HUMAN HAPPINESS: MANAGEMENT LESSONS FROM BHAGWAT GITA

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ABSTRACT

The ultimate goal of all human endeavours is said to be happiness. Everything we do is oriented towards achieving happiness. But what do we really mean by happiness? Are we satisfied with our lot in life and does it bring us happiness? The answer is an emphatic ‘No’. Millions of books have been written on happiness and how to attain it? There are volumes written on this ultimate quest of humanity. But happiness is illusory since we do not refer to the words of God. We do not understand what God has said about happiness and the ways of attaining it. Everyone wants to be happy. The sad truth is that most of us do not understand what true happiness is, where it is found or how to go about attaining it. Fortunately for us all, the Supreme Lord, Sri Krishna, has given us the keys to happiness in His famous discourse, the Bhagavad-Gita. Once we come to know the source of and the means to achieve happiness we can understand that our focus must be within ourselves, for happiness is an intrinsic quality of our true self.

Key Words: Sattwic happiness, Rajasic happiness, Tamasic happiness, self control, Peaceful Mind.

INTRODUCTION

Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure, or joy. A variety of biological, psychological, religious, and philosophical approaches have striven to define happiness and identify its sources. While direct measurement of happiness presents challenges, tools have been developed by researchers. Positive psychology researchers use theoretical models that include describing happiness
as consisting of positive emotions and positive activities, or that describe three kinds of happiness: pleasure (positive sensory experience), engagement (involvement with one’s family, work, romance and hobbies), and meaning (using personal strengths to serve some larger end).

Research has identified a number of attributes that correlate with happiness: relationships and social interaction, extraversion, marital status, employment, health, democratic freedom, optimism, endorphins released through physical exercise and eating chocolate, religious involvement, income and proximity to other happy people. Happiness is mediated through the release of so-called happiness hormones. Philosophers and religious thinkers often define happiness in terms of living a good life, or flourishing, rather than simply as an emotion. Happiness in this older sense was used to translate the Greek Eudaemonia, and is still used in virtue ethics. Happiness economics suggests that measures of public happiness should be used to supplement more traditional economic measures when evaluating the success of public policy.

There is now extensive research suggesting that religious people are happier and less stressed. Surveys by Gallup, the National Opinion Research Center and the Pew Organization conclude that spiritually committed people are twice as likely to report being "very happy" than the least religiously committed people. An analysis of over 200 social studies contends that "high religiousness predicts a lower risk of depression and drug abuse and fewer suicide attempts, and more reports of satisfaction with sex life and a sense of well-being," and a review of 498 studies published in peer-reviewed journals concluded that a large majority of them showed a positive correlation between religious commitment and higher levels of perceived well-being and self-esteem and lower levels of hypertension, depression, and clinical delinquency. A meta-analysis of 34 recent studies published between 1990 and 2001 found that religiosity has a salutary relationship with psychological adjustment, being related to less psychological distress, more life satisfaction, and better self-actualization. Finally, a recent systematic review of 850 research papers on the topic concluded that "the majority of well-conducted studies found that higher levels of religious involvement are positively associated with indicators of psychological well-being (life satisfaction, happiness, positive affect, and higher morale) and with less depression, suicidal thoughts and behavior, drug/alcohol use/abuse."

LITERATURE REVIEW

Some researchers suggest there are happiness benefits to being in the majority when it comes to religious belief. Many studies finding correlations between happiness and religiosity come from measuring Religion in the United States - a predominantly Christian country (making the nonreligious a minority). According to a 2007 paper by Liesbeth Snoep, published in the Journal of Happiness Studies, there is no significant correlation between religiosity and individual happiness when researchers measure Religion in the Netherlands and Denmark. These countries have lower rates of religious affiliation than the United States, meaning the non-religious are not the vast minority - a fact that Snoep thinks might help explain the different correlations. According to the
Happiness forms a central theme of Buddhist teachings. For ultimate freedom from suffering, the Noble Eightfold Path leads its practitioner to Nirvana, a state of everlasting peace. Ultimate happiness is only achieved by overcoming craving in all forms. More mundane forms of happiness, such as acquiring wealth and maintaining good friendships, are also recognized as worthy goals for lay people. Buddhism also encourages the generation of loving kindness and compassion, the desire for the happiness and welfare of all beings. The first and second verses of the Dhammapada, the earliest known collection of Buddha’s sayings, talk about suffering and happiness. So it’s not surprising to discover that Buddhism has a lot to offer on the topic of happiness. Buddha’s contemporaries described him as “ever-smiling” and portrayals of Buddha almost always depict him with a smile on his face. But rather than the smile of a self-satisfied, materially-rich or celebrated man, Buddha’s smile comes from a deep equanimity from within.

Buddhism pursues happiness by using knowledge and practice to achieve mental equanimity. In Buddhism, equanimity, or peace of mind, is achieved by detaching oneself from the cycle of craving that produces dukkha. So by achieving a mental state where you can detach from all the passions, needs and wants of life, you free yourself and achieve a state of transcendent bliss and well-being.

As described in the first verse of the Dhammapada, for Buddha, mental dysfunction begins in the mind. The Buddha encouraged his followers to pursue “tranquility” and “insight” as the mental qualities that would lead to Nirvana, the Ultimate Reality. As mentioned earlier, the Eightfold Path as a whole is said to help one achieve these qualities. In particular, the areas of mental cultivation, which include right effort, right mindfulness and right concentration, are the mental skills and tools used for achieving happiness.

The Chinese Confucian thinker Mencius, who 2300 years ago sought to give advice to the ruthless political leaders of the warring states period, was convinced that the mind played a mediating role between the "lesser self" (the physiological self) and the "greater self" (the moral self) and that getting the priorities right between these two would lead to sage-hood. He argued that if we did not feel satisfaction or pleasure in nourishing one's "vital force" with "righteous deeds", that force would shrivel up (Mencius,6A:15 2A:2). More specifically, he mentions the experience of intoxicating joy if one celebrates the practice of the great virtues, especially through music. Al-Ghazali (1058–1111) the Muslim Sufi thinker wrote the Alchemy of Happiness, a manual of spiritual instruction throughout the Muslim world and widely practiced today.

The Hindu thinker Patanjali, author of the Yoga Sutras, wrote quite exhaustively on the psychological and ontological roots of bliss. In the *Nicomachean Ethics*, written in 350 BCE, Aristotle stated that happiness (also being well and doing well) is the only thing that humans desire for its own sake, unlike riches, honor, health or friendship. He observed that men sought riches, or honor, or health not only for their own sake but also
in order to be happy. Note that *eudaimonia*, the term we translate as "happiness", is for Aristotle an activity rather than an emotion or a state. Happiness is characteristic of a good life, that is, a life in which a person fulfills human nature in an excellent way. People have a set of purposes which are typically human: these belong to our nature. The happy person is virtuous, meaning they have outstanding abilities and emotional tendencies which allow him or her to fulfill our common human ends. For Aristotle, then, happiness is "the virtuous activity of the soul in accordance with reason": happiness is the practice of virtue.

Many ethicists make arguments for how humans should behave, either individually or collectively, based on the resulting happiness of such behavior. Utilitarians, such as John Stuart Mill and Jeremy Bentham, advocated the greatest happiness principle as a guide for ethical behavior.

But happiness does not come cheap and easily. Unless there is a spiritual dimension to pleasure, we never realise contentment. A recent study by the London School of Economics found that the happiest place in the world was Bangladesh. India was fifth. The affluent US and UK didn't fare very well, coming in at 96th place and 32nd place respectively. The moral is one we've heard before: money can't buy happiness.

The Bhagavad Gîtâ, also more simply known as Gita, is a Hindu scripture produced from the colloquy given by Sri Krishna to Arjuna during the Kurukshetra War. Its philosophies and insights are intended to reach beyond the scope of religion and to humanity as a whole. It is at times referred to as the "manual for mankind" and has been highly praised by not only prominent Indians such as Mohandas Karamchand Gandhi but also Aldous Huxley, Albert Einstein, J. Robert Oppenheimer, Ralph Waldo Emerson, Carl Jung and Herman Hesse. It is considered among the most important texts in the history of literature and philosophy. The Bhagavad Gita comprises exactly 700 verses, and is a part of the *Mahabharata*. The teacher of the Bhagavad Gita is Lord Krishna, who is revered by Hindus as a manifestation of God itself, and is referred to within as Bhagavan, the Divine One. We need to understand the Bhagavad Gita and, as much as we can, to follow the teaching in our life. It's not enough just reading the book and intellectually knowing the stories and dialogues. When one is are in a crisis, or you are going through problems, rough times, hard times, when there is so much confusion in life - that is the time when one should apply the teaching of the Bhagavad Gita. Bhagavad means divine and Gita means a song - a song, which was sung by the Lord. A divine song. That's what Bhagavad Gita is all about. This scripture is a very powerful book. So many things are here that we need nowadays, in this society, the environment we are living in. Bhagavad Gita is very practical. This is yoga too. It is said in the Gita that this book is the essence of all the scriptures - all the revealed scriptures, philosophy, Bible, Upanishads. The Bhagavad Gita teaches us the art of life. The Gita has so much psychology of the human mind. How does the human mind operate? What happens when we are in a situation where we have the understanding but where sometimes we don't use our understanding. Somehow we are totally blank. Then afterwards, we feel very sorry. We feel guilty - why did we do that? We feel bad and that goes on and on and we build some kind of block to ourselves. We don't understand many things - that we are the doers, that we have created all those blocks in us. That is why we are confused. We do not seem to have a clear mind when we need to make a decision. We have several opinions and we also seek others' opinions. We are not sure. Because of that, we are
living with such tension. There is always ongoing tension in our lives which then creates lots of commotion. Because of that commotion, we have no idea what's going on and what to do.

It is said that everyone wants to be happy, but happiness is not the same to everyone. So Krishna now takes up that subject, for people differ greatly in “the pursuit of happiness” owing to the predominance of one of the three gunas.

The quest for happiness lies at the heart of all human endeavors. The Bhagavad-gita asserts that happiness is our inalienable right and provides a clear pathway for its achievement. The fundamental teaching of the Gita is that our current existence has two dimensions - material and spiritual: we are spiritual beings residing in material bodies. (2.13) Modern scientific studies in fields like past life memories, near-death experiences (NDEs) and consciousness also strongly suggest that there is a spiritual part of our being which continues to exist even after bodily death. These studies therefore confirm this postulate of the Gita. Just as the soul animates the body, the Gita continues, the Supersoul, the Supreme Being, animates the entire cosmos.

The Gita further explains that material existence is temporary and troublesome due to an existential disharmony; human beings tend to neglect the spiritual dimension of their lives and focus only on material ambitions and achievements. This imbalance stunts their ability to experience the fullness of life and the resulting dissatisfaction manifests individually as depression, irritability, anxiety, stress etc and socially as disunity, violence, wars etc. This disharmony also results in the universal and inescapable evils of birth, old age, disease and death (13.9).

Our innate longing for immortality in a world that is intrinsically subject to death, indicates that we belong to an immortal realm. The Gita thus posits the existence of a higher-dimensional world which is beyond the pernicious effects of time (8.20). That realm is characterized by a sweet harmony of divine love between the innumerable subordinate souls and the Supreme. In that realm, the Supreme Person being all-attractive is the pivot of all relationships and is therefore best known as Krishna, which means 'all-attractive' in Sanskrit. Every soul enjoys an eternal life of cognizance and bliss in that realm, provided he is harmonious with the will of the Supreme. When he refuses to be in harmony, he falls to the realm of matter, where he can experience the results of disharmony and thus reform himself.

Fortunately for us all, the Supreme Lord, Śrī Krishna, has given us the keys to happiness in His famous discourse, the Bhagavad-gītā. Once we come to know the source of and the means to achieve happiness we can understand that our focus must be within ourselves, for happiness is an intrinsic quality of our true self. The soul is composed of three qualities: eternity, knowledge and bliss. This inherent happiness derives from a different source and is of a superior quality to the type and level of happiness that most of us seek to attain. Most of us believe that happiness derives from gratifying the material senses. A day at the beach full of sights, sounds, smells, taste and touch, which saturate the material senses is just the type of experience most look toward in their search for happiness. The sight of the ocean blue, the sound of the surf, the smells and tastes of a
picnic lunch and the feel of the cooling waters are the type of sensory stimuli that most of us depend on for our happiness. In Bhagavad-gita, Lord Krishna kindly explains why such sensory based happiness is not sought by the wise. In chapter 5, verses 22 and 23, Lord Krishna tells us,

“An intelligent person does not take part in the sources of enjoyment and misery which are due to contact with the material senses … such pleasures have a beginning and an end, so the wise man does not delight in them. Before giving up this present body, if one is able to tolerate the urges of the material senses and check the forces of desire … he is well situated and happy in this world.”

A wise man does not give in to the sensual hankerings for he knows of the transient nature of such pleasures and he knows of the teaching that Lord Krishna gives us in Chapter 3, verse 39 of Bhagavad-gita, where He tells us that these material desires can never be extinguished. As soon as the pleasurable stimulus that was exciting a material sense is withdrawn, the craving for a new pleasure begins. Such is the endless cycle of material sense gratification. It is when we give up activities that are designed to fan the flames of our material desires and replace these endeavors with activities that cultivate our innate happiness that we find true peace and fulfillment.

Lord Krishna, in chapter 5, verses 22 and 24 of Bhagavad-gita, instructs us thus,“One whose happiness is within, who is active and rejoices within, and whose aim is inward, is actually the perfect mystic. He is liberated in the Supreme and ultimately he attains the Supreme…a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self realized person enjoys unlimited happiness for he concentrates on the Supreme.”

These instructions are based on simple principles. Lord Krishna is the original source of all happiness and when we are in contact with Him we naturally experience this happiness. Just as when one is in contact with fire he is naturally warmed.

Once we come to know, through Lord Krishna’s mercy, that this pure form of happiness is available to us, we should try to understand and adopt the means where by we can enter into this blissful state. In chapter 6, verses 27 and 28 of the Bhagavad-gita, Lord Krishna kindly gives us a formula for attaining this natural state. He says,

“The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness…the self controlled yogi…achieves the highest stage of perfect happiness in transcendental loving service to the Lord.”

Here, Lord Krishna gives the three main ingredients to the formula for happiness:

1. fixing the mind on Krishna,
2. practicing self control, i.e. restraining the senses, and
3. engaging in loving service to the Lord.
Many who become interested in Krishna consciousness are taken aback by the copious amount of available literature. These volumes of information and teachings are so vast and variegated that some of us get lost before we ever get started. The *avatars*, the demigods, the planetary systems, the histories, the personalities and the teachings are so full of names, terms and concepts which are unfamiliar to most of us, especially those from the Western world, that it is very easy to become overwhelmed. However, when we break the endeavor down to the three standards mentioned above, we find the task less foreboding, and when we take into account the fact that this path leads to a state of perfect happiness, then the idea of going forth seems worth the effort.

“And now hear from Me the threefold happiness that one enjoys through practice, and in which one comes to the end of suffering.” (Bhagavad Gita 18:36)

**Sattwic happiness**

“That which in the beginning is like poison but in the end like nectar; that happiness, born from the tranquillity of one’s own mind, is declared to be sattwic.” (Bhagavad Gita 18:37)

Nevertheless, an important principle is set forth in this verse. In the beginning it is normal for spiritual practice to be boring or even annoying and upsetting. But at the end it will be all sukha: happiness and ease. For it never really is poison, but only seems so to the distorted mind-mirror of those bound in ignorance.

**Rajasic happiness**

“That which in the beginning, through contact between the senses and their objects, is like nectar, and in the end like poison; that happiness is declared to be rajasic.” (Bhagavad Gita 18:38)

Here we have the opposite of the previous verse. Those things that to the ignorant seem like the nectar of immortality (“This is really living!” “This the way to live!” “I like it–give me more!”)—will in time be seen as deadly poison, but it is often too late. That is why the Bible says: “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” (Ecclesiastes 12:1) The happiness of rajas is simply fool’s gold.

An interesting point: In this and the previous verse the word *pariname* is found. It means “when transformed,” the idea being that in time the two kinds up happiness transmute or ripen into either amrita or poison. Actually, they reveal their inner nature, they do not really change, but it seems so to the sadhaka.

**Tamasic happiness**

“That happiness which both in the beginning and afterwards deludes the self, arising from sleep, indolence, and negligence, is declared to be tamasic.” (Bhagavad Gita 18:39)
Krishna describes tamasic happiness as *mohanam*—deluding, addicting, and confusing—arising from spiritual “sleep” (nidra), idleness and outright spiritual laziness (alasya), and negligence and confusion (pramada). Notice that, unlike sattwic and rajasic happiness, tamasic happiness does not transform into anything other than what it is at the beginning. It does not lead to anything, but remains utterly inert. Sattwic and rajasic happiness leads to conclusions about their merit or demerit. Tamasic happiness, on the other hand, simply lies there and wallows in its own inertia. It goes nowhere.

There is a lesson for us here. We need not worry about sattwic people because they will become increasingly established in sattwa. We need only wait for rajasic people to “wise up and move up” to sattwa. And we need not even give a second thought to the tamasic: they are going to stay right where we see them. The essence of this is that sensible people do not go around trying to change others. The sattwic are already what they should be, the rajasic are moving toward sattwa, and the tamasic are simply that: tamasic. They “come from the nowhere and go to the no-place.” The wise bless others and keep on working on themselves. Certainly they will encourage those with them on the path and even assist them, but they cannot put anyone on the path or keep them there.

Experience proves this over and over. “There is no being, either on earth or yet in heaven among the gods, which can exist free from these three qualities [gunas] born of material nature [prakriti].” (Bhagavad Gita 18:40)

There we have it. All are caught in the net woven of the gunas. However, sattwa leads to liberation from that net, to the state known as *trigunatita*—“beyond the three gunas.” But until that state is reached we will live according to the guna dominant in us. This is the real basis of authentic “caste,” and Krishna now takes up that subject: “The duties of the brahmins, the kshatriyas, the vaishyas, and of the shudras, are distributed according to the gunas arising from their own nature.” (Bhagavad Gita 18:41)

Below are few verses of Bhagwat Gita which teaches, how a person of peaceful, unwavering and undisturbed mind behaves in life: "As the waters (of different rivers) enters the Great Ocean, which though full on all sides remains undisturbed, like wise a person who is not disturbed by the incessant flow of desires - can alone achieve peace, and not the man who runs after these desires & strives to satisfy such desires." *(Bhagwat Gita: Chapter II verse 70)*

Sri Krishna said to Arjuna: One who is situated in the Self (soul) and behaves same during happiness and distress; one who looks upon a lump of earth, a stone and a piece of gold with an equal eye; one who is equal toward the desirable and the undesirable; one who is situated equally well in praise and blame is the one who is of steady mind. *(Bhagwat Gita: Chapter Fourteen verse 24)*

Sri Krishna said to Arjuna: One who is steady in honor and dishonor; one who treats alike both friend and enemy; and who has renounced all material activities—such a person is said to have transcended the three modes of nature & lives in a peaceful state of mind. *(Bhagwat Gita: Chapter Fourteen verse 25)*
So if you want to have peace of mind in life, you need to be satisfied with what you have at present in life & should not hanker after those desirous objects which are beyond your reach. Just try to make harmonious relations with the people all around you & you shall feel peaceful & happy in life. Other than that turning your mind's attention towards God or Spiritual practices like listening to devotional songs (Bhazans), reading spiritual literature, chanting religious mantras, doing Yoga etc. shall also make your mind peaceful & the "Key to Happiness lies in a Peaceful Mind only".

Lord Krishna says in the Bhagavad Gita: There is neither intellect nor Bhavna truthful state of mind for the ununited, and to one devoid of Bhavna, there is no peace. To the one without peace, how can there be happiness?? Chapter 2:66

You may be doing anything in life or you might have achieved many things, but unless you are united to the Wisdom that is God, you cannot have peace and without peace you cannot be happy.

How can we then become united to Wisdom or God? Will we have to do any special thing or perform any particular deed to become united? You neither have to do any particular thing or perform any special action to unite with Wisdom or God. You do not have to change your lifestyle and actions. All you have to do is to change your thoughts to unite with the wisdom that is God.

In the Gita, Lord Krishna has revealed the self-knowledge and also imparted the science of Yog or union with God. A person who believes the words of God as true and practices this science of Yog will become united to the wisdom that is God. He will then attain peace and become happy by performing all his usual actions and enjoying all the objects of the senses. Not only will he gain peace and happiness, he will also become a non-perishable being and attain freedom from death. He will attain immortality and live forever in eternal peace and happiness.

Happiness cannot be attained by snatching others happiness. It does not mean to be dependent and take the support of anybody. Happiness vibrates the soul; ordinary happiness can be attained with fulfillment of subjects related to the sensory organs. Those who are engrossed in resolutions and alternatives they do not get rid of sensory and mental subjects. Hence they do not have the feeling of happiness. Happiness cannot be attained unless the conditions of the mind focus to the inner self. Happiness does not increase with selfishness and greed; it increases with a large heart. When we get rid of the attachment of wife and wealth then only Brahma is left in the soul.

In normal sense contention, comfort, cheerfulness and gladness are called happiness but real happiness is different from this. You can be glad when others are sad. A terrorist is happy when he kills his target. The happiness attained from impure resources destroys morality and character. It means happiness cannot be attained by taking away others happiness. It is not dependent on others or based on others support. It does not harm others or obstruct others. Happiness vibrates the soul. Ordinary happiness can be attained
with fulfillment of subjects related to the sensory organs. Those who are unable to come out of the trap of subjects of sensory and mental happiness, those who are entangled in subjects of resolution and alternatives, they fail to get happiness. Till the conditions of the mind do not focus on inner self and do not stop the external interest, happiness cannot be attained.

Happiness is not related to things of perishable nature. A true happiness does not depend upon swing of favourable and unfavourable conditions. It is seated on equality and unbiased things. Equality also lies in gain-loss, happiness-unhappiness, criticism-praise, fame-defame and life and birth. Happiness cannot be attained on the path of no-control. The person living for material comforts cannot get happiness. Happiness always gives peace of mind.

One has to follow the path of sacrifice and control in order to get happiness. Happiness and unhappiness are found on one path. Happiness can be attained by continuous efforts and arousing the wisdom. Remaining close with the soul gives happiness. Permanent wisdom obtained from Gita gives happiness. The person doing his duties and does not expect results attains happiness. The person who wins himself is braver than those who are victorious over lakhs of warriors.

Happiness is the stage attained from the duties fulfilled by soul. Relieving oneself from controversies and reducing the unhappiness gives salvation of the soul. This gives physical, mental and verbal happiness. For some union of soul with the supreme soul is happiness. What is happiness? Understanding it and living it are two different subjects. Reading holy books enlightens the person with supreme soul, to understand the life energy, sensory organs, mind etc. also enlightens the person, which is necessary to increase the happiness? Leading a disciplined life, following rules, resisting passions and continuous study of the books to improve the intelligence, can attain it.

The person who performs yagyas and studies Vedas and understands God's entity attains real happiness. God reveals himself in front of that person, he reveals his identity. God is the source of happiness, he showers his blessings on such devotee, who leads a disciplined life and attains knowledge through devotions towards God, attains strength and experiences happiness. Brahma is almighty but still so kind and fulfills all the demands of devotee. Happiness does not lie in the material comforts.

The opportunity for us to achieve permanent, transcendent, perfect happiness is available to us all. We should make a serious attempt to give up our efforts at finding happiness through our material senses. This repression of sensual urges relates to the second aspect of Krishna’s formula for happiness, that of self control. For many of us, this relinquishment of material desires becomes the most difficult aspect of the formula, but we should not let this struggle stand in our way, for if we practice the other two aspects, which we simultaneously do when we chant Krishna’s names, then Krishna Himself will help us to cleanse our heart of unwanted desires. When we faithfully take part in remembering the Lord and chanting His names we are brought into direct contact
with the supreme Lord and are thereby automatically swept up into Lord Krishna’s ocean of eternal, unlimited happiness.

This ocean of bliss is not something that we can only experience beyond the grave; it is an experience that we can enjoy here and now. Lord Krishna confirms this in chapter 14, verse 20 of the *Bhagavad-gita* where he says that we “can enjoy nectar even in this life.” If happiness is what we want, then we can follow Lord Krishna’s simple formula, and happiness is what we will get. So let’s all take a swim in the shoreless ocean of Lord Krishna’s mercy by fixing our minds on His names, forms and pastimes. Let’s chant and be happy.

It is here that the relevance of the Gita to the modern scenario can be seen. Over the past few centuries modern man has performed immense intellectual labor in an attempt to decrease the miseries of material existence. But all of these efforts have been directed in the realm of matter. This has resulted in an increased ability to manipulate the material energy through science and technology. But modern man has, with almost a religious dogma, avoided applying his intellectual faculties to understanding the spiritual dimension of life. But all the cherished human qualities like love, compassion, honesty and selflessness spring from the soul - the spiritual aspect of our being. Therefore negligence of spiritual life has had disastrous consequences; there has been a marked decline in all these virtuous human attributes in modern society. That is the cause of the guided-missiles-misguided-men syndrome.

**CONCLUSIONS**
The Gita thus provides the answer to the well-known prayer: "O God, please give me the strength to change the things I can, the endurance to accept the things that I cannot change and the wisdom to know the difference between the two." The Gita explains that, if our endeavors for happiness are to bear lasting fruit, the spiritual aspect of our lives needs to be improved, not the material. The Gita also systematically explains the difference between matter and spirit and provides a practical methodology for spiritual elevation. The Gita thus helps us to understand how ignorance and / or negligence of the spiritual dimension of life has been the bane of modern civilization. Happiness, if managed intelligently, multiply and is eternal in nature.

**REFERENCES**