

-:AUM:-

Mukam karoti vacalam panguk langhayate girim I
yatkrpā tam aham vande paramānanda Mādhavam II

Adhyāya No. - I

Disinterested Action through
Agony like that of Arjuna.
Section - 1 ; Verses - 1 - 11.

Dhṛtarāṣṭra said :

1. O Sañjaya! (One who has conquered his senses) What have the bad thoughts (children of 'one who is blind or without discrimination', i.e., attachment) and the good thoughts ('children of the pure one', i.e., non-attachment) always desirous of fighting mutually, met together in (the body of a man, called allegorically) Kuruksetra (i.e., famous place of battle, here the battle between the good thoughts and the bad ones; and also called) dharmksetra a place of doing, and reaping the fruits of, good and bad deeds, (dharmas = pāpa and punya) done!

Sañjaya said :

2. Then, the kind Duryodhana, having seen the army of the Pāṇdavas (sons of Pāṇdu) arrayed, said to the Ācārya (Droṇa), having approached him :-

(3). "O Ācārya! Behold this vast army of the sons of Pāṇdu (my uncle), arrayed by your wise pupil, the son of Drupada. (Dhṛṣṭadyumna),

(4) Here are brave, great bowmen, equal to Bhīma and Arjuna, in battle, (viz;) Yuyudhāna (also called Sātyaki, V.17) and Virāta, and Drupada, a mahāratha, (a soldier able to fight alone with ten thousand bowmen).

(5) Dhr̥ṣṭaketu (Śiśupāla's son, -Tilak), Cekitāna (a son of Cekitāna, a Yādava), and the powerful king of Kāśī, Purujit of Kuntibhoja family (and hence maternal uncle to Yudhiṣṭhira, Bhīma and Arjuna), and Saibya (king of the Sibis), the bull among men;

N.B.:- Purujit and Kuntibhoja-Madhusūdana.

(6) and the strong Yudhāmanyu, the powerful Uttamaujā, (Two Princes of Pāñcāla, vide Drona parva-130 MBh.) the son of Subhadrā and Draupadi's (five) sons (Prativindhya, Sutasoma, Srutakarmā, Satānika, and Srutasena). All indeed are soldiers of the rank of mahāratha (one able to fight alone with ten thousand bowmen).

(7) But, O best of the twice-born! Hear (from me) those who are chiefs among us, the leaders (nāyakas) of my army. I mention them to you for (you to know) their names.

(8) Your honour, and Bhīma, and Karṇa and Kṛpa the conquerer of battles; (your son) Āsvatthāman, Vikarṇa (a younger brother of mine), and so also (Bhūriśravas), the son of Somadatta.

(9) And many other brave men, for my sake renouncing their lives, with many kinds of weapons and missiles; all well-versed in war.

(10) (Being) guarded by Bhīṣma, that our army is (in - my opinion) insufficient (aparyāptam), but being guarded by Bhīma, this army of theirs is sufficient (paryāptam)

Tilak-Guarded by Bhīṣma, that our army is more than required (aparyāptam). But, guarded by Bhīma, this army of theirs is 'as much as required' (paryāptam). Madhusūdana - That army of theirs (to fight) against which Bhīṣma is guarded (by us), is not sufficient (aparyāptam). This our army, (to - fight) against which Bhīma is guarded (by them) is sufficient (paryāptam).

N.B.: M. Transposes 'eteṣām' and 'asmākam'; he takes 'Bhīṣmābhiraksita' and 'Bhīmābhiraksita' as bahuvrīhi samāsas and interprets 'aparyāptam' and 'paryāptam' in their usual - sense. (M- Madhusūdana Sarasvati)

(11) And, (Bhīṣma is appointed the guard of you all; yet how can he guard you!) let you all standing firmly in your - respective divisions in the rank and file, guard Bhīṣma alone.

Tilak-Let you all, standing firmly in your respective divisions in all the arrays, guard Bhīṣma alone (because an army is considered victorious as long as its commander is guarded).

Section II: Verses 12, 19.

(12) Causing delight to him, the powerful (Bhīṣma), the Grandfather (of the warriors of the Mahābhārata), the oldest among the Kurus, blew his conch loudly, roaring a lion's roar.

13. Then, conches and kettledrums, tabors and drums and cowhorns, were suddenly beaten; that sound was tumultuous.

14. Then, sitting in a great war-chariot, yoked with white horses, Mādhava and the Pāṇḍava also, blew their divine conches.

Then, the Supreme Soul Hṛṣīkeṣa and (the individual soul represented here by) Arjuna, (described in the Scriptures generally as) present (sṭhita) in (the human body which is also described in the Scriptures as) a chariot yoked with the white horses (in the form of senses), blew their divine conches.

Notes: 1. The meaning of the verse is taken here as an allegory.

2. Cf. Kātha Upa. I. 3. 3-4.

15. Hṛṣīkeṣa blew the Pāñcajanya conch; Dhanañjaya, the Devadatta; Vṛkodara of terrible deeds, his great conch "Paundra".

N.B.: Note the names Mādhava, Hṛṣīkeṣa, etc. They show that Kṛṣṇa is God Viṣṇu.

16. The king Yudhiṣṭhira, son of Kuntī, blew the Anantavijaya conch; Nakula and Sahadeva, the Sugheṣa and the manipuṣpaka (respectively).

17. And the king of Kāśī, having great bow, and Śikhaṇḍin, a mahāratha, Dhṛṣṭadyumna and Virāta and Sātyaki the unconquered,

18. Drupada and the sons of Draupadī, O Lord of earth! And (Abhimanyu) the mighty-armed son of Subhadṛā, blew their several conches on all sides.

(19) That tumultuous sound rent the hearts of the sons of Dhṛtarāstra, making the earth and sky resound.

Section III, Verses 20-47

(20) Then, having seen the sons of Dhṛtarāstra properly arrayed, Arjuna (lit., the son of Pāṇḍu) with (the figure of) the ape Hanūmān in his flag, having raised and checked his bow, when the flight of missiles was just to begin,

(21) said then following sentence to Hṛṣīkeśa, O Lord of the earth,

Arjuna said :

In the midst of the two armies, establish my chariot, O Acyuta,

N.B.: Note Acyuta, a name of Viṣṇu.

(22) so that I may see these standing (here), with a desire to fight, who are to fight with me in this great activity of War?

(23) I may see these, about to fight, who have gathered together here, desirous of doing good in this war to the evil-minded (Duryodhana) son of Dhṛtarāstra.

Saṅjaya said :

(24) Hṛṣīkeśa, thus addressed by Guḍākeśa (Arjuna) O Bhārata! having established that best of chariots in the midst of both the armies,

25. Hṛṣīkeśa said in front of Bhīṣma, Drona, and all the kings: "O son of Prthā! see these descendants of Kuru gathered together (here)".

26. The son of Prthā saw present there uncles and grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and friends,

27. Fathers-in-law and friends also in both armies.

Having seen all those relatives present (there), that son of Kuntā,

28. overcome by deep pity and lamenting, said as follows:-

Arjuna said :

O Kṛṣṇa! Having seen these my relatives, eager to fight, present (here),

29. my limbs fail and my mouth is parched, there is a tremour in my body; and my hair stands erect.

30. The Gāṇḍīva bow slips from my hands, and my skin burns all over; I cannot stand, and my mind is wandering as it were.

31. And O Keśava! I see adverse omens. Nor do I see any advantage resulting, after having killed one's own relatives in war.

32. O Kṛṣṇa! I do not desire victory nor kingdom nor pleasures; O Govinda! What have we to do with kingdom, what with enjoyments or with our life (even)?

(33) (For), those for whose sake we desire kingdom, enjoyments and pleasures, are present here in battle, having abandoned their life and riches-

(34) Teachers, uncles (pitaraḥ), sons, as well as grandfathers, maternal uncles, fathers-in-law, grandsons, wife's brothers, and (other) relatives.

(35) O Mādhūsūdana! I do not wish to kill these (relatives), though slaying (me), even for the sake of the kingdom of the three worlds. How, then, for the sake of the earth (only)?

(36) O Janārdana! What joy shall be ours, having killed the sons of Dhṛtarāṣṭra? O Janārdana! By killing these desperadoes, sin alone will take hold of us.

(37) Therefore, we should not kill the sons of Dhṛtarāṣṭra, our relatives; because O Mādhava! how may we be happy after having killed our own people?

(38) Although these (relatives of ours), with mind overpowered by agreed, see no guilt (to be) caused by the destruction of the family and (no) sin in hostility to friends,

(39) Why should we, seeing fully the evils caused by the destruction of family, O Janārdana, not know to turn back from - this sinful deed (pāpa)?

(40) On the destruction of family, the immemorial lawful customs (dharmaḥ) of the family perish. Lawlessness (adharmāḥ) overpowers, indeed, the entire family, when lawful customs perish.

(41) By the predominance of lawlessness (adharmā), O Kṛṣṇa, the women of the family become corrupt. O Vārsṇeya (One belonging to the Vṛṣṇi family)! when women are corrupted, there arises intermixture of castes.

(42) The mixing (of castes) leads to hell for (both) the slayers of the family and the family itself; because their ancestors, deprived of rice-balls and libations, fall.

(43) By these wrong deeds of the slayers of families, which cause caste-mixing, the eternal lawful duties of castes and those of families are destroyed.

(44) O Janārdana! We have heard from the Scripture: The men, whose lawful caste-duties are extinguished, have eternally an abode in hell.

(45) Alas! we have decided to commit a great sin because we are ready to kill our own relations, out of greed for royal happiness.

N.B.:- This verse expresses the visāda (Agony) of Arjuna, from which this Adhyāya gets its title.

(46) If the sons of Dhṛtarāṣṭra with weapons in hands, might slay me unresisting and unarmed, in the battle, that - would be for me the better.

Saṅjaya said :

(47) Having thus spoken in the battle Arjuna, with his mind troubled with sorrow, sat down on his seat of the chariot, having thrown away his bow and arrow.

