

[23] *Keshava*: The derivative meaning of this name is: *Ka* means Brahmā, the Bhagavān of creation; *īśa* means Rudra, the Bhagavān of destruction; He who, out of His compassion, moves towards them, *vāti*, that is, imparts power to them, is *Keshava*. Or, He who has killed such demons as Keśī is *Keshava*. By addressing Krishna with this name, Arjuna meant that though he himself was sunk in sorrow and delusion, Krishna was above all these, and so he could save Arjuna from his distress.

This verse illustrates Arjuna's delusion as well. —Ā.G.

[24] *Good*: Any good, seen or unseen.

From *killing ... people*: In this context there is a verse:

*Dvāvimau purusau loke sūrya-maṇḍala-bhedinau;*

*parivrāḍ Yog-yuktaśca rane cābhimukho hatah.*

‘There are two persons in this world who go beyond the Solar Orb to heaven—the mendicant engaged in Yog and the man killed in battle while facing the enemy.’

This verse presents a result for the man killed in battle, but not for the killer. So, if nothing good results from killing an unrelated enemy, much less can be expected from killing one's own relatives. (Hence Arjuna argues, ‘I do not see any good...’ etc.)

*I do not hanker after...:* The first line of the verse may refer to the intangible (unseen) result (namely heaven); the second line refers to tangible results (namely kingdom, empire, etc.)

[25] *Govinda*: Literally it means, He who, being their presiding deity, is aware of the activities of the organs. As such, Arjuna implied that Krishna, addressed here as *Govinda*, was already aware of his detachment from mundane goals.