

ISSN 0975-4067

KIRANĀVALĪ

Journal of Sanskrit Research Foundation

The New Triyandrum Sanskrit Series
Vol. XIV, Book. III -IV

JULY - DECEMBER 2022



SRET

किरणावली
Sanskrit Research Foundation
Thiruvananthapuram

KIRANĀVALĪ

Journal of Sanskrit Research Foundation

Editor

Prof. Dr.M. Manimohan

Sree Sankaracharya University of Sanskrit, Kalady

dr.m.manimohan@gmail.com

Executive Editor

Prof. Dr.C.S.Sasikumar (Rtd.)

Sree Sankaracharya University of Sanskrit, Kalady

drsasikumarcs@gmail.com

Managing Editor

Prof. Dr.G.Narayanan

Sree Sankaracharya University of Sanskrit, Kalady

dr.g.narayanan@gmail.com

Editorial board

Dr.V.Sisupalapanikkar, Professor of Sanskrit(Rtd.) Uty. of Kerala

Dr.R.Vijayakumar, Professor of Vyakarana(Rtd.), S.S.U.S.Kalady

Dr.K.Muthulakshmi, Professor of Vedanta, S.S.U.S. Kalady

Dr.K.K.Sundaresan, Associate Professor in Vedanta, SSUS.Kalady

Dr.P.K.Dharmarajan, Professor of Sahitya, (Rtd) S.S.U.S. Kalady

Dr.S.Sobhana, Professor of Vedanta (Rtd), S.S.U.S.Kalady

Dr.T.Devarajan, Professor of Sanskrit (Rtd), University of Kerala

Dr.P.Chithambaran, Professor of Vedanta (Rtd),S.S.U.S. Kalady

Associate Editor

Dr.R.Jinu

dr.rjinu@gmail.com

Contents

The tantric concept in “Vātāpi Gaṇapatiṃ bhaje”-A study	Dr.Pradeep Varma.P.K	7
Śākta Brahmins of Kerala and their rituals with esoteric and exoteric dimensions	Dr. Ajithan. P. I	14
Lanka’s Princess as an Art of Reclaiming Beauty	Dr. M S Gayathri Devi	37
Role of Ayurveda in Geriatric Nutrition	Dr. Gopikrishnan P. T., ,Dr. Haritha Chandran,	
	Dr. Haroon Irshad	51
Manuscriptology: An Overview -	Dr. Keerthi P, Prof. Ramadas P.V. Dr. Haritha Chandran,	
	Dr. Leena P.Nair	58
Spell Checker for Sanskrit Sentences based on Morphological Analysis-	Dr. Namrata Tapaswi	66
Appreciation of Muttusvami Dikshitar’s Navāvaraṇa Kṛti in the Raga Śāṅkarabharanam. -	Mr. Ratheesh P R	77
A Reference Frame for Self-Studies and Self-Regulatory Mechanism of Vedas: Personality Changes - [Swami Parmarth Dev,	Sadvi Dev Priya, Anjali Prabhakar and Paran Gowda]	85
Taxation in Dharmaśāstra -	Dr. Tarak Jana	100
Developmental Stages of <i>Camatkāra</i> in Sanskrit Poetics	Dr. Sudip Chakravortti	114
Elevating the modern educational experience: Correlating ‘Practical Vedanta’ and ‘Bratacārī’ -	Dr Anusrita Mandal	124
Dharma: The Bed Rock of Social Philosophy of Renaissance Thinkers of Kerala. -	Rakesh. K	134
The Concept of Pratibhā and its Implications; Gleanings from Vākyapadīya -	Dr. Sarath P Nath	144
Vaijayantikośa- Nature and Methodology-	Athira.T	153
Analytical study of Śabda -	Dr.N.S.Sharmila	167
Temple architecture: Classification and characteristics	Dr S Radhakrishnan	173
Knowledge of the Heart in Ādi Śāṅkarācārya’s Upaniṣad Commentary	Jyothi. L	181
The Tradition of Nyaya in Kerala -	Niveditha Sathyan	187
Drona: The Practitioner of Injustice -	Dr. G. Reghukumar	195
Karma Yoga Concept in Shrimad Bhagavad Gita: A Conceptual Frame Development - Anjali Prabhakar and Paran Gowda		202
Śrī Jagannāth and Vaiṣṇavism -	Dr.Nilachal Mishra	211
Morals and Teaching of Values for Human Being in Shrimad Bhagavad Gita -	Ramesh Kumar Awasthi	217

Status of Women Depicted in Manusmriti -	Dr. Shylaja S	223
Authoritative Works on Rāja Yoga - A Brief Reflective		
	Sunitha S.	235
Rig Veda and Astronomy -	Girish V.	242
Traces of Śivadharmā and Śivadharmottara in the Śaiva Scriptures of Odisha -	Dr. Anil Kumar Acharya	247
तत्त्वशास्त्रे चित्सुखप्रकाशितं स्वप्रकाशत्वमित्यद्वैततत्त्वम् -	डा.सि.आर् सन्तोष	260
श्रीहरिनामामृतपाणिनीयव्याकरणयोरचसन्धिप्रकरणस्य तुलनात्मकमध्ययनम्	डॉ. प्रीतिलक्ष्मी स्वाई	271
कुमारसम्भवस्य तिङन्तपदानि - मल्लिनाथीयविवेचनम् - विश्वबन्धु उपाध्यायः		278
योगवासिष्ठरामायणे शास्त्रव्याख्यानकौशलविमर्शः-	अमृता घोषः	282
उपनिषदि ब्रह्मस्वरूप-विमर्शः	अम्बरीष दासः	289
रसगङ्गाधरे नव्यन्यायभाषाशैली	डा. के. रतीष्	294
धातुवृत्तयः धातुकोशाश्च	डॉ. जयदेवदिण्डा	298
वाक्यपदीये वाक्यस्वरूपम्	ड० मलयपोडे	312
मनुसंहितालिखितायां समाजव्यवस्थायां नारीणां पदम् : दूषणं तत्प्रतिकारश्च		
	प्रशान्त कर्मकार्	320
वैयाकरणमतमनुसृत्य प्रतिभास्वरूपविचारः	डा० राजीवः पी. पी	329
ज्योतिर्गणितपद्धतीनां परिचयः	डा. हरिनारायणन्	334
अद्वैतनयेसत्तास्वरूपविमर्शः	डा. निषाद टि. एस्	339
भवभूतेकृतिषु सांख्ययोगमीमांसादर्शनतत्त्वानामन्वेषणम् -	डा० तानिया सिकदार	342
पाणिनीयव्याकरणे सूत्राणामेकवाक्यताविमर्शः -	डॉ. मनीषकुमारझाः	347
सर्वङ्कषाटीकायां व्याकरणालोचने मल्लिनाथस्य कतिपयाऽनवधानता - मृत्युञ्जयगराँड		354
परमपुरुषार्थसिद्धये भक्तिमार्गः	शुभाङ्कर बसकः	361
कातन्त्रव्याकरणसूत्रपरिचयः	डा० टि. वि गिरिजा	367
अष्टाध्याय्यां विभाषाधिकारेऽपि नित्यसमासविधानम्	पङ्कजराउलः	370
अलुक्समासविमर्शः	राजकुमार-मण्डलः	374
मधुसूदनसरस्वतीप्रणीते कृष्णकुतूहले भक्तिरसविमर्शः -	रिक्ता मण्डलः	380
जैनरीत्या बौद्धसम्मतप्रमाणलक्षणसमीक्षणम् -	श्रीशशांकशेखरपालः	388
जनकल्याणे नीतिशतकस्य माहात्म्यम्	समीरणः रायः	396
विभावना-विशेषक्तयोः समीक्षात्मकपर्यालोचनम्	शान्तनुः प्रधानः	401
संस्कृतव्याकरणदिशा ओडिआभाषायाः समीक्षणम् -	शिवानन्द बेहेरा	403
आचार्यधर्मकीर्तिकृतविविधसम्बन्धस्वरूपदूषणं तन्निराकरणञ्च -	सुजन-दासः	409
कादम्बरीहर्षचरितयोर्बाणभद्रस्य काव्यसौन्दर्यम्- प्रो. प्रसूनदत्तसिंहः, सुपर्णा सेनः		414
शिवसङ्कल्पः स्वरूपश्च पौराणिकग्रन्थेषु	डा. बिन्दुश्री के. एस्	419
न्यायसिद्धान्तमुक्तावल्यानुसारेण शब्दप्रमाणनिरूपणम् -	अश्वति एस्	422
वराहमिहिरस्य जीवचरितम् -	बि. नागराजः, डा. यादव	429
उपनिषद्ग्रन्थेषु पर्यावरणम्- एकमध्ययनम्	डा० गोविन्दसर्कार	432
रामायणमहाकाव्ये मोक्षस्य अवधारणा	तरणीकुमारपण्डा	437
अक्षपाददर्शनम्	डा. एस्. शिवकुमारः	445
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः	डा. अरविन्दमहापालः	451
Submission & Subscription		460

Morals and Teaching of Values for Human Being in Shrimad Bhagavad Gita

Ramesh Kumar Awasthi¹

Abstract

The Bhagavad Gita is an important Indian ancient scripture, along with the Upanishads, Vedas, and Puranas, and. It leads us by displaying various spiritual paths that lead to self-awareness and inner peace. The philosophy of the 'Bhagavad Gita' influenced many of our legendary leaders, including Lokmanya Tilak, Mahatma Gandhi, Dr Radhakrishnan, and many others. The Bhagavad Gita can inspire academics to look behind the curtain of history in search of valuable knowledge. It can also serve as a starting point for a comparative study of educational philosophy in the East and the West. This paper is the result of an arts-based hermeneutical interpretation of a historical scripture, which has established intriguing links to the author's cultural practice, personal experiences, and feelings. The Bhagavad Gita is one of the most widely read Hindu scriptures, and it is widely regarded as one of India's greatest contributions to the world.

Keywords

Shrimad Bhagavad Gita, Hindu, Upanishads, Vedas, Puranas, Karma Yoga.

Introduction

One of the most important scriptures of the (Sanatan Dharam) Hindus is the Shrimad Bhagavad Gita. India, the Hindu homeland, is a vast subcontinent with a diverse range of geographical regions inhabited by a diverse population. Alongside the Hindus, there have always been adherents of other faiths and immigrants from other countries. Hinduism, on the other hand, has formed a unique bond

¹ Assistant Professor, Department of Education, Bajaj College of Management & Technology, Gadarpur, (U.S.Nagar) Uttarakhand. ravasthi007@gmail.com

with India, whose very physical features hold religious significance for Hindus. After the Saraswati dried up and the Yamunā changed its course, the Saptasindhava, the area around the seven great rivers of north-western India, became the Panjāb, the Five-River-Country.

With the spread of the Vedic way of life, much of South Asia became the sacred ground for Hindus. All of India's great rivers – the Gangā, the Yamuna, the Indus, the Brahmaputra, the Nārbadā, the Krishna, the Kaveri, and many others – were worshipped as divinities over time, and the thousands of tirthas on their banks became pilgrimage destinations for millions of people.

There is no known founder, no known historical beginnings, no central authority, and no shared creed in Hinduism. It has numerous founders of various schools and sects, numerous spiritual leaders, numerous scriptures, and numerous expressions. In today's India, Hinduism is an overwhelming reality: it can be seen in thousands of temple cities, heard in exuberant festivals, and felt by hundreds of millions of people. Apart from Hinduism, India is the birthplace of many other religions, and it has hosted many others from around the world throughout its long history. India is the birthplace of Buddhism, Jainism, and Sikhism, to name a few. During the last two thousand years, Jews, Christians, Zoroastrians, Muslims, and many others have found homes in India.

The Bhagavad-Gita philosophy is based on an ancient Vedic (Hindu) civilisation that is the foundation of South Asian (mostly Indian) and, to a lesser extent, South-East Asian cultures. The Vedic, Confucianism (North-East Asian countries and some South-East Asian countries), and Islamic civilisations are the most prominent non-Western civilisations. Islam, like Judaism and Christianity, has a long history and is more well-known in the West than Vedic and Confucianism. Many scholars have studied the Confucian (also Buddhist) aspects of governance and leadership in recent years, owing to their economic development.

However, Vedic civilisation has received little attention, particularly in terms of its relevance to good governance (Saigal, 2000; Muniapan, 2009). In terms of the Bhagavad-Gita, it has piqued the interest of academics not only in theology, philosophy, and spirituality but also in management and leadership, particularly in the Indian context, in

recent years.

Many great thinkers throughout history, including Albert Einstein, Mahatma Gandhi, and Albert Schweizer, as well as Madhvacarya, Sankara, and Ramanuja have all pondered and debated the Bhagavad-timeless Gita's message. The Bhagavad-inherent Gita's beauty is that its knowledge is universal and transcends all sectarian ideologies. It is also accessible from the holy lands of all religions, and it is revered as the pinnacle of all spiritual teachings. The Bhagavad-Gita mastery reveals the eternal principles that are fundamental and essential for spiritual life from all angles, as well as the esoteric truths hidden within all religious scriptures (Muniapan, 2010).

In the Hindu scriptures, Gita's goal is to enlighten humanity by revealing the true nature of divinity; achieving the highest spiritual conception; and attuning to God's love.

The Bhagavad-Gita is divided into 18 chapters, the first six of which explain Karma Yoga (selfless action), specifically the actions of self-doubt, the spirituality of Being, selfless action, wisdom in action, work sanctification, and meditation for full consciousness. The second set of chapters (7–12) is devoted to Jnana Yoga (self-knowledge). This second series is the key to detachment actions because it teaches supreme truth, unity with truth, devotion, alignment, universal form, and divine qualities. The final six chapters, 13–18, teach the “how-to” of unwavering devotion. These are actions for detachment, transcendental wisdom, and supreme knowledge (Chow, 2007).

Bhagavad Gita and Education

Gita claims that the true meaning of education is the acquisition of virtual knowledge, but the question remains, “What is virtual knowledge?” Whenever we see or feel the diversity of the universe, God exists everywhere. “True knowledge teaches us to see God in each soul.” The Lord declares that the supreme and purest knowledge and its essence were derived from a thorough study of the Vedas and various types of Upanishads. The importance of the soul is emphasised in the Bhagavad Gita. According to the Lord, the body is perishable but the soul is not. That is a secret part of knowledge; simply knowing that the pure soul is distinct from the body that will be destroyed, the soul remains unchanged and becomes immortal.

Metaphysics of Gita

Being is an important metaphysical point of teaching in the Gita. Gita believes that there is no being in the unreal and no non-being in the real. The soul is eternal, unborn, indestructible, limitless, all-encompassing, unthinkable, and immutable, un-manifest. The soul cannot be killed by a sword, nor can it be diminished or destroyed by fire, air, or rain. The soul is neither born nor dies; it is completely immortal and everlasting. He sees clearly who finds the ultimate reality seated equally in all beings and un-perishing with the perishing bodies.

Devotion is defined as an unselfish service to God. As a result, it is a form of Karma. The Lord himself raises his devotees from the “ocean of birth and death.” God’s love becomes divine and supreme love.

नैनं छिद्रन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुत ॥ (II. 23)
 यदा यदा हि धर्मस्य ग्लानिर्भवति भारतः ।
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥(IV. 7)
 परित्वाणाय साधूनाम् विनाशाय च दुष्कृताम् ।
 धर्मसंस्थापनार्थाय सम्भवामि युगे-युगे ॥(IV. 8)
 श्रद्धावान्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
 ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥(IV.39)
 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
 मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥(II. 47)
 ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥(II. 62)

The state of attainment of knowledge and wisdom, according to Gita’s philosophy, is when a human is free from the three wraths (lust, anger, and fear) (Bhagavad Gita). The Bhagavad Gita contains very useful and practical ‘contents’ for education that can address issues of action, salvation, and wisdom. According to the Bhagavad Gita, the state of steady wisdom is one in which achievement and failure, profit and loss, joy and sorrow can be perceived in equal terms (Bhagavad Gita), which is a state of complete satisfaction or the end state of desires.

One who is unaffected by whatever good or evil he obtains, neither praising nor despising it, is firmly fixed in perfect knowledge in the material world. According to Bhawuk (2011), the purpose of work is

defined by the Bhagavad Gita; work is to be performed for its own sake, not for its outcomes (p. 148).

Relevance of ‘Bhagavad Gita’ in Today’s Scenario:

In an era when spirituality is frequently on the rise on a global scale and pragmatism reigns supreme, most people are perplexed about the efficacy of teachings like the Bhagavad Gita. The most common misunderstanding among the general public is whether it is truly applicable to modern life or if it is only intended for chanting. People today do not remember that the ‘Bhagavad Gita’ means the “Song of God,” so it is regarded as a rebellious statement for all eternity.

The Divine, Bhagavad Gita, literally pulsates with our divinely gifted human life and energy; and it is enormously alive for all who care to seek inspiration and support from the divine Gita. Some people swear that when they open the recital to read it after having faced a particular problem in their personal life, they always find that they have turned to a page of the divine Bhagavad Gita that holds an answer or solution to that particular question or problem they are facing in their life. Such is the Bhagavad Gita’s divine power.

Bhagavad Gita for Present Generation:

Today’s youth are a valuable asset to our country. Shaping and moulding them properly, as well as assisting them in enhancing their personalities, will allow their hearts to feel completely pure, putting them one step ahead by making them better citizens of the universe who will go on to create a better world tomorrow. The modern youth of the universe is currently under a great deal of stress, tension, and worry. They tend to age faster and are more susceptible to various illnesses and diseases.

The Bhagavad Gita’s teachings can be applied by providing them with a positive vision of their own lives, cultivating them spiritually, and telling them how to live a quality and peaceful life. The fascinating aspect of the Bhagavad Gita is that it does not defend the adherent’s willingness to make material sacrifices. It only purifies the mind and soul, which completely distresses the individual and aids in the realization of the inner-self and the supreme one. Furthermore, it encourages values and ethics in the youth, shaping them into better global citizens for India and the rest of the universe’s new Golden Era. Reading the Bhagavad Gita regularly and understanding the teachings

and slokas, as well as living a life free of day-to-day tensions and worries, helps you stay young for life and add years to your years with a peaceful life ahead of you.

Conclusion

Reading the Bhagavad Gita can help us improve our philosophical, sociological, anthropological, and psychological understanding. Much effort has been made in the Bhagavad Gita to equate Karma Yoga, Gyan Yoga, and Bhakti Yoga, in which the meaning of education has been infused. The Bhagavad Gita transmits the ideal philosophy of “Karma Yoga,” a foundation for human action, or karma. Each individual in the universe has infinite potential. The ideal vision of infinity demonstrates that every individual in the universe has infinite potential. It is a question of demonstrating the divine potential that everyone possesses in their inner consciousness.

It is the responsibility of all humans on the planet to recognise this and strive for ultimate excellence in their respective professions to meet socially desired targeted goals. Only when we apply all of our knowledge will we achieve success. The Gita introduces us to our inner self. The intellect, which is the centre of emotions and impulses, is the centre of reasoning and discrimination in the mind. After reading the Bhagavad Gita, one can see that it is a valuable historical asset that requires careful study and interpretation. Moral teaching, particularly the ethical actions that run throughout the Bhagavad Gita, is not only an emerging need in our country but also in the global community.

Work Cited

- Bhawuk, D. P. S. (2011). *Spirituality and Indian psychology: Lessons from the Bhagavad-Gita*. New Delhi:
- Chow H.H. (2007) ‘a holistic approach to business management: perspectives from the Bhagavad Development’, 15th Annual International Sustainable Development Research Conference, Gita, Singapore Management Review, 1st ed., Vol. 29, No. 1, pp.73–84.
- Muniapan, B. (2009) ‘The Bhagavad-Gita on leadership for good governance and sustainable
- Muniapan, B. (2010) ‘Perplexity, management and business in India’, in Lowe, S. (Ed.): *Managing*, New Delhi.
- Saigal, K. (2000) *Vedic Management: The Dharmic and Yogic Way*, Gyan Publishing

KIRANĀVALĪ
Journal of Sanskrit Research Foundation
The New Trivandrum Sanskrit Series Vol. XIV.
Book III-IV
JULY – DECEMBER 2022

ISSN 0975-4067



Printed and published by: Dr.C.S.Sasikumar, Secretary, Sanskrit Research Foundation, Thiruvananthapuram, for Sanskrit Research Foundation, Thiruvananthapuram-36
Sanskritresearchfoundation@gmail.com