

members of the race, including ancestors of the race-destroyers viz., manes and their descendants, have been included.



Link:—In the verse that follows, we are told how Arjuna was influenced by the description of disastrous consequences of fighting a battle.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

aho bata mahatpāpaṁ kartuṁ vyavasitā vayam
yadrājyasukhalobhena hantuṁ svajanamudyatāḥ

Alas! Goaded by the lust for throne and enjoyment, we seem bent on perpetrating the great sin, of killing our kinsmen. 45

Comment:—

'Aho bata mahatpāpaṁ kartuṁ vyavasitā vayam yadrājya-sukhalobhena hantuṁ svajanamudyatāḥ'—Duryodhana and his companions, are villains. Being goaded by greed, they are not guided by righteousness and so they are prepared to wage a war. We have the power to discriminate between righteousness and unrighteousness, virtue and vice, but we are also prepared to wage war to kill our own kinsmen, just like ignorant people. So it is something very surprising and shocking. By doing so, we are going to commit a great sin, by turning a deaf ear to the teachings of preceptors and scriptures.

The word 'Aho' expresses surprise. It is surprising, that we have decided to commit sin by waging this war, even having known its horrifying consequences. The word 'Bata', expresses sorrow. It is a matter of sorrow, that we are prepared to slay our kith and kin, being over powered by greed, for a transient kingdom and pleasure.

Greed for kingdom and pleasure, is the only cause, for

perpetrating the great sin of killing our kinsmen. It means, that if we get victory in the battle, we shall get kingdom, wealth, honour, glory, power, pleasure and luxuries. Such greed for kingdom and enjoyment, is totally unjustified for such people as us.

In this verse, Arjuna wants to say that a man can carry out the behest of scriptures and teachers etc., only by honouring his own good ideas, and his own knowledge. But he who dishonours them, cannot adopt virtuous principles of scriptures and teachers. Thus good thoughts and ideas do not arise up in him. Then, who can check him from possessing evil thoughts and performing evil actions? Similarly, if we disregard our knowledge, who can check us from committing the great sin of killing our kinsmen?

Here, Arjuna is thinking about the disastrous consequences of war and so he is not willing to wage it. But he is not thinking that his feelings of attachment, selfishness and delusion for the family, are responsible for his behaviour which is totally wrong for a thoughtful, righteous and brave member, of the warrior-class.

[Arjuna in the thirty-eighth verse states that Duryodhana etc., with mind blinded by greed do not perceive the evil of destruction of their own clan and the sin accruing from enmity towards friends. Here, he says that goaded by the greed for throne and enjoyment, they themselves are prepared to commit a great sin. It proves that Arjuna knows that greed is the cause of sins. But, in the thirty-sixth verse of the third chapter, he asks, "Impelled by what does a man commit sin, unwillingly? And why?" The answer is, that he has a feeling of attachment and affection for the family, so he wants to turn away from war. He thinks, that greed is the root cause of the sin of destruction of one's own clan. But, by hearing the gospel of the Gītā, he

wants to know the path or discipline by pursuing which, he may obtain the highest good—the supreme bliss (Gītā 3/2). So, in the third chapter he asks, which is the force that impels a man to abandon his duty viz., (in 3/36) Arjuna, asks the question as a striver, about his duty, not as a person, having attachment for his family.]



Link:—Engrossed in surprise and sorrow, Arjuna in the verse that follows relates his decision, arrived at after these arguments.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

yadi māmāpratīkāramaśastraṁ śāstra-pāṇayaḥ
dhārtarāṣṭrā raṇe hanyustanme kṣemataraṁ bhavet

It would, indeed, be better for me, if the sons of Dhṛtarāṣṭra armed with weapons, killed me in battle, with me, while I will be unarmed and unresisting. 46

Comment:—

'Yadi māmāpratīkāramaśastraṁ śāstra-pāṇayaḥ dhārtarāṣṭrā raṇe hanyustanme kṣemataraṁ bhavet'—Arjuna says, "If I turn away from the war, perhaps our opponents will also desist from it. Why will they fight, if we are determined not to fight? But even if, regarding us as their enemy, they zealously, armed with weapons kill me, that will indeed be in my own interest, as it will be a kind of repentance for the determination, which I had made, in the war to kill my preceptors, and I shall be purified of the sins. It means that if I do not wage war, I will escape sin and my race, will not be destroyed."

[When a man talks about a subject, it has its effect, on him also. When Arjuna, possessed by extreme passion, started to