

## SHRIMAD BHAGAVAD GITA: SOURCE OF ETERNAL PEACE

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Baldeo Upadhyay said in '*Vedic Sanskrit Sahitya ka Itihas*' that the great sages are the observers of the *Mantras of Vedas* and not the *Kartaras*. Therefore, Vedic literature is the first site of knowledge. Thousands and thousands of years ago, when people were unable to know or understand the meaning of *Vedas*, then Lord Krishna preached the knowledge of Vedic traditions through Arjun to all mankind. Gita is a direct teaching of Lord Krishna so it's the only source of Eternal peace and totally holy. Theory on the date of composition of Shri Bhagavad Gita is full of doubts. Still scholars consider it between fifth century and second century B.C. Gita was written in the Post Panini Sanskrit. In Vedic philosophy, many people said Aatma and Parmatma are two different tatvas, others believed that they have some traits in common. Ramanuja Acharya compiled *Vishishtha Adwaitwad*, Madhva Acharya refuted it and wrote *Dwaitwad*, Nimk Acharya promoted *Dwait adwaitwad*. Finally, Vedanta scholar, Adi Shankaracharya compiled *Adwaitwad* considering human Soul and *Paramatma* as one. This concept of oneness is even promoted in Veda. The quote from Veda is as follows, "*Ekam Sat Vipra Bahuda Vadanti*" (Rig Veda 1:156:4). Twelve hundred years ago, Vedanta scholar, Adi Shankaracharya theorizes Hinduism, stated Vishnu as ninth Avatar and Buddha as tenth avatar. During the Independence movements there was an urge to bind the secular country with the thread of unity. Many freedom fighters resorted upon Gita for the ultimate refuge like Mahatma Gandhi, Shri Aurobindo, B.R Ambedkar, and Bal Gangadhar Tilak etc. Similarities were traced out in Buddha sayings and Krishna's words, at this time. The wave of Retranslation commenced with the culmination of two world wars. J. Robert Openheiner, Aldous Huxley saw "Gita as the perennial Philosophy that bound all

humanity” (27). Till 1980s, before the internet explosion, around 3000 Gita translations in about fifty languages became available for the readers.

Gita principles are read and discussed on the basis of *Sam-vaad* rather than *Vi-vaad*. It is believed that *Vi-vaad* leads to disruption, quarrel and enmity between the two different opponents. Nothing fruitful could be achieved through *Vi-vaad*. While concentrating upon *Sam-vaad*, it is like *manthan* which will sprout some innovative ideas and thoughts. This will enhance the logic, reasoning, wisdom and intellect of the common man.

English translation of Gita was done by Edwin Arnold to shape the nation. It correlates with Monastic Ideals which says that each one of us will take our teachings from hymns, verses and scriptures. They deeply read it and reflect on it. All these scriptures are like a seed waiting for discovery.

It depends on ‘Understanding management’, ‘Time Management’ and ‘Knowledge management’ on the basis of which we perceive the things around us. Ontology refers to see the world as things are (Mind remains independent), Epistemology refers to make sense out of certain realities (Mind remains independent) and Phenomenology refers to experience the things in own sensory and emotional way. People view Gita with different approaches. Some View it as merely a war between Kauravas and Pandavas (ontology), some view it going deep into the meaning of the verse (Epistemology), but very few people implement these ideologies in their personal colloquial life activities (Phenomenology). Wisdom doesn’t belong to registered brain; rather it comes from all the walks of life.

Buddhism favors withdrawal whereas Hinduism suggests participation. Krishna preaches the four aims of life which are interconnected. Gita takes human beings from Materialism to spirituality and to utter salvation. Through this we achieve our four goals of life i.e. Religion, material (artha), kaama (sexual desires, Reproduction and world development) and salvation (Moksha). These are four pillars of our life. We cannot reach our destination (salvation) just by exercising upon one or two principles of life rather we have to work on all four of them.

Mahabharata is composed by sage Vyasa. Vyasa compiled Vedas together as he realized that his knowledge must reach the masses therefore Vedas are seed and Mahabharata is the fruit, Gita is the essence of Vedic thoughts. All the characters of Mahabharata are portrayed over here to clarify the subject of Gita. It possesses the practical approach through Gita only. It depicts the tale of two sets of parental cousins, Dhritarashtra and Pandu. Five Pandavas represents five elements of Pancha Bhootas, like Yudhishtira as sky, Bhima as air, Arjuna as fire, Nakula as water, Sahadeva as Earth and also five sensory organs. Hundred Kauravas symbolize evil instincts. Gandhari and Dhritarashtra were blind as they symbolize the over pampering parental love. These symbolic images portray our own inner conflicts. Through the inner penetration and introspection, we will be able to unveil the mystery of our mind and life. Gandhari presents the blind intellect guided by blind mind. Blind mind and blind intellect reproduce several desires through five sense organs and five mortars (karmendriyas and jnanendriyas). Five senses of perception like eyes, nose, ears, tongue and skin whereas other five sense of action. Both of them broods hundreds of evil tendencies. When mind and intellect run blindly in all ten directions with ten senses ( $10 \times 10 = 100$ ) it will sprout many expectations, desires, thoughts and ambitions like Dhritarashtra and Gandhari had hundred sons. Blind mind (Dhritrashtra) creates many desires whereas wisdom (Pandua) generates peace. They both stands opposite to each other as ego want to down led oneness.

When there is darkness all around, inner conflict creates trouble then Knowledge only rescues and resolves the tensions. Therefore, Krishna stands as Knowledge, who gave the instruction in the form of Gita, a perpetual source of inspiration for everyone and everywhere.

Mahabharata is an epic which leaves an indelible impact on the readers. The work principles of Gita actually guide and recharge our mind therefore it is also applicable to everyone now also. We get the inspiration to move on the path of righteousness and truth. The Mundaka Upanishad is an ancient Sanskrit Vedic text, embedded inside Atharva Veda. It is quoted in Sanskrit language “*Charaiveti Charaiveti*” <https://www.speakingtree.in/blog/charaiveti->

charaiveti which means Move on Move on! Gita also teaches us to move relentlessly for the welfare of mankind. God being the supreme power could attain anything but still he worked hard to fulfill his responsibility and acquire worldly things. Everything was very simple for him but still strived hard to achieve his goals, which set a standard for every human, converting action into traditions and culture. He wanted to promote the idea of continuous working of human beings. His ideal image inspired everyone to move on with perseverance to attain his goal for example he went to Sandeepani muni (Guru of Shri Krishna) for his education though he is the supreme guru of the universe.

Gita preaches us that Destiny cannot be changed. Everything happens for our own goods. Present past and future is unchangeable. There is a reason behind every good phase and bad phase in one's life. When greed, inactivity, undertaking of selfish works, restlessness, desire etc., prevail, *Rajoe-guna* (passion; ego) and *Tamoe -guna* (laziness, violence) predominates.

At the dawn of the twenty first century everyone is running after materialistic pleasures with the motive of attaining it by hook or by crook. In Isha Upanishad it is quoted that, "*tena tyaktena bhunjitha ma gridha kashchit dhanam*" <http://www.san.beck.org/Upan3-Isha.html> Gita inspires us to implement this principle in our life.

Soul is same in demon and human but it depends on our knowledge through Gita that we differentiate between the purposes of life. Gita upholds the belief of Rebirth and Reincarnation. We carry the *karmic* baggage (desires, deed, results, behavior etc in all the yonis). There are 84 lakhs *yonies* (Bhagwada Gita: 2.22) and only human being can lead his life, improve our karma and attain salvation because rest of the species are only involved in either fulfilling their desires of sexual thirst or physical (either eating or reproduction). Humans are intelligent and through wisdom they can overcome these four aims of life.

Gita teaches that we have to pay back what we have taken, even from nature. One cannot live in peace with a heavy burden on one's head. We can reduce this extra burden by fulfilling fundamental duties like giving Knowledge, giving birth to young ones, preserving nature etc. Through this way we become debt free. After all we all are social beings.

We get the answers of the following questions: Who am I? Why have I taken birth? How should I lead my life? Where have I come from? What is the aim of my life?

Gita gives the answer that we are the combination of three parts. The first part is physical body which is made up of five elements. It is macrocosm. Second is our mental state which is abstract, could not be seen or touched. It is microcosm. Now this is made up of 18 elements (*Buddhi, Ahankar, 11 indriyaan, Panchtan matrayein*) (74, Sankhyakarika). Third is the soul. Gita preaches us self-realization. Mind and sense organs are not the controller of the body rather soul is the master of it.

Gita guides human beings for righteous actions: It emphasizes on *Satvik karma*. One by one human has to control mind and sensory organs. Then only he will be *satvik* without ego. Human beings have to give up *Rajo-guna* and *Tamo-guna*. We have to look at the world with an indifferent attitude without being biased. 

If we study other books of Maths, Science, Geography, English etc, they all give us knowledge, morals and values but only the study of Gita takes us on the path of salvation. This didactic tone of Krishna has guided innumerable people around the world. It broadens our mind and guides us to attain wisdom and knowledge. Education enlightens our mind. It is inscribed in Gita that there are three *yogas*: *Karmyoga* (duty assigned to me, completing it without expectation with full dedication), *Gyanyoga* (Connecting yourself with the creator through meditations and yoga), and third one is *Bhakti yoga* (Offer yourself to the creator, complete devotion and worship).

Gita preaches never to criticize others. Everyone has to begin with the learning process and go step by step towards salvation. Many scriptures are only theoretical but Gita has a practical approach. We can use it in every walk of life as it leaves no question unanswered. All the characters of Gita represent one or the other traits of mankind.

There are three dimensions or aspects of Modern India, such as spiritual, secular and iconoclastic.

If we judge almost all the composed works, we will certainly culminate upon one or the other teachings of Gita. Being a social animal, all preaching have sprouted from Gita. According to the Indian population 2018 Demographics, Maps and Graphs, “India had a literacy rate of 74%” [https://en.wikipedia.org/wiki/Literacy\\_in\\_India](https://en.wikipedia.org/wiki/Literacy_in_India) but *dharmic* principles are ingrained in their attitude and behavior. [https://www.quora.com/ Is-everything-written-in-the-Bhagavad-Gita-significant-in-today...](https://www.quora.com/Is-everything-written-in-the-Bhagavad-Gita-significant-in-today...) Out of 132.42 crores of Indian population, only 419623 on 31.12.2015 (National Crime Bureau) prisoners are there in jails of India. In an advanced country like USA out of 32.34 crores of population 2220300 are in prison. (US, Bureau of Justice Statistics (BJS)). From this data we compare the crime rate and concluded that prisoners in USA are 3 times more than in India. It’s the influence of Bhagavad Gita on Indians.

	SOURCE	TOATAL POPULATION	PRISONERS IN JAILS	PERCENTAGE
1	National Crime Bureau, India	132.42 crores	419623	0.031 %
2	Bureau of Justice Statistics, US	32.34 crores	2220300	0.686%

The above data clearly reflects that our culture leads us towards spirituality. “*Sarve bhavantu Sukhina, sarve bhavantu Niramayah*” (<https://www.bhaktibharat.com/mantra/om-sarve-bhavantu-sukhinaha>), this quote shows that we have the tendency of praying for the welfare of others including us. In western countries the concept of ‘me’ and ‘I’ is focused, whereas in India the concept of ‘we’ and ‘us’ is followed. First one possesses self-seeker approach

whereas the latter possess humanitarian approach. If we see the recent crime statistics, it is the maximum number of educated Indian youth who are indulging in crime. Unemployed youth are indulged in more crime in India compared to the illiterate masses. This data truly shows us that due to the influence of Bhagavada Gita and other scriptures, our society is leading a peaceful life.

Gita highlights the concept of sacrifice. *Yajna* is the first word in Rigveda. It is very important indicator of humanity. It focuses on Give and Get theory means exchange with anyone. It makes us human. Behavioral transformation happens, when through *yajna*, one move towards yoga and further to introspection.

All the scriptures and Vedas are interlinked and interdependent as to understand one thing one has to go through other thing. The series is as follows Veda >BhramaGrantha >AranyakGrantha >Upanishad >Purana >Ramayana >Mahabharata. The biggest misconception is that although human is limited but thinks himself as unlimited.

Krishna's secretly ask his disciples in Gita to know their thought behind their action. One must develop the understanding of *aham* (Think about yourself) and *aatma* (Think about others). In the same way when Arjun concentrated on his goal nothing could deviate his attention and focus. Still, when he was in battlefield his focus turns to perspective due to family attachment (thought about the welfare of his clan members).

Ram Krishna Paramhansa, the famous Bengali mystic, breaks all the myths about Gita. By interchanging the syllables that constitute Gita, *gi-ta*, becomes *ta-gi* or *tyagi*, which means who lets go off possessions.

Always work without any motive of profit. We all are so goal driven that the results allure us to complete the task. Change is inevitable, as a millionaire can be a pauper due to his destiny. Soul never dies so one should overcome the fear of death and decay. In his inaugural speech

as President, Franklin Delano Roosevelt remarked, also said, “Only thing we have to fear is fear itself.”

Fear and worry are two enemies which determents our wellbeing. There is nothing which one may carry to another world except good deeds. So there is no point in accumulation. Over possessiveness of any materialistic pleasure will lead to fear. Lust, anger and greed open up the doors of Self destructive hell. You only can design yourself with the optimistic believe. Through this we will not get eternal peace.

Gita is not a classroom lecture that is restricted only to confined area. It is a didactic message given by Lord Krishna to fight for the rights cause rejecting all the attachments. It has a practical significance. In chapter 18, in the closing stanza of Gita, the Lord of Yoga says to Partha, “You come to me, I WILL TAKE CARE OF YOU. BUT WHETHER WE GO?” (12 chapter, Bhaktiyoga, Gita)



The facts and definite Truth expounded in Gita are unchallengeable and unquestionable. Gita is a holy book which will satisfy and quench man’s inner quest, hunger and thirst for knowing anything about life. This life is like a battle field and all the happenings are staged here. Even William Shakespeare concentrated on “Life is like a stage, and all men and women are merely players” Act-II Scene-VII (As you like it). A true understanding of spirituality is required to win this battle of life. In this one can invoke God by obtaining any yoga technique (chapter 3 of Bhagavada Gita). Bhagavada Gita considers meditation extremely helpful for inner peace and ‘*sadhna*’. Four principles of meditation that are exemplified by bhāgavatas are the yoga of knowledge (*jnana*), action (*karma*), devotion (*bhakti*) and renunciation (*sanyasa*).

Secularism and sacred feelings are amalgamated together in this world to be successful. The Bhagavad Gita reveals the path to the lost, provides clarity to the confused, and wisdom to all. Some teachings of Gita are surrender the fruits of your actions, life is a battlefield: fight boldly, our soul never dies, accept the dualities of life, we all have to die one day, accept the

equanimity of life, evolution and enlargement are the rules of this Universe, our deeds and action should be dedicated to Krishna, Krishna is always there for you, Krishna is the supreme, desires come and go etc.

All four yugas are named and sequenced accordingly because consecutively *satyug* is based on four pillars i.e. *Dharma* (Everything for others), *Artha* (Wealth and power for self), *Kama* (pleasure for self), *Moksha* (liberation for self), next came *Tretayuga* where only three pillars were left which were *Dharma*, *artha* and *kaam*. At the third position came *dwaparyuga* where only *artha* and *kama* were left. At last *kalyuga* is based on only one pillar i.e. *Kama*. Lord Vishnu incarnated in different yugas to redeem the world with increasing problems. He quotes in Gita that “*Yada Yada hi dharmasya glanirbhawati bharata, Abhyudhanam madharmasya tadatmanam shrijami aham*”, (Gita, Chapter IV, Verse 7). This *shloka* clearly indicates that whenever this universe will be overcrowded with so much oppression and sufferings, He will redeem this world to salvation through any means *saam*, *daam*, *dand* and *bhed*. As if focusing on Krishna’s deed in Mahabharata, it clearly highlights how tactfully he lets *bhisma*, *Dronacharya*, *karna* killed in the battle of *kurukshetra*.

Four characters of Mahabharata represents four divine realities (*tattvas*) in the macrocosm and in microcosm of each living being represents the following four aspects: Lord Krishna as Supreme self and individual self, *Arjun* as the embodied self (*Jiva*) and the heart of human body, *Sanjay* as intelligence (*buddhi*) and the mind in human body, *Dhritarashtra* as ego (*aham*) and the body. The armies of *Pandavas* and *Kauravas* represent the organs of the body (*karmendriyas*) who are busy in good as well as evil task. They do their work dedicatedly and obey the commands of the mind according to the *gunas* and desires, but lack the will of their own. Under the influence of *Maya*, they can see Lord Krishna but not able to identify Him. Exactly, this thing happens in this world where *Maya* is the cobweb from where humans cannot recognize the eternity. Our body is like a battle field where we may find a constant struggle between pure and impure thoughts against our agonized suffering (*klesas*), wickedness and diabolical qualities, with the help of God and the practice of yoga.

In the Bhagavadgita, Lord Krishna Himself described the body as the field (*kshetra*) and the Self as the Knower of the field (*kshetrajna*). Gita became a part of the human wisdom. It illumines the mental spiritual brightness in which one can successfully discriminate the right from wrong, truth from falsehood and evil from demonic. God always comes on earth to give preaching. All these sermons give eternal peace. There are three states: happiness, sorrow and permanent happiness. Happiness and sorrow are for the short span of time that vanishes like a bubble burst whereas permanent happiness (*Sat-chit-Anand*) (Gita, Vedantsaar) is the actual form of soul. God is the only one who can render permanent happiness.

It is rightly quoted for Mahabharata, *Yadi ihah asti tadanyatra, Yadi ihah na asti tatnakwachit anayatra*. Mahabharata is the only book where we find everything. If you don't find it here (in this book), you won't find in any other book. To attain eternal peace we have to resort upon Gita. Gita sets a theme for any work which is composed (novel, article, essay, drama or any genre), no matter in any language. It lays the foundation for all the works of art. All the works shows the reflection of values, ideas, theories, etc. of Gita.

A huge number of people, who reside on this earth, do not care for their freedom. They lead their life in their egocentric and ignorant traditions acquiring karma. They are not at all aware about the great souls who are there to provide them perpetual source of inspiration and as a guiding light. They continue their mundane existence in their moribund lives. They fail to realize that human birth is a precious gift and a great opportunity to escape from the cycle of births and deaths. Thus we all have to consider that Gita is the only source of permanent and eternal peace.

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