

WHO IS THE SERMONIZER OF THE GEETA?



– B.K. Rajbala Singh, Powai (Mumbai)

Shrimad Bhagwat Geeta is privileged to enjoy imperishable glory as the highest read and revered scripture of the world. It is widely discussed and debated with intense interest and enthusiasm and its verses are often quoted by the scholars to prove the authenticity of their statements. It is so much relevant even in the present scenario that it has been translated into many languages of the world. The Geeta holds a paramount position for enlightening and awakening mankind into excellence and exuberance. Even our Indian judiciary has recognised it as the most authentic scripture to swear on, which is a strong evidence to prove its significance, among the superabundance of Hindu scriptures.

It will not be an exaggeration to state that the Geeta is the greatest scripture, ever existed on this planet, uttered by God, the Incorporeal Supreme Soul, addressed to the incorporeal souls as the divine knowledge related to the elimination of Maya or five notorious vices i.e.

Lust, Anger, Arrogance, Attachment and Greed. It provides great inspiration for imbibing the virtues like Purity, Peace, Compassion, Love, Tolerance and so on.

The admirable teachings of the Geeta, pertinent to almost all the aspects of human life and having the capacity to lead any person across all castes, communities and countries to a virtuous life, may not be addressed so narrowly to Arjun alone. The fact of the matter is that God is the Supreme Father of the whole creation who wishes for the welfare and well being of all; hence it is He, the Ocean of love, who can guide every seeker whosoever is inquisitive to learn and thereby illuminate their life through the divine teachings of the Geeta.

As is believed the Geeta contains the dialogues especially between Shri Krishna and Arjun on the battlefield of Kurukshetra when the Pandavas and the Kauravas with their respective armies were well arrayed on the battlefield, confronting each other. It is said that after

watching all his kith and kin among the enemies, Arjun pales and numbs at the very thought of killing them, that too for petty material gains. Overpowered by utter despondency so terribly, Arjun is reluctant to raise his bow at any cost. At that moment, Shri Krishna, who was Arjun's charioteer, his friend, mentor and guide, counsels him to perform his religious duty, without caring for its outcome, in order to save the dignity and honour of being a Kshatriya. The noticeable issue here is that with each dialogue, the name of the speaker is mentioned like 'Sanjay uvach', 'Arjun uvach' but with Krishna's dialogues the words are 'Shri Bhagwan uvach'. In order to reach an acceptable conclusion about whether Shri Krishna is entitled to be called God, let's analyse some of the predominant attributes defining and describing God, the Almighty.

- ▶ 1. God is light.
- ▶ 2. He is the Supreme Energy (for the sake of convenience I am using 'He', though God has no gender.)
- ▶ 3. He is above the cycle of birth and death, hence not bound by the Law of *karma*.
- ▶ 4. He transcends the barriers of time and space.
- ▶ 5. He resides in Paramdham.
- ▶ 6. He is incorporeal.
- ▶ 7. He is above all the



dualities; male-female, day-night, joy-sorrow, young-old etc.

- ▶ 8. He has no father, no mother.
- ▶ 9. He manifests Himself or descends when He wills, as decided by Him.
- ▶ 10. We are the souls and He is the Supreme Soul; so He is our father and salvages us from sufferings as promised by Him in the verse – “*yada yada hi dharmasya.....*”

Now, with all due regards, if we evaluate Shri Krishna on the basis of the above referred criteria, it may be concluded that he is Satyug’s first deity endowed with all the divine accomplishments, is born of parents, and goes through the cycle of birth and death. Hence, he can be called a deity but not God.

In the Geeta, *Bhagwanuvach* (to Arjun), ‘you cannot see me with your physical eyes’. This also implies for Incorporeal Supreme Soul and not for Shri Krishna because he was very much visible through his majestically beautiful body.

Most of the people, who are theists, refer to God as their Supreme Father. They believe that He is impersonalized and that He is light, an energy. It is only the Hindus, that too not unanimously, regard Shri Krishna as God incarnate but

the world in general can never reach a consensus about accepting Shri Krishna as God. God, the Omnipotent, is called the bestower of all happiness and the eliminator of all the sufferings so it is He alone who is addressed as the Liberator, which can never be the attribute of anyone except the Almighty.

The verse “*Yada yada hi dharmasya.....*” occurs in the fourth chapter of the Geeta and is oft-quoted as an evidence for God’s assurance to descend on this earth when the world order falls into the bottomless pit of degradation, when there is lassitude, lewdness and lasciviousness all around. He then establishes a new world-order called Satyuga by annihilating the vicious and by protecting the upright. Satyug is an era existing on this earth itself when all the inhabitants are hundred percent soul-conscious, where purity and divinity pervades not only each person but also each element of the environment. Those residing in this epoch are called deities.

Shri Krishna, being the most virtuous, adorned with all the sixteen celestial degrees, occupies the top-most position among the deities of Satyuga. In the hierarchy of social order, Satyuga ranks number one while Kaliyuga, number four

because the soul, which is in its purest form in the Golden Age or Satyuga, keeps descending on the ladder of the chronicle order, crossing Tretayuga, Dwaparyuga and finally reaches Kaliyuga, the Iron Age, which is an era of complete chaos, commotion, culpable cruelty, cunningness and corruption in its worst form and where ethics and morality are butchered to pieces. Unfortunately we are living through this phase. The heinous and harrowing incidents of day-to-day life have become the order of the day and seem to have shuddered and shattered our spirits. This is the apt time for the advent of God, so as to salvage the mankind from the cruel clutches of the worst possible times. Lo! He has already come to keep His promise and has been redeeming us by washing off our vices which are the cause of our varied sorrows and sufferings. He is laying the foundation of a Golden Era i.e., Satyuga, by purifying souls from the evils and simultaneously infusing them with virtues, powers and knowledge. He has established Prajapita Brahma Kumari Vishwa Vidyalaya for this purpose.

We may wonder when God is Almighty and above the

bondage of life and death then how He salvages souls to usher in new era? As God doesn't possess physical organs, He descends on the soul of Shri Krishna in his last and 84th role in the body of a diamond merchant named Dada Lekhraj. Even in his last birth on this earth, Dada Lekhraj or Brahma Baba was still extraordinarily gifted with human attributes like religiosity, kindness, compassion, and uprightness. God makes him His instrument for disseminating knowledge to purify people in order to make them worthy of entering the Golden Era.

The basic, unavoidable principle is that no impure soul can enter Satyuga and no pure soul can step in Kaliyuga so Shri Krishna who is the purest soul and the first prince of Satyuga, can never put his foot on the earth in the vicious times of Kaliyuga. God is the Supreme Father of the whole existence whose divine role is to create a progeny of pure souls through the mouth of His human medium whom He renames Prajapita Brahma, which is descriptive of the duty He is performing at His behest. We are required to know the fact that the divine act of transforming Kaliyuga into Satyuga falls within the ambit of God only.

After going through the significant facts stated above, we may reach the conclusion that the battle of Mahabharata was never fought physically, rather it is a metaphor to bring home to us the war waging between the opposite forces in our mind i.e., right and wrong, positivity and negativity. In these dark times when Kaliyuga has reached its fag end, the demonic tendencies are gathering momentum day by day, trying to outdo the divine which are represented through the Kauravas who are hundred and the Pandavas who are five, so less in ratio. This is the apt time for God to come in order to transform the den of demons into the paradise of the pious by teaching Rajyoga.

God prepares an incognito army of sisters, mothers and brothers known as Shivshakti and Pandav Sena respectively, to nullify the evil altogether and lays down the foundation for the sovereign kingdom of Golden era implicitly. Since He is our Father, the Ocean of Compassion, how can He ask His one child to kill another child? So it must be clear now that Mahabharata is all about non-violent war. Moreover, if we scan the Geeta, there are eighteen chapters in it; leaving the chapter number one, there is no reference to armies,

soldiers or fighting. From number second to eighteenth, all the chapters deal with either different types of yoga or three modes of material nature, *sato, rajo and tamo*, renunciation, surrender to the Supreme Soul and enlightenment. Is it not enough to prove that Mahabharata is not about violent battle? In fact, it represents the current period of Kaliyuga we are passing through.

Although the people including the scholars and the laymen, are convinced by these stirring logical revelations that-

- ▶ 1. God is the sermoniser of the Geeta.
- ▶ 2. It is all about the battle going on in the mind of man, particularly in Kaliyuga;

Yet they dare not challenge the scriptures, which are embedded in their psyche irrevocably.

If we somehow manage to prepare a consensus regarding these two facts, it will bring an unprecedented revolution because God is one and the Geeta spoken by Him will gain the status of the scripture of the whole world which will help bring the whole world under the banner, 'One God, One World Family'.