

The Concept of Death in Srimadbhagavadgita

Amit Sana*

Assistant Professor, Department of Sanskrit, Bankura Zilla Saradamani Mahila Mahavidyapith, Natunchati,
Bankura, Pin - 722101, West Bengal, India

Abstract – The body has death, but not the soul. The body sleeps, the soul flies. The soul-stirring words on death and the soul in this chapter of the Gita, let us recollect. “Even as man discards old clothes for the new ones, so the dweller in the body, the soul, leaving aside the worn-out bodies, enters into new bodies. The soul migrates from body to body. Weapons cannot cleave it, nor fire consume it, nor water drench it, nor wind dry it.” This is the soul and this is what is meant by the existence of the soul.

Keywords: Gita, Death, Krishna

-----X-----

INTRODUCTION

"Demise, he shouts, "has no different presence independent from anyone else, it is just a consequence of the standard of rot in the body and that rule is there as of now" it is a piece of the physical nature. In the meantime it isn't inescapable; in the event that one could have the fundamental awareness and power, rot and demise isn't unavoidable.

He who carries on with the internal life realizes that passing is genuinely his resting-room. To him, demise is definitely not eradication. It is a significant takeoff. At the point when our awareness is supernaturally changed, the need of death won't emerge by any means. To change life, we need Peace, Light, Bliss and Power. We weep for these celestial characteristics. They sob for our goal. They are similarly on edge to concede us everlasting life. Be that as it may, until our body, crucial, personality, substances yearn together, the celestial Power, Light, Bliss and Peace can't have us.

What we call demise is out and out numbness. We can take care of the issue of death just when we comprehend what life is. Life is endless. It existed before birth and it will exist after death. Life additionally exists among birth and passing. It is past birth and passing. Life is limitless. Life is everlasting. A searcher of the unending Truth can't buy in to Schopenhauer's announcement: "To want Immortality is to want the interminable propagation of an extraordinary misstep." There is no shadow of uncertainty that it is the incessant searcher in man who is Immortality's Life, for his very presence shows the Supreme's Vision that brightens the universe, and the Supreme's Reality that satisfies creation.

Arjuna the pupil further learned: "Carry out your responsibility. Try not to falter. Be not timid. You are a

Ksatriya. There can be no more prominent welcome than that of a noble war for a Ksatriya."

A Ksatriya's (warrior's) obligation can never be the obligation of a parsimonious Neither should a plain play out the obligation of a Ksatriya. Likewise a Ksatriya must not pursue the way of a world-renouncer. Impersonation isn't for a searcher. "Impersonation is suicide," so do we gain from Emerson.

A warrior's obligation is to battle, battle for the foundation of truth. "In his triumph, the whole earth turns into his, in his demise, him welcome the doors of heaven."

Sri Krishna uncovered the way of Sankhya (learning) to Arjuna: "Arjuna, accept them as one, triumph and annihilation, satisfaction and distress, addition and misfortune. Care not for them. Battle! Battling therefore no transgression will you cause." The educator uncovered the way of information (Sankhya). Presently he needed to show the understudy the way of activity (Yoga). Arjuna shockingly discovered that this way, the way of activity, the second way, is productive and furthermore will bring him redemption. Reality magnificent is: "Action is your inheritance, not the result, not the natural products thereof. Let not the products of activity be your item, and be not joined to inaction. Be dynamic and dynamic, look for no reward." We can at the same time fuel the fire of our cognizance with the legend of the Ishopanisd: "Activity divides not to a man."

CONCEPT OF DEATH IN SRIMADBHAGAVADGITA

We have officially utilized the term Yoga. What is Yoga? "Composure," says Sri Krishna, "is Yoga." He

additionally says: "Yoga is skilful shrewdness in real life."

Arjuna's inward advancement is striking. He presently feels the need to free himself from the craving life. Sri Krishna shows him how he can absolutely segregate himself from the servitude life of the faculties as a tortoise effectively pulls back its appendages from all bearings. Sense-withdrawal, or withdrawal from the sense objects, in no way, shape or form shows the finish of man's adventure. "Minor withdrawal can't put a conclusion to want's introduction to the world. Want vanishes just when the Supreme shows up. In His Presence the longing life loses its reality. Not previously."

This second part illuminates Sankhya (learning) and Yoga (activity). Sankhya and Yoga are never at blades drawn. One is isolates reflective learning, and the other is devoted and benevolent activity. They have the equivalent Goal. They simply pursue two unique ways to touch base at the Goal.

To return to the sense-life. Sense-life isn't to be stopped. Sense-life is to be lived in the Divine for the Divine. It is the internal withdrawal, and not the external withdrawal, that is basic. The creature in man needs to surrender to the Divine in man for its all-out change. The life of creature joy must lose its living and consuming breath in the all-satisfying existence of perfect Bliss.

We have seen what happens when we go up. Give us a chance to see what happens when we muse on the sense-objects. The Gita tells: "Harping on sense-objects brings forth connection, connection brings forth want. Want (unfulfilled) brings into reality the life of outrage. From outrage hallucination jumps up, from daydream the disarray of memory. In the disarray of memory the thinking insight is lost. At the point when knowledge is no place, devastation inside, without, underneath or more."

The move of demolition is finished. Give us a chance to pine for salvation. The restrained, self-controlled hopeful alone will be honored by the surge of harmony. At long last, the hopeful will be grasped by Salvation, the internal Illumination.

What is that constrain without which a living body turns into a dead body? That is the one thing the specialists can't exactly put their finger on."

What is life? ... A youngster is conceived. You can see his normal gloss, feel the glow of his body, hear his crying. All his indispensable capacities are all together. Some of the time he is conscious, some of the time sleeping; he drinks his mom's milk and processes it. For as far back as nine months he has been in the belly of his mom, building up his little body. Furthermore, presently he is conceived. He will keep on developing, step by step. He will increase and heavier. His highlights will change. He will develop

more grounded, more proportioned and composed. What's more, one day his mom will say, "Why, he's so huge! He's not an infant anymore."

Living creatures are conceived, and they bite the dust. Furthermore, in the meantime they develop, remain for quite a while, produce posterity, at that point lessen—and the entire procedure finishes in death.

Living creatures are conceived, and they kick the bucket." What could be an increasingly significant philosophical explanation. Eleven years prior I was a school sophomore taking a starting reasoning course. When I heard that announcement from my teacher, I was struck by its gravity and truth. Without precedent for my life, I evidently observed: I am a living being, and I will before long kick the bucket.

Some imperative inquiries came into my brain around then—inquiries concerning passing and about, the reason forever. Presently, in the wake of considering Bhagavadgita (the reasoning course educated by the first educator, Lord Krishna), I'm finding the responses to these central issues. These inquiries and their answers must be similarly as vital to you as they are to me, since they manage something we share practically speaking. We are for the most part living creatures bound to pass on.

DISCUSSION

I'd like to display here the basic realities about existence and passing as I have comprehended them from the Bhagavadgita, under the direction of my profound ace, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Obviously there's been logical research and philosophical request about existence and demise, yet evidently nobody truly knows without question.

Assume we open a lexicon to discover what "life" is. As indicated by Webster's, it's "the rule or power by which creatures and plants are kept up in the execution of their capacities and which recognizes by its quality invigorate from lifeless issue." But exactly what is that "guideline or power"? The reference books offer a wide range of academic definitions, however the greater part of these just recognize that life is a struggle to characterize. "The concoction structure of cellular material is known," notes one reference book, "however what gives it the characteristics of life isn't known." Or now and then the reference books attempt to characterize life by posting its outside side effects: if a thing develops, repeats, etc., it's alive.

In any case, once more, what is that rule that achieves these attributes like development and propagation? What is that compel without which a living body turns into a dead body? That is the thing the specialists can't exactly put their finger on. They talk about existence; they consider its side effects. Be that as it may, they can't make sense of what it is.

Furthermore, in the event that you or I were to ask a college teacher, we would most likely find a similar kind of solution—one that fences on the main problem. Furthermore, we'd presumably lose all sense of direction in biochemical, metabolic, thermodynamic, or hereditary language.

The spirit is the otherworldly flash that makes awareness. It can likewise be said that it is cognizance. Without the spirit, the body is only a dormant piece of issue that begins rotting and loses all allure. We need to concede that regardless of the fact that we were so near somebody, when the spirit leaves the body, we'd favor not to stay nearby the body for a really long time.

Acknowledgment of our otherworldly personality doesn't convert into impassion towards one's very own or others' bodies. The body is an imperative vehicle. It can't be dismissed as it fills in as the vehicle for the spirit and it takes the spirit to its next goal. That goal can either be another material body or freedom from the cycle of birth and passing.

CONCLUSION

Obviously, freeing the spirit from being snared in the body is no simple errand. It takes a directed and submitted profound undertaking of reflection and certain way of life changes to accomplish that objective. For the individuals who have gone to the acknowledgment that the material body isn't their changeless home and that they have to rise above this cycle of birth and demise, will try for such a dedication. When I had this acknowledgment, I began making little strides towards rejoining the spirit with God. I realize I have far to go, maybe even a few life times, however as I would see it, it's an advantageous undertaking.

REFERENCES

1. Bhagavad Geeta, Gorakhpur press.
2. Varma V.K. & Ghosh A. (2014). Psychotherapy as practiced by Indian Psychiatrists. *Indian J Psychiatry*. 2014;18: pp. 177–86.
3. Neki J.S. (2014). Psychotherapy in India: Past, Present, and future. *Am J Psychother*. 2014; 29: pp. 92–100.
4. Surya N.C. & Jayaram S.S. (2015). Some basic considerations in the practice of psychotherapy in the Indian setting. *Indian J Psychiatry*. 2015;6: pp. 153–6.
5. Balodhi J.P. (2014). editor. Relationship of Itihas and puranas to Vedas: Our vedic Heritage. Bangalore: Chinmayananda Mission; 2014. pp. 64–8.
6. Rao A. Venkoba & Parvathidevi S. (2013). The Bhagavad-Gita treats body and mind. *Indian J Hist Med*. 2013; 19: pp. 34–44
7. Acharya, Prasannakumar (2012). *Glories of India on Indian Culture and Civilisation*, 2012.
8. Adam, Nabil R. and Holowczak (2015). Digital Libraries Task Force, In *IEEE Computer*, August 2015, pp. 89-91.
9. Andrews, K. Kappe, F. Strait Jacketing (2013). User Interface Consistency in Large-Scale Hypermedia Systems, In *Computers and Graphics*, 17 (3), March 2013, pp. 219-228.
10. Black, Max. *Models and Metaphors*, Cornell University Press, New York, 2012, 31.
11. Bose (2012). *Consis History of Ancient Indian Sciences*, 2012.
12. Carrol, J. M. et. al. (2010). *Interface Metaphors and User Interface Design*, In Helander JI.(Ed.), In *Handbook of Human-Computer Interaction*, Elsevier Science Publisher B.V., North Holland, pp. 67-85.
13. Chatergy, Sunit Kumar et. al. (2013). *The Cultural Heritage of India, Vol.1-the early phases*, ed.2, 2013, The Ramkrishna Mission Institute of Culture, Calcutta pp.XXXVII.
14. Crane, Gregory (2014). *The Perseus Project and Beyond : How Building a Digital Library Challenges the Humanity and Technology*, D-Lib Magazine, January 2014.

Corresponding Author

Amit Sana

Assistant Professor, Department of Sanskrit, Bankura Zilla Saradamani Mahila Mahavidyapith, Natunchati, Bankura, Pin - 722101, West Bengal, India