

BIRTHDAY OF THE SERMONISER OF THE GITA

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The Gita is a spiritual text that is read and revered by all the Hindus. It has been debated by many scholars and each one has given his interpretation. There are people who start their day by reading a chapter or few verses of the Gita. It is a practice in the Indian court of justice that those on trial, have to take an oath on the Gita and state that all they are going to tell is nothing but the truth. This shows the importance that has been attributed to this great scripture in our country and in our lives. Given this, it is essential to understand who the real sermonizer of the Gita is.

Some people are of the opinion that the *Vedas* were discoursed to Brahma by God. They also opine that the knowledge of the Gita was imparted to Brahma when Vishnu was elated in meditating this knowledge. This shows that people don't

have knowledge of who actually sermonised the Gita. Furthermore, we find various commentaries on this great scripture by various scholars and sages by the names, 'Gandhi Gita', 'Tilak Gita', 'Shankaracharya's commentaries' etc. Besides this, the number of verses contained in the Gita also varies. Some hold that there are 700 verses. The Mahabharata says that there are 745 verses. There is a Kashmiri translation, which even today, has 745 verses, and this is considered to be very ancient – more ancient than the Mahabharata. But the discussions between Arjuna, Krishna and Sanjay are different. It was on *this* Gita that Adi Shankaracharya wrote commentaries. Moreover, the Gita had been present in an oral form for a long time even before the Mahabharata.

This now leads us to believe that the Gita existed even

before the Mahabharata. Hence, the sermoniser of the Gita is someone other than Shri Krishna, as is popularly believed. Similarly, Arjuna requests Shri Krishna to repeat the Gita before returning to Dwaraka. Krishna then says that it is not possible to repeat it. If he had sermonised it, why would he have said so? He also could have asked him to read the version that Vyas was writing, or would write in the future.

According to one verse in the Gita, it is said:

*"Yada yada hi dharmasya
glanirbhavati bharatah
Abhyutthanamadharma
tadatmaanam srijamyaham
Parithraanaaya saadhunaam
vinaasaayascha dushkritaam
Dharma*

*samsthaapanaarthaaya
sambhavaami yuge yuge"*
(Shrimad Bhagavad Gita,
Chapter IV, Verse 7.)

This means whenever unrighteousness prevails in the world, God incarnates to destroy the vices and to re-establish Dharma. According to the cycles of time, there are four main ages or epochs viz. *Satyuga*, *Tretayuga*, *Dwaparyuga* and then *Kaliyuga*.

It is believed that Shri Krishna sermonised the Gita in the *Dwaparyuga*. The question

now arises: if Shri Krishna sermonised the Gita in the Dwaparyuga to establish righteousness, how did Kaliyuga follow? It is well known that Kaliyuga is full of unrighteousness and vices. In such a case, should Satyuga not have followed Dwaparyuga? Doesn't it become logical to believe that the Gita was sermonised at the end of Kaliyuga and the beginning of Satyuga (the period known as Confluence Age)? Satyuga is a period which is depicted as an age of health, wealth, prosperity and righteousness, and is Heaven on the earth. So it is more logical to think that God would incarnate during the Confluence Age and sermonise the Gita to remove unrighteousness and to establish dharma.

The next important point to be noted is that the God of the Gita has preached complete Non-Violence. How then did He convince Arjuna to wage a war against his own brothers, for which He Himself became a charioteer? How did Arjuna accept such an undignified service from God?

Here we need to understand the real identity of "GOD". Some call Him

Ishwar; others call Him Jehovah or Allah. But God and His form remain the same.

God is one who is accepted by all. God is the Supreme. God is beyond all bondages of action. God is omniscient. God is boundless – unlimited in all His attributes.

God is the Father, Mother, Friend, Preceptor, Teacher, and Protector of all the souls. He is the only one who has none above Him, no parents, no guide, no teacher and no protector.

Unlike human souls, God doesn't come into the cycle of birth and death. Hence, He is called 'Ajanma' (One who doesn't take birth). It is said in the Gita that God is 'Mahakaal (the Great Death) and death can never touch Him.

Upon taking birth, humans are bound to act and get the fruit of their actions. God, however, is 'Akarta' (one who

does not perform any action) and 'Abhokta' (one who doesn't experience the result of any action).

He is said to be 'Trikaladarshi' (one who knows the three aspects of time – the past, present and future) and *Trilokinath* or Lord of the three worlds.

He is also described as 'Trinetri' or one with 'three eyes'. He bestows the knowledge of the third eye on humans.

God Shiva is referred to as *Paramatma* (*Param – Supreme, atma – soul*), while all the other gods and goddesses in the Hindu pantheon are called *Devis, Devatas – or deities*. That is why the prayer, "*Brahma devaaya namah, Vishnu devaaya namah, Shankar devaaya namah...*, ends with *Shiv Paramatmaya namah.*"

The Supreme Soul never takes birth as humans do. He, however, takes a divine birth to salvage humanity. Divine birth means that He does not come into the womb of a mother; He enters the body of a human being whom He names Prajapita Brahma. He uses the organ of the mouth of this individual, called Brahma, to give the divine knowledge to all human souls and create



the new world or *Satyuga*.

Since His birth is divine and spiritual, God is the One who does not have parents. That's why the word '*Shambhu*' is suffixed to Shiva. '*Shambhu*' is short form of '*Swayambhu*' – the One who is self-created. It is said that Lord Rama himself made and worshipped a Shiva lingam at Rameshwaram before waging the Great War against Ravan. Sri Krishna worshipped the Shiva lingam at Gopeshwar, and prior to the war, all the five Pandavas and Krishna worshipped Lord Shiva as *Sthaneshwar* (Lord of the living beings) to gain powers. Here it would also be appropriate to understand that Shri Krishna, who is supposed to have sermonised the Gita, was born from the womb of Devaki and had all worldly pleasures. He got his education from Guru Sandipani. So it suffices to prove that Shri Krishna's birth cannot be considered divine.

We see the pictures depicting Shankar, meditating in front of a *Shivalingam*. It means that deity **Shankar and Shiva are two separate entities**. Shankar has a subtle body whereas Shiva is Incorporeal, meaning, He does not have a bodily form.

Mahadev Shankar is not worshipped in the form of a lingam; the Lingam is called Shiva lingam not Shankar lingam. Shankar is shown wearing a crescent moon, a snake around his neck, and river Ganges flowing from his head; whereas, God Shiva is only a point of light.

The conclusion that can be drawn here is that Sri Rama, Sri Krishna, and Shankar are deities whereas Shiva is the Supreme Soul.

God Shiva is incorporeal; He is a Point of Light. For the convenience of worship, devotees use a Shiva-lingam, as it may not be easy for all to worship a luminescent point of light, which is Shiva's true form.

The Supreme Soul, God Father Shiva, is the Creator of the *Trimurti* – Brahma, Vishnu, and Mahadev Shankar. God Shiva creates the New World through Brahma, sustains that world through Vishnu, and carries out destruction of the Iron Aged world through Shankar.

God is described as Satyam, Shivam, Sundaram, that is, the TRUTH, the BENEFactor, and the BEAUTIFUL.

If the spiritual secrets behind the festival of

Shivratri are understood in the truest sense then world transformation will take place easily. Shivratri is not a festival for just Shaivites. If one studies ancient civilizations and cultures, it becomes apparent that Shivratri is a festival for all the souls of the world.

For example, in the Mahabharata it's written – "When this world plunged into clutches of darkness and vicious proliferation, an egg-like form of light descended and established a new world order. The light uttered a few words and gave divine birth to Prajapita Brahma."

In the *Manu Smriti*, it is mentioned that in the very beginning of creation, a point of light manifested itself, and its brilliance was like that of a thousand suns.

Likewise, in the Dharma Samhita part of Shivratri, it is stated that at the end of Kaliyuga, during the time of destruction, a magnificent light (*Jyotirling*) revealed itself and it was blindingly luminous and radiant.

Further, it is said that the light was eternal and it never decreased or increased in size, and that the world was created through this light.

(....to be continued)