



## TEACHING OF GITA AND YOGA IN ICDS CAN REDUCE ANXIETY IN MORDERN SOCIETY

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**Abstract:** *The importance of teaching yoga and Gita in early childhood refers to the formative stage of first six years of life, with well-marked Sub-stages (conception to birth; birth to three years and three years to six years) having Are-specific needs, following the life cycle approach. It is the period of most rapid growth in addition, development and is critical for survival. Growing scientific evidence confirms that*

*There are critical stages in the development of the brain during this period which influence the pathways of physical and mental health, and behavior throughout the life cycle. Deficits during this stage of life have substantive and cumulative adverse impacts we use yoga and some lectures to the beneficiary of the ICDS, then we can see the change on human, development. Bhagavad Gita is part of the great epic Mahabharata, a widely popular mythological story in Hindu philosophy; part of Bhisma Parva, Gita is Almost in its entirety the dialogue between two individuals, Lord Krishna (considered as Incarnation of Bhagawan Vishnu, Narayana) and Arjuna (the Pandava prince, Nara) in the battlefield (war between the Pandavas and the Kauravas, the cousins, for control of The kingdom of Hasthinapura) of Kurukshetra. It has 18 yoga's (chapters), with about 701 shlokas (short poems), the first one being "Arjuna Vishada Yoga" (Sorrow of Arjuna) and the last one "Moksha Sanyasa Yoga" (Nirvana and Renunciation. Yoga is the teaching about whole body. Yoga and Gita classes will change the whole environment of the society as whole. The small study was done in anganwari in WB to see the use of yoga and teaching of Gita in children adolescent, women, pregnant mothers and all who attend a small group. The yoga training and readings and shlokas in pregnant women, adolescent girls and children were given, they were tested on sunhat anxiety score before and after the Gita and yoga class. The result of Sinha anxiety scale was less after the yoga and Gita class in the above mentioned training so we can see that the training of yoga and Gita class by yoga teacher and small verse of Gita a Saw a small change. So if we implement this at national level it will be a big change. We will be able to bring the changes in the future generation in the ICDS system in India.*

**Keywords:** *Gita, yoga, anxiety, stress*



## **OBJECTIVE**

To see the effect of teaching of yoga and Gita effect on the anganwari staff, worker, mothers, children, and adolescent girls using the Sinha anxiety scale, we can study the change the in the anxiety pattern of the above attending the anganwari system.

## **METHODOLOGY**

The small group of children, mothers adolescent girls were selected from the anganwari were the child, women, adolescent girls were given the Sinha anxiety scale and reading was done before the yoga and Gita class teaching on Bhagwadgita and yoga teaching. The result was seen with the help of Sinha anxiety scale.

## **OBSERVATION**

After one month of teaching yoga and teaching on Bhagwadgita the anxiety level was compared. The Sinha anxiety scale results were analyzed.

## **TEST USED**

The Sinha anxiety scale was used in this anganwari children, women, pregnant women, and adolescent girls.

## **RESULT**

The results were analyzed before and after one month of yoga and Bhagwad teaching, an amazing result that was seen by the use of the teaching of yoga and Gita teaching. After educating the anganwari staff, worker, mothers, children, and adolescent girls the change in behavior was seen.

## **DISCUSSION**

The education of a child even begins from within the mother's womb, and then from the moment the child sees the light of day the lifelong process accelerates. Although a child is likely to be influenced by good and bad contacts throughout adolescence and adulthood, whatever habits of thought, action and feeling are formed during those early days last throughout life. The virtuous nature of the personality is sown during childhood.

The most important step in obtaining the excellence of which such a tender nature is capable is in beginning the growth of a child in the right manner. The first notions of the world are learnt from being around the mother, from the immediate surroundings and from playmates. The surroundings provide an efficient means for education and good instruction



of the young. Here the essential training is to arouse the keen, fresh perception to observe rightly, to record correctly, to infer justly and to gently express them. From the very early school days, under the guidance of good teachers, it is necessary to encourage children to develop the habit of grouping, classifying and deducing things for themselves.

When the health of children is neglected there is little chance of them developing a high quality of intelligence and character, let alone physique. The physical training of a child is a matter of great importance. A strong, pure, healthy body is necessary for the full expression of the developing soul within. Therefore, the diet of a child needs to be wholesome and nourishing without overburdening the digestive system.

Teachers, parents and adults all need to give a child a good measure of freedom. They are to provide the best material that will enable the young to feel and experience their still forming aptitudes and faculties. Teaching by example, rather than by a command which one is unable to practice oneself, is the strongest mode of instruction.

A child must never be ridiculed. As an adult, one must try to understand the nature of the child. Kindness, affection and love are far more effective in training children than threats and punishment. Ultimately, the aim of real education is drawing out the dormant divinity lying hidden within each human being. Spiritual enlightenment is the fruit of the real, inner education

You cannot reform others unless you reform yourself first. You cannot purify others unless you purify yourself first. Only saints can fulfil this condition. In the surrounding darkness, they bring the bright flame of yoga as their answer for the ills of the modern world, and now the time is ripe for an advent of a new psychic age.

Man runs vainly after the good things of life which are impermanent. Instead he should go in search of that which is not perishable, that which is immortal. As long as mankind runs after ephemeral things, there can be no salvation either for the individual or for society or for the world. The more we turn towards things of GITA Class and use of yoga, and the teaching spiritual, the more we evolve. That is why in Indian culture, saints who are spiritually advanced souls are held in high esteem.

In our daily doings, we waste a great deal of energy. Yoga helps to stop this waste of energy by making us go within, and when we at last turn inward, all the samskaras, the miss-doings of countless previous births, dissolve. Our concept of yoga is different from the generally



accepted one. Asana, pranayama's, hatha yoga, etc. are all different limbs of yoga, but they are only a means to an end, the end being the unfoldment of the hidden potentialities of a human being.

For us, the ideal to aim for is to bring out the Satyam, shivam, Sundaram, truth, consciousness and beauty all that is best in humankind. We believe that everyone can practice yoga, irrespective of where he or she is and what he or she is. We do not believe that world shunning renunciates are the only ones who can profit from yoga. We are therefore out to propagate yoga here and abroad. We tell both young and old to make their life fully yoga oriented.

Education is not just for earning our daily bread, not for degrees and diplomas, but to create a unified world. Everything we learn in schools and elsewhere should bring us nearer to the point of world unity, where all the differences dissolve and merge into unity. Christians are not primarily Christians, Hindus are not primarily Hindus, Moslems are not primarily Moslems, but we are first of all atmas, sparks of the one divine soul, and this should be realized.

This is the message of Vedanta; there is one atman, one essence, and one consciousness, one reality penetrating and permeating everyone. That should be the background of education, and because Vedanta teaches us this universal brotherhood, there should be at least one Vedanta textbook in all our educational institutions. Vedanta is a science and not just metaphysics; it trains your psyche to see and feel the unity which runs like a thread through the universe.

You may adopt different labels and create different religions, but the essence of religion does not change. Religion begins with people and survives after they have gone. You cannot destroy religion. So what we must strive to do is to remove the differences between religions and only then will there be universal kinship. Political, racial, ideological and religious differences must all go. For this we have to take full advantage of our educational institutions, and arrange our program of education so that a day will soon dawn when the slogan of one world becomes a reality.

This Vedanta vision should be developed through the teaching of yoga. Our school textbooks should be written by those who have knowledge of human psychology. They should be written by seers who can envisage the shape of things to come, thirty or forty



years hence. The present system of exerting influence to acquire a monopoly of producing textbooks must go as such people write useless and rubbishy textbooks which cannot help our students. Also yogic techniques of meditation should be introduced in the educational institutions to remove the subconscious samskaras of our students and to bring out the best in the human personality.

We shall consecrate ourselves to this aim, not only in thoughts, not only in words, not merely with our material possessions, but without any reservations whatsoever. It is a grand idea. What happens when we become the instrument of the Lord? When the dew drop slips into the sea, a great miracle takes place, the miracle of the sea entering the dew drop.

We shall overcome our limitations and shortcomings. We shall overcome the difficulties that face us today. And when this happens, we shall have peace, a peace that passes all understanding, not the peace as we understand it, but the peace of nirvana, the peace of final emancipation, the peace of jivanmukta, enlightenment in life.

Too long have we lived a life of ajnana, ignorance. Now let us resolve to remove that ajnana. We are all the children of God. Just as an infant learning to walk moves forward, step by step, towards the outstretched hands of his parent, so too shall we move forward step by step and in complete surrender. We shall not allow any problems, great or small, to stand in our way.

Children have an excess of energy. Therefore, they need to run, play and enjoy a lot of games. It is not good for them to simply sit and study alone. Their energy has to be balanced. Parents have a very bad habit of nagging their children, and saying, "You are not studying. Have you done your homework?" Children are never asked, "Why don't you go and play football?" or "There is a good movie showing today. Take some money and go and see it." People think their children have the same level of consciousness as they do.

The levels of consciousness of a father and his six-year-old child are entirely different. When the child says, "I want to see a movie," there is a different idea in his mind to when the thirty year old father wants to see a movie. Children do not have an impure motivation; their level of awareness is very high. Children are very close to God. It is true that children are pure. This state of innocence is described in the first part of the Ramacharitamana where the childhood of Rama is described.



### **Play or study?**

Children do not become great through study or qualifications. They become great through the quality of their mind, intelligence and receptivity. This is based upon how much they are able to receive, retain and give. It doesn't mean that one should not study. One must have qualifications because today this is the system throughout the world and we must respect it. But when children are continually asked if they have done their homework, they become scared of not getting first class marks in their exams. They worry about what their parents will say because if they fail, they know they will have to face the music.

School children are always afraid that they might fail in their exams. What does it matter if they fail? Parents should tell their children, "Never mind, if you fail you can try again." But parents do not have the courage to say such things, so their children think, "Other students are fighting for a first division. If I only get a second division, what will Daddy say?" This idea which is drilled into the minds of children ruins their entire personality. Instead the child should be told, "Go and study if you like, but do not bother too much about it."

We know that many students who lagged behind in their school studies went on to have brilliant careers. Isaac Newton, who discovered the law of gravity, was a poor student, but he became a foremost scientist, and today the law of gravity is the basis of every scientific experiment. If a child is a dull student, it does not mean that he will remain dull all his life. In my school days I was very bad at mathematics, but today I can do any calculation without a calculator. You have to be able to tackle the problems of life, whether business, family or institutional. If you can't, then what is the use of being a first class student?

The popular notion is that if children play and have fun, they will fail in their studies and in life, but it is not true. However, if they have time to play and have fun, they will be successful, and if they study too much, they will spoil their lives. Playing balances the muscular and nervous energies of children and it circulates blood throughout the system many times over. If a child sits in front of the TV all day or studies with one leg up on the table, his blood circulation becomes very sluggish like a choked drain. His studies suffer.

The power of children to grasp new things is normally so strong that a teacher needs to teach them something only once. Children listen to a song from the cinema just once and they are able to memories it, yet they need a tutor to help them learn from their



schoolbooks. Children should be left free to play. I grieve to see what is being done to children these days.

Usually there is a very big gap between the mental state of teachers and young school students. While teaching, one has to be mindful of this gap. One has to come down to the level of the students in order to teach them. A teacher must not always be saying, "Do this; don't do that." Don't always try to find fault with the child. A teacher is neither a policeman nor a hunter. Rather he should be a loving companion who can become their teacher when the child is ten or twelve years old. Until the age of seven, forget that you have to teach children anything. There should be education through positive samskaras. Children should be allowed to grow and develop in a natural way: to sing, play, make noise and mischief. There is nothing wrong with that.

An important point to remember is not to tell the child what is right and wrong, good and bad. This distinction is the complex of a guilty mind. Don't put this sense of guilt into the minds of children. When they grow up and become adults, they will know the difference between right and wrong, good and bad. Even birds and animals know this. Parents should not tell their children to read a lot, study hard or try to be great or important. Let them enjoy their schooling. They should think that their teachers in the school are good, loving and friendly. This will generate a feeling of unity in their hearts.

### **Purpose of education**

Education has two purposes. The first is to equip you with qualifications so you can earn a livelihood. Through education you receive instruction about the outside world. This is *apartavidya*, formal, academic or worldly knowledge that helps you to earn a living in daily life. It gives empirical knowledge about mathematics, science, astrology, physics, chemistry, biology and other material sciences. The second purpose is to impart knowledge about the inner world by which you can remove the darkness of ignorance within you. This is *para avidya*, spiritual knowledge. This form of education instructs you about yourself, your body and your social dealings. In today's system of education we have neither.

The purpose of education should be twofold. First, it should make students capable of earning their own bread and butter without spending so many years at school. Second, it should develop the personality so that students can discover their own self. In the absence



of this kind of education there is social disorder on every continent, because we have not discovered appropriate forms of education for different types of people.

### **Spiritual duty of parents**

When children are born it is the parents' duty to initiate them into spiritual life, not into religion. A child is an experiment. It is good to have a child. Why not? There is no harm in having a relationship and producing children, but the children should not be the joy of the lower soul. Every child that a mother produces is a divine incarnation, a product of God. Parents should treat that creation of God as an experiment. How will that child become great? The child must have a personality of substance which is his own. Children who constantly receive the love of their parents, who never look for love in themselves, who never look for bliss within, who always trail behind their parents whining like a pup, will not have a strong personality.

Parents want their children to boost up their own egos. Their children should not bring disrepute to their name or give people cause to point a finger at them. A child is before you. How can you make him or her into a work of art? Chisel him, chisel her. A beautiful statue lies hidden within the rough stone. God has produced that raw material which is before you. Now make it into a work of art. -Rikhia, 1994

The destiny of the whole world depends on the little children. If you want to see the silver lining on the horizon, it is not you and me but the little children who have to be spiritualised.

### **Teaching yoga to children**

The following ideas come from my experience in the West. Some of the material may not be appropriate or relevant to other cultures or situations.

#### **Setting up a yoga class for children**

**Looking for a venue:** When looking for a space to teach yoga to adults, we look for a place where there will be the minimum amount of disturbance to the class. This is not necessarily the case when looking for a place for children to practise yoga. We need to consider that we will not be disturbing others, as children can be quite noisy. The space needs to be clean and clear, free of furniture and other objects. It is helpful if the floor is non-slippery - wooden floors are good. Know where the fire exits, toilets and telephones are.



**Finding the children:** Decide which age group you wish to teach. It is better to group the children 5-7 years, 7-9 years, 9-11 years and so on, as they respond in different ways to the practices, and the teacher's language needs to change according to the age of the class. Going into schools to offer yoga classes after school time is a good starting point; alternatively, advertising in libraries, health food shops, doctors' surgeries etc. brings good results.

**Length of class:** For small children, 45 minutes is a good amount of time for a class. Allow time for them to change, take off their shoes and socks, etc. For older children the classes can be longer, one hour to an hour and a half.

**Creating a sacred space:** The 'classroom' can be decorated with posters relating to the theme or topic of the class. Incense and a candle (where appropriate) will increase a sense of being special. It is a good idea to ensure that the children have mats to practise on, and this may mean taking them yourself. With all of this and any other props you might need for the class, a helper is a useful asset. A helper or assistant is also useful for giving children individual attention, such as helping them with asanas, or taking them to the toilet.

### **Discipline**

The discipline comes from within; if we enforce it too strongly on children, it will not work. In a yoga class, for reasons of safety and effectiveness, the teacher needs to be in control. So a simple way to achieve this is to follow the guidelines of Rules, Praise, and Ignore. You as the teacher set the rules, i.e. this is your mat and you stay on it unless I ask you to move. Praise the good behaviour and as much as possible ignore the bad. This I learnt from another of my adult students.

Generally speaking you have to do the practices with the students, and young ones especially are too impatient to watch a demonstration - they want to get on with it. I have found that arranging the children in a circle, of which you are a part, is most helpful as no one can hide at the back and children are very good at monitoring each other. Disruptive children or those seeking attention can be usefully used as demonstrators, where they are kept busy and have all the attention they need.

It is also worth remembering that children do not necessarily want to be in the yoga class. Sometimes it is the wish of the parent, therefore I tend to offer the child the option of not joining in if they really don't want to. We have a 'time-out' corner for those occasions, a



space apart from the others where a child can go to read a book, colour a mandala, or just be. If we want our children to learn respect, we have to show them respect, so the deal is that the teacher and the group respect the child's wish to not join in (for any reason). However, the child has to respect that the rest of us do want to practise, so they are to be quiet. It works!

Children take to yoga like a duck takes to water and practising yoga with children is one of the most delightful experiences. Children are naturally spontaneous, open and full of imagination. Yoga practices keep these innocent qualities alive in the child. Yoga provides the tools for children to develop into focused, well-balanced, positive and creative adults. It gives them ways to manage their lives and life situations in a constructive way.

Much has already been spoken and written regarding the benefits of yoga for children. If you have experienced yoga for yourself, there will be no doubt in your mind or heart of its potential when used with children. Yoga recognises the interdependence of body, mind, emotions and spirit, and the need for health and balance in all these layers of our being.

Through the practice of asanas children learn about their bodies, how to sustain a healthy body and keep it flexible and youthful. They learn co-ordination, although it has been said that this is not fully developed until all the milk teeth are lost. Co-ordination leads to a certain grace and poise, which is carried over into other areas of their life and personality.

Through pranayama practices children learn to bring about a balanced emotional state. They learn to manage stress, to become aware of agitation and how to deal with it, and to channel their energy creatively. All of this helps to increase their self-confidence and inner stability.

The practices of pratyahara and dharana give relaxation and disciplines which develop clarity, improve concentration, attention, and memory.

The following ideas come from my experience in the West. Some of the material may not be appropriate or relevant to other cultures or situations.

### **What to teach**

Asana: Children love asanas, especially animal asanas where they can make noises and also learn about the qualities of that animal and thus a little more about the world around them. The important thing in asana is not to expect perfection, for as the child's awareness increases the practices will perfect themselves. Yoga with children should be FUN. The



eastern way of teaching does not take away the joy of discovery from the student, and this is very applicable as children learn yoga. It should be remembered that a child's body is still growing until the age of about 17 years, therefore it is not a good idea to hold postures. Inverted postures (i.e. headstand) should also be avoided.

Pranayama practices that are simple and which do not involve retention of the breath are suitable for children. There is a wealth of children's yoga books on the market, some geared to teachers and some more appealing to children themselves.

Yoga nidra is a favourite for children. It should be kept short as they can relax deeply and quickly because they tend to be less tense than adults are. However, children do experience stress from home situations, peer group pressure, exam worries - even world events can worry them, so they definitely need to be able to relax.

Trataka is also another useful practice for developing concentration, memory, and for quieting the mind. Trataka can be done in a variety of ways, including using mandalas that they may have previously coloured, and simple yantras - squares, triangles, etc.

Games are always successful in a yoga class, either as ice-breakers, for induction purposes, or as a technique for developing memory and awareness. An example is 'Kim's Game' where you present the children with a tray of objects which they look at for a few minutes, then the tray is covered and they have to write down everything they can remember.

A game I learnt from one of my adult students is the 'Emotions' game. A pack of cards is made with different words on each: "I feel happy when . . .", "I feel sad when . . .", "I feel frustrated when ..." etc. The children choose a card (if they are not happy with it they can choose another) and go on to describe an event or situation that evokes that feeling in them. It is an excellent way for children to understand and express different emotional states. Stories also go down well, and I have found some of the Indian comic books telling stories of saints, kings, gods and goddesses, the Ramayana and Mahabharata have always been well received.

Themes and topics are a good tool to plan yoga classes around - they give a focus to you and the children and can be repeated for several weeks if a success. (The golden rule in yoga with children is, "If it isn't working, drop it immediately!") These themes can range from a walk in the jungle, a visit to the zoo, the seasons, the elements, festivals like Diwali and so on. Themes can also synchronise with topics being covered in school. Equally, one can



introduce yamas and niyamas and, even some of the 'ities' or SWAN theory. This will introduce children to the philosophy of yoga and may help in situations like bullying, which is common in schools.

If you feel ready to take up the challenge of practising yoga with children, go and do it - even if you have no experience of teaching children. Your first class will teach you plenty. Go into a local school and offer yoga classes, do it as seva, get feedback and keep notes from teachers, parents, and the children themselves. This could be really useful for future research projects. Stress is an extremely basic word in our daily lives. In one's life, he/she experiences stressful situations all the time. Stress can be because of work pressure, strains in seeing someone and so many other things. Stress regularly irritates our physical and psychological well-being. Because of stress, a man avoids reacting to enthusiastic or physical dangers to his being. Regular anxiety manifestations incorporate touchiness, solid pressure, powerlessness to focus and an assortment of physical responses, for example, cerebral pain and racing heart rates. Generally, stress can likewise bring about spinal pain, sleep deprivation, exhaustion, hypertension, dietary problems and so on because, while carrying out one's own obligation, a person can be glad. The Bhagwad Gita clarifies the numerous troubles of the psyche and assists with systems on the most proficient method to ace it. The song of God or Bhagwad Gita is a powerful dialogue between Arjuna and Lord Krishna that breaks down complex metaphysical concepts into simple ideas that can be easily understood and implemented. According to the Bhagwad Gita, the external world is unstable and constantly in a state of change. Due to this, it cannot be considered a vehicle of truth and it should not be the central reason for our existence. We must rise above our physical limitations because spiritually, we are already higher. And the beauty of being grounded spiritually is that it frees us from the need to convince, explain or prove a point to others. Rather, the focus is on us. The ultimate journey is with oneself; a quest inwards towards the discovery of self-truth. This is the real purpose of existence. It's no wonder that I consider The Gita as one of the most transformational books I've come across. What makes the Gita stand out as an irreplaceable relic is that it adopts a panentheistic attitude rather than a pantheistic one. This means, that the Gita completely accepts the philosophy that God is the universe and everything that we see in it. But it also goes one step ahead and proclaims that God is everything, plus a supreme force that is greater than the universe



itself - that he is a synergy. He learns and evolves with the evolution in the Universe. This is the analogy I've drawn to the Gita and our everyday lives. Set as a precursor to the battle of Kurukshetra, in the Gita, Arjuna feels the pressure in having to fight against his own kin to avenge Dhritarashtra's passing of the kingdom to his own son, rather than to Arjuna's brother Yudhishtira, the rightful king. Many of us frequently find ourselves in situations where we have a conflict of interest before we make a big decision. Krishna, the divine voice of Yoga, Dharma and Karma, must convince Arjuna to do his duty as a warrior. When we are confused, Krishna is like the inner voice in us that prods us on and tells us what to do to get past our fears and doubts. If we all had an inner voice which was as wise as Krishna, then our world would be a different place. My introduction to the Gita When I started reading the Bhagwat Gita, I could very well relate to Arjuna's uncertainty and fear in the battle of Kurukshetra, mostly because I was in a similar predicament. I was at a point in my life when I had to make an important decision about my career and I was worried about the consequences of my decision. This was a year ago and looking back, I feel like I couldn't have made a better decision at that point. My experience of reading the Gita taught me a lot of valuable lessons that led me to where I am today. Let me press the rewind button. Around fifteen months ago, I had relocated to a new city to take up a new job. This was an exciting, well paying role with a highly reputed firm. I had gone through eight rounds of interview to bag this role and I was very excited about it. Soon after I joined my 'dream role', much to my dismay, I realized that there was a mismatch in expectations. What the role appeared to be was far from what was promised. I realized that it wasn't a job that I enjoyed one bit. And it wasn't a job where I was utilizing my core strength either. I wasn't happy and I wasn't able to give my best. A mere two weeks after joining, I was torn between the idea of trying harder or quitting. While I was fretting over what I had to do, I was introduced to the Bhagwad Gita by a friend who highly recommended it. Though my mind wasn't on reading at that point, I was intrigued by the Gita right from the beginning. Through Arjuna's eyes, I could sense the same uncertainty that I felt. The book was what I needed and once I began, I couldn't put it down. My learning from the Gita While reading the book during this period, one thing that I learnt was (and this is my biggest learning from the Gita) – "It is the intention behind the action that matters more than the action itself. Do not abstain from action. Take action and trust in the result". I weighed the odds of staying versus leaving and



decided that I would be happier if I quit my job- So I took the plunge. Quitting was the easy part. Trusting that it was the right thing to do was harder but I did it. Once I quit, I felt like I was free and the tension slowly ebbed away. I came back home and took a much needed break that helped me rejuvenate. I wrote, read, drew and sang; activities I hadn't done at a leisurely pace for months. I had always been interested in meditation and I had read about it extensively in the Gita. This inspired me to take up a course on meditation. The transforming experience helped me realize the power of the mind and the importance of controlling one's thoughts. My learning in this sphere resonated with the idea in the Gita that – "When mediation is mastered, the mind is unwavering like the flame of a lamp in a windless place." Meditation did wonders to me. I continue to practice mediation and can feel the calming effect it has on my mind. Action > Inaction While on my break, I really had a good time and made the most of it. But at the same time, there was a pricking feeling in me- reminding me that this was temporary and soon, I needed to make my next move. During these times, I would remind myself of these beautiful lines- "There is nothing lost or wasted in this life." During this period, I also did a lot of introspection to figure out where my interest really lay. Did I really want to continue in the field of my study or did I want to pursue something different? After a while of contemplation, the question changed a little. Did I have the courage to pursue something different? While sifting through pages I had bookmarked in the Gita, my eyes fell on this quote "Whatever happened, happened for good. Whatever is happening, is happening for good. Whatever will happen, that will be for good as well. What have you lost? Why are you crying? What did you bring with you, which you have lost? What did you produce, which was destroyed? Whatever was received, was received from here. Whatever was given, was given here You brought nothing when you were born You are taking nothing with you when you die Whatever is yours today was somebody else's yesterday and will be somebody else's tomorrow. Change is the law of the universe." And just like that, what seemed like a tough choice suddenly became much clearer. I realized that impermanence is the law of the universe. Sometimes you cling on to the known simply because you fear the unknown. But change can be rewarding. And accepting change makes you coherent enough to face difficult situations in life. I decided that I would pursue a course in teaching, something that I loved and always had a flair for. In a dynamic role like teaching, the wisdom of the Gita helped me and still helps me realize



what truly matters. Every child is a precious gift and as a teacher, our aim should be to invest time patiently in each and every child without worrying about their everyday progress. Learning is a subconscious process that often takes years to show results. But as educators, we sometimes stifle the learning process by measuring each little step with milestones. The Gita says “Those who are motivated only by the fruits of action are miserable, for they are constantly anxious about what they do”. This was a huge learning for me as an educator and I remind myself of this truth every day before I do my job. Today, I look back, a year later, happier and wiser and feel thankful - for the situations that have led me to where I am, for the support that I’ve had from the people around me and most importantly the inspiration I’ve drawn from the Gita. The timelessness of the Gita For me, the beauty of the Gita is the diversity in its interpretation. Even today if I read the Gita, based on my frame of mind, I have a different takeaway from the same chapter I’ve read earlier. This shows the eternal natural of the Gita. Another unique aspect of the Gita is that its readers can easily observe and feel its philosophy working, like poetry in motion, in their everyday lives. The Gita is a timeless classic that provides a complete outline for self-realization in everyday life and equips you with the wisdom you need to face everyday situations. Amidst homogenization of global development, there is a growing voice today calling out- to rediscover the meaning of our life, to regenerate our true connection with the universe and to reawaken our soul and spirit. Like the Gita says, “Let the waves of the universe rise and fall as they will. You have nothing to gain or lose, you are the ocean.” The Bhagwad Gita is a beautiful reminder to be all that we can dream of being in this magical journey of life.

### **LIMITATION OF THIS STUDY**

This study was done in small anganwari in WB the results were very satisfactory. More study like this should be done

### **RECOMMENDATION OF THIS STUDY**

I fell the country should use the Yoga and Bhagwad Gita classes as a syllabus so that the anxiety and other health problem can be solved in grass level in ICDS in India and change the education and health pattern.

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