

# GITA IS THE COMBINATION OF LOVE, KNOWLEDGE AND WORK

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**G**ita is not just limited to national or social subjects, and the subjects that are included are so meaningful, serious and have a large scope that their scope can be given extensive scope without any impact on its teachings or meaning, not only that this extension of scope will increase its depth, truth and strength. This widespread form has been mentioned repeatedly in Gita, which can be related to a particular virtue, period, respectful feelings. Gita has termed the yagna related ancient Indian methods and feelings as mutual give and take relation between lords and human beings. This ancient practice seems to have disappeared from India. But the word 'yagna' in Gita is very symbolical, enhanced and denotes element.

The lord related feeling are so free from place, time and limits and so complete with philosophy and versatility that we can grasp both yagna and lord with the psychological and natural methods as a fact. These feelings can be implemented on the modern thoughts with respect to sacrifice and offering oneself for the benefit of each other and the exchanges taking place amongst the creatures. This will make their meaning more significant and in-depth that they become more true, spiritual and serious and get enlightened with extended light of truth.

Wherever Gita talks about Sankhya and Yog there we will talk about Sankhya that propounds the principle of one man, we will do a comparative analysis of immortal Sankhya that propounds the principle of many men and nature only that much as is required in this narration.

We will also analyse the classical, chronological and actual path of Saint Patanjali's Yog along with the multidimensional, rich, minute and easy natural Yog of Gita. Sankhya and Yog as mentioned in Gita are the two paths

taking towards the ultimate truth of philosophy. They are two mutual-complimentary sources taking towards the accomplishment of philosophical truth, one is philosophical, intellectual and analytical and the second is full of devotional feeling, practical, ethical and co-coordinating that reaches to knowledge through experience. According to Gita, there is no actual difference between these two teachings. Many people believe that Gita is the result of some religious community or particular tradition, but it is not true. The teachings of Gita are applicable for everybody, mankind although its origin could be something else.

The truth of the philosophical method of Gita and the chronology of its arrangement is not a part of its advice that can be said to be very important and permanent. Majority of the topics of it, its elements and touching main thought that have been beaded into this complex literature have an everlasting importance, they will always be priceless. This is not just an imagination of philosophical intelligence or some trick that will surprise us. They are the permanent truths of spiritual experience; they are the facts with evidence of our highest spiritual possibilities. Whoever wants to find the secret of this world can never neglect these truths.

Whatever be the analytical procedure of Gita, it does not mean to authenticate any particular Yog or to support some philosophical opinion. The language, thoughts, feelings that have been incorporated in Gita and their balance are such that can never be found in the nature of any communal leaders. The flow of thoughts has a wide scope; its pace moves like waves and embraces different types of feelings, which is the actual proof of a sharp intelligence with the strength of synchronization and a rich experience. The thoughts of Gita do not differentiate one from another, but they bring in har-

mony and unity.

The principle of Gita is not limited only to philosophy although its opinion implies the position of pure, ancient, permanent universe. The principle of Gita is also not limited to mysteries although the mystery of the nature of three worlds has been described at all places in its thoughts.

The principle of Gita is also not special kind of philosophy and Sankhya although its thoughts express that this world is the creation of the union of nature and man. It does not propagate god and its devotion like Vaishnav although it talks only about lord Shri Krishna the reincarnation of lord Vishnu described in the Puranas. There is no actual difference between lord Krishna and Brahma; the status of Brahma is also not higher to Krishna in any way. The kind of flow we find in Upanishads can also be seen in Gita, which is both spiritual and intellectual and therefore we do not find any such impractical principle, which can hinder its universal scope. We find all the spiritual truth and experience of the world in Gita and we can see the glimpse of holy places in this experience.

Gita begins with philosophical synchronization and it has established a combination of three great sources and strengths, namely love, knowledge and work on the basis of original principles. Gita uses the body and human devotion in order to establish the divine life in all areas. This has been said with reference to some context with a different opinion. Besides an attempt has been made to accept the feeling of man to attain god in this thought. The sages of Vedic period did have authority on this but it was neglected in the middle age. It will have an important place in the combination of thought process, experience in future.

The conclusion derived at on the basis of study of Gita and thoughts of Shri Arvind on Gita that the study of Gita does not imply that the objective of its study is to criticize it on the basis of classical or intellectual analysis or to go back its philosophical principles to history through spiritual research, we also do not aim to analyse the thoughts mentioned it in a logical manner.

We read Gita to attain knowledge and seek help. Therefore our objective should be that we get true meaning and live messages, we should get the real thing with which can be used by the mankind as a basis of highest spiritual representation and completeness.

## C CHILDREN'S WORLD

# EDUCATION

**Acharya Sadanand 'Naushtik'**

Children! A student has to work hard in order to get education. It has been written in Mahabharata:

सुखार्थी यस्त्यजेद्विद्यां विद्यार्थी वा त्यजेत्सुखम्,  
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम्।

It means those who want happiness cannot obtain education and those who want to study will have to sacrifice all types of happiness. if anybody wants that he should obtain all types of happiness and comforts during the period of education and also complete the education then it is not possible.

A student faces lot of difficulties in order to get education. They do not have complete meals, do not enjoy full sleep. If a student eats to his satisfaction then he will feel sleepy and will not be able to study. Therefore a student who wants to study always eats little, which will save his energy and thereby be able to study and get educated.

A student who studies till late night does not sleep. He spends very little time for sleep and the rest for studies.

A student remains far from different types of sports and entertainment, he sacrifices all types of comforts.

You should always remember that if any student tries to get comforts at the time of education then he will not get education, he will remain dull headed and suffer all through his life.

If a student faces different types of problems during his education and learns then he will enjoy all sorts of comforts and happiness throughout his life.

**Moral-** the students should concentrate and study, they should grasp all the good qualities from whomever possible, they should try to obtain them. They should always have one goal, and that is to become learned. A student can be successful in his or her life only with this thought, this is the foundation to make his nation and family proud.