

Link:—The next two verses, contain what Lord Kṛṣṇa told Arjuna:—

श्रीभगवानुवाच

**कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥**

śrībhagavān uvāca*

**kutastvā kaśmalamidaṁ viṣame samupasthitam
anāryajuṣṭamasvargyamakīrtikaramarjuna**

The Blessed Lord said:

Arjuna, how has this affliction overtaken you at this odd hour? It is shunned by noble souls; neither could it bring heaven nor fame to you. 2

Comment:—

['Arjuna'—Lord Kṛṣṇa, addresses him as 'Arjuna' which means, pure in heart. The Lord means to say, how he has become faint-hearted, when it is quite unbecoming of him.]

'Kutastvā kaśmalamidaṁ viṣame samupasthitam'—Lord Kṛṣṇa, being surprised asks Arjuna, why he has developed faint-heartedness, instead of valour and zeal, at this juncture. A man is surprised in two ways—out of his own ignorance, and as a warning to others. Lord Kṛṣṇa's surprise here is, a warning to Arjuna, so that he may be aware of his duty.

'Kutaḥ' means that this faint-heartedness is not permanent in him, it is only a temporary phase, which will go away.

'Samupasthitam' means, you are faint-hearted, not only in words and feelings, but also in actions, you are overcome by this faint-heartedness and therefore you sat in the middle of the chariot, after abandoning your bow and arrows.

* The Lord is called 'Bhagavān' because he possesses six 'Bhagas' (divine traits). They are wealth, virtue, glory, greatness, knowledge and dispassion.

'Anāryajuṣṭam'—Great people do not become faint-hearted, they shun the feeling because, it does not lead them, to any good.

Great men who want to achieve success do so with fixed objectives, during activity as well as non-activity. They do not shirk their duty. According to prevailing circumstances, they perform their duty thoroughly, with zeal and readiness, in order to achieve emancipation. So, it is not proper on his part to refrain from the duty of fighting, because of cowardice.

'Asvargyam'—If we leave aside the goal of success and consider the matter from a worldly point of view, the attainment of heaven, is the highest achievement. With this timidity you cannot even attain the heaven.

'Akīrtikaram'—Even without having the aim of attainment of heaven, a noble person performs those deeds which bring him name and fame in the world. But this cowardice would defame you. So it does not befit you at all, to be faint-hearted.

Here, the Lord by giving these three expressions 'Anāryajuṣṭam', 'Asvargyam' and 'Akīrtikaram', in a sequence has explained that there are three types of persons (i) Thoughtful—whose aim is to attain benediction, (ii) Virtuous—who by doing virtuous actions want to attain heaven, (iii) and Ordinary—who want name and fame in the world. So, by giving the above-mentioned three kind, Lord Kṛṣṇa wants to warn Arjuna that, his affliction would bring him neither benediction, nor heaven nor fame, but would degrade and defame him, and lead him to hell.



Link:—In the verse that follows, Lord Kṛṣṇa points out what to do, when a person is in the grip of cowardice.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate
kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa