

BHAGAVAD-GITA

CHAPTER ONE

So called original manuscript/draft (Type-written personally by Srila Prabhupada)	Original 1972 MacMillan edition (Authorized by Srila Prabhupada)	BBT International 1983 edition (Edited posthumously, published in 1983)
TEXT 1 Dhritarastra=King Dhritarastra, Uvaca=said,	TEXT 1 dhṛtarāṣṭraḥ—King Dhṛtarāṣṭra; uvāca—said;	TEXT 1 dhṛtarāṣṭraḥ uvāca—King Dhṛtarāṣṭra said;
TEXT 2 Samjaya=the name of a person, Uvaca=said, Upasangamya=approaching nearby,	TEXT 2 sañjayaḥ—Sañjaya; upasaṅgmya—approaching nearby;	TEXT 2 sañjayaḥ uvāca—Sañjaya said; upasaṅgmya—approaching;
TEXT 3	TEXT 3	TEXT 3
TEXT 4 mahesvasa-of the name,	TEXT 4 maheṣvāsāḥ—mighty bowmen;	TEXT 4 mahā-iṣu-āsāḥ—mighty bowmen;
TEXT 5 Nara-pungavah=heros in human society,	TEXT 5 nara-puṅgavaḥ—heroes in human society.	TEXT 5 nara—puṅgavaḥ—hero in human society.
TEXT 6	TEXT 6	TEXT 6
TEXT 7	TEXT 7	TEXT 7

Ye=those, Nibodha=just take note, be informed, Dvijottama=the best of the Brahmins, TE=YOU,	ye—those; nibodha—just take note, be informed; dvijottama—the best of the brāhmaṇas; te—your.	ye—who; nibodha—just take note of, be informed; dvija—uttama—O best of the brāhmaṇas; te—to you.
TEXT 8 Bhavan=yourself, Tatha=as and as, Ca=always victorious in battle,	TEXT 8 bhavān—yourself; tathā—and as; ca—and.	TEXT 8 bhavān—your good self; tathā—as well as; ca—also.
TEXT 9 Anye=many others, Madarthe=for my sake, Yuddha=battle, Visaradhah=experienced in military science,	TEXT 9 anye—many others; mad-arthe—for my sake; yuddha—battle; viśāradāḥ—experienced in military science.	TEXT 9 anye—others; mat—arthe—for my sake; yuddha—viśāradāḥ—experienced in military science.
TEXT 10 Idam=all these,	TEXT 10 idam—all these;	TEXT 10 idam—all this;
TEXT 11 Yathabhagam=as they are differently arranged, Abhiraksantu=support may be given,	TEXT 11 yathābhāgam—as they are differently arranged; abhirakṣantu—support may be given;	TEXT 11 yathā-bhāgam—as differently arranged; abhirakṣantu—should give support;

Bhavantah=all you, Sarva=respectively, Eva=certainly, Hi=and exactly,	bhavantah—all of you; sarve—respectively; eva—certainly; hi—and exactly.	bhavantah—you; sarve—all respectively; eva hi—certainly.
TEXT 12 Simha-nadam=roaring sound, like a lion,	TEXT 12 simha-nādam—roaring sound, like a lion;	TEXT 12 simha-nādam—roaring sound, like that of a lion;
TEXT 13 Bheryas=bugles, Panavanaka=trumpets, abhyahanyanta—being simultaneously sounded;	TEXT 13 bheryah—bugles; paṇava-ānaka—trumpets and drums; abhyahanyanta—being simultaneously sounded;	TEXT 13 bheryah—large drums; paṇava-ānaka—small drums and kettledrums; abhyahanyanta—were simultaneously sounded;
TEXT 14 Svetair=by white, Yukte=being yoked with, Mahati=in the great, Sthitau=so situated,	TEXT 14 śvetaiḥ—by white; yukte—being yoked with; mahati—in the great; sthitau—so situated;	TEXT 14 śvetaiḥ—with white; yukte—being yoked; mahati—in a great; sthitau—situated;
TEXT 15 Hrsikesah=the Lord who directs the senses of the devotees, Dhannamjaya=Arjuna who conquers over riches,	TEXT 15 hṛṣīkeśaḥ—Hṛṣīkeśa (Kṛṣṇa, the Lord who directs the senses of the devotees); dhanañjayaḥ—Dhanañjaya (Arjuna, the winner of	TEXT 15 hṛṣīka-īśaḥ—Hṛṣīkeśa (Kṛṣṇa, the Lord who directs the senses of the devotees); dhanam-jayaḥ—Dhanañjaya (Arjuna, the winner

	wealth); vṛkodaraḥ—the voracious eater (Bhīma).	of wealth); vṛka—udaraḥ—the voracious eater (Bhīma).
Vrikodarah=the voracious eater		
TEXT 16-18	TEXTS 16-18	TEXTS 16-18
TEXT 19	TEXT 19	TEXT 19
TEXT 20	TEXT 20	TEXT 20
Drstva=looking on, Pravṛtte=while about to be engaged, Sastrasampate=the arrows released, Udyamya=taken up the,	dr̥ṣṭvā—looking on; pravṛtte—while about to be engaged; śastra-sampāte—the arrows released; udyamya—after taking up;	dr̥ṣṭvā—looking upon; pravṛtte—while about to engage; śastra—sampāte—in releasing his arrows; udyamya—taking up;
TEXT 21-22	TEXTS 21-22	TEXTS 21-22
Arjuna uvaca=Arjuna said, Ubhayor=of both the parties, Madhye=in between them, Nirikse=I may look, Saha=with, Yoddhavyam=to fight with,	arjunaḥ—Arjuna; uvāca—said; ubhayoḥ—of both the parties; madhye—in between them; nirikṣe—may look; saha—with; yoddhavyam—to fight with;	arjunaḥ uvāca—Arjuna said; ubhayoḥ—both; madhye—between; nirikṣe—may look upon; saha—together; yoddhavyam—have to fight;
TEXT 23	TEXT 23	TEXT 23
TEXT 24	TEXT 24	TEXT 24
Samjaya uvaca=Samjaya said,	sañjayaḥ—Sañjaya;	sañjayaḥ uvāca—Sañjaya said;

<p>Senayor=of armies, Ubhayo=of both, Madhye=in the midst of, Sthapayitva=by placing,</p>	<p>uvāca—said; senayoḥ—of armies; ubhayoḥ—of both; madhye—in the midst of; sthāpayitvā—by placing;</p>	<p>senayoḥ—of the armies; ubhayoḥ—both; madhye—in the midst; sthāpayitvā—placing;</p>
<p>TEXT 25 Pramukhataḥ=in the front of, Mahikṣitam=chiefs of the world, Partha=oh the sons of Pritha, **WORD MISSING**</p>	<p>TEXT 25 pramukhataḥ—in the front of; mahīkṣitām—chiefs of the world; pārtha—O Pārtha (son of Pṛthā); kurūn—all the members of the Kuru dynasty;</p>	<p>TEXT 25 pramukhataḥ—in front of; mahī-kṣitām—chiefs of the world; pārtha—O son of Pṛthā; kurūn—the members of the Kuru dynasty;</p>
<p>TEXT 26 Suhṛdas=wellwishers,</p>	<p>TEXT 26 suhṛdaḥ—wellwishers;</p>	<p>TEXT 26 suhṛdaḥ—well—wishers;</p>
<p>TEXT 27 Avistah=overwhelmed by,</p>	<p>TEXT 27 āviṣṭaḥ—overwhelmed by;</p>	<p>TEXT 27 āviṣṭaḥ—overwhelmed;</p>
<p>TEXT 28 Arjuna avaca=Arjuna said, Svajanam=kinsmen,</p>	<p>TEXT 28 arjunaḥ—Arjuna; uvāca—said; svajanam—kinsmen;</p>	<p>TEXT 28 arjunaḥ uvāca—Arjuna said; sva-janam—kinsmen;</p>

<p>Yuyutsum=all in fighting spirit, Samupasthitam=all present, Sidanti=quivering, Parisusyati=drying up,</p>	<p>yuyutsum—all in fighting spirit; samupasthitam—all present; sīdanti—quivering; pariśuṣyati—drying up.</p>	<p>yuyutsum—all in a fighting spirit; samupasthitam—present; sīdanti—are quivering; pariśuṣyati—is drying up.</p>
<p>TEXT 29 Hastat=from hands, Paridahyate: sufficiently burning,</p>	<p>TEXT 29 hastāt—from the hands; paridahyate—burning.</p>	<p>TEXT 29 hastāt—from the hand; paridahyate—is burning.</p>
<p>TEXT 30 **WORD MISSING**</p>	<p>TEXT 30 paśyāmi—I foresee;</p>	<p>TEXT 30 paśyāmi—I see;</p>
<p>TEXT 31 TEXT 32-35 Jivitena=by living, Arthe=for matter of, No=our, Yuddhe=in this battlefield, Hantum=for killing, Ghnato=being killed, Trailokya=of the three worlds,</p>	<p>TEXT 31 TEXTS 32-35 jīvitena—by living; arthe—for the matter of; naḥ—our; yuddhe—in this battlefield; hantum—for killing; ghnataḥ—being killed; trailokya—of the three worlds;</p>	<p>TEXT 31 TEXTS 32-35 jīvitena—living; arthe—for the sake; naḥ—by us; yuddhe—on this battlefield; hantum—to kill; ghnataḥ—killing; trai—lokya—of the three worlds;</p>

Rajyasya=of the kingdoms, Kim=what to speak of, Nu=only, Mahikṛte=for the sake of earth,	rājyasya—of the kingdoms; kim—what to speak of; nu—only; mahī-kṛte—for the sake of earth;	rājyasya—for the kingdom; kim nu—what to speak of; mahī-kṛte—for the sake of the earth;
TEXT 36 Asrayed=must take upon, Vayam=us, Syama=become,	TEXT 36 āśrayet—must take upon; vayam—us; syāma—become;	TEXT 36 āśrayet—must come upon; vayam—we; syāma—will we become;
TEXT 37-38 Api=certainly, Lobha=greed, Cetasah=the hearts, Mitradrohe=quarreling with friends, Na=shall not, Jneyam=know this, Asmad=ourselves, Kulaksayam=destruction of dynasty, Kṛtam=by so doing,	TEXTS 37-38 api—certainly; lobha—greed; cetasah—the hearts; mitra-drohe—quarreling with friends; na—shall not; jñeyam—know this; asmāt—ourselves; kula-kṣaya—the destruction of a dynasty; kṛtam—by so doing;	TEXTS 37-38 api—even; lobha—by greed; cetasah—their hearts; mitra-drohe—in quarreling with friends; na—should not; jñeyam—be known; asmāt—these; kula-kṣaya—in the destruction of a dynasty; kṛtam—done;

<p>TEXT 39</p> <p>Pranasyanti=becomes vanquished, Dharma=in the matter of religiosity, Kritsnam=wholesale, Adharmam=irreligious,</p>	<p>TEXT 39</p> <p>praṇāsyanti—becomes vanquished; dharme—in religion; kṛtsnam—wholesale; adharmāḥ—irreligious;</p>	<p>TEXT 39</p> <p>praṇāsyanti—become vanquished; dharme—religion; kṛtsnam—whole; adharmāḥ—irreligion;</p>
<p>TEXT 40</p> <p>Abhbhavat=having been predominant, Strisu=of the womanhood, Jayate=it so becomes,</p>	<p>TEXT 40</p> <p>abhibhavāt—having been predominant; strīṣu—of the womanhood; jāyate—it so becomes;</p>	<p>TEXT 40</p> <p>abhibhavāt—having become predominant; strīṣu—by the womanhood; jāyate—comes into being;</p>
<p>TEXT 41</p> <p>Narakaya=for the matter of hellish life, Kulaghnanam=of those who are killer of the family, Kulasya=of the family, Pinda=offerings, Udaka=water, Kriah=performances,</p>	<p>TEXT 41</p> <p>narakāya—for hellish life; kula-ghnānām—of those who are killers of the family; kulasya—of the family; piṇḍa—offerings; udaka—water; kriyāḥ—performance</p>	<p>TEXT 41</p> <p>narakāya—make for hellish life; kula—ghnānām—for those who are killers of the family; kulasya—for the family; piṇḍa—of offerings of food; udaka—and water; kriyāḥ—performances.</p>
<p>TEXT 42</p> <p>Kulaghnanam=of the destroyer of the family,</p>	<p>TEXT 42</p> <p>kula-ghnānām—of the destroyer of a family;</p>	<p>TEXT 42</p> <p>kula-ghnānām—of the destroyers of the family;</p>

<p>Varnasamkara=unwanted children,</p> <p>Karakaiḥ=by the doers, **”p” is next to “o” on the keyboard**</p> <p>Utsadyante=causes devastation,</p> <p>Jatidharmah=community project,</p> <p>Kuladharmah=family tradition,</p>	<p>varṇa-saṅkara—unwanted children;</p> <p>kāraḥ—by the doers;</p> <p>utsādyante—causes devastation;</p> <p>jāti-dharmāḥ—community project;</p> <p>kula-dharmāḥ—family tradition;</p>	<p>varṇa-saṅkara—of unwanted children;</p> <p>kāraḥ—which are causes;</p> <p>utsādyante—are devastated;</p> <p>jāti-dharmāḥ—community projects;</p> <p>kula-dharmāḥ—family traditions;</p>
TEXT 43	TEXT 43	TEXT 43
<p>TEXT 44</p> <p>Vyavasitah=decided,</p> <p>Yad=so that,</p> <p>Rajyam=kingdom,</p> <p>Sukhalobhena=driven by the greed for royal happiness,</p> <p>Svajanam=kinsmen,</p> <p>Udyatah=trying for,</p>	<p>vyavasitāḥ—decided;</p> <p>yat—so that;</p> <p>rājya—kingdom;</p> <p>sukha-lobhena—driven by greed for royal happiness;</p> <p>svajanam—kinsmen;</p> <p>udyatāḥ—trying for.</p>	<p>vyavasitāḥ—have decided;</p> <p>yat—because;</p> <p>rājya-sukha-lobhena—driven by greed for royal happiness;</p> <p>sva-janam—kinsmen;</p> <p>udyatāḥ—trying.</p>
TEXT 45	TEXT 45	TEXT 45
<p>Mam=unto me,</p> <p>Rane=in the battlefield,</p> <p>Me=mine,</p>	<p>mām—unto me;</p> <p>raṇe—in the battlefield;</p> <p>me—mine;</p>	<p>mām—me;</p> <p>raṇe—on the battlefield;</p> <p>me—for me;</p>

<p>Ksemataram=better, Bhavet=becomes **”p” is next to “o” on the keyboard**</p>	<p>kṣemataram—better; bhavet—become.</p>	<p>kṣema-taram—better; bhavet—would be.</p>
<p>TEXT 46 Samjaya uvaca=Samjaya said, Ratha=chariot, Upastha=situated on, Visrijya=keeping aside, Soka=lamentation,</p>	<p>TEXT 46 sañjayaḥ—Sañjaya; uvāca—said; ratha—chariot; upasthaḥ—situated on; visṛjya—keeping aside; śoka—lamentation;</p>	<p>TEXT 46 sañjayaḥ uvāca—Sañjaya said; ratha—of the chariot; upasthe—on the seat; visṛjya—putting aside; śoka—by lamentation;</p>