

SOCIAL MEDIA SHOULD BECOMING TOOL FOR ESTABLISH UNIVERSAL COMPASSION FOR ALL PEOPLE AS ONE SOLUTION TO SOLVE THE PANDEMIC COVID-19 PROBLEM

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Abstract :

The Vedas state that humankind is the perfect creature. Humankind is the representation of God on the earth. However, because of the Kali-yuga character's effect, humankind and all things experienced degradation and even chaos. Sloka of Manusmṛiti I.85 stated: "Of one kind is the virtue in the Kṛta yuga, different is it in the Tretā yuga. Of one kind is it in the Dvāpara yuga and different is it in Kali-yuga, successively and proportionately decreasing according to (to the spirit of) each age". (Deshpande, 2020:32).

Degradation and chaos, which have been explained above, are not just theoretical, but they are real. Today, people tend to have higher education in this modern time, but destructive social competition and social conflict also continuously happen. In that situation, the other crucial problem, which is called pandemic Covid-19, makes most people panic. In the social panic situation, even many people used social media badly. Social media should be used to help people to communicate efficiently. In contrast, many people used to spread the hoax everywhere.

According to the social conflict that simultaneously happened, we might arouse a question, Do we have to revisit the ancient values in our culture or our holy script? The hypothesis, in this case, is that we should re-look at the teaching of Bhagavadgita. The Bhagavadgita teaches that anything and everywhere, all of them are the same with us. If anyone makes to the other becoming chaos, it means it makes chaos for himself. The core of this teaching in the Veda called tat tvam asi is whether everyone can implement it; indeed, heaven is realized in the earth.

This paper is a qualitative research based on Vedic texts and social reality. The goal of this research is social harmony supported by social media.

Key Words : social media, tool, establish, universal, compassion, solution, pandemic, Covid-19

INTRODUCTION

Logical thinking commonly assumes that social communities develop from primitive to modern society. This logical view is relevant to the Three-Stage Theory, which was constructed by August Comte. This theory is sometimes called the Law of Three-Stage. One website among many sources of websites mention it as follows: "The law of three stages is an idea developed by Auguste Comte in his work The Course in Positive Philosophy. It states that

society as a whole, and each particular science, develops through three mentally conceived stages: (1) the theological stage, (2) the metaphysical stage, and (3) the positive stage (https://en.wikipedia.org/wiki/Law_of_three_stages., access 06-12-2020).

According to the law of three-stages constructed by Comte, the top development of the thinking is positivist thinking. It is also called objective thinking, which is based on the truth five senses. Comte stated that the truth outside of the five senses' truth should be rejected because it is assumed as subjective views. The logic of positivistic has become the base of all knowledge. Therefore, most people are very proud when they have positivistic knowledge, and very few people care about metaphysic or spiritual, which is called subjective knowledge.

Because of all knowledge-based on positivistic logic, then some science develops, and then technologies grow one by one continuously. Start from the technology 1.0; 2.0; 3.0 and today known as the era of technology 4.0 eras. Technology 4.0 eras as the glorious era because all of the social activities done by digital. Digitalization is a prevalent theme today. Most social needs are completed through high technology, and even there is almost no desire which cannot be fulfilled by advanced technology.

The result of industry 4.0 might be giving a fulfillment of physical desire. However, some people have been forgotten that humankind is not just composed of physical material only. Humankind grossly consists of two essential parts are the physical body and the spiritual body. The physical body composed of panca mahabhutas (ether, air, fire, water, and earth) and the Atman is the spiritual body. Atman is equal to the Brahman, the different just in its entity only. For example, as the water in one glass. The moment it is poured into the sea, the water becomes the ocean. Same of that example, Atman when united with Brahman then both of their characters will be disappeared in the Brahman only.

The subject study of Brahavidya or Atmavidya mentions that Atman consciousness is most important. The knowledge of this awareness is the knowledge that should become the ultimate wealth of humankind. Because of this knowledge, one can reach self-realization as the final goal of human life. Although all human needs can be fulfilled, all of them just for physical body need and are not given for the spiritual need. Human should provide all of their needs, both material and spiritual as mention in verse of Manusmṛti V.109 as follow:

adbhir gātrāṇi śuddhyanti manaḥ satyena śuddhyati,
vidyātapobhyāṃ bhūtātma buddhir jñānena śuddhyati.

(Manusmṛti V.109)

The meaning

Water purifies the limbs and bodily members (of a person). Truthfulness purifies the mind. The individualized Self is purified by knowledge and penitential austerities. The intellect (Discriminative faculty) is purified by knowledge' (Desphande, 2010:329).

According to the Three Stages Theory or the law three stages and the verse of Manusmṛti V.109 above description, it is clear that social conflicts and social chaos grow because most humans depend on material needs and the depending human with their need. The needs of

humans depending on their minds, which are related to their minds. The mind which always controlled, then the needs can be controlled too. Controlling the mind is essential in human life—the mind like an ocean, which is never full of flowing river water. Hence, human life depends on their minds; therefore, exercise to control the mind is very significant to the people who need to be happy. Then the sources to control the mind one can find in Bhagavadgita.

Therefore, a human should be revisiting, re-reading seriously, and deeply the Bhagavadgita as the universal spiritual teaching. Only when humans fulfilled both bodily needs and spiritual needs would they balance and reach self-realization even while living on the earth. So, Bhagavadgita should become the fundamental guidelines of human life. Therefore, to find out this goal, then this research should be done.

RESULT AND DISCUSSION

Human as a Communication- Being

Since the first time human existence, they have communicated with one another—some communication tools, namely language and some symbol. Communication is the same. It is essential with human existent itself because no one can live alone without another. Everyone should say thank you to God Almighty because of His grace; humans can develop high science and technology. Our ancestors experienced some difficulties in ancient times, while today, we are living easily and happily. That makes humans must be grateful to God Almighty; nothing will make humans happy without His grace.

Because God has given His grace, humankind can develop some advanced science and technology; hence, humans should use it indeed as its function. Therefore, according to Auguste Comte's three-stage theory, which is mentioned as the top level of human intellectual development, it should make humans safe, peaceful, and welfare. Humans should not make a contradiction between the goal of developing science and technology in its reality. It is an accident if the high level of technology used for terror and make people afraid. Terror means it is not just killing by gun or bomb, but when it makes anyone mentally tense; it also means a terror.

In reality, some people using social media to spread hoaxes then make social chaos, political chaos, economic chaos, etc. All of them happen because some people have no proper view of life. Therefore they should re-reading the values of life, which consisted on the Bhagavadgita.

Social Chaos and Social Media

In ancient times, maybe people's lives are very simple, but they are happier than people's lives today. In ancient times, the logic is that the number of countries is not so many as today. So every kingdom has such large areas. In that condition, every country has uncounted properties. Hence each country has satisfied wealth for its people and country needs. According to the nature of time, every creation will lose its quality and quantity, so humankind as the micro-cosmos more lose its quality. That condition made humankind become need more everything according to all of their needs, especially worldly needs. They created some sciences, some methods, and some technologies to explore all earth properties to complete their needed.

To explore the metals in the earth, some engineering experts in the machine, civil engineering, geology engineering, metallurgy engineering, etc., make the equipment to support each other to get the earth's wealth. It's a result, each country competitively to get more and more of the earth wealth. Because every country dredge of their earth has limited wealth, so they hope to get it in other countries. Then grow their egoism to colonize other countries. In that time, the invaders arose in many countries for some hundred years. Luckily, since the establishment of the UN then invaders slowly by slowly are lost.

In the past, invaders, besides dredge all properties, also colonized indigenous people's mental health. Today, there are no invaders who need to colonize physically, but high technology has become a new form of mental invaders worldwide. Social media is the more recent form of the invaders, which influenced most people. Most people used and depend on social media, although people sit in his house. When sitting on the house's terrace, one directly reads newspapers or magazines, and today, most people use handphones with high technology and very smart applications. One can make any program depend on its aims; high technology, especially information technology, helps people quickly communicate with others. But, many people are not using it relevantly with its function. As most people are known today, an uncounted hoax spread every minute. They know it as a hoax, but many people believe it too, and becoming a significant conflict. So, that is one side of the negative effect of the development of science and technology. Relevant to the realities above, then one who has educated should give an example for using social media as its functions.

Some Bad Effect by False Using Social Media

Directly and indirectly, there are some harmful effects of falsely using social media; social conflict, and social chaos. Many people know that when wrong in using social media (for example, TV, Twitter, Newspaper, Magazine, Facebook, WhatsApp, Instagram, etc.), it can become sources of social conflicts and social chaos demonstration by thousand people, even million people. Once again, all it happen because of false in using one of the social media. Therefore, every parent should teach the member of their family to use social media as its function. And the critical thing is religious leaders' existence, whose teachings always follow by their devotees. The religious leaders should not as a source of social conflicts. They should compete in making good social relationships. As Bhagavadgita III.21 said: *yad-yad ācarati śreṣṭhas tat-tad evetaro janaḥ, sa yat pramāṇam kurute lokas tad anuvartate* (Whatsoever a great man does, the same is done by others as well. Whatever standard he sets, the world follows).

Social media's function is to make it easy for people to communicate with one another. Its role should be used optimally to establish social happiness over the world. We can imagine the society in a very ancient time. It is challenging for them to communicate with one another who are staying in different districts or provinces. But, today everyone can communicate very quickly to another, although they stay in a different country. The function of social media, especially electronic media, is excellent, so people should use it accordingly.

Some Effect of Disharmony between Micro-cosmos and Macro-cosmos

In the Vedic teaching, one of the essential things inside of the human itself is the mind. One of the other important in Vedic teaching is that humankind is the micro-cosmos, and the

universe is the macro-cosmos. Both micro-cosmos and macro-cosmos have links and influence one to the other. Even the mind becomes the factor which very strong in creating all things. Without mind, then nothing will happen. So, the pure mind should dominate everyone, for realizing it, the Bhagavadgita is its tool. According to the mind, there is a view of Swami Satyananda Saraswati and Swami Niranjanananda Saraswati (2013) as follows.

There is more potential existing within this physical body than one can imagine. Yoga believes that this physical body is a micro-cosmos, a mini replica of the macro-cosmos, the universe. Thus there are many ways that the human body can connect with the macro-cosmos and its rhythms and vibrations. These rhythms and vibrations, continually flowing in the universe, are not perceptible to most, yet they can still be registered. Similarly, existing within the human brain are centers that may be ultrasonic or super-sonic, as they are not of the nature of mind or thinking. These areas are not at all connected with daily life and experience. They are in the form of frequencies or rhythms similar to those of the universe, and the known or frequently used areas in the brain are not yet developed enough to register them (Swami Satyananda Saraswati and Swami Niranjanananda Saraswati, 2013:31).

The importance of the human mind cannot be overestimated. Man's progress - material, intellectual, aesthetic, moral, and spiritual - depends on mind development. There is no development, actually, in man's spiritual Self. Spiritual growth means developing the mind so that the self-luminous, pure, free spirit can find more and more expression. The mind is said to be one's most generous friend as well as one's worst enemy. If the mind is fully controlled, it will prove to be your best friend; but it will prove to be your worst enemy if you lose control over the mind. Our strength and weakness, happiness and unhappiness, knowledge and ignorance, freedom, and bondage depend on the mind's nature or condition. And, unless the mind is sound, we cannot even have proper physical health. The most significant obstacles to the mind's development are the impurities of the mind. These impurities do not inhere in mind, but they adhere to the mind. No sin forms an intrinsic part of the mind. Just as dust may adhere to a crystal, similarly, the mind, which is intrinsically as pure as a crystal, has impurities or sin, or whatever you may call them, adhering to it. They are not inherent in the mind. The human mind, however restless it may appear to be, however impure it may appear to be, is essentially made of the purest material stuff (Satprakashananda, 2011:26). In short, because the mind is very important, and the Bhagavadgita is the guidance to purify the mind, the people should learn the Bhagavadgita.

The Essential of Bhagavadgita

This famous Gita is an epitome of the essentials of the whole Vedic teaching. A knowledge of its teaching leads to realizing all human aspirations (Gandhi in Radhakrishnan, 2014: xv). The Bhagavad Gita is more a religious classical than a philosophical treatise. It is not an esoteric work designed for and understood by the specially initiated but a famous poem that helps even those who wander in the many and variable's regions. It gives utterance to the aspirations of the pilgrims of all sects who seek to tread the inner way to the city of God (Radhakrishnan, 2014:1). And then Radhakrishnan also described that the teaching of Bhagavadgita is not presented as a metaphysical system thought out by an individual thinker or school of thinkers.

Bhagavadgita's teaching is not presented as a metaphysical system thought out by an individual thinker or school of thinkers. It is set forth as a tradition that has emerged from the religious life of humankind. It is articulated by a profound seer who sees the truth in its many-sidedness and believes in its saving power. It represents not any sect of Hinduism but Hinduism as a whole. It is not merely Hinduism but religion as such. In its universality, without limit of time or space, embracing within its synthesis the whole gamut of the human spirit. From the crude fetishism of the savage to the creative affirmations of a saint. The suggestions outlined in the Bhagavadgita about the meaning and value of existence, the sense of eternal values, and how the ultimate mysteries are illuminated by the light of reason and moral intuition. It provides the basis for agreement in mind and spirit so essential for keeping together the world that has become materially one by the universal acceptance of the externals of civilization (Radharishnan, 2014:2-3).

As the colophon indicates, the Bhagavadgita is metaphysics and ethics, Brahmavidya and yogasastra, the science of reality and the art of union with reality. The truths of spirit can be apprehended only by those who prepare themselves for their reception by rigorous discipline. We must cleanse the mind of all distractions and purge the heart from all corruption to acquire spiritual wisdom. Again, the perception of the truth results in the renewal of life. The realm of spirit is not cut off from the realm of life. To divide man into outer desire and inner quality is to violate the integrity of human life. The illumined soul acts as a member of the kingdom of God, affecting the world he touches and becoming a savior to others. The two orders of reality, the transcendent and the empirical, are closely related. The opening section of the Bhagavadgita raises the question of the problem of human action. How can we live in the Highest Self and yet continue to work in the world? The answer given is the Hindu religion's definitive answer, though it is stated with a new emphasis.

As it is repeated in centuries, all great doctrine is colored by the reflections of the age in which it appears and bears the imprint of the individual who restated it. Our time is different; our habits of thought and the mental background to which we relate our experience are not the same as those of the classical commentators. The chief problem facing us today is the reconciliation of humankind. The Bhagavad Gita is especially suited for the purpose, as it attempts to reconcile varied and antithetical forms of the religious consciousness and emphasizes the root conceptions of religion which are neither ancient nor modern but eternal and belong to the very flesh of humanity, past, present and future (Radhakrishnan, 2014:viii).

The Mind, Disease, and Pandemic

Believe it or not, all things that happen depend on the human mind. It is also in the West becoming standard view as mentioned in the wise word "cogito ergo sum," which means 'you become what you think.' And the Hindu wise word sometimes says as "yad bhavam tad bhavati" its means same, "you become what you think." It is very relevant to the term "karmaphala," or the law of action. In modern knowledge, Newton's law of action in the third Newton formulation is the law of action and reaction. The law of Karma or the third Newton formulation is the universal law. Whatever human acts, including thinking, speaking, and doing anything, all will get the result.

Maybe many people do not believe that thought influences the universe. It is very logical because it can describe logically; every mind has vibration and radiates everywhere also to

the sky. All flawed thinking will become pollution in the layer of ether or ozone. From the sky all ether pollution is coming down to the earth, it becomes some problems like natural disasters, disease, pandemic Covid-19, etc.

So, all people should be aware that God Almighty has created the universal law to manage the universe in Sanskrit called Ritam. The Ritam as something natural which return or reflected all act of human being or animate and un-animate. If one does good and the result will get good, and if one does bad, then the result will be bad. According to the discussion above, maybe pandemic Covid-19 happens because of most people's bad thinking in the world. To return to the normal condition, all people should do introspections guided by the Bhagavadgita teaching.

The Significant of Mind in the Teaching of Bhagavadgita

As mentioned above, the mind becomes the source for everything it happened. Therefore mind should always be controlled and purified by true knowledge. Some of the true knowledge related to purification of the mind it can find in Bhagavadgita as follow:

Bhagavadgita II – 41:

vyavasāyātmikā buddhir ekeha kuru-nandana,
bahuśākhā hy anantāś ca buddhayo 'vyavasāyinām.

In this, O joy of the Kurus (Arjuna), the resolute (decided) understanding is single; but the thoughts of the irresolute (undecided) are many-branched and endless (Radhakrishnan, 2014:132).

Bhagavadgira II – 42, 43:

yām imām puṣpitām vācam pravadyanti avipaścitaḥ,
veda-vāda-ratāḥ pārtha nānyad astiti vādinaḥ.

kāmātmānaḥ svarga-parā janma-karma-phala-pradām,
kriyā-viśeṣa-bahulām bhogaiśvarya-gatiṁ prati.

The undiscerning who rejoice in the letter of the Veda; who contend that there is nothing else; whose nature is the desire and who are intent on heaven; proclaim these flowery words that result in rebirth as the fruit of actions and (lay down) various specialized rites for the attainment of enjoyment and power (Radhakrishnan, 2014:133).

Bhagavadgita II - 44.

bhogaiśvarya-prasaktānām tayāpahṛta-cetasām,
vyavasāyātmikā buddhiḥ samādhau na vidhiyate

The intelligence which discriminates between right and wrong, of those who are devoted to enjoyment and power and whose minds are carried away by these words (of the Veda), is not well-established in the Self (or concentration) (Radhakrishnan, 2014:134).

Bhagavadgita II - 45.

traī-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna,

nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān.

The action of three-fold modes is the subject matter of the Veda; but do thou become free, O Arjuna, from this threefold nature; be free from the dualities (the pairs of opposites), be firmly fixed in purity, not caring for acquisition and preservation, and be possessed of the Self (Radhakrishnan, 2014:134).

Bhagavadgita II - 48.

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya,
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate.

Fixed in yoga, do thy work, O Winner of wealth (Arjuna), abandoning attachment, with an even mind in success and failure, for evenness of mind is called yoga (Radhakrishnan, 2014:136).

Bhagavadgita II - 51.

karma-jaṁ buddhi-yuktā hi phalaṁ tyaktvā mañiṣiṇaḥ,
janma-bandha-vinirmuktāḥ padaṁ gacchanty anāmayaṁ.

The wise who have united their intelligence (with the Divine), renouncing the fruits which their action yields and freed from the bonds of birth, reach the sorrowless state (Radhakrishnan, 2014:138).

Bhagavadgita II - 52.

yadā te moha-kalilaṁ buddhir vyatitariṣyati,
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca.

When thy intelligence shall cross the turbidity of delusion, then shalt thou become indifferent to what has been heard and what is yet to be heard (Radhakrishnan, 2014:138).

Bhagavadgita II - 53.

śruti-vipratipannā te yadā sthāsyati niścalā,
samādhāv acalā buddhis tadā yogam avāpsyasi.

When thy intelligence, which is bewildered by the Vedic texts, shall stand unshaken and stable in spirit (samādhi), then shalt thou attain to insight (yoga) (Radhakrishnan, 2014:138)

Bhagavadgita II - 61.

tāni sarvāṇi saṁyamyā yuktā āsita mat-paraḥ,
vaśe hi yasyendriyāṇi tasya prajña pratiṣṭhitā.

Having brought all (the senses) under control, he should remain firm in yoga intent on Me; for he, whose senses are under control, his intelligence is firmly set (Radhakrishnan, 2014:142).

Bhagavadgita II - 65.

prasāde sarva-duḥkhānāṁ hānir asyopajāyate,

prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate.

And in that purity of spirit, there is produced for him an end of all sorrow; the intelligence of such a man of pure spirit is soon established (in the peace of the self) (Radhakrishnan, 2014:144).

Bhagavadgita II - 66.

nāsti buddhir ayuktāsya na cāyuktāsya bhāvanā,
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham.

For the uncontrolled, there is no intelligence; nor for the uncontrolled is there the power of concentration, and for him, without concentration, there is no peace, and for the unpeaceful, how can there be happiness? (Radhakrishnan, 2014:145)

Bhagavadgita II - 67.

indriyāṇāṃ hi caratām yaṃ mano 'nuvidhīyate,
tad asya harati prajñāṃ vāyur nāvam ivāmbhasi.

When the mind runs after the roving senses, it carries away the understanding, even as the wind carries away a ship on waters (Radhakrishnan, 2014:145).

Bhagavadgita III - 7.

yas tv indriyāṇi manasā niyamyā'rabhate 'rjuna,
karmendriyaḥ karma-yogam asaktaḥ sa viśiṣyate.

But he who controls the senses by the mind, O Arjuna, and without attachment engages the organs of action in the path of work. He is superior (Radhakrishnan, 2014:153).

Bhagavadgita IV - 23.

gata-saṅgasya muktasya jñānāvasthita-cetasah,
yajñāyācarataḥ karma samagraṃ praviliyate.

The work of a man whose attachments are sundered, who is liberated, whose mind is firmly founded in wisdom, who does work as a sacrifice, is dissolved entirely (Radhakrishnan, 2014:192).

According to the description above, as mentioned in the paper's message title, social media should become a tool for establishing universal compassion for all People as one solution to solve the pandemic Covid-19 problem. In the pandemic Covid-19, most people got trouble feeling or panic; its effect most of them cannot do anything. Many traders have closed, uncountable of laborers loss their job. Students cannot go to their school; most institutions work from home, etc. All human activities like a new tradition that is not familiar before; therefore, many people do something without thinking about their result it will be good or bad. Most people panic, but many people also make the situation more crudité by issues hoaxes. Many news spread without valid data, which sometimes the source of chaos. If this happens continually, then it became hazardous. Therefore, for a returned situation as before,

the social leader, the religious leader should collaborate to educate the nation through Bhagavadgita's values.

CONCLUSION

Based on the discussion background, which starts from the Introduction, the result, and discussion, it can conclude something related to humans' holy duties for establishing a peaceful world. All of the conclusions taken from Bhagavadgita's conclusion will take only as the representative of Bhagavadgita's wisdom values written by S. Radhakrishnan (2014). Some of the conclusion is:

1. Free from attachment:

As mention in Bhagavadgita XV-5 stated: *nirmāna-mohā jita-saṅga-doṣā adhyātma-nityā vinivṛtta-kāmāḥ, dvandvair vimuktāḥ sukha-duḥkha-samjñair gacchanty amūḍhāḥ padam avyayaṁ tat* (Those who are freed from pride and delusion, who have conquered the evil of attachment, who, all desires stilled, are ever devoted to the Supreme Spirit, who are liberated from the dualities known as pleasure and pain and are undeluded, go to that eternal state).

2. Non-violence and Compassion to all Living Beings

As mention in the Bhagavadgita XVI-2 also stated: *ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam, dayā bhūteṣv aloluptvaṁ mārḍavaṁ hrīr acāpalam* (Non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to fault finding, compassion to living beings, freedom from covetousness, gentleness, modesty, and steadiness (absence of fickleness)).

Then in the Bhagavadgita XVIII., 23 stated: *niyataṁ saṅga-rahitam arāga-dveṣataḥ kṛtam, aphala-prepsunā karma yat tat sāttvikam ucyate* (An action which is obligatory, which is performed without attachment, without love or hate by one undesirous of fruit, that is said to be of "goodness."

And also mention in The Bhagavadgita XVIII-26 stated: *mukta-saṅgo 'nahaṁ-vāḍi dhṛty-utsāha-samanvitaḥ, siddhy-asiddhyor nirvikāraḥ kartā sāttvika ucyate* (The doer who is free from attachment, who has no speech of egotism, full of resolution and zeal and who is unmoved by success or failure - he is said to be of nature of "goodness").

3. Understanding the Essence of True Action

As mention in the Bhagavadgita XVIII., 30 stated: *pravṛttiṁ ca nivṛttiṁ kāryākārye bhayābhave, bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttviki* (The understanding which knows action and non-action, what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what binds and what frees the soul (that understanding), O Pārtha (Arjuna), is of the nature of "goodness."

4. Sharing and Hearing Anything Carefully

As mention in the Bhagavadgita, XVIII-71 stated: *śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ, so 'pi muktaḥ śubhāmllokān prāpnuyāt puṇya-karmaṇām* (And the man who listens to it with faith and without scoffing, even he, being liberated, shall attain to the happy worlds of the righteous).

In short word, the teaching of Bhagavadgita give insurance which is learning it can experience self-transformation as mention in the Vedic teaching especially in the Bṛhad' Aranyaka Upanishad1.3.28) which stated: transformation from asat 'untruth' to the 'truth'; from thamas' darkness' to the jyotir 'light'; and from the mrityu 'temporary' to reach amritam 'the eternal.'

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