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Gita to be the promoter of our social life

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Abstract:

The Bhagavad Gita is an ancient Indian text that became an important work of Hindu tradition in terms of both literature and philosophy. All we know that, the Bhagavad Gita is a poetic description of the conversation between Krishna and Arjuna. It is the holy book of the Hindus. Like the Vedas and the Upanishads, the authorship of the Gita is unclear. However, the credit for this text is traditionally given to a man named Vyasa, who is more of a legend than an actual historical figure. This ancient Indian text is about the search for serenity, calmness and permanence in a world of rapid change and how to integrate spiritual values into ordinary life. The battlefield is symbolic of life. Most of us are also full of fears and misgivings about meeting the challenges that life throws in our face. The Gita is a guide for every problem that we may encounter. Stress, anxiety and tension have engulfed the youth in the present age. As a result, the youth are suffering from premature aging and various diseases. Lord Krishna is a best motivational speaker in this world. The immortal message of Lord Krishna to the youth is –

क्लैव्यं मास्म गमः पार्थ नैतत् त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तोत्तिष्ठ परन्तप ॥ इति । (२/३)

The teaching of the Gita for mankind is not to be afraid of action, to be engaged in action knowing the true nature of action, so following the great ideals of the Gita is beneficial for society, for the country, and above all for oneself.

Keyword: Shrimadbhagavad gita, Veda, Upanishad, mahabharata, social life, battlefield of life, human-beings, lord Krishna, Arjuna, mentor etc.

Introduction

Humans are social creatures. This human race prepares society to meet its own needs and purposes. Here every people who is always busy with his own task and duty and eventually forgets his religion, practice and justice. As a result we all fail to adjust ourselves to pay minimum respect to the elders and sometimes we try to demotivate. Then prestige and honour and this attitude gives birth to jealousy, hatred, anger, greed etc. That properly leads us to upgrade ourselves we see to form a path of honourable demoralisation and thought and findings which will save us from the path of unsocial affairs and dealings. To learn such understandings we all take oath for our mental fitness and diligence to be fitted on a course of sublime standard of life. Like wise, Arjuna, who is on march against his enemies, is confused to realise the reality of his own venture and stands as a mentor for the proper guidance in course of realisation. To justify our needs and benefits the present paper proves to be thankful and helping to build up our life of success.

Purpose of Gita

The entire Vedas, Vedanta, Upanishads and all other religious scriptures have got a reflection on the teachings of Gita. This book never cognizes religious status only, but both ethics and philosophy go hand in hand with each other. How does this mundane world produce its balance and sanctity – can easily be oriented through such long and severe course of task and learning. This book though a part and parcel of the Bhismaparva of the Mahabharata, contains 18 adhyayas in 24 chapters (18-42) where lord Krishna tenders illustration over mundane issues and bears no hope of confidence over happens to write ourselves with permanent reality, where our pangs and anxieties remains silent. As such the S.B.G is reliable and touches the supreme strings of our heart and so goes saying -

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‘गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता’॥ इति।
(महाभारत, भीष्मपर्व - ४३ /१)

In fact, the doctrinal teachings of the Gita do not apply to Arjuna, who was the great warrior of the Kurukshetra war, but also to the worldly man who is obsessed with duties and responsibilities feeling sorrow, worriness in every step of his life.

The influence of the gita in today's society

In any subject, social or personal, the progressive person must first elevate himself to the right place, otherwise overall progress is impossible. For this, mankind must be knowledgeable, respectful and worthy refugees. The gita speaks of the sings of a worthy possessor or disciple - ‘श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः (४ / ३९). That is to say, he who is respectful to the Guru, devoted to his deeds, victorious, is the only one worthy of attaining enlightenment. Without this theoretical curiosity, monasticism is born in our mind. However, this aloofness is not the aloofness of the enchanted ignorance. This asceticism is never fruitful, our inner conflict with the external world begins when the right theory is covered due to ignorance, and this internal conflict of life at one time becomes the battlefield of Mahabharata, where Arjuna, the charioteer of his life, explained to him how to be disillusioned and benefit the entire human society by practicing his religion. But now, mankind is so engrossed in self-aggrandizement that they do not want to listen to beneficial advice.

The origin of the word dharma is the suffix of ‘धृ’ dhatu. Maharshi Kanad said – ‘यतोऽ भ्युदयनिःश्रेयससिद्धिः स धर्मः’। Swadharma usually refers to the individual's own religion. In Hindu ethics religion is caste. In the Gita, Lord Krishna said - ‘चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः’ (४/१३)। He further said-

‘श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः’॥ इति । (३/३५)

If we all leave our religion and engage in other activities then our social system will collapse. Our goal is to build a better society in this ever-changing world, which will be a guide for future generations, so we must all do our part. Anilbaran Roy has said in this regard – “अन्ये धर्म अनुसरण करा सव समयेइ विपज्जनक, कारण ताहा मानुषे स्वाभाविक विकाशके विपर्यस्त करे, ताहा भितर हइते आसे ना, वाहिर हइते कृत्रिमभावे चापाइया देओया हय एवं सेइ चापे मानुष ताहार प्रकृत अध्यात्म-सिद्धिर दिके अगसर हइते पारे ना । स्वधर्म पालन करते गिया यदि जीवने अकृतकार्य हइते हय एमनकि मृत्युकेओ वरण करिते हय ताहाओ श्रेय, कारण एसवेर द्वारा आमादेर आध्यात्मिक विकाश विपर्यस्त हय ना । सकल सफलता विफलता, जन्म-मृत्युर भितर दिया मानुष अमृतत्वेर दिके चलियाछे, किन्तु निजेर प्रकृतिर अनुसरण ना करिले से एइ कल्याणमार्ग हइते भ्रष्ट हइया पडे। आमादेर अन्तरेर याहा सत्य सेइ अनुसारेइ आमादिगके कर्म करिते हइवे, कोनो

वाह्यिक वा कृत्रिम आदर्शर सहित आपोष करिले चलिवे ना; आमादेर कर्म येन हय आमादेर आत्मार एवं तार अन्तर्निहित शक्तिर जीवन्त ओ यथार्थ प्रकाश । कारण आमादेर वर्तमान प्रकृतिते आमादेर आत्मार एइ अन्तरतम सत्येर अनुसरण करियाइ आमरा कालक्रमे दिव्य प्रकृतिर अमृतधर्मे उपनीत हइते पारिवा।” (श्रीमद्भगवद्गीता - १म खंड, पृ: - ३१७)

Gita's advice to the youth

In the present age, for various reasons, frustration and anxiety have engulfed the youth. As a result, the youth are suffering from premature aging, various diseases and suicides. At present, there are many motivational speakers, who are trying to take this depressed youth in the right direction. But we think that motivational speakers like Lord Krishna are rare in the world. Properly listening to the teachings of the Gita, the youth become disillusioned, enriched in spirituality and transcend the boundaries of petty interests and engage in the welfare of the greater world. Then they will understand – ‘गतासूनगतासूश्च नानुशोचन्ति पण्डिताः’। (२/११). By realizing the real secret of the bond of action, the youth can easily become a cosmopolitan by being inspired by the mantra of selfless action. These virtuous individuals are always the wealth of the country, since unjust deeds by them are never possible. This youth is the key to the bright future.

Significance of the study

The Gita preaches the ideal of great, liberal cosmopolitanism. Those who are the bearers of this worldly love, Basudha is a relative to them –

“अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥” इति।
(महौपनिषद्- ४/७९)

Only when the mind is purified through selfless deeds according to the religion of Lord Krishna. And the main element in this path of purification is renunciation. Without renunciation, knowledge, devotion, yoga, karma – success is not possible in any way -. In this context Sri Sri Ramakrishna has said- “गीता शब्दटि तिन चार वार उच्चारण करलेइ प्रकृत अर्थ पाओया याय । अर्थात् ‘गीता’ ‘गीता’ वार वार वलते वर्णविपर्यये ‘त्यागी’ शब्द उच्चारित हय। एटाइ गीतार सार। संसारे कामिनीकाञ्चने आसक्ति यार त्याग हये गेछे, ये ईश्वरेते षोल आना भक्ति दिते पेरेछे, सेइ गीतार मर्म वुजेछे।” (कथामृत, २य खण्ड, पृ - ९९४). However, this renunciation did not mean resignation. In order to attain liberation, it is necessary to give up lust and desire. According to Krishna, karma is the cause of bondage, so abandoning karma and performing one's duties.

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोरस्त्वकर्मणि ॥” इति। (२/४७)

Methodology

Some data, study materials are collected from various kind of books, journals, and also internet website besides studying for presenting the paper. Considering these aspects this methodology is served or placed.

Conclusion

The Gita is not only the religious scripture of the Hindus, the Gita has given equal status to all religions irrespective of caste and creed Lord Krishna said –

“ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥” इति। (४/११)

Lord Krishna exists in every human being. Just as he freed the bewildered Arjuna on the battle-field and awakened the latent infinite talent in him, so the present youth will be able to bring out their latent talent, which is good for the world. The main religion of the Gita is to eradicate all narrowness and ignorance and bring prosperity to the human society through selfless deeds. So following the Gita should be our ultimate religion for the welfare of the living world.

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