



Bhagavad Gita: A Timeless Wisdom for Navigating Life's Challenges and Achieving Inner Serenity and Self-Realization in Modern Times

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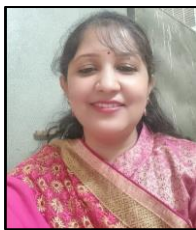
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Abstract

Adi Shankaracharya described the *Bhagavad Gita* as the quintessence of Vedic wisdom, capable of fulfilling the highest goals of human existence. In an age marked by materialism, stress, and moral uncertainty, the search for inner peace and meaningful living has become increasingly significant. For centuries, Indian scriptures have served as enduring sources of ethical guidance, spiritual insight, and cultural values. Among them, the *Bhagavad Gita* occupies a unique position as a timeless text that continues to inspire individuals across generations.

This study employs a qualitative, concept-based approach to examine the contemporary relevance of selected teachings from the *Bhagavad Gita*. Drawing upon classical commentaries and modern scholarly interpretations, the paper explores its insights in the areas of ethics, psychology, leadership, resilience, and self-realization. Secondary sources from philosophy and social sciences are also utilized to assess the text's applicability to present-day challenges.

The analysis demonstrates that the *Gita* is not merely a sacred scripture but a practical guide for cultivating moral responsibility, emotional balance, and purposeful action. Its teachings remain highly relevant in contemporary discourse and offer valuable perspectives for navigating personal and societal challenges. As Sri Aurobindo observed, the *Bhagavad Gita* continues to provide a renewed message and meaning for every age and civilization.

Keywords: *Gita*, civilization, mundane, ethics, essence, compendium.

INTRODUCTION

“In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavad-Gita, in comparison with which our modern world and its literature seem puny and trivial.” - Henry David Thoreau

The world in which we are living is such a mundane involucure that whoever moves further in it, the more he gets entangled. The man has gone to the extreme in the fields of medicine, education, getting and spending pleasure, and the use of science, technology, etc. There is no exit point to come out of it. There is neither comity nor allegiance even nor any prospect for public affluence. If there is anything existing here is a murk grievous delusion and uncertainty around the world that has no commencement and no cessation. There is no humanity, correlation and no pious bonding in the human beings. Human relationships have become merely a banter. The scamper of modernism has blinded the modern man so that he neither cares about the motherly feelings between mother and son nor about the sacred bond of brother and sister. Here neither the wife is faithful to her husband nor the husband is devoted to his spouse. We are progressing materialistically if we look at the progress of 78 years of independence. India has made a lot of achievements, but it is losing its attachment towards morality and ethical values. It may seem contradictory, but despite technological advancements, material well-being, and increasing interconnectivity, humanity still struggles with various existential problems. Paradoxically, in a world where everyone is competing and constantly striving to succeed, people are under the pressure of stress and experience spiritual loneliness. The modern person finds it increasingly hard to find answers and to feel meaningful and peaceful in spite of being more informed than ever before. It seems like there was nothing wrong with our ancestors that we can no longer cope with. One of the sources which help people understand the

issues associated with human existence is the Bhagavad Gita. Composed more than two thousand years ago and included into the epic poem Mahabharata, the Gita describes a conversation of Lord Krishna and the great warrior Arjuna at the battlefield of Kurukshetra. Although the historical background of the conversation is archaic, the situation described is relevant for our times. Confusion, doubts, and fears are experienced by many people nowadays, which makes the battlefield a universal metaphor. Most of the people of India are losing that heritage for which it has been known for ages:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया।

सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग् भवेत्॥

India has organized the G-20 summit and conveying an intimation of one earth, one nation and one family only to cluster the entire world. Because the venom of modernity and materialism has profaned the backbone of all human relationships. The consequences of which will be detrimental for their future generations. In ancient time, where parents were given the appellation of God, today they are ignored and left in the old age homes. On the one hand, we have osculated to the stratum of the lunar and the phoebus with our scientific sagacity but on the other hand, it is also a fulgurant sooth that modern men have been aloof a lot from their norms and elders. Many senior citizens are living and dying suffocated in the old age homes, even after getting so much materialism in life still we are unhappy in each field. One of the eminent modernists and critics T.S. Eliot very realistically and excellently portrayed the futility and penury of modern world in his magnum opus 'The Waste Land'.

“I think we are in rats' alley, Where the dead men lost their bones”. (*The Waste Land*. L- 115)

It refers the disillusionment, hopelessness and cynicism of modern life and the world where tension, anxiety, depression, unrest above all an

extreme decay of morality. It records moral, spiritual and intellectual decay and hollowness of modern world.

“A heap of broken images, where the sun beats, and the dead tree gives no shelter, cricket no relief.” (L- 23)

We are gaining prosperity through materialistic means, the drawback of this civilization is that in the 21st century it is leading a more worldly life, man has collected all the necessary materials for his worldly happiness, yet he is not happy. After a lot of materialism the whole planet is moving on the question mark that why man is so craving? why he is wasting the life? Why he is coming the state of depression? why do we have suicides? why do we have mental traumas? why do we have clashes? why do we have fighting? why do we have a loveless life? why we are so unorganized in 21th century? why we don't have any incline to explore true meaning of our life? It is happening that we are relishing only happiness in our life even that we are not able to face any kind of trauma, sorrow and grief in life. which ultimately lead us to the eternal condolence. Everyone wants to avert sufferings, hardships in life. Happiness and boredom are two aspects of life, we can neither avoid doldrums in our life nor we can accumulate pleasure in our life. If there is anything in our hands that is good company, education, knowledge, philosophy and guidance that can liberate us from sorrow, we can obtain these ethical values only from the profundity of Ramayana, Mahabharata, Gita, Vedas, Puranas, Upanishads etc. The selected verses were chosen from Bhagavad Gita based on three criteria: their relevance to the paper's central themes of resilience, duty, self-mastery, and inner peace, their prominence in both classical and modern commentaries, their applicability to contemporary social and psychological concerns. The Bhagavad Gita presents life as a field of duty and moral action where individuals must perform their responsibilities despite uncertainty and adversity. Krishna's advice to Arjuna

emphasizes resilience, emotional balance, and commitment to righteous action rather than escapism. This philosophy remains relevant in modern times, where individuals face professional, personal, and ethical dilemmas. Scholars argue that the Gita offers a psychological model for coping with stress through detached yet responsible action (Radhakrishnan 154). Unlike traditions that reject worldly life, the Bhagavad Gita advocates active engagement with society while maintaining spiritual awareness. This balanced approach allows individuals to pursue professional success without sacrificing ethical values or inner peace. According to Radhakrishnan, the Gita harmonizes worldly responsibility and spiritual aspiration, making it exceptionally relevant in contemporary society. Gita provides a middle way to face and come out of such kind of dilemma:

“ सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ”
(Chapter-2, verse-38)

It ruminates that forget thinking about happiness and sorrow. We should not bother about loss or gain and have no worry of victory or defeat. Simply get ready to fight a battle that surpasses the best you have fought ever. If you fight like this with greatest passion, you shall be free from all sins. Mahatma Gandhi, the father of nation has quoted the inspiration, secret and strength behind his struggle of many years. “When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad-Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day”. (Young India, 1925. P- 1028)

Bhagavad Gita is the most popular, profound and philosophical composition of the world which is uniquely defined by God Himself. Gita is not only a part of the great epic Mahabharata, but it contains the entire mystery

of piety, philosophy, devotion, morality, humanity and knowledge of science and technology of the entire world. The great scientist of the world Albert Einstein also bows down its power: *"When I read the Bhagavad-Gita and reflect about how god created this universe everything else seems so superfluous"* He has considered Gita as an ocean of sapience and vital source of his infusion. *"I have made the Bhagavad Gita as the main source of my inspiration and guide for the purpose of scientific investigations and formation of my theories"*. Since its composition The Gita has been spreading the light of moral and spiritual values and purifying human hearts by eradicating sublunary darkness, ego, ambiguity, materialism and all other kinds of vitiation. Apart from being a religious scripture, it is a sacred treatise and an aisle of life based on integrity and devotion. It is an immortal spiritual tenet that unfolds actual destination of modern macrocosm and men. In modern time, we are not aware of the meaning of life. Present predicament of modern world is in dire exigency of the fragrance of an ocean of innovation and knowledge like Bhagavad Gita that can pave the pertinent trail for the mankind. Bhagavad Gita is one of the India's ancient Hindu religious texts revered all over the world also called 'The Song of God'. It is a compilation of 700 Sanskrit verses and a recital of dialogues between Lord Krishna, the charioteer of the Pandava Prince Arjuna, during the battle of Kurukshetra. It is an essential spiritual text because it establishes a person's spunk and right to question everything. Bulent Ecevit, Turkish ex prime minister, when he was asked what had given him the courage to send Turkish troops to Cyprus. His answer was: *"He was fortified by The Bhagavad Gita which taught that if one were morally right, one need not hesitate to fight injustice"*. Its approach is the dialogues between a symbolical human named Arjuna, and the reality symbolized that it is good to question life. The Gita symbolically depicts the entire human life. Lord Krishna represents the supremacy and divinity. Arjuna represents all the human beings trapped in the world of doubt, grief, terror and

actions. The Pandavas symbolize all good and positive qualities such as empathy, love, honesty and other good virtues. The Kauravas represent negativity, greed, anger, lust. The Chariot represents our physical body which takes us on both sides. The Horses attached to the chariot symbolize our five senses that need to be guided, directed, and controlled proficiently by the self so it can be realized our true essence. Bhagavad Gita offers profound insights and practical guidance for navigating the complexities of life. This is a philosophical masterpiece delve into the essence of human existence, duty, morality and the path to spiritual enlightenment. Its teachings have transcended time and continue to hold relevance in our modern lives, offering expensive paradigms and doctrines that can cicerone us towards a more fulfilling and germane existence. Every society is undergoing constant change in cultural drill. But values and ethics are permanent, unending and an integral part of our civilization. Enigmatic and prodigious epics like Gita and Ramayana have illuminating the cosmos with the lustrum of their spacious lore of values and ethics. Bhagavad Gita is not only the eternal saga of human existence but also a ferry to traverse the upheavals of the infinite of life. It has the treasury of human values, deontology, adherence, and factual wisdom. The basal gist of human journey is being retraced in Bhagavad Gita. Currently Gita is fascinating the reverence of people not only in India but also across the world for its philosophical approach towards life rather than religion. To quote Herman Hesse: *"The marvel of the Bhagavad-Gita is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into religion"*.

Philosophical studies both in the past and present have emphasized the dominance of values in the condition of human life. The Indian philosophical tradition has been value-oriented with a deep religious-spiritual background with Dharma being deeply ingrained in its cultural Heritage. Dharma is virtually ethical right from

the Vedic period four staple values of life have been highlighted in purushartha, which corporates Dharma (righteousness), Artha (lucre), Kama (pleasure), and Moksha (emancipation or liberation). Besides these, there are three key ways (margas) of Indian life are closely involved with the trio Satyam (truth), Shivam (good), and Sundram (beauty). These have been fundamental values of Indian ethos.

India has the eternal mammon of human values which were taught in the cosmos science of Bhagavad Gita and Upanishads. One must inculcate and instill these human values for leading a peaceful and integrated life. In Chapter 13 of the Bhagavad Gita, Lord Krishna preaches ethical knowledge and human values to the universe. Humbleness; freedom from hypocrisy; non-violence; forgiveness; simplicity; service of the Guru; cleanliness of body and mind; steadfastness; and self-control; dispassion toward the objects of the senses; absence of egoism; keeping in mind the evils of birth, disease, old age, and death; non-attachment; absence of clinging to spouse, children, home, and so on; even-mindedness amidst desired and undesired events in life; an inclination for solitary places and an aversion for mundane society; constancy in spiritual knowledge; and philosophical pursuit of the Absolute Truth—all these I declare to be knowledge, and what is contrary to it, I call ignorance.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 8 ॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 9 ॥

असक्तिरनभिषङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 10 ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 11 ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 12 ॥
(Bhagavad Gita: Chapter 13, Verse 8-12)

The aroma of enlightenment, ethics, human values of Gita is pious and supernatural. Many commentaries have been made on it, many explorations are being made on it, yet vernal perceptions of Gita keep emerging in the roc of saints, mahatmas and scholars. No matter how much consideration is given to this unique scripture, it can be overcome. As we go deeper into it, serene dinkum outlets to emerge from it. Gita begins Dharmakshetra, Kurukshetra which means the battle of duty on the battlefield of heart's desire. It means that there is a fight between knowledge and ignorance and this fight is in the mind of every person. It is a battle to overcome ignorance gain wisdom and become detached from that is perishable and detrimental. The Gita reveals that we have right to work but we do not have the right to the fruits of that labor. Gita ruminates that "not to worry or desire for the result but perform one's Karma". Bhagavad Gita has immense value with enormous intellectual depth that analyses and explains a variety of life's experiences, and attempts to reach out to everyone with any kind of intellectual and philosophical background.

It is the first duty of every human being to do work without expecting any reward. Without doing any work, no person can be successful in his life. The path lies in his actions, only he has to understand the secret of his actions which is possible only through Karmayoga of Gita. Gita advocates :

"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥"
(Bhagavad Gita. Chapter, 2 verse 47)

Gita has the power which can make a defeated and disappointed person stand again with full strength and hope. The spirit of restraint has been described in detail in Gita, that a person who contemplates on objects becomes attached to those objects, attachment gives rise to desire for those objects and when desires are hindered then anger arises which is

very determining for a human being. It can ruin one's entire life in a moment:

क्रोधान्द्रवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति
॥63॥ (Bhagavad Gita: Chapter 2, Verse 63)

At present, man is so engrossed in wealth, selfishness and worldly enjoyments that the conscience of right and wrong is gradually fading in him. So, life is full of chaos, grief, materialism and mundane upheavals. We always think about the body but never about the soul. This creates a kind of disturbance between mind and heart, between body and soul. Body and soul are different things so it's not advisable to modern men always chase after only bodily pleasures. Therefore, we should focus more on purity of soul and attainment of salvation than on bodily pleasure. Because in the mystery of the entire universe, soul and God are the eternal and factual truth. "न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥" (Bhagavad Gita chapter 2, verse 20) In such a situation only the philosophies and teachings of Bhagavat Gita can transform the distracted man into a true person by guiding him to the pertinent cult. In today's era of hustle bustle and chaos human beings are distracted and restless and only Gita can provide them a sweet sensation of tranquility. "विहाय कामानं यः कर्मान्मुमांश्चरति निस्पृहः । निर्ममो निरहंकार से शांतिमधिगच्छति" ॥ (Chapter-2 verse 71)

Srimad Bhagavad Gita is indeed a very uncanny and marvelous accumulation and remedy for the modern world. Its philosophy has sheer material which is utilitarian for the seeker. Whether he belongs to any sect, any caste, any country, any ashram. Gita makes it clear that life has a purpose which you have to achieve. We should respect this life and honor our duty towards society and humanity. it teaches that detachment is necessary from the things. शक्नोतीहैव यरू सोढुं प्राक्शरीरविमोक्षणात् । कामक्रोधोद्भवं वेगं स युक्तरू स सुखी नररू ॥ (

Bhagavad Gita. chapter 5, verse 23) One of the Gita's central teachings is Nishkama Karma – the performance of duty without attachment to outcomes. Modern societies often equate success with external achievements, generating anxiety and dissatisfaction. The Gita suggests that peace arises when individuals focus on effort rather than results. According to Easwaran, this principle cultivates inner freedom and emotional stability, enabling people to face challenges with equanimity (Easwaran 118). If you get things at a certain time, then things will also be taken away from you at a certain time, unless you live in the world in such a way that what you have today will be gone one day and what you don't have you will get that one day. Till then you cannot live peacefully in this world. If something has been lost then it was not yours and you are crying. Whatever is taken is from here and whatever is lost is lost here. Here neither happiness nor sorrow lasts forever. Ultimately nothing is permanent in the puzzle of the world. Joys and attachments are the roots of sorrow. The journey to this world becomes very easy when you see the world as the world is. So forget thinking about happiness and sorrow. We should not bother about loss or gain and have no worry of victory or defeat. Simply get ready to fight a battle that surpasses the best you have fought ever. If you fight like this with greatest passion, you shall be free from all sins. The Bhagavad Gita advocates samatva (equanimity), encouraging individuals to remain balanced in success and failure. Contemporary psychological studies increasingly emphasize emotional regulation and mindfulness, concepts that resonate with the Gita's teachings. Scholars note that the text promotes a disciplined mind capable of maintaining serenity amid life's fluctuations (Chinmayananda 87). Gita teaches that we have to be a detached observer of life. The world is inexpedient and we are here for a mission and purpose so we have to fulfill our duties that is given to us. Gita contains message for all the aspects of human life. Some scholars even believe that just two verses of Bhagavad

Gita are adequate to realign the entire life in the germane pivot and can pave the factual aisle for successful life and eternal pleasure and for condign compendium. As Bal Gangadhar Tilak observes the universality of Gita in 'Gita Rahasya': "*The Gītā was not preached either as a pastime for persons tired out after living a worldly life in the pursuit of selfish motives nor as a preparatory lesson for living such worldly life; but in order to give philosophical advice as to how one should live his worldly life with an eye to Release (mokṣa) and as to the true duty of human beings in worldly life*".

In this way, Bhagavad Gita can be understood not merely as a religious scripture but as an integrated framework for psychological resilience, ethical decision-making, and self-realization in a rapidly changing global society. The timeless value of the Bhagavad Gita is reflected in the manner in which it seeks to answer some of the most essential issues related to duty, identity, suffering, meaning, and self-realization. In contrast to other works, which seek to provide an escape from the problems that exist in our lives, the Bhagavad Gita offers individuals guidance on how they can deal with such issues with understanding, bravery, and peace of mind. By emphasizing the need for selfless action, devotion, discipline, and wisdom, the Gita offers insights on how to be effective in this world and peaceful within oneself.

CONCLUSION

The Bhagavad Gita remains one of humanity's most profound spiritual and philosophical texts because it offers timeless solutions to timeless problems. In an age characterized by uncertainty, rapid change, and psychological distress, its teachings provide a powerful framework for understanding and overcoming life's challenges. Through the principles of selfless action, equanimity, devotion, and self-knowledge, the Gita guides individuals toward inner serenity and authentic self-realization. More than a religious scripture,

the Bhagavad Gita is a universal manual for human flourishing. It teaches that true success lies not merely in external achievements but in mastering the self, fulfilling one's duties with integrity, and recognizing the deeper spiritual reality that underlies existence. As modern humanity continues to search for meaning amid complexity and change, the Bhagavad Gita stands as an enduring source of wisdom, reminding individuals that the path to lasting fulfillment begins within. Its timeless insights continue to illuminate the journey from confusion to clarity, from restlessness to serenity, and from self-doubt to self-realization. To quote Swami Vivekananda "*The Gita is a Bouquet Composed of the Beautiful Flowers of Spiritual Truths collected from The Upanishads.*" Gita manifests that a peaceful spiritually progressive culture rests on four pillars-austerity, truthfulness, neatness, and clemency. it is not only a perennial expedition of human values but also a source of inspiration for millions of people around the world. The purpose of human life as per Bhagavad Gita was always fixed from the beginning of life. 'Gaining Enlightenment' every human being will one day gain enlightenment, reach 8.4 millionth manifestation...last in cosmic life cyclewhen soul (atma) finally liberated self forever. Gita emphasizes the importance of self-realization and the pursuit of knowledge as a means to attain spiritual enlightenment. The Gita teaches that true fulfillment comes not from material possessions but from realizing one's essential spiritual nature. Krishna repeatedly emphasizes self-knowledge (atma-jnana) as the path to liberation from ignorance and suffering. According to Zaehner, the Gita integrates action, devotion, and knowledge into a comprehensive framework for self-realization that remains meaningful for contemporary seekers (Zaehner 42). It teaches that the true wisdom lies in understanding the impermanence of the material world and recognizing the eternal nature of the soul. Materialism often leads to a chaotic mind hampering inner strength. Gita teaches to

unleash and utilize the potential of internal energy, especially at times of hopelessness. Ever victorious are those who triumph over adverse circumstances by tapping on their inward strength. Thus, the teachings of Bhagavad Gita connive us to live our life with sacrosanctity, spiritual enlightenment, ethical discipline, honesty, exactitude, commiseration, and integrity. Therefore, in today's scenario, the world is in dire exigency of Bhagavad Gita that leads human being to the pinnacle of life and teaches to be free from all the pains, pangs and mundane traumas. In the beacon of its sermon we can know ourselves, our onus, the veritable nature of terrestrial gaiety. In short "The Bhagavad-Gita ... is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value ...to all of humanity". -Aldous Huxley

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