

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ प्रथमोऽध्यायः । अर्जुन-विषाद-योगः

**Sri KrishNa para-BrahmaNe nama: - Srimath-Bhagavath-Giitha
Chapter - 1 = Arjuna-vishaadha-Yoga:**

धृतराष्ट्र उवाच = धर्मक्षेत्रे कुरुक्षेत्रे - समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव - किमकुर्वत सञ्जय ॥ १-१ ॥

Dhrutharaashtra uvaacha =

**Dharma kshethre kuru kshethre - samavethaa yuyuthsava:
maamakaa: paandavaaSchaiva - kim akurvatha Sanjaya. 1-1**

Dhrutharaashtra said: O Sanjaya, my sons (hundred of them, headed by DhuryoDhana) and Paandavaas (five of them – YuDhishtira, Bhiima, Arjuna, Nakula and Sahadheva), having assembled in the holy land of Kurukshethra, what did they do, eager to fight the war.

सञ्जय उवाच = दृष्ट्वा तु पाण्डवानीकं - व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य - राजा वचनमब्रवीत् ॥ १-२ ॥

Sanjaya uvaacha =

**dhrshtvaa thu paandavaaniikam - vyuuDam DhuryoDhana: thadhaa
aachaaryam upasangamya - raajaa vachanam abraviith. 1-2**

Sanjaya said: King DhuryoDhana, having seen the battle formation of Paandavaas, approached his Achaarya, DhroNa and said as follows:

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण - तव शिष्येण धीमता ॥ १-३ ॥

**paSyaithaam Paandu puthraaNaam - Aachaarya mahathiim chamuum
vyuuDaam Dhrupadha puthreNa - thava Sishyena Dhiimathaa. 1-3**

O great teacher DhroNaachaarya, look at the very large army of the Paandavaas, well organized, by your smart student Dhrushtadhumna, (you accepted him as your student, who was born only to kill you), the son of Dhrupadha (your arch enemy)

अत्र शूरा महेष्वासा – भीमार्जुन समा युधि ।

युयुधानो विराटश्च - द्रुपदश्च महारथः ॥ १-४ ॥

**athra Suuraa maheshvaasaa – Bhiima-Arjuna samaa yuDhi
YuyuDhaano ViraataScha - DhrupadhaScha mahaaraTha: 1-4**

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like oo in cool, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in door, dh

like **th** in **that**, **s** like **s** in **sit**, **S** like **S** in Indian name **Santhanu**, **sh** like **sh** in **she**. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel,- **Th** like **th** in **thunder**).

In the army of the Paandavaas, many great heroes are there – equal to Bhiima and Arjuna - YuyuDhaana (also called Saathyaki, grand-son of Srini, son of Sathyaka and student of Arjuna), Viraata and DhruPadha, a mahaaraTha (great warrior, who can fight alone against 100,000 archers).

धृष्टकेतुश्चेकितानः - काशि राजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च - शैब्यश्च नर पुङ्गवः ॥ १-५॥

Dhrishtakethu: Chekitaana: - KaaSi raajaScha viiryavaan
Purujith KunthibhojaScha - SaibyaScha nara pungava: 1-5

Dhrishtakethu (son of SiSupaala), Chekithaana (son of Dhrishtakethu), and the heroic king of KaaSi, Purujith, Kunthi-bhoja (father of Kunthi and grand-father of the Pandavaas) and the great king Saibya (discendent of Sibi).

युधामन्युश्च विक्रान्त - उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च - सर्व एव महारथाः ॥ १-६॥

yuDhaamanyu: cha vikraantha - utthamaujaaScha viiryavaan
Saubhadhro DhraupadheyaaScha - sarva eva mahaa raThaa: 1-6

the mighty YuDhaamanyu, the valiant Uththamauja, Abhimanyu (Subhadhra's son) and the five Upa-Paandavaas (5 sons of Dhraupadhi with the 5 Paandavas), each of them a Maha-Ratha (capable of fighting alone with a 100,000 archers)

अस्माकं तु विशिष्टा ये - तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य - संज्ञार्थं तान्ब्रवीमि ते ॥ १-७॥

asmaakam thu visistaa ye - thaan niboDha dhvijoththama
naayakaa mama sainyasya - samjnaarTham thaan braviimi the. 1-7

(DhuryoDhana is continuing) O best among the braahmaNas (DhroNa), let me describe the great heroes on our side too, who are commanders, and knowing about them will be useful to you.

भवान्भीष्मश्च कर्णश्च - कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च - सौमदत्तिस्तथैव च ॥ १-८॥

bhavaan BhiishmaScha KarnaScha - KrupaScha Samithimjaya:
AsvaThthaamaa VikarnaScha – Saumadaththi: thaThaiva cha. 1-8

You (DhroNa), Bhiishma, KarNa, Krupachaarya (brother-in-law of DhroNa), AsvathThaama (son of DhroNaachaarya), VikarNa (DhuryoDhana's brother)and

Saumadhaththi (also called BhuuriSrava, son of Somadhaththi, grand-son of Baahlika who is an elder brother of Santhanu) etc., who all can conquer an army.

अन्ये च बहवः शूरा - मदर्थे त्यक्त जीविताः ।

नाना शस्त्र प्रहरणाः - सर्वे युद्ध विशारदाः ॥ १-९ ॥

anyecha bahava: Suuraa - madharThe thyaktha jivithaa:
naanaa Sasthra praharaNaa: - sarve yuDhdha viSaaradhaa: 1-9

There are many other heroes who are all willing to give up their lives for my (DhuryoDhana's) sake. All of them are experts in warfare, and are experts in the use of great weapons (Sasthras).

अपर्याप्तं तदस्माकं - बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां - बलं भीमाभिरक्षितम् ॥ १-१० ॥

aparyaaptham thath asmaakam - balam Bhiishma-abhiraksitham
paryaaptham thu idham etheshaam - balam Bhiima-abhiraksitham. 1-10

Our (DhuryoDhana's) army is unlimited and vast, well protected by Bhiishma and their (Paandavaas') army is limited, guarded by Bhiima.

अयनेषु च सर्वेषु - यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु - भवन्तः सर्व एव हि ॥ १-११ ॥

ayaneshu cha sarveshu - yaThaa bhaagam avasThithaa:
Bhiishmam eva-abhi raksanthu - bhavantha: sarva eva hi. 1-11

All of you, take your allocated positions and must protect Bhiishma (as he is the Commander-in-Chief of the Kaurava Army of DhuryoDhana), all the time, at any cost.

तस्य सञ्जनयन्हर्ष - कुरुवृद्धः पितामहः ।

सिंह-नादं विनद्योच्चैः - शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

thasya sanjanayan harsham - kuru vruDhdha: pithaamaha:
simha-naadham vinadhy-uchchai: - Sankham dhaDhmau prathaapavaan. 1-12

Then, the most valiant Bhiishma, the eldest in the Kuru dynasty, roaring like a lion, blew his conch to cheer up DhuryoDhana. (By blowing the conch shell first, in the Kurukshethra war, it is well established that it is the Kauravaas who started the war).

ततः शङ्खाश्च भेर्यश्च - पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त - स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥

thatha: SankhaaScha bheryaScha - paNavaanaka gomukhaa:
sahasaiva abhyahanyantha - sa Sabdha: thumula:-abhavath. 1-13

Then, many conchs, trumpets, kettle-drums and tabors and blow-horns were sounded, and that noise created a terrific atmosphere.

ततः श्वेतैर्हयैर्युक्ते - महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव - दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

thatha: Svethai: hayai: yukthe - mahathi syandhane sThithau
MaaDhava: PaandavaSchaiva - dhivyau Sankhau pradhagmathu: 1-14

Then, Lord Sri Krishna (addressed as MaaDhava, husband of Sri Maha-Lakshmi, where all opulence is bound to be) and Arjuna, sitting in a Great Chariot (presented to Arjuna by the Fire-God, Agni), yoked with white horses, blew their Divine conchs.

पाञ्चजन्यं हृषीकेशो - देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महा शङ्खं - भीम कर्मा वृकोदरः ॥ १-१५ ॥

Paanchajanyam HrushiikeSo - dheva-dhaththam Dhananjaya:
Paundram dhaDhmau mahaa Sankham - bhiima karmaa Vrukodhara: 1-15

Lord Sri Krishna (addressed as HrishiikeSa, the controller of all senses) blew His Conch Paanchajanya (made from the bones of a Raakshasa – Panchajana after Lord Sri Krishna killed him), Arjuna blew his conch - dhevadhaththa, and Bhiima of terrible deeds, blew his conch paundram.

अनन्त विजयं राजा - कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च - सुघोष मणि पुष्पकौ ॥ १-१६ ॥

anantha vijayam raajaa - Kunthii puthro YuDhishTira:
Nakula: SahadevaScha - sughoshmaNi pushpakau. 1-16

King YuDhishTira, son of Kunthi, blew his conch Ananatha-Vijaya, and Nakula and Sahadheva, their conchs – sughoshma and MaNi-Pushpaka.

काश्यश्च परमेष्वासः - शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च - सात्यकिश्चापराजितः ॥ १-१७ ॥

kaaSyascha parameshvaasa: - Sikhandii cha mahaaraTha:
Dhrushtadhyumno ViraataScha - SaathyakiScha-aparaajitha: 1-17

The King of KaaSi, a great bowman, Sikhandi (Amba in the previous life) the Maha-Ratha, Dhrushtadhyumna (son of Dhrupadha, born to kill DhroNaachaarya), Viraata, Saathyaki the invincible (all blew their conchs)

द्रुपदो द्रौपदेयाश्च - सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः - शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८ ॥

**Dhrupadho DhraupadheyaScha – sarvaSa: pruThivi pathe
SaubhadhraScha mahaa baahu: - Sankhaan dhaDhmu: pruThak pruThak. 1-18**

Dhrupadha, the five sons of Dhraupadhi (upa-Paandavaas) and the son of Subhadhra (Abhimanyu), with mighty arms, all blew their conchs.

स घोषो धार्तराष्ट्राणां - हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव - तुमुलोऽभ्यनुनादयन् ॥ १-१९॥

**sa ghosho DhaartharaashtraaNaam - hrudhayaani vyadhaarayath
nabhaScha prThiviim chaiva – thumula:-abhi-anunaadhayan. 1-19**

That blaring sound of the conchs, reverberating through the earth and the sky, tore apart the hearts of the 100 sons of Dhruutharaashtra (the Kauravas destined to die in the hands of Bhiima).

अथ व्यवस्थितान्दृष्ट्वा - धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते - धनुरुद्यम्य पाण्डवः ॥ १-२०॥

**aTha vyavasThithaan dhrushtvaa - Dhaartharaashtraan Kapi-Dhvaja:
pravruththe Sashtra sampaathe – Dhanu: udhyamya Paandava: 1-20**

Then, Arjuna, with Hanumaan on his flag (banner on Arjuna's chariot), looking at the 100 sons of Dhruutharaashtra, who are ready to fight, took up his bow.

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच = सेनयोरुभयोर्मध्ये - रथं स्थापय मेऽच्युत ॥ १-२१॥

HrushiikeSam thadhaa vaakyam - idham aaha mahii pathe

Arjuna uvaacha = senayo: ubhayo: maDhye - raTham sThaapaya me-Acyutha. 1-21

Arjuna told Lord Sri-Krishna (HrushiikeSa, the knower of what is in the heart of everyone) to position his chariot between the two armies of Pandavas and Kauravas.

यावदेतान्निरीक्षेऽहं - योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रण समुद्यमे ॥ १-२२॥
**yaavath ethaan niriikshe-aham – yoDhdhu kaamaan avasThithaan
kairmayaa saha yoDhdhavyam - asmin raNa samudhyame. 1-22**

Arjuna wanted to have a god lok at all those who are so eager to fight and wanted to know with whom he has to fight, in this unprecedented war.

योत्स्यमानानवेक्षेऽहं - य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रिय चिकीर्षवः ॥ १-२३ ॥

yothsyamaanaan avekshe-aham - ya ethe-athra samaagathaa:
Dhaartharaastrasya dhurbuDhdhe: - yuDhdhe priya chikiirshava: 1-23

Arjuna wanted to see all those gathered there, who came to please the evil-minded DhuryoDhana (son of Dhrutharaashtra, who is more evil-minded than DhuryoDhana).

सञ्जय उवाच = एवमुक्तो हृषीकेशो - गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये - स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥

Sanjaya uvaacha = evam uktho HrushiikeSo - GudaakeSena Bhaaratha
senayo: ubhayo: maDhye - sThaapayithvaa raTha-uththamam. 1-24

Sanjaya said: Thus requested by Arjuna, Lord Sri-Krishna (HrushikeSa) brought this Divine Chariot and positioned it between the two armies of Pandavas and Kauravas.

भीष्म द्रोण प्रमुखतः - सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ १-२५ ॥

Bhiisma DhroNa pramukhatha: - sarveshaam cha mahiikshithaam
uvaacha PaarTha paSyaitaan - samavethaan kuruun ithi. 1-25

As all the great heroes Bhishma, DhroNa and other important kings are watching, Lord Sri Krishna told Arjuna “ O PaarTha (Son of PruTha, Kunthi, sister of Lord Sri Krishna’s father Vasudheva), lok at all the great heroes assembled here for the battle.

तत्रापश्यत्स्थितान्पार्थः - पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६ ॥

thathra apaSyath sThithaan PaarTha: - pithruun aTha pithaamaahaan
aachaaryaan maathulaan bhraathruun - puthraan pauthraan sakhiimsthaThaa. 1-26

Arjuna saw them all, related to him as fathers, grand-fathers, teachers, maternal-uncles, brothers, sons, grand-sons and friends etc., .

शशुरान्सुहृदश्चैव - सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः - सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥

SvaSuraan suhrudhaSchaiva - senayo: ubhayo: api

thaan samiikshya sa Kauntheya: - sarvaan banDhuun avasThithaan. 1-27

Arjuna saw them as his own relatives, like fathers-in-law, well-wishers, on both sides of the army (even though Lord Sri Krishna asked him to see only the Kauravas side).

कृपया परयाविष्टो - विषीदन्निदमब्रवीत् ।

अर्जुन उवाच = दृष्ट्वेमं स्वजनं कृष्ण - युयुत्सुं समुपस्थितम् ॥ १-२८॥

krupayaa parayaavishto - vishiidhan idham abraviith

Arjuna uvaacha = dhrushtvemam svajanam Krishna - yuyuthsum samupasThitham.

Arjuna was overwhelmed with great compassion and sorrowfully told Lord Sri-Krishna

“ I see all my own people Krishna, assembled here, ready to fight “. 1-28

सीदन्ति मम गात्राणि - मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे - रोमहर्षश्च जायते ॥ १-२९॥

siidhanthi mama gaathraaNi - mukham cha pariSushyathi

vepaThuScha Sarire me - roma harshaScha jaayathe. 1-29

Arjuna told Lord Sri Krishna: My body is much troubled, mouth is getting parched, body is shivering and I get horripilations (gose-bumps = body hair stand erect)

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं - भ्रमतीव च मे मनः ॥ १-३०॥

gaandiivam sramsathe hasthaath - thvak cha-iva pari dhahyathe

na cha Saknomi-avasThaathum - bhramathiiva cha me mana: 1-30

O Lord Sri-Krishna, Gandiva (Arjuna's famous bow, made by Brahma, gifted by Agni during Khandava-dhahanam) is slipping from my hands, my skin is burning, I am unable even to stand and my mind is reeling.

निमित्तानि च पश्यामि - विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि - हत्वा स्वजनमाहवे ॥ १-३१॥

nimiththaani cha paSyaami - vipariithaani KeSava

na cha Sreya:-anupaSyaami - hathvaa sva janam aahave. 1-31

O KeSava (one who killed the demon KeSi and also one who is Himself all the three – kah = Brahma, ah = Vishnu and Isa = Sankara), I see a lot of inauspicious and very bad omens, I am unable to see any benefit by killing our own people in this war.

न काङ्क्षे विजयं कृष्ण - न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द - किं भोगैर्जीवितेन वा ॥ १-३२॥

na kaankshe vijayam Krishna - na cha raajyam sukhaani cha

kim no raajyena Govindha - kim bhogai: jivithena vaa. 1-32

I want no victory Krishna (even though one of my names of Arjuna is Vijaya - always victorious), nor pleasures. What do we do with this kingdom or enjoyment or life itself, Govinda (one who resides in everyone's mind – so you know my thoughts, Krishna).

येषामर्थे काङ्क्षितं नो - राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे - प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥

yeshaam arThe kaankshitham no - raajyam bhogaa: sukhaani cha

tha ime-avasThithaa yuDhdhe – praaNaamsthyakthvaa Dhanaani cha. 1-33

(Arjuna is telling Lord Sri Krishna): The very people, for whose sake we desire kingdom, enjoyments and luxuries (for all comforts), are here in the battle field, ready to sacrifice their lives and their wealth.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः - श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

aachaaryaa: pithara: puthraa: - thaThaiva cha pithaamahaa:

maathulaa: SvaSuraa: pauthraa: - Syaalaa: sambanDhina: thaThaa. 1-34

These people ready to sacrifice their lives are so closely related to me (Arjuna) as teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grand-sons, brothers-in-law and as some other relatives.

एतान्न हन्तुमिच्छामि - घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्य राज्यस्य - हेतोः किं नु महीकृते ॥ १-३५ ॥

ethaan na hanthum iChchaami – ghnatha:-api MaDhusuudhana

api thrailokya raajyasya – hetho: kim nu mahiikrthe. 1-35

They may want to kill me, Krishna (MaDhu-suudhana = one who killed the demon MaDhu) but I will not kill these relatives even if I were to gain the lordship over the three worlds. Then why do I kill them just for the sake of this kingdom.

निहत्य धार्तराष्ट्रान्नः - का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६ ॥

nihathya Dhaartharaashtraanna: - kaa priithi: syaath Janaardhana

paapam eva-aaSrayeth asmaan - hathvaithaan aathathaayina: 1-36

Even if I kill only the sons of Dhrutharaashtra, still what joy will be there for us, Krishna (Janaardhana = one who destroys the wicked). Sin alone will be ours if we kill these murderous felons (aathathaayinah = who sets fire to others house, feeds poison to others, always armed and ready to fight and who robs the wealth, land and wife of others, and such people must be killed according to scriptures, and DhuryoDhana and his brothers, having committed all these offences, deserve death. But Arjuna does not want to kill them, even if they deserve death).

तस्मान्नार्हा वयं हन्तुं - धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा - सुखिनः स्याम माधव ॥ १-३७ ॥

thasmaan na arhaa vayam hanthum - Dhaartharaashtraan sva baanDhavaan
svajanam hi kaTham hathvaa - sukhina: syaama MaaDhava. 1-37

Therefore, it is not proper for us to kill the sons of Dhrutharaashtra (the 100 Kauravas) and all our other relatives. O Krishna (MaaDhava, the husband of the Goddess of fortune, Sri Maha-Lakshmi; and, if it is the fortune that we gain by fighting, no need to fight, as you, the Lord of Fortune is already with us), how can we be happy by killing our own people ??

यद्यप्येते न पश्यन्ति - लोभोपहत चेतसः ।

कुलक्षय कृतं दोषं - मित्रद्रोहे च पातकम् ॥ १-३८ ॥

yadhyapy ethe na paSyanthi - lobhopahatha chethasa:
kula kshaya krutham dhosham - mithra dhrohe cha paathakam. 1-38

Even if the Kauravas, overpowered by greed to acquire the kingdom, do not consider it as sinful in killing one's own family members and wiping out an entire family or treachery towards friends; (Arjuna says, even then, we should not kill them).

कथं न ज्ञेयमस्माभिः - पापादस्मान्निवर्तितुम् ।

कुलक्षय कृतं दोषं - प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥

kaTham na jneyam asmaabhi: - paapaath asmaan nivarthithum
kula kshaya krutham dhosham - prapaSyadhbhi: Janaardhana. 1-39

O Janaardhana (One who always protects His Devotees), Why should we, who can see the sin of destroying the entire family (dynasty), indulge in this kind of sinful acts ?

कुलक्षये प्रणश्यन्ति - कुल धर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४० ॥

kula kshaye praNaSyanthi - kula Dharmaa: sanaathanaa:
Dharme nashte kulam kruthsnam - aDharma:-abhibhavathyutha. 1-40

If an entire dynasty is wiped out, (with no learned elders to instruct on Dharma, things to do and not to do) the eternal family traditions of rites and duties are lost and the remaining others in the family will become irreligious and indulge in more sinful acts.

अधर्माभिभवात्कृष्ण - प्रदुष्यन्ति कुल स्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्येय - जायते वर्ण सङ्करः ॥ १-४१ ॥

aDharma abhibhavaath Krishna - pradhushyanthi kula sthriya:
sthriishu dhushtaasu vaarshneya - jaayathe varna sankara: 1-41

O Krishna, with lawlessness prevailing, women in the family may become degraded, and with women becoming degraded, inter-mixing of classes will happen (varna-aSrama Dharma may be wiped out, resulting in unwanted progeny).

सङ्करो नरकायैव - कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां - लुप्त पिण्डोदक क्रियाः ॥ १-४२ ॥

sankaro narakaaya-eva - kula ghnaanaam kulasya cha
pathanthi pitharo hi-ashaam - luptha pinda-udhaka kriyaa: 1-42

This inter-mixing of classes leads all the members of the dynasty as well as the destroyers of the dynasty, to hell and the departed ancestors fall degraded, being deprived of their traditional offerings of fod and water (as mandatory tharpanaas and pinda-pradhaana-SraaDhdhaas will not be performed properly for the departed souls, by such unwanted progeny, coming from varNa-sankara-families).

दोषैरेतैः कुल घ्नानां - वर्ण सङ्कर कारकैः ।

उत्साद्यन्ते जाति धर्माः - कुल धर्माश्च शाश्वताः ॥ १-४३ ॥

dhoshai: ethai: kula ghnaanaam - varna sankara kaarakai:
uthsaadhyanthe jaathi Dharmaa: - kula Dharmaascha SaaSvataa: 1-43

Because of the sins of destroying the dynasty and thereby the inter-mixing of classes leading to unwanted progeny, all the ancient traditions of the dynasty appropriate to those people (the family specific varna-aSrama Dharmas), are destroyed.

उत्सन्न कुल धर्माणां - मनुष्याणां जनार्दन ।

नरके नियतं वासो - भवतीत्यनुशुश्रुम ॥ १-४४ ॥

uthsanna kula DharmaaNaam - manushyaaNaam Janaardhana
narake niyatham vaaso - bhavathi-ithi-anuSuSruma. 1-44

O Janardhana (one who always protects His devotees), we heard that for those who destroy the Dharmas of the dynasty (family traditions), dwelling forever in hell is ordained in our scriptures.

अहो बत महत्पापं - कर्तुं व्यवसिता वयम् ।

यद्राज्य सुख लोभेन - हन्तुं स्वजनमुद्यताः ॥ १-४५॥

aho batha mahath paapam - karthum vyavasithaa vayam
yath raajya sukha lobhena - hanthum svajanam udhyathaa: 1-45

What a pity that we are decided to commit an unimaginable sin, by way of killing our own relatives, out of greediness for a kingdom and happiness (the fact is, neither greediness nor kingdom will bring any happiness to anyone, and greediness can only make life more miserable, even for those with kingdoms).

यदि मामप्रतीकारमशस्त्रं शस्त्र पाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६॥

yadhi maam aprathiikaaram - aSasthram Sasthra paaNaya:
Dhaartharaashtraa raNe hanyu: - thanme kshematharam bhaveth. 1-46

If the fully armed sons of Dhrutharaashtra (the 100 Kauravas) should kill me (Arjuna) in this battle, myself (Arjuna) not retaliating and unarmed, that will be better for me (Arjuna thinks, but a Kshathriya should never abandon weapons and must be with a weapon until his last minute).

सञ्जय उवाच = एवमुक्त्वार्जुनः सङ्ख्ये - रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं - शोक संविग्न मानसः ॥ १-४७॥

Sanjaya uvaacha = evam ukthva Arjuna: sankhye - raThopasTha upaaviSath
visrujya saSaram chaapam - Soka samvigna maanasa: 1-47

Sanjaya said: having said thus on the war-front, Arjuna threw aside his divine bow Gaandiiva and the arrows (from Akshaya thuuNiira) and sat down in his Chariot, with his mind overwhelmed by grief.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे

अर्जुन विषाद योगो नाम प्रथमोऽध्यायः ॥ १॥

ithi Srimath Bhagavath-giithaasu Upanishathsu Brahma vidhyaayaam Yoga Saashthre

Sri Krishna-Arjuna samvaadhe Arjuna vishaadha Yogo naama praThama:-aDhyaaya:

Thus ends the First Chapter named Arjuna-Vishaadha Yoga, in the Upanishath Bhagavad-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri-Krishna and Arjuna.

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like o in col, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in dor, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: Th like in thunder).