

## TEACHING OF THE BHAGAVAD GITA - WAY FOR PEACE IN THE 21<sup>st</sup> CENTURY

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### ABSTRACT

*We are living in technology based society so we have lots of facilities but from within we are much restless. We cannot leave our routine life and go to Himalaya in searching for peace. We have to understand basic concept of living pattern. The Bhagavad Gita teaches us how to live life with peaceful mind. In present paper researcher discusses about Mahabharata war which is continue in human being. Kurukshetra is within and we have to win this battle with teaching of the Bhagavad Gita. We should introduce teaching of the Bhagavad Gita from primary to higher education.*

**Keywords :** *Peace, Bhagavad Gita, Yoga, Conciousness.*

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### INTRODUCTION

The Bhagavad Gita means songs of the spirit, it is the most beloved scripture of India, a scripture of the scriptures. It is a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma-Parva of the Mahabharata. It comprises eighteen chapters of a total of 701 Sanskrit verses. On the battle-field of Kurukshetra, Lord Krishna talked with Arjuna, revealed the profound, sublime and soul-stirring spiritual truths and expounded to him the rare secrets of Yoga, Vedanta, Bhakti and Karma. All the teachings of Lord Krishna were subsequently recorded as the Bhagavad Gita by Sri Bhagavan Vyasa.

According to Radhakrishnan (1948), The *Bhagavad-Gita*, a sacred Hindu text, is a popular source of knowledge and wisdom for the global community since much has been written about it,

and translation of this text is available in 47 languages of the world.

The instructions that are inculcated by Lord Krishna are for the whole world. It is a standard book on Yoga for all. It deals with the four Yogas, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. The Gita is the cream of the Vedas. It is the essence of the Upanishads. It is the universal scripture for all people of all temperaments and for all times. It suggests way for inner peace.

Krishna's message in the Bhagavad Gita is the perfect answer for the modern age. To work without the inner peace is Hades; and to work with joy ever bubbling is to carry a portable paradise within, whenever one goes. According to Iyengar (1997), the path advocated by Krishna in the Bhagavad Gita is the moderate, medium, golden path for peace.

The Gita's wisdom is not for dry intellectualist of dogmatists but rather to show a man. It shows us how to live a balanced life to gain inner peace.

Adi Shankaracharya, Sri Ramanujacharya, Sri Madhvacharya, Lokamanya Tilak, Maharshi Mahesh Yogi, Sri Prabhupada and many eminent scholars wrote commentaries on *The Gita*. Mahatma Gandhi, Albert Einstein, Sri Ramakrishna, Swami Vivekananda, Emerson, Aldous Huxley, Carl Jung, Sri Aurobindo, Henry David Thoreau, JawaharLal Nehru etc., have derived inspiration from *The Gita*.

In the Bhagwat Gita our attention is focused on the role of Lord Krishna as the guru and counselor of Arjuna. His life demonstrates the ideal not of renunciation of action but, rather the renunciation of earth-binding desires for the fruit of action. We know that material civilization is full of imperfections and misery, then how should we live? The problem can be solved by bringing inner peace here, where nature has placed us. A gasping ever more money, craving for the position is producing misery. Peace in the world cannot be possible by agreement or by power but, only by inner peace of all human being. If we think about present scenario everybody is fighting with himself & with others. So by peace in within of a person global peace can be possible.

### **Kurukshetra within Man**

Paramahansa yogananda (2002) had written in his book "God Talks With Arjuna", the Gita-gospel was given over five thousand years ago on the battlefield of Kurukshetra, by Lord Krishna to Arjuna.

The real Kurukshetra is within us. The battle of Mahabharata is still raging within us. Our Ignorance is Dhritarashtra. Our individual soul is Arjuna. The Indweller Who dwells in our heart is Lord Krishna, the charioteer. The body is our chariot. The senses (*Indriyas*) are the horses. The mind, egoism, senses, mental impressions, latent tendencies, cravings, likes and dislikes, lust, jealousy, greed, pride and hypocrisy are our dire enemies.

The Gita gives us practical lessons to regulate our daily life. It tells us how to overcome our enemies, how to develop the divine virtues which will help us to attain inner peace. The message of the Gita is the message of sacrifice, love and duty. Love all human beings, share what we have with others, rise above petty likes- dislikes and do duty well. These are the lessons of the Gita which give inner peace to us.

### **Descending of Man's soul Consciousness to Body Consciousness**

Man's soul consciousness has descended through various gradations into mortal body consciousness. The senses-blind mind and power of pure discrimination both reign in the bodily kingdom. There is constant conflict between the forces of the materialistic senses and pure discriminative power that then tries to return man's consciousness to its native state of peace (soul realization). In day to day life man's consciousness devolves from spirit to matter, from soul consciousness to bondage to the body. Originally, in childhood, man's senses and life force are governed by the soul's intelligent power

which is pure discrimination. But with the onset of youth, strong sense desires are roused by temptations. After a man goes through many years of evil experiences and takes many painful 'hard knocks' under the sense regime of greed, anger, discrimination and its noble offspring seek to regain their lost bodily kingdom.

### **Towards Inner Peace**

The *Bhagavad-Gita* offers a solution to personal disharmony. Sargeant (1984) had written in the 71st verse of the second canto it presents a way to attain personal peace. *Vihaya kaman yah sarvan pumanscharati nispriha ,Nirmamo nirhankara sa shantim adhigachhati*. This verse posits that the person who gives up all desires and leads a life without greed, attachment and egotism is the one who attains peace, giving up these four leads to an absence of *krodh* or anger, thus, leading the person to peace. Thus, *kam*, *krodh*, *lobha*, *moha*, and *ahamkara* are the five destabilizing forces that lead to personal disharmony and absence of peace is succinctly captured in this verse. Inner peace can be attained through control of desires, greed, attachment, and egotism. A person should effort to direct his attention away from the outside world and to focus on within the self, is called *pratyahara*, it is a yogic method or approach used to sublimate desires, which was proposed by Maharishi Patanjali in 500 B.C.

### **Three Yogas for Man**

There are people with three kinds of temperaments, such as the active temperament, the

emotional temperament and the rational temperament (Paranjape, 1998). In the Gita there are the three Yogas, viz., Jnana Yoga for the man of rational temperament, Bhakti Yoga for the man of emotional temperament, and Karma Yoga for the man of active temperament. According to the teaching of the Gita, there is no conflict among the three. It harmonises the philosophy of action, devotion and knowledge. The three horses of this body-chariot—action, emotion and intellect—should work in perfect harmony. Only then this body-chariot will move smoothly and we can reach the destination safely and quickly, we can rejoice in the Self within and enjoy the sweet internal music of the Self.

### **Attachment to Detachment**

The central teaching of the Gita is the attainment of the final beatitude of life or perfection or Freedom (*Moksha*) by doing the duties of life or one's *Svadharm*a. The Lord says to Arjuna: "Therefore, without attachment, do thou always perform action which should be done; for by performing action without attachment man reaches the Supreme" (Pandey, 1988).

The Gita emphasizes again and again that one should cultivate an attitude of non-attachment or detachment. It urges repeatedly that one should live in the world like the lotus-leaf, which is unaffected by water. He who acts placing all actions in the Eternal, abandoning attachment, is as unaffected by sin as a lotus-leaf by water *Padmapatramivambhasa*.

Attachment is due to Moha. Non-attachment is born of Sattva. Attachment is an *Asuri-Sampat*

(Prasad, 1995). Non-attachment is a *Daivi-Sampat*. Attachment is born of ignorance, selfishness and passion. Non-attachment is wisdom. Non-attachment brings freedom. Practice of detachment is a rigorous discipline indeed. Therefore, without attachment, constantly perform action which is duty, for, by performing actions without attachment, man verily reaches the Supreme.

### **How to be Peaceful?**

The Sanskrit word *Shanti* means peace. What is the meaning of peace in the Bhagavad Gita when Krishna uses this word *Shanti*? Are there not many wars going on within us? Are there not wars raging in our own hearts and minds? These inner wars cloud our thoughts, consume our energies and make us restless. Krishna says that no man can know happiness without peace. Infact, we start thinking about a particular thing than we want it, crave for it. If our desire for the thing is not fulfill, we become angry. Once we are angry, our ability to reason and think clearly is skewed. Delusion arises from our anger, then we tell ourselves absurd things. We tell that we deserve that thing and we have right to get it at any cost, no matter what the consequences. We forget that perhaps the thing is not ours to have, or that we don't deserve it; or that it may not be the right time for us to have it.

Thus, from anger arises delusion, from delusion loss of memory and from loss of memory we begin to lose conscious awareness of and contact with our own spirit. This is the death of the inner peace.

Krishna points out the wiser way. Instead of al-

lowing our desires to devour our peace of mind, we should develop evenness, a subtle, intelligent detachment and disinterest in the objects of the senses. Lasting happiness is not to be found in the external world. Temporal experiences of joy and suffering are in abundance, but real lasting peace and understanding are only found within. This is the *Shanti* that Krishna speaks of in the Bhagavad Gita.

Without Knowledge of this eternal, immutable, imperishable Real - we are lost, floating on a sea of delusion and ignorance that tosses us around at whim and fools us into thinking that possessions and pleasure can give us meaning.

### **CONCLUSION**

The teaching of Bhagavad Gita should be introduced in the education system.

- ❖ The basic concept of Bhagavad Gita should be introduced in education from primary to higher education. We can arrange lectures as well as practical sessions according to students' age and learning capacity.
- ❖ We should begin to teach how our unruly desires have run us, controlled us, made us act compulsively, and left us even emptier than before. We should teach students to observe this process so they can see how their five senses have drawn them into this delusion and they can consider the idea of practicing an enlightened control.

- ❖ We should explain to students that the continued practice of observing the reactions of the senses and controlling their own thoughts in the mind will inevitably lead them to inner peace. This peace is their own Home, the Source of Real Self and the entire universe.
- ❖ We should teach how to act wisely and give them the knowledge they need to understand their place in the universe. We should say that whoever has purified his mind in the fires of Knowledge and mastered his senses will obtain inner peace.
- ❖ We should motivate our students for searching for the meaning of life; which is not based on the approval or disapproval of others.
- ❖ We should say that we are told we can only be happy when we have this car, or that cell phone and the latest techno-gadgets. We must be thin and young, we must endlessly consume products that will make us happy winners, but this belief is wrong. Everyone of us should study very carefully the Gita, a sublime and soul-stirring book that can bestow on us supreme peace, immortality and eternal bliss.

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