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1. शत्रवः राज्ञा जीयेरन्[जि] p-opt III/+ इति नागरिकैः उच्यते[वच्] p-pres III/1 ।
   “The enemies should be conquered by the king,” is said by the citizens.

2. अस्य वृक्षस्य अधस्तात् बालेन सुखेन सुप्यते[स्वप्] p-pres III/1 ।
   Under this tree it is slept happily by the child.

3. कैः सह मया योद्धव्यं[युध्] gerv 1/1 द्रष्टुम् इच्छामि ततः च मम रथः सेनयोः मध्ये स्थाप्यताम्[स्था] c-p-imper III/1 इति अर्जुनः सूतं कृष्णम् अवदत् ।
   Arjuna told his charioteer Kṛṣṇa, “With whom is it to be fought by me? I wish to see, and therefore may my chariot be stationed in the middle of the armies.”

4. अहो रमणीयम् इदं वनम् अतः आवाभ्याम्[3/2] अत्र रात्रीं स्थीयतां[स्था] p-imper III/1 प्रत्युषे च वनं त्यज्यताम्[त्यज्] p-imper III/1 इति सूतं राज्ञा उक्तम् ।
   “O how wonderful is this forest, therefore it is to be stayed here by us for the night and the forest is to be departed at daybreak,” thus was told to the charioteer by the king.

5. तैः चौरैः चोरितं धनिनः धनं वृक्षस्य कोटरे अधीयत[धा] p-imperf III/1 ।
   The wealth of the wealthy man stolen by the thieves was placed in the hollow of the tree.

6. श्राद्धं दातुम् आह्वानं राज्ञः गृहीत्वा ब्राह्मणः मया सत्वरं गन्तव्यम्[गम्] gerv 1/1 अन्यथा कश्चिद् अन्यः इमां क्रियां ग्रहीष्यति[ग्रह्] P fut III/1 इति चिन्तयित्वा राजप्रासादं गतः ।
   Having taken an invitation to perform śrāddha from the king, having thought, “It must be gone quickly by me, otherwise someone else will take this ritual,” the priest went to the palace of the king.

7. क्षेत्रे लांगलं चालयन्[चल्] c-PrAP 1/1 नरः कृष्णसर्पेण अदश्यत[दंश्] p-imperf III/1 ।
   Moving the plow in the field, a man was bitten by a cobra.

8. एतानि सूक्तानि मया श्वः पठितव्यानि[पठ्] gerv 1/+ इति गुरुणा शिष्याभ्यां न्यवेद्यत[नि-विद्] p-c-imperf III/1 ।
   “These hymns are to be read by me tomorrow,” thus was informed by the guru to the two students.

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9. मुक्तिः ध्यानेन विद्यया च एव प्राप्यते[प्र-आप् p-pres III/1] इति शास्यते[शास् p-pres III/1] बुधैः ।
"Liberation is gained by meditation and knowledge alone," thus is taught by the wise.

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10. यदा नलः नृपः तस्मिन् वने विचरतां[वि-चर् PrAP 6/+] हंसानाम् एकं जग्राह[ग्रह् P perf III/1] तदा सः हंसः मानुषीं वाचं कृत्वा न हन्तव्यः[हन् gerv 1/1] अस्मि ते[6/1] राजन्[8/1] इति उक्त्वा तेन उत्सृष्टः उदपतत् ।
When the king Nala caught one of the haṃsas moving about in the forest, then the haṃsa, having made a human voice, having said, "I am not yours to be killed, O king," released by him, flew away.

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20. सञ्जय: उवाच । अथ व्यवस्थितान् धार्तराष्ट्रान् दृष्ट्वा शस्त्र-संपाते प्रवृत्ते कपि-ध्वजः पाण्डवः धनुः उद्यम्य...

Sañjaya said: Now having seen the sons of Dhṛtarāṣṭra assembled, when the clash of weapons had commenced, the monkey-bannered son of Pāṇḍu, having held up his bow...

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21. तदा इदं वाक्यं हृषीकेशं आह[अह् P perf III/1] महीपते । "अच्युत सेनयोः उभयोः मध्ये मे रथं स्थापय[स्था c-imper II/1] ।

Then he spoke this statement to Hṛṣīkeśa, O king: "O Acyuta, place my chariot in the middle of the two armies.

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22. यावद् एतान् अवस्थितान् योद्धु-कामान् अहं निरीक्षे[निस्-ईक्ष् 1A Pres I/1] । अस्मिन् रण-समुद्यमे मया सह कैः योद्धव्यम्[युध् gerv 1/1] ।

Such that I see those assembled having a desire to fight, by whom it is to be fought with me in this effort of battle.

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23. ये एते दुर्बुद्धेः धार्तराष्ट्रस्य युद्धे प्रिय-[2TP]चिकीर्षवः अत्र समागताः (तान्) योत्स्यमानान्[युध् A FAP 2/+] अहम् अवेक्षे[अव-ईक्ष् 1A Pres I/1] ।"

They who are come here desirous of doing the will of the ill-natured son of Dhṛtarāṣṭra in war, I see them going to fight."

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24. भारत गुडाकेशेन एवम् उक्तः हृषीकेशः सेनयोः उभयोः मध्ये रथोत्तमं स्थापयित्वा...

Oh Bhārata, thus told by Guḍākeśa, Hṛṣīkeśa having placed the greatest of chariots in the middle of the two armies...

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25. भीष्म-द्रोण- सर्वेषां च महीक्षितां[6/+] प्रमुखतः "पार्थ एतान् समवेतान् कुरून् पश्य" इति उवाच ।

In front of Bhīṣma, Droṇa, and all the kings, said: "O son of Pṛthā, see these Kurus gathered."

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26. तत्र पार्थः स्थितान् पितॄन् अथ पितामहान् आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् तथा सखीन्...

There the son of Pṛthā saw stationed fathers, then grandfathers, teachers, uncles, brothers, sons, grandsons, comrades...

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27. श्वशुरान् सुहृदः च एव सेनयोः उभयोः अपि अपश्यत् । कौन्तेयः तान् सर्वान् अवस्थितान् बन्धून् समीक्ष्य...

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Fathers-in-law, and friends, in both armies. The son of Kunti, having seen all these relatives assembled...

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28. परया कृपया आविष्टः विषीदन् इदम् अब्रवीत् । अर्जुनः उवाच । कृष्ण इमान् युयुत्सून् समवस्थितान् स्वजनान् दृष्ट्वा...

Overcome by supreme compassion, dejected said this. Arjuna said: O Kṛṣṇa, having seen these our own kin assembled about to fight...

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29. मम गात्राणि सीदन्ति मुखं च परिशुष्यति । मे शरीरे वेपथुः च रोमहर्षः च जायते ।

My limbs sink and my mouth dries. There is trembling in my body, and horripilation arises.

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30. हस्तात् गाण्डीवं स्रंसते त्वक् च परिदह्यते[परि-दह् p-Pres III/1] एव । अवस्थातुं च न शक्नोमि मे मनः च भ्रमति इव ।

The Gāṇḍīva slips from my hand and my skin is burned indeed. I am not able to stand and my mind is as though confused.

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31. केशव विपरीतानि च निमित्तानि पश्यामि । आहवे स्वजनं हत्वा च न श्रेयः अनुपश्यामि ।

O Keśava, I see unfavourable omens. Having killed our own kin in battle I do not see benefit.

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32. कृष्ण विजयं न कांक्षे न च राज्यं सुखानि च । गोविन्द राज्येन नः किं भोगैः जीवितेन वा किम् ।

O Kṛṣṇa, I desire neither victory nor the kingdom nor pleasures. O Govinda, what use are the kingdom, enjoyments, or life for us.

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33. येषाम् अर्थे राज्यं भोगाः सुखानि च नः कांक्षितं ते एव सुदुस्त्यजान् प्राणान् त्यक्त्वा नः योद्धुं स्थिता ।

For whose sake the kingdom, enjoyments, and pleasures were desired by us, they alone, having given up their difficult to give up lives, are stationed here to fight for us.

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34. आचार्याः पितरः पुत्राः तथा एव च पितामहाः मातुलाः श्वशुराः पौत्राः स्यालाः तथा संबन्धिनः ।

Teachers, father, sons, and similarly grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, and relatives.

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35. मधुसूदन घ्नतः[हन् 2P PrAP 2/+] अपि एतान् हन्तुं न इच्छामि त्रैलोक्य-राज्यस्य हेतोः अपि किं नु महीकृते[4/1] ।

O Madhusūdana, even if (they are) killing I do not wish to kill them, even out of cause for the rule of the three worlds, why then for the earth?

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36. जनार्दन धार्तराष्ट्रान् निहत्य नः का प्रीतिः स्यात्[अस् 2P opt III/1] । एतान् आततायिनः हत्वा पापम् एव अस्मान् आश्रयेत् ।

O Janārdana, having killed the sons of Dhṛtarāṣṭra, what pleasure would there be for us? Having killed these warriors sin will befall us.

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37. तस्मात् धार्तराष्ट्रान् सबान्धवान् वयं हन्तुं न अर्हाः । माधव स्वजनं हि हत्वा सुखिनः कथं स्याम[अस् 2P opt I/+] ।

Therefore we should not kill the sons of Dhṛtarāṣṭra our own kin. O Mādhava, having kill our own kin how could we be happy?

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38. यद्यपि एते लोभ-उपहत-चेतसः कुल-क्षय-कृतं दोषं मित्र-द्रोहे च पातकं न पश्यन्ति...

Even if they, having minds corrupted with greed, do not see the harm done by the destruction of the family and the sin in treachery of friends...

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39. जनार्दन कुल-क्षय-कृतं दोषं प्रपश्यद्भिः[प्र-पश् 4P PrAP 3/+] अस्माभिः अस्मात् पापात् निवर्तितुं कथं न ज्ञेयम्[ज्ञा gerv 1/1] ।

O Janārdana, how should it not be known to by us, who see the harm done by the destruction of the family, to desist from this sin?

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40. कुल-क्षये सनातनाः कुल-धर्माः प्रनश्यन्ति । धर्मे नष्टे अधर्मः कृत्स्नं कुलं अभिभवति उत ।

In the destruction of the family, the eternal traditions of the family will perish. When the traditions have perished, unrighteousness will also overpower the entire family.

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41. कृष्ण अधर्म-अभिभवात् कुल-स्त्रियः प्रदुष्यन्ति । वार्ष्णेय स्त्रीषु दुष्टासु वर्ण-संकरः जायते ।

O Kṛṣṇa, due to the overpowering of unrighteousness the women of the family will be corrupted. O Vārṣṇeya, when the women are corrupted, intermixture of classes will arise.

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42. संकरः कुलघ्नानां कुलस्य च नरकाय एव । एषां हि लुप्त-पिण्ड-उदक-क्रियाः पितरः पतन्ति ।

Intermixture will be only for hell for the ones who slay the family and for the family. For their ancestors, devoid of rice and water offerings, will go to ruin.

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43. एतैः वर्ण-संकर-कारकैः दोषैः कुलघ्नानां शाश्वताः जाति-धर्माः कुल-धर्माः च उत्साद्यन्ते[उद्-सद् c-p-Pres III/+] ।

By these defects making the intermixture of classes, the eternal traditions of the castes and traditions of the families of the ones who slay the family will perish.

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44. जनार्दन "उत्सन्न-कुल-धर्माणां मनुष्याणां नरके नियतं वासः भवति' इति अनुशुश्रुम[अनु-श्रु P Perf I/+] ।

O Janārdana, we have heard repeatedly, "For men whose family traditions have perished, there is certain abiding in hell."

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45. अहो बत वयं महत् पापं कर्तुं व्यवसिताः यद् राज्य-सुख-लोभेन स्वजनं हन्तुं उद्यताः ।

Alas we are resolved to commit a great sin, that we are risen to kill our own kin due to greed for the pleasures of the kingdom.

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46. यदि शस्त्र-पाणयः धार्तराष्ट्राः अप्रतीकारम् अशस्त्रं मां रणे हन्युः[हन् 2P opt III/+] तद् मे क्षेमतरं भवेत् ।

If the sons of Dhṛtarāṣṭra, having sword in hand, would kill me in battle, without weapons and without retaliation, that would be greater peace for me.

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47. सञ्जयः उवाच । संख्ये एवं उक्त्वा सशरं चापं विसृज्य शोक-संविग्न-मानसः अर्जुनः रथ-उपस्थे उपाविशत् ।

Sañjaya said: On the battlefield having thus spoken, having released his bow with his arrows, having a mind overcome by sorrow, Arjuna sat on the seat of the chariot.

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