

one who kills his kith and kin, is a great sinner. So how can we kill them? Therefore, it is better to break off our relationship with them, rather than to kill them. In the same way, as relationship could be cut off from a son, but he cannot be slain.



Link:—Having pointed out the evil consequences of war, Arjuna now dwells upon the sheer impropriety of waging war.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

tasmānnārhā vayaṁ hantum dhārtarāṣṭrān svabāndhavān
svajanam hi katham hatvā sukhinaḥ syāma mādhaba

O Mādhava, therefore we should not slay the sons of Dhṛtarāṣṭra, our kinsmen; for how can we, by killing our own kinsmen, gain happiness? 37

Comment:—

'Tasmānnārhā vayaṁ hantum dhārtarāṣṭrān svabāndhavān'—The arguments against the slaughter of our kith and kin, advanced so far (from 1/28 to this verse) are enough to convince us, that it is improper to indulge in a destructive activity, like war. How can we, who are regarded as virtuous persons, perform such a hideous act?

'Svajanam hi katham hatvā sukhinaḥ syāma mādhaba'—Mādhava, if mere thought of their slaughter, is so painful, just imagine how much more painful, it would be to slay them, after being blinded by avarice and anger. How can we feel happy after their slaughter? They are our close relations.

Delusion, which is born of a sense of mine, deprives Arjuna of his sense of duty, as a member of the warrior-class. Where there is delusion, there is no discretion. When discretion is suppressed by delusion, the sense of duty, gets blurred.



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,