



Research Paper

Quintessence of Shrimad Bhagavad Gita: for awakening with the impact

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“The Bhagavad-Gita calls on humanity to dedicate body, mind and soul to pure duty and not to become mental voluptuaries at the mercy of random desires and undisciplined impulses.”

— Mahatma Gandhi

“The teachings of Krishna as taught by the Gita are the grandest the world has ever known. He who wrote that wonderful poem was one of those rare souls whose lives sent a wave of regeneration through the world. The human race will never again see such a brain as his who wrote the Gita.”

- Swami Vivekananda

As an Indian, it is practically impossible to be unaware of the Bhagavad Gita's existence. The Hindu text, which consists of Lord Krishna's 700 verses, is the most respected book in Indian literature and is the most widely read in the world. The Bhagavad Gita and the verses of this literature are predicated on how one should carry out one's responsibilities with justice throughout one's life.

When the Pandava prince Arjuna and the celestial deity Krishna were at the Kurukshetra battlefield, according to the ancient Sanskrit epic-Mahabharata, the scripture is a discussion between them. The Bhagavad Gita, popularly known as "The Song of God," is a sacred text that explains the philosophy of life and imparts spiritual enlightenment.

When a befuddled Arjuna sought assistance from his charioteer, Lord Krishna, at the Battle of Kurukshetra, Lord Krishna provided some sensible philosophical notions that are still valid today. The Bhagavad Gita is an epic scripture that contains the solutions to all of life's difficulties. It was regarded as a spiritual dictionary by Mahatma Gandhi, and it served as a source of inspiration for many world leaders throughout history.

The Bhagavad Gita begins with Arjuna preparing to fight, and the storey progresses from there. However, he was hesitant because he felt that if he fought and killed their friends and relatives, he would be committing a grave sin and that nothing would be gained from this conflict, even if he were to reclaim his kingdom. As a result, Lord Krishna explains to him the three yogas of karma, knowledge, and devotion, as well as the nature of divinity, the ultimate destiny of humans, and the purpose of mortal life.

This epic work of literature has the solutions to all of our issues. To gain a better knowledge of life and the rule of Karma, it is recommended that you read the Bhagavad Gita on a regular basis as part of your spiritual development.

It is quite rare to have a proclivity for profound revelatory meditation; nonetheless, it is absolutely necessary in order to discern and determine the esoteric substance and eternal significance contained within the Vedic literature. The profound, crystallized, fundamental ontology and esoteric essence of the Bhagavad-Gita is known as catuh-sloka, and when discovered, it delights the soul by illuminating the authors special intention in arranging a unique, consecutive succession of four slokas that concisely epitomizes the essence of the entire scrabble game is known as catuh-sloka. In a condensed root form, catuh-slok captures the overall theme and underlying foundation, identifies the significance, and delineates the essence of an entire scripture via divine revelation in sublime revelation.

To fully identify the timeless reality and profound importance of the Shrimad Bhagavad-Gita, one must first be aware of the supreme, absolute truth of its source, which is the Supreme Being. The essence of all Vedic knowledge can be found in this heavenly speech, which was originally delivered by Lord Krishna. The words, deeds, and actions of those who were born into the Vedic culture or who were exposed to the Vedic philosophy and incorporated its wisdom into their lives serve as a living testament to the Vedic civilization.

If, on the other hand, one is an avid student or eminent scholar who is intellectually attracted to the Shrimad Bhagavad-Gita because of its inherent, philosophical, and spiritual merit, it is essential that one has a clear, precise, authoritative understanding of paribhasa-sastra, which is Vedic sastra validating an absolute reality that is necessary to comprehend in order to realise the esoteric significance of an entire saga. If one is an avid student or In the Bhagavad-Gita, Lord Krishna definitely substantiates this claim: chapter10:8 begins with the words: ‘aham sarvasya prabhavo’, I am the one and only source of everything. Everything is a manifestation of My Being.

A single paribhasa-sutra may control a large number of texts, each containing millions of slokas and assertions. The following is an example of a paribhasa-sutra that governs numerous texts by illuminating its basic underlying premise:

vipratishedhe param karyam¹

When two rules of equal authority conflict with each other, the latter law always takes precedence and takes precedence over the former.

‘tad uktam aniyame niyama-karinī paribhāsā iti’²

That maxim which illuminates consciousness and gives the key to observe absolute reality is known as paribhāsā-sūtra.

Two examples of a paribhāsā-sūtra enlightening the supreme position of Lord Kṛiṣṇa are underneath:

‘kṛiṣṇas tu bhagavān svayam’³

Lord Kṛiṣṇa is the Supreme Lord and the source of all incarnations and plenary growths of incarnations.

‘īśvaraḥ paramaḥ kṛiṣṇaḥ’⁴

Lord Kṛiṣṇa is the Supreme Ultimate Personality and the supreme controller of all controllers.

These two preceding examples exhibit the paribhasa-sutra and illuminate Lord Krishna’s superior, absolute, and transcendental position, which is unquestionably revealed. Understanding this reality in its entirety when listening to or reciting the Shrimad Bhagavad-Gita elicits a magnificent awareness in the consciousness of the listener.

Two interpretations are possible for the statements of the Vedic scriptures: the literal, clear meaning and the indirect, ambiguous meaning and allegorical meaning.

The historic tradition honoured by us in this treatise, The Three Catuh-Slokas in Bhagavad-Gita, is the straight, unmistakable meaning that ancient sages, rishis, and earlier Acharya's such as lila-avatra Ka Dvaipayana Vyasa, Ramanujacharya, Maadhavaacharya, Nimbadiyācarya, Sridhara Svāmīji.

The greatest western minds, including Nikola Tesla, Karl Jung, Albert Einstein, Albert Schweitzer, Herman Hesse, Aldous Huxley, Ralph Waldo Emerson, Henry David Thoreau, and a slew of other luminaries, have embraced the profound knowledge of the Shrimad Bhagavad-Gita and assimilated its sublime philosophy, resulting in their own profound evolution as well as the benefit of the entire human race.

"When I read the Bhagavad-Gita and consider how God created the cosmos, everything else seems superfluous," Albert Einstein once stated.

As Aldous Huxley put it, "The Bhagavad-Gita is the most methodical exposition of spiritual progress that can be given to mankind as a benefit."

The Three Catuh-Slokas of the Bhagavad-Gita were recited on the auspicious day of MokshaEkadashi, which commemorates the day in 3102 B.C. when the Supreme Lord Krishna delivered the Bhagavad-Gita at the Battle of Kurukshetra.

Three sorts of catuh-sloki are distinguished by the concept of siddhanta, which literally translates as decisive truth. Sambandha-siddhi is manifested in the first category of catuh-sloki in the ShrimadBhagavad-Gita, offering the basic ontology for developing an understanding of and interaction with the ultimate and absolute reality of all things. Lord Krishna, also known as the Supreme Personality of Godhead, is the Supreme Being.

The second category of in the Shrimad Bhagavad-Gita manifests abhidheya-siddhanta, which bestows the necessary ontology to cultivate and develop this factual relationship with the ultimate, absolute reality, as well as the ability to perceive and understand the ultimate truth. Lord Krishna, also known as the Supreme Personality of Godhead, is the Supreme Being.

According to the Shrimad Bhagavad-Gita, the third category of catuh-sloki manifests the prayojana-siddhanta, which bestows the vital ontology for achieving the supreme attainment in all creation by communion with the ultimate, absolute reality (prayoga). The Supreme Personality of Godhead, Krishna, is the transcendental, omniscient, omnipresent, and immortal Supreme Personality of Godhead.

¹Panini's Adhyayi 1.4.2: Paninis Adhyayi 1.4.2:

²Kṛiṣṇa Sandarbha 1.29.8.

³Śrīmad Bhagavatam 1.3.28.

⁴Brahmā Samhita 5.1.

Sambandha-siddhanta reflects the first catūh-slokī in the Shrimad Bhagavad-Gita, which is disclosed in chapter 10, slokas 8, 9, 10, and 11 in the Shrimad Bhagavad-Gita. The beginning of sloka 8 states: 'aham sarvasya prabhavo mattah sarvam pravartate' (aham sarvasya prabhavo mattah pravartate). Every single thing that exists emerges from me, and I am the source of all creation. In the beginning of sloka 9, it says: 'mac-cittā mad-gata-prana bodhayantaū parasparam'. It is I who reside in the thoughts of My pure devotees, and it is they who devote their life entirely to My service. In the beginning of sloka 10, it says: 'tena satata-yuktana bhajata preti-purvakam' (tena satata-yuktana bhajata preti-purvakam). I grant the understanding by which people can come to Me to those who are completely devoted to serving Me with love on a consistent basis. In the beginning of sloka 11, it says: 'tenam evanukampartham aham ajāna-ja tamaū'. Because I reside in their hearts and illuminate their minds with the light of knowledge, I provide them a special favour by dispelling the darkness that comes from ignorance.

According to Srila Visvanatha Chakravarty's Bhavanuvada commentary, these four slokas constitute the essence of the Shrimad Bhagavad-Gita. According to Baladeva Vidyabhusana's Gita Bhusana commentary, these four slokas represent the very womb of the Gita's message. In each of his commentaries on the works of the two authors mentioned above, Srila Bhaktivinode Thakura expresses his agreement with both of their points of view.

Abhidheya-siddhanta reflects the second in the Shrimad Bhagavad-Gita, which is disclosed in chapter 15, slokas 16,17,18, and 19 of the Bhagavad-Gita. Lord Krishna reveals the secret instructions included inside all of the Vedic scriptures by saying in the beginning of sloka 16, it says: 'dvau imau purusau loke ksarah sarvani bhutani'. There are two types of beings: those who are fallible and those who are infallible. Every entity in the material world is susceptible to error, whereas every creature in the spiritual realm is impervious to error. In the beginning of sloka 17, it says: 'uttamah purusau tv anyah paramatmety udarah'. In addition to these two, there is the ultimate personality, the Supreme Being Himself, who has penetrated into material reality and is responsible for the maintenance of all things. In the beginning of sloka 18, it says: 'yasmat ksaram atito ham aksarad api cottamah'. Because I am transcendental, transcending both the fallible and the infallible, and because I am the greatest, I am hailed as the Supreme Personality throughout the universe and in the Vedas, and I am the greatest. In the beginning of sloka 19, it says: 'yo mam evam asammudho janati purusottama'. The person who knows and believes in Me as the Supreme Ultimate Reality without reservation is to be considered as the possessor of all vital knowledge and, as a result, participates in exclusive devotional service to Me. In the commencement of sloka 20 'iti guyatamam sastram idam uktam mayanagha', Lord Krishna Himself verifies that it is indeed true. The four slokas that came before this one contain the most sensitive information found in the Vedas.

The conclusion of slokas 16-19 in chapter 15 of the Shrimad Bhagavad-Gita, according to Srila Madhvacharya's commentary at the end of his treatise Mayavada Khandana, is that they are the sarva sastra artha: the treasure trove of all Vedic scriptures, because they reveal the principle purport of all Vedic scriptures, which is duly confirmed by Lord Krishna.

The third catuh-sloki in the Bhagavad-Gita is disclosed in chapter 18, slokas 54, 55, 56, and 57 of the Bhagavad-Gita, which is reflected in the Prayojana-siddhanta. 'brahma-bhuta prasannātmā na socati na kākati' (one who is free from desire is free from lamentation) is revealed by the Supreme Lord Krishna in the first verse of sloka 54: "One who is free from desire is free from lamentation" because such a joyful being equal to all living entities has realized the spiritual essence of all creation and is endowed with exalted loving devotion to God.

Being free of desire also means being free of connection. Free of attachment also means free of mourning, because one is no longer devoted to the temporal material existence that he or she is no longer attached to. Being liberated from material physical ideas instantly brings about joy as they begin to recognize their innate spiritual nature and its connectedness with all of creation as well as with the Supreme Being.

In sloka 55, Lord Krishna declares: 'bhaktya mam abhijanati yavan yaç casmi tattvatah' (bhaktya mam abhijanati yavan yaç casmi tattvatah). Pure devotional service is the only way for me to be truly understood for who I truly am, and only when one is in such complete consciousness of the Supreme Lord as a result of devotion can one enter the kingdom of God. In this sloka, Lord Krishna reveals himself as the ultimate quintessence of all texts and establishes that exclusive, unconditional, loving devotion is required, as well as the only manner and means to recognize and accomplish connection with the Supreme Personality of Godhead, Lord Krishna.

In sloka 56, Lord Krishna declares: "Beginning sarva-karmāny api sada kurvāno mad-vyāpasrayah" (Beginning of Sarva-karmāny Api Sada Kurvano Mad-Vyāpasrayah). My pure devotee, who is protected by Me, is able to achieve the eternal and imperishable dwelling by My favour, despite the fact that he is involved in a variety of activities. One who has surrendered to Lord Krishna, who has been safeguarded by Him, who has been nourished by Lord Krishna's kindness, blessing, and grace, has attained eternal life in the spiritual realm. Toward the end of sloka 57, Lord Krishna concludes with the phrase: beginning 'cetesa sarva-karmanii mayi

sannyasya mat-parah'. Maintain complete trust in Me in all of your endeavours, and while under My protection, constantly do devotional service while completely mindful of Me.

It is believed that these four dhyanas are the most secretive and esoteric of all spiritual knowledge, whether hidden or revealed, ancient or current, holy or secular, empirical or experienced. Lord Krishna Himself unambiguously verifies this in sloka 63, which begins with the words: 'iti te jnanam akhyatam guhyad guhyataram maya' (it is the time of knowledge). You now understand the greatest, most confidential, esoteric, and sacred of all spiritual wisdom that we have imparted to you.

Slokas 8-11 of Sambandha-siddhanta chapter 10 give the ontology of the essence of the Shrimad Bhagavad-Gita (the Hindu holy book). slokas 16-19 of the Abhidheya-siddhanta chapter 15 reveal the ontology of the process of creation as it appears in all Vedic literature. Prayojana-siddhanta chapter 18: slokas 55-58 provide the essential ontology that must be understood in order to realise the unthinkable reality. Communion with the Supreme Lord Krishna in the purest form of loving devotion is possible. Spiritual accomplishment is the highest, most complete, unsurpassed, and most important thing that may be achieved in all of existence.

It is our modest contribution to the Vaishnavas and to the entire universe, in which we praise the great splendors of the Supreme Lord Krishna and the illustriousness of the Shrimad Bhagavad-Gita.

Taking life lessons from the Bhagavad Gita – how to live a pure and divine existence: God is reborn from generation to generation in order to protect the good, eradicate evil, and build dharma. Known as Gita in many parts of the world, the holy Bhagavad Gita. Throughout the Bhagavad Gita, there are words of wisdom and practical teachings that serve to remove unrest and problems in one's life. Gita is not only about focusing on your responsibilities, but it is also about living your life in the best possible way. Bhagavad-Gita assists you in exploring yourself and coming to terms with your own "I." While the Bhagavad Gita is written not only for Arjuna, but also for all of humanity, it addresses subjects such as desire, the method to regulate desires via yoga practise, the universal self (God), soul (devotion), liberation, and many other topics.

It asserts that a real or true thing can never be destroyed, and hence one should not be fearful of doing good. Death is something that everyone is scared of, and that is a fact of life. People are fascinated with the human body, which is unreal. Because the soul is real, it can never be destroyed, and remember that you are a soul, not a body.

Because all desires, feelings, and thoughts are born out of the mind, they might lead to attachment, which is a source of frustration. Desire and rage are two of a person's most formidable adversaries. However, there is a misunderstanding of what is meant by the phrase "without having wants" in the Bhagavad Gita. According to the teachings of the Gita, cravings are inescapably present. Arjuna inquired of Lord Krishna out of desire, and it was only because of this desire that the Lord provided such detailed explanations. To summarize, having a desire is not an issue, but one should be able to exercise complete control over it. If you choose to pursue that passion, the decision should be entirely up to you. It is wrong to cause harm to someone in order to achieve your goal. Desires put strain on your shoulders, and you must be disciplined enough to say no to all of them. Gita teaches a justifiable and correct method of fulfilling wants through the process of self-discovery.

In the Gita, the concept of non-attachment or detachment is emphasized, and one should live like water on a lotus petal. Ignorance leads to attachment, whereas wisdom leads to detachment, which is regarded as being divine in nature. Only God should be the object of one's affections. Pure and perfect love is love that is not attached to anything. However, detachment does not imply that you do not care about and love your family, friends, parents, and the rest of the world. Gita genuinely shows how to liberate one's feelings of love from feelings of envy and domination. Physical and emotional detachment are impossible to achieve while residing in this world. Gita provides instructions on how to live a pure life.

The Bhagavad Gita provides answers to life's mysteries as well as to day-to-day concerns, allowing one to live life more successfully. A person's best friend and worst enemy are both other people, thus a man must try to elevate himself. Gita demonstrates how to maintain one's life. It assists you in understanding and managing your impulses and emotions, as well as making appropriate decisions and performing appropriate actions.

The Gita addresses our moral obligations and discusses comprehensive spiritual growth, as well as the means of achieving these through self-control, mental purity, and devotion to the Almighty. The teachings of Gita are likewise not without its detractors. Some argue that it instils a culture of violence. But connoisseurs and individuals who believe in the holy book say that to comprehend the meaning of Bhagavad Gita one must have concentrated conviction and a reverential attitude.

Om Sarve Bhavantu Sukhinah
Sarve Santu Niraamayaah |
Sarve Bhadraanni Pashyantu
Maa Kashcid-Duhkha-Bhaag-Bhavet |
Om Shaantih. Shaantih. Shaantih ||

Connotation

Om, May All be Happy,
May All be Free from Illness.
May All See what is Auspicious,
May no one Suffer.
Om Peace, Peace, Peace.