The thought of ‘self-restraint’ in the light of Śrīmadbhagabadagītā.

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Abstract: Śrīmadbhagabadagītā has been hailed as one of the greatest religious discourses of the Bhīṣma period of Mahābhārata. The exhortations of the Gītā have a direct impact on people’s lives, specially where modern society is in danger. At this situation the valuable words of the Gītā help them to get right direction. The splendor of the world always brings excessive addiction to human life. According to the Śrīmadbhagabadagītā, this addiction is at the root of all destruction. The Gītā has always said to give up addiction. But it is not so easy. Sensory restraint is very important in this case. self-restraint, or sensory restraint is beautifully described in Śrīmadbhagabadagītā. How the Gītā has depicted about sense restraint and its impact on human life has been described in my research paper.

Index Terms - Śrīmadbhagabadagītā, sensory restraint, Gītā on human life, kāmanā, ātma-sanyama.

I. INTRODUCTION

salvation is the main root of vedic learning. From the ancient times the people have been working for salvation. According to Indian tradition people are going through the cycle of rebirth & death. Lord Krishna said in the Śrīmadbhagabadagītā – that ज्ञातस्य हि श्रेयं मयुरुपये जन्म मृत्यु च।।
Śrīmadbhagabadagītā – is one of the most important religious discourses in the Bhīṣma period of Mahābhārata, it is come through the conversations between Srikrishna and Arjuna. Not only Hindus, but the essence of all religions has been described in the Gītā Therefore, it is easy to assume that there is a direct connection between the Gītā and the human life. Moreover, the holly Gītā is an excellent example of how to live an idle life. Through the ‘Jñāna-yoga’, ‘Karma-yoga’ and ‘Bhakti-yoga’ Gītā nourishes the Indian culture. The ‘karma’ (action) mentioned in the Gītā refers to the result of past action, present action, and the action we will perform in the future. Mainly four types of Karma have been explained in the entire Gītā.  
1. Saśchitta Karma (Accumulated action) 
2. Prārabdha Karma (Fructifying action) 
3. Kryamāna Karma (Instant action) 
4. Ātma Karma (Future action) 

But the main basis of all these works is ‘Niskāma-Karma’. It means desireless action by someone. It is mentioned in the Gītā ‘कर्मंन्येवाधिकारस्ते मा फलं न कदाचान’ that means an action performed without any expectation or results. Moreover, only those who have been doing their duty without expecting result, are called the best. It is mentioned in the 6th chapter of Gītā that- ‘अनानाश्रित कर्मकल्याणं कार्यं करोति यः। स सत्यसति च योगी च न निराश्रित च भक्तिः।।’

But it does not mean that the role of result is secondary, rather, it can be said that any good action will definitely benefit people. But prior to this ‘Niskāma-karma’ sense restraint is very important, because if the dynamic senses are not controlled properly then there is a possibility of something bad happening. The holly Gītā discusses how we should exercise restraint of the senses and what we can gain as a result of such exercise. There are five senses in a human body. They are eyes, ears, nose, tongue, and skin. These senses are always engaged in their own work. Yet it can be said that, without the sense of mind (Mana-indriya) they can not work independently. It is said in the Mahābhārata ‘चक्षुः पस्यति मनसा न तु च कृष्णप्रभु।’ It means, whatever we see it is with the mind, not with the eyes. The senses are very agile and dynamic. It is said, ‘मनो द्विग्रहं चल्यथे॥’ People can control their sense only through the mindfulness, because the mind (Mana-indriya) is transmitter and holder of the senses. The effective way of meditation is mentioned in the 6th chapter of Śrīmadbhagabadagītā, there it is said that it is possible to subdue the mind with adequate practice and asceticism.
meditation people strive to conquer their mind. It is very important because, the uncontrolled mind is described as a worse enemy. The mind (mana) is indeed very tough to restrain but by practice and detachment, it can be restrained. It is said

“सितमिति महावासो मनो दुर्गीतिः चक्षतम्।
अभ्यासेऽनु कौन्ते नैसर्गेऽनु मुङ्खते॥”

The splendor of the world always attracts the senses. So, if there is not enough ‘self-restraint’ then people are involved in different things, whatever they are good or bad. So, it has been said in the Gita with analogy

“इन्द्रियणें हि चरता यन्मोहोः अनुविभेदेऽति।
ततद्यहति प्रज्ञाः वापुनिनिविवाचणसिः॥”

According to Śrīmadbhagavadgītā – mind (mana-indriya) is the supreme and greatest of all senses. Although the working senses are superior to dull matter; our mind (Manā-indriya) is higher than the senses; intelligence is still higher than the mind; and the soul is even higher than the intelligence.

In the Śrīmadbhagavadgītā the last one is Sāttbīki.

According to Śrīmadbhagavadgītā –

“एव संभवस्यमनुहदीख्ये परं मनः।
मस्तस्तु दुसः दुसः परात् सः॥”

The Gita gives us advice on our actions through sense restraint. The intellect (budhhi) leads us in a different direction due to prejudice (pre-birth reformation) or uncontrolled eating habits.

Therefore, it is the advice of Gita that people should concentrate on their work. Lord Shree Krishna has given advice to Arjuna through this verse –

“नियतं कुलम् कर्मं लयं कर्मं ज्ययो हुक्कर्मण।
शारीयानापि च तेन प्रत्संहतप्तक कर्मण॥”

The Gītā always speaks of the action judging the consequences. In this case, human intellect is specially helpful because the intellect controls the mind most of the time. The intellect (budhhi) is divided into three parts as mentioned in the eighteenth chapter of Gītā, based on desire, purity and holiness. They are Sāttbika, Rājasa, Tāmasa. Sāttbika is the best of all. It has been said in the Gita about sāttbika –

“प्रवृत्ति च निवृत्ति च कार्यकार्यं भयाभये।
वतं मोक्षं च या वैति बुद्धि स पार्थ सात्तिकी।॥”

It means ‘sāttbika-budhhi’ that helps to think about what should be done, what should not be done, where there is salvation etc.

“यथा धममिन्यं कार्यं अवकार्यितव च।
अपयथतः प्रज्ञानाति बुद्धि स पार्थ राजसी।॥”

The intellect that can’t diagnose the ineffectiveness of; ‘Dharmadharna’; ‘karyā-karya’ is Rājasi.

The last one is Tāmasa. According to the Śrīmadbhagavadgītā –

“तदमिति तस्मिन नाशाय तस्मिन दुसः।
सत्विनिविरोधानां बुद्धि स पार्थ तामसी॥”

The essence of the above verses is that the best intellect in the world is Sāttbika. By this intellect people are engaged in good and scriptural action, and the result of this action is always good, but the rājasi-budhhi (intellect) leads us in a different direction due to prejudice (pre-birth reformation) or uncontrolled eating habits. This is why people are repeatedly misled and fall in danger. We, Therefore, have to lean towards Sāttbiki-budhhi; without it the desired salvation for all of us is not possible. But here kāma (lust) is considered to be the main obstacle in the scriptural purification ritual.

This is why we should restrain our desire. Here desire means kāmanā. The Gītā describe kāmanā (desire) as a great sinner who destroys knowledge.

शतसादृश्यं विद्यायणां निमयं भार्यभम।
पापानां प्रथितं होतं ज्ञात्वाज्ञानाशयम्॥

So, we should turn our attention away from kāma (desire), and focus on god. The holly Gita describes how kāma harms our lives. The verse mentioned in the Śrīmadbhagavadgītā –

“सत्विनिविरोधिताः पुंसं संगमतेभुजायत॥
संगमतं संज्ञाते कामं कामातं क्रोधं भिन्निताः॥
क्रोधातु भवति समाधम स्वरूपम स्मृतिभवम।
स्मृतिभवमुद्रतिगतिम् बुद्धिनाशाय आप्रवणयात॥”

The significance of the above verse is - Frist of all seeing the splendor of the world addiction awake at frist. From the addiction desire awakens. Similarly, anger arises from desire (kāmanā). This anger reveals human stupidity. In this way people are gradually destroyed. Thus, self-restraint is very important for living human being. It is beautifully described in the entire Śrīmadbhagavadgītā. According to Śrīmadbhagavadgītā. excessive addiction turns our life in a wrong direction.
So, why the Gītā clearly says to give up addiction. For this reason the greatness and superiority of the Śrīmadbhagadgītā is equally present in this age.

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