

Link:—The question arises, why Duryodhana does not think along the same lines, as you are thinking, since you are also his kith and kin. Arjuna explains this, in the two verses that follow.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
 कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

yadyapyete na paśyanti lobhopahatacetasah
 kulakṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam
 kathaṁ na jñeyamasmābhiḥ pāpādasmānnivartitum
 kulakṣayakṛtaṁ doṣaṁ prapaśyadbhirjanārdana

Although these people, with their understanding (discrimination) clouded by greed do not perceive the evil of destruction of their own families and the sin accruing from enmity towards friends, yet O Janārdana (Kṛṣṇa), why should we, who see clearly the sin involved, in the destruction of the family, not think of turning away from such a sin? 38-39

Comment:—

'Yadyapyete na paśyanti lobhopahatacetasah kulakṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam'—Greed, consists in desiring to have more and more of wealth, property, praise, respect and rank. It is because of greed, that Duryodhana etc., lost discretion and so they do not think about the disastrous consequences of war and the sin, that will accrue out of it.

This extraordinary greed, had deprived them of their sense of discretion, and little do they realize, that the kingdom for which they are bent upon committing the sin of destroying their kith and kin, will not stay long, with them. The pleasure of possession, is soon followed by the pain of deprivation, which far outweighs the pleasure of possession. With minds clouded by greed for the kingdom they do not perceive the deadly sin,

which will arise by destroying their own families.

A battle causes loss of time, energy, life and property, and people are assailed by worries and hardships. When there is a quarrel between two friends, they turn into enemies. Drupada and Droṇa had been friends since childhood. After getting the kingdom one day Drupada insulted Droṇa, with the result, that their friendship turned into enmity. To avenge his insult Droṇa got Drupada defeated by his pupil, Arjuna, and thus got half of his kingdom. Then Drupada, got a holy sacrifice performed to destroy Droṇa, and thus both Dhr̥ṣṭadyumna and Draupadī, were born. Thus, they do not perceive the evil of destruction of the race, and the sin, that will accrue from enmity towards friends.

An Important Matter

We managed life well, without things which we do not possess. The paucity of things was not so painful as it is, if we miss those things, after possessing them. But these things can be with us for a short time, only, because these can stay with us so long as our fortune favours us, and then they, slip away. Thus, we remain the same as we were, without getting these. We had to work hard to get them and are now sad, after losing them. After getting them, we felt somewhat happy, only because of our greed. If we do not have this evil of greed, we can never be happy after getting the things. Similarly, we get happiness from members of our family, because of love and delusion. Thus, we see that we derive worldly pleasure out of evil. Without evil, no worldly pleasure is possible. If there is no greed, there cannot be any pleasure, in accumulation of wealth. Greed destroys our discretion, and we cannot think in the right perspective.

'Katham na jñeyamasmābhiḥ prapaśyadbhirjanārdana'—Arjuna says—"Though Duryodhana etc., do not perceive any guilt in the extermination of their family, and sin accruing from enmity towards friends yet we should desist from such a sin. (It will

be described from the 40th verse to the 44th verse), because we know it very well, that destruction of family is an evil, and enmity towards friends, is a sin. If those friends cause up pain, it will not be harmful for us, because pain will destroy our sins and purify us. But, if we have feelings of malice and enmity, those feelings remain with us, in other births also, will instigate us to commit sins and lead us to, degradation. Therefore, we should certainly forsake such a sin.

Here, Arjuna is thinking about the greed of Duryodhana etc., but he is not thinking about his own, infatuation and delusion. So he cannot understand his duty. It is a rule, that a man cannot perceive his failings as long he perceives defects, in others. He feels rather proud of his superiority, that he has no defect, while the fact is that, everyone generally, possesses one defect or the other. If we find fault with others, it is also a defect. Beings proud of one's own virtues and finding fault with others are the two defects which we do not perceive in us, though we do possess these. Thus Arjuna cannot perceive his own infatuation and delusion, because he is finding fault with Duryodhana, and is proud of his virtue (all evils persist under the cover of pride).



Link:—Now in the next five verses, Arjuna mentions the sins accruing from destruction of one's own family.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

**kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ
dharme naṣṭe kulam kṛtsnamadharma'o'bhibhavatyuta**

With the destruction of a family its agelong family traditions disappear and with the absence of family traditions, impiety takes hold of the entire family. 40