

Original Research Article

BHAGAVAD GITA AND TEACHERS AS MENTORS: INSIGHTS INTO PHILOSOPHICAL GUIDANCE AND PEDAGOGICAL APPROACHES

ABSTRACT:

In this illustrious research endeavor, we unveil a grandiose comparative analysis of the Bhagavad Gita, an ancient Indian scripture revered as a timeless philosophical discourse, and the exalted role of teachers as sagacious mentors, illuminating the paths of personal and intellectual growth for aspiring souls. The Bhagavad Gita, resplendent in its divine essence, stands as a beacon of eternal wisdom, while the enlightened mentors of our era symbolize the contemporary educational practices, nurturing the blooming minds of students.

The luminous journey commences by delving into the profound teachings of the Bhagavad Gita, wherein the sacred concepts of duty (dharma), self-realization, and the pursuit of spiritual enlightenment gleam like celestial stars. The Gita's exaltation of selfless action (Karma Yoga), devoted surrender (Bhakti Yoga), profound knowledge (Jnana Yoga), and meditative ascent (Raja Yoga) illuminates its transcendent role as the guiding scripture for seekers of profound wisdom and inner harmony.

KEY WORDS: Dharma, Karma Yoga, Raja Yoga, Bhakti Yoga, Jnana Yoga, mentor.

I. INTRODUCTION:

The resounding Gita commences, "Dharmakshetra, kurushetra," resonating with the symphony of profound truths echoing within the battlefield of duty and the heart's desire. A cosmic conflict of wisdom and ignorance unfolds in the ethereal minds of beings, a struggle to transcend ignorance, attain enlightenment, and detach from ephemeral and transient illusions.

Shreemad Bhagavad Gita, a mesmerizing lyrical ballad, an assemblage of poetic verses known as "shlokas," graces the celestial canvas of the Sanskrit language. Its opulent verses, 700 in number, flow gracefully in the ancient Indian poetic meters, with the majestic "shloka" standing supreme. This divine scripture, an embodiment of wisdom, comprises 18 chapters, each adorned with couplets, amounting to a grand tapestry of 1,400 resplendent lines.

Esteemed as "the tune of the lord," the Bhagavad Gita traces its origins back to the second century BCE, an epic narrative unfolding through a captivating dialogue between the valiant warrior prince, Arjuna, and his guide and charioteer, the divine Lord Krishna. This sonnet of

divine discourse stands as an illustrious fragment within the colossal Indian epic, "The Mahabharata," a magnum opus revered even by the erudite Jorge Louis Borges, who marveled at its German translations by the illustrious Max Mueller.

II.SIGNIFICANCE OF BHAGAVAD GITA:

The venerable Bhagavad Gita reigns supreme as one of the most influential spiritual treatises in the realm of Eastern philosophy. Translated into over 75 languages, this profound scripture boasts more than 300 translations in English alone. The eternal wisdom of Shreemad Bhagavad Gita, a celestial song, resonates with the divine essence of the Supreme, as the word "Gita" signifies "song" and "Bhagavad" alludes to "God." Hazy in its origins, this masterpiece is attributed to the legendary sage Vyasa, akin to the great Homer of ancient Greek epic verse.

Within Hinduism, the Bhagavad Gita stands as a venerated scripture, guiding souls on their quest for liberation from the cycle of birth and death, leading them toward the divine attainment of moksha. It is believed that the mere recitation of its verses absolves one of their past transgressions, freeing the soul from the shackles of karma.

III.THE BHAGAVAD GITA AND "THE PERENNIAL PHILOSOPHY":

The Bhagavad Gita resonates with the profound tenets of "The Perennial Philosophy," a fundamental current weaving through all philosophies, particularly esoteric musings in religio-philosophical thought. Coined by the German philosopher Leibniz and immortalized by the mystic Aldous Huxley in his magnum opus "The Perennial Philosophy," this sacred stream flows through the Sanskrit maxim, "tat tvam asi," proclaiming the inseparable oneness of the eternal self (Atma) with the supreme Reality (Sri Brahman). The quintessential purpose of life is unveiled—to discover the true essence of our being.

Intrinsically linked to these perennial ideals is the doctrine of reincarnation, testifying that all souls traverse this mortal plane multiple times. Echoing Jesus' question, the Gita, like the New Testament, probes the essence of identity. The Gita, though not explicitly rejecting reincarnation, emphasizes the profound realization of one's true nature beyond transient forms.

IV.CHARACTERS IN THE GITA: THEIR RELEVANCE

Unlocking the veiled wisdom within, a profound understanding of the characters' symbolism illuminates the sacred text:

Krishna, the embodiment of the divine higher Self, manifests as the guiding light of wisdom and spiritual elevation.

Arjuna, personifying human beings with all their doubts and struggles, stands as a reflection of our own inner battles, beckoning us to realize our true nature.

The Pandavas symbolize the virtuous qualities dwelling within our souls, awaiting our recognition and embodiment.

The Kauravas epitomize the opposing forces dwelling within us, beckoning us to confront and transcend our inner conflicts.

The Chariot symbolizes our mortal vessel, the physical body, a vehicle to be skillfully steered on the path of enlightenment.

The Horses, representing our five senses, must be guided by the higher Self to lead us toward the realization of our divine essence.

V. DIVING DEEP INTO DHARMA

Concealed within the ancient texts of India, bestowed primarily upon emperors and Dharma kings, the profound knowledge once imparted to enlightened philosopher-rulers echoes through the Bhagavad-Gita, the quintessential Dharma text. This opulent scripture unfolds the sacred wisdom of Dharma, the cosmic law upholding life's purpose. Esteemed figures like John Keats, Walter Hagan, Henry David Thoreau, and Beethoven have found profound solace and serenity within its divine verses. Even the great Mahatma Gandhi uncovered his life's purpose through its sublime guidance.

The Gita, however, refrains from prescribing a singular path to living one's life purpose. As Simon Hass ardently posits in his work on Dharma, "The Dharma Code," it is through life's challenges and encounters with the world that our purpose unveils itself. In ancient India, monarchs were not deemed worthy rulers solely due to their lineage but had to master the teachings of Dharma from a tender age. Conquering fear, lamentation, and confusion awakened the dormant potency within, leading to a state of wholeness, abundance, and unwavering tranquility.

VI. THE INVALUABLE ROLE OF TEACHERS: NURTURING MINDS, SHAPING FUTURES

In today's fiercely competitive world, the revered teacher assumes a paramount and momentous role in shaping the tender personalities of their pupils. Endowed with the noble responsibility, teachers wholeheartedly endeavor to elevate the moral standards of their students, infusing them with timeless moral values, molding them into responsible citizens.

More than mere purveyors of knowledge, teachers embody experienced mentors, guiding and nurturing their charges over time.

In the resplendent symphony of life, the Bhagavad Gita and the sacred mentors converge, harmonizing their timeless wisdom to pave the way for seekers of truth and seekers of wisdom alike.

Behold the striking affinities between the Exalted Pedagogue's exalted role and the Magnificent Shri Krishna's celestial presence in the epic Mahabharata.

The venerable educator, possessed of an extraordinary persona and sterling character, stands as an exemplar, setting lofty standards of conduct and work for eager students to emulate. In this light, one might liken the teacher to the ascetic avadhuta extolled in the sacred Bhagavatam, ceaselessly thirsting for knowledge, alert to glean wisdom from every bitter or blissful experience. Beyond doubt, Sri Krishna, the paragon of true friendship, profound philosophy, and guiding brilliance, exhorts Arjuna to embrace the principle of attachment, a revelation illuminated through their riveting dialogues, as manifest in the venerable Gita.

The erudite scholar understands that to perceive the true essence, one must discard the superfluous and focus solely on the essence. This process accords with the exigencies of prevailing circumstances. The wise Master, Shri Ramakrishna, elucidates, "The situation is exceedingly arduous. Confusion reigns in the world." Alas, the ominous specters of violence and warfare, the insidious traumas of cultural practices, now rear their ugly heads. In this disconcerting milieu, where the sacred bond between teacher and student languishes, losing its intrinsic warmth and ardor, the teacher faces a daunting challenge, akin to the timeless quandaries expounded in the Gita, the peerless literary treasure of the world.

The crux of Shri Krishna's Gita resonates with the harmonious symphony of Teacher-Student Dialogue, wherein Krishna's teachings, though seemingly chaotic, offer a fertile ground for students to delve into the depths of their personalities. The divine verses unfold as an intricate dialogue, dramatizing the profound anxieties of a bewildered soul, an intimate exchange that invites the seeker to bare every lingering doubt.

On the resplendent canvas of the Bhagavad Gita, the majestic Kurukshetra battlefield serves as the evocative backdrop. This stage witnesses a monumental clash between two warrior races, locked in combat for the august dominion of India. The Pandavas strive to reclaim their rightful heritage, while the rude and arrogant Kauravas grasp for power through unscrupulous means. Amidst this dramatic panorama, the Pandavas find an invincible ally in the form of the formidable "Game Changer" Shri Krishna, their cherished friend.

In the hoary annals of ancient India, on that very dust-laden battlefield, Arjuna, the unparalleled archer and paragon of valor, readies himself to confront an evil foe that unjustly usurped his cherished kingdom. The momentous clash looms large, yet in an unexpected twist, Arjuna wavers, trembles, and is overwhelmed by the daunting magnitude of the impending war. He bares his soul to Lord Krishna, a torrent of distress pouring forth, lamenting the grim prospect of losing his loved ones and slaying his own kin as ordained by the battle:

(न च सकनोम्यवस्थातुं भ्रमतिव च मे मनः।
नित्यान्नित्यास्मितानां च तत्त्वेनापिविनश्यति॥)

"Na ca saknomyavasthatumbhramativa ca me manahnitmittani ca pasyamiviparitanikesava/O Krishna, I can't keep made; my brain is insecure, and I see desperate signs of unfavorable signs."

Arjuna, paralyzed by confusion, denial, and emotional turmoil, contemplates abandoning the battlefield to seek refuge as a recluse in the wilderness.

The peerless Gita unfurls the profound wisdom of assimilating Vedantic logic into one's very life. Among its resplendent verses, "Karmaniaveadhikarste" stands preeminent, advocating the pursuit of righteous action without attachment to outcomes, as inaction must never prevail. Yet, a clarion call emerges to confront and vanquish unrighteousness, for in this critical moment, Lord Krishna, the Cosmic Consciousness, the Supersoul, the Supreme Personality of Godhead, unfurls His true identity. Revealing to Arjuna the manifold paths of karma, jnana, and bhakti yoga, Krishna unveils the nature of divinity, humanity's ultimate destiny, and the purpose of transient mortal life.

On the battlefield, Krishna kindles the flame of self-awareness in Arjuna, igniting his zeal for righteous combat. The engrossing dialogue shared between the Lord and the noble warrior is eternally enshrined as the timeless Bhagavad Gita, whose ancient wisdom remains ever-relevant in the contemporary age.

Indeed, the battleground was rife with poignant dilemmas, for in this fratricidal strife, Arjuna, the majestic archer, found himself torn between the affection he bore for his kin and the grim task of combating them. This very conundrum germinated the seeds that would blossom into the world's most exalted epic, The Gita. Life, for each denizen of this world, becomes a relentless contest, wherein the identities of adversaries blur, and the strategies of triumph transmute. Moral correctness or societal acceptability recede in the face of the universal aphorism, "everything is fair in love and war." Forsooth, there lies no merit in the beggarly renunciations; true merit lies in the forbearance of one capable of dealing powerful blows.

Life, at times, metamorphoses into timid passages bereft of endeavor, bereft of perseverance, bereft of fortitude, which men yet perceive as manifestations of valor. The Gita's inaugural verses resound powerfully:

'Arise, O Prince!

Give up this faint-heartedness, this weakness!

Stand up and fight!'

(Vedanta Kesari, 449).

Seeking to beguile Shri Krishna, Arjuna proffers arguments couched in loftier moral ideals, striving to persuade the Lord of the virtues of patience and self-restraint. The heart of the matter lies in a tumultuous tussle within Arjuna's heart, where moral obligations collide with seething emotions. Attachments to specific entities entangle the soul in the graveyard of

emotions. Sentimentalism, entwined with emotions, must not obfuscate the path of pure reason, which alone engenders the execution of moral duties. Alas, Arjuna stands ensnared in a labyrinth of emotions and familial bonds, hindering him from embracing Shri Krishna's counsel. His senses, unaligned, forsake their duty, denying him the stature of a self-controlled sage, guided by the eternal light of reason. Akin to a child bereft of reason, he fails to see the pure light essential to apprehend the world's truth.

A composite of meager learning and the language of a simpleton bequeath him a semblance of weakness, a defeated character. As declared by Shri Krishna, "The sage is not sorry for the living nor for the departed. You cannot die, nor can I. Why should a wise man grieve?" Where then, O Arjuna, does this malaise of emotionalism derive its inception? Verily, in the senses themselves. Though this mortal frame bears a beginning and an end, the indweller is infinite, beyond termination. Recognize this, Arjuna, and rise to the occasion, unswervingly facing the adversary. Let the stars dance, and the world arrayed against us; death but marks a transition of vestures. Fret not, therefore, O valiant one! Desist not from the battle; cowardice reaps naught but defeat. Step not backward, for in retreat, misfortune lurks not afar. You have implored the gods; has misery ceased? You are infinite, deathless, unborn. As infinite spirit, enslavement befits you not.

Krishna proclaims to Arjuna that it is neither abhorrent nor sinful to vanquish the long line of kinsmen; it is but the pursuit of duty, bereft of attachments and love for temporal entities. Stand tall, stand resolute, and embark upon the righteous battle—a creed of non-attachment. This doctrine echoes in the timeless writings of Arun Joshi, who masterfully portrays the impediments of attachment in life's grand pursuit. Sindi Oberoi, in "The Foreigner," stands as an emblematic victim of attachments, akin to Karna, yearning for a sense of belonging but tragically unable to find one.

VII. "THE KARAMYOGA: EMBRACING THE PATH OF SELFLESS ACTION"

Like Karna, Sindi Oberoi grapples with the issue of belonging, and B. Rajan's "The Dark Dancer" identifies his protagonist with the illustrious character of Karna from the Mahabharata. Sindi Oberoi's quest for identity and purpose can be construed as a sacred pilgrimage, a yatra, a transformation from existentialism to Karmayoga. It traces Sindi's moral growth, ensnared in a protracted conflict between the saintly aspirations and the beastly yearnings, culminating in a moment of enlightenment and righteous path in life.

In the grand design of existence, all love, whether directed towards beings, objects, or self, emerges as a mere illusion, a chimera that spawns suffering. Birth and death, constants of life, while all else, fleeting variables. Each individual resides within their distinct reality, yet the wheel of Karma, akin to the wheel of industrialization, perpetually turns. Concentrate, therefore, on decisive action. "The Foreigner" elegantly encapsulates this sentiment, echoing the timeless teachings of the Bhagavad Gita:

karmanyevadhikaraste ma phaleshu kadachana.

That is to say, one must bear the fruits of their actions, for attachment sows the seeds of suffering. Hence, act as duty dictates, for only then can the chains of Karma be sundered. Therein lies no danger of excess, for minds consumed by myriad distractions dissipate their energies. Some can espouse flowery language, presuming naught beyond the Vedas, seeking heaven's treasures through Vedic rites and sacrificial endeavors. Such souls shall find no prosperity in spiritual life unless they forsake these materialistic inclinations. This is another profound lesson (The Vedanta Kesari, p. 450).

Man's inordinate attachment to the senses forms the root of his greatest delusion. Coveting the faculties of sight, hearing, touch, and more, he yearns to witness God enthroned for eternity. Fixation upon the mortal frame begets cravings for transient pleasures—food, drink, and fleeting enjoyments—as materialism ensnares us in servitude. When pinched, one wails, laments Krishna. Arjuna must comprehend that these ephemeral miseries find their origin in the senses. Though the corporeal vessel bears a beginning and an end, the soul, the indweller, remains infinite and endless. Armed with this realization, Arjuna, take a firm stance and face the battle valiantly! Battle on, resolutely, whatever may come. Let the stars tumble, and the world unite against us! Death merely entails a change of garb—what matter then? Thus, wage the struggle! Cowardice yields naught; timidity does not shield from misfortune.

Forsooth, the Gita's teachings resound with eternal truths. Bhakti, dedication, serves as the simplest path to Divine communion. Through unwavering faith, one binds with the inner strength, ready to confront any adversity. The sheer might of devotion, gloriously expounded by Krishna in the Bhagavad Gita, coincided with the zeitgeist of India during its composition. Renunciation permeated the realm, with sages, monks, Jains, Buddhists, and more concurring that shedding all worldly ties—family, possessions, livelihood—marked the pinnacle of a spiritual life. Yet, in the vista of timelessness, the wisdom of the Gita surpasses such asceticism. Let the sage be natural, avers Krishna, eschewing all asceticism. Work on, yet stay unattached. Fix the will with unyielding determination, for only in non-attachment can it find stability. (The Vedanta Kesari, 451).

As the doctrine of non-attachment unfurls its profound embrace, the sage enjoins, "The senses may momentarily retreat from the one who subjects himself to self-inflicted tortures but shall reemerge with redoubled vigor. . . . What then should you do? Be natural—eschew all asceticism. Forge ahead, work, but with no attachment. A wise man holds fast only to actions that arise from duty for duty's sake. . . . Such unshackles the bondage of Karma." Restraint and moderation in one's desires, avoiding extremes, stand as the guiding principles to transcend the bondage of Karma. A valuable lesson indeed! (The Vedanta Kesari, 451).

Bhakti or dedication emerges as the most uncomplicated path to Divine realization. Through unwavering devotion, one connects with their intrinsic strength, confidently confronting all trials. This profound commitment resonates with Krishna's teachings in the Bhagavad Gita, reflecting the spirit of India during the period of its composition, wherein renunciation epitomized the quintessence of spiritual living. Sages, monks, Jains, Buddhists, and others all concurred on the supreme virtue of renouncing all worldly ties—family, possessions, livelihood—to attain spiritual fulfilment. Yet, in the pantheon of eternal truths, the Gita's

wisdom transcends mere asceticism, urging the sage to embrace naturalness and work diligently, while abstaining from attachment. The sage's will, firmly anchored in non-attachment, gains unshakable fortitude, disentangling the chains of Karma (The Vedanta Kesari, 451).

Let not man's unduly exalt his senses, for such infatuation leads him astray into an abyss of suffering and illusion. Rather than yearn for the possessions of the mortal coil, strive to be like the reasoned, determined man who wages solitary battles, basking in the glory of his own soul. Arjuna inquires, "What is non-attachment?" To which Krishna replies that it entails forsaking excessive importance attached to ephemeral things. "When a person abandons undue attachments, at that moment, gods cease to be gods, death ceases to be death, life ceases to be life. Everything undergoes a transformation." As the tortoise retracts its limbs, untouched by external assault, the sage withdraws the senses inwardly, impervious to external temptations. A temptation's allure finds no power over such a soul. The upheaval of the universe leaves him unruffled (The Vedanta Kesari, 451).

Many believe that fasting for extended periods brings self-improvement and self-realization. Krishna dismisses this notion as utter folly. He asserts that such practices merely suppress the senses momentarily, only to have them reemerge with even greater potency. The solution, as elucidated by Krishna, lies in naturalness—engaging in work, yet shunning attachment. Fortitude and stability reside in one who grasps the secret of non-attachment. (The Vedanta Kesari, 451).

Bhakti or dedication is the most straightforward approach to achieving the Divine. With confidence, one connects with the inward quality and can undoubtedly handle any extreme circumstance. Such intensity of commitment has been clarified by Krishna in the Bhagavad Gita. Around the time when the Gita was composed, parsimony was found in India as the perfect profound life. Monks from various groups alongside Jains and Buddhists all concurred that deserting everything (family, belongings, occupations, and so on) was the most ideal approach to living seriously.

You were never born; you will never die.

You have never changed; you can never change.

-BHAGVAD GITA

The immortal teachings of the Bhagavad Gita encapsulate profound truths, urging humankind to embrace righteousness, transcend attachments, and tread the path of true wisdom. In these timeless verses, lie the keys to unlock the innermost sanctum of the human soul, revealing the eternal bond between mortal and divine, and guiding us towards the ultimate realization of our existence.

VIII.UNRAVELING THE TIMELESS RELEVANCE OF THE BHAGAVAD GITA IN THE CONTEMPORARY WORLD

Lo and behold, like the life-sustaining elements of water, air, and sun that bestow their divine blessings upon the mortal realm, the relevance of the Bhagavad Gita in the contemporary world stands as an awe-inspiring marvel. With a dire urgency, we must embrace the resplendent and eternal message of the Gita, for it holds the key to transforming our lives into sublime and purposeful embodiments. The tumultuous tide of violence and complexity surging through existence demands that we heed the Gita's invaluable teachings, lest we fall prey to perilous ignorance and indifference that could spell our doom and obliteration.

Upon traversing the sacred pages of this majestic and epic masterpiece, one is confronted with the everlasting fountain of boundless wisdom. In its radiant light, our moral infirmities are rectified, and our judgments become steadfastly rational, ultimately culminating in the attainment of the perfect emotional equilibrium essential for triumphant living. Lo, the Gita's enchanting magic, like a captivating symphony, resonates within every soul, adorning them with the splendor of this grand epic.

Marvel at the brilliant scholars who, with exceptional prowess, have unveiled the tenets of Hinduism, unveiling its profound relevance for every being's existence. Each individual, an amalgamation of unique reactions and responses, beholds the Gita's splendor in various shades—some find it a wondrous scripture of extraordinary worth, while others perceive its teachings as timeless gems of unparalleled magnificence. Verily, the preaching of the Gita's invaluable principles is imperative and urgently required during this critical juncture of our earthly journey. (The Vedanta Kesari, 458)

Amid the dark shadows of impending doom and despair that threaten to shatter the human spirit, take solace in the contemplation of the eternal Self. Behold, within every soul resides a divine fire, yearning to radiate the world with its benevolence, just as elucidated by the illustrious eleventh President of India, A.P.J. Abdul Kalam, in his beautifully penned essay, "The Power of Prayer." (Kalam, Reflections from the East and the West, 3) Embrace adversity, for it serves as a crucible of introspection, granting opportunities to purify and fortify the very essence of our being. Purged of impurities, our souls bask in the radiant glow of eternal happiness, stupendous power, and unfading serenity—a divine benediction bestowed by the Gita.

Like a resplendent beacon amidst the darkness of desperation and stumbling, the Gita emerges as the spiritual and luminous guide, tenderly clasping our hands, much like a nurturing mother, to tread the path of inner peace and fulfillment. Embrace the multifaceted viewpoints offered by the Gita, illuminating every facet of life and personality with spiritual orientation and unwavering conviction. Mere memorization pales in comparison to the transformative potency found in following the Gita's spiritual light, illuminating and embellishing one's journey through existence. According to the sagacious Aldous Huxley, "The Bhagavad Gita occupies an intermediate position between scripture and theology; for it combines the poetical qualities of the first with the clear-cut methodicalness of the second." (Prabhavandana, 2)

Marvel, for an unparalleled harmonization of all paths is the crowning glory of the Gita's exalted teachings. From the labyrinthine realms of the scriptural epic emerges a magnificent synthesis of all Yogas, melded into one grand cosmic symphony. Even the sagacious Shri Krishna extends his divine guidance to those who are not steeped in religiosity and spirituality, for all seek joy, peace, and security in the tapestry of life. Truly, no one fancies

the gloomy companions of unhappiness, turmoil, and insecurity; rather, all yearn for a connection with the divine, even if their concept and definition of the Divine may diverge from the spiritually enlightened.

The teachings of the Gita resonate universally, accessible, acceptable, and applicable to all seekers of Truth, transcending the barriers of time and space. Gaze upon the Gita's preaching before the epochal Mahabharata War, which symbolizes the eternal struggle between good and evil. Sri Krishna's counsel to Arjuna resonates with an unparalleled logic, enveloping the seeker in an aura of connectedness, eradicating any sense of aloofness often associated with other scriptures. The Gita illumines the path to comprehend life's true purpose, navigate moral dilemmas, conquer the turbulent and desolate mind, embrace detachment, embrace the art of understanding, and foster love and brotherhood. No wonder, it has earned an indelible and unique niche among the scriptural texts of the world.

IX. UNVEILING THE PROFOUND IDEALS: A JOURNEY THROUGH THE BHAGAVAD GITA

The tapestry of human existence is woven with myriad problems, acute challenges, and formidable tasks, oft leading to great crises. In these tempestuous moments, inspiration becomes the elixir that uplifts us from the quagmire of predicaments. Embrace a positive faith and steadfast conviction, for they serve as potent instruments to restore balance and harmony to life's symphony. Train the senses to embrace the path of righteousness, for failure to control their caprice renders our souls susceptible to the perils of empty and absurd sensual pleasures, false egoistic desires, and the snares of the material realm, which imperil the very essence of human progress.

Excessive attachment to sensory indulgence and the insidious nurturing of the ego propel individuals toward the perilous abyss of darkness. Thus, emancipating the soul from the enticements of the senses becomes an imperative pre-requisite to attain tranquility of mind and fortify one's indomitable will. Sri Krishna's teachings echo with profound truth, asserting that the inner strength of our souls heralds happiness and prosperity into our lives. "Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom." (Gita, 5:24)

In our endeavor to embrace the ideals of the Gita, let us draw inspiration from the character of Bheeshma, who, like a modern "liberal," grappled with his moral imagination, oscillating tortuously between support for the Kauravas and the Pandavas, yet eventually choosing the path of the fence-sitter. By embracing the virtues of sattva, rajas, and tamas, manifold joys emerge from the vast expanse of the Gita. Sattvika happiness, akin to a nectar, unfolds after initially tasting like poison. Rajasika happiness, arising from sensory contact, begins like nectar but transforms into a venomous poison. (The Vedanta Kesari, 460) In contrast, Tamsika happiness, borne from casualness and self-complacency, leads to self-delusion, ensnaring the soul in a web of ignorance.

The pursuit of true happiness becomes the quest for ideals that transport individuals from the realms of tamsika to rajasika, finally culminating in sattvika happiness. In this pursuit, feelings of atonement and guilt are cast aside, paving the way for the pure joy of self-discovery. The Gita achieves a harmonious synthesis of social and individual aspirations,

unveiling the ideal of embracing one's svadharma and svabhava. It is with these exalted teachings that the great Sri Krishna proclaims, "Gita is My heart," an endorsement that bears the divine imprimatur of God. As one revels in the prime and apex of joy, the heart resounds with a sweet and melodious song, an offering of the Gita, birthed from His deep concern and boundless love for humanity. As Swami Premananda, a venerated disciple of Sri Ramakrishna, once expressed, "My boy, say I am reading [the Gita]. Never say I have read the Gita. One can never finish reading the Gita."

X.CONCLUSION

Enraptured by the contemporary perspective, we have embarked on an odyssey to explore and unveil the Gita's message. The Vedanta Kesari, with its unwavering dedication, presented a "Spotlight Issue" on the Bhagavad Gita in 1983, delving into its continued relevance from various perspectives. Verily, the Gita stands as the unique fountainhead, bestowing a spiritual and cultural legacy upon all of humanity, infusing fresh perspectives with its divine wings. In this year's edition of the "Spotlight Issue," we once again delve into the Gita, not merely to paraphrase its teachings but to unravel them from novel perspectives. As we meditate upon Sri Krishna's proclamation in the Varaha Purana, "Standing on the wisdom of the Gita, I maintain the worlds," let us, the denizens of this world, imbibe the wisdom of the Gita, enriching our lives with profound meaning and purpose.

Truly, the Bhagavad Gita embodies the very essence of the Upanishads, for through it, the profound Vedanta Philosophy finds an eloquent and accessible expression. As the Gita assumes the position of milk when compared to the Upanishads, one shall find abundant nourishment without the laborious task of maintaining cows. Behold, the importance and relevance of the Bhagavad Gita, which cannot be overstated in the modern world, for it holds immeasurable practical value and relevance for all of humankind. Let us unite in the pursuit of reading and studying the teachings of the Bhagavad Gita, embracing its timeless wisdom to achieve success in the world. As the revered Ashborun profoundly proclaims, "Burn all libraries of the world, for their essence is in Bhagavad Gita."

In the ever-evolving realm of education, teachers transcend their roles as mere purveyors of knowledge to become potent catalysts of personal and intellectual growth. The Bhagavad Gita, an ancient scripture of resplendent wisdom, serves as a treasure trove of valuable insights into the essence of effective mentorship, extolling the virtues of selfless guidance, compassion, and ethical leadership. It is through the lens of this timeless scripture that our research embarks on a quest to uncover the parallels between the Gita's teachings and the indispensable qualities of mentors required in the modern educational landscape. By embracing the Gita's sublime principles in their mentorship practices, teachers shall unlock the transformative potential of mentorship, fostering holistic development and empowering students to navigate life's myriad challenges with sagacity and unwavering integrity.

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- [8]. Nisargadatta Maharaj and Robert Powell. (2004). The Nectar of Immortality: Sri Nisargadatta Maharaj's Discourses On the Eternal. p. xv.
- [9]. Bhagvad-gita, 9.2 see commentary by Shri Ramnujacharya, as well as Angelika Maliner. (2007). The Bhagvadgita: Doctrines and Contexts. pp. 144-150, 225, and 232. According to Malinar, it is a knowledge of kings (raja-vidya), guarded by kings (raja-guhya), and accessible through perception (pratyaksha-avagama).
- [10]. Bhagavata Purana, 12.4.33: "When a cloud, which is created by the sun, is torn apart, the eye can see the true form of the sun. Likewise, when the self destroys her covering of the ego by inquiry, she regains her true awareness."
- [11]. Dattatray, O. (October 15, 2022). Relevance of Srimad Bhagvad Gita In Modern World.
- [12]. The Vedanta Kesari. (1895). Ramakrishna Order, Ramakrishna Math, Chennai.