

the fight, he could do so only because of his cowardice, since, the cause of the war is righteous. Certainly, there is an under-current of sympathy in Krishna's words: he realises that, however great a hero Arjuna might be, even he could be weakened by wrong emotionalism.

MOREOVER:

*35. The great battalion commanders will think that you have withdrawn from the battle through fear; and you will be looked down upon by them who had thought much of you and your heroism in the past.*

Continuing the common-man's-point-of-view arguments, Krishna says here that not only will the world blame him and history recount his infamy, but immediately also, the great warriors and battalion commanders (*Maharathas*) in the enemy lines will start ridiculing him. They will laugh and say that the great archer Arjuna ran away from the battle-front because of sheer cowardice. They will interpret his conscientious objections against the fratricidal war as an act of cowardice of a hero during a weak moment in his life. No soldier can stand such a dishonour, especially when it comes from one's own equals among enemy lines.

MOREOVER: