



A Contastive analysis of the Confucian ethical dimension and the *Bhagwat Gita*

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Abstract

This is an honest effort to explore the seminal ethical grounds between the two neighboring countries, India and China. This is a comparative study using the epic *The Bhagwat Gita* and the Confucian Ethical Dimension. Both the countries have a rich cultural and historical heritage. Both the countries have some common features being a different state. The paper also reviews some thoughts expressed in Analects written by the great Chinese guru Confucius and the wisdom of the ancient Hindu scripture, *The Bhagwat Gita*. She studies the commonality between these two great scriptures.

Keywords: Confucian, neighboring, ethical, commonality

Introduction

India and China are two great powers in South Asia. These two countries have rich cultural heritage. India and China are getting closer breaking the age old ice. There was a political and diplomatic distrust for decades between the two countries. In this globalization age and digitization era, economic ties are playing an important role for which both the countries are coming closer. Both the countries are keeping their issues and differences aside and doing business in huge amount. Business houses and corporates are making huge money and profits. The diplomats of both the countries are exchanging their visits and making their relation strong. The world is also becoming a small unit in the era of digitization, globalization and liberalization. It is also a requirement for Asia to make its mark in the world that these two big countries come together to establish peace and make progress. Professor Shubhra Tripathi states countries doing business to benefit their economic means at the expense of other countries. She mentions in the IJELLH research paper vol V Issue VII that "Renowned poet Rabindranath Tagore called "narrow domestic walls." Governments across the world work for the welfare of their country, often at the expense of other countries. Even then they have not been able to eradicate completely disease, hunger, homelessness, poverty, illiteracy, unemployment, etc. People of position and power, are constantly desirous of accumulating immeasurable wealth and power, even if it is at the expense of horrible exploitation of human as well as natural resources. The picture of business, industry and trade, whether national or international, is not very different. They are decisively driven by materialistic concerns, encouraging fierce competition and the policy 'survival of the fittest'." Businessmen and corporate houses of these countries are accumulating gigantic amount of wealth and power at the expense and exploitation of human lives and natural resources. Still these countries have failed to overcome illiteracy, unemployment, poverty, and life-threatening diseases. Professor Shubra Tripathi here compares the Analects, disciples

Compiled by Confucius and the *Bhagwat Gita*. Analects contains preaching of Confucius while the *Gita* preaching Lord Krishna. Confucius lived in the war-torn society. So he was aware of the consequences of war. He was very much concerned about the improvement of the government and society through cultivation of virtues. *Gita* is collection of verses enchanted by the Lord Krishna. It is written in the form of conversation between the Lord Krishna and Arjuna on the battlefield before the commencement of the battle. In the words of Ms. Tripathi as mentioned in the research paper of IJELLH that "Confucius confronts moral dilemmas ravaging the society of his time; Krishna responds to Arjuna's confusion and moral dilemma. Confucius elaborates upon the ethical duties of people, especially the royalty and bureaucracy; Krishna explains to Arjuna the duties of a warrior and a prince (besides other ideas such as a number of different Yogic and Vedantic philosophies, with examples and analogies). The similarities enumerated here are merely superficial. A thorough reading of both the Analects and the *Gita* reveal that both the classics come to the aid of human beings poised at a critical juncture in their lives, and come to their rescue by presenting the holistic vision of life and action for the enlightenment of an individual who is at the center of all human endeavors." She says that if one could understand and transform these two epics into action then it could definitely help taking their relations and business to new heights. These two great preachings can definitely produce great leaders and managers who can enlighten a new path and make a history in the world. Confucius was concerned with the improving governing bodies and making an intellectual society. He was convinced with the fact that human sufferings and problems exist due to the lack of virtue. Virtue is a complex quality making nearly a divine presence as per the views of Confucius. The *Gita* also teaches the righteous duty, called Dharma. Dharma can only be attained through the cultivation of noble virtue. Confucius believed that good governance and a good society can only be formed if we have good family relations.

Conclusion

The research analyzes the increasing economic relation between India and China. It is a need for the modern era to have these two countries work in a friendly environment. To make this relation stronger, Ms. Tripathi documented a very well comparative study of the Bhagvat Gita and Analectic. She stresses on the fact that understanding of the teachings of these two classics can help producing great leaders and improving business relations. Understanding of two will surely help in improving ethics and make a new world for humankind and civilization. Big countries like India and China play a significant role establishing peace in the Asian region. The Analectic suggests how to make a good government. The Bhagwat Gita's philosophy also teaches the humankind about how to govern. The end goal of both the epics is work for welfare of humankind.

Reference

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