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## **Special Issue on Bhagavad Gita**

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## Applying Bhagwad Geeta for enhancing Psychological Well Being

Vidhu Mohan\*

### Abstract

Bhagwad Geeta is, in essence, the road to wellbeing. In Psychology, behavior is an outcome of cognitive, emotive and conative functions. These can be compared to the Gyan, Bhakti and Karma Yogas. Each one of these functions is manifested in the Triguna mode. The cognitive manifestations are through knowledge & understanding; these could be interpreted in Sattavic Mode like *“The knowledge by which the one imperishable being is seen in all existences, undivided, know that, knowledge is of goodness.”* (18/20). For the Rajasic Mode it will be, *“The knowledge which sees multiplicity of beings in the different creatures, by reason of their separateness, knows that knowledge is the nature of passion.”* (18/21). Finally, for the Tamasic Mode, it is, *“The knowledge that clings to one single effect, as if it was the whole without concern for the cause, without grasping the real and narrow is declared to be the nature of dullness”.* (18/22). Conative manifestations can be studied similarly - Sattavic action is doing one's duty without the desire for its fruits, Rajasic action is for materialistic gains, and Tamasic action is one with recklessness and sloth. Finally, emotive manifestations can also be analyzed on the same principle - *that happiness which is difficult in the beginning but sweet in the end is Sattavic, the happiness which is very attractive and sweet in the beginning, but painful in the end is Rajasic, and the happiness which deludes the soul & mind both in the beginning and the end is Tamasic.* Thus, the Triguna pervades our actions, thoughts and feelings.

For our wellbeing, it is the management of feelings, especially negative emotions like anger, fear, jealousy, hatred, sorrow, anxiety-stress, guilt & shame, which is of fundamental importance. Indeed, in the Bhagwad Geeta Lord Krishna says that 'Krodh' (anger) leads to our 'vinash' (end). *“With senses and mind constantly controlled through meditation, united with the Self within, an aspirant attains nirvana.”* (6/1); hence cultivation of Sattavic action is important. Psychologists like Maslow emphasized the need for self actualization, & Jung emphasized the role of collective unconsciousness which can be compared to what Lord Krishna calls 'Atman' & its relation to 'Paramatman'. The ego and the power attached to it lead to the deterioration of our well being, peace & contentment.

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\* Former Professor, Department of Psychology, Panjab University, Chandigarh.  
[Vidhumohan21@gmail.com](mailto:Vidhumohan21@gmail.com)

## **The Supreme Word and its Existence: In the light of *Praṇavapremapīyūṣa*, the commentary on the *Gītā***

**Sebika Nag\***

### **Abstract**

In the Vedānta Philosophy, *Śrīmadbhagavadgītā*, in the *Nyāya* or *tarka* prasthāna, has the various commentaries of Śaṅkara, Rāmānuja, Nimbārka, Vallabha, Madhva et al. And keeping intact the glorious thread of past, lately, in the 20<sup>th</sup> century AD, Sītārāmadāsa Oṃkāranāthadeva manifested his theory of Oṃkāra through his commentary *Praṇavapremapīyūṣa* of the text *Śrīmadbhagavadgītā*, which is concentrated of his doctrine, called *Abhinavapraṇavavāda*. In this article, we are trying to focus the features and the sustainable existence of this supreme word, *Oṃkāra*, basically in the light of *Praṇavapremapīyūṣa*, but relevantly, the deliberation of other scriptures on this theory is also appraised into this article.

**Keywords: Oṃkāra, Praṇava, Vedānta Philosophy, Word, World**

In the Vedānta Philosophy, *Śrīmadbhagavadgītā*, in the *Nyāya* or *tarka* prasthāna, has the various commentaries of Śaṅkara, Rāmānuja, Nimbārka, Vallabha, Madhva et al. And keeping intact the glorious thread of past, lately, in the 20<sup>th</sup> century AD, Sītārāmadāsa Oṃkāranāthadeva manifested his theory of Oṃkāra through his commentary *Praṇavapremapīyūṣa* of the text *Śrīmadbhagavadgītā*, which is concentrated of his doctrine, called *Abhinavapraṇavavāda*. In this article, we are trying to focus the features and the sustainable existence of this supreme word, *Oṃkāra*, basically in the light of *Praṇavapremapīyūṣa*, but relevantly, the deliberation of other scriptures on this theory is also appraised into this article.

Udayana, the *naiyāyika* par excellence, in his *Nyāyakusumāñjali*, has shown in great detail how it is possible to prove the existence of God. He has also with great skill how the position of *anīśvaravādins*, like the Mīmāṃsakas, is untenable. Broadly speaking, there are five objections advanced by these *anīśvaravādins* against postulating

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\* Assistant Professor, Dept. of Advaita – Vedānta, Traditional Oriental Learning, The Sanskrit College and University, Kolkata. [sebikanag@gmail.com](mailto:sebikanag@gmail.com)



## Resilience and Coping Strategy of Bhagavad-Gītā Readers on the COVID-19 Pandemic in Bali

Ni Kadek Surpi\*

Ni Luh Arick Istriyanti<sup>#</sup>

Ni Nyoman Ayu Nikki Avalokitesvari<sup>%</sup>

### Abstract

The Covid-19 pandemic has a significant impact on the mental health of the community, including the Balinese. The effect of the Covid pandemic has also hit the Bali economy, which relies on tourism. This study measures the resilience and coping strategy of the readers of *Bhagavad-gītā* in Bali. The results showed that reading *Bhagavad-gītā*'s motives and frequency jointly contribute to the *Bhagavad-gītā* readers' resilience during a pandemic covid-19. The results showed that the *Bhagavad-gītā* readers' resilience was influenced by 41.5% by the motive (inner desire to read *Bhagavad-gītā*) and the frequency of reading *Bhagavad-gītā*. Apart from that, the coping strategy also real value for readers of *Bhagavad-gītā*. The Resilient and Coping strategies together have a massive role for individuals to survive and even find a way out during difficulties due to the Covid-19 pandemic. This notion also proves that literacy has a real impact on its readers. This research is significant considering that in Indonesia, reading holy books, including *Bhagavad-gītā*, is not common because of the religious model that emphasizes more on ritual practices.

**Keywords:** Resilient, Coping Strategy, *Bhagavad-gītā*, Covid-19 Pandemic

### Introduction

The Covid-19 pandemic has dramatically affected the economy of Bali, which relies on the tourism sector. The data show that this has had a significant impact and hardship on Balinese society in general. According to the Central Statistics Agency Report in November, Bali's economic growth in the third quarter of 2020 was recorded as negative growth of -12.28%, compared to the same period the previous year. This

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\* Associate Professor, Hindu State University of I Gusti Bagus Sugriwa, Denpasar, [dosen.surpiaryadharma@gmail.com](mailto:dosen.surpiaryadharma@gmail.com) <https://orcid.org/0000-0002-1121-179X>

<sup>#</sup> Lecturer, Hindu State University of I Gusti Bagus Sugriwa, Denpasar. [arick.istriyanti@gmail.com](mailto:arick.istriyanti@gmail.com)

<sup>%</sup> Research Scholar, The Hindu Center of Indonesia, [ayunikia@gmail.com](mailto:ayunikia@gmail.com)

**Keywords: Bhagawad Geeta, Cognition, Conation; Emotion; Sthith Pragma; Tri-Guna; Well-being**

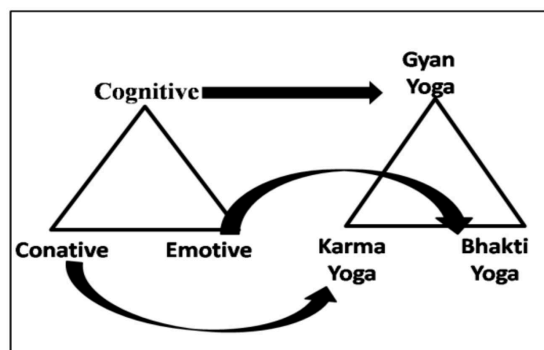
## Introduction

Bhagwad Geeta is neither a product of a fanatic religion nor is it a dogma; it teaches us how to live. It is a way of life which can be practiced by a person of any caste, creed, religion or nation. Bhagwad Geeta is a perennial source of knowledge about how to live a balanced happy life which is called '*Sat Chit Anand*'. It teaches us how to lead a life of peace, contentment, philanthropy, compassion, and be duty bound or '*Karma Nishth*'. It frees one of '*Kaam*' (desire), '*Krodh*' (Anger), '*Lobh*' (greed) & '*Moha*' (attachment). Each one of these functions are manifested in the Triguna mode i.e. *Sattavic*, *Rajasic* & *Tamasic Gunas*. Geeta teaches us three forms of Yoga namely *Gyan Yoga*, *Karma Yoga* and *Bhakti Yoga*. All three are paths for salvation or '*Moksha*' and leading blissful and peaceful lives. These can also be linked to Psychology.

## Psychology and Bhagwad Geeta

In Psychology, behavior is an outcome of cognitive, emotive and conative functions and these can be compared to the Gyan, Bhakti and Karma Yoga to some extent.

**Figure 1: Relation Between Behavioral Functions and the Yogas**



## **Srimad-Bhagavad Gita and Matthew Arnold: A Study in Influence**

**Jimmy Sharma\***

### **Abstract**

The whole gamut of Bhagavad Gita's influence traversed all over the world. This scripture stimulated and stirred the western intellect very deeply. Many German scholars like Kant, Herder, Fichte, Hegel, Schlegel, Schiller and Goethe were highly influenced by the *Bhagavad Gita*. The translations and transcriptions of Sanskrit scriptures and literary texts created an ambience in Europe in the nineteenth century, thereby, influencing many English writers. The translation of *Bhagavad Gita* was the landmark influence on the imagination and thought process of the western minds. This scripture is replete with universal message and teachings that appeal to all ages and cultures. The influence of this scripture can be seen among Romantic poets like Wordsworth, Coleridge, Shelley and so on. The paper attempts to look at the influence on the nineteenth century Victorian poet Matthew Arnold through a close study of his poems. The paper seeks to understand the inquisitive strand of his poetry and explore the poignancy in his poems portraying the inner conflict of a sensitive heart thereby suggesting his urge to seek spiritual peace by focusing on the doctrine of *Nishkam Karma*.

**Keywords: Poetry, Spirituality, Karma theory, Bhagavad Gita, Matthew Arnold**

The translations and transcriptions of Sanskrit scriptures and literary texts created an ambience in Europe in the nineteenth century, thereby, influencing many English writers. The translation of *Bhagavad Gita* was the landmark influence on the imagination and thought process of the western minds. This scripture is replete with universal message and teachings that appeal to all ages and cultures. The influence of this scripture can be seen among Romantic poets like Wordsworth, Coleridge, Shelley and so on. William Blake confidently said: "I am in God's presence night and day." Coleridge was the first famous English poet who followed the Wilkin's translation of the Bhagavad Gita and delved deep into its philosophy. His pantheistic outlook owed so much to his

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\* Assistant Professor (English), IIHS, Kurukshetra University, [jimmysharma@kuk.ac.in](mailto:jimmysharma@kuk.ac.in)  
ORCID Id: 0000-0002-7091-4604

## **Ralph Waldo Emerson's Maia in the light of Bhagavad Gita**

**Ankush Mahajan\***

**Shiva Durga<sup>#</sup>**

### **Abstract**

One of the most common and frequently mentioned concepts in the Hindu philosophy and mythology is of Maya, which is discussed in different religious scriptures and mythologies. One complete answer to the question what actually Maya is cannot be traced anywhere, this is because it is one of the most complex question and it has been interpreted by different people accordingly so it becomes really difficult to come on one common stand and definitely say that what Maya actually means. Bhagavad Gita one of the most prominent Hindu Scriptures talks about this concept in detail and gives clear meaning to it. Bhagavad Gita is crux of entire Hindu philosophy as it is regarded above all. In this paper the researcher aims to throw light on the English poem "Maia" by Emerson through the Indian perspective of Bhagavad Gita.

**Keywords: Maia, Maya, Hindu, Bhagavad Gita, Concepts, Scriptures**

### **Introduction**

Ralph Waldo Emerson is luminous star in the galaxy of American English Writers, he is also known as "American Yogi" for his love and affection towards Indian philosophy and Indian concepts. He was so deeply motivated by the Indian ideas that most of his works are concentrated on Indian philosophy and concepts. One can clearly get idea of his devotion towards Indian philosophy from the titles of his works which gives clear picture about his attachment and involvement in Hindu scriptures, Maia, Hametraya and Brahma are three well known poems by Ralph Waldo Emerson where he has chosen titles of the poems from Indian scriptures.

"Maia" or "Maya" as the title depicts the content of the poem that it is fully connected to the Indian theme from its soul. This poem if read without knowing the name of writer one could never guess that it would be an American Writer who have so

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\* Research Scholar, Dept. of English, GLA University, Mathura, [Ankush.mahajan\\_phd.eng20@gla.ac.in](mailto:Ankush.mahajan_phd.eng20@gla.ac.in)

<sup>#</sup> Assistant Professor (English) GLA University, Mathura

## Japanese “Gou” Is the Same as “Karma” of Bhagavad Gita

Reiko Watabe\*

### Abstract

Karma, which is one of the main subjects of discussion in the Gita, is translated as ‘Gou’ in Japanese and is often used in everyday life. We say that “Bachiga atatta”. “Papa has hit me” which means we consider that we have been punished when we are suffering, or meeting with bad luck for some unknown but a result of negative deeds in the past. When we use it, even we do not fully understand the cause still say as if it is enough reason to explain the acquired result.

The idea of “This life” is also very popular in Japan. It is always used in the concept paired with either “Last Life” or “Next Life”. This proves that Japanese people believe in reincarnation a great deal. When you talk about Karma and This life and next life, the most related God would be the Lord Yama, which is familiar in Japan with a slight change in sound, as Enma Ten or Enma Sama. His work is to judge if our deeds in life are positive or negative.

**Keywords:** Karma, Gou, Yama, Karma Yoga, Purshaartha

Karma, which is one of the main subjects of discussion in the Gita, is translated as ‘Gou’ in Japanese and is often used in everyday life. We say that “Bachiga atatta”. “Papa has hit me” which means we consider that have been punished when we are suffering, or meeting with bad luck for some unknown but a result of negative deeds in the past. When we use it, even we do not fully understand the cause still we say as if it is enough reason to explain the acquired result.

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\* Researcher, Veda school Tokyo, 1-3-4 Hitotsuya Adachi-Ku Tokyo Japan  
[reikow\\_watabe@icloud.com](mailto:reikow_watabe@icloud.com)



## **Manifestation of the Finer Spirit of *Srimada Bhagwadgita* in Nayantara Sahgal's *Prison and Chocolate Cake***

**Isha Parashar\***

### **Abstract**

The universal appeal of *Srimada Bhagwadgita* in recent times has grown immensely so much so that be it spiritual leaders or a layman or people in general all over the world, everybody appears to be not only attracted but also affected and influenced by the grace of this holy text. The text of *Gita* that is considered to be the song sung by Lord Krishna for Arjuna before the mythological battle between the Kaurava and the Pandavas contains the quintessential essence of life per se. The individual appeal of *Gita* varies from person to person which in a good way has paved the way, or one can say, has given birth to a great number of theories and ways of interpretation of the same. As a result, one can find an extensive and huge body of literature written on and about this text which, in future too, will keep on evolving. This very essence gets translated into many forms and one can see its manifestation in various fields of study, for example, in literature. Literature should be considered one of the strongest pillars of society as it reflects, shapes and informs the readers of its subject matter, forms, design, truth and intention etc. When one pays attention to the subject matter of any text, a picture emerges that has a narrative of a particular time, description of the people who live in that era and performed some deeds that had been recorded as well as created by writers. This very picture of the times, the people, their deeds and beliefs prod one to examine that shaped and moulded them. This enquiry seems to be of great interest to some scholars as it allows one to explore the realm of an unknown territory that may be fathomed and comprehended eventually. Keeping this thought in mind, a humble attempt has been made in the present paper to find a manifestation of the finer spirit of *Srimada Bhagwadgita* in the first instalment of the autobiography of Nayantara Sahgal, *Prison and Chocolate Cake*.

**Keywords: Choice, Karma/Action, Struggle, Hope**

The universal appeal of *Srimada Bhagwadgita* in recent times has grown immensely so much so that be it spiritual leaders or a layman or people in general all over the world, everybody appears to be not only attracted but also affected and influenced by

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\* Assistant Professor, KVA DAV College, Karnal

## Echoes of the Bhagawadgita in T. S. Eliot's *The Waste Land*

Usha Rani\*

### Abstract

Having profound interest in religion, the prolific writer and literary critic T.S. Eliot studied Anglicanism, Hinduism, Buddhism and widely influential religious authors like Dante and Milton. Eliot was very much influenced by the Indian philosophy, especially *The Bhagawadgita*. He considered *The Gita* “the next great philosophical poem to *Divine Comedy*”. And he was quite right in his perception because *The Bhagawadgita* is not only a holy text, but it is a philosophy guiding human beings how to lead one's life. The present paper is an attempt to explore the reflections of the philosophy of *The Gita* in T. S. Eliot's *The Waste Land*. In the poem, Eliot is concerned with the problem of spiritual and moral chaos. He is engaged in the personal ordering of life or in spiritual regeneration. Apparently, there is no explicit reference to *The Gita*, but a closer examination of the epical poem paves the way to explore that certain dictums of the holy book like selfless karma, self-surrender, willing acceptance of suffering, etc. have triggered the imagination of the worthy poet. The present paper tries to explore and analyze the echoes of *The Gita* in the celebrated work of T.S. Eliot.

**Keywords:** Moral chaos, Spiritual Disintegration, Religious Regeneration, Universal Truth, Cosmic Truth, Self-Purification

In his renowned essay “Tradition and Talent”, T.S. Eliot admits that even the most original artist of the modern age owes to the old masters of the art and poetry. He views traditions as something dynamic, something which alters when some great work is produced in present. Hailed as a pioneer of modern poetry, T.S. Eliot has the capability to perceive the contemporary society in the right perspective because of his wonderful understanding of the past. Having profound, deep interest in the past, Eliot showed his interest in religion. The concept of religion is very subjective. It is a matter of one's belief, one's faith – in other words, we can say that religion emerges as one's creed. Despite the undercurrent against religion in last centuries, religion is and has been a manifestation of the highest ideals of human beings and therefore, to ignore its influence

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\* Asst. Professor, English, Dyal Singh College, Karnal, [mandhanusha@gmail.com](mailto:mandhanusha@gmail.com)

## श्रीमद्भगवद्गीता से आत्मिक उत्थान: एक अध्ययन

जितेंद्र सिंह\*

मधु दीप सिंह#

### सार

श्रीमद्भगवद्गीता का संदेश केवल मानव जीवन के उत्थान तक ही सीमित न होकर समस्त जगत के कल्याण का परिचायक है। श्रीमद्भगवद्गीता गीता कर्मयोग, ज्ञानयोग व भक्तियोग की ऐसी त्रिवेणी है जो मानव को स्वार्थ की भावना से परे होकर निष्काम भाव से कर्म करने के लिए प्रेरित करती है। गीता मानव को परोपकारी बनाती है। वास्तव में इस ग्रंथ की विशेषता यह है कि यह किसी सीमा से बंधा हुआ न होकर जाति, धर्म और वर्ण से परे होकर प्राणीमात्र के कल्याण का संदेश देता है। गीता का कर्मयोग बताता है कि किस प्रकार से एक मानव अपने जीवन के निहित कर्तव्यों का पालन करना हुआ शांत, संतुष्ट, स्थितप्रज्ञ व योगस्थ रहकर कर्म करता हुआ अपने व्यक्तित्व को उन्नत कर सकता है। इस ग्रंथ में कुल 18 अध्याय व 700 श्लोक हैं। प्रस्तुत शोधपत्र में मानव जीवन में आत्मिक उत्थान से संबंधित गीता के चयनित श्लोकों का गुणात्मक अंतर्वस्तु किया जाएगा।

**मुख्य शब्द:** स्थितप्रज्ञ, निष्काम कर्म, परोपकार, भक्तियोग।

### शोध उद्देश्य

- श्रीमद्भगवद्गीता में निहित मानव के आत्मिक उत्थान से संबंधित सिद्धांतों का अध्ययन करना।
- श्रीमद्भगवद्गीता में निहित मानव के व्यक्तित्व निर्माण व लोककल्याण से संबंधित नियमों का अध्ययन करना।

### भूमिका

श्रीमद्भगवद्गीता का ज्ञान महर्षि वेदव्यास द्वारा रचित महाभारत के छठे पर्व भीष्म पर्व में 25 से 42 अध्यायों में निहित है। गीता का ज्ञान महाभारत युद्ध के प्रथम दिन भगवान श्रीकृष्ण जी के मुख कमल से निकला व अर्जुन को प्राप्त हुआ। भगवान के मुख से निकलने वाले दिव्य ज्ञान को विश्व में श्रीमद्भगवद्गीता के नाम से जाना जाता है। इस ग्रंथ में कुल 18 अध्याय व 700 श्लोक हैं। गीता का उपदेश सार्वभौमिक है व मानव को आत्मिक उत्थान के मार्ग की ओर उन्मुख करता है। गीता का संदेश उसके व्यक्तित्व के विकास में भी सहायक है।

\* पीएच.डी. शोधार्थी, जनसंचार एवं मीडिया प्रौद्योगिकी संस्थान, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र

# सहायक प्रोफेसर, जनसंचार एवं मीडिया प्रौद्योगिकी संस्थान, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र

## श्रीमद्भगवद्गीता में प्रकृति का स्थाई अस्तित्व

जितेंद्र सिंह\*  
मधु दीप सिंह#

सार

भारतीय संस्कृति प्रकृति संरक्षण की सदैव हितैषी रही है। भारतीय वैदिक दर्शन में प्रकृति के निर्माण में उपयोगी तत्वों को चिन्हित किया गया है। प्रकृति के निर्माण के साथ प्रकृति के अंगों का विवरण भी विभिन्न ग्रंथों में वर्णित है। अथर्ववेद के पृथ्वीसूक्त भाग में पंचमहाभूतों की विशेषताओं और उनकी क्रियाशीलता का सूक्ष्मता से वर्णन किया गया है। अथर्ववेद का पृथ्वीसूक्त भाग में इस बात का उल्लेख मिलता है कि पृथ्वी तत्व मानव जीवन के लिए अत्यंत उपयोगी है। यह तत्व अन्य चार तत्वों के संग समायोजनपूर्वक क्रियाशील रहकर समस्त जड़ व चेतन प्रकृति को जीवन शक्ति प्रदान करता है। यजुर्वेद (5:90) में निहित श्लोक तप्तायनी मेसि वितायनी मेस्यनतान्मा नाथितादवतान्मा व्यथितात में पृथ्वी मानव को साधनहीनता की व्यथा व पीड़ा से बचाने वाली तप्तायनी व धन संपदा देने वाली वितायनी है। श्रीमद्भगवद्गीता के अध्याय 13 के 5 वें श्लोक में पंच महाभूतों का उल्लेख मिलता है। ये पंच महाभूत पृथ्वी, जल, अग्नि, वायु और आकाश हैं। प्रकृति में निहित सभी तत्वों व मानव शरीर के संतुलन को बनाए रखने में पंचभूत महत्वपूर्ण भूमिका निभाते हैं। यही पंचभूत प्रकृति में पाए जाने वाले तत्वों का सृजन भी करते हैं। प्रकृति का विस्तार उर्जा से है। प्रकृति के सभी पंचभूतों की अभिव्यक्ति पंचतत्वों के माध्यम से ही संभव है। उर्जा व चेतना प्रकृति के सभी अंगों में निहित है। प्रकृति में उत्पन्न सभी पदार्थों का जन्म व विनाश होता रहता है परंतु विभिन्न भूतों में स्थित चेतना का स्वरूप स्थाई रहता है, बदलता नहीं है। वैज्ञानिक सिद्धांत भी इस बात की पुष्टि करते हैं उर्जा न निर्मित होती है और न उसे नष्ट किया जा सकता है।

**मुख्य शब्द:** स्थाई अस्तित्व, प्रकृति संरक्षण, उर्जा, पंचभूत, संतुलन, तत्व, जड़, चेतन।

### भूमिका

श्रीमद्भगवद्गीता सनातन ज्ञान एवं वैश्विक कल्याण के संवाद का विश्व प्रसिद्ध ग्रंथ है। कुरुक्षेत्र में महाभारत के युद्ध के समय श्रीकृष्ण ने यह दिव्य ज्ञान अर्जुन को प्रदान किया। विश्व के प्रसिद्ध विद्वानों ने समय समय पर श्रीमद्भगवद्गीता का अध्ययन किया है व इसे उच्च कोटि के

\* पीएच.डी. शोधार्थी, जनसंचार एवं मीडिया प्रौद्योगिकी संस्थान, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र

# सहायक प्रोफेसर, जनसंचार एवं मीडिया प्रौद्योगिकी संस्थान, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र