

Arjuna said:

O slayer of Madhu, O slayer of foes, how shall I with arrows counter-attack Bhishma and Drona, who are worthy of worship? 4

O Krishna, it befits one like you being adored as Madhusudana and as Arisudana; for, your doing away with a demon and a sworn enemy is justifiable. But my position is quite different. I dare not even debate with the venerable elders I behold here. How then shall I give battle to them, with weapons in hand? Will I not be condemned as one who waged war with the worshipful grandsire and with the adorable preceptor?

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वाऽर्थकामास्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५

गुरुन् अ-हत्वा हि महा-अनुभावान् श्रेयः भोक्तुम् भैक्ष्यम् अपि इह लोके ।

हत्वा अर्थ-कामान् तु गुरुन् इह एव भुञ्जीय भोगान् रुधिर-प्र-दिग्धान् ॥

*gurūn ahatvā hi mahānubhāvān*

*śreya bhoktum bhaikṣyam api 'ha loke ।*

*hatvā 'rthakāmāns tu gurūn iha 'va*

*bhuñjīya bhogān rudhirapradigdhān ॥*

गुरुन् *gurūn* the Gurus (teachers) अहत्वा *ahatvā* instead of slaying हि *hi* indeed महानुभावान् *mahānubhāvān* most noble श्रेयः *śreyaḥ* better भोक्तुम् *bhoktum* to eat भैक्ष्यम् *bhaikṣyam* alms अपि *api* even इह *iha* here लोके *loke* in the world हत्वा *hatvā* having slain अर्थकामान् *arthakāmān* wealth and desires तु *tu* indeed गुरुन् *gurūn* Gurus इह *iha* here एव *eva* also भुञ्जीय *bhuñjīya* enjoy भोगान् *bhogān* enjoyments रुधिरप्रदिग्धान् *rudhira-pradigdhān* stained with blood