

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/353660518>

IMPORTANCE OF THE BHAGAVAD GĪTĀ IN OUR DAILY LIFE

Article · August 2021

CITATIONS

0

READS

3,999

2 authors, including:



Chandra KANTA Panda

BARABAZAR BTM COLLEGE

28 PUBLICATIONS 130 CITATIONS

SEE PROFILE

IMPORTANCE OF THE *BHAGAVAD GĪTĀ* IN OUR DAILY LIFE

Dr Chandra Kanta Panda
Principal in Charge
Barabazar B.T.M.College
Barabazar,Purulia,
PIN-723127, W.B.

Abstract:

The whole human culture in the world is available in two Sanskrit epics like Ramayan and Mahabharat. The Bhagad Gita is just a small part of the epic Mahabharat. Now-a-days this sacred Bhagavad Gita (“Song of the Lord, Srikrishna”) is among the most important religious texts of Hinduism and easily the best known to all. It has been quoted by writers, poets, scientists, theologians, and philosophers among others for centuries and is often the introductory text to Hinduism for a Western audience. It is a divine book written in Sanskrit language which is spoken by Lord Krishna for the troubled humanity and it provides many solutions to our day to day life problems which help us to balance our temporal needs and worldly concerns with our spiritual goals. It often being described as a concise guide to Hindu theology and also has a practical, self concentrate guide to life of all human beings. This Book gives us the unique way of life that eases off our tension and we enjoy a happy life. The Gita, apart from being a religious scripture, is a scripture of life as well as a way of life based on faith and devotion.

Keywords-

Bhagavad Gita, Upanishad, Faith, Devotion, Life, Soul, Dharma, Action, Meditation, Yoga, Self Realization, Liberation, Vedanta, etc.

Introduction:

This divine book will add to self-reflection, better feeling and extend one's internal procedure. At that point life on the planet can turn into a genuine training dynamic, full and cheerful regardless of what the condition. May the intelligence of adoring awareness ever direct us on our excursion? What makes the Holy Gita a down to earth brain research of change is that it offers us the instruments to interface with our most profound elusive pith and we should figure out how to take an interest in the skirmish of existence with the right information? The Holy Gita is the pith of the Vedas, Upanishads. It is an all-inclusive sacred text pertinent to individuals of all dispositions and for all circumstances. It is a book with glorious considerations and reasonable directions on Yoga, Devotion, Vedanta, and Action. It is significant in thought and glorious in statures of vision.

Purpose of the Research Paper:

There is a common misconception among many people that Bhagavad Gita and Mahabharata belong to only those practicing the Hindu religion. The messages contained in the Bhagavad Gita are universally applicable to all, irrespective of their country or religion. It is not a religious scripture pertaining to a certain section of society. Bhagavad Gita teaches us the right way to lead our life. The very purpose of Bhagavad Gita is to deliver mankind from the sufferings of

this world. Every man is in difficulty in so many ways, as Arjuna was in, having to fight the Battle of Kurukshetra. Bhagavad Gita is the essence of all Vedic knowledge and one of the most important Upanishads in Vedic literature. If one reads Bhagavad Gita regularly and attentively, he can surpass the study of all Vedic literature.

Definition of life in Bhagavad Gita:

In Bhagavad Gita Lord Krishna said that everything in our life happens for a cause or good reason. Whatever happens in life happens for good and there is always a cause or reason behind that. He also mentioned that we all are children of God, the one creator. God is supreme power and this world is governed by him. In the words of Lord Srikrishna- Every human in his life must abandon all varieties of religions and just surrender to Supreme Soul. He will deliver the man from all sinful reactions.

Words of the Bhagavad Gita for Awakening Human Life:

A lot of moral words have been described in the Bhagavad Gita for Awakening Human Life. Some of them are as given below-

“He who imagines this [the embodied Self] the slayer and he who imagines this [the embodied Self] the slain, neither of them understands. This [the embodied Self] does not slay, nor is it slain” (Ch 2/19).

The immortal part of us, the Atman, the pure spirit (consciousness) ever looks on at the experiences of the lower self—the mind, ego, subtle and gross bodies—all that go to make up our relative “self.” But so convincing is the drama, so compelling and literally engrossing, that it loses itself in the spectacle and thinks it is born, lives, and dies over and over, feeling the pain and pleasure that are nothing more than impulses in the field of energy that is the mind.

These are the vrittis in the chitta spoken of by Patanjali at the beginning of the Yoga Sutras, the permanent cessation or prevention of which is Yoga. Through meditation we come to separate ourselves from the movie screen of illusion.

Learning is the purpose of the movie, so we do not just throw the switch and leave the theater. Rather, we watch and figure out the meaning of everything. When we have learned the lessons, the movie will stop of itself. Yoga is the means of learning.

“In whatever way men approach Me, I reward them. Men everywhere follow my path” (Ch 4/11).

For us raised in the “light that is darkness” of Western religion, every verse of the Gita is a revelation of stunning proportions. Certainly this is one of the most revelatory of them all—it opens vistas that free and expand the heart as we never dreamed possible. Let us look at them and rejoice in them.

For the truth of the Gita is not a dose of medicine or a contract of obligation; it is the key that unlocks our shackles, the light that dispels darkness and reveals the wonders of The Way Things Are.

“(The wise man is) the same in success or in failure.” (Ch 4/22)

This is not because he shrugs and says: “Oh, well, that is my karma,” and bumbles on without a sense of responsibility. Yes, indeed, it is his karma, whether of the present or the past, and the result reveals how well or how poorly he acted. He may not desire certain results of his actions, but he definitely gets their message. Success and failure are only symptoms of wisdom or folly.

He astutely evaluates the root of his consciousness, seeing his actions as the branches and leaves of that root. His work is with the root—the rest will follow suit when the right quality has been attained. Effects have value only as indicators of the nature of the cause. He knows this, and is intent only on the rectification of the cause—his state of awareness.

Some Valuable Themes of Human Life in Bhagavad Gita:

Actually the sacred Bhagavad Gita is entirely full of valuable themes which are always important for a complete human life. Some of them are such as-

1. Dharma (Sacred Duty):

Each and every one of us is born with this “sacred duty” that we must fulfill during this lifetime. For Arjuna, it was the duty of being a warrior at the time of war. But for us, it may be the duty of being a good mom, daughter, or friend.

Sacred duty refers to the moral order that sustains the cosmos, society, and the individual. We can all use this idea to help us cope with our responsibilities in life and see them not as burdens, but as our sacred duties.

“Look to your own duty; do not tremble before it . . . your own duty done imperfectly is better than another man’s done well.”

When we see things in this light, they can inspire us to fulfill our responsibilities with honor and to stop asking the question: Why me?

For example, why am I stuck with the burden of taking care of this person? Instead, don’t question it. See it as your sacred duty in life, as a necessary sacrifice, and a spiritual obligation. If we can transform the way we think and see life through this concept, we can lead more meaningful lives.

2. Disciplined Action:

In this book, yoga is defined as discipline. It is the path of disciplined action. In the epic scene, Arjuna (the warrior) stops in the middle of a battlefield, forfeiting his sacred duty. Then Krishna comes along and demands him to take action.

We can all relate to Arjuna in this story. In difficult times we stop, paralyzed with fear and doubt. The lesson here is to never stop turning the wheel set in motion because, when we do, we waste our lives and bring our growth to a standstill.

“The disciplined man attains perfect peace; the undisciplined man is in bondage.”

Now let's take this to our yoga mats. We're having a bad day, and we've stuffed our faces with junk food and now we don't want to go to yoga class. Krishna tells us that it is only through disciplined action that we can grow. We must conjure up all our discipline and get our asses to class!

The Bhagavad Gita severs the misconception that yoga is a spiritual hoo-ha where our heads are stuck in the clouds. Rather, it reveals that we must remain grounded and disciplined in our daily lives. This is why yoga is referred to as the disciplined path because it's not about lighting up incense and eating organic food. It's about being disciplined in everything we set out to do (whatever that looks like for you).

3. Self-Knowledge:

Krishna speaks a lot about self-mastery and that without it we are like “an enemy at war.” Why do we all practice yoga?

For many it is to be in shape and that's okay. But the spiritual purpose of a physical practice is so the spine is strong enough to maintain healthy alignment in meditation for numerous hours (let that sink in). So yoga is really the journey to self-realization.

“So sever the ignorant doubt in your heart with the sword of self-knowledge, Arjuna! Observe your discipline arise!”

Everything in life is fleeting right? *The Bhagavad Gita* says no. There is one thing that is unchanging and that is the Self (our true essence). That is why the answers do not lie in the external world. They lie within us.

Lord Krishna tells us that we must part the clouds of ignorance with self-knowledge. Our knowledge is obscured by our desires. We think material things and the titles we hold can sustain us, but in truth, they are all fleeting. Krishna asks Arjuna to look inside himself to not be attached to the consequences, but to fight this war because it is his duty on this earth.

4. Self-Confidence:

Self Confidence is a fundamental quality to living an effective, empowered, and fulfilling life. Being conscious of and reliant upon your own powers and abilities is what allows you to think, speak, and act purposefully and believe that you have the inner strength and courage to succeed.

Like everyone, there are times you can lose confidence in yourself and slip into bouts of doubt, insecurity, and uncertainty. Lacking self-confidence, you may fear and suspect that you are weak or incompetent and thereby hesitate to speak or act with assertiveness, missing out on potential opportunities for growth or success. You may sabotage and hold yourself back in your work, relationships, or personal life. As anyone who has slipped into ruts of self-doubt and insecurity can tell you, this is not a pleasant state to be in. So how can you maintain a healthy level of self-confidence in who you are and what you can do? The answers, in part, lie in the *Bhagavad Gita (Gita)*.

The *Gita*, arguably one of the most revered texts in all the Vedic literature, is a vast storehouse of Yogic knowledge and philosophy. A part of the epic poem, *The Mahabharata*, it encapsulates the essence of Vedanta in the tale of Arjuna, the finest of warriors who is caught up in an epic battle between the forces of good and evil. Gathered on the battlefield of Kurukshetra, the forces of good (Pandavas) and the forces of evil (Kauravas) are preparing for war. The mighty Pandu warrior, Arjuna, asks his divine charioteer, Krishna, to place his chariot between the two armies so he can see who he has to fight. To his dismay, Arjuna sees in both armies friends, family, teachers, and respected elders, all willing to fight and die. Overcome with sorrow, Arjuna sinks into despair at the thought of the inevitable bloodshed. The resulting dialogue between Krishna and Arjuna expounds on the path of yoga as a means of liberation from suffering.

In the second chapter of the *Gita*, *The Yoga of Knowledge*, Krishna instructs Arjuna in the ways of yoga, essentially giving him a wakeup call from his despondency and sadness, saying:

This despair and weakness in a time of crisis are mean and unworthy of you, Arjuna. How have you fallen into a state so far from the path to liberation? It does not become you to yield to this weakness. Arise with a brave heart and destroy the enemy. (C2, v2-3)

The lessons that follow are powerful spiritual tools for restoring Arjuna's self-confidence. Like Arjuna, you can benefit from these timeless teachings in your quest for self-confidence and self-determination. As you read each of these five principles, allow the spiritual wisdom of these teachings to resonate within you and feel your confidence grow as a result.

5. Knowledge of Self Being:

In Krishna's first teaching to Arjuna, he explains that the material world you perceive with your five senses is not true reality. It is an illusion, albeit a convincing one. Your ultimate essence is pure spirit, pure timeless awareness. It is independent of the good or bad opinion of others, feels above no one and beneath no one, and is fearless of all challenges. When you lose sight of this important understanding, you forget your real identity. You take the impermanent

roles you play too seriously and feel disconnected from the source of your power. Krishna reminds Arjuna:

The impermanent has no reality; reality lies in the eternal. Those who have seen the boundary between these two have attained the end of all knowledge. Realize that which pervades the universe is indestructible; no power can affect this unchanging, imperishable reality. The body is mortal, but he who dwells in the body is immortal and immeasurable. Therefore, Arjuna, fight in this battle. (Ch 2/16-18)

When you truly embody this principle, it becomes impossible to harbor doubt, insecurity, or fear. In living from the level of your soul, your thoughts, speech, and actions embody the essence of pure unbounded spirit—fearless, sure of itself, and courageous in all things.

6. Purpose of Human Life

Krishna then goes on to remind Arjuna to follow his *dharma*, or his purpose in life. Arjuna's dharma is that of a warrior, both literally and metaphorically. Arjuna has been a mighty warrior all his life; it is what he was born to do. But Krishna also encourages him to be a warrior for righteousness and the pursuit of knowledge. This knowledge is the understanding of the negative forces that grip the mind and rob you of your sense of purpose in the world. Whenever you lose your sense of purpose, you feel lost, adrift in a world that wouldn't care if you existed or not. But Krishna reminds Arjuna that performing his dharmic duty is the key to salvation:

Considering your dharma, you should not vacillate. For a warrior, nothing is higher than a war against evil. The warrior confronted with such a war should be pleased, Arjuna, for it comes as an open gate to heaven. But if you do not participate in this battle against evil, you will incur sin, violating your dharma and your honor. (Ch 2/31-33)

While this passage may sound as if Krishna is advocating violence, the battle described is actually an internal one in which you are called upon to seek out the causes of your own ignorance. When you pursue and fulfill your dharma or purpose in life, you feel driven, deliberate, and purposeful in what you do. An important, valid, and unique piece of a universe that has no spare parts, you can be confident knowing that what you do in the world matters and makes a difference.

7. Taking True Action:

What comes next is a hint at what will be discussed at length in future chapters of the *Gita*. Krishna reminds Arjuna that he is in this world to take action. Self-doubt, worry, and anxiety are the results not of action, but of mental turbulence, compulsive over-thinking, and analysis paralysis. When you fail to act, and get caught up in the endless “what if” loop, nothing is accomplished, and you doubt yourself more. If you act, however, you will either accomplish your goals and find fulfillment, or fail, but learn from the experience. This lesson teaches you to not just sit on the sidelines of life and wonder, but to take selfless action and own the consequences. As Krishna teaches:

You have the right to work, but never to the fruits of work. You should never engage in action for the sake of reward, nor should you long for inaction. Perform work in this world, Arjuna, as a man established within himself – without selfish attachments, and alike in success and defeat. For yoga is perfect evenness of mind. (Ch 2/47-48)

In other words, take action! Make that phone call; apply for that job; ask that special someone out on a date; and write that book. Don't worry about the outcome; taking action is the important part. The more you act, the more comfortable it will become. If nothing else, your confidence will grow from being able to say, "I did it!"

8. Building Experience

When you take action, you build up a surplus of experiences. Your skills grow and you become more capable. You develop the know-how and understanding to navigate your activities with skill and ease. This is a fundamental principle to building self-confidence—regular, dedicated practice. As Krishna says:

Arjuna, now listen to the principles of yoga. By practicing these, you can break through the bonds of karma. On this path, effort never goes to waste, and there is no failure. Even a little effort toward spiritual awareness will protect you from the greatest fear. (Ch 2/39-40)

Put another way, keep going. You will always progress. I'm reminded of the answer one of my martial arts instructors gave me when I asked him the secret to becoming a confident and effective martial artist. His reply was simply, "Mat time," which was another way to say, just keeps training. Repetition is the mother of all skill, no matter what the endeavor. If you want to get better, and therefore more confident, keep practicing!

9. Meditation-

Finally, Krishna teaches Arjuna the profound knowledge for tapping into the spiritual wisdom of yoga: meditation. Through the practice of meditation, the voices of doubt, indecision, fear, and worry soften to distant whispers, ultimately fading away entirely. In addition, meditation allows you to have direct experience of your soul—the infinite, immortal, unbounded, pure spirit. Stepping into this field sets you free from the need to seek the approval of others. Krishna describes those established in this wisdom:

Neither agitated by grief nor hankering after pleasure, they live free from lust and fear and anger. Established in meditation, they are truly wise. Fettered no more by selfish attachments, they are neither elated by good fortune nor depressed by bad. Such are the seers. (Ch 2/56-57)

When we make regular contact with our true self, the soul—the field of infinite consciousness—we experience self-confidence as our ground state. From this state of self-referral, we can know intuitively that we can accomplish anything.

Some life changing Words in Bhagavad Gita:

We came to this world empty handed. We have made everything over here, be it relations, money, love or respect. We cannot take anything with us when we die. Everything would be left over here. World is perishable and whoever comes to this world surely has to go one day. Soul can never be destroyed. Always remember you are a soul not a body. Death is just the passing of the soul from the material world to the spirit realm. A truth can never be destroyed. One should not be afraid of doing well. Whatever happened was good, whatever is happening is good and what all will happen in the future will be good. Work is of utmost importance and one must work with dedication without always worrying about results. It talks a lot about meditation. Meditation is considered extremely helpful for inner peace and 'sadhna'. Things may not be the same, the way they used to be. Things and circumstances change. We should neither expect people, nor surroundings, not even society to be same. They all change with time. Desires come and go, but you should remain a dispassionate witness, simply watching and enjoying the show. Desires should not bother a person. It tells us that God is always with us and around us no matter what we are doing. A Bad feeling towards other living beings is the cause of man's inner destruction. It must be avoided. Our Desires are the reason of our Sorrow. Good work never wasted, always rewarded by the God. If you want to be Great, Think great and Positive. Self control is the Mantra of Success. Live a well balanced life, it will bring peace. Detachment from material things is the way to inner peace. Don't proud of what you have, you can't bring your belongings with coffin.

Always speak if you are right and don't blame others. World always follows the acts of a great man. The way of Mukti is do good things and shine, else you need to rebirth. God loves them who love humanity and not an arrogant. External or Material luxury gives you joy for a short time. Keep Calm! Negative thoughts can divert your mind. Live your life the way you want, don't be a slave for other's wish. Everything Belongs to God. Soul is Immortal, only body is mortal. If you want inner peace don't expect anything. If you tired from life – your will is your power. Nothing is perfect but we must do our Karma. We should always be calm, lovely and devoted.

Conclusion:

Shrimad Bhagavad Gita always leads the human life to a happy and progressive way. Not only in India, many people of the world follow the sayings of lord Krishna rendered in Gita and achieve spirituality, calmness of mind and soul. So keep faith in God and in yourself and live your life in the best way. We find that the ultimate goal of the human life is Self-realization and the body, sense organs, mind are mere instruments to worship the divine. Gita says, the person whose mind is always free from attachment, who has subdued the mind and senses, and who is free from desires, attains the supreme perfection of freedom from Karma through renunciation. Just as a fire is covered by smoke and a mirror is obscured by dust, just as the embryo rests deep within the womb, wisdom is hidden by selfish desire. Identifying ourselves not with the body, but the soul at once changes everything. Soul is all pervading, it is eternal and it is God himself. We have an eternal fountain of wisdom, knowledge and bliss within us as soon as we get rid of our body/mind identification. That is enlightenment. That is Self-Realization. According to

Krishna, this life is just a dream of those souls that have attached themselves to false things, to home, to wife, to the body, to the pleasures and to all things that signify dualities. Once the soul frees him from all fetters of attachments and aversions, it attains ultimate freedom/moksha. Bhagvad Gita is a philosophical treatise of Krishna's life. It is a formula to ultimate freedom, knowledge and BLISS.

References:

1. Aurobindo, Sri (1922). *Essays on the Gita*. Pondicherry: Sri Aurobindo Ashram.
2. Hirayana, M, *Outlines of Indian Philosophy*, MotilalBanarasidas, Delhi,1994
3. Niranjananda, Swami. PRANA, PRANAYAMA, PRANA VIDYA, Munger, India: Bihar School of Yoga, 1994
4. Rajadhyaksha, N.D, *The six systems of Indian Philosophy*, Bharatiya Book Corporation, New Delhi,1986
5. Sharma, Chakradhara, *A critical survey of Indian Philosophy*, Motilalbanarasidass, Delhi
6. Shastri, J.L.(Ed), *Upanisadamgrahah*, MotilalBanarasidass, 1970.
7. Shivananda, Swami. PRACTICE OF BRAHMACHARYA, Tehri-Garhwal, India: Divine Life Society, 1988
8. *SrimadBhagavadgita*, Gita Press, Gorakhpur, 1979
9. Tiwari, Maya, AYURVEDA: Life of Balance. Healing Arts Press, 1995
10. Yogeshwarananda, Swami, SCIENCE OF THE SOUL, New Delhi, India: Yoga Niketan Trust, 1992
11. Yogeshwarananda, Swami, SCIENCE OF PRANA, New Delhi, India: Yoga Niketan Trust, 1992
12. Yukteswar, Sri, THE HOLY SCIENCE: Los Angeles, California: self-realization fellowship, 1978