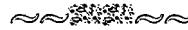


and placid (sāttvikī). Intellect has discrimination between right and wrong. But, when there is growth of impiety, in family, the conduct of members in the family, becomes bad. Bad conduct fouls the inner sense whose inner sense, makes the intellect 'tāmasī' (the intellect which veils knowledge and binds one to carelessness is called 'tāmasī'). With this 'Tāmasī' intellect, men lose discrimination, regard the undesirable as desirable, and the desirable as undesirable and act against ordinance of scriptures. With such an intellect women become depraved viz., unchaste.

'Strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ'—Depraved women give birth to hybrids.* If man and woman belong to different castes, the offspring born of the couple, is known as a hybrid, (mixture).

Here, Arjuna by addressing the Lord as 'Kṛṣṇa', means to say that He attracts everyone. He further asks him, in which direction, He will pull his family.

Arjuna addresses him as Vārṣṇeya, because He belonged to the Vṛṣṇi clan. He means to say, to what clan will his descendants belong, when destruction of his clan, takes place? Therefore, it is not proper to destroy the clan.



सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

saṅkaro narakāyaiva kulaghñānāṁ kulasya ca
patanti pitaro hyeṣāṁ luptapiṇḍodakakriyāḥ

A mixture of castes leads the family as also the destroyers of a family to hell. Deprived of the ritual offerings of rice-balls and

* 'Saṅkaraḥ' means the mixture of contrary things. When men do not perform duties and righteousness, intermixture of castes, races, dresses, languages and foods etc., ensues.

water, the manes of their family also have a downfall. 42

Comment:—

'**Sañkaro narakāyaiva kulaghnānām kulasya ca**'—The offsprings, that are born of an intermixture of castes, are not religious-minded and do not possess righteousness and rectitude, because they themselves are the product of persons, without virtue. So they behave against traditions and decorum of a race. Those who kill persons of a race war are called destroyers of the race. Such persons, lead not only themselves but also the whole race, to hell, because of destruction of traditions, of the race.

'**Patanti pitaro hyeṣām luptapiṇḍodakakriyāḥ**'—The manes of the destroyers of a race, fall because they do not get the ritual offerings of rice-balls (Piṇḍa) and water from them. The reason is, that when they get these offerings, because of those virtuous actions, they go to higher worlds. But, when they do not get those offerings, they cannot continue to live in those worlds and they are degraded.

A descendant, who is a hybrid has no regard for his ancestors, and he has no sentiment to offer anything, to them. Moreover, even if he offers anything, such as obsequies, as a social custom, without any regard and against the ordinance of scriptures, that is not received by the manes. The reason is, that he is not eligible to perform such rites. So they have a fall.

Appendix—There are two types of manes—'ājāna' and 'martya'. The manes who live in the world of manes are 'ājāna', while the manes who go to the world of manes after dying from the human-world are 'martya'. The 'martya' manes being deprived of the ritual offerings of rice-balls and water, have a downfall. Only those 'martya' manes have a downfall who have affinity for the family and offspring and expect to receive the ritual offerings of rice-balls and water.

Colophon—In the colophon of the Gītā the three expressions ‘brahmavidyāyām’, ‘yogaśāstre’ and ‘śrīkṛṣṇārjunasaṁvāde’ have been used in the singular number but ‘Śrīmadbhagavadgītāsu’ and ‘upaniṣatsu’—these two expressions have been used in the plural number. It means that in all the upaniṣads, Śrīmadbhagavadgītā is also an upaniṣad in which ‘brahmavidyā’ (the discipline of knowledge), ‘yogaśāstra’ (the discipline of action) and ‘Śrīkṛṣṇārjuna saṁvāda’ (the discipline of devotion)—the three have been included.

In the Gītā ‘Śrīkṛṣṇārjuna saṁvāda’ viz., the dialogue between Lord Kṛṣṇa and Arjuna begins with devotion and ends in devotion. In the beginning Arjuna, being confused with regard to his duty, takes refuge in God—‘śiṣyaste’haṁ śādhi mām tvām prapannam’ (Gītā 2/7) and in the end being inspired by the Lord for taking refuge in Him alone, by the expression ‘māmekam śaranam vraja’, Arjuna takes refuge in Him alone, when he declares—‘kariṣye vacanam tava’ (I will do your bidding). Arjuna asked Lord Kṛṣṇa the means by which he might attain the highest good (Gītā 2/7, 3/2, 5/1). Therefore the Lord has also described ‘Jñānayoga’ (the discipline of knowledge) and ‘Karmayoga’ (the discipline of action) in the Gītā.



दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

doṣairetaiḥ kulaghnānāṁ varṇasaṅkarakārakaiḥ
utsādyante jātidharmāḥ kuladharmāśca śāśvatāḥ

Along caste-traditions and family-customs of the destroyers of a family get eradicated because of the intermixture created by the bad deeds of these destroyers of clans. 43

Comment:—

Doṣairetaiḥ kulaghnānāṁ.....kuladharmāśca śāśvatāḥ— With