

The Role of Self-Confidence and Restlessness of Human Mind in the Light of Bhagavad-Gita and R. N. Tagore

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Abstract: *Who is the familiar with the eternal transcendental knowledge of India, to him, life is not a rat race of fast - paced, miserable competition to roam the paradise of goods. But some flashy hi - tech products before life runs out, a trip to the shopping mall full of glamorous things, enjoy some casual romance - - - life can offer us something deeper than these cheap goals; a higher level of success and happiness exists - - - what we can get in life. An enlightened person will try to find something of real value in the path of life, which will be eternal - - - will want to save something like that. It will prove, in the extreme judgment, to be the greatest wealth we can acquire in our lives, that is what we really have forever - - - our consciousness, our self - identity, our own inner being - - - to develop this resource substantially. Everything else we get in life, one day all fades away in the dark stream, lost from us. Seen from this perspective, life becomes a journey of self - discovery, and that is the theme of this research paper. The purpose of human life is to put an end to the miseries of this material existence. Our current society is trying to eliminate all these miseries through material worldly improvement. But in spite of the massive progress, we can see that the human mind is not peaceful, the society as a whole is not peaceful either. So, self - confidence is the main energy of human life. In this context, Bhagavad - Gita and Tagore's philosophical outlook teaches us the same.*

Keywords: confidence, restlessness, mind

One company writes in its advertisement, 'don't let your confidence risk volatility. Ride with restlessness'. Great talk - - - although it is advertisement but there is philosophy. So, I started with that.

Like despair to hope, sadness to happiness, sun set to sunrise, the journey from restlessness to confidence is much like this - - - people live with this hope. Otherwise there is no point in living to death. Like Indian movie songs we will not say, 'hope was love, today there is no hope, there is no love'. Such comments come from lack of confidence. A special song of Rabindranath Tagore can be quoted in this context, "I hope in hope, my thirsty longing" (ami ashay ashay thaki, amar trishit akul akhi) —real talk.

Those who are rich in spirituality will song- 'day and light who should I hope for? So startled mind, startled hearing, thirsty longing eyes' (dibas rajani ami jeno kar ashay ashay thaki, /tai chatmita mon, chakita sraban, trishit akul akhi). The combination of mind and eyes is very difficult. The cynics will say it's materialism—the argument is far from over. But if the mind does not show the right direction, how will confidence come? Restlessness then overwhelms the mind.

What is the way to keep the mind right? A recent news shook us—"film actor Amir Khan on mental health". Actor Amir Khan said on world mental Health Day on 10th October, 'if suffering from depression, seek medical treatment, therapy, there is no shame is that'. The matter could have ended here, but there was a problem, the actor gave this message along with his daughter Ayra Khan, 'we have been taking therapy for a long time and doing well? This is one direction. But from the first day of life, the uncontrollable life style leads to the failure of mind treatment. Therefore, control of life from the first stage of

human life, structure life, increase self - confidence—restlessness is removed from life.

'Argument matches behalf, argument is far away—confidence precedes belief. Faith and respect follow love, respect, devotion, faith, love are the message of faith. Human mind controls everything. In this context, Sadh Guru said a perfect thing, "our knowledge is so little that we do not understand where our interests lie – that is why the damage path is so wide". As a result, confidence is low. Living a beautiful life boots confidence. Education, love of children with friends and of course financial self sufficiency, make human life beautiful. In this context, Bertrand Russell said that "to live a good life in the fullest sense a man must have a good education, feiends, love, children, a sufficient income to keep him from want and grave anxiety, good health and work which is not uninteresting". This confidence of mind, R. N. Tagore sang the same tune, 'I am happy to seek this path, the shadow of the sun plays, the monsoon comes and the spring comes" (amar ei path chawa tei ananda, /khele jay roudra - chaya, barsa ase basanta). Confidence blossoms in joy, mind comes strong, unstable life is settled.

The Bhagavad - Gita gives simple instructions regarding the restlessness of the mind—"from wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self" (yato yato nisralati manas cancalam asthiram, / tatas tato niyamyaitad atmany eva vasamnyet.), (6/26). In another verse Bhagavad - Gita teaches us, "He who is regulated in his habits of eating, sleeping, recreation and word can mitigate all materials pains by practicing the yoga system". (yuktahara - viharasya yukta - cestasya karmasu/yukta - svapnavabodhasya yoga bhavati dutikha - ha"). (6/17). That is, the mind is fickle by nature, therefore,

Volume 12 Issue 12, December 2023

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when it becomes restless, it will withdraw it from that subject and keep it fixed in itself.

Another verse of the Bhagavad - Gita shows the way to control the human mind. ("sanaih sanair uparamed buddhya dhrti - grhitaya/atma - samstham manah krtva na kincid api cintayet"). (6/25). By proper conviction and intelligence one should gradually cease sense activities. This is called pratyahara. The mind, being controlled by conviction, meditation, and cessation from the sense, should be situated in trance, or Samadhi. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the supreme self. This state is easily attained by directly practicing its procedure. Self confidence increases in withdrawal (pratyahara). In the Bhagavad - Gita, Lord Krishna, has given the way to calm the restless mind. ("asamsayam maha - baho mano durnigraham calam/abhyasena tu kaunteya vairagyena ca grhyate"). (6/35). That is, Lord Krishna is saying, O Arjuna (Mahabahu), the mind is fickle by nature, it is difficult to restrain it, there is no doubt that. It can be subdued only through practice and dispassion. Sat Guru said the same thing.

The more the inner emotions are suppressed, the lower the self confidence. Again the more fuel can be given, the more it increases. Self confidence increases in the practice of dispassion. That love is based on this belief. Love of instinct should be less than love of being. Otherwise doubt replaces faith. Confidence is far away. Then the mind is cut and eaten like a beetle. Since faith is vital, it leads people to the right path, makes them strong. This power boots confidence. Sat Guru gave a very comprehensive solution without context, I mean people of faith- A man of solved problem- A man who solved problems that is, God - believing people have no doubts or questions about God's infallible and infallible laws He does not stop at just following the rules of his own behavior, but he also enlightens others to follow the rules. This is called religious movement, believing movement.

In addition to these words of Sat Guru, one more context is worth remembering, there is a big difference between reason and belief. Satan can confound reason, but true faith does not waver. As long as the breath lasts, that is, there is life. In faith there is breathing or life. Faith is inseparable from life. So it is the ultimate possession of both life and the afterlife. 'That is true faith'—this builds confidence. This belief does not necessarily follow blind faith. And the argument of blind faith is not acceptable. Where is the end of blindness? Eye after eye, vision after vision, mind's eye, theory eye will not enrich the mind by thinking through theory - - - this belief is just a name for instability.

Faith grows faith. Infact, as the level of love increases, so does trust. Confidence comes after that, so R. N. Tagore sang, "Loving, loving caring, /write my name in the temple of your mind". Faith means a complete question - free mind. Faith is ripe only when there is no doubt. The bay in the lap keeps calling mother mother while drinking the mother's

milk. Does not seek logic- the confidence that milk feeds is so strong that the child loses the mind to question'. His is the true from of trust and confidence. Self confidence is mainly associated with self love, self confidence or self - esteem of the narcissus complex- that's what science says. Therefore, faith and confidence are rooted in the automaticity of this gland. Basically, which is good, if cultivated now, self - esteem increases. As a result, the fuction of this gland becomes smooth and active with age and maturity like space and time. Another friend of confidence is assertiveness. But empty of pride, humble thinking make people stable. As instinct and ego decreases then people's non - attachment increases. The disharmony that was talked about in the discussion, that is the disharmony. If you can sing like Tagore, you feel dispassionate—'Bow down my head under your feet, down all my pride in tears (amar matha nata kore dao he tomar charana dhular tale, /sakal ahankar he amar dubao chokher jale').

In today's modern society, even if the mind starts from instability, it should end with full confidence. Confidence teaches people to respect people. It is better to go this way. This is like singing in the words of R. N. Tagore, 'I am happy to seek this path'. (amar ei path chawatei ananda').

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