

The sworn enemies of Arjuna such as Duryodhana and others were compelled, unwillingly though, to admire his valour. They had to concede, with concealed envy of course, that Arjuna was one who engaged the Lord Siva Himself in an encounter and won from Him for prize, the divine weapon, Pasupata. All the same, they had the design to vanquish this man of mighty valour somehow. In a situation like this, they would not construe that Arjuna has withdrawn from the warfront out of love and consideration for his kith and kin. They would slight him as one who has fled from fear. Regard for the hero will at once transform itself into ridicule. That infamy can in no way be remedied. Fear does not become a hero. A man given to fear cannot achieve anything in this world. The deed done today from fear will be the cause for repentance tomorrow.

Ridicule of the hero will assume other forms such as :—

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६

अ-वाच्य-वादान् च बहून् वदिष्यन्ति तव अ-हिताः ।

निन्दन्तः तव सामर्थ्यम् ततः दुःख-तरम् नु किम् ॥

*avācya-vādāṁś ca bahūn vadiṣyanti tava 'hitāḥ ।*

*nindantas tava sāmāthyam tato duḥkhataram nu kim ॥*

अवाच्यवादान् *avācya-vādān* words that are improper to be spoken च *ca* and बहून् *bahūn* many वदिष्यन्ति *vadiṣyanti* will say तव *tava* thy अहिताः *ahitāḥ* enemies निन्दन्तः *nindantaḥ* cavilling तव *tava* thy सामर्थ्यं *sāmāthyam* power ततः *tataḥ* than this दुःखतरम् *duḥkhataram* more painful नु *nu* indeed किम् *kim* what