



# International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2018; 4(5): 58-59

© 2018 IJSR

www.anantaajournal.com

Received: 17-07-2018

Accepted: 19-08-2018

**Sunanda Halder**

Guest Lecturer in Sanskrit, Galsi  
Mahavidyalaya, Galsi, Purba  
Bardhaman, West Bengal, India

## Non-violence: As depicted in the S'rīmadbhagavadgītā

**Sunanda Halder**

Non-violence holds a pre-eminent area within the teachings of the Bhagavad Gītā. It teaches of the existence of a transcendent ideally suited being upon whom the universe relies for its existence. It teaches in addition of a spiritual self (ātman) that dwells interior absolutely everyone. It reminds its devotees that whole attention of the spiritual, length is vital for genuine happiness, and that such interest can not be attained. Without putting strict obstacles on the human tendency to stay for gratification of dreams, "sense pleasures," and ego-indulgence. Surely, the Gītā calls for extra than a quandary of desires; it envisions a traumatic asceticism wherein dreams and egoism are to be without a doubt renounced [1]. Steady with Gandhi: Anāsakti (selfless) transcends Ahimsā. He who is probably anāsakta (selfless) has always to exercising non-violence a good way to acquire the state of selflessness. Ahimsā is, consequently, a crucial preliminary, it is protected in Anāsakti, it does no longer bypass beyond it [2]. The Anāsakta is, therefore one who is selfless and to reap this usa of selflessness one has to practice non-violence. The votary of non-violence in Gītā is referred to as 'Sthitaprajña or Trigunāfīta'. The Gītā portrays 'Sthitaprajña' as one who's an apostle of Non-violence and is unfastened from worldly points of interest. This is, of route, the famous karma-yoga of the Gītā. This notion of consecrated movement is hooked up in an ecologically exciting way with the Gītā's reinterpretation of the ancient Vedic sacrifice (yajña) and the carefully associated reputation of the need to hold accurate relationships with the Vedic gods, the devas, plenty of whom are associated with herbal phenomena. In Bhagavad Gītā, Lord Kṛṣṇa says to Arjuna; that "I am the essence of water, the brightness and moderate of sun and moon, sound within the ether, the heat or temperature and mild in the hearth and Prāṇa in all creatures. The foundation and dissolution of complete global, whether or not or not fabric or spiritual, every factor is me, through my will, every issue is created and is present and annihilated on the end [3]. Thus God and Nature are one and the same. The Gītā's satisfactory of social engagement via spiritually disciplined movement modified into the chief foundation of the esteem in which the textual content have become held through nineteenth-century Hindu nationalists like Balwantrao Gangadhar Tilak. The latter noticed it as a "name to movement from God" and sought to suggest karma-yoga to his contemporaries beneath the banner of: "Energism" [4]. In the Gītā, Kṛṣṇa convinces Arjuna to move on conflict along along with his private kinsmen however this does not mean that this holy book preaches violence. Gītā speaks about a non-violent being in following terms: a person of exceptional highbrow equilibrium risen above violence, a true practitioner of Non-violence, can or make violence for top of all without the least attachment, can be Non-violent even while killing [5].

For this reason, right here the idea is that killing or harming everybody with a experience of duty and without bearing, least malice in the direction of the opponent consists of no violence. Gandhi defends Gītā: "... to say that the Gītā teaches violence or justifies warfare, because of the truth recommendation to kill have become given on a particular event, is as incorrect as to mention that hiṃsā is the regulation of life" [6].

In the sixteenth chapter of Gītā, Kṛṣṇa tells Arjuna about non-violence. He asks Arjuna never to harm, harm, or offer harm to any living being human or sub-human in any scenario whether of anger or inconsistency. As an end result, the Gītā teaches one to stay non-violent not simplest in ones movement however additionally in mind and terms. The Gītā additionally offers an ideal definition of a man of ahimsā who can also exercising: renunciation of the idea of doer-deliver in motion, tranquility of mind, refraining from malicious gossip, kindness to all

**Correspondence**

**Sunanda Halder**

Guest Lecturer in Sanskrit, Galsi  
Mahavidyalaya, Galsi, Purba  
Bardhaman, West Bengal, India

creatures, absence of attachment to the items of senses even sooner or later in their touch with senses, mildness, experience of shame in doing matters now not sanctioned via the scriptures or utilization, abstaining from idle interests, sublimity, forgiveness, fortitude, everlasting purity, absence of malice, absence of feeling of self importance....<sup>[7]</sup>.

Accordingly, the Bhagavad Gītā in its extensive and deep sense teaches and preaches ahiṃsā (non-violence) and approves of all such movements which are carried out below its moral system which fundamentally anchor upon goodness, peace, goodwill and non-violence.

The above eco-movements were initiated in ancient India to offer guide to all living organisms of the biosphere – plant world, animal world and human-world. The consistent effort of the prison authors to set up the remarkable sacrifices inside the society for the benefit of the complete society as also for the future generations factors to the truth that it become a social eco-movement.

The above dialogue factors to the reality that the cutting-edge concept of sustainable development or sustainable livelihood become no longer unknown in ancient India, and that non-violent eco-movements created an ecosystem wherein sustainable livelihood can be performed for the advantage of all belonging to provide as well as future generations.

## References

1. See Nicholas Lash. The Purification of Desire, in The Fruits of Our Desiring: An Enquiry into the Ethics of the Bhagavadgita for Our Times, ed. Julius Lipner (Calgary, Alberta: Bayeux Arts, 1997, 1-9).
2. Gandhi MK. Non-violence in Peace and War, (Navajivan Publishing House, Ahmedabad, 1949, 118).
3. Bhagavad Gītā, 7.8-9, 9.8, 9.17-19, 10.19-42.
4. Robert Stevenson W. Tilak and the Bhagavadgita's Doctrine of Karmayoga: in Modern Indian Interpreters, ed. Minor, 49-50; Bal Gangadhar Tilak, Srimad Bhagavadgītā-Rahasya or Karma-Yoga-Sastra, trans. B. S. Sukthankar, 7<sup>th</sup> ed. (Poona: Tilak Bros., 1986), 37. "Energism" was Tilak's translation of pravṛtti, "engagement."
5. Harijan, 28.1.39, 445.
6. Bhagavad Gītā, 18.17.
7. Bhagavad Gītā, 16.2-3.
8. Lash Nicholas, "The Purification of Desire", in The Fruits of Our Desiring: An Enquiry into the Ethics of the Bhagavadgita for Our Times, ed. Julius Lipner, Calgary, Alberta: Bayeux Arts, 1997.
9. Gandhi MK. Anasaktiyoga, in The Gospel of Selfless Action or the Gita According to Gandhi, ed. Mahadev Desai: Navajivan Publishing House, Ahmedabad, 1970.
10. Robert Stevenson W. Tilak and the Bhagavadgita's Doctrine of Karmayoga: in Modern Indian Interpreters, ed. Minor, 49-50; Bal Gangadhar Tilak, Srimad Bhagavadgītā-Rahasya or Karma-Yoga-Sastra, trans. B. S. Sukthankar, 7<sup>th</sup> ed. Poona: Tilak Bros., 1986.