



# International Journal of Sanskrit Research

ॐ

ISSN: 2394-7519

IJSR 2024; 10(4): 82-85

© 2024 IJSR

[www.anantaajournal.com](http://www.anantaajournal.com)

Received: 04-05-2024

Accepted: 05-06-2024

**Kakali Santra**

Assistant Professor, Department  
of Sanskrit SRS,  
Vidyamahapitha, Kamarpukur,  
West Bengal, India

## Literature and pandemic: A study with special reference to Sri Gita

**Kakali Santra**

DOI: <https://doi.org/10.22271/23947519.2024.v10.i4b.2422>

### Abstract:

It is said that literature is the mirror of life. 'Sri Gita' is such a piece of literature that symbolises human philosophy. What should be the attitude to life is taught in this very scripture. We can easily identify our lives as the battle of Kurukshetra. In this terrible era of pandemic, we are now caught in, literature can show the light to the path of life. In Sri Gita, Sri Krishna symbolises human philosophy and Arjuna is actually humanity itself. In this battle of life, philosophy is showing the way and the humanity seeing and getting the knowledge of Truth. The battle of Kurukshetra and the battle of this pandemic era have no difference. Both the battles are for establishing existence of humanity once more. There is only the difference of time. Long ago in Sri Gita we see Sri Krishna advised Arjuna how to overcome difficulties of life. Now the mother-nature has taken the role of Sri Krishna to make us know how to deal with the danger we are in now. In 'Dhyana yoga' of Sri Gita, a disciplined life is prescribed, total controlled life, in eating, moving, social mixing, sleeping, awaking, in all respect. We see the same changes in our today's life too to flight COVID-19. By practicing yoga one can have control over one's self- it was prescribed for mankind long thousands of years ago in Sri Gita. We are now taking proper food, maintaining hygiene and spending time with our family members. Everyone is maintaining life which was long forgotten perhaps. But in this pandemic era the great literature of Sri Gita is as valuable, as it was, bearing the same importance.

**Keyword:** Showing, literature, everyone

### Introduction

The Corona epidemic, with its contagious form, has had a devastating effect on human society. And now the whole world is in a panic to get rid of the terrible effects of this epidemic. At the same time, everyone has been searching for various ways and diets in this epidemic to stay healthy or get rid of it. But in order to prevent the scourge of this epidemic, various 'Paths' and dietary rates are being followed. Human arbitrariness has made this contagious epidemic worse. Our literature of the distant past is a guide to the duties of human beings in this time of crisis of the present human existence. Our literature has always given us the idea of being restraint and restrained. To get rid of the epidemic this arbitrariness must be restrained. And our literature has shown us the way to this moderation. In a word, our literature has shown us the way to save human existence from crisis from the distant past. 'Srimadbhagavata Gita' is such a literature which carries a living example of meeting human philosophy. 'Sri Gita' is such a literature where we see the reflection of human life. The 'Srimadbhagavata Gita' as a mirror has taught people in every aspect. If we look at the 'Kurukshetra' and 'Kurukshetra' premises, it seems to be a real part of our life. We have seen Pandava paksha and Kaurava paksha and Arjun and Krishna on the battlefield of Kurukshetra. If man observes intimately, man will be able to perceive the soul. The Pandava side is the honest and moral feeling in everyone's heart. Kaurava's side is the evil and immorality in the soul. Arjuna and Krishna are human beings with the same moral and theoretical vision in the same soul. That is, 'Krishnacharitra' is meeting human philosophy and Arjuna's character is meeting human theory. We have seen the conflict of disagreement between Arjuna and Krishna in Kurukshetra premises. And we have also seen Arjuna gaining knowledge from this conflict. Therefore, from the conflict of moral and theoretical thinking one is constantly taking lessons as ways of life. There is no difference between the Kurukshetra and the struggle of today.

**Corresponding Author:**

**Kakali Santra**

Assistant Professor, Department  
of Sanskrit SRS,  
Vidyamahapitha, Kamarpukur,  
West Bengal, India

Because just as the ancient kurukshetra struggle was a struggle for the establishment of human existence, so is the present Corona struggle a struggle for the establishment of human existence in crisis. Arjuna is the only fighter in the Kurukshetra battlefield. It is the same thing and the only difference is time. In 'Srimadbhagavata Gita' Krishna has given the advice of human duty, just like today in this Corona struggle, Nature is our advisor like Krishna. In 'Sri Gita' Lord Krishna advises Arjuna thoroughly on the duties of a human being. (1) Today we are taking refuge in Nature for the sake of gaining knowledge to sustain our existence from this catastrophe. In Sri Gita we see that Arjuna was terrified at first because of the horrors of the battle of Kurukshetra. (2) In the 'Sri Gita' terrified Arjuna was soaked by the enlightening words of the Lord Krishna. (3) Nature is soaking the human society in this present situation. The rules laid down by the Government in the Corona struggle, like the instructions of the 'Sri Gita' on duty, are now like the instructions on duty towards human society. (4) In 'Sri Gita' Lord Krishna instructed Arjuna to fight without abandoning his 'Dharma', (5) just as the Government of every country has instructed the people to fulfil their basic duty in the present corona struggle because it is our civic duty to obey Government Orders in this crisis. When Arjuna was disturbed by seeing his relatives, (6) Lord Krishna instructed Arjuna not to deviate from his 'Dharma'. Similarly, today the Government is repeatedly warning us not to deviate from that civic duty. In the 'Sri Gita', Lord Krishna says to Arjuna – "If you do not practice your 'Dharma', all the people will disrespect you by talking about your disrepute". (7) That is, they may face unfavourable situations for not performing their duties. Similarly, if we do not fulfil our civic duties, then our social situation will also become unfavourable. This means that the corona epidemic will spread more rapidly and take a terrible form. In Sri Gita, Lord Krishna says, 'where there is more pleasure for the sake of self-interest, there is more adultery and hindrances to self-realization. (8) In Sri Gita, Lord Krishna says- "And by your deeds you can be added to yoga". At present, the people who are addicted to pleasures have to perform their civic duties in order to bring this horrible situation to a favourable level and carry out the deeds achieved with the identity of proper citizenship. Only then, in the present situation, man can establish his existence by performing his duties that yoga can be associated with him. (9) Sri Krishna said – "If unfortunate people are engaged in lustful deeds or want to enjoy the fruits of their deeds, then they are again bound in worldly bondage by the desire to enjoy". The horrific outbreak of the corona epidemic in the countries of the first world at the onset of the corona epidemic has shown us that people everywhere staying away from civic duties. Later, however, the reluctance of the entire world to do its duty has created a favourable ground for this deadly virus. So it is going to be noticed here that arbitrary people have neglected their proper duties. And corona's wrath is due to the negligence of that lack of duty. In this case, the infallible words the Lord Krishna are remarkable. At present, the common man, in this horrible situation, is becoming unconscious and is getting angry again and again. At the beginning of the battle of Kurukshetra, it is seen that, Arjuna was arrogant and saying that – "I will get the kingdom by the killing Duryodhana". Then Lord Krishna says to Arjuna – "Oh Arjuna, you give up your arrogance, you are thinking of gaining the kingdom and enjoying the kingdom and enjoying the kingdom by defeating Duryodhana in battle- that thought is completely inappropriate. You should give it up. State gain

and state enjoyment is not for your own consumption. You have come to fight for the establishment of peace in the society. And that war of yours will be the war of establishment of 'Dharma', because the struggle of kurukshetra is the main form of establishing one's own 'Dharma'. So give up arrogance". At present our Nature is teaching us the same lesson to human society- 'Don't be your own opponent in today's struggle'. If we go against corona without any planning and precaution, it will hinder us from establishing our existence or winning the corona struggle. So now we can give up such courage or arrogance to defeat our opponents and win by following the rules and regulations prescribed by the government. And this victory will be the re-establishment of human religion in times of crisis like the battle of Kurukshetra. In this case, we notice that the result of the Kurukshetra war and the results of the 'corona' struggle are equally standing in the situation of Kurukshetra. Sri Gita says to remember God. Because human beings are freed from the bondage of both sin and virtue by engaging in the service of God and are freed from the bondage of birth and death by giving up all kinds of 'Karmic fruits'. (10) But who is that God to us? The answer is that everything in the living world is our God. Sri Gita says that one should seek refuge in God. (11) In the same way now we have to take refuge in Nature as God. This is truly our God, our bearer and carrier. We can not conquer Nature, because it is not possible. Now is the time for us to worship Nature, that is, to take special care to keep our Nature safe and healthy. It has been said in Sri Gita that it is not possible to be a yogi for a person who eats more, who is very hungry, and who is more sleepy or sleepless. He, who eats and walks moderately strives moderately, whose sleep and awakening are regular, is the one who can get rid of all inanimate, worldly sorrows by practicing yoga. This infallible saying of Sri Gita of the distant past really makes us think in this time of great crisis of human existence. In Sri Gita, Yogis are instructed to restrain their food and sleep. So Sri Gita specifies the food of the people for their comfortable life. Enough food grains, fruits, milk etc. have been specified as human food. Animal-eating is absolutely inappropriate according to Sri Gita. This arbitrary diet and way of life creates adverse reactions in the human body, hinders normal life and at the time attacks various ailments. People are being forced to do the same thing that has been said in Sri Gita of long ago under the pressure of this corona situation. (12) Excessive subject matter has been omitted in the Gita- whether it is food or travel. If we look, we can see that our arbitrary wandering has created a favourable ground for the transmission of the corona epidemic. Even in this horrible situation, people are moving from one place to another without taking any precaution. As a result, the infection is increasing. Sri Gita has already told us that it is unfavourable for people at any time. Just as Sri Gita speaks of moderate 'Bihar', so today we are making specific and moderate efforts for corona like the yogis. We are not travelling against our will. Corona teaches us to eat properly. If we eat arbitrarily, it will be harmful to our health. In a word, excessive and unwanted food will be the cause of our grief. At present, it is important to know what foods increase the body's resistance to this epidemic, instead of eating unnecessary food. The moderate sleep and awakening mentioned in Sri Gita is the same as adequate sleep and awakening in today's corona situation. At present, people have to follow the instructions of Sri Gita. In Sri Gita, yoga is instructed with restraint. And it is said that when a yogi restrains the mind through practice and stays in the soul free from all inanimate desires, he is

considered to have become a yogi. Sri Gita instructs people to always be restrained, because restraint and restrained people can be present in all the paths of life. (13) The lack of comfortable interactions with classmates in the University is being noticed everywhere, always working from home even if it is a little mentally burdened. If one wants to get out of this situation, one has to be restrained. That is why Sri Gita advises to meditate with restraint and at the same time gives all the instructions to sit in meditation. One has to be seated in it. (14) At present, one has to get used to meditating to keep one's self calm and restrained in corona situation. Chapter seventeen of Sri Gita speaks of physical austerities. It is said that worship or proper reverence of Gods, Brahmins, Gurus and sages is physical austerities. (15) Sri Gita teaches that these people should be given due respected or one should learn to respect. Due to the epidemic, all the offices, courts, schools, etc. have been closed. So the people all over the world, forgetting the business of the workplace and people have been able to reunite with their families. At the same time, during this leisure time, the patriarchs, matriarchs and gurukulas have contacted every one. At this moment, the expatriates have also returned to their homes and are spending time with their families, forgetting all the business. One should practice keeping oneself clean inside and out and giving the message of learning to be simple and easy to use. Today in corona situation we are repeatedly washing our hand, wearing a mask- all these are external purity. At present, people are confined to the corner of the house due to disruption of normal life for mental peace; regular efforts are being made to purify the heart through balanced diet, yoga practice, etc. In the present corona situation, in times of crisis of human existence, Sri Gita seems to be expressing that simplicity by extending the hand of cooperation among people from all walks of life, family and society. In Sri Gita, there is talk of 'Bachik tapasya'.(16) Here we are instructed to do good by discussing unselfish, truthful, lovely words and read scriptures. At present, people have extended their hand of sympathy and cooperation towards people. Sri Gita states that it is obligatory to donate without expecting anything in return, at the right place, at the right time and in the right vessel, but without giving any indiscriminate instructions. (17) Due to the fact that there are locks everywhere at the present time, a difficult picture of human food supply has been seen all around. But at the moment we see a lot of people in the society donating food items. The relief efforts at this time were not limited to humans, but also helped to provide food and shelter for the animals that were on the way. People from all walks of life have shown generosity by giving alms in this difficult struggle and at the same time it is as if Sri Gita is followed for the rules of charity. In fact, pride, arrogance, lust and sensual pleasures are all reflections of earthly enjoyment. Therefore, by penance and austerities, the mind has to attain the ultimate peak of peace. Pride and arrogance and lust and addiction are now like an epidemic in the minds of people. But the important thing is that in this corona situation, all the aggressive thoughts are removed as people have established unity in diversity. Sri Gita mentions mental austerities or pleasures of the mind. (18) But lust-soaked people never try to keep their mind happy. At present, people are always eager to ask questions in the corona situation. In today's situation people want to know how to be happy and how to keep the mind happy. At time of corona, people are ready to do the work of austerities, whatever it may be; it is with family, or by watching television, reading stories, novels, etc. People have realized that we have made

our minds restless. That is why the way to please the mind seems to have been explored spontaneously. Sri Gita says we must be content with 'what we have'. At this terrible time of the present epidemic, our material desires have suddenly come to a standstill, as if there is human satisfaction in everything. In this case, the only way to survive is that the urge or demand for survival has become more evident in the image of a society. The picture is that people on one side of the country have tried to return to their homes on foot from work only to survive to the other side and have returned this way. Therefore, survival is like everything above suffering or pain in this moment. The determination to survive in this state, ignoring all the hardships, is the mental austerity or contentment of today's people. The 'Karma yoga' chapter of Sri Gita speaks of 'karma'. It also says that no human being can live without action. (19) In this crisis of human existence, we are sitting at the home but working from home. The work that we do in the workplace, we are currently sitting at home with the help of modern technology science. So we are working. In this case also we are guided by the path of Sri Gita. Today we are far away from the time of the said literature. But we must not forget that literature. We must not forget that literature exists at the centre of our life, because literature is always written for the benefit of human beings. We have to accept that this is the eternal truth. The nectar of Sri Gita of the distant past gives us guidance on the way of life even today.

#### References

1. अशोच्यानन्वशोचस्तत्वं प्रजावादांश्च भाषसे  
।गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ श्रीगीता  
(२.११)
2. अहोवत् महत् पापं कर्तुं व्यवसिता वयम् ।
3. यद् राज्यसुखलोभेन् हन्तुं स्वजनमुद्यताः ॥  
श्रीगीता(१.४४)
4. क्लैवं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
5. क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तपः ॥ श्रीगीता(२.३)
6. देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
7. तथा देहान्तरप्राप्ति धीरस्तत्र न मुह्यति ॥ श्रीगीता(२.१३)
8. अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
9. अवाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारतः ॥  
श्रीगीता(२.१८)
10. गुरुनहत्वा हि महानुभावान् श्रेयोभक्तुं भैक्ष्यमपीहलोके ।
11. हत्वार्थं कामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिर  
प्रदिग्धान् ॥ श्रीगीता(२.९)
12. अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययम्
13. सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ श्रीगीता(२.३४)
14. भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।
15. व्यवसायात्मिका वृद्धिः समाधौ न विधीयते ॥  
श्रीगीता(२.४४)
16. योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जयः।
17. सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योगः उच्यते ॥  
श्रीगीता(२.४८)
18. कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

19. जन्मवन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयन् ॥  
श्रीगीता(२.५१)
20. समाश्रिता ये पदपल्लवप्लवं
21. महत्पदं पुण्ययशो मुरारेः ।
22. भवान्वुधित्सपदं परं पदं
23. पदं पदं यद् विपादं न तेषाम् ॥ श्रीगीता(१०.१४)
24. नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
25. न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥  
श्रीगीता(६.१६)
26. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु---“ श्रीगीता(६.१७)
27. यथा दीपो निवातोस्थो नेङ्गते सोपमा स्मृता ।
28. योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥६.१९
29. योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
30. एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ श्रीगीता(६.१०)
31. देवद्विजगुरु प्राज्ञपूजनं शौचमार्जवम् ।
32. स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥  
श्रीगीता(१७.१४)
33. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
34. स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१७.१५
35. दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
36. देशे काले च पात्रे च तद्दानं सत्त्तिकं स्मृतम् ॥  
श्रीगीता(१७.२०)
37. मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
38. भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ श्रीगीता(१७.१६)
39. न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
40. कार्यतेहयवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥(३.५)