

श्रीमद् भगवद्गीता अध्याय १ | Shreemad Bhagavad Geetaa Chapter 1

साराँश

अर्जुन का विषाद। प्रथम अध्याय में धृतराष्ट्र दिव्य दृष्टि वाले सञ्जय से युद्ध का हाल बताने का आग्रह करता है। सञ्जय युद्ध में उपस्थित सभी महारथियों का विस्तार पूर्वक वर्णन करता है और बताता है कि अर्जुन ने अपने सारथि योगेश्वर श्री कृष्ण से प्रार्थना की कि वह रथ को युद्ध क्षेत्र के बीच में ले जाए ताकि अर्जुन युद्ध की इच्छा से आए सब योद्धाओं को देख सके। परन्तु युद्ध में उसके विरोध में लड़ रहे सभी रिश्तेदारों और मित्रों को देख अर्जुन मोह भ्रम में पड़ गया। उनको मारने में अपनी असमर्थता जताते हुए शोक में व्याकुल हो रथ के पिछले भाग में बैठ गया।

Synopsis

Arjuna's dilemma in the battle for righteousness. In the opening chapter king Dhṛitraaṣṭra requests Sañjaya, the one blessed with divine vision, to describe the current state of the battle ground. Sañjaya after describing in detail the position of various warrior kings gathered there, shifts focus on Kṛiṣhṇa and Arjuna. Arjuna requests his charioteer Kṛiṣhṇa to take the chariot in the middle of the battle ground so that he may see all of the warriors congregated for the battle. However, seeing many of his relatives and friends on the opposing side, Arjuna is overtaken by grief. He expresses his inability to kill people near and dear to him, even when they are supporting the vicious side. Showing complete loss of interest in fighting he quietly sits in the back portion of the chariot.

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Commentary

The opening chapter sets the stage for the deliverance of eternally beneficial knowledge by Kṛiṣṇa.

In verse 1 king Dhṛitraaṣṭra requests Sañjaya, the one blessed with divine vision, to describe the current state of the battle ground. It also points to the presence of an ancient Yogik or scientific system equivalent to or better than current day television which was invented just a few decades ago.

Verses 2 through 19 enumerate various acclaimed warriors gathered at the battle ground from each side. It also introduces us to the age old customs, where the warriors followed the rules of the war, holding their attacks till the battle has formally begun. Also we see the tradition of sounding loud conch shells by warriors to make their presence felt. The conch shells were carefully chosen according to the warrior's personality and stature and they were named as well.

With the stage set for the battle, the drama starts to unfold in verse 20 through 24, where Arjuna requests Kṛiṣṇa to move the chariot to the middle of the battle ground enabling him to take a look at all of the warriors. Standing there reality suddenly hits this acclaimed archer that the battle he is going to undertake is not a simple show of force and weaponry skills. It comes at a great emotional cost as well.

Verse 25-47 provide details of Arjuna's emotional state. After seeing his nears and dears fighting against him, he suddenly becomes disillusioned and starts to justify, his pulling out of the battle, even if it means continued sorrow and humiliation for him and his family for the rest of life.

In these verses we also learn about the elaborate kinship system prevalent in India, where each relation has a definite name. All uncles, aunts, cousins etc. are referred to with words that would describe the exact relationship. It also points to the generality of relations, where a

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relationship may exist between two individuals even when they are actually not related. For example “*maatula*” the mother’s brother, does not have to be the sibling of one’s own mother. He could be some other equivalent like a friend or cousin of *maatula* or even a *maatula* of someone who is equivalent of a brother like own cousin or a friend.

The Text

Dhṛitarāṣṭra asked,

O Sañjaya! Congregated with the desire of a battle, in the fields of kurukṣetra where truth has always prevailed, what did my sons and Pāṇḍu’s sons as well, do?

1

Sañjaya described,

After viewing the formation of Pāṇḍavaa’s army, King Duryodhana went near his teacher Droṇa and spoke these words.²

Duryodhana said,

O teacher! Take a look at this big army of Pāṇḍu’s sons, whose formation has been designed by your own intelligent disciple Dṛiṣṭādyumna who is Drupada’s son.³

Here, there are many brave expert archers and charioteers, supporting Pāṇḍavaas for the battle, like king Saatyaki and king Virāṭa and king Drupada, who are equal in caliber as Bheema and Arjuna.⁴

Various topmost warriors in the human race include the king of Chedi clan Dhṛiṣṭaketu, Chekitaana, king of Kaashee, king Purujit, Kunti’s godfather king Kuntibhoja and the king of the Shivi clan.⁵

Other warriors are king Yudhaamanyu, brave king Uttamaujaa, Subhadraa’s strong son Abhimanyu and Draupadi’s five sons; all of these are indeed acclaimed.⁶

Duryodhana continued,

O best in the *brahmaṇas*! Now get to know the leaders on our side as well, who are distinguished by their qualities in my army; for your knowledge I shall say about them.⁷

Yourself, Bheeshma, Karṇa, victorious Kṛipaachaarya, Ashvatthaamaa, Vikarṇa and the son of king Somadatta of the Vaaheeka clan.⁸

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And apart from these there are many other brave warriors ready to die for me; all experts in multiple weaponry skills and masters of the art of battle.⁹

That is our countless army under the protection of Bheeshma; this is Paandavaa's limited army protected by Bheema.¹⁰

Duryodhana then instructed his army chiefs,
And all of you holding your posts as assigned, ensure that Bheeshma is protected.¹¹

Sańjaya continued with the live commentary,
Then to assure Duryodhana's happiness, Bheeshma the elder of the Kuru clan, with aura around him, sounded his conch shell loudly roaring like a lion.¹²

After that all of sudden various conch shells, bugles and drums sounded together; that noise was very frightening.¹³

Sitting in a big chariot driven by white horses, Kṛiṣṇa and Arjuna sounded divine conch shells as well.¹⁴

Kṛiṣṇa sounded the conch shell named Paańcha-janya and Arjuna sounded the conch shell named Devadatta; doer of big deeds, with stomach like a wolf, Bheema sounded a big conch shell named Pauṇḍran.¹⁵

Kuntee's son, king Yudhiṣṭhira sounded the conch shell named Anantavijaya; Nakula and Sahadeva sounded conch shells named Sughoṣha and Maṇipuṣhpaka respectively.¹⁶

Holder of the best bow, the king of Kaashee, expert charioteer shikhaṇḍee, Dhriṣṭadyumna, Viraaṭa and invincible Saatyaki →¹⁷

King Drupada, Draupadi's sons and possessor of big arms, Subhadra's son Abhimanyu, everyone sounded their conch shells. O Ruler of the Earth, Dhritaraaṣṭra!¹⁸

And this frightening sound echoing through the skies and the earth as well, induced fear in the hearts of Dhritaraaṣṭra's sons.¹⁹

Arjuna whose flag bore the symbol of Hanumaana, after seeing Dhritaraaṣṭra's sons standing at their positions, picked up his bow and started getting ready to use his weapons.²⁰

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O King Dhṛitarāśhṭra! Then Arjuna said these words to Kṛiṣhṇa;
Arjuna said,

O unwavering Kṛiṣhṇa! Please take my chariot to the middle of the battle ground,
from where both armies are visible.²¹

So that I can carefully see everyone standing with the desire for battle, with whom
I have to fight in this effort for the battle.²²

I will see those warriors who came here for the war, wishing well for evil minded
Dhṛitarāśhṭra's sons.²³

Saṅjaya said,

O Dhṛitarāśhṭra! After Arjuna said so, Kṛiṣhṇa stood the best chariot in the middle
of both armies.²⁴

After stopping the chariot in front of primarily Bheeshma, Droṇa and all other kings,
Kṛiṣhṇa said this; O Arjuna! see these Kauravas gathered here.²⁵

And there Arjuna saw standing, his elders, grandfathers, teachers, uncles, brothers,
sons, grandsons and friends, →²⁶

father-in-laws and friendly kings too in both armies; Seeing mostly friends and
relatives standing there, he, Arjuna →²⁷

filled with extreme tenderheartedness and sorrow, said this;

Arjuna said

O Kṛiṣhṇa! Seeing my own standing eagerly for this battle →²⁸

my limbs are becoming immobilized and mouth has dried; my body is shivering and
I feel goosebumps all over.²⁹

The bow is slipping from hands and my skin is burning as well; I can not stand and
it feels as if my mind is disillusioned.³⁰

O Kṛiṣhṇa! I see inauspicious signs and I don't see any benefit in killing my own in
the battle.³¹

O Kṛiṣhṇa! I have no desire left for victory, neither for the pleasures and nor for the
kingdom; O Kṛiṣhṇa! What would we do with the kingdom, what are pleasures for
or even the life for? ³²

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Those for whom we want the benefits and pleasures of the kingdom, they are standing here, ready to give up their life and wealth in this battle.³³

Teachers, elders, sons, grandfathers, uncles, father-in-laws, grandsons, brother-in-laws and relatives →³⁴

O Slayer of demon Madhu! Kṛiṣṇa! If I am killed by them, even then I don't desire to kill them; not even for the rule over the three *lokas* i.e. the entire universe, then what is just the rule over earth.³⁵

O Kṛiṣṇa! What happiness will we get on slaying Dhṛitarāṣṭra's sons; killing these oppressors will only bring us sins.³⁶

(In Verse 36 Arjuna says that killing of the oppressors (*aataaayi*) would bring only sins. *Vasiṣṭha Smṛiti* provides 6 definitions of an oppressor;

1st a person sabotaging or setting someone's home on fire,

2nd a person trying to poison someone,

3rd a person with weapons with the intention of murder or physical harm,

4th a robber,

5th a person trying to capture someone else's fertile land and

6th a person trying to abduct or molest a woman.

Manusmṛiti calls for quick slaying of an oppressor in self defence, without much thought. However, Arjuna is looking at it from the perspective that violence is sinful and hence it cannot avenge a prior sin. He is still trying to justify love and compassion, knowing well that those attempts have already failed in past.)

For this reason O Kṛiṣṇa! our relatives, Dhṛitarāṣṭra's sons don't deserve to be killed by us; Tell us how do we ensure happiness after killing our own →³⁷

Even when they, having lost their conscious to greed, can't see the ills of destroying the family traditions and the sins of betraying the well-wishers.³⁸

O Kṛiṣṇa! Why shouldn't we think about staying away from this sin that is clearly the ill of destroying the family values.³⁹

Destruction of family values leads to destruction of age old righteous family traditions; and with the destruction of righteousness, injustice prevails over the society.⁴⁰

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(In verses 38 – 40 Arjuna talks about loss of family values. Here family is all encompassing word referring to the society as a whole. The traditions laid by Arjuna's ancestors were based on the rule of truth and justice. However, in the circumstances leading to this battle, those values have already been compromised and hence the need for this war.

Civilization and values are two separate thoughts. While civilizations always grow with new discoveries, the value systems are more static. The value systems provide differentiation between different societies and hence the means for one's identity. With the loss of this value system, one's identity is lost as well.)

O Kṛiṣṇa! When the non-righteous behaviour prevails, it causes the corruption in the women of the society; and O Kṛiṣṇa! The corruption of women causes mixing of the *varṇas*.⁴¹

Compromising the *varṇa* system takes both, the destroyer of the family values and others in the family as well to hell; their elders definitely experience living hell because no one follows the tradition of giving food and water to the elders.⁴²

(In verse 42 Arjuna talks about “*piṇḍodaka*” which simply means caring for and feeding the elders at home. This points to the age old tradition of joint family homes where multiple generations lived together. Due to rise in individualism, westernization and urbanization, this tradition has been compromised in the modern India. Also, during past few centuries a new meaning has become prevalent for “*piṇḍodaka*” which is, feeding a *brahamaṇa* in memory of dead ancestors. Somehow the masses were made to believe that food provided to the *brahamaṇa*, nourishes the dead ancestors. The premise of this newer practice is nothing but folly and it has been introduced by the greedy in order to rob the masses.)

Due to these problems caused by the compromise of the *varṇa* system, the destroyer of the family values lose age old family traditions and traditions associated with their *varṇa*, as well.⁴³

(In verses 41-43, Arjuna talks about ills compromising the *varṇa* system. This *varṇa* system is very different from the caste system currently prevalent. The *varṇa* system described in vedas provides for one's disposition and abilities and not birth as the criteria for determining one's *varṇa*. Scriptures call for the marriage of equals and hence within *varṇa*. The idea is based on the premise that individual with similar thoughts and values will be more compatible. Even though love is an

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important component of marriage, marriage just for love are not recommended. We see that to be true in the modern world where rate is marriage failure is exponentially increasing.

Also, maintaining social norms takes precedence over individuality. When individuality becomes more important than societal norms and women starts to act in a self-fulfilling manner, the society goes in a vicious downward spiral. Here women have been judged better than men to maintain the conscious of a society; and when women refuse or fail to fulfill this role, societal collapse starts.)

O Kṛiṣṇa! We have heard that those humans, who lose their family values, they get stuck in hell indefinitely.⁴⁴

It seems so deplorable that we are ready to undertake this big sinful act, that in the greed of pleasures of kingdom, we are ready to kill our own.⁴⁵

It would be better for me if I am killed unarmed without protest in the battle by these armed sons of Dhṛitarāaṣṭra.⁴⁶

Saṅjaya described;

In the battle ground, after saying these words, Arjuna, in a depressed mental state, dropped his bow along with the arrows and sat down in the rear portion of the chariot.⁴⁷

¹ धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेताः युयुत्सवः । मामकाः पाण्डवाः च एव किम् अकुर्वत सञ्जय ॥

Dhṛitarāaṣṭra uvaacha

1. Dharma-kṣhetre kuru-kṣhetre samavetaa yuyutsavaḥ, maamakaah paanḍavaash-cha-iva kim-akurvata Saṅjaya.

(Dhṛitarāaṣṭra) Dhṛitarāaṣṭra (uvaacha) asked, (saṅjaya) O Saṅjaya! (samavetaa) Congregated (yuyutsavaḥ) with the desire of a battle, (kuru-kṣhetre) in the fields of kurukṣhetra (dharma-kṣhetre) where truth has always prevailed, (kim) what (akurvata) did (maamakaah) my sons (cha) and (paanḍavaash) Paanḍu's sons (iva) as well, do?

² सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥२॥

दृष्ट्वा तु पाण्डुवानीकं व्यूढं दुर्योधनः तदा । आचार्यम् उपसंगम्य राजा वचनम् अब्रवीत् ॥

Sañjaya uvaacha

**2. dṛiṣṭṭvaa tu paanḍavaaneekam vyoodhan duryodhanas-tadaa,
aachaaryam-upasaṅgamy raajaa vachanam-abraveet**

(Sañjaya) Sañjaya (uvaacha) described, (tadaa tu) after (dṛiṣṭṭvaa) seeing (vyoodhan) the formation (paanḍavaaneekam) of Paanḍavaa's army, (raajaa) king (duryodhanas) Duryodhana (upasaṅgamy) went near (aachaaryam) his teacher Droṇa (abraveet) and spoke (vachanam) these words.

³ पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

पश्य एतां पाण्डुपुत्राणाम् आचार्य महतीं चमूम् । व्यूढाम् द्रुपदपुत्रेण तव शिष्येण धीमता ॥

**3. pashyaitaam paanḍuputraaṇaam-aachaarya mahateeñ chamoom,
vyoodhaan drupadaputrena tava shiṣhyeṇa dheemataa**

(aachaarya) O teacher! (pashya) Take a look (itaam) at this (mahateeñ) big (chamoom) army (paanḍuputraaṇaam) of Paanḍu's sons, whose (vyoodhaan) formation has been designed by (tava) your (dheemataa) intelligent (shiṣhyeṇa) disciple (drupada) Drupada's (putrena) son Dṛiṣṭadyumna.

⁴ अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

अत्र शूराः महेष्वासाः भीमार्जुनसमाः युधि । युयुधानः विराटश्च द्रुपदः च महारथः ॥

**4. atra shooraa maheṣhvaasaa bheema-arjuna-samaa yudhi,
yuyudhaano viraatash-cha drupadash-cha mahaarathah**

Supporting Paanḍavaas, (atra) here there are many (shooraa) brave (maheṣhvaasaa) expert archers and (mahaarathah) charioteers (yudhi) for the battle, like (yuyudhaano) king Saatyaki (cha) and (viraatash) king Viraata (cha)

and (drupadash) king Drupada who are (samaa) equal in caliber as (bheema-arjuna) Bheema and Arjuna.

⁵ धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित् कुन्तिभोजश्च शैव्यश्च नरपुंगवः ॥५॥

धृष्टकेतुः चेकितानः काशिराजः च वीर्यवान् । पुरुजित् कुन्तिभोजः च शैव्यः च नरपुंगवः ॥

5. dhṛiṣṭaketush-chekitaanaḥ kaashiraaajash-cha veeryavaan, purujit kuntibhojash-cha shaivyash-cha narapuṅgavaḥ

Various (veeryavaan) strong (narapuṅgavaḥ) topmost warriors in the human race include (dhṛiṣṭaketush) Dhṛiṣṭaketu, the king of Chedi clan, (chekitaanaḥ) Chekitaana (cha) and (kaashiraaajash) king of Kaashee (purujit) king Purujit (cha) and (kuntibhojash) king Kuntibhoja, Kunti's godfather (cha) and (shaivyash) king of the Shivi clan.

⁶ युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

युधामन्युः च विक्रान्तः उत्तमौजाः च वीर्यवान् । सौभद्रः द्रौपदेयाः च सर्वे एव महारथाः ॥

6. yudhaamanyush-cha vikraanta uttam-aujaash-cha veeryavaan, saubhadro draupadeyaash-cha sarva eva mahaarathaah

Other warriors are (yudhaamanyush) king Yudhaamanyu (cha) and (vikraanta) brave (uttam-aujaash-) king Uttamaajaa (cha) and (veeryavaan) strong (saubhadro) Subhadraa's son Abhimanyu (cha) and (draupadeyaash) Draupadi's five sons; (sarva) all of these are (eva) indeed (mahaarathaa) acclaimed.

⁷ अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥

अस्माकम् तु विशिष्टाः ये तान् निबोध द्विजोत्तम ।

नायकाः मम सैन्यस्य संज्ञार्थम् तान् ब्रवीमि ते ॥

7. asmaakan tu vishiṣṭaa ye taan-nibodha dvijottama, naayakaa mama sainyasya sañjñarthan taan braveemi te

Duryodhana continues, (*dvijottama*) O best in the *brahmaṇas*! Now (*nibodha*) get to know (*taan*) these (*naayakaa*) leaders on (*asmaakan*) our side (*tu*) as well, (*ye*) who are (*vishishṭaa*) distinguished by their qualities in (*mama*) my (*sainyasya*) army; (*te*) for your (*sañjñarthan*) knowledge (*braveemi*) I shall say (*taan*) about them.

८ भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८॥

भवान् भीष्मः च कर्णः च कृपः च समितिंजयः । अश्वत्थामा विकर्णः च सौमदत्तिः तथा एव च ॥

8. bhavaan bheeshmash-cha karṇash-cha kṛpash-cha samitiñjayaḥ,
ashvatthaamaa vikarṇash-cha saumadattis-tatha-iva cha

(*bhavaan*) Yourself (*cha*) and (*bheeshmash*) Bheeshma (*cha*) and (*karṇash*) karṇa (*cha*) and (*samitiñjayaḥ*) victorious (*kṛpash*) Kṛipaachaarya; (*cha*) and (*tatha-iva*) similarly (*ashvatthaamaa*) Ashvatthaamaa (*cha*) and (*vikarṇash*) Vikarṇa and (*saumadattis*) son of king Somadatta of the Vaaheeka clan.

९ अन्ये च बहवः शूरा मदर्थे त्यक्तजीवीताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

अन्ये च बहवः शूराः मदर्थे त्यक्तजीवीताः । नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥

9. anye cha bahavaḥ shooraa mad-arthe tyakta-jeeveetaaḥ, naanaa-shastra-praharaṇaaḥ sarve yuddha-vishaaradaaḥ

(*cha*) And (*anye*) apart from these (*bahavaḥ*) many other (*shooraa*) brave warriors ready to (*tyakta*) leave (*jeeveetaaḥ*) life (*mad-arthe*) for me; (*sarve*) all (*praharaṇaaḥ*) expert in (*naanaa*) multiple (*shastra*) weapons and (*vishaaradaaḥ*) masters of (*yuddha*) art of battle.

१० अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

अपर्याप्तम् तद् अस्माकम् बलम् भीष्म अभिरक्षितम् ।

पर्याप्तम् तु इदम् एतेषाम् बलम् भीम अभिरक्षितम् ॥

**10. aparyaaptan tad-asmaakam balam bheeshma-abhirakshitam,
paryaaptan tvidam-eteśhaam balam bheema-abhirakshitam**

(tad) That is (asmaakam) our (aparyaaptan) countless (balam) army (abhirakshitam) under the protection of (bheeshma) Bheeshma; (tvidam) this is (eteśhaam) their (paryaaptan) limited (balam) army (abhirakshitam) protected by (bheema) Bheema.

¹¹ अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

अयनेषु च सर्वेषु यथाभागम् अवस्थिताः । भीष्मम् एव अभिरक्षन्तु भवन्तः सर्वे एव हि ॥

**11. ayaneṣhu cha sarveṣhu yathaa-bhaagam-avasthitaah,
bheeshmam-eva-abhirakshantu bhavantaḥ sarva eva hi**

(cha) And (sarva) all of (bhavantaḥ) you (avasthitaah) holding (sarveṣhu) all of (ayaneṣhu) your posts (yathaa) as (bhaagam) assigned, (hi) ensure (eva) that (bheeshmam) Bheeshma (abhirakshantu) is protected.

¹² तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥१२॥

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः । सिंहनादम् विनद्य उच्चैः शंखम् दध्मौ प्रतापवान् ॥

12. tasya sañjanayan harṣhaṁ kuruvṛiddhaḥ pitaamahāḥ,

sinhanaadam vinady-ochchaiḥ shaṅkhan dadhmau prataapavaan

Sañjaya continues with the live commentary: then (sañjanayan) to assure (tasya) his (Duryodhana's) (harṣhaṁ) happiness, (pitaamahāḥ) Bheeshma (kuruvṛiddhaḥ) the elder of the Kuru clan (prataapavaan) with aura around him (dadhmau) sounded his (shaṅkhan) conch shell (ochchaiḥ) loudly (vinady) roaring (sinhanaadam) like a lion.

¹³ ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

ततः शंखाः च भेर्यः च पणवानकगोमुखाः । सहसा एव अभ्यहन्यन्त स शब्दः तुमुलः अभवत् ॥

13. tataḥ shaṅkhaash-cha bheryash-cha paṇavaanaka-gomukhaaḥ, sahasa-iva-abhyahanyanta sa shabdas-tumulo'bhavat

(tataḥ) After that (sahasa iva) suddently (shaṅkhaash) conch shells (cha) and (bheryash) bugles (cha) and (paṇavaanaka-gomukhaaḥ) drums (abhyahanyanta) sounded together, (sa) that (shabdas) noise (bhavat) was (tumulo) very frightening.

¹⁴ ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥१४॥

ततः श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ । माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥

14. tataḥ shvetair-hayair-yukte mahati syandane sthitau, maadhavaḥ paṇḍavash-cha-iva divyau shaṅkhau pradadhmatuḥ
(tataḥ) Then (sthitau) sitting in a (mahati) big (syandane) chariot (yukte) with (shvetair) white (hayair) horses (maadhavaḥ) Kṛiṣṇa (cha) and (paṇḍavash) Arjuna (iva) as well (pradadhmatuḥ) sounded (divyau) divine (shaṅkhau) conch shells.

¹⁵ पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥१५॥

पाञ्चजन्यम् हृषीकेशः देवदत्तम् धनञ्जयः । पौण्ड्रम् दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥

15. paañcha-janyaṁ hṛiṣhee-kesho deva-dattan dhanañ-jayaḥ, paunḍran dadhmau mahaa-shaṅkham bheema-karmaa vṛik-odaraḥ
(hṛiṣhee-kesho) Kṛiṣṇa (dadhmau) sounded (paañcha-janyaṁ) the conch shell named Paañcha-janya and (dhanañ-jayaḥ) Arjuna sounded (deva-dattan) the conch shell named Devadatta; (bheema-karmaa) doer of big deeds (vṛik-odaraḥ) with stomach like a wolf, Bheema sounded (mahaa-shaṅkham) a big conch shell (paunḍran) named Paunḍran.

¹⁶ अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

अनन्तविजयम् राजा कुन्तीपुत्रः युधिष्ठिरः । नकुलः सहदेवः च सुघोषमणिपुष्पकौ ॥

**16. anantavijayaṇ raajaa kunteeputro yudhiṣṭhiraḥ, nakulaḥ
sahadevash-cha sughoṣha-maṇipuṣhpakau**

(kunteeputro) Kuntée's son (raajaa) king (yudhiṣṭhiraḥ) Yudhiṣṭhira (anantavijayaṇ) the conch shell named Anantavijaya; (nakulaḥ) Nakula (cha) and (sahadevash) Sahadeva conch shells named (sughoṣha) Sughoṣha and (maṇipuṣhpakau) Maṇipuṣhpaka respectively.

¹⁷ काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

काश्यः च परमेष्वासः शिखण्डी च महारथः । धृष्टद्युम्नः विराटश्च सात्यकिः च अपराजितः ॥

17. kaashyash-cha parameṣh-vaasaḥ shikhaṇḍee cha mahaa-

rathaḥ, dhṛiṣṭa-dyumno viraaṭash-cha saatyakish-cha-aparaajitaḥ
(parameṣh-vaasaḥ) With the best bow (kaashyash) the king of Kaashee (cha) and (mahaa-rathaḥ) expert charioteer (shikhaṇḍee) shikhaṇḍee (cha) and (dhṛiṣṭa-dyumno) Dhṛiṣṭadyumna (cha) and (viraaṭash) Viraaṭa (cha) and (aparaajitaḥ) never defeated (saatyakish) Saatyaki.

¹⁸ द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शंखान् दध्मुः पृथक् पृथक् ॥१८॥

द्रुपदः द्रौपदेयाः च सर्वशः पृथिवीपते । सौभद्रः च महाबाहुः शंखान् दध्मुः पृथक् पृथक् ॥

**18. drupado draupadeyaash-cha sarvashaḥ prithiveepate,
saubhadrash-cha mahaabaahuḥ shaṅkhaan-dadhmuḥ prithak
prithak**

(prithiveepate) O Ruler of the Earth, Dhṛitaraaṣṭra! (drupado) King Drupada (cha) and (draupadeyaash) Draupadi's sons (cha) and (mahaabaahuḥ) possessor of big arms (saubhadrash) Subhadra's son Abhimanyu, (sarvashaḥ) everyone (dadhmuḥ) sounded (prithak prithak) separate (shaṅkhaan) conch shells.

¹⁹ स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥

सः घोषः धार्तराष्ट्राणाम् हृदयानि व्यदारयत् । नभः च पृथिवीम् च एव तुमुलः वि अनुनादयन् ॥

**19. sa ghoṣho dhaartaraaśhṭraaṇaāṇ hṛidayaani vyadaarayāt,
nabhash-cha prithiveeñ cha-iva tumulo vy-anunaadayan**

(cha) And (sa) that (tumulo) frightening (ghoṣho) sound (vy-anunaadayan) echoing through (nabhash) the skies (cha) and (prithiveeñ) the earth (iva) as well (vyadaarayāt) induced fear (hṛidayaani) in the hearts of (dhaartaraaśhṭraaṇaāṇ) Dhritaraaśhṭra's sons.

²⁰ अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पांडवः ॥२०॥

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः । प्रवृत्ते शस्त्रसंपाते धनुः उद्यम्य पांः ॥

**20. atha vyavasthitaan-dṛiṣṭvā dhaartaraaśhṭraan-kapidhvajaḥ,
pravṛitte Shastra-sampaate dhanur-udyamya paandavaḥ**

(atha) After (dṛiṣṭvā) seeing (dhaartaraaśhṭraan) Dhritaraaśhṭra's sons (vyavasthitaan) standing at their positions (paandavaḥ) Arjuna (kapidhvajaḥ) whose flag bore the symbol of Hanumaana (udyamya) picked up (dhanur) his bow (pravṛitte) and started getting ready (sampaate) to use (Shastra) his weapons.

²¹ हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

हृषीकेशम् तदा वाक्यम् इदम् आह महीपते । सेनयोः उभयोः मध्ये रथम् स्थापय मे अच्युत ॥

**21. hṛiṣhee-keshan tadaa vaakyam-idam-aaha mahee-pate,
Arjuna uvaacha**

senayor-ubhayor-madhye rathan sthaapaya me'chyuta

(mahee-pate) O King Dhritaraaśhṭra! (tadaa) Then Arjuna (aaha) said (idam) these (vaakyam) words to (hṛiṣhee-keshan) Kṛiṣṇa; (Arjuna) Arjuna (uvaacha) said,

(achyuta) O unwavering Kṛiṣṇa! (sthaapaya) stop (me) my (rathan) chariot (madhye) in the middle of (ubhayor) both (senayor) armies.

²² यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम् अस्मिन् रणसमुद्यमे ॥२२॥

यावत् एतान् निरीक्षे अहम् योद्धु कामान् अवस्थितान् ।

कैः मया सह योद्धव्यम् अस्मिन् रण समुद्यमे ॥

22. yaavad-etaan-nireekṣhe'hañ yoddhu-kaamaan-avasthitaan,
kair-mayaa saha yoddhavyam asmin raṇa-samudyame

(yaavad) So that (ahañ) I (nireekṣhe) can carefully see (etaan) everyone (avasthitaan) standing (kaamaan) with the desire (yoddhu) for battle, (saha) with (kair) whom (mayaa) I (yoddhavyam) have to fight (asmin) in this (samudyame) effort for (raṇa) battle.

²³ योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

योत्स्यमानान् अवेक्षे अहम् ये एते अत्र समागताः । धार्तराष्ट्रस्य दुर्बुद्धेः युद्धे प्रिय चिकीर्षवः ॥

23. yotsyamaanaan-avekṣhe'hañ ya ete'tra samaagataaḥ,
dhaartaraaṣṭrasya durbuddher-yuddhe priya chikeerṣhavaḥ

(ahañ) I (avekṣhe) will see (ete) those (yotsyamaanaan) warriors (ya) who (samaagataaḥ) came (atra) here (yuddhe) in the war (chikeerṣhavaḥ) wishing (priya) well for (durbuddher) evil minded (dhaartaraaṣṭrasya) Dhṛitaraaṣṭra's sons.

²⁴ सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

एवम् उक्तः हृषीकेशः गुडाकेशेन भारत । सेनयोः उभयोः मध्ये स्थापयित्वा रथोत्तमम् ॥

Sañjaya uvaacha

24. evam-ukto hrīṣhee-kesho guḍaa-keshena bhaarata, senayor-ubhayor-madhye sthaapayitvaa rath-ottamam

(Sañjaya) Sañjaya (uvaacha) said, (bhaarata) O Dhṛitaraaṣṭra! After (guḍaa-keshena) Arjuna (ukto) said (evam) so (hrīṣhee-kesho) Kṛiṣṇa (sthaapayitvaa) stood (rath-ottamam) the best chariot (madhye) in the middle of (ubhayor) both (senayor) armies.

²⁵ भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥२५॥

भीष्मद्रोणप्रमुखतः सर्वेषाम् च महीक्षिताम् । उवाच पार्थ पश्य एतान् समवेतान् कुरून् इति ॥

25. bheeshma-droṇa-pramukhataḥ sarveṣhaaṅ cha maheekṣhitaam, uvaacha paartha pashya-itaan samavetaan kuroon-iti

Stopping the chariot in front of (pramukhataḥ) primarily (bheeshma) Bheeshma, (droṇa) Droṇa (cha) and (sarveṣhaaṅ) all other (maheekṣhitaam) kings, Kṛiṣṇa (uvaacha) said (iti) this; (paartha) O Arjuna! (pashya) see (itaan) these (kuroon) Kauravas (samavetaan) gathered here.

²⁶ तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान् ।

आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ॥२६॥

तत्र अपश्यत् स्थितान् पार्थः पितृन् अथ पितामहान् ।

आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीन् तथा ॥

26. tatra-apashyat sthitaan paarthah pitreen-atha pitaa-mahaan, aachaaryaan-maatulaan-bhraatreen-putraan-pautraan sakheens-tathaa

(atha) And (tatra) there (paarthah) Arjuna (apashyat) saw (sthitaan) standing, his (pitreen) elders, (pitaa-mahaan) grandfathers, (aachaaryaan) teachers, (maatulaan) uncles, (bhraatreen) brothers, (putraan) sons, (pautraan) grandsons (tathaa) and (sakheens) friends, →

²⁷ श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।

तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥२७॥

श्वशुरान् सुहृदः च एव सेनयोः उभयोः अपि ।

तान् समीक्ष्य सः कौन्तेयः सर्वात् बन्धून् अवस्थितान् ॥

27. shvashuraan suhṛidash-cha-iva senayor-ubhayor-api, taan sameekṣhya sa kaunteyaḥ sarvaan bandhoon-avasthitaan

(shvashuraan) father-in-laws (iva) as well (cha) and (suhṛidash) friendly kings (api) too (ubhayor) in both (senayor) armies; (sameekṣhya) Seeing (taan) them (avasthitaan) standing, (sarvaan) all (bandhoon) friends and relatives, (sa) he, (kaunteyaḥ) Arjuna →

²⁸ कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

कृपया परया आविष्टः विषीदन् इदम् अब्रवीत् ।

दृष्ट्वा इमम् स्वजनं कृष्ण युयुत्सुम् समुपस्थितम् ॥

28. kṛipayaa parayaa-viṣṭo viṣheedann-idam-abraveet, Arjuna uvaacha

drīṣṭv-eman svajanaṁ kṛiṣṇa yuyutsun samupasthitam

(aaviṣṭo) filled with (parayaa) extreme (kṛipayaa) tenderheartedness and (viṣheedann) sorrow, (abraveet) said (idam) this; (Arjuna) Arjuna (uvaacha) said (kṛiṣṇa) O Kṛiṣṇa! (drīṣṭv) Seeing (svajanaṁ) my own (samupasthitam) standing eagerly for (eman) this (yuyutsun) battle →

²⁹ सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥

सीदन्ति मम गात्राणि मुखम् च परिशुष्यति । वेपथुः च शरीरे मे रोमहर्षः च जायते ॥

29. seedanti mama gaatraaṇi mukhaṁ cha parishuṣhyati, vepathush-cha shareere me romaharṣhash-cha jaayate

(mama) my (gaatraaṇi) limbs (seedanti) are becoming immobilized, (cha) and (mukhaṁ) mouth (parishuṣhyati) has dried (cha) and (me) my (shareere) body

(vepathush) is shivering (cha) and (romaharṣhash) goosebumps (jaayate) are happening.

³⁰ गांडीवं संसते हस्तात् त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

गाँवम् संसते हस्तात् त्वक् च एव परिदह्यते ।

न च शक्नोमि अवस्थातुम् भ्रमति इव च मे मनः ॥

30. gaandeewan sransate hastaat tvak-cha-iva paridahyate, na cha shaknomy-avasthaatum bhramate-eva cha me manah

(gaandeewan) The bow (sransate) is slipping (hastaat) from hands (cha) and (tvak) skin (paridahyate) is burning (iva) as well (cha) and (shaknomy) I can (na) not (avasthaatum) stand (cha) and (eva) as if (me) my (manah) mind (bhramate) is disillusioned

³¹ निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

निमित्तानि च पश्यामि विपरीतानि केशव । न च श्रेयः अनुपश्यामि हत्वा स्वजनम् आहवे ॥

31. nimittaani cha pashyaami vipareetaani keshava, na cha shreyo'nupashyaami hatvaa svajanam-aahave

(keshava) O Kṛiṣṇa! (cha) And (pashyaami) I see (vipareetaani) inauspicious (nimittaani) signs (cha) and I (na) don't (anupashyaami) see (shreyo) any benefit (hatvaa) in killing (svajanam) my own (aahave) in battle.

³² न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

न काङ्क्षे विजयम् कृष्ण न च राज्यम् सुखानि च ।

किं नः राज्येन गोविन्द किं भोगैः जीवितेन वा ॥

32. na kaankṣhe vijayaṁ kṛiṣṇa na cha raajyan sukhaani cha, kin no raajyena govinda kim bhogair-jeevitena vaa

(kṛiṣhṇa) O Kṛiṣhṇa! I have (na) no (kaaṅkṣhe) desire left (vijayaṅ) for victory (cha) and (na) neither (sukhaani) for the pleasures (cha) and nor (raajyan) for the kingdom; (govinda) O Kṛiṣhṇa! (kin) What do (no) we (raajyena) do with the kingdom, (kim) what are (bhogair) pleasures for (vaa) or even (jeevitena) life.

³³ येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणान् त्यक्त्वा धनानि च ॥३३॥

येषाम् अर्थे काङ्क्षितम् नः राज्यम् भोगाः सुखानि च ।

ते इमे अवस्थिताः युद्धे प्राणान् त्यक्त्वा धनानि च ॥

33. yeṣhaam-arthe kaaṅkṣhitan no raajyam bhogaah sukhaani cha, ta ime'vasthita yuddhe praanāan tyaktvaa dhanaani cha

(yeṣhaam) Those (arthe) for whom (no) we (kaaṅkṣhitan) want (bhogaah) the benefits (cha) and (sukhaani) pleasures (raajyam) of the kingdom, (ta) they are (avasthita) standing (ime) here, ready to (tyaktvaa) give up their (praanāan) life (cha) and (dhanaani) wealth (yuddhe) in the battle.

³⁴ आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥३४॥

आचार्याः पितरः पुत्राः तथा एव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनः तथा ॥

34. aachaaryaah pitarah putraas-tatha-iva cha pitaa-mahaah, maatulaah shvashuraah pautraah shyaalaah sambandhinas-tathaa

(aachaaryaah) Teachers, (pitarah) elders (cha) and (putraas) sons (tatha) as (iva) well, (pitaa-mahaah) grandfathers, (maatulaah) uncles, (shvashuraah) father-in-laws, (pautraah) grandsons, (shyaalaah) brother-in-laws (tathaa) and (sambandhinas) relatives →

³⁵ एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

एतान् न हन्तुम् इच्छामि घ्नतः अपि मधुसूदन । अपि त्रैलोक्य राज्यस्य हेतोः किम् नु महीकृते ॥

35. etaan-na hantum-ichchhaami ghnato'pi madhusoodana, api trailokya-raajyasya hetoh kin nu maheekṛite

(madhusoodana) O Slayer of demon Madhu! Kṛiṣṇa! If (ghnato) I am killed by them (api) even then I (na) don't (ichchhaami) desire (hantum) to kill (etaan) them; not (api) even (hetoh) for (raajyasya) the rule over (trailokya) the three lokas i.e. the entire universe, (nu) then (kin) what is (maheekṛite) just earth.

³⁶ निहत्य धार्तराष्ट्रानः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥३६॥

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यात् जनार्दन ।

पापम् एव आश्रयेत् अस्मान् हत्वा एतान् आततायिनः ॥

36. nihatya dhaartaraaṣṭraan-naḥ kaa preetiḥ syaaj-janaardana, paapam-eva-ashrayed-asmaan hatva-itaan-aatataayinaḥ

(janaardana) O Kṛiṣṇa! (kaa) What (preetiḥ) happiness will (naḥ) we (syaaj) get (nihatya) on slaying (dhaartaraaṣṭraan) Dhṛitaraaṣṭra's sons; (hatva) killing (itaan) these (aatataayinaḥ) oppressors (eva) will only (aashrayed) cause (asmaan) us (paapam) sins.

³⁷ तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान् स्व बान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

तस्मात् न अहं वयम् हन्तुम् धार्तराष्ट्रान् स्व बान्धवान् ।

स्व जनम् हि कथम् हत्वा सुखिनः स्याम माधव ॥

37. tasmaan-na-arhaa vayan hantun dhaartaraaṣṭraan sva baandhavaan, svajanaḥ hi kathaḥ hatvaa sukhinaḥ syaama maadhava

(tasmaan) For this reason (maadhava) O Kṛiṣṇa! (sva) our (baandhavaan) relatives (dhaartaraaṣṭraan) Dhṛitaraaṣṭra's sons (na) don't (arhaa) deserve (hantun) to be killed (vayan) by us; (kathaḥ) Tell us how (syaama) do we (hi) ensure (sukhinaḥ) happiness (hatvaa) after killing (svajanaḥ) our own.

³⁸ यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

यद्यपि एते न पश्यन्ति लोभ उपहत चेतसः । कुलक्षयकृतम् दोषम् मित्रद्रोहे च पातकम् ॥

38. yadyapy-ete na pashyanti lobh-opahata-chetasah, kulakṣhaya-kṛitan doṣham mitra-drohe cha paatakam

(yadyapy) Though (ete) they, (opahata) having lost (chetasah) their conscious (lobh) to greed, (na) can't (pashyanti) see (doṣham) the ills of (kulakṣhaya-kṛitan) destroying the family traditions (cha) and (paatakam) the sins of (drohe) betraying (mitra) the well-wishers.

³⁹ कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्त्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

कथम् न ज्ञेयम् अस्माभिः पापात् अस्मात् निवर्त्तितुम् ।

कुलक्षयकृतम् दोषम् प्रपश्यद्भिः जनार्दन ॥

39. kathan na jñeyam-asmaabhiḥ paapaad-asmaan-nivarttitum, kulakṣhaya-kṛitan doṣham prapashyadbhir-janaardana

(janaardana) O Kṛiṣṇa! (kathan) Why (na) shouldn't (asmaabhiḥ) we (jñeyam) think about (nivarttitum) staying away from (asmaan) this (paapaad) sin (prapashyadbhir) that is clearly (doṣham) the ill of (kulakṣhaya-kṛitan) destroying the family values.

⁴⁰ कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः । धर्मे नष्टे कुलम् कृत्स्नम् अधर्मः अभिभवति उत ॥

40. kulakṣhaye praṇashyanti kuladharmāḥ sanaatanaaḥ, dharme naṣṭṭe kulaṁ kṛitsnam-adharmo'bhibhavaty-uta

(kulakṣhaye) Destruction of family values leads to (praṇashyanti) destruction of (sanaatanaaḥ) age old (kuladharmāḥ) righteous family traditions, with the (naṣṭṭe) destruction of (dharme) righteousness (adharmo) injustice (abhibhavaty) prevails (uta) over (kṛitsnam) the entire (kulaṁ) society.

⁴¹ अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥

**41. adharm-aabhibhavaat-kṛiṣhṇa praduṣhyanti kula-striyaḥ,
streeṣhu duṣhṭaasu vaarṣhṇeya jaayate varṇa-saṅkaraḥ**

(*kṛiṣhṇa*) O Kṛiṣhṇa! (*adharm-aabhibhavaat*) When non-righteous behaviour prevails, (*praduṣhyanti*) it causes the corruption (*striyaḥ*) in the women (*kula*) of the society; and (*vaarṣhṇeya*) O Kṛiṣhṇa! (*duṣhṭaasu*) The corruption of (*streeṣhu*) women (*jaayate*) causes (*varṇa-saṅkaraḥ*) mixing of the *varṇas*.

⁴² संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदक क्रियाः ॥४२॥

संकरः नरकाय एव कुलघ्नानाम् कुलस्य च । पतन्ति पितरः हि एषाम् लुप्त पिण्डोदक क्रियाः ॥

**42. saṅkaro narakaaya-iva kulaghnaanaaṅ kulasya cha, patanti
pitara hy-eṣhaan lupta-piṇḍ-odaka kriyaah**

(*saṅkaro*) Compromising the *varṇa* system takes both (*kulaghnaanaaṅ*) destroyer of the family values (*cha*) and (*kulasya*) other in the family (*narakaaya*) to hell (*iva*) and nothing else, (*eṣhaan*) their (*pitara*) elders (*hy*) definitely (*patanti*) experience living hell because (*lupta*) noone follows the tradition of (*kriyaah*) giving (*piṇḍodaka*) food and water to the elders.

⁴³ दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

दोषैः एतैः कुलघ्नानाम् वर्णसंकरकारकैः । उत्साद्यन्ते जातिधर्माः कुलधर्माः च शाश्वताः ॥

**43. doṣhair-etaiḥ kula-ghnaanaam varṇa-saṅkara-kaarakaiḥ,
utsaadyante jaati-dharmaaḥ kula-dharmaash cha shaashvataah**

Due to (*etaiḥ*) these (*doṣhair*) problems (*kaarakaiḥ*) caused by (*varṇa-saṅkara*) the compromise of the *varṇa* system (*kula-ghnaanaam*) the destroyer of the family values (*utsaadyante*) lose (*shaashvataah*) age old (*kula-dharmaash*) family

traditions (*cha*) and (*jaati-dharmaah*) traditions associated with their *varṇa*, as well.

⁴⁴ उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

उत्सन्न कुलधर्माणाम् मनुष्याणाम् जनार्दन । नरके अनियतम् वासः भवति इति अनुशुश्रुम ॥

44. utsanna-kula-dharmaaṇaam manuṣhyaṇaāñ janaardana, narake'niyatam vaaso bhavate-ety-anushushrum

(*janaardana*) O Kṛiṣṇa! We have (*anushushrum*) heard (*ety*) this, that (*manuṣhyaṇaāñ*) those humans who (*utsanna*) lose (*kula-dharmaaṇaam*) their family values, they (*bhavate*) get (*vaaso*) stuck (*narake*) in hell (*aniyatam*) indefinitely.

⁴⁵ अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

अहो बत महत् पापम् कर्तुम् व्यवसिताः वयम् । यत् राज्यसुखलोभेन हन्तुम् स्वजनम् उद्यताः ॥

45. aho bata mahat-paapaṇ kartum vyavasitaa vayam, yad-raajya-sukha-lobhena hantun svajanam-udyataaḥ

(*aho bata*) So deplorable that (*vayam*) we are (*vyavasitaa*) ready (*kartum*) to undertake this (*mahat*) big (*paapaṇ*) sinful act (*yad*) that (*lobhena*) in the greed of (*sukha*) pleasures (*raajya*) of kingdom (*udyataaḥ*) we are ready (*hantun*) to kill (*svajanam*) our own.

⁴⁶ यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

यदि माम् अप्रतीकारम् अशस्त्रम् शस्त्रपाणयः । धार्तराष्ट्राः रणे हन्युः तत् मे क्षेमतरम् भवेत् ॥

46. yadi maam-aprateekaaram-ashastrañ Shastra-paṇayaḥ, dhaartaraaṣṭraa raṇe hanyus-tan-me kṣhemataram bhavet

(*bhavet*) It would be (*kṣhemataram*) better (*tan-me*) for me (*yadi*) if (*maam*) I am (*hanyus*) killed (*ashastrañ*) unarmed (*aprateekaaram*) without protest (*raṇe*) in

the battle (*Shastra-paṇayah*) by armed (*dhaartaraaṣṭraa*) Dhṛitaraaṣṭra's sons.

⁴⁷ सञ्जय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

एवम् उक्त्वा अर्जुनः संख्ये रथोपस्थे उपाविशत् । विसृज्य सशरम् चापम् शोकसंविग्न मानसः ॥

Sañjaya uvaacha

**47. evam-uktva-arjunaḥ saṅkhye rathopastha upaavishat, viṣṛijya
sasharaṇ chaapaṇ shoka-samvigna-maanasaḥ**

(*Sañjaya*) **Sañjaya** (*uvaacha*) described; (*saṅkhye*) In the battle ground, after (*uktva*) saying (*evam*) these words (*arjunaḥ*) Arjuna (*shoka-samvigna*) in a depressed (*maanasaḥ*) mental state (*viṣṛijya*) dropped his (*chaapaṇ*) bow (*sasharaṇ*) along with the arrows and (*upaavishat*) sat (*rathopastha*) in the rear portion of the chariot.