

# The Mysterious Gita which Explains the Qualities of God, His Influence and His Importance

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**Abstract:** *The Bhagwat Gita, an integral part of the Mahabharata is a profound spiritual text that transcends mere religious teachings, offering a holistic frame work for understanding life and existence written in Sanskrit, it presents a synthesis of Indian philosophical traditions, including samkhya, Karma, Jnana, Bhakti Yoga. The Gita emphasizes the concept of Atman soul as eternal, distinct from the transient physical body, and discusses the importance of detachment, duty, and self - mastery. Its teachings advocate for ethical integrity and spiritual growth, guiding individuals towards inner harmony amidst life's dualities. The Gita's wisdom continues to resonate across cultures, providing insights into the nature of reality, the self and the cosmos.*

**Keywords:** Bhagwat Gita, Atman, Karma Yoga, Indian Philosophy, Spiritual Growth

## 1. Introduction

In reality nobody has the courage or capability to explain the importance of the Gita in words because it is a great mysterious book. Here we get the entire collection of the Vedas as it is said it is the cream of all the Vedas taken together. It is written in Sanskrit and the language is simple. A careful reading/study can lead one to understand it clearly but its meaning is so grave that if it is studied regularly it leads you to endlessness. The qualities of God, his influence and his importance is explained in the Gita. The way it is explained is not found in any other books because all other books speak of worldly affairs whereas in the Gita this is not the case.

Ved Vyasa in the Mahabharata, the great epic has explained the Gita in the following way —

**Gita sugita kartavya manyeh shastravistarai  
Ya swayam padmanabhasya mukhaye dwamadwenihh  
suta**

Sugita means beautiful. Gita is to be beautifully sung because one who reads the Gita properly and with devotion its conscience possesses the main duty. The Gita consists of all the Yogas mentioned in the Indian philosophical system. Samkhya Yoga, Karma Yoga, Janana Yoga, and Bhakti Yoga and many other Yogas. The Karma Yoga is basically very important because it is a scientific law “As you sow, so you reap: The consequences of bad work done is punished whereas the good ones are rewarded.

## 2. Research Methods

The research methods show how Atman is eternal and the physical body is transitory.

### The Atman in the Gita

The invisible spirit (Atma or Atman) is eternal and the visible physical body is transitory. The reality of these two is indeed seen by the seers of truth. The spirit by whom this entire universe is pervaded is indestructible. No one has the power to destroy the imperishable spirit. In sans being the word Atman is desired from two roots. An which also refers to breath as at which mans to wander – the component of the individual which wander from body to body In Helrew the word for soul is refresh (Arabic nafs) which refers to Breath.

In Abrahamic theology there is inconsistency, while animals, plants etc all breath but they do not possess souls. Only human beings have souls so respiration while common to most life forms does not indicate the presence of the soul. In Hindu philosophy, on the other hand, atman is characterized by consciousness which is linked to breath (prana) Prana is the force which connects the atman to the physical body. Hence atman is present in every living form of life in the Universe. The soul is a “spiritual object” possessed by a “material subject” the physical body being integral to the notion of individually.

### The significance of the Gita

It would be an underestimate to level Gita as a mere philosophical discourse or a spiritual text. It is a multiphase gem that holds the power to elevate human consciousness, providing guidance not only for spiritual sakers but also for individuals grappling with the challenges of daily existence. Its teaching touch upon myriad aspects of life personal, social, ethical and metaphysical offering of holistic frame work for understanding and navigating the complex tapestry of reality. It is a treatise on the nature of society, reality and the self. It introduces concepts like the external soul (the Atman) the transient body and the distinction between the material and spiritual realms. The teachings of the Gita encourage self - awareness and self-realizations and strive for self - mastery. The Gita teaches the concept of detachment. Detachment as presented in the Gita, is not the aloofness from the world but a state of mind that allows us to envisage with life experience without having ensnared by their fleeting nature. It is through detachment that we can find equilibrium amidst the dualities of pleasure and pain, success and failure.

### Importance of the work (The Gita)

The Bhagwatgita is a more religious classic than a philosophical treatise. It is not an esoteric work designed for and understood by the specially initiated but a popular poem which helps even those “who wander in the region of the many and variable”. Millions of Hindus 4, for centuries have found comfort in this great book which sets forth in precise and penetrating words, the essential principles of a spiritual religion which are not contingent on its founded facts, the unscientific dogmas or arbitrary fancies with a long history of spiritual power, it serves even today as a light to all who will receive illumination from the profundity of its wisdom which insists on a world wider and deeper than wars and

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revolutions can touch. It is a power shaping factor in the renewal of spiritual life and has secured an assured place among the worlds greatest scriptures.

### Influence of the Gita

The Gita has expressed an influence in early times to China, Japan and that extended latterly to the lands of the west. The two chief works of Mahayana Buddhism, Mahayana sraddhotpatti (The Awakening of faith in the Mahayana) and suddharmapunda role a (The Lotus of the True Law) are deeply indebted to the teaching of the Gita. It is interesting to observe that the official exponent of "the German Faith" J. W. Haner, a Sanskrit Scholar who served for some years as a missionary in India, gives to the Gita a central place in the German faith. He calls it "a work of in perishable significance" 5 (P/11) He states the central message of the Gita in these words "We are not called to solve the meaning of life but to find out the Deed demanded of us and to work and so by action, to master the riddle of life" 6 (P/11) (quoted in the Hibbert Journal, April 1940 (P/341)

### The Teaching of the Gita

The teaching of the Gita is not presented as a metaphysical system thought out by an individual thinker or school of thinkers. It is set forth as a tradition which has emerged from the religious life of mankind. It is articulated by a profound seer who sees truth in its many sidedness and believes in its saving power. It represents not any sect of Hinduism but Hinduism as a whole, not merely Hinduism but religion as such, in its universality, without limit of time or space 7. Embracing within the synthesis the whole gamut of him, from the crude fetishism of the savage to the creative affirmations of the saint. Cp Aldous Huxley "The Gita is one of the clearest and most comprehensive summaries of the Perennial philosophy ever to have been made. Hence the end wing value not only for Indians, but for all mankind".

Though the Gita gives us a vision of truth, impressive and profound, though it opens new paths for the mind of man, it accepts assumptions which are a part of the tradition of past generations and embedded in the language it employs As Dr. S. Radhakrishnan says, "The different elements which, at the period of the composition of the Gita, were competing with each other within the Hindu system, are brought together and integrated into a comprehensive synthesis, free and large, subtle and profound. The teacher refines and reconciles, the different contents of thought, the Vedic cult of sacrifice, the Upanishadic teaching of the transcendent Brahman, the Bhagwata theism and tender piety, the samkhya dualism and the yoga meditation. He draws all these living elements of Hindu thought into an organic unity, He adopts the method not of denial but of penetration and shows how these different lines of thought coverage towards the same end.8

(From Dr S. Radhakrishnan's book "Religion and Society" – Introduction essay)

### Date and Time

The Bhagwat Gita is later than the great movement represented by the early Upanishad and earlier than the period of the development of philosophic systems and their formulation in sutras. From its archaic constructions and

internal references we may infer that it is definitely a work of the pre - christian era. Its date may be assigned to the fifth century BC though the text may have received many alterations in subsequent time. (Vol I P/522 - 521)

It is argued that the teacher Krisna, could not have recited the seven hundred vers to Arjuna on the battlefield. He may have said a few pointed things which were later elaborated by the narrator into an extensive work. . According to Garbes, the Bhagwatgita was originally a Sankhya yoga treatise that which the Krsna - Vasudeva cult got mixed up and in the third century Bc and it was worked into its present form by some follower of the Vedanta in the 2nd century Garbes theory is generally rejected.

### Chief Commentators

The Gita has been recognized for centuries as an orthodox scripture of the Hindu religion possessing equal authority with the Upanisads and the Brahma Sutra and the three together form the triple canon (prasthanatrya). The teachers of the Vedanta are obliged to justify their special doctrines by an appeal to these three authorities and so wrote commentaries on them expounding how the texts teach their special points of view. The commentaries of Samkara (Ad 788 to 820), Ramayana (eleventh century AD), Vallabha (Ad 2479) were the three authorities. Besides this Dr. Radhakrishnan himself and Vollaabhbhai Patel's name cannot be ignored. Their commentaries are also worthwhile.

The emphasis of the Gita is on the supreme as the personal God who creates the perceptible world by his nature is (prakriti) He resides in the heart of every being. He is the enjoy and lord of all sacrifices. He stirs our hearts to devotion and grants our prayers. He is the source and sustainer of values. He enters into the personal relations with us in worship and prayer. The Gita admits that the real is the absolute Brahman, but from the cosmic point of view, it is the supreme Iswara, The latter is the only way in which man's thought limited as it, can envisage the highest reality. The Gita represents Brahmaloaka or the world of God, not as itself, the Eternal but as the farthest limit of manifestation.

### 3. Summary

Summarizing the aforesaid details it is apparent that the Gita upholds all the six systems of Indian Philosophy along with the Vedas and the Upanishads. Its significance in the modern world is relevant. Its wisdom is not confined to the annals of history or the boundaries of a particular culture. Its teaching resonate across culture, faiths and times offering the depths of our being the B. Gita is not just a philosophical discourse frozen in time. It is living breathing guide that continues to offer solace, guidance and inspiration to all who seek answers to life's most profound questions. Its teaching resonate across culture, faiths and times, offering profound insights that can guide individuals in their pursuit of a meaningful and powerful life. In an age characterized by technological advancements, repaid changes, and an increasing sense of disconnection, the Gita's message of inner harmony, ethical integrity and spiritual growth holds a mirror to our contemporary dilemmas and offers a path towards resolution. As we navigate the complexities of the modern world, the Bhagwat Gita stands as a light house,

illuminates our journey with the light of timeless wisdom. It reminds us that while the external circumstances may change the fundamental question of human existence remain unchanged. It encourages us to look within to discover the reservoir of strength wisdom and serenity that resides in the depths of our being.

#### 4. Observation

It is observed that in the heart of the ancient Indian epic, the Mahabharata lies a conversation that transcends time, space and culture – a discourse that delves into the very essence of human existence, purpose and ethics. The timeless dialogue known as the Bhagwat Gita has captivated the minds and hearts of seekers, philosophers and spiritual enthusiasts for centuries. Its teachings profound and intricate offer a guide to navigate life's and challenges, dilemmas and complexities, while in raveling the deeper mysteries of existence Imagine the scene a battle field set to witness a devastating war between two factories of the same royal family. Amid the clash of swords and the tension of impending battle the great Arjun stands bewildered and paralyzed by doubt. In this moment of moral crises, he turns to his charioteer, Krishna, who is not merely a Divine friend but the embodiment of the supreme consciousness. What follows is a conversation that transcends the boundaries of time and delves into the realms of duty, righteousness devotion and the nature of reality itself. The Gita is ordinary dialogue. It addresses the fundamental questions that haunted humanity for ages who are we? What is our purpose? How do we navigate the ethical intricacies of life? How can be find inner peace in the midst of outer chaog? These inquiries relevant to any era, find resonance in the verses of the Gita, offering insights that have the potential to transform our understanding of the world and our place within it.

#### 5. Conclusion

In the aforesaid writings it has been mentioned that God can be attained through sacrifice of 7 categories. Amongst these in the 5 categories sacrifice is the first and foremost conditions and the 6th and 7th sacrifice is the most important thing. Again it is momentary, indestructibly which does not keep any relation with the world. That is just as a dreamy person has got no relation with the dreamy world, similarly the ignorant who wakes up in this dreamy world does not have any relation with this illusory (Maya) led world. And so we should not waste our time in indestructible and momentariness of life real truth i. e. in enjoyment. The B Gita is not just a philosophical discourse frozen in time. It is living breathing guide that continues to offer solace, guidance and inspiration to all who seek answers to life's most profound questions. If we go deeper we find that the verses of the Gita discovers unlocking a life full of purpose, fulfillment and inner freedom.

Hence the wide spread doctrine of the monotheists of the resurrection of the physical body on the day of judgment (A very problematic doctrine). The atman on the other hand is a conscious subject which is temporarily occupying a physical body comprised of 70% of water and variety of other organic compounds and chemicals. As the Gita says, "The

body is like an item of clothing which no longer serviceable, is discarded by the wearer in favour of another government which is new". The physical body is unsubstantial, ephemeral and correctable and will die and disintegrate never to be recomposed. The atma transmigrates into another body. Every sentient breathing life form is atman or jivatman. So, the best translation of Atman is SELF and never soul.

What are Mana (Mind) Buddhi and Atman (soul as per Gita) and their roles.

Mind (Mana) Intelligence (Buddhi) Ego (Ahankar) are subtle material elements. Soul is spiritual elements. Gita says 3

bhumir apo nalo vayuh Kham mano buddhir evaca Ahankar ityam me

Bhinna praktir astadah

Earth, fire, water, ether, mind intelligence and false ego altogether these eight comprodix. My separated material emerges. Mind is superior to other agencies. Intelligence (Buddhi) is finer and superior to mind and ego (Ahankar) is superior to Intelligence and soul is finest and superior to material energy.

Indriyani parnarryhuro indriya param maneh Mansartu para buddhi your paratastoseh.

The working senses are superior to dull matter, mind is higher than the senses, intelligence is still higher than the mind, and he (the soul) is even higher than the intelligence. Mind is master of all senses, most notorious and difficult to control. For the mind is restless, turbulent and very strong, it is more difficult than controlling the mind. But mind is the best friend when it is controlled. Intelligence is the weapon to control the mind The Gita says –

Bandhur atma tapnastasya yena tmaivatmana jitahi Anatmanastru shatrutway doartetatmecaiwa shatruwat.

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