

Role of Shrimad Bhagavad Gita in the concept of Social Harmony

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Abstract –

In this age of science and rapid technological development, our life has become very complicated. It is only the need of something that can properly teach us the meaning and importance of that thing. Given that there is lack of social harmony among us, we must crave for such social relations. The pretty cliché of *vasudhaivakutumbakamis* often mentioned as a metaphor for social harmony.

‘Unity in diversity’ has represented the multi-ethnic nation like India from year of its conception. Almost all the religions of the World whether it is Christianity, Hinduism, Buddhism, Jainism, Sikhism and Muslim etc. have preached for righteous relationship among the human beings to enforce peace and harmony. Holy Scriptures like Bhagavad Gita is one such widely accepted example. This paper focuses on the role of Bhagavad Gita tenets in promotion of social harmony. It is a theoretical paper wherein a rigorous review of literature was undertaken to identify the themes derived from Bhagavad Gita that can be applied to promotion of harmony in society.

They were selected and thoroughly studied, they include: *Desire at the root of Conflict, Conflicts and their resolution, Peaceful surrender, Inner directed-ness nature of battles, Specific Yoga for each temperament, Relationship management, Rightful control over sense and mind, Detachment as a path to supreme, Theism Leads to peaceful and harmonious society, God within, Saattvik personality, the highest standard of being, Importance of collaboration for human existence, and Inner peace transforms into global peace.*

Keywords: Unity in diversity, intelligence, global, harmony, Bhagavad gita

Introduction -Bhagavad Gita's Teachings will serve as a foundation of nurturing values oriented education. And therefore it should be taught at different levels of education in widely understood languages in a neutral manner to enhance spiritual intelligence. Social harmony may be defined as valuing, expressing and promoting love, trust, admiration, peace, respect, generosity and equity upon other people in any particular society regardless of their national origin, ethnicity, gender, race, age, occupation or other characteristics. National as well as international bodies and authorities are actively working towards the promotion of social harmony; organizations such as UNICEF, United Nations or SAARC have been continuously working in the same direction. There are various means to reach this goal of social harmony and peace but education can be the finest among all.

We can say about Social harmony:-

- ❖ Social Harmony is defined as a peaceful interaction of all members of society among members of different groups.
- ❖ A harmonious society aims for a well of middle class oriented society.
- ❖ People of all faith, nation and colour irrespective of all these differences living peacefully in mutual trust as a society are social harmony.

The Gita is not meant for any one person or creed or nation. It is meant for humanity. It speaks to a mind that has fought in life, a mind that is dissatisfied with constant wants a mind that is alert and thinking and that have many conflicts.

Gita sugitakartavyaKimanyaihshastravistaraih Yasyampadamanabhaayasamukhapadmadvinihsrita.

(BheeshmParv 43/1)

This Gita which has come out of the lotus – like face of the Lord (he who has the lotus in his novel) and which is so melodious, should be studied, there is no need to study any other scriptures in detail‘.

Great scholars of the Bhagavad Gita say that the scripture fundamentally deals with three primary teachings, which are called the three secrets.

1. The first secret is about **Duty**. One must do ones duty in accordance with one’s nature (**swadharmacharana**).
2. The second is about the **Hidden self**. In every one there is a real and hidden self which is different from the external false self. Everyone must realize this difference between the outer self and the inner self.
3. The third secret is about the **omnipresence of God**. One must live in this world with the awareness that all that exists in this world is but **Vasudeva**.

The Bhagavad Gita has profoundly affected the Indian way of life for millenniums. Its teachings have been at the core of the Hindu fundamental beliefs for time immemorial. They are ageless and relevant even today.

Amanitvamadamhitvamahimsaksantirajavam Acaryopasanamsaucamsthairyamatomavinigraha. B.G13/8

‘Humility, modesty, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self control’.

- Humility - absence of self-esteem.
- Modesty- Un-pretentiousness, not proclaiming one's own greatness.
- Non-injury - not causing suffering to any other living being intentionally.
- Forgiveness - forbearance and patience, capacity to put up with everything without getting disturbed.
- Uprightness - straight forwardness in behavior.
- Service to the teacher - not merely physical but seeking mental and intellectual identity with the teacher's heart and intellect.
- Purity - external: cleanliness of body and environment; internal: taintless thoughts, emotions, intentions and motives.
- Steadfastness - firmness and consistency of purpose, concentration of all efforts in achieving the spiritual goal.
- Self-control - self-restraint practiced in dealing with others.

***Indriyarthesuvairagyamanahakaraevaca,
Janmamrtyujaravyadhidukhadosanudarsanam B.G 13/9***

‘Dispassion to the objects of the senses, absence of egoism, perception of evil of birth, death, old age, sickness and pain’.

Reflection on the evils and miseries of birth, death, old age and sickness leads to indifference to sense-pleasures and the senses turn towards the Innermost self for knowledge. Birth, death etc. are not miseries by themselves but they produce misery in their aftermath.

***Asaktiranabhisvangahputradaraghadisu
Nityamcasamacittatvamistanistopapattisu. B.G 13/ 10***

‘Non-attachment, non-identification of self with son, wife, home and the rest and evenmindedness to all agreeable and disagreeable events’.

- ❖ Nonattachment - When a man thinks that an object is his, the idea of ‘Mine’ ness is born in his mind. He identifies himself with that object, loves it and gets attached to it. Non-attachment is the absence of such identification with any object. Keeping the mind away from all attachments assures peaceful life.
- ❖ Non-identification with son etc. - Excessive love towards all these is an intense form of attachment with them so much so one's own material happiness or otherwise is equated with the happiness or otherwise of the other.
- ❖ Constant even-mindedness - Equanimity under all circumstances and conditions, desirable or undesirable, is a sign of knowledge.

***Kshiprambhavatidharmaatmaashashwacchaantimnigacchati
Kaunteyapratijaaneehi Na me bhaktahpranashyati // Gita 9/31 //***

‘He soon becomes righteous and attains to eternal peace; O Kaunteya, know you for Certain that my devotee never perishes’.

The effect of single-pointed devotion to The Lord is stated here. Sri Krishna says that such a person soon becomes righteous - he realizes the Divine Atman in himself. He attains eternal peace - an inward peace which is beyond the noisy commotion of the daily living. He lives in tranquility free from agitations and excitements. He rediscovers in himself his own real nature which is Supreme Peace. Such a devotee never perishes or is destroyed. The seeker of the nobler values shall have no failures if his resolve is firm and his application is sincere.

***Ahimsaasatyamasteyamshaucamindriyanigraha,
Etamsaamaasikam dharma chaturvarnyabraveenmanuh.***

‘Non-violence, truthfulness, not stealing, purity and control of senses are, in brief, the common Dharma for all the Varnas’.

It is said that the Dharma stands on four legs of the Satya [truth with meditation], the Daya [compassion with sacrifice], the Tapah [discipline, austerity with intense practice] and the Dana [charity and sharing with the underprivileged]. Depending upon the state of affairs of the Dharma. One may ask what must be the way of life. It is simply living in the Dharma. To live in the Dharma is to live healthy, ethically, harmoniously, and with stability. People normally refer to various duties, rights and obligations, but this is not living in the Satya, the highest Dharma.

**‘Auronkohanstedekhomanu, hansomasukhpao,
Apnesukhkovistritkar lo, sabkosukhibanao’.**

O, man! Watch other laughing, laugh and take pleasure, expand your happiness, make everybody happy.

The Gita deals with human problems in a human way. That is why it has a tremendous appeal. It has inspired the human mind in India for centuries and today it casts its spell on millions of people across the various parts of the world.

The purpose of the study is to recognize the teachings of BhagavadGita in promotion of social harmony and peace. Introducing Bhagavad Gita to students in schools may help in shaping a more integrative and inclusive mindset.

Methodology

The present study follows a theoretical framework. It is mainly based on secondary data, which is largely collected from different sources like journals, articles, and periodicals. A rigor review of literature was undertaken and comprehensive understandings of these studies were used to arrive at themes which depict the role of Bhagavad Gita on harmony and peace.

Conclusion

According to Mahatma Gandhi 'If we are to teach real peace in the world we shall have to begin with children.' Education is not a mere pile of facts and data for memorization but a source of enlightenment and strength. To have an access to the realization of thought and action with respect to Bhagavad-Gita's Teachings will serve as a foundation of nurturing values oriented education. It will help pupils understand the nature of self, others and the world around us, not only this but the nature of conflict and way of living in the situation of dilemma and otherwise.

National Curriculum for School Education, NCERT (2000) has observed that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions. Content related to 'Bhagavad Gita' is already included in National Council of Educational Research & Training (NCERT)'s Class XII Sanskrit text book, namely, Shashwati, Part-II (Chapter IV: Karma Gauravam) since 2007-08. This is a positive step towards value oriented education but it's just one little step because not all students opt for Sanskrit and not all know it. Thus, Value-Oriented Education Regarding Bhagavad-Gita's Teachings is less explored. For the appearance of the value education in the development of the educational system, in this connection, Kothari Commission (1966) pointed out,

"In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfillment of the individual." The National Education policy 1986 also reflects the light on value based education. Furthermore, there is a more problem of achieving value-oriented education by the individuals in our India today because each and every school or college or university suffers from such wisdom knowledge and devotion and it is because of this problem that our entire educational system is going aimlessly. Therefore it should be taught at different levels of education in widely understood languages in a neutral nature to enhance spiritual intelligence.

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