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The Messenger Of God

Gita is the Messenger of God.

Gita is the Universal Mother.

Gita is the means for man to cross the ocean of life.

Gita is the support for all spiritual seekers.

Embodiments of Love!

*B*hagavad Gita deals with the basic facts of the gross material world and the subtle spiritual world; human society and the human mind. *Gita* is a mirror of the mind of the total, integral and universal man. It elevates man from the intellectual to the spiritual love and illumines his pathway to the *Paramatma*. It elucidates the secret of total self-surrender. It is an aid to the integral and total transformation of man. It is an epitome of the spiritual verities revealed by Krishna.

To appreciate the significance of sculpture, one must possess aesthetic sense. He must also possess some basic knowledge of its technique. You may provide yourself with a stone, a chisel and a hammer; but, you cannot carve an idol without acquiring an artistic temperament and the requisite technical skill. Similarly, a total and comprehensive cosmic awareness is the foundation for perceiving the Universal Reality.

The *Bhagavad Gita* expounds the secret of creation and the essence of Divinity. It explains the theory and practice of all spiritual knowledge based on individual experience. We must try and understand its true significance and practical relevance to human destiny. The sun is the source of light on the earth. Without the sun the entire world will be plunged in darkness. Similarly, Lord Krishna is the source of intellectual illumination and spiritual enlightenment.

It is obvious that we cannot experience the pure effulgence of *Sath-chith-ananda* or Truth-consciousness-bliss without Divine Grace. Human effort alone is not enough to attain spiritual beatitude. The divine annunciations of the *Gita* enable man to transcend the barriers of the world and acquire divine power and spiritual energy. All creatures are equally exposed to the celestial radiance of *Sath-chith-ananda*. But in apprehending this Truth-consciousness-bliss, men follow different paths. *Sath-chith-ananda* is not found in the external world. However, man is so preoccupied

with the external world of sensations that he has become oblivious of his own divinity and his natural identity with Godhead.

Men are immersed in the sea of cosmic Truth-consciousness-bliss, but they have not realised it. *Sath-chith-ananda* is everywhere, both within and without us, but it continually eludes and tantalises us. We are like men wading through a river but incapable of quenching our thirst. We need not search for Divinity in the external world. We have to realise it within our own selves. The divine effulgence of *Sath-chith-ananda* is concealed by the perverted nature of the human mind.

The sun is really impartial. The entire world is bathed in sunlight. The sun sheds its light equally on all objects, men and animals, beasts and birds, and forests. But the image of the sun is not reflected in mountains and valleys. A clear mirror reflects the rays of the sun. We can see the sun's image reflected by the calm surface of clear water. Likewise, the sacred vision of *Paramatma* is revealed to an unperturbed and tranquil mind in which all thought waves have been calmed. A pure and holy heart will mirror the divine glory of *Paramatma*.

A man with a wavering mind can never experience the Divinity of nature. All creatures in the world are manifestations of the Divine. Krishna has vividly demonstrated the Divinity of creation in the *vibhuthi yoga*.

“Among the Pandavas, I am Dhananjaya. Among the mountains, I am the Himalayas. Among the rivers, I am the Ganges. I am the lion among all beasts, the cow *Kama Dhenu* among the herbivorous animals and the cobra among the snakes.” In the hierarchy of creation, *Paramatma* is the essence and the source of all attributes and excellences. Nevertheless, *Paramatma* is both transcendental and immanent. God manifests Himself wherever purity of thought and unwavering devotion coexist in a human being.

There were many noble souls at that time. There was Dharmaraja, the personification of all *dharma* and virtues. There was Bhishma, a tenacious warrior and a venerable, all-knowing scholar. There was Bhima, the powerhouse of physical strength, wielding his mighty club. Does it mean that Bhishma, Dharmaraja and Bheema were not worthy of being the direct disciples of Krishna? What is that special merit which Arjuna possessed and the others did not? Young men of modern times should ponder over this somewhat invidious distinction made by Krishna. They must recognise the subtlety and sanctity of the Divine Force that sways the universe. Did not Dharmaraja, who had never deviated from the path of *dharma* even under the most painful circumstances, deserve the Lord’s Special Grace? Arjuna knew that he was morally inferior to his brother Dharmaraja and wished to know in what way he was more deserving. He questioned Krishna, his guide, *guru*, and friend.

Krishna gave an appropriate answer, “Bhishma knows that justice is on the side of the Pandavas and has even made a public proclamation of this. But, he is leading the Kaurava army. This means that his deeds do not correspond to his thoughts and words. Harmony among thought, word and deed is the greatest virtue, and its absence is hypocrisy and wickedness.

“Dharmaraja is subject to the common human failing of repentance rather than prior consideration. Though a noble soul, he lacks foresight and is guilty of remorse for his past mistakes. On the other hand, Bhima, who has tremendous physical prowess and is dextrous with his mighty club, unfortunately has a deficiency in intellectual strength, the greatest strength of all. A man without the power of discrimination cannot absorb this subtle teaching.”

Here, we must distinguish *purvatapa* from *paschattapa*. *Paschattapa* is futile regret for the past. *Purvatapa* is wise concern for the future. *Purvatapa* is an indispensable aid to the spiritual aspirant while *paschattapa* is absolutely useless. The power of discrimination is definitely more valuable than bookish knowledge, wealth and physical strength.

The harmony between thoughts, words and deeds is the first step in spiritual growth. Lack of correlation between ideas, utterances and actions leads to self-deception, hypocrisy, and spiritual bankruptcy. The proper

study of mankind is man. The generation, expression and efflorescence of humanitarianism depends on the proper integration of thought, speech and action. In other words, the rapport between mental and physical activities is an essential ingredient of spiritual training. Arjuna exemplifies the harmonious blending of thoughts, words and deeds—a quality absent in Bhishma.

In the midst of the din and roar of the battlefield, the clash of arms and the clamour of falling warriors, Arjuna maintains his physical composure and mental equanimity. He does not, for a single moment, lose his one-pointed alertness and mental agility.

Krishna exhorts Arjuna to maintain his one-pointed poise, with implicit faith and self-confidence. Arjuna listens to the divine declaration of the Great Integral Incarnation. He surrenders himself absolutely to the Lord. Arjuna becomes a *saranagata* (absolute self-surrender) and prostrates himself at the Feet of Krishna.

Arjuna is superior to Dharmaraja, whose mind is always agitated by regrets for the past. Unlike his brother Dharmaraja, Arjuna is concerned with the future. In comparison to the mighty Bhima, Arjuna possesses a sharp intellect capable of grasping spiritual profundities. This is the justification for Arjuna being the chosen recipient of the *Bhagavad Gita*.

Arjuna's name has great spiritual significance.

Arjuna is one who has a pure heart. Krishna used to address him as Partha also. Partha means “the son of *Prithvi*.” There is no use of merely memorising the seven hundred *slokas* (verses) of the *Bhagavad Gita*. We must try and become Arjunas and Parthas.

Krishna is *Purushothama*, the greatest being. We can offer our faults and foibles, and sins and sorrows at Krishna's Feet and enjoy the highest treasure of pure, unalloyed bliss. We must enshrine the teachings of Krishna in our hearts and practise these precepts in our daily lives. The *slokas* of the *Bhagavad Gita* will banish the *soka* (sorrow) in our hearts and give us abiding peace and joy.