

- Chapter 1 -
Observing the Armies on the Battlefield of Kurukṣetra

TEXT 1

*dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavās caiva
kim akurvata sañjaya*

Begins section 1:
Setting the scene

Dhṛtarāṣṭra said: O Sañjaya, after my sons and the sons of Pāṇḍu assembled in the place of pilgrimage at Kurukṣetra, desiring to fight, what did they do?

TEXT 2

*sañjaya uvāca
dṛṣṭvā tu pāṇḍavānikam
vyūḍham duryodhanas tadā
ācāryam upasaṅgamyā
rājā vacanam abravīt*

Sañjaya said: O King, after looking over the army arranged in military formation by the sons of Pāṇḍu, King Duryodhana went to his teacher and spoke the following words.

TEXT 3

*paśyaitām pāṇḍu-putrāṇām
ācārya mahatīm camūm
vyūḍhām drupada-putreṇa
tava śiṣyeṇa dhīmatā*

O my teacher, behold the great army of the sons of Pāṇḍu, so expertly arranged by your intelligent disciple the son of Drupada.

TEXT 4

*atra śūrā maheṣv-āsā
bhīmārjuna-samā yudhi
yuyudhāno virāṭas ca
drupadaś ca mahā-rathaḥ*

Here in this army are many heroic bowmen equal in fighting to Bhīma and Arjuna: great fighters like Yuyudhāna, Virāṭa and Drupada.

TEXT 5

*dhṛṣṭaketuś cekitānaḥ
kāśīrājaś ca vīryavān
puruḥit kuntibhojaś ca
śaibyaś ca nara-puṅgavaḥ*

There are also great, heroic, powerful fighters like Dhṛṣṭaketu, Cekitāna, Kāśīrāja, Purujit, Kuntibhoja and Śaibya.

TEXT 6

*yudhāmanyuś ca vikrānta
uttamaujāś ca vīryavān
saubhadro drauṇadeyāś ca
sarva eva mahā-rathāḥ*

There are the mighty Yudhāmanyu, the very powerful Uttamaujā, the son of Subhadrā and the sons of Draupadī. All these warriors are great chariot fighters.

TEXT 7

*asmākaṁ tu viśiṣṭā ye
tān nibodha dvijottama
nāyakā mama sainyasya
saṁjñārthaṁ tān bravīmi te*

But for your information, O best of the brāhmaṇas, let me tell you about the captains who are especially qualified to lead my military force.

TEXT 8

*bhavān bhīṣmaś ca karṇaś ca
kṛpaś ca samitim-jayaḥ
aśvatthāmā vikarṇaś ca
saumadattis tathaiva ca*

There are personalities like you, Bhīṣma, Karṇa, Kṛpa, Aśvatthāmā, Vikarṇa and the son of Somadatta called Bhūriśravā, who are always victorious in battle.

TEXT 9

*anye ca bahavaḥ śūrā
mad-arthe tyakta-jīvitāḥ
nānā-śastra-praharaṇāḥ
sarve yuddha-viśāradāḥ*

There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

TEXT 10

*aparyāptaṁ tad asmākaṁ
balaṁ bhīṣmābhirakṣitam
paryāptaṁ tv idam eteṣāṁ
balaṁ bhīmābhirakṣitam*

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.

TEXT 11

*ayaneṣu ca sarveṣu
yathā-bhāgam avasthitāḥ
bhīṣmam evābhirakṣantu
bhavantaḥ sarva eva hi*

All of you must now give full support to Grandfather Bhīṣma, as you stand at your respective strategic points of entrance into the phalanx of the army.

TEXT 12

*tasya sañjanayan harṣam
kuru-vṛddhaḥ pitāmahaḥ
simha-nādam vinadyoccaiḥ
śaṅkham dadhmau pratāpavān*

Then Bhīṣma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly, making a sound like the roar of a lion, giving Duryodhana joy.

TEXT 13

*tataḥ śaṅkhāś ca bheryaś ca
paṇavānaka-gomukhāḥ
sahasaiivābhyahanyanta
sa śabdas tumulo 'bhavat*

After that, the conchshells, drums, bugles, trumpets and horns were all suddenly sounded, and the combined sound was tumultuous.

TEXT 14

*tataḥ śvetair hayair yukte
mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva
divyau śaṅkhau pradadhmau*

On the other side, both Lord Kṛṣṇa and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

TEXT 15

*pāñcajanyaṁ hṛṣikeśo
devadattam dhanañjayaḥ
pauṇḍram dadhmau mahā-śaṅkham
bhīma-karmā vṛkodaraḥ*

Lord Kṛṣṇa blew His conchshell, called Pāñcajanya; Arjuna blew his, the Devadatta; and Bhīma, the voracious eater and performer of herculean tasks, blew his terrific conchshell, called Pauṇḍra.

TEXTS 16-18

*anantavijayaṁ rājā
kuntī-putro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca
sughoṣa-maṇipuṣpakau

kāśyaś ca parameṣv-āsaḥ
śikhaṇḍī ca mahā-rathaḥ
dhṛṣṭadyumno virāṭaś ca
sātyakiś cāparājitaḥ

drupado draupadeyāś ca
sarvaśaḥ pṛthivī-pate
saubhadraś ca mahā-bāhuḥ
śaṅkhān dadhmuḥ pṛthak pṛthak*

King Yudhiṣṭhira, the son of Kuntī, blew his conchshell, the Ananta-vijaya, and Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka. That great archer the King of Kāśī, the great fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa, the unconquerable Sātyaki, Drupada, the sons of Draupadī, and the others, O King, such as the mighty-armed son of Subhadrā, all blew their respective conchshells.

TEXT 19

*sa ghoṣo dhārtarāṣṭrāṇām
hṛdayāni vyadārayat
nabhaś ca pṛthivīm caiva
tumulo 'bhyanunādayan*

The blowing of these different conchshells became uproarious. Vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhṛtarāṣṭra.

TEXT 20

*atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapi-dhvajaḥ
pravṛtte śastra-sampāte
dhanur udyamya pāṇḍavaḥ
hṛṣīkeśam tadā vākyam
idam āha mahī-pate*

At that time Arjuna, the son of Pāṇḍu, seated in the chariot bearing the flag marked with Hanumān, took up his bow and prepared to shoot his arrows. O King, after looking at the sons of Dhṛtarāṣṭra drawn in military array, Arjuna then spoke to Lord Kṛṣṇa these words.

TEXTS 21-22

arjuna uvāca
senayor ubhayor madhye
ratham sthāpaya me 'cyuta
yāvad etān nirīkṣe 'ham
yoddhu-kāmān avasthitān
kair mayā saha yoddhavyam
asmin raṇa-samudyame

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see those present here, who desire to fight, and with whom I must contend in this great trial of arms.

TEXT 23

yotsyamānān avekṣe 'ham
ya ete 'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher
yuddhe priya-cikīrṣavaḥ

Let me see those who have come here to fight, wishing to please the evil-minded son of Dhṛtarāṣṭra.

TEXT 24

sañjaya uvāca
evam ukto hṛṣīkeśo
guḍākeśena bhārata
senayor ubhayor madhye
sthāpayitvā rathottamam

Sañjaya said: O descendant of Bharata, having thus been addressed by Arjuna, Lord Kṛṣṇa drew up the fine chariot in the midst of the armies of both parties.

TEXT 25

*bhīṣma-droṇa-pramukhataḥ
sarveṣāṃ ca mahī-kṣitām
uvāca pārtha paśyaitān
samavetān kurūn iti*

In the presence of Bhīṣma, Droṇa and all the other chieftains of the world, the Lord said, "Just behold, Pārtha, all the Kurus assembled here."

TEXT 26

*tatrāpaśyat sthitān pārthaḥ
pitṛn atha pitāmahān
ācāryān mātulān bhrātṛn
putrān pautrān sakhīṃs tathā
śvaśurān suhṛdaś caiva
senayor ubhayor api*

There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his fathers-in-law and well-wishers.

Begins section 2:
Arjuna's doubts

TEXT 27

*tān samīkṣya sa kaunteyaḥ
sarvān bandhūn avasthitān
kṛpayā parayāviṣṭo
viṣīdann idam abravīt*

When the son of Kuntī, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus.

TEXT 28

*arjuna uvāca
dṛṣṭvemaṃ sva-janaṃ kṛṣṇa
yuyutsum samupasthitam
sīdanti mama gātrāṇi
mukhaṃ ca pariśuśyati*

Arjuna said: My dear Kṛṣṇa, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.

TEXT 29

*vepathuś ca śarīre me
roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt
tvak caiva paridahyate*

My whole body is trembling, my hair is standing on end, my bow Gāṇḍīva is slipping from my hand, and my skin is burning.

TEXT 30

*na ca śaknomy avasthātum
bhramatīva ca me manaḥ
nimittāni ca paśyāmi
viparītāni keśava*

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only causes of misfortune, O Kṛṣṇa, killer of the Keśī demon.

TEXT 31

*na ca śreyo 'nupaśyāmi
hatvā sva-janam āhave
na kāṅkṣe vijayaṁ kṛṣṇa
na ca rājyaṁ sukhāni ca*

I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Kṛṣṇa, desire any subsequent victory, kingdom, or happiness.

TEXTS 32-35

*kiṁ no rājyena govinda
kiṁ bhogair jīvitena vā
yeṣāṁ arthe kāṅkṣitaṁ no
rājyaṁ bhogāḥ sukhāni ca*

Bhagavad-gītā As It Is Chapter 1

*ta ime 'vasthitā yuddhe
prāṇāṁs tyaktvā dhanāni ca
ācāryāḥ pitaraḥ putrās
tathaiva ca pitāmahāḥ*

*mātulāḥ śvaśurāḥ pautrāḥ
śyālāḥ sambandhinas tathā
etān na hantum icchāmi
ghnato 'pi madhusūdana*

*api trailokya-rājyasya
hetoḥ kiṁ nu mahī-kṛte
nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syāj janārdana*

O Govinda, of what avail to us are a kingdom, happiness or even life itself when all those for whom we may desire them are now arrayed on this battlefield? O Madhusūdana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives are ready to give up their lives and properties and are standing before me, why should I wish to kill them, even though they might otherwise kill me? O maintainer of all living entities, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth. What pleasure will we derive from killing the sons of Dhṛtarāṣṭra?

TEXT 36

*ṣāpam evāśrayed asmān
hatvaitān ātatāyinaḥ
tasmān nārḥā vyaṁ hantum
dhārtarāṣṭrān sa-bāndhavān
sva-janaṁ hi kathaṁ hatvā
sukhinaḥ syāma mādhava*

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣṭra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

TEXTS 37-38

*yady apy ete na paśyanti
lobhopahata-cetasah
kula-kṣaya-kṛtaṁ doṣaṁ
mitra-drohe ca pātakam*

*kathaṁ na jñeyam asmābhiḥ
pāpād asmān nivartitum
kula-kṣaya-kṛtaṁ doṣaṁ
prapaśyadbhir janārdana*

O Janārdana, although these men, their hearts overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, who can see the crime in destroying a family, engage in these acts of sin?

TEXT 39

*kula-kṣaye praṇaśyanti
kula-dharmāḥ sanātanāḥ
dharme naṣṭe kulaṁ kṛtsnam
adharmo 'bhibhavaty uta*

With the destruction of the dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligion.

TEXT 40

*adharmābhibhavāt kṛṣṇa
praduśyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇa-saṅkaraḥ*

When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become polluted, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.

TEXT 41

*saṅkaro narakāyaiva
kula-ghnānām kulasya ca
patanti pitaro hy eṣām
luṭta-piṇḍodaka-kriyāḥ*

An increase of unwanted population certainly causes hellish life both for the family and for those who destroy the family tradition. The ancestors of such corrupt families fall down, because the performances for offering them food and water are entirely stopped.

TEXT 42

*doṣair etaiḥ kula-ghnānām
varṇa-saṅkara-kāraikāḥ
utsādyante jāti-dharmāḥ
kula-dharmāś ca śāśvatāḥ*

By the evil deeds of those who destroy the family tradition and thus give rise to unwanted children, all kinds of community projects and family welfare activities are devastated.

TEXT 43

*utsanna-kula-dharmāṇām
manuṣyāṇām janārdana
narake niyataṁ vāso
bhavatīty anuśuśrūma*

O Kṛṣṇa, maintainer of the people, I have heard by disciplic succession that those whose family traditions are destroyed dwell always in hell.

TEXT 44

*aho bata mahat pāpaṁ
kartuṁ vyavasitā vayam
yad rājya-sukha-lobhena
hantuṁ sva-janam udyatāḥ*

Alas, how strange it is that we are preparing to commit greatly sinful acts. Driven by the desire to enjoy royal happiness, we are intent on killing our own

kinsmen.

TEXT 45

*yadi mām apratīkāram
aśastram śastra-pāṇayaḥ
dhārtarāṣṭrā raṇe hanyus
tan me kṣemataram bhavet*

Better for me if the sons of Dhṛtarāṣṭra, weapons in hand, were to kill me unarmed and unresisting on the battlefield.

TEXT 46

*sañjaya uvāca
evam uktvārjunaḥ saṅkhye
rathopastha upāviśat
viśjya sa-śaram cāpam
śoka-saṁvigna-mānasaḥ*

Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

Thus end the Bhaktivedanta Purports to the First Chapter of the Śrīmad Bhagavad-gītā in the matter of Observing the Armies on the Battlefield of Kurukṣetra.