

The One Source of Revelations

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ABSTRACT: This article examines ancient sacred texts that are of interest due to the similarities in their perspectives and reasoning regarding their purpose. Despite differences in their origins and their affiliation with distinct religious and cultural traditions, the texts under consideration express similar moral principles. The material examined includes the Bhagavad Gita, a monument of ancient Indian religious and philosophical thought in Sanskrit, and the Quran, the holy book of Islam. The aim of this study is to identify the ideological and thematic orientation of the semantic meanings in these texts. The study aims to identify the fundamental moral criteria within the context of faith that must align with the principles of human ethics, and to clarify the semantic meanings of key concepts that are expressed in different languages but share a common code accessible to the reader or listener regardless of language or culture. Particular attention is paid to the philosophical interpretation of the semantic and stylistic levels of the texts. The analysis shows that in the Bhagavad Gita and the Quran, the identified moral concepts and their linguistic context are based on enduring human characteristics; they are similar and identical, allowing us to confidently assume that they originate from a single source.

KEYWORDS: *Bhagavad Gita, Quran, text analysis, common meanings, moral characteristics.*

I. INTRODUCTION

It is well known that the *Bhagavad Gita* is part of the ancient Indian epic *Mahabharata*. According to many scholars, who take into account the differences in poetic style and the influence of external philosophical concepts, the *Bhagavad Gita* was inserted into the text of the epic at a later stage. The Bhagavad Gita constitutes the sixth book of the eighteen books of the epic collection, the Mahabharata. In order to understand the content of the poem, it is necessary to briefly review the plot of the entire epic.

The main plot of the epic centers on the conflict and rivalry between two related branches of the royal family: the Kauravas ("descendants of Kuru"), led by King Dhritarashtra and his hundred sons, and the Pandavas, the five sons of Dhritarashtra's brother Pandu, who died young.

The fifth book of the *Mahabharata* recounts Krishna's futile attempts to negotiate with Duryodhana in order to preserve peace. Having returned from exile, the Pandavas demand their kingdom back. Duryodhana, however, with his characteristic treachery, refuses to grant their request. But the Pandavas' patience and forbearance come to an end: war becomes inevitable.

The central (or defining, marked by a high degree of drama) element of the epic is the description of the battle between the Kauravas and the Pandavas, which forms the core of the *Bhagavad Gita*. To be more precise, it is a "specific" depiction of the struggle between opposing forces in service of a greater purpose.

The sixth book, the Book of Bhishma, which contains the *Bhagavad Gita*, describes the preparations for war. Arjuna, following Krishna's instructions, offers a prayer in honor of the Great Mother Goddess Durga. During the prayer, the goddess appears and reveals to him that he is Nara, invincible to enemies, and that Krishna is Narayana, "the Path of Man."

Sanjaya recounts to the king, the father of the Kauravas, the events unfolding on the battlefield (verse 41). But the main part of the poem consists of a dialogue between Arjuna, one of the five sons of Pandu and a renowned archer, and Krishna, the earthly incarnation of the god Vishnu. We have already mentioned that in the Book of Bhishma, Arjuna's revelation makes it clear that they are both a divine couple. But if Krishna is the greatest avatar (alongside Rama), who appeared in human form to restore the dharma (the universal law) lost by humanity, to save the good (the Pandavas) and punish the wicked (the Kauravas), then Arjuna acts as the chosen one, as a disciple to be instructed. Furthermore, Krishna, according to ancient Indian tradition, is the true author of the poem, because it is through Arjuna that He preaches His teachings. The way the Kauravas and Pandavas utilize this divine personality is quite interesting. Duryodhana does not miss the opportunity to have Krishna's army at his disposal, whereas the Pandavas choose Him as their helper and advisor.

It is therefore no coincidence that Krishna becomes Arjuna's charioteer, steering his chariot. Here it is worth noting a passage cited by scholar B. Smirnov from the *Kathaki Upanishad*, which offers a unique

interpretation of sacred symbols: “Know that the Atman is the rider, and the body is the chariot; the charioteer is buddhi (‘the Universal Soul,’ ‘the Field of Cognition’), and manas (‘the mind,’ S. G.), know that these are the reins. The indriyas are the horses, and the objects of the senses are their path” (1). It is not impossible that the sacred image of Krishna as an allegorical charioteer fulfills the function of the “universal soul,” which must restore justice and expound its teachings to bring people back to the true path. It is precisely this function—or rather, these divine instructions—that constitute the main content of the poem’s chapters.

Here is another interpretation by René Guénon, the eminent French thinker and expert on Eastern cultures, esoteric, and mystical teachings: “It should be noted, since this is of paramount importance to the matter at hand, that Krishna and Arjuna are depicted as having ascended the same chariot; this chariot is the ‘vehicle’ of the being, viewed in its manifested state; and while Arjuna fights, Krishna steers the chariot without fighting, that is, without being personally involved in the action. Indeed, the battle in question here symbolizes action in the most general sense, in the form inherent to the nature and functions of the Kshatriyas, to which a special book is devoted. The battlefield (Kṣetra) is the sphere of action in which the individual unfolds his potential, and this action is by no means carried out by an original being, constant and immovable; it concerns only the individual “living soul” (jīvatman). The two who have ascended the same chariot are, therefore, the same as the two birds mentioned in the Upanishads: “Two birds, inseparable friends, sit on the same tree; one eats the fruit of the tree, and the other watches, but with a different symbolism: the first of the two birds is the jivatman, and the second is the unconditioned Atman” (2).

And further: “It should be noted that this is precisely the same meaning as in the Islamic concept of ‘holy war’ (jihad); the external and social application is merely secondary; this is indicated by the fact that it constitutes only the ‘lesser holy war’ (jihad al-saghir), whereas the ‘greater holy war’ (jihad al-kabir) is exclusively intellectual and spiritual” (2). The final paragraph of the scholar’s argument prompts us to seek out important, universal human standards for comprehending Divine Truth—standards that are binding on all believers regardless of religious affiliation.

1. The Restoration of Spiritual Principles Through Messengers and Messages

One of the arguments that appeals to us in drawing parallels between the Bhavad Gita and the Quran is the conclusion reached by Freddy Bollag, who examined the name of Allah in comparison with Jewish, Christian, and ancient Indian sources: “Every true spiritual tradition expresses the same eternal truth, which is common to all. But each tradition has something of its own, a certain mystery that distinguishes it from the others. This occurs because reality itself often has different, and sometimes directly opposing, aspects. Naturally, as a result of this, people who, in a certain sense, occupy different positions cannot understand each other until they advance toward a common and unchanging golden mean” (3). The scholar’s first sentence is sufficient to agree with him and to demonstrate what he says with our specific examples.

«yada yada hi dharmasya glanir bhavati bhārata abhyūthanam adharmasya tadatmanam sṛjāmy aham paritrāṇāya sādhanam vināshāya ca duṣkṛtām dharmā – samsthāpanārthāya sambhavāmi yuge yuge»

When religion declines on earth and irreligion prevails, I Myself descend, O descendant of Bharata” (4).

“To liberate the righteous and destroy the wicked, and to reestablish religious principles, I Myself descend to earth from age to age” (4).

In these verses, the Lord clearly states that when religion declines on Earth and atheism prevails, He Himself descends to restore religious principles. Thus, five thousand years ago, the Lord Himself descended to this Earth, and His primary purpose was to restore religious principles. However, the Lord rarely descends; more often, He sends His servants and messengers. They come to revive religious laws, remind people of God, and bring them back home, back to God. These messengers come at different times, under different circumstances, to different peoples, and deliver God’s message in different languages. But the meaning of the message is the same: to realize God, to restore the forgotten loving relationship with Him, to serve Him, and to return back to God in the spiritual world.

One such messenger, Muhammad, says in the Quran:

“O you who believe! Believe in Allah and His Messenger, and the Scripture which He revealed to His Messenger, and the Scripture which He revealed before Him. Whoever does not believe in Allah and His angels and His Scriptures and His Messengers and the Last Day—he has indeed strayed far astray” (5).

We see that Muhammad confirms the unity of the scriptures descending from God and the unity of the mission of God’s messengers. He calls on people to accept all messengers and all scriptures, otherwise, they are simply in error.

*“4.150. Those who disbelieve in Allah and His messengers,
Wanting to separate Allah from His prophets,
And say, “We believe in some and disbelieve in others,”
Trying to maintain a middle path.*

151. *These are in fact disbelievers!*
And We have prepared for the disbelievers
A humiliating punishment.
 152. *And as for those who believe in Allah and His prophets,*
We will give them their appointed reward without distinction.
For Allah is Forgiving and Merciful! (5).

Here it is clearly stated that those who make a distinction between the Messengers of God and the Scriptures, considering one of them better than the other, are in fact disbelievers and they will face torment.

2. Mutual understanding on a spiritual level

In reality, people on the material plane, lacking spiritual knowledge, tend to praise one religion and contrast it with others. This often leads to fanaticism, religious strife, hostility, and war. The result of such ignorance is that even within a single religion, sects arise that engage in single combat, and the blood of innocent people is shed. Thus, the result of spiritual blindness is hostility and suffering.

"4.164. *And among the Messengers from Us*
we have related to you,
and there were also some
of whom We have not related to you." (5)
 "40.78. *And We have sent Messengers before you,*
and We have related to you the history of some of them,
and the history of others We have not related to you;
" But it was not fitting for any of them to reveal a sign
Except by Allah's leave.
But when Allah's command descends,
It is decided in truth,
And those who deny it perish." (5).

Here Allah tells Muhammad that He did not tell him about all the Messengers, so it is not surprising that Muhammad says nothing about the many thousands of Messengers who came long before him.

"10.47. *For every people there is a Messenger.*
When their Messenger comes to them,
Then whatever is in dispute between them

will be decided fairly,
And they will not be wronged" (5).
 "14.4. *And not a single Messenger was sent by Us*

who did not master the language of his people,
so that he could speak to them clearly about the essence.
Allah, by the (wisdom) of His will,

leads (some) from the right path,
(And mercifully) guides others.

He is indeed Mighty and Wise!" (5).

These verses confirm the Vedic truth that the Lord periodically sends His messengers to different nations. And these messengers, depending on the place, time, and circumstances, convey spiritual knowledge in the language of that nation. This knowledge can be conveyed in different ways, depending on the recipients. Most often, it was given in a simplified form because the listeners were ignorant of spiritual science. Jesus told his disciples that he could tell them much, but they would not be able to understand.

However, in all cases, the essence of spiritual knowledge remained the same, because this knowledge emanates from a single, absolute source. This source is the Supreme Person, the all-attractive Lord.

The Lord Himself confirms this in the Bhagavad Gita:

«aham sarvasya prabhavo mattah pravartate. Iti matva bhajante mam budha bhava – samanvitah.

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise, who know this perfectly, devote themselves to My service and worship Me with all their hearts" (6, p. 493).

Thus, spiritual knowledge is disseminated from a single source, which is the Lord Himself. He comes to this Earth and to other planets of the universe to remind people of their eternal spiritual nature, of their forgotten relationship with God. The purpose of disseminating this knowledge is always the same: to return the

eternal spiritual particles—the souls—to the One Whole—the Supreme Soul, and to revive love for God and for all living things in every person.

The poem also says:

*"Yatra yogeshvarah krsshchno yatra partshcho dhanur – dharah
tatra shrah vijayo bhutir dhruva nitir matir mama.*

Wherever Krishna, the master of all mystics, is present, and wherever Arjuna, the great archer, is, there will certainly be abundance, victory, extraordinary strength, and morality. This is My opinion" (4).

We find a similar verse in the Quran:

"58.20. Those who oppose Allah and the Prophet will be among the despised.

58.21. God said:

*"Only I and all My prophets
are destined to become victors."*

Verily, Allah is Omnipotent and Mighty!" (5).

Indeed, where the All-Attractive Lord is remembered, where He is worshiped and praised, where His glory is sung, there is always morality, strength, abundance, and victory. The Lord is always with those who remember Him. He grants them strength, courage, and success. He who follows the laws of God is moral. True morality is following the laws of God as given in the sacred scriptures. Of course, the Lord is impartial to all living beings, but He is especially merciful to those who worship Him, and He grants them victory. Those who do not recognize the laws of God and deny Him ultimatum

In the Bhagavad Gita, the Lord says:

*"man – mana bhava mad – bhakto mad – jaji
mam namaskuru
mam evaishyasi yuktvaivam atmanam
mat – parayanah.*

Always engage your mind in thoughts of Me, become My devotee, offer Me obeisances by falling down before Me, and worship Me. Thus, completely absorbed in Me, you will certainly come to Me" (4).

Similarly, the Prophet Muhammad exhorts:

*"O you who believe!
Bend your knees in humility,
Fall down before your Lord
In reverent worship!
Do good deeds, that you may attain bliss! (5)*

*"Fall down before your Lord—
Bow your knees before Him!" (5).*

This refers to sanatana-dharma. Sanatana-dharma is the eternal religion. The eternal religion of a living being is the worship and service of God. Just as fire is accompanied by light and heat, so the eternally living being (the soul) is accompanied by sanatana-dharma. A living being is inseparable from its eternal religion, its eternal duty—to serve the Lord. Sanatana-dharma is above all the external trappings of any religion, above all rituals, dogmas, and so on.

In the poem, the Lord says:

*"I envy no one and am impartial to all.
I treat everyone equally. But he who faithfully serves Me is My friend,
he is in Me and I am his friend" (4)*

We read something similar in the Quran:

*"4.95. And among the believers, there is no comparison
between those who sit (by peaceful hearths) and suffer no losses,
And those who, in the path of the Lord,
give all their strength, their goods, and their lives.
God has granted a higher rank
To those who give their goods and strength,
Before those who remain (at home).*

*The Lord has promised good things to all,
But those who strive hard in His path (for the faith),
He has distinguished over those who sit (in houses),
With a great reward,
4.96. Degrees
That He will receive mercy from Himself, and forgiveness from Him" (5).*

3. Moral values

The Lord treats all living beings equally. His mercy is boundless, like a cloud that pours rain on everything. And whoever turns to this mercy by serving the Lord becomes happy, never grieves, and is freed from all the suffering of material existence. Those who neglect this mercy, denying the Lord, suffer and fall into ever lower forms of life. The suffering, evil, and injustice that exist on Earth are the result of denying God and sinful activity.

The Quran says:
41:37. *And of His signs are
The night and the day,
The sun and the moon.
But do not worship the sun and the moon,
But worship the Lord who created them,
If the desire for faith lives in you" (5).*

In the poem, the Lord explains the process of worshipping the demigods and where it leads.

"Those whose intelligence is hijacked by material desires surrender themselves to the demigods and follow specific rules and regulations of worship according to their own nature.

*I am present in everyone's heart as the Supersoul. If anyone desires to worship a particular demigod, I strengthen his faith so that he can devote himself to that particular deity.
Endowed with such faith, he strives to worship a particular demigod and achieves what he desires. But in reality, these benefits are bestowed by Me alone.*

Those with less intelligence worship the demigods, and the fruits they achieve are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devoted servants ultimately attain My supreme planet" (4).

These verses suggest that worshipping the demigods—the controllers of the material universe—the demigods of the sun, moon, and so on, is a roundabout way of serving the Supreme Lord. Worship and sacrifices to the demigods ultimately reach the Supreme Lord, for He is the Master of all sacrifices. And the blessings bestowed upon their devotees by the demigods also emanate from the Supreme Lord. Although the Lord says that He strengthens the faith of those who worship the demigods, He nonetheless recommends that we worship Him directly and thus attain His highest planet in the spiritual world—Goloka Vrndavana. The demigods may bestow wealth and success, but the Lord bestows the highest wealth—love for Him.

*"20.98. Your only God is Allah,
Besides Him there is no other deity,
He encompasses everything and everyone with His knowledge" (5).*

The image of the lotus is symbolic. The aquatic lotus plant was revered in ancient Egypt and India. It is enough to recall that the Sun God Ra and Buddha were depicted on a lotus flower. We read in the 53rd surah of the sacred Quran.

*"And He,
Abounding in immeasurable power, guides him.
He appeared in all His majesty.
At the highest point of the horizon.
Then He drew near and descended,
And was no more than two
bow spans away.
Thus He conveyed to His servant
that (revelation)
Which He had ordained for him.
"What the mind and heart saw, they (the Prophet)*

did not lie.
Will you dispute all that he saw?
Indeed, at His second appearance,
(the Prophet), verily, had already seen Him.
Near the lotus,
Beyond which no one can pass,
And beyond which is the abode of Paradise.
And that lotus was protected by an (unknown)
veil.
(The Prophet) did not avert his gaze for a moment.
And (his gaze) did not change.
For verily, he saw the greatest sign
of Allah" (5).

In her commentary on the Quran, Valeria Porokhova gives several explanations related to the lotus: *"The lotus tree symbolizes the boundary between the visible and the invisible, the knowable and the unknowable": "The first visible appearance of Gabriel was on the Mount of Light, where the first revelation was conveyed to the prophet; the second – near the lotus tree."*

The Vedas state that the Lord eternally resides on His lotus-like planet, Goloka Vrndavana. The Lord is described as standing on a lotus, holding a flute and a garland of everlasting flowers. The poem also states that when the Lord descends into the material world, He descends with His entire retinue. Therefore, "sidratulmuntaha" refers to the lotus. As additional, external evidence, we refer to the description in the Chhadogya Upashinada (8:1), which states: *"In this city of Brahma [in the heart] there is a small lotus [the throne of Allah the Supreme], a place in which there is a small cavity [akashadahara] filled with ether. One should examine this place, and then one will know That" (6).*

In the Bhagavad Gita there is an expression, "actions are far inferior to the yoga of wisdom," which requires some clarification. The fact is that actions are a "product" of one of the gunas – "rayas," which in translation means "passion," "attraction." Guna represents the "properties," "qualities" of which nature (Prakriti) is composed. There are three of them: sattva (clarity, harmony), rayas (movement, striving), and tamas (darkness, inertia). Freddy Bollag draws an interesting parallel between the gunas and the first sura of the Quran (Fatiha): *"In the path of those whom You have favored, nor of those who wander."* This, in fact, is only a more detailed description of what is said in verse 6. Each of the three categories of people mentioned in this verse relates to one of the three fundamental qualities, one of the three gunas of the Hindu tradition. Sattva is the striving upward, towards the light of truth, as devotion to Allah; tamas is the striving downwards, into darkness, as a rejection of Allah, and rajās is the "horizontal" striving, a symbol of passion and attachment to the world and the diversity of phenomena as indifference to Allah" (3).

As we see, "rayas" in one of its meanings includes "movement." But it is precisely "movement," "action," that disrupts "equilibrium" and hinders liberation.

Therefore, the "wisdom of yoga" is higher than "action," because action itself contains a rejection of the fruits of one's actions.

Here is how Swami Sivananda defines the constituent words of OM: "A, u, m is the life of all articulate words. A and u, when combined, form o. Therefore, it is more correct to write Om as Aum. The letter a of the sacred syllable Aum is a symbol of the aspect of Virat (the material Universe), u – Hiranagarbha, karyabrahman (subtle manifestation) and m – the aspect of Shivara, karana – brahman (the unmanifest state of Brahman). Sikhs call Om Sat-Nam or El-Omkar, Jews – Yahweh, Muslims – Allah Hu, Zoroastrians – Ahura Mazda, Persians – Hanavi, Christians – Elohim, Chinese – Tao, Greeks – monad. Om is called Pranava, since it flows with prana (life force) and fills life" (3).

It's now easy to see why the Gita places so much emphasis on the repetition of the mantra, or name of God (Sanskrit: yara). The name (Nama) and the object (chira) denoted by the name are inseparable. Repeating the mantra while concentrating on its meaning leads one to attain God-consciousness. Sounds are vibrations. Therefore, sound vibrations, regardless of the specific language they pertain to, sometimes coincide. Let us cite the deeply interesting study by the Swiss scholar Freddy Bollag, "The Name of Allah and the Number 66," in which he states:

"This kind of state, consisting of the three sounds of Aum, signifies the totality of all states of consciousness subject to non-perception (a-viveka) of present reality. Thus, it is the manifested word (the Alpha and Omega of the Christian tradition). The name A aLiF plays a similar role in Arabic. The Sufi Master Abdul Karim al-Jili says of this:

"The a of the name aLiF is the pure essence or the Divine subject of everything."

Its L signifies the totality of all the properties of the essence, and F represents the totality of all the influences and actions that emanate from these properties."

This trinity is not fully covered by the numerical value of the word AUM, but it is closely related to it, if we do not take into account the (inverse) sequence: LF goes from the subtle to the grossest (just like in the Hebrew Yod, which we have already discussed), while AUM is pronounced just the opposite. The three letters represent the three postures mentioned in the Quran (3:188 (191): "... those who resemble Allah, standing, sitting, and on their sides," which can also be compared to the three states: waking, dreaming, and deep sleep. From this point of view, this sequence coincides with the suchness of the word AUM" (3).

II. CONCLUSION

Thus, a comparative analysis of the texts of the Bhagavad Gita and the Koran testifies to the presence of common moral values. Moreover, each of these religious postulates, regardless of language, era and traditions, expresses the same semantic meanings and is designed for the perception of communicants. Thus, we have become convinced that God's messages in various languages have a common source and are aimed at restoring religious principles and returning people to God.

Here, we have outlined only the main areas of analogy between the Bhagavad Gita and the Quran. We are confident that further specialized research will enrich them with more complete and profound content.

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