

॥ Śrīmad Bhagavad Gītā ॥

॥ atha prathamo'dhyāyaḥ ॥

Arjuna Viṣāda Yogaḥ

Chapter 1

Yoga of Arjuna's Despondency

dhṛtarāṣṭra uvāca -

dharmakṣetre kurukṣetre

samavetā yuyutsavaḥ ।

māmakāḥ pāṇḍavāścaiva

kimakurvata sañjaya ॥

1

Dhritarashtra asked:

Sanjaya! On the sacred battlefield of Kurukshetra, having gathered, ready for war, what have they done, my sons Duryodhana and the others, and the sons of Pandu?

sañjaya uvāca -

dr̥ṣṭvā tu pāṇḍavānīkaṁ

vyūḍhaṁ duryodhanastadā ।

ācāryamupasaṅgamyā

rājā vacanamabravīt ॥

2

Sanjaya replied:

Duryodhana, the prince, viewing the Pandava army arrayed for battle, approached his teacher Drona, and spoke to him thus:

paśyaitām pāṇḍuputrāṇām

ācārya mahatīm camūm |

vyūḍhām drupadaputreṇa

tava śiṣyeṇa dhīmatā ||

3

O Master! See how your smart pupil Dhrishtadyumna, the son of King Drupada, has strategically arranged the army of the Pandavas!

atra śūrā maheṣvāsāḥ

bhīmārjunasamā yudhi |

yuyudhāno virāṭaśca

drupadaśca mahārathaḥ ||

4

dhr̥ṣṭaketuścekitānaḥ

kāśirājaśca vīryavān |

purujitkuntibhojaśca

śaibyaśca narapuṅgavaḥ ||

5

yudhāmanyuśca vikrāntaḥ

uttamaujāśca vīryavān |

saubhadro draupadeyāśca

sarva eva mahārathāḥ ||

6

In this Pandava army, several great chariot warriors are gathered, every one of them equal in valor to Bhima and Arjuna, such as Yuyudhanu (Satyaki), Virata, Drupada, Dhrishtaketu, Chekitana, King of Kasi, Purujit, Kuntibhoja, the noble Saibya, the valiant Yudhamanyu, powerful Uttamauja, Abhimanyu, the son of Subhadra, and the sons of Draupadi.

asmākaṁ tu viśiṣṭā ye

tānnibodha dvijottama |

nāyakā mama sainyasya

sañjñārthaṁ tānbravāmi te ||

7

O noble brahmin, allow me to give you details of the warriors and commanders on our side.

bhavān bhīṣmaśca karṇaśca

kṛpaśca samitiñjayaḥ |

aśvatthāmā vikarṇaśca

saumadattistathaiva ca ||

8

Yourself, Bhishma, Karna, the victorious Kripa, Aswatthama, Vikarna, the son of Somadatta (Bhoorisravas), and several others, are highly skillful warriors on our side.

anye ca bahavaśśūrāḥ

madarthe tyaktajīvitāḥ ।

nānāśāstrapraharaṇāḥ

sarve yuddhaviśārādāḥ ॥

9

There are many other fighters, experts at missile warfare, now prepared to lay down their lives for me.

aparyāptaṁ tadasmākaṁ

balam bhīṣmābhirakṣitam ।

paryāptaṁ tvidameteṣāṁ

balam bhīmābhirakṣitam ॥

10

The strength of our army, protected by Bhishma, seems inadequate, whereas, the strength of the Pandava army, protected by Bhima, appears plentiful. (Although the Kaurava army was larger in numbers compared to the Pandava army, Duryodhana expresses a contrary view because, Bhishma's loyalty is divided between both sides, whereas Bhima's loyalty is firm. That is why, Duryodhana believes that the strength of the Pandavas is greater.)

ayaneṣu ca sarveṣu

yathābhāgamavasthitāḥ ।

bhīṣmamevābhirakṣantu

bhavantassarva eva hi ॥

11

Therefore, each of you, holding your commanding posts, must focus on safeguarding Bhishma at any cost. It is Bhishma who will protect the rest of us.

tasya sañjanayanharṣam

kuruvṛddhaḥ pitāmahaḥ |

simhanādaṁ vinadyoccaiḥ

śaṅkhaṁ dadhmau pratāpavān || 12

Hearing the deferential words spoken by Duryodhana, the hoary and venerable Bhishma, roaring like a lion, blew his conch, making Duryodhana's heart swell with joy.

tataśśaṅkhāśca bheryaśca

paṇavānakagomukhāḥ |

sahasaiṅbhyaḥanyanta

saśabdastumulo'bhavat || 13

Bhishma's zeal for battle raised the spirit of all the assembled warriors. A massive clamor arose all at once, with the blowing of conches, sounding of trumpets, and the beating of war drums.

tataśśvetairhayairyukte

mahati syandane sthitau |

mādhavaḥ pāṇḍavaścaiva

divyau śaṅkhau pradadhmatuḥ || 14

Concurrently, Sri Krishna and Arjuna, seated in a divine chariot tethered with white horses, also blew their conches, signaling readiness for battle.

pāñcajanyaṃ hr̥ṣīkeśaḥ

devadattaṃ dhanañjayaḥ ।

pauṇḍraṃ dadhmau mahāśaṅkhaṃ

bhīmakarmā vṛkodaraḥ ॥

15

Hrishikesa (Krishna) blew the conch Panchajanya. Dhananjaya (Arjuna) blew the Devadatta. Striking terror, Bhima blew the conch shell Paundra.

anantavijayaṃ rājā

kuntīputro yudhiṣṭhiraḥ ।

nakulassahadevaśca

sughoṣamaṇipuṣpakau ॥

16

Kunti's son Yudhishtira (Dharmaraja) blew the Ananta Vijaya. Nakula blew the Sughosha. Sahadeva blew the conch Manipushpaka.

kāśyaśca parameṣvāsaḥ

śikhaṇḍī ca mahārathaḥ ।

dhr̥ṣṭadyumno virāṭaśca

sātyakiścāparājitaḥ ॥

17

drupado draupadeyāśca

sarvaśaḥ pṛthivīpate ।

soubhadraśca mahābāhuḥ

śaṅkhāndadhmuḥ pṛthakpṛthak || 18

The King of Kasi, the great bowman, the great chariot-warrior Sikhandi, Dhrishtadyumna, Virata, the undefeatable Satyaki, Drupada, the sons of Draupadi, and the strong-shouldered son of Subhadra also blew their respective conches, from all directions.

sa ghoṣo dhārtarāṣṭrāṇām

hṛdayāni vyadārayat |

nabhaśca pṛthivīm caiva

tumulo vyanunādayan || 19

The earth and the sky reverberated with the deafening tumult. The dreadful din drained all courage from the hearts of the sons of Dhritarashtra.

atha vyavasthitāndrṣṭvā

dhārtarāṣṭrāṅkapidhvajaḥ |

pravṛtte śastrasampāte

dhanurudyamya pāṇḍavaḥ || 20

hṛṣīkeśam tadā vākyam

idamāha mahīpate |

arjuna uvāca -

senayorubhayormadhye

ratham sthāpaya me'cyuta ||

21

O King! Arjuna, whose flag bears the emblem of Hanuman, strung his bow. Looking at the sons of Dhritarashtra raring their heads for battle, he said to Sri Krishna:

yāvadetānnirikṣe'ham

yoddhukāmānavasthitān |

kairmayā saha yoddhavyam

asmin raṇasamudyame ||

22

yotsyamānānavekṣe'ham

ya ete'tra samāgatāḥ |

dhārtarāṣṭrasyadurbuddheḥ

yuddhe priyacikīrṣavaḥ ||

23

I am looking at all these warriors who have come here to fight. In this great battle, I know who is destined to fight against whom. I wish to see all the valiant heroes who have assembled here to help the evil-minded Duryodhana. So, Krishna, please place my chariot in the middle of the two armies.

sañjaya uvāca -

evamukto hr̥ṣīkeśaḥ

guḍākeśena bhārata |

senayorubhayormadhye

sthāpayitvā rathottamam ||

24

bhīṣmadroṇapramukhataḥ

sarveṣāṃ ca mahīkṣitām |

uvāca pārtha paśyaitān

samavetānkurūṇi ||

25

Sanjaya said: Dhritarashtra! When Arjuna, the conqueror of sleep, spoke thus to Sri Krishna, Sri Krishna stopped the chariot between the two armies. Facing the great Bhishma and Drona, he said, “Arjuna, look at the Kaurava warriors thirsting for battle.”

tatrāpaśyatsthitānpārthaḥ

pitṛnatha pitāmahān |

ācāryānmātulānbhrātṛn

putrānpautrānsakhīmstathā ||

śvaśurānsuhṛdaścaiva

senayorubhayorapi |

26

Arjuna saw, assembled in both the armies, many respectable fatherly figures (like Bhoorisravas), grandfathers (like Bhishma), preceptors (like Drona), maternal uncles (like Salya), brothers, cousins (like Duryodhana), sons (like Lakshmana), friends (like Aswatthama), close pals (like Kritavarma), and many grandchildren.

tānsamīkṣya sa kaunteyaḥ

sarvānbandhūnavasthitān ।

kṛpayā parayā"viṣṭaḥ

viṣīdannidamabravīt ॥

27

Seeing all the gathered relatives, with a heart broken with sadness and pity,

arjuna uvāca -

dr̥ṣṭvemaṁ svajanaṁ kṛṣṇa

yuyutsum samupasthitam ।

sīdanti mama gātrāṇi

mukhaṁ ca pariśuṣyati ॥ 28

vepathuśca śarīre me

romaharṣaśca jāyate ।

gāṇḍīvaṁ sraṁsate hastāt

tvakcaiva paridahyate ॥ 29

Arjuna said: Krishna! I am losing control over my body seeing my near and dear relatives assembled here for war. My mouth dries up. My frame trembles. The Gandiva (bow) slips from my hand. My skin burns. My hair stands on end.

na ca śaknomyavasthātum

bhramatīva ca me manaḥ ।

nimittāni ca paśyāmi

vīparītāni keśava ॥ 30

My knees are buckling under me. My mind is frenzied. I see bad omens.

na ca śreyo'nupaśyāmi

hatvā svajanamāhave ।

na kāṅkṣe vijayaṁ kṛṣṇa

na ca rājyaṁ sukhāni ca ॥

31

Krishna! I see absolutely no merit in killing my own relatives in war. I have no desire for victory, for the luxuries of a kingdom, or for any enjoyments.

kiṁ no rājyena govinda

kiṁ bhogairjīvitena vā ॥

32

yeṣāmarthe kāṅkṣitaṁ naḥ

rājyaṁ bhogāssukhāni ca ।

ta ime'vasthitā yuddhe

prāṇāṁstyaktvā dhanāni ca ॥

33

ācāryāḥ pitarāḥ putrāḥ

tathaiva ca pitāmahāḥ ।

mātulāśśvaśurāḥ pautrāḥ

śyālāssambandhinastathā ॥

34

O Govinda! Of what use is the gaining of a kingdom and its royal comforts, only to lead a life without

purpose? Those, for whose sake we wish to have the comforts of a kingdom, those same people, the gurus, fathers, sons, grandfathers, uncles, grandsons, brothers-in-law, and other relatives, are now gathered here on this battleground, giving up all wealth, and even their desire to live.

etānna hantumicchāmi

ghnato'pi madhusūdana ।

api trailokyarājyasya

hetoḥ kiṁ nu mahīkṛte ॥

35

I have no desire to kill them, Krishna, even if they were to kill me. Not just for this kingdom but even for the lordship of all three worlds, I would not kill them.

nihatya dhārtarāṣṭrānaḥ

kā prītissyājjanārdana ।

pāpamevāśrayedasmān

hatvaitānātatāyinaḥ ॥

36

Krishna, what happiness do I derive by killing Duryodhana and the other relatives? Although they are rogues, we would only incur sin by killing them. (Rogues are those who set fire to homes, administer poison, take up weapons to kill, steal wealth, misappropriate land, and abduct wives. As per Dharma Sastra, killing such scoundrels is not wrong. Yet, Arjuna believes otherwise.)

tasmānnārhā vyaṁ hantum

dhārtarāṣṭrānsvabāndhavān ।

svajanaṁ hi kathaṁ hatvā

sukhinassyāma mādharma ॥

37

It is not right for me to kill Duryodhana and these other relatives. How can we possibly find happiness by killing them?

yadyapyete na paśyanti

lobhopahatacetasāḥ ।

kulakṣayakṛtaṁ doṣaṁ

mitradrohe ca pātakam ॥

38

kathaṁ na jñeyamasmābhiḥ

pāpādasmānnivartitum ।

kulakṣayakṛtaṁ doṣaṁ

prapaśyadbhirjanārdana ॥

39

They have lost their discretion due to greed for kingdom. They fail to recognize the sin incurred by the destruction of family lineage and betrayal of friendship. I know the evil inherent in the destruction of family lineage.

kulakṣaye praṇaśyanti

kuladharmāssanātanāḥ ।

dharma naṣṭe kulaṁ kṛtsnam

adharmo'bhibhavatyuta ॥

40

When lineage is destroyed, ancient traditions are wiped out. When Dharma is ruined, customs crumble. Adharma becomes rampant.

adharmābhibhavātkṛṣṇa

praduṣyanti kulastrīyaḥ |

strīṣu duṣṭāsu vārṣṇeya

jāyate varṇasaṅkaraḥ ||

41

Krishna! When Adharma spreads, women lose chastity. When women become unchaste, pure breeding is lost.

saṅkaro narakāyaiva

kulaghnānām kulasya ca |

patanti pitaro hyeṣām

luptapiṇḍodakakriyāḥ ||

42

When pure breeding is lost, those who are the cause of it will go to hell. Forefathers, deprived of offerings by their descendants, will fall into degradation.

doṣairetaiḥ kulaghnānām

varṇasaṅkarakāraikāḥ |

utsādyante jātidharmāḥ

kuladharmāśca śāśvatāḥ ||

43

By the adulteration of family lineage, all hoary traditions, customs, and mores of society will be rooted out.

utsannakuladharmāṇām

manuṣyāṇām janārdana ।

narake'niyatam vāsaḥ

bhavatītyanuśuśruma ॥

44

We hear that those who destroy family traditions are certainly destined to live in hell.

aho bata mahatpāpaṁ

kartum vyavasitā vayam ।

yadrājyasukhalobhena

hantum svajanamudyatāḥ ॥

45

Krishna! We are on the brink of committing a disastrous action. We will accumulate only sin, if we kill these relatives out of greed for the luxuries of a kingdom.

yadi māmāpratīkāram

aśastram śastrapāṇayaḥ ।

dhārtarāṣṭrā raṇe hanyuḥ

tanme kṣemataram bhavet ॥

46

If Duryodhana and the others should kill me, unarmed as I am, choosing not to defend myself, I would prefer such a death, to this fate we are about to embark upon.

sañjaya uvāca -

evamuktvā'rjunassañkhye

rathopastha upāviśat |

visṛjya saśaram cāpaṁ

śokasañvignamānasaḥ ||

47

Sanjaya said: Arjuna, having spoken thus, with his mind engulfed in sorrow, dropped his bow and arrows, and slumped in the chariot.

||iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre

śrīkṛṣṇārjuna sañvāde

arjuna viśāda yogo nāma prathamo'dhyāyaḥ ||

