

A STUDY ON PHILOSOPHY OF LIFE LESSONS IN BHAGAVAD GITA

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ABSTRACT

Bhagavad Gita is an antiquated record clarifying upsides of life and specialty of living. In this period of globalizing world, clashing powers have expanded. All parts of life, orders of information and areas of work push each other to discover a spot at the top to rule the rest. No part of study, work and lifestyle likes to be exposed to any control. Everybody claims what they say and do, is a definitive truth, last say on life and best option in contrast to all issues of presence. Religion is the same. It is said religion has rejuvenated issues; unpredictable and confounded. Religion manages sensibilities of mind, emotion and life that are hard to comprehend and gauge.

KEYWORDS: *Bhagavad Gita, Values, Life, Truth, Religion, Etc.*

1. INTRODUCTION

Bhagavad Gita in a real sense signifies 'The Lords Song', i.e., the philosophical talk of Lord Krishna to convince the hesitant Arjuna to battle. Perhaps the best commitment of India to the world is Holy Gita. In the war zone Arjun was strucked, when he considered his to be as the rivals. To inspire him the Bhagavad Gita is lectured in the combat zone

Kurushetra by Lord Krishna to Arjun as a guiding to carry out his responsibility while huge number of men remained by holding up Krishna offered training to play out his obligation as a sovereign, as a fighter, as an upright man to battle against evil and reestablish harmony and request. The Bhagavad Gita is the Holy Grail of instruction since it is the pith, all things considered, and

ways of thinking. It is giving the most perfect information and gives direct comprehension of the self-acknowledgment.

2. LITERATURE REVIEW

Murugan, S.Senthil (2019) The worth of Indian culture enormously hand-off on the significant writing, for example, Vedas, Ahamas, Upanishads, Sutras, Parayanas and sagas etc.,.Among which legends Ramayana and Mahabharata accumulate more significance since they bestow more information in producing them. In that setting Mahabharata uncovers things in more mental viewpoints and theory, since they handle different characters from different foundations. Bhagavadgita, an interminable writing in huge piece of Mahabharata which emerges out of discussion between Arjuna, a radiant champion in the family of Pandavas and Krishna the diving being who is likewise go about as a chariot ride for Arjuna. The predictable acts of Karma Yoga out savvy our character since conduct things are equal in nature. Along these lines' knowledge of Karma Yoga in Bhagavad Gita attempts a huge effect in our life.

Sarabu, Vijay (2019) Bhagavad Gita is the lifestyle to us all since it tells the best way to carry on with a right life. It says one should realize that he isn't simply the body however the profound for example Soul", balance out your mind by beating desires, carry out your

responsibility with separation, revoking the doership, recognize the presence of God in you and in all things, come full circle in commitment to God and know reality with regards to the three gunas – Sattva, Rajas and Tamas. Finally, by joining the best of the endorsed yogas specifically Karma Yoga, Jnana yoga, Sanyasa Yoga, AtmaSamyama Yoga and Bhakti Yoga, projecting away vanity and satanic characteristics, conquering the pollutants, and developing unadulterated dedication, one can escape from the pattern of births and passings. Activities acted thusly don't tie individuals.

Srivastava, Prem (2016) the paper gives the significant and important of Bhagavad-Gita's Teachings with respect to Spiritual Intelligence which falls in the mental setting. It creates Spiritual Intelligence based on setting up connection between instructive philosophy and social brain research. In this paper an endeavour has been made to perceive, understand, discover, break down, incorporate, assess and fundamentally analyse alongside to foster inspirational perspective, appreciate, and look into the predominant elements liable for fortifying profound knowledge dependent on the Bhagavad-Gita's Teachings.

Prem (2016) the current investigation manages the Ensuring Personality Development through Bhagavad-Gita's Teachings which falls in the mental setting. The paper creates and builds up connection

between Bhagavad-Gita's Teachings and character advancement. In this paper an endeavor has been made to perceive, grasp, discover, dissect, orchestrate, assess and fundamentally inspect alongside to foster uplifting outlook, appreciate, and accept revenue just as to foster ability for reinforcing the predominant elements liable for guaranteeing Personality Development dependent on the Bhagavad-Gita's Teachings.

Satpathy, Biswajit and Muniapan (2009)

this paper investigates the viewpoint of self-information from the Bhagavad-Gita and its importance to human resources improvement. A survey of writing in this field shows that few investigations have been done in the space of human resources improvement from different points of view; anyway not very many have been done to coordinate the Bhagavad-Gita and self-information. Accordingly, this paper not just fills the hole in the writing of human resources improvement, yet in addition gives some importance and bits of knowledge on human resources advancement from the old Indian philosophical point of view.

3. BHAGAVAD GITA AND EDUCATION

Gita says, the genuine importance of instruction is getting of virtual information however question emerge 'what is virtual information'? At whatever point we see or we

feel the universe in variety and God exists all over". "Genuine information is what help us to see God in every spirit". The Lord says that preeminent of all most perfect information and its embodiment that information was gotten from the itemized investigation of Vedas and various types of Upanishads. The Bhagavad Gita uncommonly weights on the significance of the spirit. The Lord says that this body is transient and the spirit isn't transitory. That is a secret piece of information; just realizing that the unadulterated soul is not the same as the body which will be done, the spirit stays same and gets interminable. However that isn't the reality, how might the spirit, which is so dynamic in the wake of being freed from the body. It is consistently dynamic.

- Goals of Education According to Bhagavad Gita-
- Development of virtual information
- Development and alteration of character
- Adjustment in individual and social points
- Development of inner cognizance
- Development of scholarly and thinking capacity
- Establishment of significance of obligations in life

4. PRACTICAL PHILOSOPHY IN THE BHAGAVAD GITA

3.1 Ethics of Decision Making in the Battlefield of Life

The Bhagavad Gita is an antiquated Indian book that turned into a significant work of Hindu practice as far as both writing and philosophy. The name Bhagavad Gita signifies "the melody of the Lord or the 'showed one.'" It is formed as a sonnet, and it contains many key subjects identified with the Indian scholarly and profound practice. In spite of the fact that it is typically altered as a free content, the Bhagavad Gita turned into a part of a gigantic Indian epic named "The Mahabharata," the longest Indian epic. There is a section in this long content, comprising of 18 brief chapters and around 700 refrains; this is the segment known as the Bhagavad Gita.

3.2 Creation and Origin

The Bhagavad Gita was recorded eventually between 400 BCE and 200 CE. Like the Vedas and the Upanishads, the origin of the Bhagavad Gita is indistinct. Be that as it may, the credit for this content is customarily given to a man named Vyasa, who is to a greater extent a legend than a genuine verifiable figure; along these lines, Vyasa has been contrasted with Homer, the incredible figure of old Greek epic verse.

It has been recommended that the Bhagavad Gita was initially an autonomous content aside from the main part; the Bhagavad Gita doesn't foster the activity of the Mahabharata. Moreover, the Bhagavad Gita is at chances with the overall style and substance of the Mahabharata. When the Gita is finished, the portrayal of the Mahabharata resumes.

The Gita was composed during a period of significant social change in India, with realms getting bigger, expanding urbanization, more exchange movement, and social struggle like what was occurring when Jainism and Buddhism created. This antiquated Indian content is about the quest for peacefulness, smoothness, and changelessness in a universe of fast change and how to coordinate otherworldly qualities into common life.

3.3 Theme, Plot, and Setting

The Bhagavad Gita rotates around the accompanying inquiries: How would someone be able to carry on with a profoundly significant life without pulling out from society? What can somebody who would not like to surrender family and social commitments do to live the correct way? The Gita challenges the overall agreement that solitary religious zealots and priests can carry on with an ideal otherworldly life through renunciation and stresses the worth of a functioning profound life.

The plot of the Gita depends on two arrangements of cousins' vieing for the seat: The Pandavas and the Kauravas. Strategy has fizzled, so these two groups' militaries meet on a combat zone to resolve the contention and choose which side will acquire the seat. This is a significant fight and it happens in Kurukshetra, "the field of the Kurus," in the cutting edge province of Haryana in India.

Arjuna, the incredible toxophilite and head of the Pandavas, is an individual from the Kshatriyas position (the champion rank). He watches out toward his rivals and perceives companions, family members, previous educators, lastly reasons that controlling the realm does not merit the blood of all his friends and family. Emotionally overpowered, Arjuna drops down, throws away his bow and bolts, and chooses to stop. He likes to pull out from fight; he inclines toward inaction as opposed to being liable for the demise of his loved ones. His chariot driver is the god Vishnu, who has appeared as Krishna. Krishna sees Arjuna stopping and starts to convince Arjuna that he should adhere to his obligation as a champion and draw in the foe. The Bhagavad Gita is introduced as a discussion among Arjuna and Krishna, a man and a divine being, a searcher and a knower.

5. MESSAGE OF THE BHAGAVAD GITA

Arjuna is stressed over entering the fight and annihilating his own family, so Krishna starts by clarifying five reasons why Arjuna ought not to be pained by this. Basically Krishna shows Arjuna why he won't get awful karma from partaking in the conflict.

The primary explanation Krishna makes reference to is that in light of the fact that atman (the Self) is interminable; it's anything but a slip-up to feel that one can really kill somebody. What really happens is that individuals are shipped off the following phase of reincarnation." [Krishna speaking] One accepts he is the slayer, another accepts he is the killed. Both are uninformed; there is neither slayer nor killed. You were rarely conceived; you won't ever bite the dust. You have never showed signs of change; you can never show signs of change. Unborn, unceasing, changeless, prehistoric, you don't pass on when the body bites the dust." (Bhagavad Gita 2:19-20)

Another motivation behind why Arjuna should battle is a direct result of honor and obligation. (The foundation of the word Dharma, usually deciphered as "obligation", gets from the Sanskrit root (dhr) – signifying "what holds things up or maintains. Dharma, here alludes to the manner by which adjusting one's choices to dharma obligation) hold together the

appropriate request of things, and this is the reason Krishna-the sustainer, is the sign showing up now to Arjuna.) Arjuna is an individual from the fighter class; the fight is the actual explanation of his reality inside this specific request now.

The third explanation Krishna gives is that inaction is outlandish. Pulling out from fight is in itself a conscious choice; not picking is as yet a decision. This is, as it were, an analysis of some perspectives, like parsimony, which guarantee that leaving everything behind is inaction. Pulling out from society is consistently an intentional demonstration.

Another explanation given by Krishna is that the wellspring of evil isn't in activities, yet in energy and wants, the expectations behind the activities. This carries the discourse to the last explanation.

The fifth and last explanation is that there are approaches to act where we can do what we need to manage without getting awful karma.

In the Bhagavad Gita, Krishna discloses three different ways to act without getting awful karma.

The main way is Jnana yoga (the method of information). This thought depends on the Upanishads and holds that life and passing are

not genuine. Selfhood is only a dream. All we see are signs of the one. When we understand that the one is behind all things, we can get away from the awful karma from acting.

"[Krishna speaking] I am at any point present to the individuals who have acknowledged me in each animal. Considering all to be as my indication, they are never isolated from me." (Bhagavad Gita 6:30)

The subsequent way is Bhakti yoga (the method of commitment). This in a thought created exhaustively in Hinduism and holds that our activities can be committed to Krishna by giving up our will to him, and he will take upon himself any terrible karma.

The third way is Karma yoga ("the method of activity" or "the method of works"). The thought behind Karma yoga is acting without connection; at the end of the day, to act without being so worried about the result of our activities. As indicated by this view, on the off chance that we act in such a manner as not to get joined to the products of our activities, we can be more powerful. Now and then emotions like fear, humiliation, or uneasiness can meddle in the result of what we do.

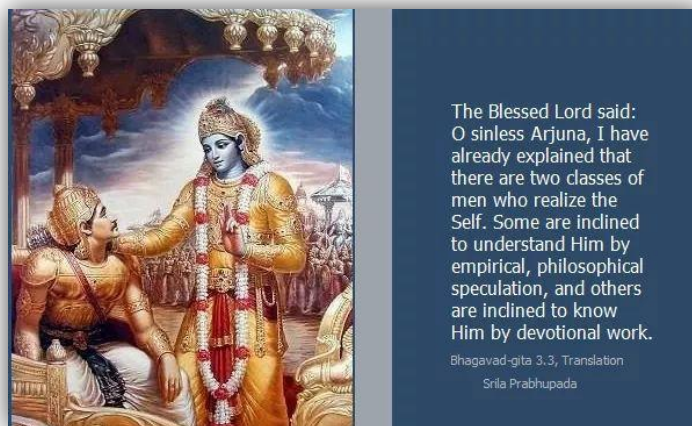


Figure 1: Shri Krishna with Arjuna

“[Krishna speaking] neither agitated by misery nor craving after joy, have they lived liberated from desire and fear and outrage? Set up in contemplation, they are really shrewd. Chained no more by egotistical connections, they are neither thrilled by favourable luck nor discouraged by awful. Such are the diviners.” (Bhagavad Gita 2:56-57)

6. BHAGAVAD GITA AND SCIENCE

The old sacred writings depicted numerous viewpoints and when we correlate, for a few, we could legitimize with logical clarifications and for some we were unable to reach to that degree of comprehension as a result of the absence of information maybe. A large number of those sacred texts clarified there in, are logically worthy Today, however they were depicted with profound philosophical and with otherworldly meanings. Truth be told, the

“[Krishna speaking] considering objects, connection to them is framed in a man. From connection aching, and from aching resentment develops. From outrage comes dream, and from hallucination loss of memory. From loss of memory comes the destruction of comprehension, and from the destruction of understanding he perishes.” (Bhagavad Gita 2:62-63)

element, Carbon, Known since antiquated occasions. Be that as it may, it was first perceived as an element in the second 50% of the eighteenth century by Lavoisier. In ongoing hundreds of years, Scientists grew even innovation for atomic weapons. A greater amount of logical advancements occurred in most recent couple of hundreds of years. In any case, the old sacred writings are obvious, that, the greater part of the information was accessible, back then. Portrayed about different weapons in Mahabharata for

formation of shoot or for showering water or for making others to oblivious in the Kurukshetra war, which was occurred, 5000 years back according to the writing. Sacred writing of 5000 years of age, it is perceived that parcel of science was portrayed, there in and was applicable to our lives. Has all the earmarks of being that Lord Krishna is an incredible researcher and according to him, himself makes this entire Universe, which comprises of all moving and stationary creatures. Logical investigation of few angles like:

- Combination of Living creatures, Food and Medicine
- Production of Universe
- End of Universe
- Energy and Soul
- Polymorphism and Behavior
- Study of Yoga and Meditation
- Guiding

7. THE CENTRAL TEACHING

Gita's ethics is various ethics of activism. It's anything but supporting the parsimonious ethics. Activity with no expectation of remuneration or input is called genuine activity. It's anything but renunciation of activity. Gita promotes to act as indicated by

the recommended works for Brahmin, Ksatriya, Vaisya and Sudras. The Bhagavad Gita is one of the significant strict composition of Hinduism which gives force on Karmayoga or capacity of heavenly assistance. Inaction is equivalent to death and along these lines one should act as per his own tendency. Gita encourages us to perform activity as an obligation without anticipating its outcomes. It is insightfully important to view activity as heavenly activity. Gita forestalls unlawful activity for the sake of religion. Activities are to be proceeded as a support of humankind which will prompt freedom or to a definitive objective of human existence. Niskama Karma can be viewed as the moral too.

Bhagavad Gita is a significant and uncommon work of Indian Philosophy. It's anything but a scholarly abundance of Indian culture. The lessons of the can help anyone. As Dr. S. Radhakrishnan says, "... It is a book passing on exercises of philosophy, religion and ethics.....if the hold which a work has on the mind of man is any hint to its significance, then, at that point the Gita is the most compelling work in Indian idea" Karmayoga clarified in the third part of the Gita. "Karma" is got from the Sanskrit "kri" which signifies "to do". "Yog" signifies association. Thus, karmayoga in a real sense means the way of association through activity. All things considered a karmayogi experience association before activity. Then again, the endorsed by Lord Krishna is additionally called karma.

Karmayoga is a method of acting. Thinking, and willing by which one arranges oneself towards acknowledgment by acting as per his obligation without self-centred desires. The work would without childish assumptions decontaminate one's care and continuously makes an individual fit to see the worth of reason.

8. CONCLUSION

The Gita presents our internal character. The acumen, which reasons and segregates the mind, is the focal point of emotions and driving forces. In the wake of perusing the Bhagavad Gita, one can the agreement that it is our important authentic resource of information, and it requests profound investigation and understanding. The ethical instructing, particularly moral activities that go throughout the Bhagavad Gita isn't just a development need of our country, however of the world local area. We can improve our philosophical, sociological, anthropological and mental comprehension through the readings of the Bhagavad Gita. In the Bhagavad Gita, much exertion has been made to liken Karma Yoga, Gyan Yoga, and Bhakti Yoga, in which importance of training fragranced. One can get organic product from the Bhagavad Gita as per his/her goal and level of comprehension. Deductively numerous angles can be clarified as depicted in Bhagavad Gita, which was told 5000 years back by Lord Krishna to the fighter Arjuna in

the war zone of Kurukshetra, in Mahabharata. The message of Gita is generally far reaching and never-ending. In today's nuclear age when human culture is offensively imperiled by over-the-top realism a portion of the message of the Gita, as *niskama karma* have expected an always more noteworthy significance. The incomparable worth of the Gita as the heavenly melody is the note of agreement. It is liberated from the deformities of naturalism, monadism and absolutism.

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