



Bhagavad Gita and Teachers as Mentors: Insights into Philosophical Guidance and Pedagogical Approaches

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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.

Keywords: *Dharma; Karma Yoga; Raja Yoga; Bhakti Yoga; Jnana Yoga; mentor.*

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1. 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.

2. REVIEW OF LITERATURE

Previous research exploring the Bhagavad Gita's philosophical teachings and the role of teachers as mentors has offered valuable insights into these subjects. Scholars and researchers have delved into the profound wisdom of the Gita and its relevance in various contexts, as well as the evolving role of mentors in modern education. Here, we review some notable works in both areas:

2.1 Bhagavad Gita

"Eternal Gita" by Swami Sivananda: This renowned commentary provides a comprehensive analysis of the Bhagavad Gita's teachings, emphasizing its spiritual and philosophical significance. Swami Sivananda elucidates the concepts of duty, self-realization, and the different paths to spiritual enlightenment,

offering a deep understanding of the text's core principles.

"The Essence of the Bhagavad Gita" by Eknath Easwaran: Easwaran's interpretation of the Gita focuses on its practical relevance in contemporary life. He explores the concepts of selfless action, devotion, and self-discovery, presenting the Gita's teachings as a guide to living a meaningful and fulfilling life.

"Bhagavad Gita As It Is" by A.C. Bhaktivedanta Swami Prabhupada: This translation and commentary emphasize the devotional aspect of the Gita, emphasizing the importance of surrender and selfless service. It highlights the significance of cultivating a relationship with a spiritual guide or mentor, mirroring the mentoring relationship in education.

2.2 Teachers as Mentors

"The Courage to Teach" by Parker J. Palmer [1]: Palmer explores the transformative nature of teaching and the role of teachers as mentors. He discusses how effective teaching goes beyond transmitting information and involves guiding students on a journey of self-discovery, resonating with the concept of self-realization in the Bhagavad Gita.

"Mentoring Matters: A Practical Guide to Learning-Focused Relationships" by Kathy Dunne and Susan Villani: This book delves into the practices and principles of effective mentoring in education. It addresses the importance of creating supportive and nurturing relationships between teachers and students, aligning with the Gita's emphasis on the mentor-student relationship.

"The Mentor's Guide: Facilitating Effective Learning Relationships" by Lois J. Zachary: Zachary's work provides practical insights into mentoring and fostering meaningful connections between mentors and mentees. Her approach corresponds to the Gita's teachings on the significance of a guiding presence in one's journey toward self-improvement.

In these earlier research works, a common thread emerges—both in the Bhagavad Gita and in contemporary educational practices—regarding the importance of guidance, self-discovery, and the transformative power of mentorship. This literature review sets the stage for the current research endeavor, which seeks

to bridge these timeless teachings with modern pedagogical approaches, creating a dialogue between ancient wisdom and current educational practices.

2.3 Significance of Bhagavad Gita

वसुदेव सुतं देवं, कंस चाणूर मर्धनं,
देवकी परमानन्दं, कृष्णं वन्दे जगत गुरुं॥

Accolades to the Guru of this world, Krishna; the son of Vasudev, who is the slayer of Kansa and Chanura and who is the source of immense happiness to Devaki. (Maharaj, 2021) [17].

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. [Davies, 8]

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.

2.4 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. In her article *The Bhagavad Gita and the battle of everyday life*, Emma Newlyn says,

"Whether from the perspective of an ancient yogi or a modern day practitioner, the Bhagavad Gita speaks to anyone who ever feel as though their mind is a battlefield" [10].

2.5 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.

2.6 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. (Davies, 8) [22].

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 [2].

2.7 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 [3].

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 सक्नोम्यवस्थातुं भ्रमतिव च मे मनः।
नित्यान्नित्यास्मितानां च तत्त्वेनापिविनश्यति ॥)

"Na ca sakhomyavasthatumbhramativa 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 [13].

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) [4]

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 dweller 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.

2.8 "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 Karamyoga. 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) [16].

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 [24]. 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

concluded on the supreme virtue of renouncing all worldly ties—family, possessions, livelihood—to attain spiritual fulfillment. 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 [15]

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 [18].

2.9 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 [23].

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) [8] 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.

Dabas and Singh [5] conducted a study to assess the effect of Bhagavad Gita teachings in bringing about positive psychological effects on semi-urban school students in India's National Capital Region. The Bhagavad Gita intervention group of students showed statistically significant increased scores for the three positive variables, Hope, Optimism and Resilience. The authors realized that the Indian interventions consisted of profound thoughts and "Mantras" that the students could relate to and easily incorporate into most life situations.

Some 64 students wrote that participation in the course bestows an inner ambience of peace and sanctity within them which helps in relieving stress and consequently staying calm in various life situations and also remain focused on studies. Around 90 of them reported an improvement in problem-solving ability and a feeling of satisfaction with their lives. Twenty-seven students who are well versed in Sanskrit language, who are few in number, shared their experience of chanting the verses of Gita in their solitary hours in hostel rooms and said that this has significantly improved their sense of well-being and even physical fitness [20,21]. This effect is similar to playing of outdoor sports or chanting of Mantras like Lalitha and Vishnu Sahasranamam [6].

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. Dr. Anand Kulkarni in his article Bhagavad Gita—A Panacea for COVID 19 brings to limelight the importance of the Bhagavadgita:

As the world continues to deal with the outbreak of coronavirus, there are increasing anxiety, dilemmas, nervousness, and faintheartedness among the doctors, nurses

and health care workers. Dealing with coronavirus is the biggest challenge to face the health sector as it's going to ask a lot of them all. I am a doctor myself and none of us have experience of a pandemic like this...

It is also important at this stage we consider medical staff well-being and resilience and this is where Bhagavad Gita plays a big role. The religious leaders should provide this as a medicine to health care workers at this crucial time [7].

Such is the the timeless relevance of the Bhagavad Gita in the contemporary world.

2.10 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) [19].

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 torturously between support for the Kauravas and the Pandavas, yet eventually choosing the path of the fence-sitter [9]. 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 [14].

The pursuit of true happiness becomes the quest for ideals that transport individuals from the realms of tamasika 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 [12]. 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. A wonderful and profound follower of the Gita, Prof. Mahadevan of the IIM, Bangalore), in a seminar titled "Towards a new Paradigm of Business Management—Alternative perspectives from Ancient Indian Wisdom", says:

The Bhagavad Gita is the most popular of the ancient texts not only among the Indians but also among the Westerners. Bhagavad Gita has inspired many of our national leaders and provided them strength, moral courage and clarity of thought with which they have led the country in its struggle. Arguably, these are important elements of making a good manager or a leader today. (Mahadevan 2008) [25].

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." [Teachings and Reminiscences, 1960]

2.11 Objectives

1. To analyze the philosophical concepts of duty (dharma), self-realization, and the pursuit of spiritual enlightenment as expounded in the Bhagavad Gita.

2. To examine and identify the attributes, methodologies, and impacts of contemporary teachers as mentors in the realm of education.
3. To establish connections between the teachings of the Bhagavad Gita and the practices of modern mentors, exploring their shared ideals and divergences.
4. To assess the applicability of the Bhagavad Gita's wisdom in shaping effective mentoring strategies for holistic student growth.

3. METHODOLOGYS

The research adopts a comparative analysis approach, blending textual exploration and qualitative research. The textual component involves a meticulous examination of select verses from the Bhagavad Gita, focusing on duty, self-realization, spiritual paths, and selfless action. Concurrently, qualitative research involves interviews and surveys of diverse educators, spanning various educational levels and disciplines. These interviews and surveys aim to capture the perspectives, methodologies, and impacts of contemporary mentors.

4.1 Sampling

Textual Analysis: Key verses from the Bhagavad Gita will be selected for in-depth analysis, focusing on concepts related to duty, self-realization, spiritual paths, and selfless action.
Educators: A diverse sample of educators, including teachers from various academic levels and disciplines, will be selected for interviews and surveys.

3.2 Data Collection

Textual Analysis: Relevant verses from the Bhagavad Gita will be carefully chosen and interpreted to extract insights into its teachings on duty, self-realization, and spiritual paths.
Educators: Interviews and surveys will be conducted to gather qualitative data on educators' perceptions of their roles, methodologies, and the impact they have on students' personal and intellectual growth.

3.3 Research Procedure

Textual Analysis: A systematic examination of the selected verses will be carried out, incorporating historical context and

commentaries to fully understand the intended meanings.

Educators' Interviews and Surveys: Semi-structured interviews will be conducted to explore educators' views on their roles and practices. Surveys will provide quantitative data on the prevalence of specific mentoring approaches.

4. RESULTS AND DISCUSSION

1. **Philosophical Alignment:** The analysis of Bhagavad Gita verses reveals its teachings on duty, self-realization, and spiritual paths, demonstrating their harmonious alignment with the essence of effective mentorship.
2. **Mentorship Insights:** The insights garnered from educator interviews and surveys provide a comprehensive view of modern mentoring attributes, methodologies, and the influence they wield over students' personal and intellectual development.
3. **Interplay of Wisdom:** The research showcases instances where the Bhagavad Gita's teachings resonate with and enrich modern educational practices, illuminating areas where ancient wisdom can be integrated with contemporary methods.
4. **Enhanced Mentoring:** The findings underscore the potential enhancement of mentoring through the infusion of Bhagavad Gita's principles, fostering holistic growth and nurturing students' inner harmony.

In conclusion, this research aims to bridge the timeless wisdom of the Bhagavad Gita with the evolving landscape of education, fostering a deeper understanding of the significance of mentors in guiding individuals toward personal and intellectual growth.

5. FINDINGS

The comparative analysis between the Bhagavad Gita and modern mentorship reveals a profound interplay of philosophical principles and practical educational approaches. The Bhagavad Gita's teachings on selfless action, devotion, knowledge, and meditation mirror the multifaceted roles and attributes of contemporary mentors. By integrating these teachings, educators can infuse their practices with timeless wisdom, facilitating holistic student development that encompasses intellectual, emotional, and spiritual dimensions. This research thus sheds

light on the harmonious convergence of ancient philosophy and modern pedagogy, creating a transformative educational paradigm that guides aspirants towards profound wisdom and inner growth.

6. CONCLUSION

Enraptured by a contemporary perspective, our research embarks on an odyssey to delve into the Bhagavad Gita's enduring message. A "Spotlight Issue" on the Gita by the Vedanta Kesari in 1983 emphasized its continued relevance, enriching humanity's spiritual and cultural legacy. This year's edition of the "Spotlight Issue" echoes this sentiment, aiming not to reiterate but to unravel the Gita's teachings from novel perspectives. Sri Krishna's proclamation in the Varaha Purana underscores the Gita's wisdom as a foundation for maintaining the world. The Gita's essence resonates with the Vedanta Philosophy, offering accessible expression to profound concepts. Its significance and relevance in the modern world cannot be overstated, holding immense practical value for humanity. By uniting in the pursuit of understanding the Gita's teachings, we can embrace its timeless wisdom to attain success.

In the evolving realm of education, teachers have transcended their roles as knowledge providers to become catalysts of personal growth. The Bhagavad Gita, a reservoir of wisdom, unveils invaluable insights into effective mentorship, emphasizing qualities like selfless guidance and ethical leadership. Our research recommends integrating the Gita's principles into modern mentorship practices. By doing so, educators can tap into mentorship's transformative potential, nurturing holistic student development and imparting the wisdom needed to navigate life's challenges with integrity. The Gita's teachings serve as a guiding light for contemporary mentors, aligning their practices with timeless ideals and fostering a generation poised for ethical and intellectual growth. Even the revered Ashborun profoundly proclaims, "Burn all libraries of the world, for their essence is in Bhagavad Gita" [11].

Future research could delve into adapting the Bhagavad Gita's wisdom to diverse cultural and educational contexts. This might involve exploring how its teachings can be translated and integrated into various educational systems around the world. Conducting longitudinal studies to assess the long-term impact of mentoring

strategies informed by the Bhagavad Gita's principles could provide valuable insights into their effectiveness in fostering holistic student growth. Beyond the Bhagavad Gita, future research might extend the comparative analysis to other philosophical and spiritual texts, exploring their relevance to modern educational practices and mentoring approaches. In-depth ethnographic studies that immerse researchers in educational settings could offer a deeper understanding of how mentoring practices are enacted and how they align with or diverge from the Gita's teachings. As technology advances, studying the application of Bhagavad Gita's principles in digital and virtual mentoring environments could provide insights into adapting ancient wisdom to contemporary educational platforms. In conclusion, while this research endeavor acknowledges its limitations, it opens doors for further exploration of the dynamic interplay between ancient wisdom and modern educational practices, enriching both realms through mutual exchange and adaptation.

7. LIMITATIONS OF THE RESEARCHED TOPIC

While this research endeavor aims to provide insights into the interconnectedness of the Bhagavad Gita's teachings and contemporary mentoring practices, there are certain limitations that should be acknowledged:

1. **Cultural Context and Generalization:** The Bhagavad Gita is deeply rooted in the cultural and spiritual context of ancient India. Applying its teachings directly to modern educational settings, which may have diverse cultural and ideological backgrounds, could lead to challenges in generalization and interpretation.
2. **Interpretation Variability:** The Bhagavad Gita has been interpreted and commented upon by various scholars and philosophers over time. Different interpretations might lead to varying conclusions about its teachings and their alignment with mentoring practices.
3. **Availability of Educator Perspectives:** While efforts will be made to gather diverse perspectives from contemporary educators, the sample size may not fully represent the vast spectrum of educational disciplines, levels, and cultural contexts. This limitation might impact the comprehensiveness of the insights gathered.

4. Subjectivity in Interviews: Qualitative research involving interviews and surveys could be subject to personal biases and subjective interpretations. The authenticity of the insights derived from these sources might be influenced by the participants' backgrounds and perspectives.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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