



SHRIMAD BHAGAVAD-GITA AND PHYSICS

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ABSTRACT

Bhagavad Gita is one of the most popular of the ancient texts not only among the Indians but also among the Westerners. Bhagavad Gita is one of the essential Indian ancient scriptures like Vedas, Puranas and Upanishads. Bhagavad Gita which is literally known as the “Song of the Lord” guides us by showing various spiritual paths through which we can enhance our self knowledge divine inner peace. It acts as a

medicine for modern human life and provides all that which is required to develop the highest level of consciousness. The Bhagavad Gita is the gift of Lord Krishna. In Bhagavad Gita, Lord Krishna explained on various subjects and enlightened the great warrior, Arjuna, who was mentally disturbed in the battle field of Kurukshetra in Mahabharata. The most important metaphysical point of teaching in Bhagavad Gita is that the soul is eternal, unborn, undiminishing, all-pervasive, unthinkable and immutable. Soul cannot be killed by sword, it cannot be diminished or destroyed by fire, air or rain. Neither the soul is born nor it dies. The greatness of Bhagavad Gita lies in the fact that it has the answer to all questions that arise in the heart or the soul of the mankind. In Bhagavad Gita, there are 700 verses (slokas) written in 18 chapters, which addresses the spiritual, mental, intellectual, and health problems of mankind.

At the outset, let me clarify that I do not claim to be the expert of the texts. However, I have been going through the process of reading these texts through appropriate methods. I mean by reading Bhagavad Gita by Late Shri P.N. Shastri, Vijeshwar Panchang Karyalya, Ajit Colony Gole Gujral Jammu and by other well known personalities in the subject matter. While reading Shrimad Bhagavad Gita, I noticed that some of the basic components of

educational philosophy are present. I could understand the concept of creation of universe, End of the Universe, Energy and Soul, Science of Yoga and Meditation, Counselling and so many other aspects. It is my belief and attempt to explore the scientific understanding on these aspects with correlation of relevant verses there in the scripture.

KEYWORDS: Shrimad Bhagavad Gita, Lord Krishna, Arjuna, Battle Field of Kurukshetra.

1. INTRODUCTION

The Bhagavad Gita which is a part of The Mahabharata is purely a spiritual document that encompasses everything connected with human beings and life on earth and it helps humanity to attain the goal of enlightenment and self-realization. The entire gist of The Bhagavad Gita can be considered as an allegory to explain fundamental truths of life. It is the foremost of all spiritual texts available on earth and the one and only one of its kind in explaining the real spirituality. The Bhagavad Gita contains moral and philosophical teachings that are relevant even today. Being an inexhaustible spiritual treasure, a fountain of knowledge and an ocean of bliss, it serves as a guiding star to human life. Various spiritual tenets have been compressed within the 700 verses of The Bhagavad Gita and its each verse is like an aphorism. The Bhagavad Gita is an encyclopedia of spirituality which has penetrated human consciousness so deeply. When referring to the greatness of The Bhagavad Gita one cannot forget the words of realization recorded by 'Mahatma Gandhi' The father of the Nation, who said that whenever he felt confused or faced a difficult situation which fails to show him the right path, at that time he used to take the support of Bhagavad Gita and he found an answer to his solution and strength which he did not get elsewhere.

'**Dr. Radhakrishnan**' said that what Gita is about, it is the knowledge that has been given in our Upanishad, Shastras and epics, has been collected in totally, collected in one epic and the significant essence of all this is depicted. This significant essence of the scriptures is what Bhagavad Gita is.

'Albert Einstein' has stated that he was so deeply inspired by the Bhagavad Gita that once he started thinking of how God went about forming the universe, he found everything else to be superfluous.

'**Aldous Huxley**' stated that the Bhagavad- Gita is the most complete description of never-ending Philosophy.

'Lokmanya Tilak' had stated that Bhagavad Gita is like a lustrous and tender diamond amongst all our scriptures and epics. It makes everyone realize the greatness of mankind and the importance of spirituality. It also makes everyone realize about the devotion and knowledge by the impact of Shastras on them. When the desponded people of the world, read the Gita, it gives them peace and also encourages them perform selfless work in their life.

In Bhagavad Gita there are 700 verses (Slokas) written in 18 chapters, which addresses the spiritual, mental, intellectual, and health problems of mankind. Many of our legendary leaders like Pandit Jawaharlal Nehru, Henry David Thoreau, Sri Rishi Aurobindo, Swami Vivekananda, Srila Prabhupada, Sri Madhvacharya, Adi- Shankaracharya, Mahatma Gandhi, Albert Einstein, Sri Ramkrishna Paramahansa, and many eminent scholars wrote comments and delivered inspiration from the Gita.

Roopa Pai in her speech on “**Decoding the Gita, India’s Book of Answers**” expresses her belief that the The Bhagavad Gita is not necessarily a religious book, but a moral guide to all the people around the world. People refer to The Bhagavad Gita, generation after generation for moral guidance, whenever they are in despair. The strength of The Bhagavad Gita lies in the fact that its tenets do not stop with the metaphysical but with the physical, it deals not only with the other world but also with this very world, not just with the afterlife but with this life itself.

The Bhagavad-Gita is the conversation between Prince Arjuna and Lord Krishna before the commencement of the battle of Kurukshetra was about to begin. When the great war was about to begin, Arjuna, who was a great warrior but mentally disturbed as he was to fight with relatives, teachers, friends which were all his own people. Arjuna lost all his spirit and energy and was not able to take a decision. Arjuna asked Lord Krishna for advice. That was the context for lord Krishna to counsel Arjuna explaining him knowledge on various aspects by which Arjuna could set right his mind and take the right decision. Lord Krishna explained, based on the psychology of Arjuna by which he could correct his mind and infact to bring him out of confusion and to acquire the stable mind with peace and enlightenment of knowledge. Lord Krishna had spoken motivating words to strengthen the confidence and spirit of Arjuna. To provide the confidence and peace of mind to Arjuna, Lord Krishna explained about the state of steady mind in verses to acquire the peace all around.

:खेष्वनुद्विग्नमनाःसुखेषुविगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ 56॥

*duḥkheṣhv-anudvigna-manāḥ sukheṣhu vigata-sprīhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir uchyate*

BG 2.56: One whose mind remains undisturbed amidst misery, who does not crave for pleasure, and who is free from attachment, fear, and anger, is called a sage of steady wisdom.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ 57॥

*yaḥ sarvatrānabhisnehas tat tat prāpya śubhāśhubham
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā*

BG 2.57: One who remains unattached under all conditions, and is neither delighted by good fortune nor dejected by tribulation, he is a sage with perfect knowledge.

Significantly many aspects can be explained in Bhagavad-Gita, which was told 5000 years back by Lord Krishna to the warrior Arjuna in the battlefield of Kurukshetra in Mahabharata. Few aspects have been explored herein with relevant Sanskrit verses explained there in the scripture with scientific interpretations.

2. EDUCATION AND CONCEPT OF TEACHER

Bhagavad Gita is a synthesis of all Vedic ideas and wisdom and it was developed through the instructional process. It may be looked upon as a discourse addressed by a Guru to a Chela who has fully determined upon the renunciation of all worldly desires and aspirations but yet feels certain despondency, caused by the apparent blankness of his existence. While the Bhagavad Gita is known as an instructional module, the philosophy of life and psychology obviously has the meaning of education. According to the philosophy of the Gita, the state when a human is free from the three wraths (lust, anger and fear), is the state of attainment of knowledge and wisdom (Bhagavad Gita, verse 56, chapter 2). The Bhagavad Gita provides very useful and practicable 'contents' for education that can address the problems related with action, salvation and wisdom. Bhagavad Gita states that the state of steady wisdom is such a state when achievement and failure, profit and loss, joy and sorrow can be perceived in equal terms ((Bhagavad Gita, verse 57, chapter 2), that is a state of the fullest satisfaction or the end state of desires.

The concept of the teacher in the Gita is that he must be most balanced. The true teacher not only teaches truth but also demonstrates it. In short, the teacher is vigilant enough to keep the soul and body of his student as well as his own together. The student, according to the Gita, is not a disciple but a learner. But the first and the last characteristic of an ideal student are to surrender before the teacher accepting his ignorance of the subject he wants to know. Genuineness, humanity, obedience, faith in his teacher is the essential characteristics of a good learner. He must also possess an intense urge to know without which he will not be able to digest what the teacher gives. Humility, obedience, faith etc. towards the teacher imply that the student should be virtuous. The student, according to Gita, must shun three great vices—Kama, Krodh and Lobha in his personality. Obedience means respect to the teacher; however, it does not mean the foolish obedience in which everything is accepted by the student blindly. The eager intellect of the student must be satisfied.

3. CREATION OF UNIVERSE

Lord Krishna was telling to Arjuna that –“Under my leadership, the nature brings forth the whole creation, consisting of all moving and non-moving beings. Under this rule, the whole manifestation is created and annihilated again and again”. Also said that, “at the time of final dissolution, all beings enter into my nature and at the beginning of my creation, I create them again”. This is explained by Krishna in the below verses of Bhagavad Gita.

मिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 4 ॥

*bhūmir-āpo 'nalo vāyuh kham mano buddhir eva cha
ahankāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*

BG 7.4: Earth, water, fire, air, space, mind, intellect, and ego—these are eight components of my material energy.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ 7 ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतयाममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ 8 ॥

*sarva-bhūtāni kaunteya prakṛitiṁ yānti māmikām
kalpa-kṣhaye punas tāni kalpādaṁ visṛijāmyaham*

*prakṛitiṁ svām avaśṭabhya viśrijāmi punaḥ punaḥ
bhūta-grāmam imāṁ kṛitsnam avaśham prakṛiter vaśhāt*

BG 9.7-8: At the end of one *kalp*, all living beings merge into My primordial material energy. At the beginning of the next creation, O son of Kunti, I manifest them again. Presiding over My material energy, I generate these myriad forms again and again, in accordance with the force of their natures.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् |

हेतुनानेन कौन्तेय जगद्विपरिवर्तते || 10||

mayādhyakṣheṇa prakṛitiḥ sūyate sa-charācharam

hetunānena kaunteya jagad viparivartate

BG 9.10: Working under My direction, this material energy brings into being all animate and inanimate forms, O son of Kunti. For this reason, the material world undergoes the changes (of creation, maintenance, and dissolution).

As per the verse of 4 of chapter 7, Earth, water, fire, air, ether, mind, intelligence and ego – these all Eight together formulate his nature, that means, all these are said as his separated material energies to make all these creations through them.

4. END OF UNIVERSE

Scientists talk about the “Heat death of Universe” which can be explained based on the theory of randomness that is entropy. This is similar to the Pralaya, which is explained in the verse 7 of chapter 9 of Bhagavad Gita, by Krishna about the final dissolution of this whole universe. Scientifically, it is explained based on 2nd law of thermodynamics.

The entropy of an object is a measure of the amount of energy which is unavailable to do the work. The higher is the entropy, the less energy is available in the system to do the work. When the system is reached to equilibrium, the entropy reaches maximum value, then the system is unable to do the work. In brief, entropy can be explained as a measure of uncertainty or randomness. The theory is that although the net amount of energy does not change, the amount of unusable energy is increasing over time until at some point all available energy in the system is unusable. Pralaya (the final dissolution of Universe) can be explained on this theory. The theory suggests the universe would evolve to a state of no thermodynamic free energy and would therefore be unable to sustain processes that increase

entropy. That means, the universe reaches thermodynamic equilibrium, where maximum entropy. According to this, the universe is slowly moving towards a state when all the stars and galaxies will have dissipated their energy in the form of heat and radiation and the whole universe will attain one uniform temperature. This is very similar to the Hindu concept of Pralaya or dissolution of the universe. At this state, all system and order in the universe have vanished, and then randomness is at its maximum, and entropy cannot be increased.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् |

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् || 7||

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः |

भूतयाममिमं कृत्स्नमवशं प्रकृतेर्वशात् || 8||

sarva-bhūtāni kaunteya prakṛitiṁ yānti māmikām

kalpa-kṣhaye punas tāni kalpādaṁ visṛijāmyaham

prakṛitiṁ svām avaṣṭabhya visṛijāmi punaḥ punaḥ

bhūta-grāmam imam kṛitsnam avaśham prakṛiter vaśhāt

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5. ENERGY AND SOUL

In Physics The 1st law of thermodynamics is known as Law of Conservation of Energy. It states that “Energy cannot be created or destroyed”. It can be transferred from one form to another. It means energy never decays and it just transforms to another. The thermodynamics states that the total energy in the universe is a constant, but can be converted from one form to another. In Bhagavad Gita, in verse 22 of 2nd chapter, it is told that, the “Athma that is Soul” transfers from one body to another and never get destroyed. Therefore, we all were there some time back and are Today and will be there after death also in another form. Energy is invisible and the Athma (Soul) is also invisible. In all, the Athmais nothing but just like energy, which transfers from one body to another as the energy shifts from one form to another. Based on the verses of Bhagavad Gita, this is the understanding and interpretation by many reviewers and scholars for the correlation of Athma with energy.

वासंसिजीर्णानियथाविहायनवानिगृह्णातिनरोऽपराणि|

तथाशरीराणिविहायजीर्णान्यन्यानि संयाति नवानि देही || 22||

*vāsānsi jīrṇāni yathā vihāya
navāni gṛihṇāti naro 'parāṇi
tathā śharīrāṇi vihāya jīrṇānya
nyāni sanyāti navāni dehī*

BG 2.22: As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one.

Lord Krishna explained that, “never there was a time, we all did not exist. In future also, there will be no time, we shall not exist. The soul is immortal and eternal. We all present at all the times. As a man giving up worn-out garments and takes other new garments, similarly, the soul giving up the worn-out bodies and enters into a new body”. As per the 1st law of thermodynamics, the energy cannot be destroyed and is converted from one form to other. The Athma that is Soul can be considered as Energy and that cannot be destroyed as per the verse, 24 of 2nd Chapter of Bhagavad Gita.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्यएवच|

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः || 24||

*achchhedyo 'yam adāhyo 'yam akledyo 'śhoṣhyaevacha
nityaḥ sarva-gataḥ sthānur achalo 'yam sanātanaḥ*

BG 2.24: The soul is unbreakable and incombustible; it can neither be dampened nor dried. It is everlasting, in all places, unalterable, immutable, and primordial.

As per Bhagavad Gita, the soul is unbreakable, insoluble and can be neither burned nor dried. The soul is eternal, all pervading, immovable, constant and everlasting. Krishna explained, the living being takes another birth and the soul is permanent.

6. NEWTON'S LAWS

In Bhagavad Gita, Lord Sri Krishna in the 18th Sloka of Chapter 4, describes a Jnani thus:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः |

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् || 18||

*karmaṇyakarma yaḥ paśhyed akarmaṇi cha karma yaḥ
sa buddhimān manuṣhyeṣhu sa yuktaḥ kṛitsna-karma-kṛit.*

BG 4.18: Those who see action in inaction and inaction in action are truly wise amongst humans. Although performing all kinds of actions, they are yogis and masters of all their actions.

“That man indeed is greatly intelligent, who sees inaction in action, and action in inaction, And he being a greatly Wise man, would do all his actions with a peaceful mind”.

Newton’s First Law

“When viewed in an inertial reference frame, an object either is at rest or moves at a constant velocity, unless acted upon by an external force”. Here is a situation where something which is in constant motion (action) is being put on equal status to something which is at complete rest (inaction), when the net external force (Desire) is equal to zero (does not exist). Sri Krishna also declares that all actions performed without any desire for the fruits thereof, are equivalent to inaction.

“State of Rest is equivalent to State of Uniform motion if Net External Force = 0”

“Inaction is equivalent to Action if Desire = 0”

Newton’s second law

“The Rate of change of momentum of a body is directly proportional to the net external force acting on it and is in the direction of the force.” The progress of a spiritual seeker towards his goal of moksha similarly is going to be directly proportional to the intensity of the desire and the single pointed direction of the desire. For that matter, it is often said that one can obtain anything one desires if one has strong desire for it and has a focused mind on obtaining it. Paulo Coelho in his book, “The Alchemist” says, “When you really want something to happen, the whole world conspires to help you achieve it”. When a spiritual seeker approached Sri Ramakrishna Paramahansa and asked him, “Master! How can I get the darshan of the Lord?” the Master held the head of the seeker inside water and did not release him in spite of repeated struggles from the disciple to take his head out. Finally, when he let him out, the disciple gasped for a breath and the Master told him: “If you yearn for the Lord with the same intensity as you have done just now for the sake of a single breath, the Lord will certainly appear before you.” Lord Sri Krishna sums up these very thoughts in a beautiful way to his disciple Arjuna in 34th Sloka of Chapter 9 in the Bhagavad Gita as:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु |

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः || 34||

*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣhyasi yuktvaivam ātmānam mat-parāyaṇaḥ*

BG 9.34: Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me.

Having dedicated your mind and body to Me, you will certainly come to Me.

“Please become, one who thinks of Me, one who is My devotee, one who worships Me, and one who always salutes Me. For if you consider Me as your divine goal, Single-mindedly, you would attain Me”.

Newton’s third law

“When one body exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction to that of the first body”. Every action has an equal and opposite reaction. The action and the reaction are simultaneous in case of forces but not when in the case of force fields. So also according to the law of karma propounded by Vedanta, one shall face the consequences of one’s actions whether in this life or the next. When we hit the table, immediately we feel the pain , when we eat something we get the result of digestion after few hours, when we plant a seed we get the tree after a few years. So, whenever we undertake certain actions the results of the action shall certainly occur but in some cases after some time lapse. In fact, the whole world is but a reaction, reflection and resounds. But when our actions are filled with love, then they result in real action, real affection and real sound.

“Every Action has equal and opposite Re-action” “This entire world is but Reaction, Reflection and Resound”

7. YOGA AND MEDITATION

As per Bhagavad Gita, Yoga is to purify our actions, is to control the mind and senses and is to link oneself to Supreme with devotion. Yoga is the path of selfless actions without expecting the consequences or end results. In all, Yoga is a Science. Many psychological issues can be resolved and physical health can be improved through meditation and Yoga. The Yoga and meditation improves one, to concentrate on the job without any mental disturbance and that results in positive outcome always. These days, Yoga and meditation are the therapeutic tools for many physical and mental disorders. In Bhagavad Gita, Lord Krishna explained about the procedures to be practiced for Yoga and meditation. In Bhagavad Gita, it is told that, a person, who controls the senses by his mind and remaining unattached without

expectation of end results- undertakes the activity of the work – is far superior. Work with devotion is superior and is beneficial to self and others and therefore, it is also called as Yoga.

8. COUNSELLING

In Bhagavad–Gita Lord Krishna explained, based on the psychology of Arjuna by which he can correct his mind and in fact to bring him out of confusion and to acquire the stable mind with peace and enlightenment of knowledge. In Counselling, Lord Krishna had spoken motivating words to strengthen the confidence & spirit of Arjuna. Explained him to treat equally happiness or sadness, gain or loss and victory or defeat. He described about the soul as eternal and we all existed in past, today and shall exist in future also as the Athma (the Soul) can never be destroyed. Krishna explained what is righteousness and what is not and why the great warriors should follow the right path. However, Arjuna had many doubts as he was in disturbed state. Lord Krishna explained him about the characteristic qualities of the people and their behaviors, duties and actions, Prakriti which is called as nature and the creation of the whole Universe and about the spirituality. To provide the confidence and peace of mind to Arjun, Lord Krishna explained about the state of steady mind in the verses 56, 57 of chapter 2 to acquire the peace all around.

:खेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः |

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BG 2.57: One who remains unattached under all conditions, and is neither delighted by good fortune nor dejected by tribulation, he is a sage with perfect knowledge.

These days, all we know that, how Yoga improves the health. Today in our daily life, we are counselling the people, which is an important aspect to treat the people, who are disturbed in mind and who are not able to take the right decisions. Our Doctors, Medical Officers, Psychiatrists are getting excellent and positive results by the way of counselling the patients. It is pertinent here to mention that in Bhagavad-Gita, Lord Krishna counselled Arjuna effectively to treat him through His Teachings in the battle field of Kurukshetra in Mahabharata.

9. CONCLUSION

In Bhagavad-Gita which is literally known as “Song of Lord” which was told 5000 years back by Lord Krishna to the warrior Arjuna in the battle field of Kurukshetra, in Mahabharata, Scientifically many aspects can be explained. Few aspects like laws of physics, Yoga and Meditation, Creation and End of Universe, Counselling have been explored here in with relevant Sanskrit verses explained there in the scripture with scientific interpretations.

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