

Community Wellbeing : The Message from Shrimad Bhagavad Gita

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Abstract

Indian culture has a rich spiritual heritage. The Shrimad Bhagavad Gita is a religious and spiritual text a component of the Mahabharata. The dialogue takes place between Prince Arjuna and his charioteer, the God Krishna. The Gita offers advice on how to lead a good and contented life as well as answers the questions that Arjuna encountered while fighting. The Shrimad Bhagwad Gita as a manual for living and gives the lessons to live a social, mental, spiritual life to individual and community. As well as the teachings of Shrimad Bhagavad Gita can also be understood in terms of the welfare of the community. This paper focuses on the teaching of Shrimad Bhagwad Gita that motivates individuals to fostering a harmonious and thriving community Life furthermore it elaborate the message of svadharma, Seva, Nishkama Karma. And the three principles which have been emphasized by the bhagavad Gita are the management of mind , management of duty and the principle of self management.

Keywords: Charioteer, Social, Mental, Spiritual, Svadharma, Nishkama Karma.

INTRODUCTION

Pandu and Dhritarashtra were brothers. Pandu was married to Kunti and Madri, while Dhritarashtra wed Gandhari. After committing a sin while hunting, King Pandu was cursed and was unable to reconcile with his wife. Through her genuine service to a wise sage in her younger years, Kunti received a boon, and she went on to have three children from Yama, Vayu, and Indra, respectively: Yudhisthira, Bhima, and Arjuna. Madri became pregnant with twins, Nakula and Sahadeva, via the Asvini-Devatas, a group of celestial healers. By his wife Gandhari, Dhritarashtra had a hundred and one children. Following Pandu's death, Dhritarashtra raised his sons, the

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Pandavas, and his sons, the Kauravas. Growing up side by side, the Pandavas and Kauravas were incompatible with the Kauravas because of the former's courage and wisdom. The Pandavas made the decision to divide their kingdom in half and live apart as a result.

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Duryodhana, the chief of the Kauravas, was deeply jealous and greedy of the Pandavas' pomp, wealth, and glory during the Rajasuya Yajna. With the sly advice of his uncle Sakuni, he invited Yudhisthira to a game of dice and defeated him fraudulently, losing all of his belongings, including Draupadi. In the end, it was decided that the Pandavas, including Draupadi, would be banished for twelve years into the forest and then required to live in secret for an additional year in order to avoid being discovered by the Kauravas. The evil Duryodhana was to rule the kingdom during this time.

After overcoming numerous challenges and threats posed by the Kauravas during their thirteen-year exile, the Pandavas approached the Kauravas for their portion of the kingdom in accordance with the terms of their agreement. On the other hand, Duryodhana angrily refused to give up any more land than the tip of a needle. In response to Mother Kunti's counsel and with Lord Krishna's encouragement, the Pandavas chose to go to war in an attempt to defeat the Kauravas and assert their legitimate claim to the kingdom.

The Yadava hero Lord Krishna was sent to Dwaraka by Duryodhana, who was on the side of the Kauravas, and Arjuna, who was on the Pandavas. In His palace, they both discovered Krishna dozing off on a couch. Arjuna stood close to the feet of the Lord, while Duryodhana entered and took a seat at the head of the couch. Naturally, Sri Krishna saw Arjuna first when He opened His eyes, followed by Duryodhana seated in a chair. Due to Arjuna's age and the fact that He was the first person Sri Krishna saw after inquiring about their well-being and the reason for their visit, Arjuna was granted priority, as per the custom. Krishna asked Arjuna to fulfill his wish by choosing either his strong army, the Narayani Sena, or Him without a weapon. Despite Krishna's warning that He would remain a witness and be bound by the vow to abstain from fighting and to take up arms, Arjuna, a devotee of Sri Krishna, expressed his desire to have the Lord with him and ignored the influential Narayani Sena. Sensing that Arjuna was a fool, Duryodhana joyfully declared his desire for the mightily army to support him in the conflict. Arjuna

remarked, "O Lord! "in response to Krishna's question about why he picked Him when He was against taking up arms. With just a glance, you possess the ability to eliminate every force. So why should I favor that useless army? I have been holding onto a long-standing wish that you serve as my charioteer. Please grant me what I want in this conflict. Krishna gladly accepted his request from the Lord, who is always the most devoted lover of His devotees; as a result, Krishna rode in Arjuna's chariot during the Mahabharata battle.

As the Pandavas' envoy, Lord Krishna once traveled to Hastinapura and attempted to stop the war after Duryodhana and Arjuna returned from Dwaraka. However, the egotistical Duryodhana, led by Sakuni, refused to accept the peace mission and attempted to put Lord Krishna in jail. At this point, Krishna revealed His Ultimate Form, or Viswarupa. With the grace of the Lord, even Dhritarashtra the blind saw it. Because King Dhritarashtra was too close to his sons to keep them under control, Duryodhana, the chief of the Kaurava, made the hopeless decision to go to war with the formidable Pandavas.

The sage Veda Vyasa approached blind Dhritarashtra as both sides were ready to fight and offered him the gift of sight if he wanted to witness the horrific carnage for himself. In response, the Kaurava king exclaimed, "O Brahmarishi Chief! I would like to hear every detail of the battle, but I have no desire to witness this massacre of my family firsthand.

The king's trusted advisor Sanjaya was then given the gift of divine vision by the sage, who also informed the king that Sanjaya would recount all of the war's events to him. He will personally witness, hear, or otherwise learn about everything that occurs during the conflict. An incident will not stay out of his sight, whether it occurs in front of him or behind his back, during the day or at night, in private or in public, and whether it is limited to real action or only manifests in thought. He will learn everything, firsthand, as it occurs. He will not feel fatigued or come into contact with a weapon."Following ten days of nonstop fighting between the Pandavas and Kauravas, Sanjaya informs

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Dhritarashtra of the great warrior Bhishma's fall from his chariot by Arjuna. The king, in excruciating pain, demands that Sanjaya tell the whole story of the previous ten-day war, starting at the outset and going through every detail as it transpired. This is where the Shrimad Bhagavad Gita starts.

The 700-verse Hindu text known as the Srimad Bhagavad Gita, or the "Song of God," is a component of the epic Mahabharata. The Bhagavad Gita is located in the sixth, or Bheeshma Parva, section of the Mahabharata, which is divided into eighteen sections. The Gita is also known as the "Gitopanishad" or the "Gitā Upaniṣhad" because it encompasses the essential elements of Vedic knowledge. Gita was written in Sanskrit and assembled by Veda Vyasa. The Gita recounts the divine conversation that transpired on the Kurukshetra battlefield between Lord Krishna and his devotee Arjuna.

Arjuna, the Pandava prince, must choose between fighting his own family members and his moral obligations at the start of Dharma Yuddha. To his charioteer and close friend Lord Krishna, he declares his intention to refrain from fighting. Arjuna receives answers from Lord Krishna until he becomes more determined to fight, and their divine conversation is recorded in the Bhagavad Gita. After eighteen days of fierce fighting, the Pandavas win.

Beyond the battle Arjuna is engaged in, a wide range of spiritual subjects, moral conundrums, and philosophical questions are covered in the conversation between Lord Krishna and Arjuna. Lord Krishna appears to have given Arjuna the idea that there is an attitude that can be adopted in order to carry out one's activities, which can both ensure that the activity does not have negative psychological or spiritual effects on the person and increase its creative benefits. This mindset, which Lord Krishna refers to as "yoga," is universal and can be applied to all endeavors, not only warfare, and to all individuals, not just Arjuna. Because of this, the Bhagavad Gita is taken out of the Mahabharata and used as a life guide by millions of people. In this regard that, Gandhiji once visited one of the biggest libraries in London and asked the librarian which book was issued most frequently. The librarian said that it was the

Shrimad Bhagavad Gita. It is very popular throughout the world

Shrimad Bhagavad Gita and Community wellbeing:

The timeless teachings of the Shrimad Bhagavad Gita shed light on community wellbeing. Which extends beyond individual prosperity to include the harmonious growth of society as a whole. The Shrimad Bhagavad Gita which has its root in ancient India wisdom offers important lesson on moral behavior, selfless service and the interconnectedness of all living things. Fundamentally the Shrimad bhagavad Gita emphasizes the idea of "Nishkam Karma" or selfless action and exhorts people to carry out their responsibilities with devotion and detachment. According to scripture people can positively impact the community without having egoistic desire if they carry out their responsibilities without becoming attached to the results of their actions. The Shrimad Bhagavad Gita says that community wellbeing is closely related to the members collective consciousness. The lesson instill a sense of oneness and interconnectedness by highlighting the value of empathy, compassion and teamwork. The Shrimad bhagavad Gita promotes a society in which people put aside their own goals and desire and cooperate selflessly for the benefit of all. The Shrimad Bhagavad Gita promotes the development of virtues like truthfulness, nonviolence, humanity and equanimity in the interest of promoting the wellbeing of communities. It is believed that these principles are essential to building a peaceful and equitable social structure. By following moral guidelines people help to build a just and caring society in which everyone's wellbeing is values above all else. The Shrimad Bhagavad Gita also emphasizes the role that spiritual knowledge plays in fostering community wellbeing. It teach that a society more suited to handle difficulties and disputes is one that values and foster spiritual development. The function for developing a community where people assist one another on their spiritual journeys is the pursuit of self realization and a greater comprehension of the interconnectedness of all life.

Shrimad Bhagavad Gita's Lessons for community wellbeing:

Duty and Dharma:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥18. 47॥

śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣham

It is better to do one's own dharma even though imperfectly than to do another's dharma even though perfectly. By doing one's innate duties a person doesn't incur sin. Upholding dharma, or the moral code, and carrying out one's duty (svadharma) are two things that the Shrimad Bhagavad Gita emphasizes as being crucial. People make a positive impact on the general well-being of their community when they carry out their ethically assigned tasks. The Shrimad Bhagavad Gita emphasizes the importance of following one's dharma or righteous duty. In a community individual can contribute to collective wellbeing by fulfilling their responsibilities and roles with integrity.

Selflessness and Service (Seva):

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 2. 47 ॥

karmaṇy-evādhikāras te mā phaleṣhu kadāchana
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi

You have a right to perform your prescribed duties but you are not entitled to the fruits of your action. Never consider yourself to be the cause of the results of your activities nor be attached to inaction. The Shrimad Bhagavad Gita exhorts people to act in a selfless manner and to serve others. Participating in deeds of generosity, empathy, and service within the community strengthens the bonds of unity and advances the welfare of all constituents.

Respect and Equality:

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 6.9॥

suhṛin-mitrāryudāsīna-madhyastha-dveṣhya-bandhuṣhu
sādhuṣhvapi cha pāpeṣhu sama-buddhir viśiṣhyate

The yogis look upon all well-wishers, friends, foes, the pious, and the sinners with an impartial intellect. The yogi who is of equal intellect toward friend, companion, and foe, neutral among enemies and relatives, and unbiased between the righteous and sinful, is considered to be distinguished among humans. The Shrimad Bhagavad Gita affirms that all creatures are equal in spiritual status. Treating every member of the community with respect is essential to putting this idea into practice, regardless of their background, social standing, or religious views.

Mindfulness and Self-awareness:

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 6.15॥

yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ
śhāntiṁ nirvāṇa-paramāṁ mat-sansthām
adhigachchhati

Thus, constantly keeping the mind absorbed in Me, the yogi of disciplined mind attains *nirvāṇ*, and abides in Me in supreme peace. The Shrimad Bhagavad Gita promotes self-awareness and mindfulness as instruments for personal development. People who are conscious of their thoughts and deeds in a community foster a happy and peaceful atmosphere.

Unity amidst Diversity:

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 18.41॥

brāhmaṇa-kṣhatriya-viśhām śhūdrāṇām cha parantapa
karmāṇi pravibhaktāni svabhāva-prabhavair guṇaiḥ

The duties of the Brahmins, Kshatriyas, Vaishyas, and Shudras are distributed according to their qualities, in accordance with their *guṇas* (and not by birth). The Shrimad Bhagavad Gita acknowledges the diversity of paths to spiritual realization. Similarly, in a community, there may be diverse individuals with different backgrounds, beliefs, and talents. Embracing and respecting this diversity can lead to a more inclusive and harmonious community.

Preseverance and Resilience:

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 18.33॥

*dhṛityā yayā dhārayate manah-prāṇendriya-kriyāḥ
yogenāvvyabhichāriṇyā dhṛitiḥ sā pārtha sāttvikī*

The steadfast willpower that is developed through Yog, and which sustains the activities of the mind, the life-air, and the senses, O Parth, is said to be determination in the mode of goodness. The Shrimad Bhagavad Gita teaches resilience in the face of challenges. Similarly, in a community, individuals can collectively overcome difficulties by fostering a spirit of perseverance and mutual support.

Empathy and Compassion:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥12.13 ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥12.14॥

*advēṣṭā sarva-bhūtānām maitraḥ karuṇa eva cha
nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī
santuṣṭaḥ satataṁ yogī yatātmā dṛiḍha-niśchayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me
priyaḥ*

Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect. The Shrimad Bhagavad Gita teaches the importance of compassion and empathy. In a community, fostering a culture of understanding and support can create a sense of belonging and promote the overall well-being of its members.

General well being:

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 4.17॥

*karmaṇo hyapi boddhavyaṁ boddhavyaṁ cha
vikarmaṇaḥ
akarmaṇaśh cha boddhavyaṁ gahanā karmaṇo gatiḥ*

You must understand the nature of all three recommended action, wrong action, and inaction. The truth about these is profound and difficult to understand. The Shrimad Bhagavad Gita encourages individuals to work together for the common good. In a community setting, this involves considering the well-being of all members and making decisions that benefit the collective rather than focusing solely on individual interests.

Conclusion

In conclusion, the ageless teachings of the Shrimad Bhagavad Gita provide significant understanding and direction for promoting communal well-being. A peaceful and prosperous community can be established with the help of the Shrimad bhagavad Gita's main lessons. The Shrimad Bhagavad Gita promotes individuals to carry out their moral obligations and make a positive contribution to the community's well-being by stressing the importance of dharma. Teaching selfless action cultivates a cooperative and altruistic spirit by encouraging a mindset centered on service rather than attachment to personal gain. The Shrimad Bhagavad Gita's emphasis on brotherhood and equality highlights the value of treating everyone with kindness and respect, encouraging inclusivity in the community. Furthermore, the lessons of equanimity and detachment offer helpful strategies for overcoming obstacles, guaranteeing a community that is more resilient and stable. The Shrimad Bhagavad Gita's injunction to maintain focus and self-control inspires people to develop discipline, which builds group power in tackling shared objectives and difficulties. In addition, the Shrimad Bhagavad Gita's promotion of spiritual consciousness acts as a unifying factor by giving people a common sense of purpose and inner serenity. All things considered, the Shrimad Bhagavad Gita provides a thorough framework for communal well-being that includes moral behavior, selflessness, equality, resilience, and spiritual development. Communities can achieve a state of

harmony, cooperation, and prosperity by incorporating these teachings into daily life, which will ultimately help them realize the goal of a harmonious and well-aligned community.

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