

The Effect of Bhagavad Gita in the Present Scenario of Education

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Bhagavad Gita is one of the most popular books of Hindu: Holy Gita is considered to be the greatest contributions of India to the World. In the present research paper, the researcher has attempted to find the effect and implication of Bhagavad Gita in the present scenario of education.

Key words: - Key words:- Srimad Bhavadgeeta, Educational Implication, Education in India, Prasthantrayee.

Bhagavad Gita literally means 'The Lords Song', i.e., the philosophical discourse of Lord Krishna to persuade the reluctant Arjuna to fight. It is the most popular and sacred book of the Hindus and is contained in the Bhishma-Parva of the Mahabharata, the greatest Sanskrit epic. One of the greatest contributions of India to the world is Holy Gita. Arjun got mentally depressed when he saw his relatives with whom he has to fight. To motivate him the Bhagavad Gita is preached in the battle field Kurushetra by Lord Krishna to Arjun as a counseling to do his duty while multitude of men stood by waiting Krishna gave education to perform his duty as a prince, as a warrior, as a righteous man to fight against evil and restore peace and order. The central teaching of the Gita can be beautifully summarized in this sentence of Annie Besant: 'It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead, and where the yogi dwells in the calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life.' The Gita tries to build up a philosophy of karma based on janana and supported by Bhakti in a beautiful manner. The real meaning of education is to impart knowledge. True education would provide children not only an intellectual stimulation, but also a real purpose in life. The Bhagavad -Gita is called the king of education because it is the essence of all doctrines and philosophies. It is the purest knowledge and because it gives direct perception of the self by realization.

Metaphysics of Gita-

The important metaphysical point of teaching in Gita is being. Gita advocates "Nasato vidhyata bhavo nabhavo vidyate satab" (of the unreal there is no being and of the real there is no non-being.) The soul is eternal (nitya), unborn (aja), indestructible (avinashi), undiminishing (avyakta), all-pervasive (sarva-gata), unthinkable (achintya), and immutable (avik rya), unmanifest (avyakta). Soul cannot be killed by sword, it cannot be diminished or destroyed by fire, air or rain can diminished it. Neither soul is born nor it dies it is out and out immortal and everlasting. He, who find the ultimate reality seated equally in all beings and un-perishing with the perishing bodies, see truly. Bhakti (devotion) is defined as disinterested service to God. So it is a form of Karma. The Lord himself lifts up his devotees from the 'ocean of birth-and-death'. To love of God becomes the divine and supreme love.

Gita describes four kinds of devotees-

1. Arta (The suffering one)
2. Jigyasu (Seeker of truth)
3. Artharth (Self-interested one)
4. Janani or Gyani (The wise man)

Bhagavad Gita represents the unique synthesis of action, devotion and knowledge. Man is generally of complex intelligence, will and emotion. Intelligence entails upon philosophy, will to philosophy of action and emotion to philosophy of devotion. Yoga means union, i.e., individual with absolute yoga is sthita-prajana-rooted firmly in higher reason to attain highest state of Brahman (Brahmisthiti) where one is never bewildered) and from which he never falls down.

Epistemology-

There is no specific theory of knowledge provided by Gita. As per Gita, yoga is essentially and predominantly the path of knowledge. The yogi's ideal is self realization which cannot be attained without knowledge. Even the devotees are granted knowledge by the Lord so that they may realize the goal.

Axiology-

Action is better than inaction. Life depends upon action as none can remain just inactive for a single moment. Inaction is death. The Bhagavad Gita anticipates the conception of Bradley 'My station and duties'. Every individual is born with particular attitudes. His station in society is determined by his particular aptitudes. By performing his own specific duties appropriate to his station in society, he can contribute to the good of the society and realize his infinite self.

Relation between Bhagavad Gita and Education-

"Shrikrishna Bhagwan says, the real meaning of education is receiving of virtual knowledge but question arise 'what is virtual knowledge'? Whenever we see or we feel the university in diversity and God exists everywhere". "True knowledge is that which teach us to see God in each soul". The Lord says that King of all such knowledge, the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophies. The Bhagavad Gita specially stresses on the importance of the soul. The Lord says that this body is perishable and the soul is not perishable. That is a confidential part of knowledge; simply knowing that the spirit soul is different from this body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact, how can the soul, which is so active after being liberated from the body. It is always active. If it is eternal, then it is eternally active, and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge.

Education According to Bhagavad Gita-

In order to formulate the principles of education the divine teacher Lord Krishna has not imparted his wisdom to his student as mere dictation like others. The Gita answer the 'why' of such education. The human child in the world is not a tabula rasa or an empty being. He inherits the certain tendencies, instincts, propensities of character, mental dispositions etc. from his past life. Parents give to child only his body but his physical apparatus and soul's doing are his own. This explains individual differences. The Bhagavad Gita reconciles metaphysics and physics, nivritti and pravrtti, psychical entity, and hereditary and environment of men and gives the principles of education clearly indicating that education is spiritual-social necessity. It is a value and its edifice cannot be built on sand.

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

Objectives of Education According to Bhagavad Gita-

- Development of virtual knowledge
- Development and modification of personality
- Adjustment in individual and social aims

- Development of internal consciousness
- Development of intellectual and reasoning ability
- Establishment of importance of duties in life

Curriculum on the Basis of Bhagavad Gita-

Two types of Gyan (knowledge)-

Physical (Art, Science, Engineering etc)

Spiritual (Knowledge of body and soul)

The Gita teaching stands not for renunciation of action, but for renunciation in action. It is emphatically stated that Samnyasa does not mean the renunciation of action, but of interest, desire and attachment; it means the giving up the fruit of all work. Actions are our sphere; fruits are not our concern. We should never be attached to the fruits of actions and at the same time we should never be inactive.

Methods of Teaching-

- Conversational method
- Question-Answer method
- Demonstration method
- Contemporary method (rational analysis with proper analysis)
- Learning by doing

Discipline-

The moral of Bhagavad Gita entails upon the discipline of the life and performance of one's duty without attachment to the result in sattvic way. Gita rightly strikes at the root of the problem. Ideal personalities of teachers and deep scholarly efforts can save the untracked indiscipline among students. Faith on the instructions of Gita can remove the problem of indiscipline and anomie that are prevailing in Indian education.

Conclusion-

In this age of intellectual capital you are busy acquiring the latest skills and expertise in the belief that it guarantees success. But success comes only when you put all the knowledge to us. The Gita introduces you to your inner personality. The intellect, which reasons and discriminates the mind, is the centre of emotions and impulses. So go ahead, connect with Gita. Embark on a journey to transform your life from one of mediocrity to that of excellence. Through my paper, I want to try to draw some precious gems of knowledge related with philosophy of education for uplifting the status of education running in current.

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