

three worlds of the universe, much less so for the mere Hastinapura-kingship.

*36. Killing these sons of Dhritarashtra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons.*

In spite of all that Arjuna said so far, Krishna is as silent as a sphinx. Therefore, Arjuna gives up his melodramatic expression and assumes a softer, a more appealing tone and takes the attitude of explaining in vain, a serious matter to a dull-witted friend. The change of strategy becomes conspicuously ludicrous when we notice Krishna's continued silence!!

In the first line of the stanza he explains to Krishna that no good can arise out of killing the sons of Dhritarashtra... still the wooden-smile of Krishna does not change and the Pandava hero, his intelligence shattered, tries to find a cause for Krishna's attitude. Immediately, he remembers that the Kaurava brothers were behaving towards the Pandavas as felons. '*Atatayinah*' means felons, who deserve to be killed according to the *Artha Shastra*.

Sin is only a mistake committed by a misunderstood individual ego against its own Divine Nature as the Eternal Soul. To act as the body or the mind or the intellect is not to act up to the responsibilities of a man but it becomes an attempt to behave under the impulses of an