

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

4/4 (Ślōka 38-47), Saturday, 06 September 2025

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI

YouTube Link: <https://youtu.be/iTbP-LAgG00>

Arjuna's Justification for Renouncing Arms and Refusing to Fight

The first chapter of the Bhagavadgītā is Arjuna Vishāda Yoga - The Yoga of Despondency or Dejection.

Today's session began with auspicious songs from the Geeta Parivar, devotional bhajans, Hanuman Chalisa, lighting of the lamp, prayers to Śrī Bhagavān , and obeisance to the GuruDev.

Bhagavān Śrī Kṛṣṇa began instructing Arjuna on the battlefield, and started the discourse from the eleventh verse of the second chapter

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।

From this verse onward, the teaching is presented. However, in order to understand how the situation arose for this instruction, what Arjuna's mental state was, and how that state gradually changed, the background is narrated in the first chapter.

However, even before coming to the battlefield, out of the five Pāṇḍavas, three were not ready to fight. Yudhiṣṭhira himself, Arjuna, and Nakula were opposed to war. Bhīma remained neutral, following whatever his elder brother Yudhiṣṭhira decided. Sahadeva alone was in favour of fighting.

At that time, Mother Kuntī reminded the Pāṇḍavas of all the injustices they had suffered, strengthening their morale and determination to fight. Inspired by their mother, the Pāṇḍavas came to the battlefield. Naturally, by then Arjuna had also mentally prepared himself for the war. Not only that, but he also lifted his divine bow, the Gāṇḍīva, and told Bhagavān Śrī Kṛṣṇa, his charioteer, to place his chariot between the two armies so that he may observe who all had assembled to fight against him.

Armies of both sides were standing face to face. In such a situation, it was impossible to avoid the war because conch shells had been blown from both sides, and war drums were being played. A war-like atmosphere had already been created. This showed that Arjuna's self-confidence had been awakened and

that he was ready for battle. However, when Bhagavān positioned Arjuna's chariot in the middle of the two armies, and Arjuna saw that he had to fight his own relatives - his teachers, grandsire, kin, and friends; all those dear to him, his mental state completely changed.

It is not that he did not know with whom he had to fight; until now he had only thought of war, but when he actually saw his relatives and realised that he had to fight them, he was completely shattered. As described by Dnyāneśvara Mahārāj, compassion entered his mind, and his heroic spirit deserted him. Forgetting his duty and his Kṣatriya - dharma, he became overwhelmed with grief. He narrated his physical and mental condition to Bhagavān.

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः।

I am unable to stand, my limbs are trembling, my mouth is parched, and my body feels like it is disintegrating. I cannot even utter a word. I am tormented by the thought that something terrible is about to happen.

**न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 32॥**

O Kṛṣṇa, I do not desire this kingdom, nor pleasures, nor opulence. What is the use of obtaining these? Even after gaining all this, it is futile because those for whom I desire these will be killed in this war.

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ 33॥

The ones for whom I want to display my prowess — my teachers, grandsire, relatives, and friends — are all here ready to fight against me.

एतात्र हन्तुमिच्छामि घ्नतोऽपि मधुसूदन।

I do not wish to kill them, even if I am killed myself, O Madhusūdana.

अपि त्रैलोक्यराज्यस्य हेतो किं नु महीकृते।

Even if I were to obtain the sovereignty of the three worlds, what use would it be if I have to kill them? I will never slay them. I have no desire to become the lord of not only Hastināpura but the entire three worlds. I do not want this war at all.

निहत्य धार्तराष्ट्राणां का प्रीती स्याज्जनार्दन?

What good will come of killing the sons of Dhṛtarāṣṭra, O Janārdana?

This was the desperate stance that Arjuna expressed. Even though it was true that the Kauravas were aggressors and extremists, they were still his own kin. Killing them would bring the sin of slaying one's family upon them.

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ 36 ॥

What pleasure will we derive from killing the sons of Dhritarashtra? Even though they may be aggressors, sin will certainly come upon us if we slay them.

Who are aggressors or ātātāyi?

One who usurps another's kingdom, burns another's home, attempts to poison someone, abducts a woman, or plots to murder someone through deceit; such acts are considered extremist in nature. Here, Duryodhana, Duṣṣāsana, and the other Kauravas have committed all six of these aggressions. They seized

the Pāṇḍavas' kingdom, poisoned Bhīma, plotted to burn the Pāṇḍavas in the *lakshagriha*, and humiliated Draupadī. **These vile acts clearly define them as ātātāyi.**

Arjuna is fully aware of this, but rather than hatred, compassion toward them arose in his heart. He said that killing these ātātāyi Kauravas will not bring any happiness but will only bring the sin of slaying family members upon them. Arjuna makes various arguments to convince Bhagavān that he does not wish to fight.

1.38

yadyapyete na paśyanti, lobhopahatacetasah, kulakṣayakṛtaṃ(n) doṣaṃ(m), mitradrohe ca pātakam.1.38

Even though these people, with their mind blinded by greed, perceive no evil in destroying their own race and no sin in treason to friends,

Arjuna said that even though (**yady apy**) their thoughts are overpowered by greed (**lobha**) and they did not see any wrong (**doṣaṃ**) in annihilating their relatives (**kula-kṣhaya-kṛtaṃ**) or wreaking treachery upon friends (**mitra-drohe**).

Through this statement, Arjuna implied that the minds of the sons of Dhṛtarāṣṭra have been deluded by greed for the kingdom. They do not realise that by engaging in this war, they will incur the sin of destroying their lineage, and along with it, the sin of betraying friends.

When a person's discriminative intelligence is destroyed, the ability to distinguish right from wrong is lost. This very defect is seen in the case of the Kauravas. The consequences that Arjuna is speaking about, on the surface, may not appear wrong to anyone. What Arjuna is expressing is in fact the truth, and his refusal to fight is considered justified by all.

Attachment to anything is very difficult to break through. Dnyaneshwar Maharaj illustrated this with the metaphor of a bee who was so engrossed in gathering nectar from a lotus that it forgets the impending closure of the flower at sunset, ultimately choosing to remain inside and perish.

Like the bee, Arjuna is unknowingly caught in the web of attachment; losing sight of higher wisdom. His love for his relatives, his desire to protect them, and his emotional involvement blind him to his duty. Even though he has the strength and clarity to rise above these attachments, he remains trapped by them, unable to act.

1.39

kathaṃ(n) na jñeyasmābhiḥ(ph), pāpādashmānivartitum, kulakṣayakṛtaṃ(n) doṣaṃ(m), prapaśyadbhirjanārdana.1.39

why should not we, O Kṛṣṇa, who see clearly the sin accruing from the destruction of one's family, think of desisting from committing this sin.

Arjuna addressing Bhagavān as Janārdana said, why (**kathaṃ**) should we, who can clearly see (**jñeyam**) the crime (**doṣaṃ**) in killing our own kith and kin (**kula-kṣhaya-kṛtaṃ**), not turn away (**nivartitum**) from this sin (**pāpāt**)?

Arjuna said to Śrī Bhagavān that they should carefully consider how to be freed from the sin of

destroying their family. He clearly sees the grave consequences of war - the downfall of the lineage and the resulting spiritual downfall, and feels it is right to avoid such sin.

Dhṛtarāṣṭra, blinded by attachment to his sons, tried to advise the Pāṇḍavas against the war by appealing of righteousness. However, Dhṛtarāṣṭra's concern was born out of ignorance, whereas Kuntī reminded the Pāṇḍavas of their **svadharma**, encouraging them to remain steadfast in their duty.

It is often observed that when a person refers to another as righteous or virtuous; the other desires to show off their righteousness. Savarkar ji explained that this tendency is a doṣa, a flaw that arises from sattva-guṇa, the quality of goodness.

This dilemma reflects a deeper spiritual struggle. As one's goodness or sattva increases, one naturally becomes more aware of what is right and feels the urge to avoid sinful actions. At such times, thoughts arise that one must renounce wrongdoing, even when the world around seems indifferent. Arjuna was in the same state - hesitating between duty and attachment.

This was beautifully illustrated by the example of Swami Vivekananda's experience in America. When he was denied entry on account of racial prejudice, he chose not to compromise his dignity by accepting an unjust rule. He famously remarked that **greatness cannot be achieved by making others small.**

Likewise, **Arjuna's despair stems from compassion and righteousness, but attachment clouds his judgment.** He struggles between duty and emotion, just as many people face moral confusion when confronted by injustice or greed.

1.40

kulakṣaye praṇāśyanti, kuladharmāḥ(s) sanātanāḥ, dharme naṣṭe kulaṃ(ñ) kṛtsnam, adharmo'bhibhavatyuta.1.40

Age-long family traditions disappear with the destruction of a family; and virtue having been lost, vice takes hold of the entire race.

Arjuna stated that when a dynasty is destroyed (**kula-kṣhaye**), its age long (**sanātanāḥ**) family traditions (**kula-dharmāḥ**) get vanquished (**praṇāśhyanti**), and the rest of the family becomes involved (**abhibhavati**) in irreligion (**adharmā**).

Arjuna explained that family dharma is eternal, its beginning and end are unknown. These time-honoured customs, values, and codes of conduct have been preserved through generations, and the war will destroy them. Without ethical principles and righteous conduct, a family cannot thrive. As dharma disappears, adharmā / unrighteousness naturally rises.

Bhagavān Śrī Krishna explained in the fourteenth chapter of the Gītā:

**रजस्तमश्चाभिभूय सत्त्वं भवति भारत।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा।।**

Sometimes sattva overpowers rajas and tamas, bringing clarity and peace; at other times, rajas dominates, driven by passion and desire; and sometimes tamas overwhelms both, causing ignorance and stagnation. **Similarly, when dharma is suppressed, adharmā takes control.**

The word dharma has deep significance. It is defined as that which leads to both worldly progress

(*abhyudaya*) and ultimate spiritual fulfilment (*niśreyasa*):

यतोऽभ्युदय निःश्रेयससिद्धिः स धर्मः।

It is also defined as that which is upheld and sustained:

धारयती इति धर्मः।

In the Bhagavad Gītā, dharma specifically refers to one's duties - duties toward parents, children, society, and the nation. When these duties are neglected, unrighteousness begins to grow. Initially, when a person performs a wrongful act, they feel ashamed, their hand trembles, and guilt troubles their mind. But as adharma becomes habitual, the person loses that shame and becomes fearless and indifferent. Gradually, wrongdoing becomes normalised and even unnoticed. For example, someone accepting bribes may feel uneasy at first, but over time, hardened by repeated wrongdoing, they no longer feel guilt or hesitation.

Thus, Arjuna warned that if the war leads to the collapse of family dharma, unrighteousness will spread unchecked, and people will lose both moral restraint and compassion. Dharma, once abandoned, cannot easily be restored, and society as a whole will suffer.

1.41

adharmābhibhavātkṛṣṇa, pradūṣyanti kulastriyaḥ, strīṣu duṣṭāsu vārṣṇeya, jāyate varṇasaṅkaraḥ.1.41

With the preponderance of vice, Kṛṣṇa, the women of the family become corrupt; and with the corruption of women, O descendant of Vṛṣṇi, there ensues an intermixture of castes.

Arjuna explained that when adharma spreads, the women of the family become corrupted and degraded (**kulastriyāḥ pradūṣyanti**).

Many young warriors and men are killed in the war, leaving behind young women without protection. These women, vulnerable and abandoned, become victims of immoral behaviour and exploitation. As a result, they are corrupted, and such corruption leads to **varṇa-saṅkara** - the mixing of castes and social disorder. The ancient, time-tested structure of the varṇa system, which preserves societal harmony, begins to break down.

It is important to note that here Arjuna is speaking honestly to Bhagavān, describing the grim reality so that his concerns are understood. He presents his argument in a way that Bhagavān may appreciate and recognise its validity.

Furthermore, Arjuna continued to explain how this breakdown of societal order will lead to further undesirable consequences. The corruption of family values and moral duties, brought about by the mixing of castes and the rise of unrighteousness, will result in widespread confusion and decline across society.

Arjuna explained to Bhagavān that when dharma declines, the women of the family become vulnerable and adopt unrighteous behaviour. Many young warriors and men are killed in war, leaving behind unprotected women. As a result, these women may fall into immoral practices, becoming **vyabhicāriṇī**, which leads to the corruption and decline of the family's purity and values. This ultimately causes **kulastriyāḥ pradūṣyanti** - the women of the lineage become degraded, and **kula-kṣaya** - the destruction of the family occurs.

With fewer young men, the population may not shrink overall, but the imbalance causes many women to suffer exploitation and moral downfall. The mixing of castes (**varṇa-saṅkara**) follows, breaking down the

ancient, righteous social structure. Future generations become **sañkarita**, mixed and corrupted, resulting in widespread spiritual and moral decay.

Arjuna presented this harsh reality sincerely to Bhagavān, hoping that his concerns are understood. He emphasised that the collapse of dharma will not only destroy families but also lead to long-lasting consequences for society, with unrighteousness spreading unchecked and future generations losing their moral compass.

1.42

sañkaro narakāyaiva, kulaghnānām(ñ) kulasya ca, patanti pitaro hyeṣām(ì), luptapiṇḍodakakriyāḥ.1.42

Progeny owing to promiscuity damns the destroyers of the race as well as the race itself. Deprived of the offerings of rice and water (Śrāddha, Tarpaṇa etc.) the manes of their race also fall.

Arjuna continued, that an increase in unwanted children (**sañkara**) would result in hellish (**narakaya**) life, both for the family (**kulasya**) and for those who destroy the family (**kulaghnānām**). Deprived of sacrificial offerings (**lupta-piṇḍodaka-kriyāḥ**), the ancestors (**pitaraḥ**) of such corrupt families also fall (**patanti**).

Arjuna explained that due to the mixing of castes and moral decline, people would be forced to go to hell. He explained that if they engaged in war and cause the destruction of their lineage, the sin of the ruin of the family would fall upon them, and they would be condemned to hell.

Arjuna further pointed out another consequence of this decline. He said due to the mixing of castes, traditional rituals like **piṇḍa-dāna** and **pitṛ-tarpaṇa**, which are essential in the practice of family dharma, will cease to be performed. In the sanātana tradition, these rites are necessary for honouring ancestors and ensuring their spiritual welfare. Without clarity on lineage ie., who belongs to which family, questions will arise - Who will perform the rites? For whom will offerings be made? As a result, the ancestors, deprived of these rituals, will also suffer and fall into hell.

Even though the Dhārtarāṣṭra, the blind ruler was ignorant, Arjuna emphasised that those who understand the consequences should not willingly commit such sins. Why knowingly perform actions that will drag not only ourselves but even our ancestors into suffering?

Arjuna stressed that such actions, born out of ignorance and lack of deep understanding, are dangerous. In modern life, just as we trust doctors to prescribe medicines without questioning the chemical composition, we must also respect scriptural instructions without baseless criticism. For example, in chemistry, to dilute sulfuric acid (**H₂SO₄**); the acid is put into water and not vice-versa, because mixing water directly into sulfuric acid (**H₂SO₄**) can cause explosions and serious harm. Therefore good knowledge about the subject is essential.

Similarly, spiritual and moral practices must be followed with understanding and reverence.

1.43

doṣairetaiḥ(kh) kulaghnānām(ṽ), varṇasañkarakāraiḥ, utsādyante jātīdharmāḥ(kh), kuladharmāśca śāśvatāḥ.1.43

Through these evils bringing about an intermixture of castes, the age-long caste traditions and family customs of the killers of kinsmen get extinct.

Arjuna told **Bhagavān** that because of such faults, social mixing and disorder will arise, and the eternal rules and customs that have been preserved for ages will be broken.

The immoral actions (**doṣhair**) of wrongdoers, who destroy family traditions (**kula-ghnānām**) and moral conduct, lead to the rise of undesirable offspring in society (**varṇa-saṅkara**). This not only disrupts the lineage but also causes the collapse (**utsādyante**) of various social, familial, and community welfare activities (**jāti-dharmāḥ**) that sustain harmony and well-being.

1.44

utsannakuladharmāṅ(m), manuṣyāṅ(ñ) janārdana, narake'niyataṅ(ṅ) vāso, bhavatīyanuśūruma.1.44

Ṛṣṇa, we hear that men who have lost their family traditions, dwell in hell for an indefinite period of time.

Arjuna points out that for those whose **kula-dharma** has been destroyed, the result is certain. They are doomed to a long period of suffering in hell, an indefinite duration of hellish existence (**narake aniyataṅ vāso**).

Arjuna uses the word **anuśūruma** meaning this is what he has heard repeatedly. He clarified that he had not studied this through scriptures, but this is what he had heard from others.

The institution of marriage in Hindu culture is well defined and very sacred. Many other societies lack this tradition. In such cultures, when a man and woman come together and have children, there is no formal recognition of marriage or rituals. They live together as long as they feel inclined, but once differences arise, they separate freely. The woman may live with another man, and the man may live with another woman. The children born from such unions often grow up without support or belonging and wander aimlessly.

Therefore Arjuna said if they proceeded with this war, the sin that would arise from destroying their lineage would surely drag them into hell. Not only that, but the ancestors would also suffer as a result of this wrongdoing.

1.45

aho bata mahatpāpaṅ(ñ), kartuṅ(ṅ) vyavasitā vayam, yadrājasukhalobhena, hantuṅ(m) svajanamudyatāḥ.1.45

Oh what a pity! Though possessed of intelligence we have set our mind on the commission of a great sin; that due to lust for throne and enjoyment we are intent on killing our own kinsmen.

Aho bat is an exclamation of regret, meaning oh, how terrible!

Arjuna laments, that he was about to commit such a great sin (**mahat pāpam kartum vyavasitāḥ**). And all this only for the sake of the desire for power and worldly pleasure.

Arjuna reflected how terrible it would have been had he committed such a grave sin of killing his own relatives, friends, and loved ones (**hantuṅ sva-janam**) in order to enjoy the pleasures of kingship. He felt fortunate that he was saved from such wrongdoing. A right understanding came to his mind at the right time, and he made the wise decision not to proceed.

With this, Arjuna firmly announces his decision to refrain from war.

1.46

**yadi māmāpratīkāram, aśāstram(m) śāstrapāṇayaḥ,
dhārtarāṣṭrā raṇe hanyuḥ(s), tanme kṣemataram(m) bhavet.1.46**

It would be better for me if the sons of Dhṛtarāṣṭra, armed with weapons, kill me in battle, while I am unarmed and unresisting.

Arjuna told Bhagavān, If that is so, then he will not retaliate at all (**Apratikāram mām**). He would not raise his weapon against anyone even if the sons of Dhṛtarāṣṭra attack him with weapons (**śhastra-pāṇayaḥ**), he would stand unarmed and allow them to kill him, considering it his welfare (**kṣemataram**). He seriously considered that dying would be preferable to fighting his loved ones. Such thoughts arose in his mind and made him inwardly self-destructive.

It becomes clear how drastically Arjuna's mindset has shifted. Initially, upon arriving at the battlefield in his divine chariot, Arjuna blew the conch and stood firm. Ready with his bow and arrows, he confidently asked Bhagavān, "Let me see who is ready to fight me." But by the end of the chapter, the same Arjuna declared, he would not take up arms, he would not fight, and even if he is attacked while unarmed and killed, that would be for his good. Such extreme thoughts have overtaken him due to emotional attachment and confusion, and his mind is clouded with despair. Completely losing his sense of self, honour, and purpose, Arjuna was helpless and disoriented.

A famous saying in English goes:

*"If wealth is lost, nothing is lost.
If health is lost, something is lost.
If character is lost, everything is lost.*

Swami ji added another significant line to this saying: - **if confidence is lost, you have lost everything forever.**

Losing self-confidence is almost irreversible. Only Bhagavān can help someone regain it. Arjuna's state is such that his natural courage, self-respect, and sense of duty are all eroded. He forgot his responsibilities as a warrior. If a soldier standing at the border refuses to take up arms and retreats with his comrades thinking, "Even if I fight, I will only lose, or I will incur sin," it would be disastrous for the nation. Likewise, once a person becomes weak in duty, it becomes exceedingly difficult to pull him out of that state.

With divine insight, Sanjaya narrated all of Arjuna's words of despair to King Dhṛtarāṣṭra, explaining how thoroughly Arjuna's mind had been overwhelmed.

1.47

**sañjaya uvāca
evamuktvārjunaḥ(s) sañkhye, rathopastha upāviśat,
visrjya saśaram(ñ) cāpaṃ(m), śokasaṃvignamānasaḥ.1.47**

Sañjaya said:

Arjuna, whose mind was agitated by grief on the battlefield, having spoken thus, and having cast

aside his bow and arrows, sank into the hinder part of his chariot.

Sañjaya said to Dhṛtarāṣṭra, having spoken thus, Arjuna, on the battlefield (**sañkhye**), let go (**visṛijya**) of his beloved bow and arrows (**sasahram cāpam**), his cherished weapons. Then, he sat down at the back of the chariot (**rathopastha upaviśat**), disheartened, mentally disturbed, and overwhelmed by grief (**śhoka-saṁvigna-mānasah**).

In this first chapter, we witness Arjuna's transformed state of mind - a man who has lost all self-confidence. We see how he gave up his weapons, how he sat helpless and despondent, and how he uttered words such as, "Let the armed sons of Dhṛtarāṣṭra kill me unarmed," expressing total despair.

It is indeed a difficult task to restore such a broken Arjuna, to make him once again stand with weapons in hand and fulfil his duty. The subsequent chapters describe how Bhagavān performs this extraordinary work of uplifting Arjuna. HE was personally present to guide and inspire him, but what if ordinary people face such situations? If a person's confidence is shaken, if he becomes helpless and collapses, who will come to his rescue?

For such people, Bhagavān has gifted the **Bhagavad Gītā**. **This is not merely a book; it is the living, Divine voice of the Śrī Bhagavān Himself**; a guiding force that strengthens anyone who recites it with devotion. It inspires confidence and supports one in completing their responsibilities. The Gītā was revealed using Arjuna as an instrument, but it is indeed for the entire human race. It gives everyone the courage to fulfil their duty with determination.

So, let the glory of the Gītā the embodiment of Krishna prevail!

Jayatu Jayatu Gītā Vāṅgamayī Krishna Mūrti!

Therefore let us resolve to become **Gītā Sevis** and embrace its teachings as a way of life. We must read it repeatedly. As Swami ji says there are three ways to learn the Gītā: Read Geeta, Teach Geeta, Live Geeta! As the saying goes, "**Teaching is the best way of learning.**" Even if we practice a small part of the teachings of the Gita, it frees us from great fears and anxieties.

In the second chapter, Bhagavān said "**Even a little practice of this dharma protects one from great fear.**"

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

If we seek freedom from fear, the Gītā extends her protective hand. She cares for us like a mother. Acharya Vinoba Bhave beautifully expressed this relationship, saying:

"गीताई माउली, तिचा बाळ मी नेणता
पडता झडता घेई, उचलोनी कडेवरी. "

Gītā is like my mother, and I am her ignorant child. When I stumble or fall, she lifts me and holds me close."

The Gītā is indeed a loving mother, and we are her innocent children. In the battlefield of life, when adverse circumstances arise, it is this Gītā Māuli - this divine mother - who extends her hand, strengthens our hearts, and gives us the confidence to move forward. **Even a little practice of its teachings can lead to profound inner peace and fearlessness.**

Let us pray at her holy feet for her constant grace and devotion, and conclude this first chapter and its exposition with heartfelt gratitude and reverence.

Question & Answers

Thakur Ji

Question: Why did Arjuna hesitate to fight in the Mahabharata war when he had already fought against the same people in the battle at Viratnagar?

Answer: Dhritarashtra's political tactics caused confusion. He convinced the pāṇḍavas that they were wise and should avoid war, while stubborn people like Duryodhana wouldn't listen. As a result, even brave warriors like Arjuna became hesitant.

Question: Is it a sin to kill in battle, especially people like the kauravas whom Arjuna called *atayai*?

Answer: Arjuna felt that killing anyone is a sin, but the scriptures say that when a warrior fights as part of their duty, it is not sinful. Just like a jailer while executing a criminal is not accountable because he is fulfilling his duty. Arjuna had forgotten his inherent duty and hence the despair.

The Bhagavad Gītā reminds every being of their true duty, purpose, and righteous conduct. From the first word "dharma" to the last "mama," it teaches how to live with responsibility and find clarity.

Nisha Ji

Question: Is *Vishwaroop darshan* of Bhagavān part of the Bhagavad Gītā?

Answer: Yes, Bhagavān's *Vishwaroop Darshan* is a significant part of the Gītā. In the 11th chapter, HE revealed HIS universal form to Arjuna. Arjuna described HIS cosmic manifestation so beautifully that it allows us to catch a glimpse of HIS *Viraat Swaroop* as well.

To truly understand the Gītā, we must view it through Arjuna's lens. Since it was not possible to perceive HIS divine form with ordinary eyes, Bhagavān granted Arjuna divine sight so that he could behold HIS majestic cosmic form.

Devaki Ji

Question: What is the difference between dharma and karma?

Answer: Dharma is one's duty based on circumstance and time, while karma is any action, good or bad. For example, studying is a student's dharma, but caring for an ill parent is a higher duty in that situation. A thief also does karma but since stealing is not advocated in the scriptures it is not a dharma "karya".

Question: Why are the ashes of the deceased put into water after cremation?

Answer: The human body is made of five elements - the **Panchamahabhutas**. After death, these elements return and merge into their original sources. The soul, however, is eternal and does not dissolve. The **prana** or ether merges with air, the fire element merges with fire, the ashes merge with water, the earth element returns to earth, and the body's remaining components dissolve back into nature.

Priyanka Ji

Question: Bhagavān knew the Kauravas from long ago. Why didn't HE take steps earlier to prevent the war from arising?

Answer: Bhagavān is aware of everything - past, present, and future. HE knew the tendencies, weaknesses, and ambitions of the Kauravas. However, HE allowed events to unfold according to the law of karma and free will. The purpose of life is to give each being the opportunity to choose, act, and learn from the consequences of their actions. Eg. Bhagavān waited for Shishupal to perform his 100th sin before HE

killed him.

Prakash Ji

Question: The Mahabharata war lasted 18 days. Why did the war not stop after Bhagavān elucidated the BhagavadGītā.

Answer: The war began after Bhagavān revealed the teachings of the Bhagavadgītā. Before this Arjuna had laid down his arms and declared that he would not fight his kith and kin.

Shakuntala Ji

Question: If Bhagavān is the creator and controller of this universe, then why did HE create so much suffering?

Answer: Bhagavān did not create suffering. It is important to understand HIS true nature. Bhagavān is pure consciousness and energy. Knowledge-filled energy is HIS real form. While in a state of complete stillness and peace, the first thought that arose in HIS mind:

“Eko’ham bahu syam” — I am one, and I wish to become many, to manifest in different forms.

This is known as the primordial resolve (aadi-sankalp), because apart from HIM, nothing else existed.

With this resolve, that divine consciousness-energy transformed into matter. Even modern science agrees that all matter - planets, stars, galaxies - have emerged from energy. Einstein’s theory of relativity, $E = mc^2$, shows how energy transforms into matter.

From that energy, the five elements (panchamahabhutas) were formed, and this process continues endlessly. This cycle of creation is what we call the world or samsara. The Supreme Soul (Paramātmā) supports and holds all of creation. That eternal principle remains constant, while the world around us is ever-changing.

If we try to hold on to that stable divine presence, we too can find stability in life.

The entire creation was born from Bhagavan’s resolve, but the actions that follow are the play of nature (prakriti). Bhagavan HIMSELF does not directly perform these actions. HIS energy is the source, but it is the nature’s desire that moves things forward. **The power belongs to Bhagavān, but the will comes from individual beings.**

Anand Dada ji

Question: Since many great warriors died in the Mahabharata war and several capable administrators were lost, can we say that Sanatana Dharma suffered a setback? Because afterwards, India faced many foreign invasions.

Answer: Not necessarily. Even after the war, many glorious kingdoms arose in Bharat. The Vijayanagara Empire, rulers like Chandragupta Maurya, and many others ensured that India’s history continued to shine with a golden legacy.

JC Jayena Ji

Question: How can we understand the meaning of Gītā verses?

Answer: Books like those from Gita Press, including explanations with word breaks and interpretations, are recommended for learning the deeper meaning.

Question: Why is the Bhagavad Gītā considered important in today’s life?

Answer: It gives confidence and guidance in times of distress. It teaches that even a little effort in following dharma protects from great fears. It inspires resilience and helps one live purposefully.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(ṽ)
yogaśāstre śrīkṛṣṇārjunasaṃvāde arjunavishadayogo nāma
prathamodhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the first chapter entitled "The Yoga of Dejection of Arjuna."



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||