

## **“The Concept of ‘Lokasamgraha’, As a Path of Harmony in Society”**

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**Abstract:** ‘Lokasamgraha’ is a well known concept of Indian Holy Book the Bhagavad-Gītā. This is one of the essential social and ethical ideals in India, which means welfare of all, perform of one’s action not only for him but also for others done by a disinterested manner or through Niskāma karma. It is the ideal of performing duty for the holding together of the people and wellbeing of humanity, social integration and peaceful society. The social aspect of dharma is the duty of every to protect and maintain the harmony. In Bhagavad-Gītā Shree Krishna teaches Arjuna about Lokasamgraha to pursue him to fight the Holy War ‘Kuruksetra’, as his Svadharma. The concept of Lokasamgraha is found in the Vedic world view as ‘Vasudhaiva Kutumvakam’, which means the whole world and its beings are related to each other. It interpreted by contemporary Indian philosophers, like Sri Arobinda, M.K. Ghandi, Vivekananda Lokmanya Tilak etc. The concept of Lokasamgraha is highly desirable for good moral and social life that is why its relevance appears in present life and society also. This article tries to bring out the concept of Lokasamgraha as a path of harmony in society.

**Key words:** Lokasamgraha, Bhagavad-Gītā, Niskāma karma, Svadharma and Vasudhaiva kutumvakam.

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### **I. INTRODUCTION**

Indian literature and philosophy are life related, hence they are not only theoretical but also practical, and the Vedas, the Upanisads and the Holy Books, like the Ramayana, the Mahabharata, and the Bhagvadgita are full of social, ethical, economical and political practices and guided human life and preserved a better world for all. Where found so many ideals performed for social wellbeing, like Lokasamgraha, Sadharma, Niskama karma, Varna dharma, Dharmasvara etc. Among the various ideals of Bhagvadgita Lokasamgraha occupies an important place, which is a practical ideal, its means action performed for welfare of the society. The ideal of Lokasamgraha is followed by later thinkers and they interpreted in it. Although there were such great ideals in Indian, but self-centred life and selfish minded-environment demand to forget such ideals to apply in our day to day life. The application of the ideal, Lokasamgraha can return the society from diversity to unity and bring a happiness and peaceful world for all.

#### **Objective of the Study:**

The main Objective of the study is to bring out the actual concept of Lokasamgraha and its relevance to make a peaceful society.

#### **The Scope of the Study:**

The study includes the concept of Lokasamgraha in Bhā gvadgītā, Svadharma, Niskama Karma, Vasudhaiva Kutumvakam, liberation, Interpretation to Lokasamgraha and its relevance in Society.

#### **Methodology:**

Here, to study the topic applied analytic and synthetic methods with the help of the data collected from Primary and secondary sources and also from internet sources.

#### **Explanation:**

##### **Bhāgvadgītā:**

Bhāgvadgītā is a little part of Mahabharata which is included in the ‘Visada Parva’, it contains eighteen chapters, and each chapter is called ‘Yoga’. Here, ‘Yoga’ means ‘Union’, union of the Individual Selves with the Universal Self. Bhāgvadgītā is only conversation between Lord Shree Krishna and Ignorant Arjuna before fighting in the ‘Kuruksetra’, the Holy War (Dharma Yodha). Here, Lord Krishna teaches Arjuna about Nature of soul, Dharma, Svadharma, Duty, Stityopragya, Liberation etc. In Bhāgvadgītā Shree Krishna teaches Arjuna about Lokasamgraha to pursue him to fight the Holy War ‘Kuruksetra’, because of ignorance

Arjuna heightened to fight against Kauravas who are his closed relatives but Krishna teaches Arjuna to do his duty as a ksetriya i.e. to protect the people from the unrighteous rule. Shree Krishna said that as an incarnation God the perfect Being.

**The concept of Lokasamgraha:**

Lokasamgraha term is formed by two words ‘Loka’ and ‘Samgraha’, here ‘Loka’ means ‘Man’ and ‘Samgraha’ means ‘Holding together’, hence its literally meaning is holding of all people with a unitary principle of service aim at the wellbeing of each and every people of the society. It means performance of one’s action not only for himself but also for others in a disinterested manner and performing duty for the holding together of the people and wellbeing of humanity.

**The concept of Vasudhaiva Kutumbakam:**

Lokasamgraha is one of the essential ethical ideal of Bhāgavadgītā, but it is not entirely a new concept. In the Vedic world view, in Mahā Upanisad find the notion of Lokangraha as ‘Vasudhaiva Kutumbakam’, ‘Vasudha’(earth)+ eva (one and only) + Kutumbakam (family), which literal meaning is “The world is one family”. The whole world and its beings are related to each other. Its ideal is human life as a life dedicated not only to one’s family but also for other people of the society. It enjoins the humans to exhibit the highest sense of brotherhood discarding the differences in terms of caste, color, ethnicity, nationality and religion.

**The Concept of Niskāma karma:**

Man is combination of both material body and spirit soul where equilibrium three Gunas– Sattva, Rajas and Tamas, hence even no one can remain for a moment without doing action. Each action or Karma is produced fruits and cause of bondage. According to Bhagavadgita, “There are three paths or yoga –Karmayoga, Jñānayoga and Bhaktiyoga”. These are the three paths of liberation; Karma Yoga is the one most significant path of liberation holds in Bhagavadgita, which is manifested in the Holy War ‘Kuruksetra’. But any karma is not a path of liberation; hence karmas are divided into two types-

- a) Svakama karma: ‘Sva’ means ‘Own’ or ‘With’ and ‘Kama’ means ‘Desire’, hence its etymological meaning is ‘Action performed with desire, expectation of fruits or result’, is self-centred action. This is the cause of bondage. It cannot be a path of liberation.
- b) Niskāma karma: This type of karma is selfless or desire less action, is an action performed without any expectation of fruits or result, and the central tenet of karma yoga to liberation. Niskāma karma gets an important place in Bhāgavadgītā. Performing niskāma karma is essential step for Lokasamgraha and liberation.

**The concept of Svadharma:**

The concept of Svadharma in Hinduism is One’s own right, duty or nature, one’s own role in the social and cosmic order. The etymological meaning of the term ‘Svadharma’ is ‘Sva’ means ‘one’s own’ and ‘Dharma’ means ‘Duty or Right’, One’s own Duty or right. It is relative to one’s caste and stage of life (cf. Varnasramadharama), and the one’s situation. One’s internal gunas, caste, stage of life and situation determine the svadharma or own duty and right.

“Shreyan swa-dharmo vigunah para-dharmat sv-anusthitat  
Swa-dharmenidhanaim ahreyah para-dharmo bhayavahah”- B.G- 3.35.

It means, it is far better to perform one’s natural prescribed duty, though fingedwith faults, than to perform another’s prescribed duty, though perfectly, In fact it is preferable to die in the discharge of one’s duty, than to follow the path of another, which is fraught with danger.

**The concept of Lokasamgraha in Bhāgavadgītā:**

The incarnated God i.e. Lord Shree Krishna explains of Lokasamgraha in Bhagavadgita. Bhagavadgita proclaims to everybody though normally to Arjun, perform lifelong our several worldly duties according to our perspective position in life desirelessly, for the universal good (Lokasamgraha). In (Bhagavadgita 3.21.) holds that mere theoretical knowledge about what is good and real is not enough unless this knowledge is reflected in one’s conduct. It is the practical aspect of the path of Karma yoga. Karma yoga, Jnana yoga and Bhakti yoga; these are the three paths of liberation, though these three are separately said, but they are interrelated to each other.

Lokasamgraha or the welfare of the world as the motive and object of all actions is special contribution of the Gītā to Hindu religious and social thought. It follows naturally from the unattached action (Niskāma karma) which is the central theme of Krishna’s teaching. If the action is to be selfless and is to be without reference to the fruit thereof, then question naturally arises-why should anyone persists in a course of action? According to the theories of yajna-the action is to be performed to please the God and to derive worldly benefits

through them. But as it is not *niskā ma karma*, Bhāgvadgītā replies to this question as the object of all action should be Lokasamgraha or the welfare of the world.

The social theory behind the Lokasamgraha doctrine of the Gītā is most important. The conception of the world order which is the duty of the individual to uphold by dedicating his activity towards that end runs through all the teachings of Gītā. Bhāgvadgītā emphasizes the welfare of the world as the purpose of all actions. The doctrine of sacrifice is thus given a wholly different meaning in the Gītā, where actions dedicated to God is called “Brahmāyajna”.

The desponded position of Arjuna on the first chapter of the Gītā is a typical human situation which may come in the life of all men of action sometimes or the other. Lord Krishna by sheer power of his inspiring words raised the level of Arjun’s mind from the stage of inertia to the stage of righteous action, from the state of faithlessness to the state of faith and self-confidence in the ultimate victory of Dharma (duty). They are the powerful words of courage of strength of self –confidence, of faith in one’s own infinite power, the glory of valour in the life of active people and the need of intense calmness in the midst of intense action. These will enable the individual to acquire not only his own peace of mind but such people will help others also to have a peaceful life.

Independence is also a main characteristic of Lokasamgraha. It is there not only in the organizations but in the society as well. One is never independent, other are affected by what he does and vice-versa. If he does not do what is expected from him, his duty, someone going to suffer. His freedom is limited by the impact of his action will have on other. Even in a position of authority, he cannot do whatever he wants to do. He cannot be arbitrary.

“Yadi yahyam na varteyam jatu karmanyat itindritataha

Maha vartanat anuvartanate manushyah partha sarvashaha” –B.G.-3.23

It means, if I ever fail to engage in carefully performing prescribed duties, certainly all men would follow my path. If I do not take part in action, all men will follow in all respects the path followed by me.

The society cannot thrive without proper work by the individual. Work with sincerity and the devotion for the progress of society if true service of an individual towards the unity and welfare of mankind. While endeavoring for the right to the work, it is expected of the people that by working for their own betterment they will strive as well for the noble ideal of social betterment i.e. the Gītā’s concept of ‘Lokasamgraha. It is an ethical ideal as well as social ideal; the ultimate goal of everyone was to render a peaceful living for all i.e. Lokasamgraha.

### **Interpretation into Lokasamgraha:**

The importance of the ideal Lokasamgraha and its relevance attract contemporary Indian thinkers to interpret in it, they are -

Swami Vivekananda says, Lokasamgraha is ‘working for the good of others’, and added that this is “a very powerful idea, which has become the idea in India”. – Swami Vivekananda, Complete works- vol - I, p. 468.

Sri Arobinda holds that Lokasamgraha as ‘holding together of the people’. However as he moves from the status of a karma yoga to that of purnoyoga his concept of Lokasamgraha undergoes a modification.

Dr.S.Radhakrishna says, “Lokasamgraha stands for the unity of the world, the interconnectedness of the society, the Gītā requires us to lay stress on human brotherhood.”

### **‘Lokasamgraha’ as a path of harmony in Society:**

Man is not only a rational animal, but a social animal also; every society is conducted by some ethical ideals and practical by such ideals, like Lokasamgraha, Niskāma karma, Svadharma Vasudhaiva kutumvakama etc. I think many leaders of the society forget somewhere those ideals and actions are performing in selfish manner and make diversity in the society; such actions affected the people of the society. Everybody should perform their duties to progress the world as harmony. Everybody has a special quality and svadharma in the world and one must be recognize his own duty to perform it in selfless manner, with the goal to render a peaceful living for all i.e. Lokasamgraha. It brings to the notion of World Brotherhood and can make a harmonious world.

## **II. CONCLUSION**

From the above discussion, it appears that the concept of Lokasamgraha is explained by Shree Krishna to Arjuna to perform his svadharma as a ksetrya only for social wellbeing. It brings out the notion of ‘World Brotherhood’, Unity in diversity, awareness of one’s own duty, social responsibilities and reminds to a peaceful world. Bhāgvadgītā reminds us that the ethical and social ideals are not only theoretical but practical; it is a salient feature of Indian culture. Somewhere present society is full of selfish action performed by many leaders,

but whenever, they will realize the true nature of human being, realize those practical ideals and perform everybody their own duties selflessly; it can hope a peaceful world.

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