

**THE BHAGAVAD GITA AND THE TASK OF BUILDING MODERN INDIAN NATION
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Since time immemorial, Bhagavad Gita has been inspiring the man of action. With the new interpretation, given by Sri Aurobindo, Bhagavad Gita has become an infinite source of inspiration and encouragement for the younger generation, especially in modern context. The light of Karma yoga is igniting the young minds and strengthens the National unity. Sri Aurobindo believes that Vedanta embraces, harmonises and yet overtops and exceeds all other moralities; as Vedic religion is the eternal and universal religion, so is Vedic ethics and eternal and universal morality. Religion and Ethics, according to him, must train the individual self in a man to discover its universality, to see himself, and the ideal and ethically perfect man is the one who has attained to this vision and observes it habitually in his thoughts and actions as the one law of his life.

People approach Sri Aurobindo seeking an answer to the seeming riddle of his extraordinary career. He was regarded as the propounder of Integral Yoga, prophet of Life Divine, an ardent patriot, a teacher, a profound scholar, interpreter of Veda, the critic of life and literature, a dramatist, a poet, a prose writer, to sum up he was a man of versatile powers. Sri Aurobindo is an outstanding figure in Indo-Anglian literature. It is very difficult to give in brief the life and works of Sri Aurobindo, he has written himself, "No one can write about my life because it has not been on the surface for men to see."

Sri Aurobindo was a sincere freedom fighter, who gave up all the luxuries of life to serve mother India. For him India is not a piece of earth, she is a power, a God-head. India is the Bharata Shakti, the living energy of a great spiritual conception and fidelity to it is the very principle of her existence. We are no ordinary race, according to him, we are people, ancient as our hills and rivers and we have behind us a history of manifold greatness, not surpassed by any other race, we are the descendants of those, who performed Tapasya and underwent austerities for the sake of spiritual gain and of their own will submitted to all the sufferings of which humanity is capable. That is why God has chosen to manifest himself more than any other at many great moments of our history. India's nature, her mission, the work that she has to do, her part in the earth's destiny, the peculiar power for which she stands is written there in her past history and is the secret purpose behind her present sufferings and ordeals. Spirituality is indeed the master key of the Indian mind, the sense of the infinite is native to it.

Sri Aurobindo wanted to rediscover Indian energy, Indian greatness and to solve the problems that perplex the world in an Indian spirit and from the Indian stand point, this ,according to Sri Aurobindo , is the mission of Nationalism.Sri Aurobindo says that there is one truth that is real and eternal which pervades all the sacred and religious literature and this truth expresses itself in many ways. He ask us “to seek in the Gita for the actual living truths” which are going to help the humanity at large” that will be suitable to the mentality and helpful to the spiritual needs of our present day humanity.” Sri Aurobindo finds that the teachings of Gita are not limited to any country, caste or creed. It has got a relevance for humanity at large. Sacrifice is the keyword that is highlighted in Gita itself. Gita advocates the fourfold order of the society. According to Sri Aurobindo it is,” nature assigning him his line and scope in life according to his inborn quality and his self-expressive function.

So if the work is assigned according to the potential, talent and capabilities of a human being, best results can be obtained. This can eradicate the most burning problem of the country, the discrimination due to caste system. By birth one can not be given a particular task, the potential or the calibre of a person should be the deciding factor behind any division of the society.Gita opens our mind to a wider truth that is the oneness of a spiritual truth. According to Sri Aurobindo,” The Gita is not a weapon for dialectical truth and experience and the view it gives us, embraces all the provinces of that supreme region. It maps out, but it does not cut walls or hedges to confine our vision”.Gita, according to him,” Starts from vedantic synthesis and upon the basis of its essential ideas builds another harmony of the three great means and powers, Love, Knowledge and works.

The kshatriya, according to Sri Aurobindo is, “ the embodiment of the fighter in man who accepts this principle in life and faces it as a warrior striving towards mastery, not shrinking from the destruction of bodies and forms, but through it all aiming at the realization of some principle of right, justice, law which shall be the basis of the harmony towards which the struggle tends. (P48).

Arjuna is the representative man of a great world-struggle and divinely guided movement of men and nations..... He rejects the vital aim pursued by egoistic humanity in its action-happiness and enjoyment; victory and rule.....at the cost of his kins. For they are of no value in them selves, but only as a means to the right maintenance of social and national life and it is these very aims that in person of his kin and his race he is about to destroy. (p.21).

So another message we get here is if one has to slay and destroy his own kith and kins for the maintenance of law and order in the society, it shall be welcomed. But this slaughter must not be done for the sake of one’s own gains and selfish motives.Dharma, according to Sri Aurobindo, means literally that which one lays hold of and which hold things together, the law, the norm. The rule of nature, action and life. The Gita takes for its frame such a period of transition and crisis as humanity periodically experiences in its history, in which great forces clash together for

a huge destruction and reconstruction.....Arjuna is God sent mand ‘ who has to see only the work that must be done’ “Kartavyam Karma” (P 54-55)

Sri Aurobindo says the true object of the Kshatriya’s life is to battle for the right in his true object of life and to find a cause for which he can lay down his life or by victory win the crown and glory of the hero’s existence is his greatest happiness (P. 60)

One should not shake or tremble to see the huge task one has to perform. One should not run away from his duty and allow himself to be destroyed by the oppressors as he has got no courage to look the job in hand in the face, but one should try to solve the crisis because there is always some solution of the problems one faces, and mere running away from facing them ,aggravate the problem. So gather your strength and virtue and kill the problem i.e. not run away from the battle field and attack at the root of the problem to eradicate it, is the greatest message that Arjun received from Lord Krishna and which is quite relevant in present day scenario also.

Sri Aurobindo exhorts that Gita directs to ‘Know thyself, helpmen; protect the Right, do without fear or weakness or faltering thy work of battle in the world..... Look not at thy own pleasure and gain and profit Do thy work with a calm, strong and equal spirit; fight and fall nobly or conquest mightily. For this is the work that God and thy nature have given to thee to accomplish.’ Sri Aurobindo asks to exercise self discipline which can only be done by Yoga which means giving up the whole self to the Divine, “Krishna..... for the Liberator is within us, but it is not our mind, nor our intelligence, nor our personal will they are only instruments. It is Lord..... We have utterly to take refuge.”

Gita advocates Karmayoga- it is to do works without a desire for the fruit of the work. Buddhiyoga is fulfilled by Karmayoga, the Yoga of the self Liberating intelligent will finds its full meaning by the Yoga of desireless works i.e. niskam karma. Sri Aurobindo says that Gita exhorts , if you want to derive real pleasure from the work, you are doing, try to enjoy the work in hand, rather than be worried about the results, which causes frustration, tension and disillusionment. This is the greatest problem which our nation is facing these days. The youth is disillusioned which result in many chronic problems the nation faces today.

Sri Aurobindo says that Gita defines Dharma, the religion as ‘ both that which we hold to and that which holds together our inner and outer activities. ...it means a fundamental law of our nature which secretly conditions all our activities, and in this each being, type, species, individual group has its own Dharma . Secondly, there is the divine nature which has to develop and manifest in us, and in this sense Dharma is the law of the inner workings by which that grows in our being . Thirdly, there is the law by which we govern our outgoing thought and action and our relation with each other so as to help best both our own growth and that of the human race towards the divine ideal..... it is not a mere creed, but a method of inner and outer living a way, rule and law of self moulding.

Today Nation is divided into parts due to different religions as these are deviated from the right path and if we follow the religion in its true sense, all the chaos will vanish.

The knowledge of which Gita speaks, is not our intellectual activity of the mind; it is a luminous growth into the highest state of beingresult is a perfect equality to all things and all passions seeing with an equal eye the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste.....This equalitarian social order is the need of the our in our Nation. Whatever we do it should be equally beneficial for all living beings else the confusion is created for ' the perfect , Yogin is a many sided universal worker for the good of the world.

So, Sri Aurobindo insists that if all the religions take refuse in one religion i.e. universal religion..... this complete surrender of your whole self and nature, this abandonment of all Dharmas to the Divine who is your highest self - this absolute aspiration of all your members to the spiritual aspiration of all your members to the spiritual nature. If once achieved the way is sure and perfection inevitable.

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