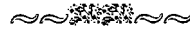


be described from the 40th verse to the 44th verse), because we know it very well, that destruction of family is an evil, and enmity towards friends, is a sin. If those friends cause up pain, it will not be harmful for us, because pain will destroy our sins and purify us. But, if we have feelings of 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

Comment:—

'Kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ'—In a war, there is destruction of family. The family has its agelong traditions and time-honoured usage. But when a family is destroyed, its pious traditions and usage, which lead the living and dead members of the family to benediction, also perish, because no one remains, to maintain these.

'Dharme naṣṭe kulam kṛtsnamadharma'bhībhavatyuta'—When pious traditions and pious conduct, perish, people lose their virtues and righteousness, and impiety takes hold of an entire family.

Now the doubt arises, how impiety takes hold of the family when it is destroyed. The answer is, that when people who wage war are killed, impiety takes hold of the children and women, who do not take part in battle, but are left behind. The reason is that when fit and experienced persons die in battle, no one is left behind to control the children and women, and to teach them good conduct and virtuous behaviour. So they do not behave decently that is supposed to mark, righteous persons. So impiety takes hold of them.



अधर्माभिभवत्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४१ ॥

adharmābhibhavātkṛṣṇa praduṣyanti kulastriyaḥ
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ

When impiety prevails, O, Kṛṣṇa, the women of a family become perverse and with their degradation, O, Vārṣṇeya (descendant of Vṛṣṇi), a hybrid mixture of castes, results. 41

Comment:—

'Adharmābhibhavātkṛṣṇa praduṣyanti kulastriyaḥ'—By following righteousness, inner sense is purified. With the purification of inner sense; intellect becomes pure and pious