

# A Guidance the Faculty: The Teachings of the Bhagavad Gita in modern time.

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## Overview

*The universe is changing so quickly that it can be difficult for one individual to keep up. The techniques of world history have disoriented the current generation of people. The current study article, "Bhagavad Gita: A Guidance the Faculty," is a sincere effort to understand the sacred book and its applicability to the modern age. It is recommended to analyze the Bhagavad Gita As It Are as well as the Shrimad Bhagavad Gita. English, Hindi, and Sanskrit Languages were thought to capture the text's a meaning. It is said that the best of Lord Krishna's instruction is Karma Yoga. This research report emphasizes the significance of Karma Yoga in achieving the well-being of people.*

**Key words:** *responsibility, physical, mental, and karma yoga, univers, elements, modern.*

The world of today's highly advanced society is rife with instability. There is a lot of competitiveness in the modern world. The planet that was before unreachable and unapproachable is being conquered by humans. In also, humans manipulate other humans, which has an impact on their psychological well-being. Everybody is fighting for their own lives and is utterly unsure of their ability to make choices for them. At any age, maintaining good mental health is essential to living a happy and fulfilling life. However, how can one become happy and satisfied? We are not able to request anything from other people. It originates from within. Any kind of the literature. Understanding one's emotions and sentiments can be greatly aided by language and location. There are a ton of solutions available in the literary realm for any conceivable human dilemma. All we need is an objective perspective on literature. There are actually a lot of old works of literature available in India. It is often recognized that the Bhagavad Gita, the most important and sacred text, provides solutions to one's questions. It is said that reading the Bhagavad Gita is essential for anyone looking to achieve mental serenity. After deciphering the ancient Indian book, many western authors discovered it to be a very comforting and relaxing literature.

The goal of this study paper is to explore the concept of Karma Yoga as it is explained in the Bhagavad Gita and how it can help humanity survive. Hinduism and Indian philosophy have impacted a great deal of Western academics and authors. The greatest notable of them all is T. S. Eliot. He was talking about passages from the Bhagavad Gita in his well-known writings. The writer Aldous Huxley is another well-known figure who considered the Bhagavad Gita to be "the most logical explanation of intellectual evolution of endowing value to mankind." Additionally, according to Huxley's it is "one of the most thorough and clear formulations of timeless philosophy ever provided; hence its ongoing significance."

Value is relevant to all of society, not just to India. According to Pt. Jawaharlal Nehru, the country's first prime minister at the time, "The Bhagavad Gita deals largely with the spiritual foundations that supports human activity." It is an exhortation to fulfill life's responsibilities while honoring the spiritual essence and greater purpose of the cosmos. Wilhelm Von Humboldt characterized it as "the most exquisite, possibly the only genuine intellectual song existing in any known tongue." A conversation between Arjuna and Lord Krishna is contained in the Bhagavad Gita. It was

given before to fighting starting because Arjuna was in a position of confusion, unable to choose between doing the right or wrong, and had made the decision not to take part in combat. With his relative and teacher Arjuna, Lord Krishna shares the most sensitive understanding. We must first think about the word Dharma in order to comprehend Karma Yoga. The Sanskrit character dhr, which meaning "to hold" or "to help," is the origin of the word. The four classes that made up the ancient Varna System were Brahmins, Kshatriyas, Vaishyas, and Shudras. Priests, academics, and religion instructors are referred to as Brahmins. The Kshatriyas were the kings, fighters, and supervisors.

The Vaishyas were merchants and farmers. The laborers and suppliers of services for the other categories were known as shudras. Those were the several classes and their respective duties. It was their Dharma to conduct themselves in a way that was appropriate for their social standing. Krishna claims that Arjuna gave up his weapons in tears and said,

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते।।2.31।।  
(Geeta chapter 2 and 31 sloka)

Arjuna was instructed that fighting for a religious cause is the best thing to do and that he should think about his responsibilities as a Kshatriya. He must act without hesitation as it is the soul duty of a Kshatriya to defend innocent people from injustice and to combat wrongdoing. Lord Krishna goes on to add that if he fails to act out his responsibility, his fighter's reputation would be damaged.

Future generations to come will talk about his weakness and lack of action. Finally, "violate is worse than death" for a decent person in the larger society. Krishna, the lord, motivated Arjuna to perform out his responsibility by implying that it would dishonor him if he refrained from fighting his adversaries. It is also possible that they suggest Arjuna fled the battle field due to anxieties. And they might use unkind words about his ability to stand against them. Moreover if he decides to participate he will either be killed or defeat his enemies, hence he must fight. "Fight for the fight's sake, without thinking about satisfaction or anxiety or depression, loss or gain, success or failure," declares Krishna. It is understandable through the example of a teacher. A teacher's official responsibility is to teach and indicate knowledge to his students. Finally, he must not take his students' caste, color, or gender into account when imparting these spiritual and intellectual lessons. Pandus and the Kauravas learned from Dronacharya. Eklavya, a tribal child, asked Dronacharya to take him under his care so he may learn the beautiful art of archery. In response, Dronacharya stated that since Eklavya hunts tribes, he is surely a Shudra and that Drona cannot guide a lower social group because he is a Brahmin. He ignored himself by rejecting his responsibility as a teacher in this way.

"You have the right to carry out your specified duty, but you are not entitled to the results of your actions," Krishna tells Arjun. outcomes of your attempts (120). The most important lesson in karma, or action, is this one. Krishna goes on to say, "Yoga is the state of rejecting any attachment to success or failure". Yoga can help people find happiness in any situation they find themselves in. When someone is satisfied with who they are, they don't require material resources or recreational activities, yet they still have obligations to fulfill. Ultimate consciousness is attained by the indifferent person. Krishna declares, "A person who is not disturbed by the ceaseless flow of desires—which enter oceans like rivers and are never empty—is the only one who can achieve peace, not the man who tries to satiate such desires."

A man is not confused when he achieves the heavenly and spiritual life. This realization results from giving yourself up and trusting all of your actions to the all-powerful.

Everyone in this material world performs in accordance with their natural skills and possibilities; nobody can avoid acting, not even for a brief moment.

A genuine individual tries to develop the senses through mental control and practices "Karma Yoga without attachment," which is significantly more advanced. Without work, one cannot even maintain their physical health; in the absence of birth, their bodies are going to decline or grow unhealthy. Therefore, when one finds the route of knowledge and action difficult to follow, it is important accepting this advise for one's mental and physical health:

follow the path of total surrender to God in the hands of supreme power. By doing this Karma Yoga, one is able to have a more balanced life and accept life without sacrificing their mental peacefulness. It guides us to carry out our responsibilities with complete independence so that no offense is perceived.

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