

Chapter 1

THE YOGA OF THE DESPONDENCY OF ARJUNA

॥ ॐ श्री परमात्मने नमः ॥

॥ अथ श्रीमद्भगवद्गीता ॥

अथ प्रथमोऽध्यायः । अर्जुनविषादयोगः

1	धृतराष्ट्र उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१ ॥	Dhritaraashtra Uvaacha: Dharmakshetre kurukshetre samavetaa yuyutsavah; Maamakaah paandavaashchaiva kim akurvata sanjaya.	Dhritarashtra said: What did the sons of Pandu and also my people do when they had assembled together, eager for battle on the holy plain of Kurukshetra, O Sanjaya?
2	सञ्जय उवाच । दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा । आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ १-२ ॥	Sanjaya Uvaacha: Drishtwaa tu paandavaaneekam vyudham duryodhanastadaa; Aachaaryam upasamgamyaa raajaa vachanam abraveet.	Sanjaya said: Having seen the army of the Pandavas drawn up in military formation, King Duryodhana then approached his teacher (Drona) and spoke these words:
3	पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् । व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३ ॥	Pashyaitaam paanduputraanaam aachaarya mahateem chamoom; Vyoodhaam drupadaputrena tava shishyena dheemataa.	“O Teacher, behold this mighty army of the sons of Pandu, arranged by the son of Drupada, your wise disciple!”
4	अत्र शूरा महेष्वासा भीमार्जुनसमा युधि । युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४ ॥	Atra shoora maheshwaasaa bheemaarjunasamaa yudhi; Yuyudhaano viraatashcha drupadashcha mahaarathah.	“Here are heroes, mighty archers, equal in battle to Bhima and Arjuna: mighty warriors like Yuyudhana, Virata and Drupada,”
5	धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् । पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ १-५ ॥	Dhrishtaketush chekitanaah kaashiraajashcha veeryavaan; Purujit kuntibhojashcha shaibyashcha narapungavah.	“Drishtaketu, Chekitana and the valiant king of Kasi, Purujit, Kuntibhoja and Saibya, the best of men,”
6	युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् । सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १-६ ॥	Yudhaamanyushcha vikraanta uttamaujaashcha veeryavaan; Saubhadro draupadeyaashcha sarva eva mahaarathaah.	“The strong Yudhamanyu and the brave Uttamaaujas, the son of Subhadra (Abhimanyu, the son of Arjuna), and the sons of Draupadi, all of them mighty warriors.”
7	अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम । नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ १-७ ॥	Asmaakam tu vishishtaa ye taan nibodha dwijottama; Naayakaah mama sainyasya samjnartham taan braveemi te.	“Know also, O’ best among the twice- born, the names of those who are the most distinguished amongst ourselves, the leaders of my army! These I mention to you for your information.”
8	भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः । अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ १-८ ॥	Bhavaan bheeshmashcha karnashcha kripashcha samitinjayah; Ashwatthaamaa vikarnashcha saumadattis tathaiva cha.	“You, Bhishma, Karna and Kripa, the victorious in war; Asvatthama, Vikarna, and Bhurisrava, the son of Somadatta.

9	अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः । नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९ ॥	Anye cha bahavah shoora madarthe tyaktajeevitaah; Naanaashastrapraharanaah sarve yuddhavishaaradaah.	“And also many other heroes who have given up their lives (prepared to give up their lives) for my sake, all armed with various weapons and missiles, all well skilled in military science.”
10	अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् । पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १-१० ॥	Aparyaptam tad asmaakam balam bheeshmaabhirakshitam; Paryaptam twidam eteshaam balam bheemaabhirakshitam.	“This army of ours protected by Bhishma is immeasurable, whereas their army, protected by Bhima, is limited.”
11	अयनेषु च सर्वेषु यथाभागमवस्थिताः । भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११ ॥	Ayaneshu cha sarveshu yathaabhaagam avasthitaah; Bheeshmam evaabhirakshantu bhavantah sarva eva hi.	“You all, stationed in your respective positions in the several divisions of the army, protect Bhishma alone”.
12	तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः । सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १- १२ ॥	Tasya sanjanayan harsham kuruvridhdah pitaamahah; Simhanaadam vinadyocchaih shankham dadhmau prataapavaan.	The glorious grandfather, the eldest of the Kauravas (Bhishma), roared like a lion and blew his conch very loudly, giving Duryodhana joy.
13	ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः । सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥	Tatah shankhaashcha bheryashcha panavaanakagomukhaah; Sahasaivaabhyahanyanta sa shabdastumulo'bhavat.	Then (following Bhishma), conches and kettle-drums, bugle, trumpets and cow-horns blared forth quite suddenly (from the side of the Kauravas); and the sound was tremendous.
14	ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ । माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १- १४ ॥	Tatah shvetair hayair yukte mahati syandane sthitau; Maadhavah paandavashchaiva divyau shankhau pradadhmaatuh.	Then, Madhava (Krishna), and the son of Pandu (Arjuna), seated in their magnificent chariot drawn by white horses, blew their divine conches.
15	पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः । पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १- १५ ॥	Paanchajanyam hrishheekesho devadattam dhananjayah; Paundram dadhmau mahaashankham bheemakarmaa vrikodarah.	Hrishikesa blew the “Panchajanya” and Arjuna blew the “Devadatta”, and Bhima, the performer of herculean deeds, blew the great conch, “Paundra”.
16	अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः । नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६ ॥	Anantavijayam raajaa kunteeputro yudhishtirah; Nakulah sahaddevashcha sughoshamanipushpakau.	Yudhisthira, the son of Kunti, blew the “Anantavijaya”; and Sahadeva and Nakula blew the “Manipushpaka” and “Sughosha” conches.
17	काश्यश्च परमेष्वासः शिखण्डी च महारथः । धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७ ॥	Kaashyashcha parameshwaasah shikhandee cha mahaarathah; Dhrishtadyumno viraatashcha saatyakishchaaparaajitah.	The king of Kasi, an excellent archer, Sikhandi, the mighty warrior, Dhrishtadyumna and Virata and the unconquerable Satyaki,

18	द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते । सौभद्रश्च महाबाहुः शङ्खान्धुः पृथक्पृथक् ॥ १-१८ ॥	Drupado draupadeyaashcha sarvashah prithiveepate; Saubhadrashcha mahaabaahuh shankhaan dadhmuh prithak prithak.	Drupada, the sons of Draupadi and others, O Lord of the Earth, like the mighty-armed son of Subhadra, all blew their respective conches!
19	स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् । नभश्च पृथिवीं चैव तुमुलो व्यनु नादयन् ॥ १-१९ ॥	Sa ghosho dhaartaraashtraanaam hridayaani vyadaarayata; Nabhashcha prithiveem chaiva tumulo vyanunaadayan.	The tumultuous sound vibrated both in sky and on the earth and shattered the hearts of Dhritarashtra's army.
20	अथ व्यवस्थितान् द्रुपदो धार्तराष्ट्रान् कपिध्वजः । प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १-२० ॥	Atha vyavasthitaan drishtvaa dhaartaraashtraan kapidhwajah; Pravritte shastrasampaate dhanurudyamya paandavah.	Then, seeing all the people of Dhritarashtra's army standing in military array and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose flag sign was that of Hanuman, took up his bow and —
21	हृषीकेशं तदा वाक्यमिदमाह महीपते । अर्जुन उवाच । सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १-२१ ॥	Hrisheekesham tadaa vaakyamidamaaha maheepate; Arjuna Uvaacha: Senayor ubhayormadhye ratham sthaapaya me'chyuta.	said the following to Krishna, O Lord of the Earth! Arjuna said: In the middle of the two armies, place my chariot,
22	यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् । कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १-२२ ॥	Yaavad etaan nireekshe'ham yoddhukaamaan avasthitaan; Kair mayaa saha yoddhavyam asmin ranasamudyame.	O Krishna, so that I may see those who stand here, desirous to fight, and know with whom I must fight when the battle begins.
23	योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः । धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३ ॥	Yotsyamaanaan avekshe'ham ya ete'tra samaagataah; Dhaartaraashtrasya durbuddher yuddhe priyachikeershavah.	For I desire to observe those who are assembled here to fight, wishing to please Duryodhana, the evil-minded son of Dhritarashtra.
24	सञ्जय उवाच । एवमुक्तो हृषीकेशो गुडाकेशेन भारत । सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥	Sanjaya Uvaacha: Evamukto hrisheekesho gudaakeshena bhaarata; Senayor ubhayormadhye sthaapayitvaa rathottamam.	Sanjaya said: O descendant of Bharata, being thus addressed by Arjuna, Lord Krishna, drew up the fine chariot in the midst of the two armies,
25	भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् । उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ १-२५ ॥	Bheeshmadronapramukhatah sarveshaam cha maheekshitaam; Uvaacha paartha pashyaitaan samavetaan kuroon iti.	In front of Bhishma and Drona and all the rulers of the earth and said: “ O Arjuna, behold now all these Kurus gathered together!”
26	तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् । आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ॥ १-२६ ॥	Tatraapashyat sthitaan paarthah pitrin atha pitaamahaan; Aacharyaana maatulaan bhraatrun putraan pautraan sakheemstathaa.	Then Arjuna saw his grandfathers and fathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.

27	श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि । तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥	Shvashuraan suhridashchaiva senayorubhayorapi; Taan sameekshya sa kaunteyah sarvaan bandhoon avasthitaan.	(He saw) fathers-in-law and well-wishers also in both armies and all these kinsmen standing around. The son of Kunti—Arjuna
28	कृपया परयाविष्टो विषीदन्निदमब्रवीत् । अर्जुन उवाच । दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८ ॥	Kripayaa parayaa'vishto visheedannidam abraveet; Arjuna Uvaacha: Drishtwemam swajanam krishna yuyutsum samupasthitam.	filled with deep pity, spoke. Arjuna said Seeing these, my kinsmen, O Krishna, standing eager to fight,
29	सीदन्ति मम गात्राणि मुखं च परिशुष्यति । वेपथुश्च शरीरं मे रोमहर्षश्च जायते ॥ १-२९ ॥	Seedanti mama gaatraani mukham cha parishushyati; Vepathushcha shareere me romaharshashcha jaayate.	My limbs fail and my mouth is parched up, my body trembles and my hairs stand on end!
30	गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते । न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १-३० ॥	Gaandeevam sramsate hastaat twak chaiva paridahyate; Na cha shaknomyavasthaatum bhramateeva cha me manah.	The (bow) “Gandiva” slips from my hand and my skin burns all over; I am unable even to stand, my mind is reeling, as it were.
31	निमित्तानि च पश्यामि विपरीतानि केशव । न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१ ॥	Nimittaani cha pashyaami vipareetaani keshava; Na cha shreyo'nupashyaami hatwaa swajanam aahave.	And I see adverse omens, O Kesava! I do not see any good in killing my kinsmen in battle.
32	न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च । किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२ ॥	Na kaangkshhe vijayam krishna na cha raajyam sukhaani cha; Kim no raajyena govinda kim bhogair jeevitena vaa.	For I desire neither victory, O Krishna, nor pleasures nor kingdoms! Of what use is a kingdom to us, O Krishna, or pleasures or even life?
33	येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च । त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥	Yeshaam arthe kaangkshitam no raajyam bhogaah sukhaani cha; Ta ime'vasthita yuddhe praanaamstyaktwaa dhanaani cha.	Those for whose sake we desire kingdoms, enjoyments and pleasures, stand here in battle, having renounced life and wealth.
34	आचार्याः पितरः पुत्रास्तथैव च पितामहाः । मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥	Aachaaryaah pitarah putraastathaiva cha pitaamahaah; Maatulaah shwashuraah pautraah shyaalaah sambandhinas tathaa.	Teachers, fathers, sons and also grandfathers, grandsons, fathers-in-law, maternal uncles, brothers-in-law and relatives,—
35	एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन । अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५ ॥	Etaan na hantum icchaami ghnato'pi madhusoodana; Api trailokya raajyasya hetoh kim nu maheekrite.	Krishna, these I do not wish to kill, though they might otherwise kill me, even for the sake of supremacy over the three worlds, let alone killing them for this earth!

36	निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन । पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ १-३६ ॥	Nihatya dhaartaraashtraan nah kaa preetih syaaj janaardana; Paapam evaashrayed asmaan hatwaitaan aatataayinah.	By killing these sons of Dhritarashtra, what pleasure can be ours, O Janardana? Only sin will accrue by killing these murderers.
37	तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् । स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १- ३७ ॥	Tasmaan naarhaa vayam hantum dhaartaraashtraan swabaandhavaan; Swajanam hi katham hatvaa sukhinah syaama maadhava.	Therefore, it is not proper for us to kill the sons of Dhritarashtra, our relatives; for, how can we be happy by killing our own people, O Madhava (Krishna)?
38	यद्यप्येते न पश्यन्ति लोभोपहतचेतसः । कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८ ॥	Yadyapyete na pashyanti lobhopahatachetasah; Kulakshayakritam dosham mitradrohe cha paatakam.	Though they, with minds overtaken by greed, see no fault in the destruction of the clan, and no sin in treachery to friends,
39	कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥	Katham na jneyam asmaabhih paapaad asmaan nivartitum; Kulakshayakritam dosham prapashyadbhir janaardana.	Why should not we, who clearly see crime in the destruction of a clan, turn away from this sin, O Janardana (Krishna)?
40	कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः । धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४० ॥	Kulakshaye pranashyanti kuladharmah sanaatanaah; Dharme nashte kulam kritsnam adharmo'bhibhavatyuta.	In the destruction of a clan, the eternal family traditions perish; on the destruction of spirituality, impiety overcomes the whole family.
41	अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ १-४१ ॥	Adharmaabhibhavaat krishna pradushyanti kulastryah; Streeshu dushtaasu vaarshneya jaayate varnasankarah.	By prevalence of impiety, O Krishna, the women of the clan become corrupt and, from degradation of women, O Varsneya (descendant of Vrishni), there arises intermingling of varnas.
42	सङ्करो नरकायैव कुलघ्नानां कुलस्य च । पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १- ४२ ॥	Sankaro narakaayaiva kulaghnaanaam kulasya cha; Patanti pitaro hyeshaam luptapindodakakriyaah.	This mix causes hellish life for both the clan and those who destroy clan traditions, for their ancestors fall down, deprived of the offerings of rice-ball and water (which are no longer offered).
43	दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः । उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १- ४३ ॥	Doshair etaih kulaghnaanaam varnasankarakarakaih; Utsaadyante jaatidharmaah kuladharmashcha shaashwataah.	By these evil deeds of the destroyers of the clan traditions, which cause confusion of varnas, the activities of that community and the value-oriented activities of the clan are totally destroyed.
44	उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन । नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४ ॥	Utsannakuladharmanaam manushyaanaam janaardana; Narake'niyatam vaaso bhavateetyanushushruma.	We have heard, O Janardana, that those whose traditions or practices have been destroyed dwell in hell forever.

45	अहो बत महत्पापं कर्तुं व्यवसिता वयम् । यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥	Aho bata mahat paapam kartum vyavasitaa vayam; Yadraajya sukhlobhena hantum swajanam udyataah.	Alas! We are involved in a great sin in that we are prepared to kill our kinsmen through greed for the royal pleasures.
46	यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः । धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥	Yadi maam aprateekaaram ashastram shastrapaanayah; Dhaartaraashtraa rane hanyus tanme kshemataram bhavet.	It would be better for me if the sons of Dhritarashtra, with weapons in hand, were to kill me unresisting and unarmed on the battlefield.
47	सञ्जय उवाच । एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् । विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १-४७ ॥	Sanjaya Uvaacha: Evamuktwaarjunah sankhye rathopastha upaavishat; Visrijya sasharam chaapam shokasamvignamaanasah.	Sanjaya said: Having thus spoken in the midst of the battlefield, Arjuna, casting away his bow and arrow, sat down on the chariot, his mind overwhelmed with sorrow.

Hari Om Tat Sat

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

Iti Srimad Bhagavadgeetaasooopanishatsu Brahmavidyaayaam
Yogashaastre Sri Krishnaarjunasamvaade
Arjunavishaadayogo Naama Prathamodhyayah.

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the
scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the first discourse entitled:
“The Yoga Of the Despondency of Arjuna”