

BHAGAVAD GITA- CHAPTER-1

“Arjuna Vishada Yoga”

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय॥1.1॥

Dhritarashtra asked

They gathered at Kurukshetra in the field of Dharma and were eager to fight.

O Sanjaya, what are my sons and Pandavas doing,? ||1.1||

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत्॥1.2॥

Sanjaya said

Duryodhana, seeing the army of the Pandavas drawn up in battle array and

approached the teacher and said these words. ||1.2||

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम्।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता॥1.3॥

O teacher, Behold, this great army of the sons of Pandu.

Arranged by your wise disciple, the son of Drupada.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि।

युयुधानो विराटश्च द्रुपदश्च महारथः॥1.4॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः॥1.5॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः॥1.6॥

Here are brave great archers equal to Bhima and Arjuna in battle.

Yuyudhana, Virata and Drupada, the great charioteers.

Dhrishtaketu, Chekitana and the mighty king of Kasi.

Purujit Kuntibhoja and Saibya are the foremost men.

Yudhamanyu and the mighty Uttamauja.

Saubhadra and the sons of Draupadi are all great charioteers.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते॥1.7॥

O best of brahmins listen to those who are distinguished among us
I tell you of the leaders of my army for your information.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च॥1.8॥

Thou art Bhishma, Karna, Kripa and Samitijaya.
Ashvatthama and Vikarna and also Saumadatt.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः॥1.9॥

Many other brave men are ready to give up their lives for my sake
They were all armed with various weapons and arms and were experts in warfare.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम्॥1.10॥

Our force is protected by Bhishma is sufficient.
And will be enough for the opposition force which is protected by Bhima.

अयनेषु च सर्वेषु यथाभागमवस्थिताः।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि॥1.11॥

They are arranged in their proper places in all the moons
And all of them will protect Bhishma alone.

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान्॥1.12॥

The grandfather of the Kurus, the elder, caused him joy.
The mighty one roared like a lion and blew his conch loudly.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत्॥1.13॥

Then came conches drums tambourines horns and cow horns
And they started attacking and the sound became tumultuous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः॥1.14॥

Then riding in a huge chariot drawn by white horses
Madhava and Pandava blew the divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः॥1.15॥

Panchajanya, Hrishiksha, Devadatta and Arjuna.
Bhimakarma of terrible deeds blew the great conch of Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ॥1.16॥

King Yudhishthira, son of Kunti, achieved infinite victory.
Nakula and Sahadeva were the sons of Sughoshha and Manipushpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः॥1.17॥

Kasya, the best archer, and Sikhandi, the great charioteer.
Dhrishtadyumna Virata and Satyaki the invincible.

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक्॥1.18॥

Drupada and the sons of Draupadi in all respects, O lord of the earth.
The mighty-armed Saubhadra blew their conches separately.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्॥1.19॥

That cry pierced the hearts of the Dhritarashtra's.
The sky and the earth resounded with a tumultuous roar.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः॥1.20॥

Then, seeing the sons of Dhritarashtra standing arrayed, the banner of the
opposition.
When the fighting began Arjuna raised his bow.

अर्जुन उवाच

हृषीकेशं तदा वाक्यमिदमाह महीपते।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत॥1.21॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्।
कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे॥1.22॥

Arjuna said

O lord of the earth, Hrishikesha.
O infallible one, place my chariot between the two armies.

As long as I watch these men standing ready to fight.
Whom should I fight with in this battle attempt?

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः॥1.23॥

I look at those who have gathered here fighting
Wishing to please the wicked Dhritarashtra in battle.

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्॥1.24॥

Sanjay said

Thus addressed by Hrishikesha, Gudakesha, O Bharatha.
He placed the best of the chariots between the two armies.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति॥1.25॥

Bhishma and Drona in the forefront and all the kings.
He said, O Arjuna, behold these Kurus assembled.

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान्।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा॥1.26॥

There Partha saw his fathers and grandfathers standing.
teachers, maternal uncles, brothers, sons, grandsons and friends.

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान्॥1.27॥

Fathers-in-law and friends of both the armies.
Then Arjuna looked at all his relatives standing there.

अर्जुन उवाच
कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत्।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्॥1.28॥

Arjuna said
with great compassion he said these words in depression
O Krishna, Seeing this kinsman, arrayed eager to fight.

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते॥1.29॥

My limbs are aching and my mouth is dry.
Trembling and hair standing on end in my body.

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः॥1.30॥

My jaw drops and the skin of the hand burns.
I cannot stand and my mind seems to be wandering.

निमित्तानि च पश्यामि विपरीतानि केशव।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे॥1.31॥

And I see the opposite occasions, O Kesava.
Nor do I see any good in killing my own people in battle.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा॥1.32॥

O Krishna, I desire neither victory, nor kingdom nor pleasures.
O Govinda, What is the use of our kingdom, or pleasures or life?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च॥1.33॥

For whose sake we have desired kingdom, pleasures and comforts.
These are the ones, who stand in battle at the cost of their lives and wealth.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा॥1.34॥

Teachers, fathers, sons and also grandfathers.
maternal uncles fathers-in-law grandsons brothers-in-law and relatives.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥1.35॥

I do not wish to kill these, even if they kill, O Madhusoodana.
Even for the sake of the kingdom of the three worlds what to speak of the earth.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥1.36॥

What pleasure can we have in killing Dhritarashtra, O Janardana?
Sin alone will take refuge in us by killing these assailants.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान्।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥1.37॥

Therefore we are not worthy to kill Dhritarashtra and his relatives.
O Madhava, For how can we be happy after killing our own people?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥1.38॥

Though these do not see, their minds are overcome by greed.
It is an evil to destroy a family and a sin to betray a friend.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥1.39॥

How can we not know how to turn away from sin?
By those who see the evil caused by the destruction of the family, O Janardana.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥1.40॥

In the decline of a family the eternal customs (Society) of the family perish.
When righteousness is destroyed, irreligion overtakes the whole family(Society).

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥1.41॥

By the assault of iniquity, O Krishna, the women of the family are polluted.
O Varshneya, in wicked women there arises a mixture of castes.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः॥1.42॥

A mixture of the caste destroys the family(Society) and the family (Society) goes hell.
Their ancestors fall down and their rituals of offering bodies and water are lost.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः॥1.43॥

By these faults of the destroyers of the family and by the cause of caste hybridization
The eternal customs of caste and family are destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम॥1.44॥

O Janardana, for men of destroyed family religion.
We have heard that there is an indefinite dwelling in hell.

अहो बत महत्पापं कर्तुं व्यवसिता वयम्।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः॥1.45॥

Alas we are determined to commit a great sin
That they were ready to kill their own people for the sake of the pleasures of the
kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्॥1.46॥

If you are armed with weapons and cannot resist me
It would be better for me if Dhritarashtra kills me in battle.

सञ्जय उवाच

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः॥1.47॥

Sanjaya said
Having thus spoken, Arjuna sat down on the chariot.
He threw away his bow and arrows and ready to surrender to grief.