



RELEVANCE OF ELEMENTS OF SRIMAD BHAGWAT GITA

DR. OM PRAKASH MISHRA

Associate Professor of Sanskrit
V.S.S.D. College Kanpur India

The relevance of Gita's philosophy is reflected in its usefulness in human life. Srimadmagadita is a popular book of Indian life. In the heart of every Indian person there is an unfathomable reverence and love for the Gita. It makes us aware of our duties. The preaching ground of the Gita where Lord Krishna had preached to Arjuna - it was the battlefield of Kurukshetra, the battle between the Pandavas and the Kauravas was about to begin and the armies on both sides were ready for battle, the great warriors of the whole world were ready for battle. were standing. And Lord Krishna had accepted himself to be Arjuna's charioteer. Arjuna, the world's best narrator, while observing his opponent's army in the battlefield, sees that those with whom he is going to fight are his own grandfather, teacher, brother, uncle, relatives. So seeing all those brothers present, they decide not to fight the son of Kunti in mourning. And when brothers consider it better to live by alms food than to enjoy the pleasures of the kingdom by killing relatives and relatives, then at the same time Lord Shri Krishna himself preached the Gita to Arjuna to make him aware of his duties and responsibilities. . Which from that time till today also paves the way for all human beings in dilemma, and instructs them to fulfill their duties and responsibilities without desiring the fruits. In every walk of life, Gita gives us the sense of duty-non-duty, equality-inequality, religion-adharma, justice-injustice, truth-false, renunciation-renunciation etc. In the present time, when the judge gives his decision in the court, he gives the decision only by imbibing the Gita's policy-immorality, truth-false, religion-adharma, justice-injustice somewhere in his conscience. Even today, when a person (witness) comes to testify in the court, he first puts his hand on the Gita and says that - "I swear by the Gita that whatever I say, I will not say anything except the truth." This shows the greatness of the Gita.

The point to be noted here is that there are other important Indian texts which are as useful as the Gita in the present time, but why was the Gita given so much importance? There is only one answer to this question that just as the Gita has included the subjects of philosophy, knowledge, science, action, religion, devotion etc. in its seven hundred verses, it is not easily visible anywhere else. Any person who studied it from his own point of view, the same point of view has been presented in his study. I also made a small effort to study my minor research on the philosophy of Sankhya Yoga Darshan in Gata and Shrimad Bhagavad Gita, and as a result of the glory of Shri Gita, the result of that small effort was the rendering of the subject which I intended to study in it. Tried a little. From this a question arises in the mind that what is the giving of Gita? It would not be an exaggeration to say "filling the ocean in



the water". Gita is a part of Bhishma Parva of Mahabharata, in Mahabharata, Veda Vyasa has elaborated the glory of Gita:-

Gita Sugita Kartavya kimanyaih kimanyaih scripture is strict.

Lord Shri Krishna is Jagadguru, the preacher of the Gita, it is said about him-
?Shri Krishna is the Guru, Mother, Father, Friend, Friend, Vidya, Dev of the whole world. This is because he had come to solve the problems of the era. These problems were also of various types – national, caste, religious in nature. For the upliftment of these problems, he has said in the Gita-
Paritranaaya Sadhunam Vinashaya Cha Duskritam.

Dharmasasthapanadhyay sambhavami yuge yuge.

That is, O India, whenever there is a loss of religion and increase of unrighteousness, then I create my form, that is, I appear before the people in the form. To save the sages, to destroy those who do sinful deeds and to establish religion, I appear in every age, that is, in every age. ,

In every age there is a need for incarnation. Shri Krishna came as a Jagat Guru in his era to do this work. This word is not used with any other incarnation, who is also addressed with the word Yogi, Mahayogi and Yogiraj. That's why Shri Krishna is contemporary even today, Gita is relevant even today. That is why we have to understand the personality and duties of Lord Shri Krishna in every aspect of life before the vast interpretation of the Gita Encyclopedia. If we can become like Arjuna, then the Gita will be spoken in each and every breath of our hearts.

Gita is a most mysterious book. It contains the essence of all the Vedas. Its composition is so simple and beautiful that with a little practice one can easily understand it, but its meaning is so deep and serious that one should keep practicing it for life. But even then its end does not come. In human life, new thoughts and ideas keep arising every day, due to which its novelty remains always, and by concentrating and contemplating with reverence and devotion, we can directly experience the secret filled in its footsteps. It is difficult to find a description of the qualities, effects, forms, elements, secrets and worship of the Lord, and of action and knowledge as found in the Gita, together in other texts. Gita is such an incomparable scripture, not a single word of which is empty of good teachings. There is not a single word in the Gita which can be called interesting. Because interest is a characteristic of material things, and all the things (teachings) said in the Gita are literally true; To conceive of interest in the speech of the Lord as Truth is to destroy it.

The vast ocean of knowledge of the Gita is filled with an infinite storehouse of knowledge in its heart. Even in the present era, the Gita is as useful in human life as it was in the Dwapar Yuga at the time of Shri Krishna. In that era, the teachings of the Gita had led Arjuna on the path of his duty, and in the present age, the Gita has led many heroes who took part in the freedom struggle on his path. In the context of the above topic, if we go through the history of the freedom fighters, then a strange fact is visible that such revolutionaries or freedom fighters who see the death sentence of the British very clearly like



Khudiram Bose, Chandrashekhar Azad, Ramprasad Bismil etc. . These are the revolutionaries who kept the Gita with them directly or indirectly till death. "When Khudiram Bose was asked what is your last wish? So his answer was that I want to keep the Gita with me when I die." Many examples of such loyalty to the Gita are found in history, which raises the perplexing question why such loyalty to the Gita? What did those who made sacrifices for the nation found something in the Gita that impressed them so much that even at the time of death they only wished for the Gita. Not only this, the allegiance, insistence of people like Tilak, Arvind, Gandhi, Vinoba etc. towards the Gita is evident and there is no doubt that the person to whom the allegiance of the society is urged, that person and the values of the society, culture. affect lifestyle and way of thinking. Influences Gandhiji's approach to the Gita. Gandhiji thought about the Gita like this, "When doubt surrounds me, when despair stands before me, when not a single ray of light is visible on the horizon, then I take refuge in the Bhagavad Gita and One or the other verse of it comforts me and I immediately start smiling in the midst of gloomy gloom. I attribute this to the Bhagavad Gita. Similarly, the book 'Gita Rahasya' of Tilak ji is an example of his loyalty to the Gita and his concept of Swarajya is clearly influenced by the philosophy of Gita - "In my childhood I felt the need of such a classical book, which would be able to understand the attachment and attachment of the living condition. Please guide me in the time of test. I read somewhere that in just seven hundred verses, the Gita has filled the essence of all the scriptures and the Upanishads, the ocean in the ocean. My mind was fixed. I studied Sanskrit for the purpose of reading Gita. The Gita is not only my Bible or Quran, but only the direct mother. I have been separated from my cosmic mother for many days, but since then Gita Maya has taken the place of mother in my life, she is my support in times of emergency.

The purpose of all the above statements is that in what form the Gita influenced the freedom fighters and I am of the opinion that Gita is basically ethics, clear instructions about conduct, rendering as it is in it, it can inspire anyone. And the Gita is also clarifying more questions to conduct. Whenever there was a question of hanging or pardon in front of the fighters and revolutionaries, the Gita clarified that conflict, so that they did not have to think in choosing death or choosing. The biggest impact of the Gita on the revolutionaries was that the Gita gave them a great adventure. The soul, for the revolutionaries, was indestructible, immortal, eternal, eternal, the body was just like an old worn out garment which had to be discarded on accomplishment. The inspiration that the revolutionaries could get from the Gita in making the choice of action was difficult to get from any other text or source. The Gita is a boundless ocean of infinite feelings. Just as a person who dives into the bottomless ocean full of gems gets precious gems, similarly, by taking a deep dip in the ocean of Gita, a person who is inquisitive gets a wonderful feeling of gems. But just as eagles fly in the infinite sky and ordinary mosquitoes too. According to this, all human beings experience



something of the Gita according to their own feelings. Therefore, on considering it, it appears that the main meaning of the Gita is that from time immemorial, being subjugated by ignorance, such measures have been taken from the ocean of the world, by which a person can attain God only by performing his worldly duties well. In practice, "In the Gita, two faiths have been given to attain God: 1. Gyannishttha (Sankhyog), 2. Yoganishtha (Karmayoga). Here the question arises in the mind that in almost all the scriptures there are three ways of attaining the realization of the Lord. The paths have been told - Karma, worship and knowledge, in such a situation, how has the Gita accepted only two loyalties? Does the Gita not accept the principle of Bhakti? Many learned people consider the teachings of the Gita to be devotional. And in Yatra Tantra Geeta, the Lord has also clearly described the glory of devotion. And through devotion his attainment is said to be easy. The answer is that in addition to action and knowledge in the scriptures, the episode of 'upasana' (devotion) that has come up is under these two beliefs in the worship Gita. When a person worships Him by considering himself as being inseparable from God, then that worship of him comes under Sankhya faith and when this worship is done from the point of view of difference, then it is considered under Yoganishtha. This is the main difference between Sankhya Nishtha and Yoganishtha. "The Gita has considered Bhakti to be the main source of God's attainment. This belief of the people is justified. The Gita has given a very high place to devotion and has also ordered Arjuna to become a devotee from place to place. But the Gita has given only two ways of attainment of the Supreme Personality of Godhead - one is Sankhya Yoga (sankhya devotion) and the other Karma Yoga (Yoga devotion). .

The forms and means of Sankhya Yoga, Karma Yoga are different. As "the whole substance being illusory like the water of a mirage or like the creation of a dream, all the qualities of Maya act in the qualities, understanding that to be devoid of any pride in all the actions performed by the mind, senses and body". ' And there should be no sense of existence of anyone other than the all-pervading true-nand-ghan Vasudeva. This is the instrument of numerology. Jnanayoga Sankhyanishtha or Karmasanyasa is the name of this. And the person who, considering everything as being of God, having equanimity in accomplishment and non-achievement, renounces attachment and desire for fruit, performs all actions according to the Lord only for the sake of the Lord, and takes refuge in the Lord in all respects with faith, name, quality and body. Continuously meditates with effect, this is the means of Karma Yoga.

Due to the result of both the above means being one, they are considered to be inseparable (Gita-5 4-4) but due to the difference of authority in the time of means, the paths are told to be different (Gita-3/3). One cannot walk on both the paths at the same time in the same way, as there are two paths to reach Shri Ganga ji, but a person cannot go through both the paths at the same time. In the above mentioned means, the means of Karma Yoga cannot be made in



sannyas, because in the sannyas ashram it is said to give up even the form of deeds and the means of Sankhya Yoga can be made in all the ashrams.

The biggest feature of the Gita is the time and place of its creation. The background of the Gita (Upadesh Bhoomi) is the war of Mahabharata. Just as a common man gets confused by the problems of his life and then makes up his mind to escape from the confluence of life, similarly Arjuna, who is the great hero of Mahabharata, is afraid of the problems faced by him in life and Kshatriya religion. Like Arjuna, we too are sometimes frustrated in a state of uncertainty or dilemma, or we deviate from our duties due to our problems. The knowledge which the sages of India assimilated after deep thought, they named it Vedas, the last part of these Vedas is called Upanishad. The characteristic of human life is the intellectual power possessed by man and the knowledge contained in the Upanishads is not only the highest state of human intelligence, but also gives a glimpse of what man can experience beyond the limits of intelligence. The knowledge of these Upanishads has been briefly presented in the Gita by Lord Krishna to the common people through Arjuna. The Gita is not the only scripture of Hinduism, but it is a world scripture. In the Gita, there is a description of such a God, the Paramatattva, which is acceptable to all religious sects. The form of all-religion coordination is clearly visible in the Gita, there is a sense of respect for all religions and sects in the Gita.

References

1. Shrimad Bhagvat Gita, Commentry of Adi Shankarcharya, Gita Press Gorakhpur, 1999