

ADHYATMIK VISHWA VIDYALAYA

SHRIMAD BHAGWAD GITA

(Along with the separate parts of combined words and translation of those words)

(Only for Prajapita Brahmakumar-kumaris)

Chapter 1

Dhritrashtra uvaac: Dharmakshetre kurukshetre samvetaa yuyutsavah.

Maamakaah paandavaashcaiv kimakurvav sanjay. (Ch.1, shloka 1)

Dharmakshetre kurukshetre samvetaa yuyutsavah. Maamakaah paandavaah ca eva kim akurvav sanjay.

Dhritrashtra said: (*Dhrit + rashtra* [means] the one who has taken the kingdom [and] wealth of others wrongfully. Such a capitalist Dhritrashtra who has become blind because of the intoxication of wealth said), **Sanjay** (O Sanjay {*San + jay*}!) **Kimakurvav** (what did) **maamakaah paandavaashcaiv** (my and Pandu's sons {Kauravas and Pandavas respectively}), **yuyutsavah** (who are eager for the religious war) and **samvetaa** (have assembled) **dharmakshetre kurukshetre** (on the battlefield of {many kind of} religions [like] Hindu, Muslim etc. {of this Iron Age world and} the field of actions of the {ostentatious} rituals {based on those [religions]}) do?

Sanjay uvaac: Drishtavaa tu paandavaaniikam vyudham duryodhanastadaa.

Aacaaryam upasangamya raajaa vacanam abraviiit. (Ch.1, shloka 2)

Drishtavaa tu paandavaaniikam vyudham duryodhanah tadaa.

Aacaaryam upasangamya raajaa vacanam abraviiit.

Sanjay said: **Drishtavaa** (after seeing) **vyudham** (the arrangement) [of] **paandavaaniikam** (the army of the Pandavas), **raajaa duryodhanastadaa** (King Duryodhan) **aacaaryam upasangamya** (went to {pandit-scholar} teacher Drona) [and] **vacanam abraviiit** (said {these} words).

Pashyaitaam paanduputraanaamaacaarya mahatiim camuum.

Vyudhaam drupadaputrena tava shishyen dhiimataa. (Ch.1, shloka 3)

Pashya etaam paanduputraanam aacaarya mahatiim camuum.

Vyudhaam drupadaputrena tava shishyen dhiimataa.

Aacaarya (O Teacher)! **Pashya** (look) **etaam mahatiim** (at this great) **camuum** (army) **paanduputraanam** (of the sons of Pandu) **vyudhaam** (arranged) [by] **tav** (your) **dhiimataa** (wise) **shishyen** (student) {Dhrishtadyumna}, **drupadaputrena** (the son of Drupad).

Dhritrashtra- *Dhritam rashtram yen sah* (the one who has grabbed the wealth and property of the poor cunningly). **Kaurava**- (*Kutsitam ravam yasya*) *Kau+rav* meaning the ones (Congressmen) who make noise in the form of slander, false speeches like crows, the ones who have completely given up religious thinking, food and behaviour [by going] to the five star hotels, the ones who have refused to accept the Supreme Soul incarnate even after knowing Him.

Dronacharya – [It means,] the great pandits, scholars and teachers of the end period of the Iron Age, whose place of origin is *dronah = kalash* (pot)

Dron+ach, meaning the pot of ignorance of the intellect made of the soil of body consciousness in the form of the knowledge of scriptures.

Pandav - The few sons of the Supreme Soul *Panda* (guide) or Pandu who know God, accept [Him] and follow [His] directions, meaning the Confluence Age Indians of the end period of the Iron Age. (The sons of Panda, the Father.) **Duh+yodhan** – the political leaders of the Iron Age who fight a wicked war unlawfully. They exploit the indifferent subjects by throwing the poisonous bombs of knowledge of the differences between religions, languages, states or castes, [the bombs] that are filled with personnel defamation.

Atra shuuraa maheshvaasaa bhiimaarjunasamaa yudhi.

Yuyudhaano viraatashca drupadashca mahaarathah. (Ch.1, shloka 4)

Atra shuuraa maheshvaasaa bhiimaarjunasamaa yudhi. Yuyudhaanah viraatah ca drupadah ca mahaarathah.

Atra (here), {in this army of the Pandavas, not only Dhrishtadyumna, but} [there are] **maheshvaasaa** (great archers) and **shuuraa** (warriors) **bhiimaarjunasamaa** (like Bhima and Arjun), {there is} **yuyudhaano** (Yuyudhan) {i.e. Satyaki, who fights for the truth} **ca viraatah** (and Virat, {the *purusharthi* form of the status of Vishnu}) **ca mahaarathah** (and the great warrior) **drupadah** (Drupad) [as well] **yudhi** (to fight a war).

Dhrishtaketushcekitaanah kaashiraajashca viiryavaan.

Puruḥitkuntibhojashca shaibyashca narapungavah. (Ch.1, shloka 5)

Dhrishtaketuh cekitaanah kaashiraajah ca viiryavaan. Puruḥit kuntibhojah ca shaibyah ca narapungavah.

{There are} **dhrishtaketuh** (Dhrishtaketu) **ca** (and) **cekitaanah** (Chekitan) **ca** (and) **viiryavaan** (powerful) **kaashiraajah** (king of Kashi), **purujit** (Puruḥit), **kuntibhojah** (Kuntibhoj) **ca** (and) **shaibyah** (Shaibya), **narapungavah** (the elevated one among humans).

Yudhaamanyushca vikraant uttamaujaashca viiryavaan.

Saubhadro draupadeyaashca sarva eva mahaarathaah. (Ch.1, shloka 6)

Yudhaamanyuh ca vikraant uttamaujah ca viiryavaan.

Saubhadrah draupadeyah ca sarva eva mahaarathaah.

Vikraant (mighty) **yudhaamanyushca** (Yudhamanyu and) **viiryavaan** (strong) **uttamaujah** (Uttamauja), **saubhadro** (Subhadra's son {Abhimanyu}) **draupadeyaashca** (and {the five} sons of Draupadi), [they] **sarva** (all) [are] **mahaarathaah** (great warriors).

Asmaakam tu vishishta ye taanibodha dvijottama.

Naayakaa mama sainyasya sangyaartham taanbraviimi te. (Ch.1, shloka 7)

Asmaakam tu vishishta ye taan nibodha dvijottama. Naayakaa mama sainyasya sangyaartham taan braviimi te.

Dvijottama (O the best one among the Brahmins who are born twice)! **Tu** (then), {there are} **asmaakam** (our) **ye vishishta** (excellent) {warriors}, **nibodha** (know) **taan** (them) {as well}. {They are} **naayakaa** (the leaders) **mama sainyasya** (of my army). **Braviimi** (I tell [you]) **taan** (about them) **te sangyaartham** (for your knowledge).

Bhavaanbhiishmashca karnashca kripashca samitinjayah.

Ashvatthaamaa vikarnashca saumadattistathaiv ca. (Ch.1, shloka 8)

Bhavaan bhiishmah ca karnah ca kripah ca samitinjayah. Ashvatthaamaa vikarnah ca saumadattih tathaa eva ca.

Bhavaan (you) {yourself are there} **bhiishmashca** (and Bhishmpitamah¹) **karnashca** (and Karna) **ca** (and) **kripah** (Kripacharya), **samitinjayah** (the winner of the battle) {are there} **tathaiv ca** (and in the same way), **ashvatthaamaa** (Ashwatthama), **vikarnashca** (Vikarna and) **saumadattih** (Somdutt's son) {Bhurishrawa are there}.

Anye ca bahavah shuurah madarthe tyaktajivitaah.

Naanaashastrapraharnaah sarve yuddhavishaaradaah. (Ch.1, shloka 9)

Anye ca bahvaah shuurah madarthe tyaktajivitaah. Naanaashastrapraharnaah sarve yuddhavishaaradaah.

Bahvaah (many) **anye** (more) **shuurah** ([other] brave ones) {are} **ca** (also) **tyakta** (going to sacrifice) **jivitaah** (their life) **madarthe** (for me). {They} **sarve** (all) {are} **naanaashastrapraharnaah** (going to strike with many weapons {of knowledge}) {and they are} **yuddhavishaaradaah** (skilled in the art of the battle) {of knowledge}.

Aparayaaptam tadasmaakam balam bhiishmaabhirakshitam.

Paryaaptam tvidametesaam balam bhiimaabhirakshitam. (Ch.1, shloka 10)

Aparayaaptam tat asmaakam balam bhiishmaabhirakshitam. Paryaaptam tu idam etesaam balam bhiimaabhirakshitaam.

¹ Pitamah: paternal grandfather

[That] *balam* (army) *tadasmaakam* (of ours) *bhiishmaabhirakshitam* (defended by Bhishma) *aparayaaptam* (is unlimited), *tvidam* (whereas) *balam* (the army) *eteshaam* (of these {Pandavas}) *bhiimaabhirakshitam* (defended by Bhima) *paryaaptam* (is limited).

❖ *Bhishmapitamah* – Bhishm means fearsome, those who spit out terrifying, poisonous knowledge of scriptures like snakes. Pitamah (ch.1, *shloka* 12) means those fearsome Babas or sages of the end of the Iron Age, who mislead the intellect of the people of India by narrating the opposite knowledge of ‘God is omnipresent’, are called Bhishmapitamah. They are respected a lot like the great grandfather (*parbaba*) by the Kauravas in the form of Congressmen in the limited and the unlimited, Duryodhans in the form of political leaders and capitalist Dhritrashtra.

Ayaneshu ca sarveshu yathaabhaagamavasthitaah.

Bhiishmamevaabhirakshantu bhavantah sarva eva hi. (Ch.1, shloka 11)

Ayaneshu ca sarveshu yathaabhaagam avasthitaah. Bhiishmam eva abhirakshantu bhavantah sarva eva hi.

Ca (this is why) *bhavantah sarva eva* (all of you) *hi* (certainly) *bhiishmamevaabhirakshantu* (protect only Bhishma from all the four sides), *avasthitaah* (by being steady) [at] *sarveshu* (all) *ayaneshu* (the positions) *yathaabhaagam* (according to your sections).

Tasya sanjanayanharsham kuruvridhdah pitaamahah.

Simhanaadam vinadyocaih shankham dadhmau prataapavaan. (Ch.1, shloka 12)

*Tasya sanjanayan harsham kuruvridhdah pitaamahah. *Simhanaadam vinadya uccaih shankham dadhmau prataapavaan.*

Sanjanayan (by giving) *harsham* (joy) *tasya* (to him {Duryodhan}), *prataapavaan* (valiant) *pitaamahah* (Pitamah Bhishma), *kuruvridhdah* (the oldest among the Kauravas), *vinadya* (yelled) *uccaih* (loudly), *simhanaadam* (gave a war cry {and}) *dadhmau* (blew) *shankham* (the conch {like mouth of his ‘God is omnipresent’ and so on ignorance of scriptures}). **Simhanaad* – The terrible [echo of ignorance] of the animal lion that echoes the jungle like world.

Tatah shankhaashca bheryashca panavaanakagomukhaah.

Sahasaaivaabhyahanyanta sa shabdastumulobhavat. (Ch.1, shloka 13)

Tatah shankhaah ca bheryah ca panavaanakagomukhaah. Sahasaa eva abhyahanyanta sa shabdah tumulah abhavat.

Tatah (then), *sahasaa eva* (all of a sudden), *abhyahanyanta* (there was) {the sound of} *shankhaashca* (the conch {of knowledge with many kinds of mouths} and) *bheryashca* (bugle and) *panav* (*dhol*²), *anak* (drums) {and} *gomukha* (horn and so on instruments {of knowledge and ignorance}), {meaning the sound of media [like] newspapers, articles, radio, T.V. channels etc.}. *Abhavat* (there was) *tumulah* (a very large) *shabdah* (noise) *sa* (of them).

Tatah shvetairhayairyukte mahati syandane sthitau.

Maadhavah paandavashcaiv divyau shankhau pradadhmatuh. (Ch.1, shloka 14)

Tatah shvetaih hayaih yukte mahati syandane sthitau. Maadhavah paandavah ca eva divyau shankhau pradadhmatuh.

Tatah (then), *Maadhavah* (God Shiva, who attracts enemies like lust and so on) *sthitau* (sitting) [on] *mahati* (the great) *syandane* (chariot {like body}) *shvetairhayairyukte* (with {the mind in the form of} white horses) *ca* (and) *paandavah* (Arjun, {the son of Pandu in the form of the *Panda* (guide), the Supreme Father who gathers souls at the end of the *kalpa* (cycle)}) *eva* (also) *pradadhmatuh* (blew) *divyau* {their} (divine) *shankhau* (conch {like mouth}).

Paancajanyaam hrishiikesho devadattam dhananjayah.

Paundram dadhmau mahaashankham bhiimakarmaa vrikodarah. (Ch.1, shloka 15)

Anantvijayam raajaa kuntiputro yudhishthirah.

Nakulah sahdevashca sughoshamanipushpakau. (Ch.1, shloka 16)

Paancajanyaam hrishiikeshah devadattam dhananjayah. Paundram dadhmau mahaashankham bhiimakarmaa vrikodarah.

Anantvijayam raajaa kuntiputrah yudhishthirah. Nakulah sahdevah ca sughoshamanipushpakau.

Hrishiikesho (the Supreme Father Shiva, the Master of the horse like *indriyaan*³), *dhananjayah* (Arjun, {the conqueror of the wealth of knowledge}), *vrikodarah* (Bhima, {the one with voracious stomach like

² A large (elongated) drum

³ Parts of the body used to perform actions and the sense organs

intellect like that of a wolf} [and] **bhiimakarmaa** (the one who performs fearsome tasks {like killing numerous demons, *kiichak*⁴ [and] hundreds of Kauravas}), **raajaa** (King) **yudhishtirah** (Yudhishtir), **kuntiputro** (the son of mother Kunti), **nakulah** (Nakul) **ca** (and) **sahdevah** (Sahdev) **dadhmau** (blew) {the mouth like conch named} **paancajanyaam** (Paancajanya, {the one who is born to kill the demons in the form of five vices}), **devadattam** (Devdutt) {given by the deity Indra in the form of Brahma}, **mahaashankham** (the biggest conch) **paundram** (named Paundra), **anantvijayam** (Anantvijay), **sughosha** (Sughosh) {and} **manipushpakau** (Manipushpak), [respectively].

Kaashyashca parameshvaasah shikhandi ca mahaarathah.
Dhrishtadyumno viraatashca saatyakishcaaparaajitah. (Ch.1, shloka 17)

Drupado draupadeyaashca sarvashah prithiviipate.
Saubhadrashca mahaabaahuh shankhaandadhmu prithakprithak. (Ch.1, shloka 18)

Kaashyah ca parameshvaasah shikhandi ca mahaarathah.

Dhrishtadyumnah viraatah ca saatyakih ca paraajitah.

Drupadah draupadeyaah ca sarvashah prithiviipate.

Saubhadrah ca mahaabaahuh shankhaan dadhmuh prithak prithak.

Prithiviipate (O King)! **Parameshvaasah** (the bearer of big bow), **kaashyashca** (king of Kashi and **mahaarathah** (the great warrior) **shikhandi** (Shikhandi) **ca** (and) **dhrishtadyumno** (Dhrishtadyumna), **viraatah** (Virat) **ca** (and) **aparaajitah** (undefeated) **satyakishca** (Satyaki and) **drupado** (Drupad) **draupadeyaashca** (and the sons of Draupadi), **saubhadrashca** (and Subhadra's son) **mahaabaahuh** (the long-armed) {Abhimanyu}, **dadhmuh** (blew) **prithakprithak** (different) {kinds of} **shankhaan** ({mouth like} conch) **sarvashah** (in all the four directions).

Sa ghosho dhaartaraashtraanaam hridayaani vyadaarayata.
Nabhashca prithiviim caiva tumulo vyanunaadayan. (Ch.1, shloka 19)

Sa ghoshah dhaartaraashtraanaam hridayaani vyadaarayata.

Nabhah ca prithiviim ca eva tumulah vyanunaadayan.

Nabhah (the sky) **ca** (and) **prithiviim** (the earth) **vyanunaadayan** (started echoing) **tumulo** (loudly) (because of) **sa** (that) **ghosho** (sound) {of knowledge} **caiva** (and) **hridayaani** (the hearts) **dhaartaraashtraanaam** (of {the leaders in the form of Congressmen, meaning Kauravas}), the sons of {the capitalist} Dhritrashtra) **vyadaarayata** (were torn apart).

Atha vyavasthitaandrishtvaa dhaartaraashtraankapidhvajah.
Pravritte shastrasampaate dhanurudyamya paandavah. (Ch.1, shloka 20)

Atha vyavasthitaan drishtvaa dhaartaraashtraan kapidhvajah.

Pravritte shastrasampaate dhanuh udyamya paandavah.

Atha (then), **drishtvaa** (on seeing) **dhaartaraashtraan** ({the leaders in the form of the Kauravas}), the sons of {the capitalist} Dhritrashtra) **vyavasthitaan** (armed), **paandavah** (Pandav Arjun), **kapidhvajah** (Kapidhvaj) {the one with a chariot like body marked with the flag of victory of the *languur*⁵ Hanuman⁶} **udyamya** (lifted) {his} **dhanuh** ({spiritual effort in the form of} the bow) **pravritte shastrasampaate** (at the time of using the weapon {of knowledge}).

Hrishiikesham tadaa vaakyamidamaah mahiipate.

Arjun uvaac: Senayorubhayormadhye ratham sthaapaya mecyuta. (Ch.1, shloka 21)

Hrishiikesham tadaa vaakyam idam aah mahiipate. Senayoh ubhayoh madhye ratham sthaapaya me acyuta.

Mahiipate (O King)! **Tadaa Arjunovaac** (at that time Arjun) **vaakyamidamaah** (said this sentence) **hrishiikesham** (to the Master of purity, the *Ever pure Shivji*): **Acyuta** (O amogh virya⁷)! **Sthaapaya** (stand) **me** (my) **ratham** (chariot) **senayorubhayormadhye** (in the middle of both the armies),

Yaavadetaanniriiksheham yoddhukaamaanavasthitaan.
Kairmayaa sah yoddhavyamasminranasamudyame. (Ch.1, shloka 22)

⁴ Villainous character in the epic Mahabharata who tried to molest Draupadi, wife of the Pandavas

⁵ A long-tailed, black-faced monkey

⁶ Monkey faced deity

⁷ The one whose vigour is not drained

Yaavat etaan niriikshe aham yoddhukaamaan avasthitaan.

Kaih mayaa sah yoddhavyam asmin ranasamudyame.

Yaavat (from where) **aham** (I) **niriikshe** (can see) **etaan** (these {people}) **yoddhukaamaanavasthitaan** ([who are] standing eagerly for the battle {of knowledge}), [so that I can see] **sah** (with) **kaih** (whom) **mayaa yoddhavyam** (I have to fight) [in] **asmin** (this) **ranasamudyame** (battle {of truth and falsity}).

Yotsyamaanaanaveksheham ya etetra samaagataah.

Dhaartaraashtrasya durbuddheryuddhe priyacikiirshavah. (Ch.1, shloka 23)

Yotsyamaanaan avekshe aham ye ete atra samaagataah. Dhaartaraashtrasya durbuddheh yuddhe priyacikiirshavah.

Ete (these kings), **priyacikiirshavah** (the ones who wish to do favour {bring benefit}) [to] **durbuddheh** (the foolish) **dhaartaraashtrasya** (Duryodhan) **samaagataah** (have gathered) **atra** (here), **yuddhe** (in the battle) {of truth and falsity}, **ye** (let) **aham** (me) **avekshe** (see) {those} **yotsyamaanaan** (warriors).

Sanjay uvaac: Evamukto hrishiikesho gudaakeshena bhaarat.

Senayorubhayormadhye sthaapayitvaa rathottamam. (Ch.1, shloka 24)

Evam uktah hrishiikeshah gudaakeshena bhaarat. Senayoh ubhayoh madhye sthaapayitvaa rathottamam.

Sanjay said: **Bhaarat** (O descendent of Bharat, {capitalist} Dhritrashtra)! **Gudaakeshena** (when the conqueror of sleep Arjun in the form of Prajapita Brahma) **uktah** (said) **evam** (this), **hrishiikeshah** (the Master of the *indriyaan*, the Supreme Father Shiva, the Point of Light) **sthaapayitvaa** (placed) **rathottamam** (the elevated chariot {like body}) **madhye** (in the middle) **ubhayoh** (of both) **senayoh** (the armies).

Bhiishmadronapramukhatah sarveshaam ca mahiikshitaam.

Uvaac paarth pashyaitaansamavetaankuruniti. (Ch.1, shloka 25)

Bhiishmadronapramukhatah sarveshaam ca mahiikshitaam. Uvaac paarth pashya etaan samvetaan kurun iti.

Ca (and) [He] **uvaac** (said) **iti** (this) **sarveshaam mahiikshitaam** (in front of all the kings) [like] **bhiishmadronapramukhatah** (Bhishma, Drona etc.): **paarth** (O lord of the Earth Arjun in the form of Prajapita Brahma!) **Pashya** (look at) **etaan** (these) **kurun** ({Congressmen} Kauravas) **samvetaan** (who have gathered).

Tatraapashyatsthitaanpaarthah pitrinatha pitaamahaan.

Aacaaryaanmaatulaanbhraatrinputraanpautraansakhiinstathaa. (Ch.1, shloka 26)

Shvashuraansuhridashcaiv senayorubhayorapi.

Tatra apashyat sthitaan paartha pitrin atha pitaamahaan.

Aacaaryaan maatulaan bhraatrin putraan pautraan sakhiin tathaa.

Shvashuraan suhridah ca eva senayoh ubhayoh api.

Tatra (there), {on the battlefield of religion and actions}, **paartha** (Arjun, the lord of the Earth) **apashyat** (started seeing) **pitrin** (the elderly paternal relatives) **sthitaan** (standing) **senayoh ubhayoh** (in both the armies), [and] **atha** (in the same way) [he started seeing] **pitaamahaan** (the *baba*⁸ like paternal grandfathers), **aacaaryaan** (learned men), **maatulaan** (maternal uncles), **bhraatrin** (brothers), **putraan** (sons), **pautraan** (grandsons) **tathaa** (and) **sakhiin** (friends) **api** (as well as) **shvashuraan** (the fathers-in-law) **ca** (and) **suhridah** (the relatives [like] Satyaki etc.) **eva** (clearly).

Taansamiikshya sa kaunteyah sarvaanbandhuunavasthitaan. (Ch.1, shloka 27)

Kripayaa parayaavishto vishiidannidamabraviit.

Taan samiikshya sa kaunteyah sarvaan bandhuun avasthitaan. Kripayaa parayaa aavishtah vishiidan idam abraviit.

Samiikshya (after seeing) **sarvaan** (all) **taan** (those) **bandhuun** (relatives) **avasthitaan** (standing) {ready for the religious war} **sa** (that) **kaunteyah** (Prajapita Brahma, the son of mother Kunti) [was] **aavishtah** (filled with) **parayaa** (great) **kripayaa** (compassion) [and] **abraviit** (said) **idam** (this) **vishiidan** (with despair):

Arjun uvaac: Drishtvemam svajanam Krishna yuyutsum samupasthitam. (Ch.1, shloka 28)

Siidanti mama gaatraani mukham ca parishushyati.

Vepathushca shariire me romaharshashca jaayate. (Ch.1, shloka 29)

⁸ Baba: father, sanyasi etc.

Drishtvaa imam svajanam Krishna yuyutsum samupasthitam.

Siidanti mama gaatraani mukham ca parishushyati. Vepathuh ca shariire me romaharshah ca jaayate.

Arjun said: **Krishna** (O Supreme Father Shiva, the One who attracts enemy souls)! **mama** (my) **gaatraani** (limbs) **siidanti** (are becoming weak) **ca** (and) [my] **mukham** (mouth) **parishushyati** (is getting very dry) **ca** (and) **me** (my) **shariire** (body) **vepathuh** (is shivering) **ca** (and) **romaharshah** (the hairs [on my body]) **jaayate** (are standing on end) **drishtvaa** (on seeing) **imam** (these) **svajanam** (relatives) **samupasthitam** (standing in front) **yuyutsum** (eager to battle).

Gaandiivam sransate hastaattvakcaiv paridahyate.

Na ca shaknomyavasthaatum bhramatiiv ca me manah. (Ch.1, shloka 30)

Nimittaani ca pashyaami vipriitaani keshav.

Gaandiivam sransate hastaat tvak ca eva paridahyate.

Na ca shaknomyavasthaatum bhramati iva ca me manah.

Nimittaani ca pashyaami vipriitaani keshav.

Keshav (O Keshav)! [My] **gaandiivam** ({spiritual effort in the form of} the bow {named} Gaandiv) **sransate** (is slipping away) **hastaat** (from [my] hand {like intellect}) **ca** (and) **tvak** (the skin) **eva** (too) [is] **paridahyate** ({as if} burning from everywhere) **ca** (and) [I am] **na shaknomya** (feeling weak) **avasthaatum** (to stand) **ca** (as well). **Me** (my) **manah** (mind) is **bhramatiiv** (feeling giddy) **ca** (and) {I} **pashyaami** (am [fore]seeing) **nimittaani** (an omen) [of] **vipriitaani** (adverse {consequences}).

Na ca shreyonupashyaami hatvaa svajanamaahave. (Ch.1, shloka 31)

Na kaankshe vijayam Krishna na ca raajyam sukhaani ca.

Na ca shreyah anupashyaami hatvaa svajanam aahave.

Na kaankshe vijayam Krishna na ca raajyam sukhaani ca.

Na anupashyaami {I} (don't see) [any] **shreyah** (benefit) **hatvaa** (in killing) **svajanam** (my relatives) {from the bodily religions [like] Hindu, Muslim etc.} **aahave** (in the religious war) **ca** (either), {so} **Krishna** (O Kaleshwar⁹, the One who attracts enemies like lust and so on)! **Na kaankshe vijayam** {I} (don't want victory). [I] **na** (don't) {want} **raajyam** (kingdom) **ca sukhaani** (and joys {of heaven}) **ca** (either).

Kim no raajyen govinda kim bhogairjivitenaa vaa. (Ch.1, shloka 32)

Yeshaamarthe kaankshitam no raajyam bhogaah sukhaani ca.

Ta imevashitaa yuddhe praanaanstyaktvaa dhanaani ca. (Ch.1, shloka 33)

Kim nah raajyen govinda kim bhogaih jivitenaa vaa.

Yeshaam arthe kaankshitam nah raajyam bhogaah sukhaani ca.

Ta ime avasthitaah yuddhe praanaan tyaktvaa dhanaani ca.

Govinda (O Govind!) **Kim** (what) **raajyen** (is [the use of] kingdom) **nah** (to us)? {Similarly,} **kim** (what) {is the benefit of} **bhogaih** {divine} (joys) **vaa** (or) **jivitenaa** (life) {as well}? {Because} **yeshaam** (the ones) **arthe** (for whom) **nah** (we) **kaankshitam** (have desired) **raajyam** (the kingdom), [for whom we] {have desired} **bhogaah** (joys) **ca** (and) **sukhaani** (happiness), **ime** (they) **ta** (themselves) **avasthitaah** (are standing firm) **yuddhe** (in the battle) **tyaktvaa** (after sacrificing) **praanaan** ([their] life) **ca** (and) **dhanaani** (wealth).

Aacaaryaah pitarah putraastathaiv ca pitaamahaah.

Maatulaah shvashuraah pautraah shyaalaah sambandhinastathaa. (Ch.1, shloka 34)

Aacaaryaah pitarah putraah tathaa eva ca pitaamahaah.

Maatulaah shvashuraah pautraah shyaalaah sambandhinah tathaa.

{There are} **aacaaryaah** (teachers [like] Drona etc.), **pitarah** (paternal uncles), **pitaamahaah** (*babas*), **putraah** (sons) **ca** (and) **tathaa eva** (in the same way) **maatulaah** (maternal uncles), **shvashuraah** (fathers-in-law), **pautraah** (grandsons), **shyaalaah** (brothers-in-law) **tathaa** (and) [other] **sambandhinah** (relatives) {as well}.

Etaanna hantumicchaami ghnatopi madhusuudana.

Api trailokyaraajyasya hetoh kim nu mahiikrite. (Ch.1, shloka 35)

Etaan na hantum icchaami ghnatah api madhusuudana. Api trailokyaraajyasya hetoh kim nu mahiikrite.

⁹ Kaleshwar – *Kal* (time, death), *ishwar* (Lord)

Madhusuudana (O the killer of lust Shiv ji, the One who kills lust in the form of the demon named Madhu!) **Api** (even if) [they] **ghnatah** (attack) {at me}, **kim nu mahiikrite** (leave aside the Earth), {I} **na icchaami** (don't want) **hantum** (to kill) **etaan** (them) **hetoh** (for) **trailokyaraajyasya** (the rule over the three worlds) **api** (either).

Nihatya dhaartaraashtraannah kaa priitih syaajjanaardana.
Paapamevaashrayedasmaanhatvaitaanaataayinah. (Ch.1, shloka 36)

Nihatya dhaartaraashtraan nah kaa priitih syaat janaardana.
Paapam eva aashrayet asmaan hatvaa etaan aatataayinah.

Janaardana (O Supreme Lord, the One who is devoutly wished by the human beings for attaining benefit in the spiritual effort)! **Kaa** (what) **priitih** (happiness) [will] **nah** (we) **syaat** (obtain) **nihatya** (by killing) **dhaartaraashtraan** ({Kauravas}, the sons of {the capitalist} Dhritrashtra)? {In fact}, **asmaan** (we) [will] **eva** (just) **aashrayet** (accumulate) **paapam** (sin) **hatvaa** (by killing) **etaan** (these) **aatataayinah** (tyrants).

Tasmaannarhaa vayam hantum dhaartaraashtraansvabaandhavaan.
Svajanam hi katham hatvaa sukhinah syaama maadhava. (Ch.1, shloka 37)

Tasmaat na arhaah vayam hantum dhaartaraashtraan svabaandhavaan.
Svajanam hi katham hatvaa sukhinah syaama maadhava.

Tasmaat (this is why) **hantum** (killing) **svabaandhavaan** (our bodily relatives), **dhaartaraashtraan** (the Congressmen Kauravas, (the sons of Dhritrashtra) {who take the entire wealth and property under their control}) **na arhaah** (doesn't benefit) **vayam** (us), **hi** (because) **maadhava** (O Madhav)! **katham** (how) **syaama** (will) {we} **sukhinah** (be happy) **hatvaa** (by killing) **svajanam** (our relatives)?

Yadyapyete na pashyanti lobhopahatacetasah.
Kulakshayakritam dosham mitradrohe ca paatakam. (Ch.1, shloka 38)

Yadyapi ete na pashyanti lobhopahatacetasah. Kulakshayakritam dosham mitradrohe ca paatakam.

Yadyapi (though) **ete** (these people) **lobhopahatacetasah** (who have lost their senses because of the greed) {of kingdom, wealth etc.} **na pashyanti** (don't consider) **kulakshayakritam** (destruction of the clan) [to be] **dosham** (a guilt) **ca** (and) **mitradrohe** (enmity with the friends) **paatakam** (a sin), {still},

Katham na gyeyamasmaabhiih paapaadasmaannivartitum.
Kulakshayakritam dosham prapashyadbhirjanaardana. (Ch.1, shloka 39)

Katham na gyeyem asmaabhiih paapaat asmaat nivartitum.
Kulakshayakritam dosham prapashyadbhih janaardana.

Janaardana (O Supreme Lord)! **Katham na** (why shouldn't) **asmaabhiih** (we) **gyeyem** (think) **nivartitum** (to withdraw) **paapaat asmaat** (from this sin); {because we people} **prapashyadbhih** (are seeing) **dosham** (the sin) **kulakshayakritam** (committed because of the destruction of the clan).

Kulakshaye pranashyanti kuladharmaaah sanaatanaah.
Dharme nashte kulam kritsnamadharmobhibhavatyuta. (Ch.1, shloka 40)

Kulakshaye pranashyanti kuladharmaaah sanaatanaah.
Dharme nashte kulam kritsnam adharmah abhibhavati uta.

Kulakshaye (when the clan is destroyed) **sanaatanaah** ({the traditional} ancient) **kuladharmaaah** (*dhaaranaa*¹⁰ of that clan) **pranashyanti** (are destroyed). **Dharme nashte** (when the religion is destroyed) **kritsnam** (the entire) **kulam** (clan) **uta** (is also) **abhibhavati** (suppressed from all the four directions) [by] **adharmah** (irreligion, {meaning opposite religion (*vidharma*)}).

Adharmaabhibhavaatkrishna pradushyanti kulastriyah.
Striishu dushtaasu vaarshneya jaayate varnasankarah. (Ch.1, shloka 41)

Adharmaabhibhavaat Krishna pradushyanti kulastriyah. Striishu dushtaasu vaarshneya jaayate varnasankarah.

Krishna (O the one who attracts demons in the form of vices!) **Adharmaabhibhavaat** (when irreligion, {meaning opposite religions (*vidharma*) [like] Muslim, Christian and so on spread}) **kulastriyah** (the women of the clan) **pradushyanti** (are polluted¹¹). [And] **vaarshneya** (O Vrishni¹², the one who is born in

¹⁰ Faiths and beliefs; it also means putting into practice the divine virtues

¹¹ *Dushit*: it also means to become impure

the dynasty of knowledgeable ones)! *Striishu dushtaasu* (when the women are polluted), *varnasankarah* (the subjects born because of adultery) *jaayate* (are created).

Sankaro narakaayaiva kulaghnaanaam kulasya ca.

Patanti pitaro hyeshaam luptapindodakakriyaahaa. (Ch.1, shloka 42)

Sankarah narakaaya eva kulaghnaanaam kulasya ca. Patanti pitarah hi eshaam luptapindodakakriyaahaa.

Sankarah (the subjects [born because of] mixed blood) {are} *eva* (just) *narakaaya* (for the degradation) *kulasya* (of the clan) *ca* (and) *kulaghnaanaam* (the destroyers of the clan). *Hi* (as a result), {even} *eshaam* (their) *pitarah* (pitrigan¹³) *patanti* (degrade) *luptapindodakakriyaahaa* (because of being deprived of the deeds of reverential offerings).

Doshiretaih kulaghnaanaam varnasankarakaarakaih.

Utsaadyante jaatidharmaah kuladharmashca shaashvataahaa. (Ch.1, shloka 43)

Doshaih etaih kulaghnaanaam varnasankarakaarakaih.

Utsaadyante jaatidharmaah kuladharmah ca shaashvataahaa.

Doshaih etaih (because of these defects) *kulaghnaanaam* (of the destroyers of the clan) *varnasankarakaarakaih* (of having mixed blood) *jaatidharmaah* (the caste, religion) *ca* (and) *shaashvataahaa* (the fixed) *kuladharmah* (*dhaaranaa* of the clan) *utsaadyante* (are destroyed).

Utsannakuladharmanaam manushyaanaam janaardana.

Narakeniyatam vaaso bhavatityanushushruma. (Ch.1, shloka 44)

Utsannakuladharmanaam manushyaanaam janaardana.

Narake aniyatam vaasah bhavati iti anushushruma.

Janaardana (O Supreme Lord)! *Manushyaanaam* (the people whose) *utsannakuladharmanaam* (religion of the clan is destroyed) *vaasah bhavati* (reside) *narake* (in hell) *aniyatam* (for unlimited period), *anushushruma* {we} (have heard) *iti* (this).

Aho bata mahatpaapam kartum vyavasitaa vayam.

Yadrajyasukhalobhena hantum svajanamudyataahaa. (Ch.1, shloka 45)

Aho bata mahat paapam kartum vyavasitaa vayam. Yat rajyasukhalobhen hantum svajanam udyataahaa.

Aho bata (alas)! *Vayam* (we) *vyavasitaa* (have become ready) *kartum* (to commit) *mahat* (a great) *paapam* (sin), *yat* (since) [we] *udyataahaa* (have become ready) *hantum* (to kill) *svajanam* (our {own relatives}) *rajyasukhalobhen* (for the greed of the pleasure of kingship).

Yadi maamapratikaaramashastram shastrapaanayah.

Dhaartaraashtraa rane hanyustanme kshemataram bhavet. (Ch.1, shloka 46)

Yadi maam apratikaaram ashastram shastrapaanayah. Dhaartaraashtraa rane hanyuh tat me kshemataram bhavet.

Yadi (even if) *dhaartaraashtraa* ({the Kauravas in the form of Congressmen,} the sons of the capitalists) *shastrapaanayah* (with weapons in their hands) *hanyuh* (kill) *maam* (me), *apratikaaram* (the one who won't take revenge) [and the one who is] *ashastram* (weaponless) *rane* (in the battle) {of the religions [like] Hindu, Muslim and so on}, *tat* (it) *bhavet* (will be) *kshemataram* (especially beneficial) *me* (for me).

Sanjay uvaac: Evamuktvaarjunah sankhye rathopastha upaavishat.

Visrija sasharam caapam shokasamvignamaanasah. (Ch.1, shloka 47)

Evam uktvaa arjunah sankhye rathopastha upaavishat. Visrija sasharam caapam shokasamvignamaanasah.

Sanjay said: *evamuktvaa* (saying so), *arjunah* (Arjun), *shokasamvignamaanasah* (whose mind was disturbed because of grief) *visrija* (left) *caapam* {the spiritual effort in the form of} (the bow) *sasharam* (along with the arrows) {of knowledge}, *upaavishat* {gave up courage} [and] (sat) *rathopastha* (on the chariot {like body}) *sankhye* (on the battlefield).

¹² Vrishni means the cloud that rains

¹³ The whole body of ancestors collectively