

## BHAGAVAD GITA \_Quintessence of Jiva, Jagat and Jagadishvara.

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### ABSTRACT

The Bhagavad Gita, the greatest devotional book of Hinduism, has long been recognized as one of the world's spiritual classics and a guide to all on the path of truth. It is sometimes known as the song of God or the Gospel of the Lord Shree Krishna. This divine book presents us with a complete notion about such fundamental truths of philosophy as what is man, what is God, what is the motto of life, and what are the principles of human evolution. The Bhagavad Gita is a great philosophical work that played the same role in the history of India, as the New Testament did in the history of the countries of the European culture. If all the Upanishads should represent cows, Shree Krishna is their milker, Arjuna is the calf, milked by the divine cowherd for the benefit of all the humanity. He who drinks the nectar of Gita through purification of the heart and regular meditation, attains immortality, eternal bliss, everlasting peace and perennial joy while realizing Sat-Chit-Ananda. The purpose of the book is to deliver mankind from the nescience of material existence.

**Key words:** Hinduism, New Testament, Sat, Chit, Ananda

- ❖ The main philosophical subject matter of the Bhagavad Gita is the explanation of five basic concepts-
- ❖ Jiva, the individual soul on the living being
- ❖ Jagat, the universe he lives in or nature with matter
- ❖ Jagadishvara, the creator of the universe or the supreme controller and the relationship between Jiva, Jagat and Jagadishvara
- ❖ Dharma(duty in accordance with Divine law)
- ❖ Kaala(Time)

The subject of the Bhagavad Gita entails the the comprehension of the basic truths. First of all, the science of God is explained and then the constitutional position of the living entities, Jivas. There is Isvara, i.e Jagadishvara which means the controller, and they are Jivas, the living entities which are controlled.

Out of the five basic subject matter in Bhagavad Gita it is established that the supreme Godhead, or Krishna or Braahman or Paramatma - you may use what ever name you like -

is the greatest of all .The living beings are in equally the supreme controller.The Lord has control over the universal affairs of material nature.Material nature is not independent.She is acting under the directions of the supreme Lord. As Lord Krishna says-‘mayadhyaksena prakrith sriyate sa caracanam’’.This material nature is working under My directions’.

Now the jivas or the living entities have been accepted by the Lord as parts and parcels .A particle of gold is also gold, a drop of water for the ocean is also salty,and similarly we, the living entities being inseparable parts of Isvara ,have all the qualities of the supreme Lord in minute quantity because we are minute iswara but subordinate ones.

However the other item karma, is not eternal. The effects of karma make us either suffer or subjugate.we are suffering or enjoying the results of our karma, actions, activities. we are engaged in vain activities. Undoubtedly we don’t know what to do, what to adopt and what way to pursue. So far as karma is concerned , we should render nishkam karmayoga without expecting the result and surrendering it to the lotus feet of God.

The position of Iswara , the supreme Lord ,is that of supreme consciousness. The jivas, or the living entities ,being parts n parcels of the supreme Lord,are also conscious. The other prakrti is not conscious. That is the difference. The Lord is khesetra-jna, conscious, as is the living beings but living body is conscious of his practical body whereas the Lord is conscious of all bodies.He is the knower of psychic approach of particular jivas. As Jagadishvara He is giving directions for the living entities to act as he desires. Entangled in the chaos of birth and death, rebirth n redeath the jivas give up one body n take up another one but soul remains unchanged. The activities can be changed when the living beings in the mode of goodness ,in sanity, and understands what sort of actions to be adopted.



Bhagavad Gita was spoken to liberate one from the bodily conception of life, and Arjuna put himself in this position in order to receive this information from the Lord.In this regard the

world is one huge battlefield, the real Kurukshetra is within us, ignorance is Dhritarastra, the individual soul is Arjuna, the indweller of heart is Lord Krishna –the charioteer of body-chariot n avatar n the philosopher cum teacher teaching the grand vision of life eternal.

We shall find, therefore, in Bhagavad Gita that the complete whole is comprised of the supreme controller, the controlled living entities, the cosmic manifestation, eternal time and karma, on activities n all of these are explained herein. All manifestations are due to His different energies. He is the complete whole. Glory to the Gita. ! Glory to Shree Krishna! who placed this ambrosia before the beings of this world to attain liberation.

## **REFERENCES**

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