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## *SHRIMAD BHAGAVAD GITA AND CONTEMPORARY WORLD ORDER*

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*Abstract:* Religion is considered as a path which controls social actions by leading the society towards the right path of peace and spirituality. Religion must provide people the guidance, hope and energy to accomplish greater things. *Shrimad Bhagavad Gita* has been studied and revered for thousands of years. It speaks about the nature of existence, the purpose of life and the ways to achieve inner peace and harmony. In contemporary world order, the teachings of *Bhagavad Gita* can be applied to various aspects of life as it provides solutions to the problems of the world such as conflicts and wars. The concept as such can be constructed through several paradigms such as conflict resolution, leadership, self-realization, ethics and morality. *Shrimad Bhagavad Gita* deals with the problem of conflicts and how it can be resolved. It emphasizes the importance of dialogue, negotiation and compromise in resolving conflicts. It also teaches that violence should be the last resort and only used in self-defence. *Shrimad Bhagavad Gita* offers the teachings in terms of leadership which are relevant to all political leaders as well as the leaders in different fields. It emphasizes the importance of leading by example, by being selfless and working for greater good. It also teaches the importance of wisdom, detachment and equanimity in leadership. *Shrimad Bhagavad Gita* emphasizes the importance of *dharma*, which refers to duty or responsibility in life. This text stresses upon the fulfillment of duty regardless of the circumstances and detachment from the fruits of actions. This can be applied in the contemporary world order where individuals and nations have a responsibility to act in accordance with their respective duties. *Shrimad Bhagavad Gita* teaches that morality and ethics are not just social constructs but also, intrinsic to human nature. It emphasizes the importance of living moral and ethical life and doing what is right regardless of the consequences. The *Bhagavad Gita* focuses on attainment of self-realization. In contemporary world, people are increasingly disconnected from their inner selves, in that regard, self-realization can be attained through *yoga*. *Shrimad Bhagavad Gita* teaches that the ultimate goal of life is to achieve union with the Divine through the practice of *yoga*. *Yoga* takes many forms including meditation, selfless service and devotion to God. By cultivating deeper sense of connection and compassion, individuals and nations can work together to address the pressing challenges faced by the world today including poverty, inequality, climate change and other conflicts. In conclusion, the teachings of *Bhagavad Gita* are highly relevant for the contemporary world order. Its emphasis on *Dharma*, Self-knowledge and *yoga* can help individuals and nations to act in accordance with their true nature and purpose and to contribute for a truly just and peaceful global society. The teachings of *Bhagavad Gita* can be applied by individuals and nations to create a world that is more aligned with the highest spiritual and ethical principles and promotes the well being of all beings.

*Index Terms* - *Bhagavad Gita*, World order, Conflicts, Leadership, *Dharma*, Morality, *Yoga*

## I. INTRODUCTION

The *Bhagavad Gita*, a sacred Hindu scripture, offers profound insights into various aspects of human existence and societal dynamics. It explores topics such as conflict resolution, world maintenance, leadership, self-realization, and morality. Drawing from ancient Indian wisdom, the *Bhagavad Gita* provides timeless guidance and principles that can be applied to navigate the complexities of modern life. The *Bhagavad Gita*, a revered Hindu scripture, holds profound teachings on conflict resolution, world maintenance, leadership, self-realization, and morality, making it a valuable resource for individuals seeking guidance in these areas. In this research paper, we will delve into the *Bhagavad Gita's* teachings and examine how they provide insights and solutions for contemporary issues related to these fundamental aspects of human existence. In today's global world, it is much easier to make contact with people from vastly different cultures and beliefs. Unfortunately, increased globalization has also broadened the scope of conflict throughout the world. Modern conflicts take place between societies with widely different cultural, religious, and philosophical backgrounds. It is imperative that the theories of conflict resolution be broadened to encompass beliefs present in different communities and that the applications of these theories be appropriate in various circumstances. Leadership is a fundamental part of human society and it affects the growth of nations, associations or even societies. The *Bhagavad Gita* has an original outlook on leadership which focuses on such principles as duty (Dharma), selflessness and ethical decision-making. All these teachings are presented in dialogues between Prince Arjuna and Lord Krishna on the battlefield of Kurukshetra that provide a complete guide for effective leadership. Additionally, the *Bhagavad Gita* teaches about world maintenance and underlines how all creatures are connected to one another; it focuses upon upholding cosmic order (Rita). It takes a universal perspective which goes beyond individual interests and encourages leaders to follow the laws of nature by promoting equilibrium and sustainability around them. It also discusses morality as a major theme that stresses virtuous behavior, honesty, integrity and righteousness. The moral conduct prescribed by the *Gita* assists leaders make ethical choices in intricate situations with clarity and integrity. This research paper will analyze prominent quotes from the *Bhagavad Gita* relating to qualities of leadership, morality and self-realization.

## II. CONFLICT RESOLUTION

*Shrimad Bhagavad Gita* deals with the problem of conflicts and how it can be resolved. The teachings of *Bhagavad Gita* on conflict are relevant not just for interpersonal conflicts but also international conflicts. It emphasizes the importance of dialogue, negotiation and compromise in resolving conflicts. It also teaches that violence should be the last resort and only used in self-defense.

*mātrā-sparśhās tu kaunteya śhītośhṇa-sukha-duḥkha-dāḥ*  
*āgamāpāyino 'nityās tāns-titikṣhasva bhārata*

(O son of Kunti, the contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent, and come and go like the winter and summer seasons. O descendent of Bharat, one must learn to tolerate them without being disturbed.)

(*Bhagavad Gita* Chapter 2 Verse 14)

*Bhagavad Gita* suggests that we must come into contact with pain and pleasure with equanimity. It is not necessary to perceive pain and pleasure with all our senses; instead we must understand the temporary nature of all these emotions. We must understand that all the conflicts in life are impermanent and we must create a balanced perspective in order to achieve the only permanent and universal entity, that is, *Brahman*. After resolving spiritual conflict, all the other kinds of conflicts would be resolved. *Bhagavad Gita* suggests that in order to resolve all conflicts, one must first resolve the conflict between Soul and Ego by practicing *Nishkama Karma*, that is desireless action and attaining transcendental knowledge.

## III. LEADERSHIP

*Shrimad Bhagavad Gita* offers the teachings in terms of leadership which are relevant to all political leaders as well as the leaders in different fields. It emphasizes the importance of leading by example, by being selfless and working for greater good. It also teaches the importance of wisdom, detachment and equanimity in leadership.

*yad yad ācharati śhreṣṭhas tat tad evetaro janaḥ*  
*sa yat pramāṇam kurute lokas tad anuvartate*

(Whatever actions great persons perform, common people follow. Whatever standards they set, all the world pursues.)

(Bhagavad Gita Chapter 3 Verse 21)

People follow the standards set by Leaders. Leaders, who are responsible for the development of the society and the whole world, must set examples by their righteous conduct in order to lead the society towards the right path and advancement. Common people see leaders as their ideals as they imitate their actions. Hence leaders must set great standards through their righteous conduct. The leaders must act without attachment to the fruit of their actions, to fulfill their duties. In this context, Godhead gives example of himself:

*yadi hyaham na varteyam jātu karmaṇyatandritah  
mama vartmānuvartante manuṣhyāḥ pārtha sarvaśhaḥ*

(For if I did not carefully perform the prescribed duties, O Parth, all men would follow My path in all respects.)

(Bhagavad Gita Chapter 3 Verse 23)

In order to attain unity in the world, the leaders must conduct themselves in all ways and manners; otherwise the civilization will fall:

*utsīdeyur ime lokā na kuryām karma ched aham  
sankarasya cha kartā syām upahanyām imāḥ prajāḥ*

(If I ceased to perform prescribed actions, all these worlds would perish. I would be responsible for the pandemonium that would prevail, and would thereby destroy the peace of the human race.)

(Bhagavad Gita Chapter 3 Verse 24)

As God performs his duties so that the world will not fall, similarly, all leaders must perform their duties and set examples for their followers.

**LOKASAMGRAHA (WORLD-MAINTENANCE) THROUGH DHARMA (DUTY)**

*Lokasamgraha* stands for the unity of the world, the interconnectedness of society. (Radhakrishnan, 159). *Shrimad Bhagavad Gita* emphasizes the importance of *Dharma*, which refers to duty or responsibility in life. This text stresses upon the fulfillment of duty regardless of the circumstances and detachment from the fruits of actions. This can be applied in the contemporary world order where individuals and nations have a responsibility to act in accordance with their respective duties. An example of breach of which can be referred to the war between Russia and Ukraine which began in 2014 with an unsolicited craving over a geographical area and continue to destroy the lives of millions of innocent people of both the nations. Although, the concept of *lokasamgraha* is not new in Hindu philosophy, it is also found in *Maha Upanishad* as:

“*Vasudhaiva Kutumbakam*”

As per Sanskrit language, ‘*Vasudhaiva*’ refers to ‘the world’ and ‘*kutumbakam*’ refers to ‘family’ which can be translated as ‘The world is one family’. The same has been used as the theme for G20 summit in India which reflects the rich cultural and spiritual heritage of India. The quote itself promotes the tradition of understanding, peace, harmony, brotherhood, cooperation, kindness and respect for all beings.

*saktāḥ karmaṇyavidvānsō yathā kurvanti bhārata  
kuryād vidvāns tathāsaktaś chikīrṣhur loka-saṅgraham*

(As ignorant people perform their duties with attachment to the results, O scion of Bharat, so should the wise act without attachment, for the sake of leading people on the right path.)

(Bhagavad Gita Chapter 3 Verse 25)

Ignorant people are involved in their own selves or they surrender to wrong things.

*labhante brahma-nirvāṇam ṛiṣhayaḥ kṣhīṇa-kalmaṣhāḥ  
chhinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ*

(Those holy persons, whose sins have been purged, whose doubts are annihilated, whose minds are disciplined, and who are devoted to the welfare of all beings, attain God and are liberated from material existence.)

(Bhagavad Gita Chapter 5 Verse 25)

#### IV. MORALITY

*Shrimad Bhagavad Gita* teaches that morality and ethics are not just social constructs but also, intrinsic to human nature. It emphasizes the importance of living moral and ethical life and doing what is right regardless of the consequences. It also teaches that one should engage oneself in the accomplishment of right acts with complete and total involvement about the consequences thereof and should not unnecessarily be indulgent.

*śhrī-bhagavān uvācha*

*abhayaṁ sattva-sanśhuddhir jñāna-yoga-vyavasthitiḥ  
dānaṁ damaśh cha yajñāśh cha svādhyāyas tapa ārjavam  
ahinsā satyam akrodhas tyāgaḥ śhāntir apaiśhunam  
dayā bhūteśhv alouptvaṁ mārđavaṁ hrīr achāpalam  
tejaḥ kśhamā dhṛitiḥ śhaucham adroho nāti-mānitā  
bhavanti sampadaṁ daivīm abhijātasya bhārata*

(The Supreme Divine Personality said: O scion of Bharat, these are the saintly virtues of those endowed with a divine nature—fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault-finding, compassion toward all living beings, absence of covetousness, gentleness, modesty, and lack of fickleness; vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of vanity.)

(Bhagavad Gita Chapter 16 Verse 1-3)

#### V. SELF REALIZATION

Self-realization is a profound journey of understanding and experiencing the true nature of oneself. It is a process of awakening to the divine essence that resides within us, transcending the limitations of ego and realizing our interconnectedness with all beings and the ultimate reality. In contemporary world, where distractions and external influences abound, self-realization becomes even more crucial in order to find inner peace, purpose, and fulfillment. Self-realization can be attained through Yoga. By practicing yoga, an individual can gain control over their mind and senses, allowing them to cultivate self-awareness and attune themselves to the inner wisdom. Through the practice of yoga, one can align their body, mind, and spirit, creating a harmonious balance within. This integration of body, mind, and spirit opens the door to self-realization, as it allows us to transcend our limited sense of self and connect with the unlimited, eternal Self that exists beyond the physical, emotional, and mental realms. Self-realization is not merely a mental concept or intellectual understanding, but a direct experience of our true nature. It is through self-realization that we realize our divine potential and innate connection to the universal consciousness. Self-realization is the key to unlocking the true purpose and meaning of life, and it empowers us to live authentically.

#### VI. YOGA (ACTION)

*Shrimad Bhagavad Gita* teaches that the ultimate goal of life is to achieve union with the Divine through the practice of *yoga*. *Yoga* takes many forms including meditation, selfless service and devotion to God. In contemporary times, the practice of yoga can help individuals and nations to achieve greater harmony and unity, both within themselves and with others. By cultivating deeper sense of connection and compassion, individuals and nations can work together to address the pressing challenges faced by the world today including poverty, inequality, climate change and other conflicts.

*devān bhāvayatānena te devā bhāvayantu vaḥ  
parasparam bhāvayantaḥ śhreyāḥ param avāpsyatha*

(By your sacrifices, the celestial gods will be pleased, and by cooperation between humans and the celestial gods, great prosperity will reign for all.)

(Bhagavad Gita Chapter 3 Verse 11)

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuśthitāt  
swa-dharme nidhanaṁ śhreyāḥ para-dharmo bhayāvahaḥ*

(It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.)

(Bhagavad Gita Chapter 3 Verse 35)

It emphasizes that each individual has a unique role and responsibilities based on their innate qualities, skills, and societal position. It suggests that it is better to fulfill one's own duty, even if imperfectly executed or accompanied by flaws, than to take up someone else's duty, even if performed flawlessly. The reasoning behind this teaching lies in the idea that when individuals fulfill their own duties, they contribute positively to the harmonious functioning of society and the universe. By doing what one is naturally inclined and meant to do, one maintains integrity, authenticity, and a sense of purpose. On the other hand, attempting to perform tasks that are not aligned with one's inherent nature or responsibilities can lead to confusion, disharmony, and ultimately, negative consequences. The concept of duty in the *Bhagavad Gita* extends beyond mere external actions to include the attitude and intention with which tasks are carried out. It emphasizes the importance of selflessness, dedication, and a sense of service while performing one's duties. This teaching is relevant not only on an individual level but also has broader implications for leadership, ethics, and social harmony.

## VII. CONCLUSION

The teachings of *Bhagavad Gita* are relevant in contemporary times as well. Its concepts of conflict resolution, world maintenance, leadership, self-realization, and morality provide valuable guidance for individuals, groups, and societies. By understanding and implementing the principles of yoga, individuals can develop resilience and navigate through conflicts at different levels. Furthermore, the *Bhagavad Gita* emphasizes the importance of selfless action and the duty to protect the larger good. These teachings can help individuals find meaning and purpose in their lives, leading to a more harmonious and peaceful society. By studying the decision-making of religious actors and leaders, strategies for effective peacemaking can be developed. Through multifaith dialogue, the promotion of religious tolerance, and the interpretation of sacred tradition, religious communities can contribute to peace building efforts. In conclusion, the *Bhagavad Gita* provides valuable insights into conflict resolution, world maintenance, leadership, self-realization, and morality (Gopin, 1997). By incorporating these teachings into our lives, we can work towards creating a more peaceful and harmonious world. Therefore, it is essential for individuals and society to study and understand the teachings of the *Bhagavad Gita*. In conclusion, the *Bhagavad Gita* offers a comprehensive framework for addressing conflict resolution, world maintenance, leadership, self-realization, and morality.

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