

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

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 ॥