

धृतराष्ट्र उवाच

Dhritarashtra said,  
dhṛtarāṣṭra uvāca

धर्मक्षेत्रे कुरुक्षेत्रे

On the battlefield, Kurukshetra, the field of dharma,  
dharma-kṣetre kuru-kṣetre

समवेता युयुत्सवः ।

the warriors have gathered,  
samavetā yuyutsavaḥ

मामकाः पाण्डवाश्चैव

both mine and the Pandavas.  
māmakāḥ pāṇḍavāś caiva

किमकुर्वत सञ्जय ॥१॥

What did they do, O Sanjaya?  
kim akurvata sañjaya

सञ्जय उवाच

Sanjaya said,  
sañjaya uvāca

दृष्ट्वा तु पाण्डवानीकं

Having seen the army of the Pandavas  
dṛṣṭvā tu pāṇḍavānikam

व्यूढं दुर्योधनस् तदा ।

arrayed for battle, Duryodhana,  
vyūḍham duryodhanas tadā

आचार्यम् उपसङ्गम्य

having approached his teacher, Drona,  
ācāryam upasaṅgamyā

राजा वचनमब्रवीत् ॥२॥

said these words:  
rājā vacanam abravīt

पश्यैतां पाण्डुपुत्राणां

“Look at this, the Pandu’s sons’  
paśyaitāṃ pāṇḍu-putrāṇām

आचार्य महतीं चमूम् ।

vast army, O Master,  
ācārya mahatīm camūm

व्यूढां द्रुपदपुत्रेण

organized by the son of Drupada, Dhristadyumna,  
vyūḍhām drupada-putreṇa

तव शिष्येण धीमता ॥३॥

your own wise disciple.  
tava śiṣyeṇa dhīmatā

अत्र शूरा महेष्वासा

Here are warriors, mighty archers  
atra śūrā maheṣvāsā

भीमार्जुनसमा युधि ।

equal to Bhima or Arjuna in war—  
bhīmārjuna-samā yudhi

युयुधानो विराटश् च

Yuyudhana, Virata,  
yuyudhāno virāṭaś ca

द्रुपदश्च महारथः ॥४॥

Drupada, who has a great chariot...  
drupadaś ca mahārathaḥ

धृष्टकेतुश्चेकितानः

Dhrishtaketu, Cekitana,  
dhr̥ṣṭaketuś cekitānaḥ

काशिराजश्च वीर्यवान् ।

the mighty king of Kashi,  
kāśirājaś ca vīryavān

पुरुजित् कुन्तिभोजश्च

Purujit and Kuntibhoja,  
purujit kuntibhojaś ca

शैब्यश्च नरपुङ्गवः ॥५॥

and Shaibya, the best of men...  
śaibyaś ca nara-puṅgavaḥ

युधामन्युश्च विक्रान्त

Yudhamanyu, the victorious,  
yudhāmanyuś ca vikrānta

उत्तमौजाश्च वीर्यवान् ।

Uttamaujas, the valiant,  
uttamaujāś ca vīryavān

सौभद्रो द्रौपदेयाश्च

and the sons of Subhadra and Draupadi—  
saubhadro draupadeyāś ca

सर्व एव महारथाः ॥६॥

all of them having great chariots.  
sarva eva mahārathāḥ

अस्माकं तु विशिष्टा ये

Our most distinguished warriors—  
asmākaṁ tu viśiṣṭā ye

तान्निबोध द्विजोत्तम ।

hear about them, O best of brahmins.  
tān nibodha dvijottama

नायका मम सैन्यस्य

The leaders of my army  
nāyakā mama sainyasya

संज्ञार्थं तान् ब्रवीमि ते ॥७॥

I will introduce to you:  
saṁjñārthaṁ tān bravīmi te

भवान् भीष्मश्च कर्णश्च

Yourself, Bhishma and Karna,  
bhavān bhīṣmaś ca karṇaś ca

कृपश्च समितिंजयः ।

and Kripa, victorious in war,  
krpaś ca samitiṁ-jayaḥ

अश्वत्थामा विकर्णश्च

Ashvatthama and Vikarna,  
aśvatthāmā vikarṇaś ca

सौमदत्तिस्तथैव च ॥८॥

as well as Saumadatti.  
saumadattis tathaiva ca

अन्ये च बहवः शूरा

Many other brave warriors  
anye ca bahavaḥ śūrā

मदर्थे त्यक्तजीविताः ।

who are sacrificing their lives for me  
mad-arthe tyakta-jīvitāḥ

नानाशस्त्रप्रहरणाः

are armed with various weapons.  
nānā-śastra-praharaṇāḥ

सर्वे युद्धविशारदाः ॥९॥

All of them are skilled in warfare.  
sarve yuddha-viśāradāḥ

अपर्याप्तं तद् अस्माकं

Unlimited is our army's  
aparyāptaṁ tad asmākaṁ

बलं भीष्माभिरक्षितम् ।

strength, protected by Bhishma.  
balaṁ bhīṣmābhirakṣitam

पर्याप्तं त्विदम् एतेषां

Limited is their army's  
paryāptaṁ tvidam eteṣāṁ

बलं भीमाभिरक्षितम् ॥१०॥

strength, protected by Bhima.  
balaṁ bhīmābhirakṣitam

अयनेषु च सर्वेषु

On all sides,  
ayaneṣu ca sarveṣu

यथाभागमवस्थिताः ।

assembled in your respective divisions,  
yathā-bhāgam avasthitāḥ

भीष्ममेवाभिरक्षन्तु

protect Bhishma in particular,  
bhīṣmam evābhirakṣantu

भवन्तः सर्व एव हि ॥११॥

all of you indeed.”  
bhavantaḥ sarva eva hi

तस्य सञ्जनयन् हर्षं

Creating delight for him,  
tasya sañjanayan harṣam

कुरुवृद्धः पितामहः ।

Bhishma, the eldest of the Kurus,  
kuru-vṛddhaḥ pitāmahaḥ

सिंहनादं विनद्योच्चैः

bellowing forth with a loud roar,  
siṃha-nādam vinadyoccaiḥ

शङ्खं दध्मौ प्रतापवान् ॥१२॥

the mighty one blew on his conch.  
śaṅkhaṃ dadhmau pratāpavān

ततः शङ्खाश्च भेर्यश्च

Then conches and kettledrums,  
tataḥ śaṅkhāś ca bheryaś ca

पणवानकगोमुखाः ।

cymbals, drums and cowhorns  
paṇavānaka-gomukhāḥ

सहसैवा<sub>A</sub>यहन्यन्त

suddenly sounded forth.  
sahasaiivābhyahanyanta

स शब्दस्तुमुलोऽभवत् ॥१३॥

That sound was tumultuous.  
sa śabdastumulo 'bhavat

ततः श्वेतैर्हयैर्युक्ते

Then, with white horses yoked  
tataḥ śvetair hayair yukte

महति स्यन्दने स्थितौ ।

to a great chariot, there stood  
mahati syandane sthitau

माधवः पाण्डवश्चैव

Krishna and Arjuna.  
mādhavaḥ pāṇḍavaś caiva

दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

They both blew on their divine conches.  
divyau śaṅkhau pradadhmatuḥ

पाञ्चजन्यं हृषीकेशो

Krishna blew on Pancajaya.  
pāñcajanyaṁ hr̥ṣīkeśo

देवदत्तं धनञ्जयः ।

Arjuna blew on Devadatta.  
devadattaṁ dhanañjayaḥ

पौण्ड्रं दध्मौ महाशङ्खं

On the great conch, Paundra, blew  
pauṇḍraṁ dadhmau mahā-śaṅkhaṁ

भीमकर्मा वृकोदरः ॥१५॥

Bhima, fierce as a wolf.  
bhīma-karmā vṛkodaraḥ

अनन्तविजयं राजा

On Anantavijaya blew King  
ananta-vijayam rājā

कुन्तीपुत्रो युधिष्ठिरः ।

Yudhishtira, the son of Kunti.  
kuntī-putro yudhiṣṭhiraḥ

नकुलः सहदेवश्च

Nakula and Sahadeva blew  
nakulaḥ sahadevaś ca

सुघोषमणिपुष्पकौ ॥१६॥

on Sughosha and Manipushpaka.  
sughoṣa-maṇipuṣpakau

काश्यश्च परमेष्वासः

The king of Kashi, a supreme archer,  
kāśyaś ca parameṣvāsaḥ

शिखण्डी च महारथः ।

and Shikhandi, the great charioteer,  
śikhaṇḍī ca mahārathaḥ

धृष्टद्युम्नो विराटश्च

Dhrishtadyumna and Virata,  
dhr̥ṣṭadyumno virāṭaś ca

सात्यकिश्चापराजितः ॥१७॥

and the undefeated Satyaki...  
sātyakiś cāparājitaḥ

द्रुपदो द्रौपदेयाश्च

Drupada and the sons of Draupadi,  
drupado draupadeyāś ca

सर्वशः पृथिवीपते ।

on all sides, O Lord,  
sarvaśaḥ pṛthivī-pate

सौभद्रश्च महाबाहुः

along with the mighty-armed son of Subhadra,  
saubhadraś ca mahā-bāhuḥ

शङ्खान् दध्मुः पृथक्पृथक् ॥१८॥

they each blew their own conches.  
śaṅkhān dadhmauḥ pṛthak pṛthak

स घोषो धार्तराष्ट्राणां

For the sons of Dhritarashtra, that uproar  
sa ghoṣo dhārtarāṣṭrāṇām

हृदयानि व्यदारयत् ।

pierced their hearts.  
hṛdayāni vyadārayat

नभश् च पृथिवीं चैव

The sky and earth  
nabhaś ca pṛthivīm caiva

तुमुलोऽयनुनादयन् ॥१९॥

resounded with tumultuous noise.  
tumulo 'bhyanunādayan

अथ व्यवस्थितान् दृष्ट्वा

Then, having seen the assembled  
atha vyavasthitān dṛṣṭvā

धार्तराष्ट्रान् कपिध्वजः ।

sons of Dhritarashtra,  
dhārtarāṣṭrān kapi-dhvajaḥ

प्रवृत्ते शस्त्रसम्पाते

as weapons were readied,  
pravṛtte śastra-sampāte

धनुरुद्यम्य पाण्डवः ॥२०॥

Arjuna lifted his bow.  
dhanur udyamya pāṇḍavaḥ

हृषीकेशं तदा वाक्यम्

Then to Krishna, these words  
hṛṣīkeśam tadā vākyaṃ

इदमाह महीपते ।

he spoke, O King.  
idam āha mahī-pate

अर्जुन उवाच

Arjuna said,  
arjuna uvāca

सेनयोरुभयोर्मध्ये

Between both armies  
senayor ubhayor madhye

रथं स्थापय मेऽच्युत ॥२१॥

place my chariot, O Krishna...  
ratham sthāpaya me 'cyuta

यावदेतान्निरीक्षेऽहं

...so I can see those  
yāvad etān nirīkṣe 'ham

योद्धुकामानवस्थितान् ।

assembled, eager to fight,  
yoddhu-kāmān avasthitān

कैर्मया सह योद्धव्यम्

with whom I must fight  
kair mayā saha yoddhavyam

अस्मिन् रणसमुद्यमे ॥२२॥

in this imminent war.  
asmin raṇa-samudyame

योत्स्यमानानवेक्षेऽहं

I see the warriors  
yotsyamānān avekṣe 'ham

य एतेऽत्र समागताः ।

who are gathered here—  
ya ete 'tra samāgatāḥ

धार्तराष्ट्रस्य दुर्बुद्धेर्

the sons of the evil-minded Dhritarashtra  
dhārtarāṣṭrasya durbuddher

युद्धे प्रियचिकीर्षवः ॥२३॥

eager to please him in war.  
yuddhe priya-cikīrṣavaḥ

सञ्जय उवाच

Sanjaya said,  
sañjaya uvāca

एवमुक्तो हृषीकेशो

Krishna, having been thus addressed  
evamukto hr̥ṣīkeśo

गुडाकेशेन भारत ।

by Arjuna, O King,  
guḍākeśena bhārata

सेनयोरुभयोर्मध्ये

between both armies  
senayor ubhayor madhye

स्थापयित्वा रथोत्तमम् ॥२४॥

having placed their great chariot...  
sthāpayitvā rathottamam

भीष्मद्रोणप्रमुखतः

...in front of Bhishma and Drona  
bhīṣma-droṇa-pramukhataḥ

सर्वेषां च महीक्षिताम् ।

and all the kings,  
sarveṣāṃ ca mahī-kṣitām

उवाच पार्थ पश्यैतान्

Krishna said, "Arjuna, look at these  
uvāca pārtha paśyaitān

समवेतान् कुरूनिति ॥२५॥

Kauravas assembled here."  
samavetān kurūniti

तत्रापश्यत् स्थितान् पार्थः

Arjuna saw standing there  
tatrāpaśyat sthitān pārthaḥ

पितृनथ पितामहान् ।

fathers, grandfathers,  
pitṛnatha pitāmahān

आचार्यान्मातुलान् भ्रातृन्

teachers, uncles, brothers,  
ācāryān mātulān bhrātṛn

पुत्रान्पौत्रान् सखींस्तथा ॥२६॥

sons, grandsons, and friends...  
putrān pautrān sakhīms tathā

श्वशुरान् सुहृदश्चैव

...fathers-in-law and well-wishers  
śvaśurān suhṛdaś caiva

सेनयोरुभयोरपि ।

in armies on both sides.  
senayor ubhayor api

तान्समीक्ष्य स कौन्तेयः

Arjuna, having seen them,  
tān samīkṣya sa kaunteyaḥ

सर्वान्बन्धूनवस्थितान् ॥२७॥

all his relatives standing near...  
sarvān bandhūn avasthitān



कृपया परयाविष्टो

...filled with great pity  
kṛpayā parayāviṣṭo

विषीदन्निदमब्रवीत् ।

and feeling depressed, Arjuna said this:  
viṣīdann idam abravīt

अर्जुन उवाच

Arjuna said,  
arjuna uvāca

दृष्ट्वेमं स्वजनं कृष्ण

O Krishna, having seen my own people  
dṛṣṭvemam̐ sva-janam̐ kṛṣṇa

युयुत्सुं समुपस्थितम् ॥२८॥

assembled here, eager to fight,  
yuyutsum̐ samupasthitam

सीदन्ति मम गात्राणि

...my limbs grow weak,  
sīdanti mama gātrāṇi

मुखं च परिशुष्यति ।

my mouth is parched,  
mukham̐ ca pariśuṣyati

वेपथुश्च शरीरे मे

my body trembles,  
vepathuś ca śarīre me

रोमहर्षश्च जायते ॥२९॥

and my hair stands on end.  
roma-harṣaś ca jāyate

गाण्डीवं स्रंसते हस्तात्  
My bow slips from my hand,  
gāṇḍīvaṁ sraṁsate hastāt

त्वक् चैव परिदह्यते ।  
and my skin burns.  
tvak caiva paridahyate

न च शक्नोम्यवस्थातुं  
I am not able to stand  
na ca śaknomy avasthātum

भ्रमतीव च मे मनः ॥३०॥  
and my mind is spinning.  
bhramatīva ca me manaḥ

निमित्तानि च पश्यामि  
I see omens  
nimittāni ca paśyāmi

विपरीतानि केशव ।  
of disaster, O Krishna.  
viparītāni keśava

न च श्रेयोऽनुपश्यामि  
I forsee no good  
na ca śreyo 'nupaśyāmi

हत्वा स्वजनमाहवे ॥३१॥  
in killing my own people in battle.  
hatvā sva-janam āhave

न काङ्क्षे विजयं कृष्ण  
O Krishna, I do not want victory,  
na kāṅkṣe vijayaṁ kṛṣṇa

न च राज्यं सुखानि च ।  
nor kingship, nor pleasures.  
na ca rājyaṁ sukhāni ca

किं नो राज्येन गोविन्द  
O Krishna, of what use is kingship?  
kiṁ no rājyena govinda

किं भोगैर्जीवितेन वा ॥३२॥  
Of what use are enjoyments or even life?  
kiṁ bhogair jīvitena vā

येषामर्थे काङ्क्षितं नो  
Those for whose sakes we seek  
yeṣām arthe kāṅkṣitam no

राज्यं भोगाः सुखानि च ।  
kingship, enjoyments and pleasures,  
rājyaṁ bhogāḥ sukhāni ca

त इमेऽवस्थिता युद्धे  
they are standing on the battlefield  
ta ime 'vasthitā yuddhe

प्राणांस्त्यक्त्वा धनानि च ॥३३॥  
giving up their lives and wealth.  
prāṇāṁs tyaktvā dhanāni ca

आचार्याः पितरः पुत्रास  
Teachers, fathers, sons,  
ācāryāḥ pitarāḥ putrās

तथैव च पितामहाः ।  
and also grandfathers,  
tathaiva ca pitāmahāḥ

मातुलाः श्वशुराः पौत्राः  
uncles, fathers-in-law, grandsons,  
mātulāḥ śvaśurāḥ pautrāḥ

श्यालाः सम्बन्धिनस्तथा ॥३४॥  
brothers-in-law, and other relatives—  
śyālāḥ sambandhinas tathā

एतान् न हन्तुमिच्छामि  
I do not want to kill them  
etān na hantum icchāmi

घ्नतोऽपि मधुसूदन ।  
even if I am killed instead, O Krishna,  
ghnato 'pi madhusūdana

अपि त्रैलोक्यराज्यस्य  
not for kingship over the three worlds,  
api trailokya-rājyasya

हेतोः किं नु महीकृते ॥३५॥  
much less for the sake of the earth.  
hetoḥ kiṁ nu mahī-kṛte

निहत्य धार्तराष्ट्रान्ः  
Having killed the sons of Dhritarashtra, for us  
nihatya dhārtarāṣṭrān naḥ

का प्रीतिः स्याज्जनार्दन ।  
what pleasure could there be, O Krishna?  
kā prītiḥ syāj janārdana

पापमेवाश्रयेदस्मान्  
Only sin would befall us  
pāpam evāśrayed asmān

हत्वैतानाततायिनः ॥३६॥  
from killing these outlaws.  
hatvaitān ātatāyinaḥ

तस्मान्नार्हा वयं हन्तुं  
Therefore we should not kill  
tasmān nārhā vyaṁ hantum

धार्तराष्ट्रान् सबान्धवान् ।  
the sons of Dhritarashtra, our relatives,  
dhārtarāṣṭrān sabāndhavān

स्वजनं हि कथं हत्वा  
because having killed our relatives, how  
svajanaṁ hi katham hatvā

सुखिनः स्याम माधव ॥३७॥  
could we be happy, O Krishna?  
sukhinaḥ syāma mādharma

यद्यप्येते न पश्यन्ति

Even if they do not see,  
yady apy ete na paśyanti

लोभोपहतचेतसः ।

because their minds are overcome by greed,  
lobhopahata-cetasah

कुलक्षयकृतं दोषं

the sin of destroying one's family  
kula-kṣaya-kṛtaṁ doṣaṁ

मित्रद्रोहे च पातकम् ॥३८॥

and the sin of treachery against friends...  
mitra-drohe ca pātakam

कथं न ज्ञेयमस्माभिः

...how could we not be wise enough  
kathaṁ na jñeyam asmābhiḥ

पापादस्मान्निवर्तितुम् ।

to refrain from this sin,  
pāpād asmān nivartitum

कुलक्षयकृतं दोषं

the sin of destroying one's family,  
kula-kṣaya-kṛtaṁ doṣaṁ

प्रपश्यद्भिर्जनार्दन ॥३९॥

by us who understand, O Krishna?  
prapaśyadbhir janārdana

कुलक्षये प्रणश्यन्ति

When the family is destroyed, destroyed also  
kula-kṣaye praṇaśyanti

कुलधर्माः सनातनाः ।

are the ancient laws of the family.  
kula-dharmāḥ sanātanaḥ

धर्मे नष्टे कुलं कृत्स्नम्

And when those laws are destroyed, the entire family  
dharme naṣṭe kulam kṛtsnam

अधर्मोऽभिभवत्युत ॥४०॥

will be overpowered by unrighteousness.  
adharmo 'bhibhavaty uta

अधर्माभिभवात् कृष्ण

Being overpowered by unrighteousness, O Krishna,  
adharmābhibhavāt kṛṣṇa

प्रदुष्यन्ति कुलस्त्रियः ।

the women of the family will become defiled.  
praduṣyanti kula-striyaḥ

स्त्रीषु दुष्टासु वार्ष्णेय

When the women are defiled, O Krishna,  
strīṣu duṣṭāsu vārṣṇeya

जायते वर्णसङ्करः ॥४१॥

intermixture of the groups will result.  
jāyate varṇa-saṅkaraḥ

सङ्करो नरकायैव

Intermixture leads only to hell  
saṅkaro narakāyaiva

कुलघ्नानां कुलस्य च ।

for both the family and those who destroy the family.  
kula-ghnānām kulasya ca

पतन्ति पितरो ह्येषां

Their ancestors will fall,  
patanti pitaro hyeṣām

लुप्तपिण्डोदकक्रियाः ॥४२॥

being deprived of ritual offerings.  
lupta-piṇḍodaka-kriyāḥ

दोषैर् एतैः कुलघ्नानां

Due to these sins of those who destroy the family  
doṣair etaiḥ kula-ghnānām

वर्णसङ्करकारकैः ।

which cause the intermixture of groups,  
varṇa-saṅkara-kāraiḥ

उत्साद्यन्ते जातिधर्माः

the laws of the clan will be destroyed  
utsādyante jāti-dharmāḥ

कुलधर्माश्च शाश्वताः ॥४३॥

along with the ancient laws of the family.  
kula-dharmāś ca śāśvatāḥ

उत्सन्नकुलधर्माणां

Those whose family laws have been destroyed,  
utsanna-kula-dharmāṇām

मनुष्याणां जनार्दन ।

for such people, O Krishna,  
manuṣyāṇām janārdana

नरके नियतं वासो

dwelling in hell is certain.  
narake niyataṁ vāso

भवतीत्यनुशुश्रुम ॥४४॥

Thus have we heard.  
bhavatīty anuśuśruma

अहो बत महत् पापं

Oh! What a great sin  
aho bata mahat pāpaṁ

कर्तुं व्यवसिता वयम् ।

we have decided to commit.  
kartuṁ vyavasitā vayam

यद् राज्यसुखलोभेन

Due to greed for kingship and pleasure  
yad rājya-sukha-lobhena

हन्तुं स्वजनमुद्यताः ॥४५॥

we are ready to kill our own people.  
hantuṁ svajanam udyatāḥ

यदि मामप्रतीकारम

If I were not to resist  
yadi mām apratikāram

अशस्त्रं शस्त्रपाणयः ।

and remain unarmed, allowing the armed  
aśastram śastra-pāṇayah

धार्तराष्ट्रा रणे हन्युस

sons of Dhritarashtra to kill me in battle,  
dhārtarāṣṭrā raṇe hanyus

तन्मे क्षेमतरं भवेत् ॥४६॥

that would be best for me.  
tan me kṣemataram bhavet

सञ्जय उवाच

Sanjaya said,  
sañjaya uvāca

एवमुक्त्वार्जुनः सङ्ख्ये

Arjuna, having spoken thus on the battlefield,  
evam uktvārjunaḥ saṅkhye

रथोपस्थ उपाविशत् ।

sank down on the chariot seat,  
rathopastha upāviśat

विसृज्य सशरं चापं

casting away his arrows and bow,  
visṛjya saśaram cāpam

शोकसंविग्नमानसः ॥४७॥

his mind overwhelmed with sorrow.  
śoka-saṁvigna-mānasaḥ