Gita to be the promoter of our social life

Suparna Sarkar

DOE: https://doi.org/10.22271/23947519.2022.v8.i3e.1772

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 word 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 पार्थ नैतत् त्यक्तोत्तिष्ठ परन्तप।
क्षुद्रं हृदयदौर्थल्यं त्यक्तोत्तिष्ठ परन्तप।।

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 he oriented through such long and severe course of task and learning. This book though a part and parcel of the Bhishmaparva 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 stings of our heart and so goes saying -
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 songs of a worthy possessor or disciple - “धृतराष्ट्र न जाने तपस्या संयमित्रदि: स धर्मः।” 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 the right self to the Guru, devoted to his deeds, victorious, is the only one worthy of attaining enlightenment. 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 ‘पू’ dhatu. Maharshi Kanad said – “यद्यपयुन्निमयः: स धर्मः।” Swadharma usually refers to the individual’s own religion. In Hindu ethics religion is caste. In the Gita, Lord Krishna said - “चातुर्वर्ण्यं र्या सृष्टं गुणकर्मद्वभागशः। ननधनं श्रेयान् स्वधर्मो द्वगुणः परधर्मत् स्वनुन्द्ष्ितात् ।” He further said:-

‘श्रेयान् स्वधर्मम् विगुण: परसमौत्स्तुनिष्ठातात् | स्वधर्मम् निधनं श्रेय: परधर्मम् भ्रायाहः।’ (३१/३९)

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 – “अन्यभेद धर्मं अनुसरण करा समस्यें विपन्नजन्तक, कारण ताहा मानूषेः स्वाभाविक विकासकें विपवस्त करे, ताहा बिचक हतरह आसे ना, वाहिर हठे कृतिमात्राये चापाया देया हय हय सृज कारण परद्वह अध्ययन-सिद्धां दिके अध्ययन हठे परा न। स्वाभाविक पालन करते निधन यद्य जीते अक्कार कहो हठे हय आमकृ मूल्यवृक्षः धरण करते हय ताहाृ श्रेय, कारण एसवर दवार आमादेः आध्यात्मिक विकास विपवस्त हय हय।”

We must also believe in karma and get the welfare of the world. If we 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 – “घराफूततसुरेखु नानूनिष्ठित पक्षिण्।” 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 –

“अर्यं निजं: परो वैति गणना लघुपेतसम। उदारयितानां तु वसुधैव कुटुम्बकम्।” (२/११).

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 शास्त्रविस्त्तरयैः। अथ शास्त्रविस्त्तरयैः।” (२/११). 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.

“कमण्येवाधिकरस्ते मा फलेषु कर्मयोऽवधिः। मा कर्मफलहेतुमृत्यूंम ते संगोस्त्तकर्मणि।” (२/१७)

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 प्रसद्यन्ते तस्तत्सय्यव भजाम्यहम।
मम वर्मानुवत्तते मनुष्यः पार्थ सर्वशः।।” (३/११)

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.

References
1. Bhagavad-Gita (Goodhartha Deepika) – Madhusudana Sarasvati (Translated into English by Swami Gambhirananda), Advaita Ashrama, Kolkata.
3. Bhagavad-Gita (With the commentary of Shankaracharya)- Swami Gambhirananda, Advaita Ashrama, Kolkata.
5. ShreemadBhagavad-Gita – Bankimchandra Chattopadhyay (With commentary in Bengali).
6. श्रीमद्भगवदगीता-जगदीश चरि घोषे देवालीय आसार्े चतुथम संस्करण – २००५.
7. श्रीमद्भगवदगीता- स्वार्ी वासुदेवानरदे उद्वोधन कायामलये प्रथर् प्रकाश १३७४ वंगाद .
8. कर्मयोग - स्वार्ी द्ववेकानरदे उद्वोधन कायामलये प्रथर् प्रकाश २००७ .
9. भारतीय दशमने दीपक कुर्ार वागगचे प्रगनतशील प्रकाशके तृतीय संस्करण अगस्ते २००७ .
10. संस्कृत साहहत्येर इनतवृत्त – डः गोपेरदु र्हार्होपाध्याय प्राइबेट सलसर्टेडे जुलाई २०१० .