.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

* The omens are not responsible for the occurrence of the incidents, they merely foretell the incidents.

† What Arjuna is regarding as omens are not omens in fact. They are the defects of senses, body, mind and intellect which Arjuna finds in him because of his sadness.

‡ Here the verb 'Paśyāmi' has been used for the omens of the past and the present and verb 'Anupaśyāmi' has been used for the consequence in future.