

*5. Better indeed, in this world, is to eat even the bread of 'beggary' than to slay the most noble of teachers. But, if I kill them, even in this world, all my enjoyments of wealth and desires will be stained with blood.*

Continuing his high sounding but futile arguments, due to his false estimate of himself and his problem, Arjuna poses here as a martyr of his own morality and ethical goodness.

His *gurus*, meaning both Drona and Bhishma, are characterised here as *Mahanubhava* --- men who were the ideals of their age, symbolising the best in our culture, who, in their broad-mindedness and courage of conviction, had themselves offered many a sacrifice at the altars of the *Sanatana Dharma*, the Hindu science of perfect living. Such noble men, who formed the very touch-stones of our culture in that era, were not to be eliminated from life, merely for the fulfilment of an individual's appetite for power and position. Not only in their own age, but for millenarian, the world would be impoverished by the heartless squandering of such precious lives.

Thus, Arjuna says that it would be nobler for himself and the Pandava-brothers to live upon the bread of beggary than to gain kingship after destroying all the glorious flowers in the garden of our culture. After annihilating them all, elders and teachers, even supposing the Pandavas actually got their kingdom back, Arjuna points out how his noble Aryan-heart would not be able to enjoy