

*Artha-kāmān tu*, in the sense of ‘though greedy for wealth’, may also be construed with ‘elders’. In this case the idea is that, ‘though they be greedy for wealth, they are none the less noble minded’ since they are versed in the scriptures and are well known for their good conduct.

Bhishma himself thus admitted once to Yudhisṭhira of being bound to Duryodhana for wealth: ‘A man is a slave to wealth, but wealth is nobody’s slave. O king, this is the truth. And hence I am under obligation to the Kauravas.’—Tr.

- [4] *Sons*: This is according to Ā.G. M.S. takes the word *dhārtarāṣṭrāḥ* in the wider sense of, ‘the followers of Dhritarashtra’.

Ā.G. divides the earlier portion of the verse (the first sentence) thus: ‘And we know not which of the two—living upon alms without slaying others, or fighting the enemy which is our duty—is the better alternative for us; nor do we know whether we shall conquer or they will conquer us.’

- [5] *Commiseration: Krpana* Literally means a miser, one who cannot tolerate the least loss of his possession. In the Br. it is said, ‘O Gārgī, he indeed who departs from this world without knowing this Immutable (Brahman) is a *krpana*’ (3.8.10). He is called so because, like a miser, he cannot contemplate parting with his wealth, friends or relatives, and feels commiserate at their loss. —Ā.G.

Ś. quotes another scriptural passage: ‘A *krpana* is one who has no control over his senses and organs.’

*Duty, dharma*: Ā.G. takes dharma in the sense of Brahman, and *nīścitam* in the sense of ‘that which is absolutely true.’ Thus, Arjuna is here supplicating Krishna for imparting the knowledge of Brahman which leads to absolute Liberation.