



A Critical Examination of the Scientific Significance of Roopa Pai's *The Gita for Children* in the Context of Contemporary Living Seeking Answers to Post-Pandemic State of Risks and Uncertainties

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Abstract

Roopa Pai's *The Gita for Children* retells the Bhagavad Gita, an ancient text from Hindu Philosophy. One key aspect to consider is the current post-pandemic state of uncertainties. The global health crisis has disrupted our lives, instilling fear and raising existential questions. Through a critical lens, this paper explores how Pai's *The Gita for Children* addresses these concerns and provides valuable insights that help find meaning in an uncertain world.

This paper analyses how the teachings and principles of the Bhagavad Gita presented in the book resonate with scientific perspectives and contribute to readers' understanding of contemporary life. This paper explores Pai's writing on four specific subjects. These categories are the central concepts of the Bhagavad Gita - 1. The spiritual Notion of 'Atman' (the Soul): Law of Conservation of Matter, 2. Process of 'Gnana' (Calculative Knowledge): the Theory of Evolution, 3. Analysing 'Krodha' (Anger): The Theory of Anger and Anger Management, and 4. Importance of 'Karma' (Path of Action): Newton's Third Law of Motion. By scrutinizing the scientific underpinnings of these four subjects, this study contributes to a better understanding of the potential value of the Bhagavad Gita as a source of inspiration for solving real-world problems. The interconnection of the selected theories with the psychological and metaphysical essence of human life is revealed through the critical evaluation of Pai's selected narrative.

Keywords: Bhagavad Gita, Lord Krishna, Arjuna, Conversation, Conservation of Matter, Atman, Evolution, Gnana, Anger, Krodha, Newton's Law, Karma

The COVID-19 pandemic has led modern human life astray. With the constant struggle for existence and to revive a balanced life, modern human beings are seeking practical and justified paths. It is at this point of the post-pandemic phase that innumerable research has established that the youth, and children in particular, are more confused and restless in gaining insight into the management of life with risks and uncertainties (Imran et al., 2020; Almhizai et al., 2021; Ma et al., 2021; Amin & Parveen, 2022; Mueller et al., 2022) (see Figure 1).

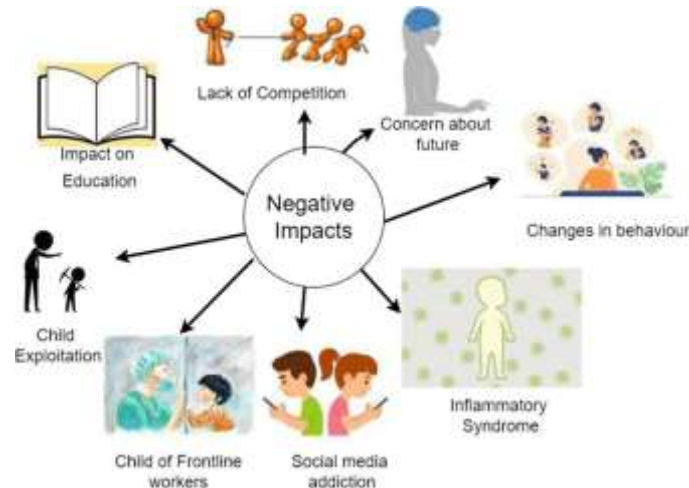


Figure 1 Negative Impacts of Pandemic on Children (Source: Amin and Parveen, 2022)

The significance of *The Gita for Children* (GFC) by Roopa Pai in providing a well-rounded contemporary lifestyle for kids and young adults, particularly in the aftermath of the pandemic, holds immense significance. This literary work presents a contemporary adaptation of the Bhagavad Gita, an ancient Indian epic and the central scripture of Hinduism. While widely regarded as a philosophical and spiritual text, a closer examination reveals numerous scientifically definable elements within its teachings.

The Bhagavad Gita, a component of the broader epic Mahabharata, encompasses a profound 'Conversation' between Arjuna, one of the five Pandavas, and his friend and mentor, Lord Krishna. Over the years, numerous interpretations of this ancient text have surfaced, but Roopa Pai presents a fresh perspective tailored for children's easy comprehension. Pai's retelling of the Gita possesses the potential to significantly influence the moral development of young readers, particularly in the context of the pandemic, where children have endured substantial disruptions to their educational and social lives. Throughout the 'Conversation,' Pai consistently pauses to demystify its teachings for young readers and address their ethical dilemmas. As an Engineer and writer, Roopa Pai has the appropriate qualifications to elucidate scientific theories and share her reflections on Gita.

The 'Conversation'

The Conversation occurs just before the momentous Kurukshetra War, a conflict between the five Pandavas and their cousins, the Kauravas, who have perpetrated wrongs against them. Arjuna, one of the Pandavas, surveys the opposing forces and becomes disheartened at the prospect of fighting against his family and people. The subsequent dialogue between Arjuna and his charioteer, Lord Krishna, forms the essence of this

exchange. In this symbolic Conversation, Lord Krishna, often regarded as one of the earliest Psychotherapists and motivational speakers, imparts profound wisdom to Arjuna on various topics. He guides Arjuna on leading a purposeful life that embodies fairness, honesty, purity, strength, and integrity while considering the practical realities of existence, which collectively constitute the teachings of the Bhagavad Gita.

Roopa Pai's *The Gita for Children*

In her remarkable work, *The Gita for Children*, Roopa Pai skilfully reimagines the Bhagavad Gita, a sacred exchange between God and humanity, known as the Song of God. Pai emphasizes the acceptance of confusion and inner conflict, highlighting that it is normal for individuals to experience such emotions. During challenging times, such as the pandemic, she suggests that we seek answers from Lord Krishna, the divine entity, for those who have faith in the Divine, or from one's conscience, the inner voice for those who do not. Both sources, whether divine or internal, are trustworthy guides that assist us in finding practical solutions to any situation.

'If you find the idea of talking to God strange, you can talk instead to your conscience, your own inner voice, which usually knows what the right thing to do in a given situation is... you will hear your quiet inner voice giving you the right advice.' (Pai, 2015, p.27)

Pai skilfully delves into the timeless teachings and metaphysical essence enshrined within the Bhagavad Gita while presenting thought-provoking inquiries tailored to contemporary minds' discerning intellect and inquisitive nature. Roopa Pai adeptly caters to and engages two distinct categories of readers: the theists and rationalists, through her magnum opus, *The Gita for Children*. Within the human world, contemplation arises regarding whether the wellspring of creation emanates from scientific theories or supernatural powers. Rationalists espouse that science serves multifaceted functions and has profoundly influenced human existence. While the theists concur with this perspective, they maintain that science fails to fully satisfy or explicate spiritual yearnings. Irrespective of one's allegiance to science or the Divine, an innate curiosity persists in comprehending the narrative surrounding our origin and purpose, particularly during times of adversity.

Does any scientific theory possess the capacity to comprehensively elucidate our origins or offer even the slightest indication in that pursuit? This profound query serves as the focal point elucidated by Roopa Pai within her literary opus, wherein she deftly addresses the fundamental inquiries about our existence, purpose, and significance. By augmenting the salient occurrences of the Conversation with scientific facts and theories, Pai propounds that science and spirituality share noteworthy congruences, thus underscoring their inherent interconnectedness.

Within the pages of this literary composition, Roopa Pai articulates a fervent proclamation channeling the words of Lord Krishna:

'This is the secret, Kaunteya – no action is good or evil if it is done as an offering to me, with complete devotion. And so I say to you, whatever you do, whatever you eat, whatever you offer, whatever you give away, all your prayers, all your rituals – do them as an offering to me. Fix your mind on me, worship me, revere me, be devoted to me, make me your goal, Partha, and to

me, you shall come when your days are done, never to return.' (Pai, 2015, p.131)

Through these profound affirmations, Pai endeavors to unravel the essence of resolving depression, as depicted through the illuminating exchange between Lord Krishna and Arjuna. Employing a simplified approach, Pai dissects Lord Krishna's pronouncements through many inquisitive queries posed by Arjuna, thus elucidating the significance of forging a harmonious relationship between metaphysical principles and scientifically substantiated concepts.

With meticulous attention to linguistic selection and structural arrangement, Pai introduces a compelling imperative that necessitates a profound comprehension of unlocking the enigmatic facets of existence. This is achieved through a probing inquiry into the spiritual construct of *Atman* (the Soul), prompting an exploration of the dynamics of learning and the indispensable role of *Gnana* (Knowledge) and undertaking a thorough examination of *Krodha* (Anger), thereby illuminating the nature of anger and its management. Furthermore, the significance of *Karma* (Path of Action) as a pathway to purposeful action is scrutinized in shaping dedicated endeavors within the contemporary human experience. These objectives converge with the overarching aspiration of attaining a harmonious and resourceful existence underpinned by rational principles.

Drawing upon the above elements, the present discourse comprehensively examines the notions encompassing *Atman*, *Gnana*, *Krodha*, and *Karma*. Moreover, it endeavors to establish their intrinsic linkages with scientific paradigms, namely the Law of Conservation of Matter, the Theory of Evolution, the Theory of Anger Management, and Newton's Third Law of Motion correspondingly. These associations are established through an insightful exploration of the inquiries posed by Arjuna and the illuminating responses proffered by Lord Krishna.

The Law of Conservation of Matter: Spiritual Notion of Atman (the Soul)

The Law of Conservation of Matter, also referred to as the Law of Conservation of Mass, as expounded by National Geographic, posits that matter cannot be created or destroyed within an enclosed system. To exemplify, when a piece of wood is burned, the combined mass of the resulting ashes, soot, and gases shall equal the original mass of the wood. Despite transformations in structure and form, the mass remains unaltered. This law, founded on the principle of conservation substantiated through numerous experiments and observations, affirms that the total quantity of a given entity remains constant throughout time, irrespective of alterations in appearance or configuration (National Geographic).

Scholars have placed significant emphasis on the aspects of conservation across various dimensions of life, particularly in the aftermath of the pandemic phase (Kavousi et al. and Cooke et al., 2020). Kavousi et al. assert that negligence towards conservation efforts may heighten the likelihood of future global health crises, as alterations in the global environment contribute to the emergence of new infectious diseases. The reluctance of society to allocate adequate resources to conservation exasperates the disparity between conservation requirements and available means, thereby necessitating adaptive conservation strategies to address global change-driven human infectious diseases effectively.

Building upon a critical evaluation of managing the means to conserve physiological existence post-pandemic, Cooke et al. present an integrated approach encompassing diverse

domains of life, including concerns related to environmental change, human disruption, pollution-induced alterations, and the proliferation of invasive species. As depicted in Figure 2, this framework seeks to consolidate these multifaceted aspects under a unified umbrella.



Figure 2 Conservation Physiology (Source: Cooke et al.)

Moreover, Cooke et al. underscored the paramount significance of cultivating a diverse and inclusive community proficient in delivering science-based solutions to guide decision-makers, particularly during the critical transition and economic recovery following COVID-19. This collaborative effort serves to bolster the preservation of ecological systems. However, the realizations of these aspirations are contingent upon acknowledging the intimate nature of physiological existence.

Contrarily, Oderberg refers to the conceptual existence of prime matter, which is equated with the state of energy. Through an ontological analysis comparing prime matter (P) with energy (E), Oderberg deduced that $P=E$. Oderberg contends that scientists have inadvertently overlooked this revelation, as they diligently focus on the conservation of matter while disregarding the influential power of energy underpinning materiality or the essence of Atman as the life force permeating physical entities. Conversely, within the framework of Hindu Mythology, there exists a profound understanding of connecting the law of conservation of matter to the recognition of the indomitable energy that engenders matter, thus reinforcing their inseparable relationship.

Pai interprets the Law of Conservation by establishing a profound correlation with Atman's inherent essence, commonly called the Soul. In this regard, Pai presents the following insights conveyed through the divine discourse of Lord Krishna:

'Think of it this way, Arjuna,' Lord Krishna tried again. 'The body is just a temporary home for the soul. Just as we change our clothes, the soul changes bodies, casting off its old one to take on a new one. The soul itself is indestructible, unchangeable.' (Pai, 2015, p.30)

This postulation implies that matter, despite its mutable nature, possesses an underlying eternal essence. Nevertheless, when confronted with the teachings of Lord Krishna, Arjuna representing the quintessential contemporary individual burdened with skepticism, consistently formulates logical inquiries that stem from his inquisitive intellect. Arjuna questions Lord Krishna:

'But what solace is it to me to know that at the end of the war, I will only have destroyed my brothers' bodies and not their immortal souls? I would still have lost them as I know them, wouldn't I?' (Pai, 2015, p.30)

In response to such a discerning inquiry rooted in reason, Lord Krishna presents a response intended to enlighten the understanding of the transient nature of 'death' within the realm of physiological existence. By forging a connection between everyone's physical being and its metaphysical essence, Lord Krishna establishes a foundation for the integration of the multifaceted aspects of existence. As Lord Krishna states:

'... death is certain for anything that is born, and new birth is certain for anything dead. Now, tell me, does a wise man lament over something so inevitable?' (Pai, 2015, p.30)

This sense of integrated metaphysical existence gets assured as Lord Krishna affirms, 'If you imagine that you can "kill" someone's Atman, there is no greater fool than you.' (Pai, 2015, p.30).

Notwithstanding the apparent disparity between these notions, their intrinsic connection becomes evident. Death can be perceived as a logical extension of the principle of the conservation of mass. Similar to how matter cannot be created or destroyed, death signifies that the molecules and atoms comprising the physical bodies of organisms persist as integral constituents of the universe even after their demise. Consequently, while death signifies the culmination of an individual's existence, it perpetuates the perpetual cycle of being within the comprehensive system by seamlessly merging into diverse manifestations.

Theory of Evolution: The process of Gnana (Calculative Knowledge)

The concept of evolution traces its roots back to ancient times. However, the modern understanding of this theory began to take shape during the 18th and 19th centuries through the pioneering efforts of renowned scientists, including Georges-Buffon, Jean-Baptiste Lamarck, and Charles Darwin (Allen, 2013, p.22-26). This theory is a scientific framework that elucidates the remarkable diversity of life on our planet. It postulates that all species of organisms have evolved from a shared ancestral lineage through gradual changes occurring over vast periods, propelled by natural selection (Galera, 2019). The intricate interplay between organisms and their environments, spanning extensive durations, instigates the process of evolution, ultimately giving rise to the remarkable array of life forms we observe today. As organisms continually adapt to their surroundings, the diverse range of

environments fosters the emergence of various organisms exceptionally suited to their respective conditions.

Natural Selection plays a pivotal role in shaping the intricate tapestry of life on Earth. It favors the survival and reproduction of individuals possessing advantageous traits, thereby enabling the transmission of these advantageous traits to subsequent generations. This fundamental principle underscores the significance of the dynamic interplay between organisms and their habitats in orchestrating the rich mosaic of biodiversity that is evident today. Pai eloquently demonstrates that pursuing Gnana (calculative knowledge) is a pathway toward comprehending the principles contributing to a fulfilled existence. Gnana encompasses the process of acquiring knowledge through dedicated learning, introspective contemplation, and the practice of meditation.

‘Either way, we have established that what human beings want, in their heart of hearts, is to be happy. The wiser ones will go a step further and say what people want is not happiness, which is anyway a temporary state, but peace and contentment, both of which are longer-lasting and more fulfilling.’ (Pai, 2015, p.171)

Gnana and the theory of evolution share a common foundation rooted in the concept of perpetual advancement over time. While Gnana encompasses intellectual and spiritual growth, the theory of evolution pertains to physical development and the capacity to adapt to one's environment, necessitating cognitive expansion. Both processes demand individuals to acclimate to new environments, embrace fresh perspectives, and cultivate a profound comprehension of the intricacies of the universe. As highlighted by Pai, Gnana can be acquired through diverse avenues.

‘Men take different paths on their journey of self-discovery... Some discover it through meditation, some by knowledge, and some simply by doing their work well and selflessly. Others... listen to the advice of their teachers and worship Me with devotion. (Pai, 2015, p.177)

The focal point lies in the inherent progression of one's evolution, which is subject to a profound comprehension of one's authentic nature. Acknowledging this intrinsic self serves as a gateway to attaining a state of enlightened existence, transcending the confines of mere philosophical or scholarly pursuits. Through Pai's captivating narrative of the Gita, it becomes increasingly evident that individuals ought to actively pursue self-realization, fostering a deep-seated insight into their being.

In the words of Lord Krishna:

‘Happy is he who realizes that his soul is no different from the Supreme soul, who dwells in everything, never-perishing, everlasting, while the body is born a thousand times and dies a thousand times (Pai, 2015, p.178).

This encompasses embodying the essence of an earnest spiritual seeker whose consciousness remains steadfastly attuned to the majesty of Nature or recognizes the presence of an Omnipotent entity or God. The utterances of Lord Krishna or the voice of one's conscience serve as wellsprings of Gnana, illuminating the path towards inner awakening and fostering the ability to perceive life objectively. In this light, Pai's interpretation of the Gita emerges as an invaluable fount of expert guidance, catering to those who yearn to gain profound insights into the intricate tapestry of existence encompassing the cycles of life and

death through the lens of evolution, thereby facilitating a more seamless departure from this perpetual cycle.

In order to transcend the perils and uncertainties of existence, Chopra, in his scholarly work titled 'The Bhagavad Gita: A Roadmap to Conscious Evolution' highlights the profound revelation conveyed by Lord Krishna concerning the Cosmic Wisdom of Sankhya, which elucidates the intricacies of the evolution journey. Subsequently, Lord Krishna expounds upon the pathway to attain this Wisdom through the practice of Yoga (Chopra, 2018, p.14). In a similar vein, Pai adeptly presents a more comprehensive illustration of this philosophical proclamation, catering to the understanding of younger generations and children.

'Through the practice of yoga, the yogi becomes like a lamp in a windless place... whose flame does not flicker but burns bright and tall and true... this perfect yogi also sees me in everything and everything in me... I am never lost to him. And he, therefore, is never lost to me.' (Pai, 2015, p.88)

The greater realization emerges that the ultimate truth lies in encompassing Nature or God, while the rest merely represents a cycle of life and death. In the current post-pandemic phase, such profound insights into the nature of existence gain heightened relevance, resonating with the prevailing challenges humanity faces. Simultaneously, this enlightened state of Gnana liberates individuals from the entanglements of power struggles and fleeting pleasures, guiding them toward pursuing the ultimate truth of their interconnectedness within the vast universe. This spiritually inclined path proves to be a potent antidote to the afflictions of loneliness, providing a framework for discovering one's meaningful place and navigating the complexities of life with divine guidance.

Theory of Anger and Anger Management: Analysing Krodha (Anger)

As reputable resources like WebMD state, anger is a powerful emotion that emerges from frustration, hurt, annoyance, or disappointment. Depending on how it is handled, its expression can yield positive and negative outcomes. Anger management encompasses a range of strategies designed to minimize the detrimental effects of anger. It involves implementing techniques and approaches that assist individuals in responding to anger constructively and healthily.

In a unique and comprehensive study conducted by Allen et al. (2020), they conducted a mixed-method evaluation of the Schwartz Round approach within a mental health care setting spanning six years. Their research findings underscored the significance of anger management in unlocking an individual's full potential. Reilly and Shopshire (2019, p.4-5) also identified various approaches to address anger management concerns, including relaxation training to target emotional and physiological aspects, cognitive interventions to address cognitive processes, communication skills interventions to enhance assertiveness, and conflict resolution techniques.

However, in contrast to these conventional approaches, Pai explores the nuanced exploration of anger or Krodha within the context of the Gita. She unveils the profound insights offered by the Gita to deconstruct the factors that can trigger anger and provides pathways to manage and transcend its influence effectively.

Within the narrative of *The Gita for Children*, Roopa Pai astutely observes that individuals who succumb to the sway of Krodha (anger) are deemed to possess a demoniac disposition. Conversely, those who rise above the clutches of Krodha (anger) are recognized

as embodying a divine nature. By invoking the profound words of Lord Krishna, Pai adeptly elucidates the intricate workings of the human mind, revealing the gradual construction and manifestation of Krodha (anger). Lord Krishna defines the systematic approach:

'If you think about such objects endlessly, you begin to get fond of them (attachment). Once you get fond of something, you want it for yourself (desire). If you can't have it for some reason, or if someone else has it, you get upset Krodha (anger)). When you are upset and angry, your brain gets fuddled (confusion). You can't think straight anymore, you lose the ability to make rational judgments, and you end up doing something silly, hurtful, or plain unethical (destruction of intelligence).' (Pai, 2015, p.37,38)

Further, Pai expounds on the enigma of managing Krodha (anger) by delving into the teachings of the Gita. She elucidates that the Gita holds the key to unlocking the secrets of effectively managing and controlling the destructive force of anger.

The 'world is full of opposites - pleasure and pain, joy and sorrow, profit and loss, victory and defeat, success and failure, birth and death... Accept both sides of each pair of opposites with the same sunny attitude. Yes. But here's another way of achieving the same result – reject both sides of each pair of opposites!... you neither get elated when something 'good' happens nor depressed when something 'bad' happens. You're always calm' (Pai, 2015, p.39,40)

Through her depiction of the dialogue between Lord Krishna and Arjuna, Pai endeavors to instill morale and confidence amid Arjuna's inner turmoil and the dilemma of whether to engage in the war of Kurukshetra. Lord Krishna imparts spiritual enlightenment, invaluable guidance, motivation, stress, conflict management strategies, and techniques for managing Krodha. Pai's narrative approach revolves around goal setting, a compass for effective internal resource management within the human mind, and enables individuals to gain control over instances of Krodha (anger).

In Pai's portrayal, Arjuna emerges as a curious individual seeking to comprehend the intricacies of internal resource management in human beings. Furthermore, Pai portrays Arjuna as a catalyst for transformation, as he becomes motivated and energized to act in accordance with Lord Krishna's instructions, showcasing qualities of transformative leadership within himself. Simultaneously, there exists a distinct sense of embracing the power of detachment towards the unfolding events occurring both within and outside the realm of personal influence. Pai cites the condensed essence of the 47th Shloka from the second chapter of the Bhagavad Gita as a reference:

'Karmanyevaadhikarasteyam karmaphalahetorbaheh
Maa karma-phala-hetur-bhoor-maa tey sango-stva-karmani
You only have the right to perform your duty, but you are not entitled to the fruits of your action. Never consider yourself the cause of the results of your activities, and do not be attached to inaction.' (Pai, 2015, p.42)

Therefore, in the face of risks and uncertainties, particularly in the context of the post-pandemic, the management of Krodha (anger) entails diminishing the intensity of emotional and physiological reactions that stem from anger. Pai's aim is not to eradicate or evade the

stimuli that elicit Krodha, as these may lie beyond individual jurisdiction, but rather to cultivate the capacity to regulate one's responses and exercise discernment in accepting or rejecting them as they manifest.

Newton's Third Law of Motion: The Law of Karma (Path of Action)

The fundamental principles of Newton's third law of motion and the concept of Karma explain the intricate interplay of cause and effect in physics and philosophy, respectively. Sir Isaac Newton formulated the theory of gravitation in 1666, and later, in 1686, he published his famous work, "Principia Mathematica Philosophiae Naturalis," in which he presented his three laws of motion (GRC). Newton's laws of motion describe the relationship between the movement of an object and the forces that act upon it. The first law asserts that an object will remain at rest or in uniform motion unless acted upon by force. The second law posits that the force applied to an object is proportional to its mass and acceleration. The third law proclaims that for every action, there is an equal and opposite reaction. To exemplify, when swimming, one propels water backward through exerting force, and in return, the water propels them forward, facilitating their progress through the aquatic medium.

A philosophical concept, Karma embodies the principle of cause and effect within the ethical and moral dimensions. It elucidates that every action undertaken by an individual, whether physical, mental, or verbal, has inherent consequences. These consequences, while beyond one's control, invariably impact the individual's present or future existence. Actions have consequences. In Roopa Pai's *The Gita for Children*, numerous instances arise where the author establishes a connection between scientific principles and the manifestations of Karma (Path of Action).

In the context of Shloka 47, Chapter II of the Bhagavad Gita, Pai defines Karma (Path of Action) as an action performed by a human being during their lifetime while emphasizing the aspect of detachment from expecting any specific outcomes. It is noteworthy that individuals are not only discouraged from harboring expectations and assuming complete responsibility for the consequences or results of their actions. Pai examines this process of accepting Karma (or Path of Action) by exploring Arjuna's contemplation and raising thought-provoking queries to Lord Krishna:

'In one breath, you say that I should walk the path of knowledge and look inwards to find my peace; in the next, you ask me to take the path of action, to go out and commit acts of violence. Can you stop saying contradictory things and tell me, once and for all, which is the better path?' (Pai, 2015, p.43,44)

In response to this inquiry, Lord Krishna elucidates the existence of two distinct paths in life: 'the path of knowledge works for the thinkers and ... the path of action... works for the doers' (Pai, 2015, p.44).

Sastri, Rajalakshmi, and Ramya (2014, p.265) have explored the connection between Newton's metaphysical recognition of the Laws of Motion and the teachings of the Bhagavad Gita. They highlight Newton's establishment of these laws by emphasizing the restriction of actions and the subsequent consequences driven by the force of energy. Similarly, Pai employs a vivid roller coaster analogy to depict this clash of perspectives. According to Pai (2015, p.52), each passenger is assigned their respective responsibilities on the roller coaster of human life. Pai distinguishes between two types of situations: some passengers perceive

their roles as 'Very Important Jobs' based on others' beliefs, while for others, these roles seem as 'Pointless And Silly Jobs That Anyone Can Do.' However, Pai emphasizes that regardless of these choices, no one can exert 'control (on) the coaster itself. Thus Pai asserts that Karma (Path of Action) is a matter of personal choice, but the outcomes achieved may not necessarily align with the choices made by individuals. Pai further asserts, in accordance with the teachings of Gita, that the reason behind some unexpected results lies in the intricate dynamics of cause and effect.

We don't understand that while we are on the coaster, we are seeing only a very tiny part of it and have no idea what is happening anywhere else on it. We believe that we are in charge, that we ourselves are causing the coaster to go up and down, and that how well – or badly – we do our jobs will determine its route. (Pai, 2015, p.52)

Like Newton's Law of Motion, the consequences of Karma (Path of Action) extend to the vast universe, often unnoticed or unrealized by us. Through Pai's interpretation, the reader understands how Karma (Path of Action) operates, particularly in risky situations. It becomes evident that the outcomes or consequences of Karma (Path of Action) are not subject to personal choice; instead, they manifest in unexpectedly profound ways. Even those perceived to hold the 'Most Important Job Of All' have limited control over these outcomes (Pai, 2015, p.52).

Conclusion

Pai adeptly establishes meaningful connections between the metaphysical understanding of life and the resolution of contemporary conflicts, offering practical solutions for navigating life risks and uncertainties. Notably, Pai skilfully links the teachings of the Gita with foundational scientific laws taught in schools, presenting a comprehensive and insightful approach. She effectively correlates the Law of Conservation of Matter with the spiritual concept of Atma (the Soul), connects the Theory of Evolution with the process of attaining Gnana (Calculative Knowledge), relates the Theory of Anger and Anger Management to the analysis of Krodha (Anger), and draws parallels between Newton's Third Law of Motion and the law of Karma (Path of Action). Through these interrelations, Pai thoroughly analyzes the mythological realm, offering a means to quell the restlessness of modern life, particularly by bridging the contexts with high school science knowledge.

In conclusion, these narratives serve as a source of hope in life and instill confidence, even during challenging and unpredictable times. They encourage us to contemplate the intricacies of our world, offering guidance through the profound wisdom contained within the Bhagavad Gita. By delving into its teachings, we are inspired to delve deeper into the understanding of existence and find solace in the inherent power of this timeless scripture.

'he who meditates upon this conversation...even he who merely listens to this conversation with faith, without scoffing, will be liberated, and join the ranks of the righteous.' (Pai, 2015, p.247)

As the world emerges from the pandemic, Roopa Pai's book, *The Gita for Children*, is a scientifically enlightening resource that assists young readers in discovering significance and direction in their lives. By establishing a strong link between life's purpose and the importance of effective management, the book enables readers to comprehend and embrace the intellectual and scientific facts encapsulated within the Bhagavad Gita.

This paper encourages further exploration into other dimensions of Gita's teachings and timeless wisdom and emphasizes its relevance to spirituality and psychology. It highlights Gita's potential to contribute to the advancement of modern society, fostering inclusivity, sustainability, and peace. Through its insightful approach, *The Gita for Children* inspires future research endeavors aimed at uncovering additional insights from Gita's teachings, ultimately enriching our understanding of its implications for the betterment of our world.

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