
LOKASANGRAHA: WELFARE AS A RESPONSIBILITY

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ABSTRACT

We live in a world mixed with multiple fragmentation. Humanity as a whole facing threat as well as nature itself is at threat. How do we address this scenario? Probably an ideological change infused in the current system might be a radical change for the scenario. A holistic approach towards this fatalities or injustice can bring us back to a much renowned feeling of co-existence; which is beautifully established in the concept of lokasngraha. This concept very well integrates the co-existence; as a value as well as a responsibility of the other. This is establishing justice without its violation and sustainability because of respecting the other.

KEYWORDS: Lokasngraha, Cosmotheandric, Upanisadic, Dharma, Sadacara

REFERENCES

1. Agarwal, "Manasa Evam Gita", 7." There is a significant social thought behind the Lokasahgraha ideology of the Gita. The Gita teaches us that in order to maintain the social order it is important that every pays attention to the common welfare. Neither during the Vedic time this type of clear social vision was there, nor did the thinkers of the Upanisadic time give prominence to social uplift Lokamanya Tilak clarified the essence of welfare described in the Gita which was indeed a new message for the thinkers of the nation."
2. Vecraswamy Krishnaraj. "Bhagavad Gita": Sanskrit and English Word for Word Transliteration [book on-line], (USA, 2009). Available from <http://www.bhagavadgitausa.com/bg-Sans-Sample.htm> (accessed on 02/February. 2018),79. In fact, Tilak uses this meaning when he speaks of 'universal welfare' or the Lokasahgraha' in his Gita-Rahasaya.
3. *The Student's Sanskrit - English Dictionary*. See under the word, 'Lok' Also see, William Dwight I Whitney, *The Roots. Verb-Forms and Primary Derivatives of the Sanskrit Language* (Delhi: Motilal Banarsidass I Publishers Pvt. Ltd, 2006), see under the root, "lok and loc", p.150-151.
4. *The Student's Sanskrit-English Dictionary*. See under the word 'lok'.
5. The seven worlds above and the seven worlds below the earth .
6. Swai Gambhirananda, "Srimad Bhagavad Gita": *English Translation of Sri Sankaracharya's Sanskrit Commentary* (Project Gutenberg, n.d.), 132. Mahadeva Sastri translates this as, "The purpose of preventing the masses from resorting to a wrong path," see, A. Mahadeva Sastri, *The Bhagavad Gita, with the Commentary of Sri Sankaracharya* (Mysore: G.T.A Printing Works, 1901), p. 93-95.

7. The *Rgvedic* hymn, the *Purusasukta* is a coherent articulation of the organic unity. Here it clearly indicates the visible and the invisible, and the mortal and immortal and the God-man-cosmos unity. It is in this Organic Oneness that the metaphor of four *varnas* is to be understood. This evokes the experience of harmony, organic interdependence and interconnection. There is a tendency to interpret this metaphor in terms of hierarchical structure it denotes.
8. MBh. VIII.49,50.
9. BG.VII.7. The scientists are trying to build a theory which would explain all the phenomena of the forces of nature, called the 'GUT Theory' (Grand Unifying Theory). The unifying forces are: Gravity, Strong and Weak Electromagnetic, Weak and Strong Nuclear forces. In the spiritual sense, it is the Divine force which unites the devotee and the Lord.
10. Joshi, A. Shubhada , "*God, Man and Nature: Perspective of Bhagavadgita*," Gen's 17, no. 3 (7 January 2009), p.33.
11. Prasad, 48. (BG.IEL16.).
12. Kochumuttom, Thomas, "*Bhagavad - Gita's Ideal of a Prophet - Contemplative*," *Third Millennium* no. 3 (July-September 2005), p.58.
13. Painadath, Sebastian, "*Does the Gita Advocate Violence?*," *Jnanadeepa, Pune Journal of Religious* 5, no. 2 (July 2002), p.27.
14. Usha Choudhuri and Indra Nath Choudhri, "*Hinduism: A Way of Life and a Mode of Thought*", (New Delhi: Niyogi books, 2012), p.98.
15. Prasad, p.15.
16. Whether one likes it or not, the ethical principle of duty to take care of the other is itself an *apriori*. It exists irrespective of one's belief or judgement. As an experimental and inter-related reality, the same duty becomes a necessary prerogative of one's existence and therefore, *aposteriori*.