Understanding wellbeing through the lens of Bhagavat Gita

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This Research Paper is written with the purpose to analyse and derive the fundamentals of well-Being embedded in most influential Book Bhagavad-Gita. We review the Bhagavat Gita as a source text for understanding core of well Being science through Discourse Analysis. Thus to explore indigenous conception of well-being this paper attempts to make an effort in that direction we will address western thoughts of wellbeing on one hand and how western stream of thoughts on well-being touches our glorious ocean of indigenous conception on well-being in Bhagavad-Gita. Quintessence of Sukhi Nar (सुखी नर) was proposed in Bhagavad-Gita has often been conflated in concept described as Well-Being. Every single slokas of Bhagavad-Gita independently presents a complete picture of human existence and behaviour it’s a very difficult task to derive well-being model from entire Bhagavad-Gita. We tried our best with our capability hope this will be a tiny contribution to the Indian ethos of well-being. I want to draw attention of Indian thinkers regarding set worth an unblended indigenous theory of well-being which has been told long ago in glorious Bhagavad-Gita all that is needed is this a rigorous research methodology, admirer and knower of the indigenous knowledge that will help in developing a theory which can be taught in educational institutions and in developing a well-being Intervention module.

Western models of Well-Being have predominated in research area of Well-Being. There is an invisible gap, a lacuna of indigenous conception of Well-Being. It would not be an exaggeration to say this that Indian Psychology is largely a shadow of western Psychology, there is a big ground for this because most of academicians and researchers in the last century were educated and skilled with in western psychological schools. The indigenous thought structure that has been mentioned in our mythological text remained neglected due to colonization and somewhere the scientific status and contemporary relevance of Indian knowledge dating back thousands of years is undervalued. It is arguably the most influential of all Hindu Philosophical text and is thought to provide a practical guide to implementation of Vedic wisdom in day to day life (Rosen 2006). Some renowned scholars have accentuated that there is need to engrossing on integration of modern psychology with the wisdom and depth of Indian thought tradition (Sinha 2015). Indian culture had a rich and in-depth root of Svadhyaya or Self learning. Generations have been cultured with knowledge that guide modern person through the ebbs and flows of life (Bhawuk 2010). Thus, to explore indigenous construct of Well-Being delineated in Bhagavad-Gita this paper attempts to make an effort in that direction we will address western thoughts of wellbeing on one hand and how western stream of thoughts on wellbeing touches our glorious ocean of indigenous conception on wellbeing specially in Shrimad Bhagavat Gita on the other hand.

Wellbeing science: western roots: In an effort to discuss conceptual foundations of eudemonic well-being ancient text Aristotle’s Nichomachean Ethics written in 350 B.C. Aristotle stated that the highest of all goods achievable by human actions is “eudaimonia”. Aristotle central point that ultimate goal in life is to apprehend one’s own potential. Aristotle’s opening question “what is the highest of all goods achievable by human actions” is exactly right for any enquiry about construct of wellbeing. And his opening answer provided over 2000 years ago is remarkably convincing for current exploration about human well-being. Most renounced theory in last decades is C.Ryff multidimensional approach of Psychological Well-being which have six dimensions. Self-Acceptance, Positive Relations with Others, Personal Growth, Purpose in Life, Environmental Mastery, and Autonomy. The other most influential Well-being Model is Martin Seligman PERMA Model: P stands for Positive Emotion, E stands for Engagement, R stands for Relationship, M stands for Meaningful, A stands for Accomplishment.

Well-Being is a paramount human goal. (Layad 2005, 2011) define well-being in terms of positive emotion alone or the balance of positive to negative emotions (Kahneman & Kruger). Well-being is more than absence of Illbeing just as health is more than absence of disease (WHO 1946).

Wellbeing concept in Bhagavad-Gita(song of God): In Indian traditions wellbeing has been already discussed in diverse ways long before 2000 B.C. noted concept of Aristotle ‘Nichomachean Ethics’. Every single slokas of Bhagavad-Gita independently presents a complete picture of human existence and behaviour it’s a very difficult task to derive well-being model from entire Bhagavad-Gita we tried our best with our capability. Quintessence of Sukhi Nar (सुखी नर) was proposed in Bhagavad-Gita has often been conflated in concept described as Well-being construct. Quintessence of Sukhi Nar (सुखी नर) encompasses a commingling state of inner and outer world.

It may appear as well-being conception in Bhagavad-Gita are all hunkey dory and it related only spiritual not material aspects but that is not such thing. Despite the fact Bhagavad-Gita notion on “Moksha” the liberation from the cycle of birth and death as the highest-ranking goal of human existence that is not the everyone’s cup of tea. Bhagavad-Gita did acknowledge vast individual differences among human being based on Trigunas. Therefore everyone had choices and strategies for provision of human refinement, thus bringing about Well-being. Firstly we discussed the characteristics of powerful self that are dominant features of high well-being in true sense.
**Research Methodology:** This Study applied Fairclough model for Critical Discourse Analysis which passes through three stages: *Description, Interpretation and Explanation*. The quest starts with this question which dimensions of Well-being discussed in Bhagavad-Gita which are identical concept of western model of Well-being and second question is how Bhagavad-Gita explains Well-being notion efficiently a step ahead from western model. Bhagavad-Gita which have 700 verse divided in 18 chapters that is part of epic Mahabharata dated to second half of first millennium BCE used for reading and generating a corpus.

Quintessence of High Well-being person (सुखीनरूपः)5.23

<table>
<thead>
<tr>
<th>Internal dimension</th>
<th>External dimension</th>
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<tr>
<td>➢ Self-conquered (जितात्मनः) 6.7</td>
<td>➢ Equanimity in relationship (12.18) (समः शत्रुः च तिर्थ्रे च) *Establish relationship with supreme power मसैवाःशो जीवाःकोके (15.7), 15.15, 15.17, 15.30</td>
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<td>➢ Self-satiated (जितेत्तिर्दिष्य) 6.8</td>
<td>➢ Perform duties in world as Karmayogi (4.49) आत्मवर्तः न कर्मीण निबन्धन्ति धनञ्जय</td>
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<td>➢ Steady wisdom (स्थिरं बुद्धिः) 5.20</td>
<td>➢ Abundance of Sattvic Guna (14.9) सत्वं सुखे सञ्जनीति</td>
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Delineated well-being construct in Bhagavad-Gita

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108

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Delineated construct of well-being in Bhagavad-Gita: External dimension

Before venturing further a peak into external dimensions of high well-being person a brief discussion of Seligman’s PERMA model important factor Relationship Accomplishment and Carol Ryff” multidimensional theory two important factors Positive Relationship and Purpose in life which are reasonably similar. The Person indulges in affectionate trusting relationship with their friends and family feels socially integrated. Some studies have found support from social affinity has been linked to good health, lower mortality and distinctive appreciative upshots(cohen2004,Perissinotto et al 2012). Apart from this positive portrayal of relationship can we deny indifferent, unfriendly, aloof relationship .How does a man deal with this type of social connections? Bhagavad-Gita goes even beyond this aspect of Positive Relationship and addressed a unique perspective of relationship in chapter 12 sloka 18 one who hates no one and feels warmth for everyone it doesn’t matter whether the front is an enemy or a friend. Expectation, contempt and despise are concomitant for misery in relationship that ruins the kindness and generosity of human heart. (chapter 14.24 “तुम्य प्रियाधियो धीरस्तुन्यनिद्दानसंभृति” Ideal man maintains his uniformity in pleasant and unpleasant situations alike in praise or censure. The self -realized sees the eternal omnipresent omniscient pure self everywhere, he perceives the self, Lord of life is in all beings and all in the almighty “सर्वभूतांस्ति सर्वत्वा भूतानि चामृतः।” इसके योग पुनःस्वाति सर्वं सम्बद्ध:॥(6.29). Lord Sri Krishna says to Arjuna in chapter 15.15 “सविश्व चाहु हृद सत्यवीतं मतं स्मरितं करोऽपि।” “I am situated in the heart of every living being. his powers prompts humans beings to act and executes own responsibilities. When the realization of supreme power is brought about can this realization not guides that person a lot about never changing immortal relation that nourishes and supports in advers,e situation in the deluded world of relationship changing colours every moment. At this point we highlights one new concept Spiritual Fortitude (SF) that has gathered extended attention. This term Spiritual Fortitude (SF) was introduced by Von Tongeren et al. (2019) the conceptualized SF as someone’s capability deal and to withstand from suffering and adversity with help of spiritual resources. Recently an interesting study has been done and SF has been found to demonstrate a series of positive mental health benefits including meaning in life spiritual well-being and rebuilding and restoring one’s sense of meaning(Hansong Zhang,1,Joshua N.Hook 2 et al 2021). In chapter 9.17 Lord Krishna says “पिताहामये जयमती माता धीता पितामहः” “I am the father and mother of whole universe. this sloka arguably leaves no room for discussion on royal and supreme power of Lord Krishna that eternal strength gives a sense of potentiality to fight back any situation. Next we shift attention on purpose of life and Accomplishment that is parallel concept Righteous duty(chapter 2.31 स्वर्गम्),that lies under Karmayoga. Glorious Bhagavad-Gita lays emphasis on regulating external allurements and storm of desires and directing senses to fulfillment of one’s duty is called dharma that not linked to religion it encompasses all dimensions of life. Dharma is to performs own role uniformity in pleasant and unpleasant situation. When the realization of supreme power in chapter 5.3 (विभूति विभूति विनिर्माति विनिर्माति स्वदेहमथिरुक्ति) The man who leads an eternal joyous life having abandoned all desires has attain state of calmness. At this point sense of gratification is of no importance, such self -realized person attains unfeigned Autonomy.

An Outline sketch of raw model of Well-being inbuilt in Shrimad Bhagavad-Gita

- Bhagavad-Gita lays emphasis on the eternal centre of consciousness the soul which is unborn, eternal, perennial (chapter 2.20अजो निश्चयः शाश्वतोऽपि पुराणं). This self -realization is true sense of sukh Nar equating to high well-being person.

- The Man of Equanimity: chapter 2.38 मुखुदुधने समं कृत्य लोभबलाभी वजयको भूत भूतविधयोऽविभूतिः says ideal man learns to a state of equilibrium in Pain and Pleasure, success and unsuccess, achievement and deprivation. Authentic meaning of well-being inherent not only in experiencing positive emotions preferably how we feel in state of negative emotions. Bhagavad-Gita answers all the queries in efficacious manner.

- Sri Krishna says to Arjuna in Chapter2.71(विधाय कामायः सवर्गमांश्चक्षति निःसृष्टि निःमयं च निरहंकारः स श्रीनिमित्तं धेयम्) The man who leads an eternal joyous life having abandoned all desires has attain state of calmness. At this point sense of gratification is of no importance, such self -realized person attains unfeigned Autonomy.

- Chapter 5.3 (कृत्वा: स नित्य संन्यासी यो न द्वेष्टि न कामकृति। निर्मात्रो हि महाशाहो सुखं बध्नाण्वयन्ति) also significance of wellbeing is taken a prime importance to lead a mentally healthy life. knowledge of renunciation and actions effortlessly relieved from bondage and mental conflicts that inevitable path goes towards eternal bliss and a state of tranquillity.

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5. **Karm yogi: knower of Karm yoga chapter 3.28(तत्त्विति महाभाषोऽणिकर्मविभागयोऽुणणूणे ब्रह्म इति मलाया न संज्जते॥)** The doctrine of karma yoga asserts performing the duties with dedication and renounce the fruits of action.

6. The person who has harmonious relationship for all living being either enemy or friend and In chapter 7.10 (बीज मा सर्वभूतानां विद्धि पार्थ समानतम्।) explains god is the ancient seed of all being having this absolute knowledge that I am belonging to supreme power anyone feel strength and fortitude then expands his consciousness.

7. **Bhagavad-Gita emphasizes in chapter 14.6,17,18 attributes of sattvic person (सत्वात्सञ्जायते ज्ञानं chapter 14.17)** profound knowledge is emanate from sattva guns which arises good health and a better sense of well-being.

**Conclusion:** Bhagavad-Gita accomplishes a broader framework of human being dynamic nature and psychology in deeper way it would not be an exaggeration to say this that where western theory of wellbeing fails to answers some doubt Bhagavad-Gita goes beyond that point has dealt very efficiently that dimensions open a new door to understand wellbeing in new perspective come to an end through this research paper I hope this will be a tiny contribution to the Indian ethos of well-being. I want to draw attention of Indian thinkers regarding set worth an unbленded indigenous theory of well-being which has been told long ago in glorious Bhagavad-Gita all that is needed is this a rigorous research methodology admirer and knower of the indigenous knowledge that will help in developing a theory which can be taught in educational institutions and in developing a well-being Intervention module. We will continue this portray on some other canvas for understanding indigenous concept of well-being.

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