

तान् समीक्ष्य स कौन्तेयः सर्वान्वन्धून् अवस्थितान् ॥ २७  
 कृपया परयाऽऽविष्टो विपीदन्निदमब्रवीत् ।

तान् समीक्ष्य सः कौन्तेयः सर्वान् बन्धून् अव-स्थितान् ॥  
 कृपया परया आ-विष्टः वि-पीदन् इदम् अब्रवीत् ।

*tān samikṣya sa kaunteyaḥ sarvān bandhūn avasthitān ॥*  
*kṛpayā parayā 'viṣṭo viṣṭdann idam abravīt ।*

तान् *tān* these समीक्ष्य *samikṣya* having seen सः *saḥ* he कौन्तेयः *kaunteyaḥ* Kaunteya सर्वान् *sarvān* all बन्धून् *bandhūn* relatives अवस्थितान् *avasthitān* standing कृपया *kṛpayā* by pity परया *parayā* deep आविष्टः *āviṣṭaḥ* filled विपीदन् *viṣṭdan* sorrowfully इदम् *idam* this अब्रवीत् *abravīt* said

He, the son of Kunti, gazing at those kinsmen posted in positions spoke thus in sadness, filled as he was with choking compassion. 27

A crisis now rapidly brews in the mind of Arjuna. He becomes a victim to a change of attitude. Stout-heartedness gives place to soft-heartedness, manliness to effeminacy. It is therefore apt to style him now as the son of a woman, Kunti. The hero who entered the battle-field with the attitude of the enemy of the wicked, now suddenly develops the attitude of a kinsman. This change over in the disposition is not the outcome of discrimination, but the very lack of it. Loss of discrimination, which is born of ignorance, is verily the gateway to the fall and degradation of man.