

there is importance of delusion, while in love for God, there is importance of alliance. In family-love, there is darkness, while in divine love, there is light. In family-love, a man is negligent of his duty, while in love for God, being engrossed in love, a man may forget his duty momentarily, but is never negligent of his duty. In family-love, there is pre-eminence of the family, while in love for God, there is pre-eminence of God.



Link:—In the above-mentioned verse, Lord Kṛṣṇa told Arjuna to behold the Kurus. In the next verse, Sañjaya describes what happened after that.

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् ।
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ॥ २६ ॥
 श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān
 ācāryānmātulānbhrātṛṇputrānpautrānsakhīmstathā
 śvaśurānsuhṛdaścaiva senayorubhayorapi

Standing there, Arjuna then saw in both the armies, his uncles, grand-uncles, teachers, maternal uncles, brothers, cousins, sons, grandsons, friends, fathers-in-law, and well-wishers, as well. 26

Comment:—

'Tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān ācāryānmātulānbhrātṛṇputrānpautrānsakhīmstathā śvaśurānsuhṛdaścaiva senayorubhayorapi'—When Lord Kṛṣṇa, told Arjuna to behold the Kurus on the battlefield, Arjuna saw the members of his family, assembled on both sides. He saw his father's brother, named Bhūriśravā, who was just like his father. He saw his grand-uncles—Bhīṣma and Somadatta etc., preceptors—Droṇa and Kṛpa etc., maternal uncles, such as Purujit, Kuntibhoja, Śalya and Śakuni etc., brothers and cousins—Bhīma and Duryodhana etc., sons, such as Abhimanyu, Ghaṭotkaca, Lakṣmaṇa (Duryodhana's

son) etc., grandsons, such as the sons of Lakṣmaṇa; friends of Duryodhana, named Aśvatthāmā etc., and also his friends; fathers-in-law such as Drupada and Śaibya etc., and also well-wishers, such as Sātyaki and Kṛtavarmā etc.



Link:—In the next verse there is description of what Arjuna did, after seeing members of his family, in both armies.

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ २७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

tānsamīkṣya sa kaunteyaḥ sarvānbandhūnavasthitān

kṛpayā parayāviṣṭo viṣīdannidamabravīt

Arjuna, the son of Kuntī, seeing all those relations present there and standing at their appointed places was filled with extreme compassion and uttered these following words, in sadness. 27

Comment:—

'Tān sarvānbandhūnavasthitān samīkṣya'—Besides the warriors mentioned in the previous verse, Arjuna saw great grandfathers, such as Bāhlīka etc., brothers-in-law, such as Dhṛṣṭadyumna, Śikhāṇḍī and Suratha etc., sister's husbands, such as Jayadratha etc., and several other relatives, who were posted in different positions in both armies.

'Sa kaunteyaḥ kṛpayā parayāviṣṭaḥ'—'Sa kaunteyaḥ' means, that Arjuna, who was ordered by mother Kuntī to wage war and who full of valour and stout-heartedness, entered the battle-field to observe the chief warriors of the Kaurava-army, was overcome by cowardice.

After seeing the warriors, who were related to him, through family and learning, on both the sides, Arjuna suddenly developed an attitude of kinship with them because he thought that on both sides there were his kinsmen and they would be killed in the war. In this way it was his family that would be destroyed on either

side. Thinking thus his stout-heartedness gave place to cowardice and he gave up the idea of war. This faint-heartedness, has been called by Lord Kṛṣṇa (in 2/2-3) 'Kāśmalam' viz., dejection and 'Hṛdayadaurbalyam' viz., weakness of the heart. Arjuna (in 2/7) also accepted it as 'Kārpaṇyadoṣopahatasvabhāvaḥ' viz., nature being tainted by the weakness of faint-heartedness. 'Kṛpayāviṣṭaḥ' means, that faint-heartedness is a temporary phase in him, while stout-heartedness is a permanent virtue, of his life. Thus the temporary phase of faint-heartedness cannot last too long, while his stout-heartedness will remain, forever.

What is extreme cowardice? Extreme cowardice in Arjuna is, that he does not think and make effort to kill his cruel and unrighteous opponents, such as Duryodhana, Duḥśāsana and Śakuni etc., who, without any reason, insulted the Pāṇḍavas gave them trouble and tried to kill them, somehow or the other. On the other hand, he is taking pity on them (Gītā 1/35,46) and is thus deviating from his duty, of the warrior-class.

'Viśīdannidamabravīt'—Arjuna, is very much dejected after thinking over the consequences of a war for the family, tribe and country, and speaks the following words.



अर्जुन उवाच

दूष्टेभ्यं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

arjuna uvāca

dr̥ṣṭvemaṁ svajānaṁ kṛṣṇa yuyutsum samupasthitam
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati