



# DESCRIPTION OF ELEMENT OF GOD IN BHAGWADGITA

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The first 12 chapters of Bhagwadgita propounded by lord Shri Krishna depict the existence of self. But one can find the element of God and his unbiased description from the 13<sup>th</sup> chapter onwards. The description of element of God mentioned in these chapters clearly shows that the narrator of Bhagwadgita recognizes only that form of God, which is described in Vedas, Upanishads and Vedic philosophical books. For instance, read the 12<sup>th</sup> verse of the 13<sup>th</sup> chapter. Here, lord Shri Krishna keeps himself detached from Godly feeling and says;

ज्ञेय यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते।

I will talk about that element, which is worth of knowing and the man obtains immortality after knowing him. That unending element is the supreme soul. The Vedas and Upanishads have mentioned immortality as the synonym of salvation. Rigved also explains about truth and false (the nature in the form of cause and work). Yajurved declares it clearly as follows;

तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यते। 31/18

It means the man reaches beyond death (salvation) by knowing the God. There is no other path than it to obtain salvation or immortality. This is the clear declaration of obtaining salvation. The following verse सर्वतः पाणिपादं ( 13/13 ) is the narration of this sentence from Upanishad because the same sentence has been mentioned as 'अपाणिपादो जवनो गृहीता' in Kathopanishad. But the meaning is similar to that mentioned in Gita. The 14<sup>th</sup> verse 'सर्वेन्द्रिय गुणमासं सर्वेन्द्रिय विवर्जितम्' also proves this fact that the supreme soul can see in all directions and hence is unending. He has no fixed qualities, attachment, and is sees everywhere. The verse 'बहिन्तर श्च भूतानां अचर चरमेव' of 15<sup>th</sup>

chapter can be compared with the verse 'तद्दूरे तद्वन्तिके' mentioned in Ishavasyopanishad. He is unknowable as he is extremely minute and is far for ignorant but close for learned men. He is omnipresent and whole but still appears to be divided. The devotee feels that he is inside his heart. He nourishes and takes care of the men. He destroys the world during natural calamities and is hence known as destroyer but at the same time he is effective.

'ज्योतिषामणि तज्जयोति' ( 13/17 ) , this verse appears to be the translation of a mantra from Yajurved (31/18) which describes the divine soul as bright and beyond darkness. A verse from Kathopanishad

'न तत्र सूर्योभाति न चन्द्रतारकं नेमा विद्युतो भान्ति कृतोऽयमग्निः'

Describes the supreme soul as sun, moon, stars, electricity and superior to other illuminating elements in front of fire and producer of lights. In this way, he is knowledge, knowable and should be considered as the destination of knowledge. This is the meaning of verse mentioned below.

He is positioned in the heart of the devotee –

दृष्टि सर्वस्य विष्ठितम् ( 13/17)

The narrator of Bhagwadgita has described nature-wisdom as knower and knowable in brief and clearly mentioned in the next verse that this duality of nature and man is suitable to Hindu philosophy. However , it needs to be understood that the word 'man' has been used for both soul and supreme soul in Hindu philosophy. Therefore this duality of Hindu philosophy is actually the triple element of nature, soul and supreme soul mentioned in the Vedas because both soul and supreme soul are expressed through man. Both the man and nature have been mentioned as unending in the verse 13/19. It is also necessary to understand the other disor-

ders produced from unconscious nature and conscious man along with understanding the nature and man. Hindu philosophy (Sankhya) describes these (important elements, five main elements) in detail. It is essential to know about the main elements developing ahead of the nature. The man experiences happiness and unhappiness under the proximity of this nature or its disorders. Nature is the purpose of his work efficiency or sources of work. If the man does not come in contact with the nature and does not take the advantage of its proximity then the man will not have the desire, interest and strength to work. The man gets the qualities of work and enjoyment due to the closeness to the nature. The same thing has been mentioned in the 21<sup>st</sup> verse;

**पुरुषः प्रकृतिस्थो हि मुक्ते प्रकृतिजानुषान्।**

The 22<sup>nd</sup> verse describes about the qualities and specialties of supreme soul as follows;

**उपदृष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।**

**परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः॥**

It means the supreme soul is the looker of the works of creatures. He is not the worker like the living being. He is the authority, who gives permission to the living beings to do auspicious work, he bears the world and hence he is the bearer, he nurtures the world also. The element of day in this body is known as the supreme soul.

The 27<sup>th</sup> verse mentions the immortal existence of the omnipresent supreme soul in the destructive world.

**सर्वं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।**

The supreme soul is present in all the creatures in equal manner. The devotee who is able to experience the presence of supreme soul in all directions is the actual looker. a believer who sees the omnipresent and omnipotent God will never do any work, which makes him do anything against the directions of soul and supreme soul. such person attains salvation. The 31<sup>st</sup> verse confirms that the God lives inside the bodies of living beings yet different from its (body) work. In other words, the supreme soul resides in the bodies but does not do or engage in any acts like that of ordinary creatures.

Why is the God different and unengaged in spite of being present all over? The narrator of Gita replies to this question and says – the sky is spread all over and is very minute but does not get included in water, fire and earth. It remains unaffected and separate, similarly, God is present in the whole body and therefore it remains separate from it (13/32). The second example mentioned

in Gita is of Sun, the sun enlightens the whole universe with its brightness. Similarly, the supreme soul residing in the universe like body enlightens it. This verse can be compared with the mantra mentioned in Upanishad -

**तस्य मासा सर्वमिदं विमाति।**

In other words, the visible world is enlightened with the brightness of the supreme soul. he enlightens sun and other bright objects of the universe.

This philosophy of the supreme soul has been mentioned in the 15<sup>th</sup> chapter also. Arjuna asks lord Shri Krishna due to curiosity in the fourth verse of this chapter –

**ततः पदं तत्परिमार्गि तव्यं यस्मिन्गता न निवर्तन्ति भूयः ( 15/4 )**

It means we should find the position, which would relieve us from the cycle of death and birth. We should take the shelter of God in order to achieve this. He is the one who manages this unending cycle of creation and would continue for countless years in future also. The duality of nature and man has been repeated in the 16<sup>th</sup> verse ‘द्वागिनौ पुरुणौ लोके ( 15/16 )’ where it has been said that these two (nature and man) are known as nature and living being. The nature includes mortal beings, whereas the other is immortal soul. the 17<sup>th</sup> verse clearly differentiates supreme soul from living being and nature.

**उत्तमः पुरुषस्त्वन्यः परमात्मेत्यु उदाहृतः।**

Superior man that is supreme soul is different from both nature and soul. this divine power holds the earth, space and nurtures them. Here the supreme soul has been described as third person. Krishna says –

**ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।**

The God is residing in the hearts of all living beings. When the main machine of a factory is switched on all the other machines get switched on automatically. Similarly, this divine strength is controlling the factory like world. In other words, Krishna instructs the devotees to take the shelter of that supreme soul.

**तमेव शरणं गच्छ सर्वभावेन भारत।**

**तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥**

Krishna did not ask the people to come into his shelter but asked to go into the shelter of the supreme soul. the living being will get ultimate happiness and peace only in his shelter. This is the divinity of Gita. The other words denoting himself that have been used in Gita are the words expressed when he (lord Krishna) was in yogic position.