

## Media Report

### **National Convention on ‘Satyamev Jayate, Ahimsa Parmodharm & Shrimad Bhagawad Gita’ Concludes**

**Puri, February 5 & 6 :** A National Convention on “Satyamev Jayate Ahimsa Parmodharm and Shrimad Bhagawad Gita” was organized and hosted by Jagannath Puri Sub-Zone of Brahmakumaris at its Godly Rajyoga Retreat Centre (GRC), Puri Sea Beach on Sunday, 5<sup>th</sup> February 2017.

A galaxy of eminent scholars, academicians, and spiritualists who addressed three sessions of convention, includes **Rajyogi B.K. Brijmohan** Addl. Secretary General of Brahma Kumaris; **Dr. Pushpa Pandey** Eminent Gynaecologist & Gita Scholar; **Prof. Harekrushna Satapathy** Former Vice Chancellor, Tirupati National Sanskrit University; **Prof. Alekh Chandra Sarangi** Former Vice Chancellor, Shri Jagannath Sanskrit University, Puri; **Prof Binayak Rath, Former Vice Chancellor, Utkal University;** **Bro. Jagadananda,** Former Information Commissioner, Govt. of Odisha; **Prof. Radha Madhab Dash,** Vice Chancellor, Shri Jagannath Sanskrit University, Puri; **Prof. Surendra Mohan Mishra** HOD, Sanskrit, Pali & Prakrit, Kurukshetra University, Haryana; **Rajyogini B.K.Dr.Nirupama** Director, Godly Rajyoga Retreat Centre, Brahma Kumaris Sub Zone, Puri and **B.K.Dr.Prasanna Kumar** Sr.Paediatric Specialist & Retd. CDMO, among others.

**Almost all were unanimous in their opinion that the war as described in Gita was symbolic of inner conflict which every human being has to resolve by following Gita as master guide.**

**Prof. Radhamadhab Dash** as **chief guest** giving his research-centric views said that the epithets i.e. Ahimsa Parmodharm & Ahimsa Parmotapah being part of Mahabharat, negate the possibility of a violent war in the same.

He said that Adi Sankaracharya, Ramanuj and Madhabacharya in their traditional interpretation of Gita had not mentioned of a violent war. And in colonial period from 18<sup>th</sup> century, Gita became a scripture of literature and history.

He said that while social reformer Raja Ram Mohan Roy gave social interpretation of Gita as a treatise on selfless service, for western philosophers, Gita teachings are for carrying out professional dharma and duties. Some others like Sarvapali Radhakrishnan interpreted ‘Gita mentioned war’ in the form of inner conflict.

He further said that while Swami Vivekananda viewed universal & eternal relevance in Gita Teachings, Mahatma Gandhi took twin tools of truth and non-violence from Gita and Tilak perceived Lok Sangraha and Niskam Karma for universal welfare in Bhagavad Gita.

Prof. R. M. Dash said that while Bankim Chandra Chatterjee looked to Gita as treasure trove of ancient wisdom and virtues for withstanding all foreign influence and interference of Britishers, Sri Aurobindo regarded Gita as reflector of ongoing battles in human minds and as a regulator of Dharma, Karma & yoga in true perspective.

Prof Rath also said that Maharshi Vyas in his epic Kavya Mahabharat did not encourage violence but spoke about devastation if resorted to violence.

**Prof. H.K. Satapathy** said that there is no place for war in Gita which teaches Dharma & values. He said that the infamous five vices which are root cause of all human sufferings are simply termed as Asuri Sampada in Bhagavad Gita.

He said that 'Gita mentioned Swadharma' is real Satya & Dharma. All human souls need to get connected with Supreme Being through Rajyoga Meditation for inner peace, purity, poise, power and happiness.

He said that Gita is capable of unifying all religions, sects and nationalities. There is an urgent need for a spiritual revolution in the world for which Bhagavad Gita can be an effective weapon & guide.

**Prof. A.C. Sarangi** said that Gita is Brahm Vidya , Science of Sanatan Satya Dharma. It is not a Yudh Shastra but a Yoga Shastra which enables us to get stabilized in yoga or loving link with Supreme Being, he stressed.

He said that Yoga leads us to all attainments and keeps us away from all attachments. Gita takes us in our transformational journey from sorrowful state to happy and contented state of being, he averred.

**Prof. S.M. Mishra** said that truth by its inherent nature and character, always begets victory ultimately. He said that we can better understand the difference between eternal and ephemeral truth with the allegory of God and His devotees. While Supreme Soul is in the core centre of cosmos, human souls floats in periphery, he emphasized.

He said that Dharma (Duty) emanates from Shruti & Smriti (Dharma Shastra) such as Mahabharat, Ramayan, Upanishad etc. He said that all scriptures including Anu-Gita mention about Vasudevaya Ubach where as it is Shri Bhagavan Ubach in Bhagavad Gita which is considered superior to Veda.

He further said that while the outside world is a part of Apra Prakriti (lower nature) Atma & Parmatma are epitome of Para Prakriti (higher order nature ) such as truth, transparency, peace, love, harmony, compassion and non-violence. He also said that while classical Marxists believed in 'spirit' or 'soul', dialectical and Das Capital Marxists subscribed to materialism.

**Dr. Puspa Pandey** said that in Bhagavad Gita, we have solution to all personal, professional, national & international problems. But we are exploring and applying Gita teachings with that perspective and hence we are witnessing rapid decline in our values, inner powers, character and conduct. She said that there is the need to transform the present day negative state of affairs to positive state for which spiritual understanding and application of Gita wisdom, is the only way out.

She said that while original Gita is missing, its subsequent interpreted versions are creating many confusions and conflicts which Gita is supposed to resolve. She said that the real message of true Gita

implores us to become an embodiment of its teachings which prompt us to overcome innate vices like lust, anger and ego by remaining in divine communion with Supreme Soul .

She also said that now is the time of God's divine descend for individual world transformation through Rajyoga Meditation. Even if 5% of world population understands this and undergoes such positive change through God's Gita Gyan & Rajyoga, the rest of the world will take no time to get transformed for building a better world or Golden Age.

**Mr. Jagadananda** said that science, technology and materialism have given mankind only transitory success and happiness on physical plane with severe side effects. He said that even though there were enough research & development on material spheres, modern science and technology has failed to make much inroads into mental, intellectual & spiritual research and development which are more essential than the former to make human life and society healthier, happier and better.

“ Since mind is the controller of brain & brawn, there is the urgent need for the regular practice of self introspection, creative contemplation, self regulation and self realization with the help of spiritual wisdom and Rajyoga Meditation for experiencing sustained inner peace, power, poise, health, harmony and happiness ” he stressed.

He urged the audience to become real soft-power centers in themselves, by making thoughts pure and positive, by giving wisdom to intellect and by doing Rajyoga Meditation for empowering the soul.

**Rajyogi B.K. Brijmohan** who spoke more on God of Gita and less on Gita, said that technically new world is more a matter of restoration, than creation. He said that there is one universal incorporeal Supreme Soul God, in self-luminous, divine light form called 'Jyotirlingam' Shiva whose gross symbols are worshipped in the form of Shiva Lingas in innumerable temples across India and abroad, from ancient times. Shiva is self manifest, hence named Swayambhu and He is ever benevolent & benign hence called 'Sadashiva'.

He further said that when spiritual beings and material things become old, they gradually diminish inner powers, qualities and character and increasingly become negative in nature and interaction, thereby causing violence, damage, degradation and destruction turning heaven into hell in due course of time.

He said that at the fag end of one Kalpa (Kalpanta), incorporeal Supreme Being God Shiva who is beyond the world cycle of birth & death, descends into the corporeal medium of His pre-destined human chariot (Bhagirath) Prajapita Brahma to sermonize Gita Gyan to His spiritual children who are chosen to become catalytic agent of positive transformation in self & society through practice of His Gita Gyan & rajyoga meditation.

He said that now is that auspicious time for world renewal of moral and spiritual character. And this divine duty of Supreme Being is being carried out through the Brahma kumaris organization to grant Mukti-Jeevan Mukti to whole mankind through real Shiva Shaktis who are Brahma kumaris, he stressed.

**Dr. B.K. Nirupama** who co-ordinated various sessions of the convention said that Gita is the mother of all scriptures and it provides its followers the twin tools of truth & non-violence as most powerful weapons to win over inner enemies of vices and negative traits by sublimating them in the subtle fire of Godly knowledge and Rajyoga Meditation in this symbolic war of Mahabharat in human minds.

The **afternoon session** in the form of a **panel discussion** on 'Truth & Non-violence as per Shrimad Bhagavad Gita' was conducted by B.K. Sushant, National Media Co-ordinator of Brahmakumaris. Eminent panelists such as Prof. Binayak Rath, Former V.C, Utkal University; Dr. Puspa Pandey, Dr. B.k. Nirupama, Prof. Dr. Sureswar Meher, Associate Prof. G.M. University, Sambalapur etc shared their valuable views.

**Prof Binayak Rath** said that Ahimsa or non-violence which is the basic tenet not only of Bhagvad Gita but also of major religions of the world, should be all encompassing in its application. It should be practice by people not only in their relations and interactions with fellow beings, but also in their daily interaction with nature and environment which should not be exploited and expropriated to appease human greed. He also agreed with most of the speakers that the war described in Gita is symbolic of incognito fight with the inner vices, mental pollution and negative tendencies in every human being. He suggested for individual and collective efforts for protection of nature and environmental purification through the regular practice and promotion of raj-yoga meditation as expounded in Gita and as being propounded by the Brahma Kumaris.

The **concluding session** of the evening was held on the topic "Gita Mentioned War – Violent or Non-violent? " Rajyogi B.k. Brijmohan chaired it. Prof. Binayak Rath, Prof. A.C. Sarangi, Dr. Puspa Pandey, Dr. Nirupama, Prof. S.M. Mishra etc. addressed this **Valedictory Session**. They were of the opinion that Mahabharat War as delineated in Gita is more an inner battle between good and evils than outer war.

Next day, on **6<sup>th</sup> Feb2017** under the same banner of Gita convention, a **Media Dialogue** was held on the topic "**Spiritual Empowerment for Healthy & Happy Living** " for Journalists & Mass Media professionals with the aim of disseminating & spreading the spiritual message of Gita as mantra for mind management, healthy & happy living.

Rajyogi B.k. Brijmohan blessed it. Prof. Binayak Rath inspired the Journalists. Dr. Puspa Pandey shared her experience. Dr. Nirupama gave greetings & B.K. Sushant gave a Power Point Presentation on the topic, while Mr. Chandra Mohan, Retd. Asst. Director, Dept. of Education, Govt. of Odisha co-ordinated the Media Dialogue.