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## **Bhagavad Gita and the Problem of Evil**

<sup>1</sup>  
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### **Bhagavad Gita and the Problem of Evil**

The Bhagavat Gita is a manual presenting significant information concerning the life and the living. Furthermore, the rules and values on the way life works are presented. The Gita explains a classic Hindu tradition that narrates the fight and short-lived war among the Bharata family. The Kauravas and Pandavas were involved in a battle to fight for the kingdom of Hastinapura (Swami, 1930). The Pandava had their soldier Arjuna and the reliable advisor, Krishna. At the same time, Sanjay is a consultant to the Dhritarashtra, who provides the king's information after the Pandavas have already won. Therefore, all the story revolves around prosperity, spiritual growth, and harmony because individuals involved have different perceptions about life and death and care for their loved ones.

The Gita provided skills and knowledge to Arjuna when they were on the battlefield. While Sanjay gave the story, he stated that the Pandava and Kaurava soldiers met at the Dharma field to fight; although the Kauravas had more fighters than the Pandavas, they had favor from God to fight back the Kauravas. Moreover, Arjuna drove the chariots between the battlefield. Arjuna recognizes that he would not kill his relatives because he realized it would terminate the acceptable standards (dharma) of their whole family, extinguish all preferences obtained from the win (Swami, 1930). Thus, Arjuna dropped his armament and started to supplicate, but the Krishna supported and rejuvenated him irrespective of the debilitating condition.

The Gita also discusses the individuals to realize their sense and purpose of life because sometimes they may encounter the challenges which they can be stunned by them. However, they are required to stand accordingly because it is their responsibility and karma yoga path of accomplishment. For instance, Krishna calls Arjuna a coward and blind because he believes that when a person dies, they perish with their soul. However, when they die, their soul is revitalized

to another body, and hence Arjuna is not required to mourn for their loved ones but to trail on his dharma as a Kshatriya (Swami, 1930). Consequently, involved in fighting might either make him rule the earth when he wins, rise to heaven when he loses, or dishonor himself when he refuses to fight. Also, individuals should take the truth and avert from sticking to the benefits of the actions and free themselves from undesirable emotions through working on yoga.

Lastly, Gita talks about the supreme reality of God and the interaction between people and God. Swami (1930) states that Krishna indicated how God is in everything by explaining that everyone must present themselves by existing in the earth; nonetheless, the activities done are the mechanisms of a substantial component known as gunas relative to the determination of a person soul. Therefore, the relationship between people and God is through sacrifice that primes to nourish human life. Moreover, Krishna presents himself and arbitrates in the world when required to ensure dharma is preserved and bestows to those who offer sacrifices, particularly to those forfeiting their acquittance by rendering to him. The manual ends when Arjuna has overwhelmed depression and is now determined to perform his role in combating virtuous warfare.

Evil is there to provide suffering to people and leads them to understand the means of God. Herman (1993) emphasized that Krishna claimed that evil is essential in the earth because it creates the motivation for people to go back to Krishna where they can give and dedicate themselves to serving him. Another problem of evil is to subject people to false pride, diseases, greed and even death. Suffering is an insuperable law of nature appearing to people as individuals or groups; hence, it responds to the evil done in the past. Therefore, evil brings suffering, such as depression and anxiety, which can be stopped when individuals surrender themselves to him.

### References

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