
GITA, GANDHIJI AND RAMRAJYA



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In Indian culture, Gita is revered as “Gita Mata” (i.e. the Mother Gita). The people from all walks of life – from rural areas to towns, householders to saints and *sadhus* love this sacred scripture. Many people read its sacred verses daily. One-Week long discourse on Gita by learned experts in many towns and temples is continued throughout the year till today. It is also believed that Gita has been uttered by God Himself to elevate our attitude towards humanity. The complete name of this holy book is ‘Shrimad Bhagawat Gita’ which means the Divine Song of God. The teachings of Gita can liberate our lives from vices. Surely the teachings bring immense changes in every individual. It is often said that one may not even understand its import but one must read it as it brings miraculous change in one’s fortune. The Holy Scripture instills in the reader the qualities of a good human being.

Gita teaches one to practise detachment from the body, bodily relations and material world around. Without

detachment, one cannot progress on the spiritual path of knowledge. The soul is imprisoned in the cage of human body and accordingly the thoughts, attitudes and relations are regulated. The body is perishable, but the soul which is the driver of this perishable body, is imperishable. If one becomes soul-conscious, one can get free from human bondage and obtain the goal of peace and happiness.

By practising the knowledge of Gita and Rajyoga meditation being taught by God Shiva at present, one gets immense strength to overcome the worldly attachments. Gandhiji had read 700 verses of Gita many times and understood their crux. God advises in the Gita, “Do your duty and perform actions sincerely, but be not impatient about the results and offer all your actions to God.” In the 18th Chapter of Gita, it is said:

*“Sarvadarman parityajya
Mamekam Sharanam Vraja,
Aham Twam sarva-
papebhyoh mokhayami, Ma
shuchah.”*

It means, “You take shelter under me, forgetting your body and bodily relations and I will

redeem you from all the sins. You should not have to worry on that account.”

Mahatma Gandhi had a dream of establishing Ram Rajya in India. He thought that the principles laid down in Srimad Bhagawat Gita could be applied to fight a non-violent war against a mighty intruder like British Raj. His main source of inspiration had been the Gita and the tenets of non-violence and celibacy were learnt from this great book. He got the ultimate goal of achieving peace and happiness, self realization and God realization from Gita only.

Gandhiji wrote in ‘Young India’ in the year 1925 – “When disappointment stares at my face, when I do not see a ray of hope, I turn to Bhagwad Gita and I immediately begin to smile in the midst of sorrow”.

His Ram Rajya was where every human being – poor or rich, man or woman, young or old, irrespective of caste and creed – would be happy and peaceful; where peace will pervade everywhere.

Gandhiji wrote on 26-2-1947 in ‘Young India’, “Let no one commit the mistake of thinking that *Ram Rajya* means a rule of Hindus. Rama is another name for Khuda or God. “I want Khuda Rajya, the Kingdom established by God on the earth.” He wished that the righteousness must prevail; life

must be contented and happy. Ram Rajya means where values of justice, equality and idealism, renunciation and sacrifice are practised. There should be mutual love amongst all. Though India attained its political freedom 67 years ago, we are still so away from *Ram Rajya*. Instead, the total human character has degraded. There is no purity in human lives, no divine values, no love, no generosity, no mercy, no benevolence but only hatred, jealousy and violence.

However, the Supreme Soul i.e. God Shiva or 'Khuda' has incarnated on this earth to re-establish 'Ram Rajya'. The Supreme Soul is the Ocean of Knowledge and Ocean of Love. He has come to impart spiritual knowledge by which human beings can be elevated to their utmost position of divinity and to re-create the lost heavenly Kingdom where purity will pervade in thought, word and action, where everyone will be a practitioner rather than a preceptor. There will be no hatred and there will only be love in the era of one religion, i.e., *Adi Sanatan Devi Devta Dharma*.

The establishment of Ram Rajya is being turned into a reality as a result of the teachings being imparted by the Supreme Soul, God Shiva Himself in the present Age of Confluence, to the fortunate souls who sacrifice their body, mind and wealth to help Him in this divine task.

(Contd. on page no.28)

of heaven. This is the time when God is carrying out the process of world purification and transformation as He did 5000 years ago and millions of people are helping Him in His most divine task by infusing themselves with the divine virtues. It is time we ask ourselves— are we really prepared to move on to the next cycle of 5000 years which starts with the *Satyuga*? And are we really growing good and virtuous enough to spontaneously move on to the Golden Age of heavenly bliss?

OVERCOMING MOOD SWINGS

At each moment of the day, we have the capability to feel something. Our feelings vary throughout the course of the day. Sometimes they are joyful and sometimes they are painful. What we forget to do is to choose our feelings consciously. Instead, many of us have become lazy and allowed our feelings to be dictated and shaped by people and circumstances. In other words, we have become influenced. **Our swinging, changing moods are the result of the inner karma of becoming attached to things, people, ideas and circumstances.** If we are attached to a person and suddenly he/she leaves us, we will feel gloomy and our mood of sadness will drain our energy just when we need to remain optimistic and enthusiastic about the future. Any form of loss will bring about a mood of sadness. If this sadness lasts for a long period of time, it will gradually turn into depression.

When we consider the world around us to be our source of happiness and joy, our moods will fluctuate, even with the changing weather. **But when we are spiritually empowered or strong, our happiness and joy come from inside.** We are stable in the face of praise or insult, loss or gain. We are no longer moody and stability becomes our basic nature. We are in control of our life, our feelings. And while we cannot control the waves of the ocean of life around us, we can control and choose how we will respond to outer events and people. When we do that, we will be able to choose what we feel, regardless of what may happen in our life. Life stops being a rollercoaster and becomes more of a cruise, less a storm and more a gentle breeze.

(Contd. from page no. 3)

many problems and to a sort of crisis in human character. Therefore, there is now a great demand for value-based education or for value-orientation so that this crisis does not deepen and acquire the form of a social catastrophe.

Potential goodness in all

Furthermore, if we wish to have values and virtues in our practical life, doesn't this imply that we have a potential to become good? If there were no dormant goodness within us, our aspirations would be meaningless, fruitless, or groundless. And, if we have that potential which we now intend to develop and manifest through education, then it means that man is potentially divine or good. It would, therefore, be in the fitness of things to make it known to all and to invite all to realize that there is a sleeping beauty within them; they have basic goodness wherefore, they

always have some whispers of good conscience whenever they are confronted with a moral choice. So, we must prepare the ground for sowing the seeds of divine qualities by telling the students that man's intrinsic and original nature is essentially good and that he has acquired evil traits only from the vitiated interactions and atmosphere. We must also make it clear that it is wrong to believe that we must have some ape-like qualities because we have descended from the ape but the truth is that we are children of God, who is Goodness Personified or Virtue at its Perfection. After all there must be a peak point or a summit of virtue and that is why He is known as the 'Supreme Being'.

Teachers must have moral orientation

If teachers lose their strength of character, how can we build character of the succeeding generations? If the salt loses its salty trait, wherewith will the

things be salted? If students do not have discipline, how can we have a self-regulated and self-controlled nation or society? So, let our academic institutions rise to the occasion, pick up the gauntlet and accept their benign responsibility with a spirit of enthusiasm and, first, set their own atmosphere in order. Let value-education start with moral orientation of the staff and let this be introduced as a subject in Teachers' Training course and let us give moral touch to such subjects as history, etc., in order that students learn to inculcate values. There are many ways in which this subject can be taught to students of different levels and these can be discussed in detail and various courses can be devised and assessment procedures and methodologies can also be spelt but let us, first, have a collective will that we will introduce this subject and upgrade it without any further delay.

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Edited and published by B.K. Atam Prakash for Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya, Mount Abu and printed at: **Om Shanti Printing Press, Gyanamrit Bhawan, Shantivan - 307 510, Abu Road (Rajasthan).**

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