

Bhagawat Geeta an Epitome of Phenomenal Life Experience: A Review

✍ Bedhraj Bhattarai
(Associate Professor, UMC)

Abstract

The Bhagawat Geeta, a sacred Hindu scripture, has been revered for centuries as a profound source of wisdom and guidance on living a meaningful and fulfilling life. According to Sarabu (2019) the Bhagavad Gita shows the way to lead a successful life and at the end to get rid of from this materialistic world by planning their lives to achieve salvation. In this review, I delve into the essence of the Bhagawat Geeta and explore how it encapsulates the essence of living a phenomenal life. In this paper, I would examine its teachings and philosophical insights towards the life. While exploring and examining its core crux, it aims to shed light on the timeless relevance and practicality of this ancient text of the Hindu scripture.

Keywords: Bhagawat Geeta, Spiritual, Karma, Kurukshetra, Pandavas.

Introduction

The Bhagawat Geeta scripted about 5560 years ago as a sacred truth (Maharaj, n.d.). The Bhagawat Geeta, which is presented in a conversation between lord Krishna and his disciple Arjuna that makes comprehensively crystal clear to focus on performance of Karma without wanting any fruit instantly. The spiritual Karma ultimately transform all the enlightened human being into an eternally mortal. The lord Krishna further explains to disciple that performing spiritual Karma provides space to get away from the vicious circle of birth and death. The vicious circle of birth and death in Hindu philosophy is defined as “Chaurashi Lakh Juni”.

Through the principle of karma, the Bhagawat Geeta withholds the practicability of improving behaviour and skills in the human being

(Bashishtha, et al. 2023). On one hand, it is a spiritually strategic talks between lord Krishna and Arjuna for the preparation of war of Kurukshetra along with the enlightenment process of Arjuna. On the other hand, it is also a pitiful conversation between Dhritarashtra and his personal security guard Sanjay about the condition of his hundred sons in the war. He always asked questions of doubt to Sanjay being skeptical about his sons' ability to fight against Pandavas. It was a conversation during the war of Kurukshetra.

The Bhagavad Geeta is one of the most important Hindu scriptures, considered as the part of the epic Mahabharata. It consists of a dialogue between the warrior Arjuna and his charioteer Krishna, who is an incarnation of the Lord Vishnu.

The Geeta is set on the battlefield of Kurukshetra, where Arjuna is overcome with doubt and reluctance to fight against his own kinsmen. Krishna then instructs Arjuna on a range of philosophical topics, including:

- a) The nature of the self (aatmaa) and its relationship to the universal divine consciousness (Brahma).
- b) The concept of Dharma, or righteous duty, and how one should act with detachment and for the greater good.
- c) The different paths to spiritual enlightenment, including karma yoga (action), gyana yoga (knowledge), and bhakti yoga (devotion).
- d) The cyclical nature of creation, preservation, and destruction governed by the three gunas (qualities) of nature.
- e) The importance of devotion, surrender, and faith in the divine.

This review deals with the two entities of Bhagawat Geeta as Karma Yoga and Gyan Yoga followed by crux of the Geeta in Practical life and ends with the conclusion.

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**Bhagawat Geeta and the Karma Yoga: A Teaching of Human
Behaviour Improvement**

Bhagawat Geeta teaches a technique of behavioural change in the human being through development of new thought skills (Bashishtha et al, 2023). It is done by spiritual enlightenment conducted by exhibiting Shree Krishna's Bishwaroop- a universal form of lord Vishnu. According to the Hindu philosophy, every individual is the part of Bishworoop which denotes with innumerable forms such as eyes, arms, mouths and heads. The Bishworoop being self is also a psychological facet that improves the behaviour and socio-cultural skills of a person. Bhagawat Geeta teaches that the enlightenment process bring change in the individual's attitude. Bhagawat Geeta is composed of Karma yoga and Gyan yoga.

Etymologically, Karma Yoga is a derivative of two Sanskrit words: Karma and Yoga. In Sanskrit karma refers to "action" or "deed". Meaning it's the action or activities conducted by an individual which includes their usage of words, mental thoughts and physical activities. Yoga refers to connection and or union. It practically implies the process of uniting the 'Aatmaa' i.e. the self with that of the universal consciousness i.e. the 'Brahma' the divine power within. In real life sense, when we combine both the words as Karma Yoga; it is understood as the route of altruistic or unselfishly action, in which individual conducts duties and responsibilities without expecting the results to happen. Its objective is to attain spiritual growth and ultimately unite with the divine power the "Brahma". It accentuates the value of performing deeds as an offering to the divine power without trying to seek personal gain or rewards. It explains the essence of living life piously believing the deeds of selfless motive would garner bigger goal than the expected one. In our daily life we seek knowledge, action, importance of Karma and devotions (Dasa, 2024) without which family life would be wrecked to the bottom. Such teaching of Bhagawat Geeta would be much beneficial for today's younger generation who are derailing their ancestral cultural traits.

Well, in the battle field Arjuna looks out and observes all his brothers, uncles, gurus, relatives and friends in the enemy side and he got confused. This confusion gives way out to speak his doubtfulness and Arjuna asks Lord Krishna about the renunciation of actions or involving in it. In answer he illustrates that both the deeds are necessary, nevertheless; selfless action is the superior always. At this point Lord Krishna explains about the fulfilment of duties and responsibilities without attaching self to the results. In our practical life, when we expect something good or better to happen and if that does not come in the way as we expected than we fall victim of more frustration and ruin our lives without connecting ourselves to the divine power. Lord Krishna further explains the creation of cosmic life cycle and the non-duality of beings. It means all the beings in the universe is a part of divine power a primordial knowledge as we call Aatmaa in our daily practical life. Aatmaa is a self being; as the newton third law of motion, it cannot be created nor it can be destroyed. As a result, lord Krishna emphasizes on performing individual responsibilities in order to contribute to the welfare of the community and the society that provides upholding gear for universal order. Krishna defines to Arjuna about the cycle of sustenance in between cosmos and beings that indeed encourage us to perform our duty with full devotion without expecting the results. And thus, he advises Arjuna to perform his prescribed duties as a karma and lead by an instance.

In order to convince Arjuna to perform Karma, Lord Krishna explains the threefold desires of human being which are as Satwic, Rajashic and Tamashic and these desires influence the human behaviour. In order to act selflessly one has to transcend these desires (Vishwanathan, 2024). Empirically, on the one hand, if we see it in our living circumstances; the extreme desires of materialism (Turk & Ercis, 2017) lead to development of negative behaviour and attitude against other human beings. On the other hand, such desires also lead to positive behavioural changes which are altruistic in nature which is selfless action towards the humanity.

Furthermore, Lord Krishna teaches about the qualities of being successful in Karma Yoga that includes determination, control of mind and five senses and conducting actions without attachment in the worldly materials. Similarly, Lord Krishna encourages Arjuna to conduct action as per his nature although he possesses divinely knowledge of Karma Yoga. He convinces Arjuna that the conducts should be dedicated to the divine power and disciplined action leads to liberation of self from worldly materials (Chidananda, 1998) which helps to connect disciple with the divinely guru. In this context, when one has to step up and become successful individual has to be filled with courage and audacity. In the living circumstances of our practical life; we need to have a strong determination and self-confidence which is the result of encouragement and motivation provided by the parents, friends, siblings and relatives. Thus, Karma Yoga always encourages everyone to perform duties including dedication, integrity and without getting attached with the outcomes. The teaching from karma yoga is highly relevant in present day scenario in which human beings are driven with outcome rather focussing on process and are working solely for the end result (Hellomyoga, 2023, April 29).

The Bhagawat Geeta and the Gyan Yoga: The Path of Self Realization Gyana Yoga is also known as Buddhi Yoga or Gyan Marga which teaches all human beings to achieve self-realization. However, the Bhagawat Geeta is considered as the most difficult path, slow and ever confusing whoever prefers to attain it, as this teaching process deals with formless reality. As per the Bhagawat Geeta this path is preferred by the people who are spiritually oriented intellectual people.

It is the way of achieving knowledge of truth of the self through the art of uniting divine and pursuit of spiritual knowledge (Singal, 2020). In the Gyan yoga an individual explores the idea of who am I? and how am I related to the world as a whole (ibid). When an individual gains this knowledge, it is considered as enlightenment and s/he is readily freed from the vicious cycles

of birth and death. This teaching process is much relevant to this present world as it has become competitive in terms of knowledge, skills and capability. It is an educational entity in the today's world where individual migrate to different places in search of pure or latest knowledge assuming that their lives would be more comfortable and prosperous. Thus, gaining knowledge is a special process for emancipating one self from the vicious problems of life choosing freedom as per their interest, thinking ability and predisposition.

Here, the Gyan or the spiritual knowledge is not as that of subject matter of certain branch of knowledge system, rather it is related to the truth of spirit (Aatmaa) which is the existence of whole universe. Yoga is not pursued for making one self powerful and wealthy, it is sought to realise the ultimate truth of spirit for salvation which means s/he may not have to move in the vicious circle of birth and death Singal (2020) Gayn. This particular Gyan or wisdom is inherent in the self, it has to be realized by attending living spiritual master or Guru and thus obtaining the goal of Gyan Yoga i.e piercing the veil of ignorance through self-luminating. Thus, when one feels and experiences the self-lamination entity s/he is integrated with the supreme spiritual power that sustain the universe.

Bhagawat Geeta details the Gyan Yoga. It is stated that performing Yagya for attaining knowledge is greater than the one performed for materialistic achievements because all the works are connected with the wisdom- 'Tatwo Gyan' without exception (Shloka, 4.33). Only the individual who has full controlled upon his five senses, full of faith and s/he is sincere enough in pursuit of wisdom can only gain supreme peace (Shloka, 4.39). When an individual achieves the Gyan or wisdom, s/he will never be deceived again as the wisdom enables him/her to observe the entire universe in the self and automatically get connected with supreme lord aboard (Shloka, 4.35). Further, the Bhagawat Geeta details the wisdom stating that nothing is more purifying than the wisdom. The wisdom is gained when one perfects in conducts of Yoga and thus, sh/e attains experience of own self in the course of

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time (Shloka, 4.38). In short, when one accomplishes in the process of obtaining wisdom sh/e is freed from the bondage of Karma and reaches in the level of self-consciousness of divinity and thus, the soul unites with the super soul.

Concrete Idea of Bhagawat Geeta in a nutshell

The Bhagawat Geeta serves as a philosophical dialogue between Arjuna and Lord Krishna. In the Kurukshetra's war he assumes as the chariot and the spiritual guide of Arjuna. The conversation takes place on the battlefield of Kurukshetra in which Arjuna deals with the moral dilemma of being foe of near and dear ones that he sees around him. The dialogue conveys invaluable lesson that transcends time and space and, cultural boundaries, making it applicable to people from all walks of life.

One of the key themes that is emphasized in the Bhagawat Geeta is the importance of self-realization and individual's spiritual growth. It guides individuals to recognize their true quality beyond the transient aspects of the physical world. The text imparts the true fulfilment can be attained through understanding one's purpose that cultivates self-discipline and helps to attain a harmonious balance between one's duties and inner aspirations.

Similarly, the Bhagawat Geeta teaches the art of detachment, known as 'Bairagya' which is not about renouncing the world but rather developing a balanced approach to material possessions and desires. It encourages individuals to cultivate inner resilience and equanimity, enabling them to navigate life's challenges with the grace and serenity of the supreme soul.

Another profound aspect of the Bhagawat Geeta is its exploration of different paths to spiritual realization. It acknowledges that individuals have different temperaments and inclinations and thus, various paths can lead to the same ultimate truth of universal soul. Whether one resonates with the path of knowledge, devotion, or meditation, the Bhagawat Geeta provides guidance on how to cultivate these paths and integrate them into one's life of composure. The lucid language and poetic beauty of the Bhagawat Geeta further enhance

its impact. The verses are imbued with profound wisdom, metaphorical expressions, and vivid imagery that evokes deep contemplation. They inspire readers to reflect on their own lives, beliefs and actions, fostering introspection and self-discovery.

Conclusion

The Bhagawat Geeta stands as a timeless and invaluable guide to living a phenomenal life. Its teachings on self-realization, selfless action, detachment, and the exploration of different spiritual paths provide individuals with practical insights and profound wisdom. Its relevance extends beyond religious boundaries, making it a universal source of inspiration and guidance for those seeking a meaningful and purposeful existence. By delving into the depths of the Bhagawat Geeta, one can uncover a treasure trove of insights that can lead to personal growth, spiritual awakening and a more fulfilled life.

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