

Introduction to Shreemad Bhagavad Geetaa

Shreemad Bahgavad **Geetaa**, a collection of **700 verses**, is part of **Bheeshma Parva** in the epic **Mahaabhaarata**. In these verses Kriṣṇa imparts the eternally beneficial knowledge to Arjuna and humanity. Kriṣṇa comes from Sanskrit root word '**Kriṣh** vilekhane', which means to **dig deeper**. Word 'kriṣhi' meaning agriculture, involving ploughing and sowing, is derived from the same root as well. 'Arjuna' comes from 'riju' root which means simple. During this whole conversation between Kriṣṇa and Arjuna, **Kriṣṇa is digging deeper into the mind of simple hearted Arjuna and is sowing the seeds of eternal knowledge.**

The dilemma faced by Arjuna is a common occurrence on daily basis for all human beings, which is the internal strife between the forces of good and evil. One's conscious is guiding one towards virtuous path however the emotions of greed, anger, ego, jealousy, attachment, lust, malice, deceit, laziness, stubbornness etc. try to dictate him/her towards thoughts and actions that are not so righteous. In this battle there are **100 Kaurvas representing numerous evil forces** against **5 Paṇḍavas representing the 5 senses** through which we receive knowledge and perform actions. In order to remain virtuous in this daily battle, we have to carefully watch, the actions we are performing as well as our sources of knowledge that we are absorbing through our senses.

The venue of Geetaa is Kurukṣhetra, which consist of two words (*kṣhetra*) **the land where (*kuru*) deeds are done, where (*kuru*) doers reside.** Geetaa essentially is a discourse imploring us to act and act righteously. These verses are disbursing **eternal knowledge** and are meant to be understood and acted upon. These verses are **not prayers** and are not meant to be just sung. Just blindly chanting these verses without understanding their import is time wasted for nothing.

सारांश

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 Dhritraashtra 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 Kriṣhṇa and Arjuna. Arjuna requests his charioteer Kriṣhṇa 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 Kriṣṇa.

In verse 1 king Dhritraaṣṭra 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.

With the stage set for the battle, the drama starts to unfold in verse 20 through 24, where Arjuna requests Kriṣṇa 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 with words that would describe the exact relation. It also points to the generality of relations, where a relationship may exist between two individuals even when they are actually not related. For example "*maatula*" the mother's brother, does not have to

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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

Dhritaraaṣṭra 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 Paaṇḍu's sons as well, do?
1

Sañjaya described,

King Duryodhana, after seeing the formation of Paaṇḍavaa's army, went near his teacher Droṇa and spoke these words.²

O teacher! Take a look at this big army of Paaṇḍu's sons, whose formation has been designed by your intelligent disciple Drupada's son Drīṣṭadyumna.³

Supporting Paaṇḍavaas, here for the battle, there are many brave expert archers and charioteers like king Saatyaki and king Viraaṭa and king Drupada who are equal in caliber as Bheema and Arjuna.⁴

Various strong best warriors in the human race include Dhriṣṭaketu, the king of Chedi clan, Chekitaana and king of Kaashee king Purujit and king Kuntibhoja, Kunti's godfather and king of the Shivi clan.⁵

Other warriors are king Yudhaamanyu and brave king Uttamaaujaa and strong Subhadra's son Abhimanyu and Draupadi's five sons; all of these are indeed acclaimed.⁶

Duryodhana continues, O best in the *brahmaṇas*! Now get to know these 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 and Bheeshma and Karṇa and victorious Kripaachaarya; and similarly Ashvatthaamaa and Vikarṇa and son of king Somadatt of Vaaheeka clan.⁸

And apart from these many other brave warriors ready to leave life for me; all expert in multiple weapons and masters of art of battle.⁹

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

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And all of you holding all of your posts as assigned, ensure that Bheeshma is protected.¹¹

Saṅjaya continues with the live commentary: then to assure his (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 various conch shells and bugles and drums suddenly sounded together, that noise was very frightening.¹³

Then sitting in a big chariot with white horses Kriṣṇa and Arjuna as well sounded divine conch shells.¹⁴

Kriṣṇa sounded the conch shell named Paañcha-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

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

With the best bow the king of Kaashee and expert charioteer shikhaṇḍee and Dhriṣṭadyumna and Viraaṭa and never defeated Saatyaki.¹⁷

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

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

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

O King Dhritaraaṣṭra! Then Arjuna said these words to Kriṣṇa; Arjuna said, O unwavering Kriṣṇa! stop my chariot in the middle of both armies.²¹

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

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

Saṅjaya said, O Dhritaraaṣṭra! After Arjuna said so Kriṣṇa stood the best chariot in the middle of both armies.²⁴

Stopping the chariot in front of primarily Bheeshma, Droṇa and all other kings, Kriṣṇa 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 as well and friendly kings too in both armies; Seeing them standing, all friends and relatives, he, Arjuna →²⁷

filled with extreme tenderheartedness and sorrow, said this; Arjuna said O Kriṣṇa! Seeing my own standing eagerly for this battle →²⁸

my limbs are becoming immobilized, and mouth has dried and my body is shivering and goosebumps are happening.²⁹

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

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

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

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 the battle.³³

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

O Slayer of demon Madhu! Kriṣṇa! 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 earth.³⁵

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O Kriṣṇa! What happiness will we get on slaying Dhritaraaṣṭra's sons; killing these oppressors will only cause 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 a sin 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 Kriṣṇa! our relatives Dhritaraaṣṭra's sons don't deserve to be killed by us; Tell us how do we ensure happiness after killing our own.³⁷

Though 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 Kriṣṇa! 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, with the destruction of righteousness injustice prevails over the entire society.⁴⁰

(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 civilization always grows with new discoveries, the value systems are more static. The value systems provide differentiation between different societies and the means for one's identity. With the loss of value system, identity is lost as well.)

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

Compromising the *varṇa* system takes both destroyer of the family values and other in the family to hell and nothing else, their elders definitely experience living hell because noone 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, 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. This 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 loose 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 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 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.)

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

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 armed Dhritaraaṣṭra's sons.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 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 ॥

Dhritaraaṣṭra uvaacha

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

(Dhritaraaṣṭra) Dhritaraaṣṭra (uvaacha) asked, (saṅjaya) O Saṅjaya! (samavetaa) Congregated (yuyutsavaḥ) with the desire of a battle, (kuru-kṣhetre) in the fields of kurukṣhetra (dharmakṣhetre) 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 पाण्डवानीकम् व्यूढम् दुर्योधनः तदा । आचार्यम् उपसंगम्य राजा वचनम् अब्रवीत् ॥

Saṅjaya uvaacha

2. dṛiṣṭvāa tu paāṇḍavaaneekam vyoodḥan duryodhanas-tadaa, aachaaryam-upasaṅgamyā raajaa vachanam-abraveet

(Sañjaya) Sañjaya (uvaacha) described, raajaa) king (duryodhanas) Duryodhana, (tadaa tu) after (dṛiṣṭvāa) seeing (vyoodḥan) the formation (paāṇḍavaaneekam) of Paāṇḍavaa's army (upasaṅgamyā) went near (aachaaryam) his teacher Droṇa (abraveet) and spoke (vachanam) these words.

³ पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

पश्य एताम् पाण्डुपुत्राणाम् आचार्य महतीम् चमूम् । व्यूढाम् द्रुपदपुत्रेण तव शिष्येण धीमता ॥

3. pashyaिताam paāṇḍuputraāṇaam-aachaarya mahateeñ chamoom, vyoodḥaan drupadaputrena tava shiṣhyeṇa dheemataa

(aachaarya) O teacher! (pashya) Take a look (itaam) at this (mahateeñ) big (chamoom) army (paāṇḍuputraāṇaam) of Paāṇḍu's sons, whose (vyoodḥaan) 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 विराटः च द्रुपदः च महारथः ॥

4. atra shoora maheṣhvaasaa bheema-arjuna-samaa yudhi, yuyudhaano viraatash-cha drupadash-cha mahaarathaḥ

Supporting Paāṇḍavaas, (atra) here (yudhi) for the battle, there are many (shoora) brave (maheṣhvaasaa) expert archers and (mahaarathaḥ) charioteers 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. dhriṣṭaketush-chekitaanaḥ kaashirajash-cha veeryavaan, purujit kuntibhojash-cha shaivyash-cha narapuṅgavaḥ

Various (*veeryavaan*) strong (*narapuṅgavaḥ*) best warriors in the human race include (*dhriṣṭaketush*) Dhriṣṭaketu, the king of Chedi clan, (*chekitaanaḥ*) Chekitaana (*cha*) and (*kaashirajash*) 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 Uttamaujaa (*cha*) and (*veeryavaan*) strong (*saubhadro*) Subhadra'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 (*vishiṣṭaa*) distinguished by their qualities in (*mama*) my (*sainyasya*) army; (*te*) for your (*sañjñarthan*) knowledge (*braveemi*) I shall say (*taan*) about them.

⁸ 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 kripash-cha samitiñjayaḥ,
ashvatthaamaa vikarṇash-cha saumadattis-tatha-iva cha**

(bhavaan) Yourself (cha) and (bheeshmash) Bheeshma (cha) and (karṇash) karṇa (cha) and (samitiñjayaḥ) victorious (kripash) kripaachaarya; (cha) and (tatha-iva) similarly (ashvatthaamaa) Ashvatthaamaa (cha) and (vikarṇash) Vikarṇa and (saumadattis) son of king Somadatt of Vaaheeka clan.

⁹ 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.

¹⁰ 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-abhirakṣhitam,
paryaaptan tvidam-eteṣhaam balam bheema-abhirakṣhitam**

(tad) That is (asmaakam) our (aparyaaptan) countless (balam) army (abhirakṣhitam) under the protection of (bheeshma) Bheeshma; (tvidam) this is (eteṣhaam) their (paryaaptan) limited (balam) army (abhirakṣhitam) 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,

bheeṣhmam-eva-abhirakṣhantu 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 (bheeṣhmam) Bheeṣhma (abhirakṣhantu) 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 kuruvriddhaḥ pitaamahāḥ,

sinhanaadam vinady-ochchaiḥ shaṅkhan dadhmau prataapavaan

Sañjaya continues with the live commentary: then (sañjanayan) to assure (tasya) his (Duryodhana's) (harṣhaṁ) happiness, (pitaamahāḥ) Bheeṣhma (kuruvriddhaḥ) 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-gomukhaah,

sahasa-iva-abhyahanyanta sa shabdas-tumulo'bhavat

(tataḥ) After that various (shaṅkhaash) conch shells (cha) and (bheryash) bugles (cha) and (paṇavaanaka-gomukhaah) drums (sahasa iva) suddently (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 पाण्डवः च एव दिव्यौ शंखौ प्रदध्मतुः ॥

14. tataḥ shvetair-hayair-yukte mahati syandane sthitau,

maadhavaḥ paāṇḍavash-cha-iva divyau shaṅkhau pradadhmatuḥ
(tataḥ) Then (sthitau) sitting in a (mahati) big (syandane) chariot (yukte) with
(shvetair) white (hayair) horses (maadhavaḥ) Kriṣṇa (cha) and (paāṇḍavash)
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 hriṣhee-kesho deva-dattan dhanañ-jayaḥ,

paunḍran dadhmau mahaa-shaṅkham bheema-karmaa vrik-odaraḥ
(hriṣhee-kesho) Kriṣṇa (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 (vrik-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. anantavijayaṁ raajaa kunteeputro yudhiṣṭhiraḥ, nakulaḥ

sahadevash-cha sughoṣha-maṇipuṣhpakau
(kunteeputro) Kuntē's son (raajaa) king (yudhiṣṭhiraḥ) Yudhiṣṭhira
(anantavijayaṁ) 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 विराटः च सात्यकिः च अपराजितः ॥

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

rathaḥ, dhriṣṭa-dyumno viraataḥ-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 (*dhriṣṭa-dyumno*) Dhriṣṭadyumna (*cha*) and (*viraataḥ*) 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, Dhritaraaṣṭra! (*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 dhaartaraaṣṭraaṇaṁ hridayaani vyadaarayāt,
nabhash-cha prithiveeṇ cha-iva tumulo vy-anunaadayan

(*cha*) And (*sa*) that (*tumulo*) frightening (*ghoṣho*) sound (*vy-anunaadayan*) echoing through (*nabhash*) the skies (*cha*) and (*prithiveeṇ*) the earth (*iva*) as well (*vyadaarayāt*) induced fear (*hridayaani*) in the hearts of (*dhaartaraaṣṭraaṇaṁ*) Dhritaraaṣṭra's sons.

²⁰ अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पांडवः ॥२०॥

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

**20. atha vyavasthitaan-driṣṭvaa dhaartaraaṣṭraan-kapidhvajah,
pravritte Shastra-sampaate dhanur-udyamya paanḍavaḥ**

(*atha*) After (*driṣṭvaa*) seeing (*dhaartaraaṣṭraan*) Dhritaraaṣṭra's sons (*vyavasthitaan*) standing at their positions (*paanḍavaḥ*) Arjuna (*kapidhvajah*) whose flag bore the symbol of Hanumaana (*udyamya*) picked up (*dhanur*) his bow (*pravritte*) 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. hriṣhee-keshan tadaa vaakyam-idam-aaha mahee-pate,
Arjuna uvaacha**

senayor-ubhayor-madhye rathan sthaapaya me'chyuta

(*mahee-pate*) O King Dhritaraaṣṭra! (*tadaa*) Then Arjuna (*aaha*) said (*idam*) these (*vaakyam*) words to (*hriṣhee-keshan*) Kriṣṇa; (*Arjuna*) Arjuna (*uvaacha*) said, (*achyuta*) O unwavering Kriṣṇa! (*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) Dhritaraaṣṭra'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 hriṣhee-kesho guḍaa-keshena bhaarata, senayor-

ubhayor-madhye sthaapayitvaa rath-ottamam

(Sañjaya) Sañjaya (uvaacha) said, (bhaarata) O Dhritaraaṣṭra! After (guḍaa-keshena) Arjuna (ukto) said (evam) so (hriṣhee-kesho) Kriṣṇa (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 कुरुनिति ॥२५॥

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

**25. bheeshma-drona-pramukhataḥ sarveṣhaañ cha
maheekṣhitaam, uvaacha paartha pashya-itaan samavetaan
kuroon-iti**

Stopping the chariot in front of (pramukhataḥ) primarily (bheeshma) Bheeshma, (drona) Drona (cha) and (sarveṣhaañ) all other (maheekṣhitaam) kings, Kriṣhṇa (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 suhridash-cha-iva senayor-ubhayor-api, taan
sameekṣhya sa kaunteyah sarvaan bandhoon-avasthitaan**

(shvashuraan) father-in-laws (iva) as well (cha) and (suhridash) friendly kings (api) too (ubhayor) in both (senayor) armies; (sameekṣhya) Seeing (taan) them (avasthitaan) standing, (sarvaan) all (bandhoon) friends and relatives, (sa) he, (kaunteyah) 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. kripayaa parayaa-viṣṭo viṣheedann-idam-abraveet,

Arjuna uvaacha

driṣṭv-eman svajanaṁ kṛiṣṇa yuyutsun samupasthitam

(aaviṣṭo) filled with (parayaa) extreme (kripayaa) tenderheartedness and (viṣheedann) sorrow, (abraveet) said (idam) this; (Arjuna) Arjuna (uvaacha) said (kṛiṣṇa) O Kṛiṣṇa! (driṣṭv) 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॥

गांडीवम् संसते हस्तात् त्वक् च एव परिदह्यते ।

न च शक्नोमि अवस्थातुम् भ्रमति इव च मे मनः ॥

30. gaanḍeevan sransate hastaat tvak-cha-iva paridahyate, na cha

shaknomy-avasthaatum bhramate-eva cha me manaḥ

(gaanḍeevan) **The bow** (sraṇsate) **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 Kriṣṇa!** (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 kaanḁkṣhe vijayaṁ kriṣṇa na cha raajyan sukhaani cha, kin
 no raajyena govinda kim bhogair-jeevitena vaa**

(kriṣṇa) **O Kriṣṇa!** I have (na) **no** (kaanḁkṣhe) **desire left** (vijayaṁ) **for victory** (cha) **and** (na) **neither** (sukhaani) **for the pleasures** (cha) **and nor** (raajyan) **for the kingdom;** (govinda) **O Kriṣṇa!** (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 kaañkṣhitan no raajyam bhogaah sukhaani cha, ta ime'vasthita yuddhe praanāan tyaktvaa dhanaani cha
(yeṣhaam) Those (arthe) for whom (no) we (kaañkṣhitan) 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 maheekrite

(madhusoodana) O Slayer of demon Madhu! Kriṣṇa! 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 (maheekrite) just earth.

³⁶ निहत्य धार्तराष्ट्रान्नः 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 Kriṣṇa! (kaa) What (preetiḥ) happiness will (naḥ) we (syaaj) get (nihatya) on slaying (dhaartaraaṣṭraan) Dhritaraaṣṭra's sons; (hatva) killing (itaan) these (aatataayinaḥ) oppressors (eva) will only (aashrayed) cause (asmaan) us (paapam) sins.

³⁷ तस्मान्नाह्ना वयं हन्तुं धार्तराष्ट्रान् स्व बान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

तस्मात् न अह्नाः वयम् हन्तुम् धार्तराष्ट्रान् स्व बान्धवान् ।

स्व जनम् हि कथम् हत्वा सुखिनः स्याम माधव ॥

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

(tasmaan) For this reason (maadhava) O Kriṣṇa! (sva) our (baandhavaan) relatives (dhaartaraaṣṭraan) Dhritaraaṣṭra's sons (na) don't (arhaa) deserve (hantun) to be killed (vayanḥ) by us; (kathanḥ) 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-kritan 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-kritan) 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-kritan doṣham prapashyadbhir-janaardana

(janaardana) O Kriṣṇa! (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-kritan) 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 naṣṭhe kulaṁ kritsnam-adharmo'bhibhavaty-uta

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

⁴¹ अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसंकरः ॥४१॥

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसंकरः ॥

41. adharm-aabhibhavaat-kriṣṇa praduṣhyanti kula-striyaḥ, streeṣhu duṣṭaasu vaarṣṇeya jaayate varṇa-saṅkaraḥ

(kriṣṇa) O Kriṣṇa! (adharm-aabhibhavaat) When non-righteous behaviour prevails, (praduṣhyanti) it causes the corruption (striyaḥ) in the women (kula) of the society; and (vaarṣṇeya) O Kriṣṇa! (duṣṭaasu) 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 पिण्ड उदक क्रियाः ॥

42. saṅkaro narakaaya-iva kulaghnaanaan kulasya cha, patanti pitaro hy-eṣhaan lupta-piṇḍ-odaka kriyaah

(saṅkaro) Compromising the *varṇa* system takes both (*kulaghnaanaan*) destroyer of the family values (*cha*) and (*kulasya*) other in the family (*narakaaya*) to hell (*iva*) and nothing else, (*eṣhaan*) their (*pitaro*) 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 shaashvataaḥ

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*) loose (*shaashvataaḥ*) age old (*kula-dharmaash*) family traditions (*cha*) and (*jaati-dharmaaḥ*) 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 manuṣhyaāṇaāñ janaardana, narake'niyatam vaaso bhavate-ety-anushushrum

(janaardana) O Kriṣṇa! We have (*anushushrum*) heard (*ety*) this, that (*manuṣhyaāṇaāñ*) those humans who (*utsanna*) loose (*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-paapaṅ 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 (*paapaṅ*) 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-ashastraṅ Shastra-paṇayah,
dhaartaraaṣṭṭraa raṇe hanyus-tan-me kṣhemataram bhavet

(*bhavet*) It would be (*kṣhemataram*) better (*tan-me*) for me (*yadi*) if (*maam*) I am (*hanyus*) killed (*ashastraṅ*) unarmed (*aprateekaaram*) without protest (*raṇe*) in the battle (*Shastra-paṇayah*) by armed (*dhaartaraaṣṭṭraa*) Dhritaraaṣṭṭra'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-arjunah saṅkhye rathopastha upaavishat, visriija-sasharaṅ chaapaṅ shoka-samvigna-maanasaḥ

श्रीमद् भगवद्गीता अध्याय १ । Shreemad Bhagavad Geetaa Chapter 1

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