

The Importance of Bhagavad Gita Principles in Today's Education Scenario: A Study

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Abstract

Our academic community is aware of the instructional theories and considerations developed in the West. Despite their importance and completeness, we lack information regarding our own social and verifiable factors related to training. It been discovered that some of the fundamental components of an educational method of thinking are included in the Bhagavad Gita. This essay handles the translation of the Bhagavad Gita's emphasis on training's importance among other instructional aspects. Understanding the broad relevance of the instruction included in the Bhagavad Gita might encourage academics to search through historical records for significant data. Additionally, it may serve as a springboard for closer examination of instructional thought in the East and the West. According to a strategic point of view, this article is the outcome of an arts-based hermeneutical interpretation of a verified religious text that has revealed fascinating linkages to social practice, personal experiences, and the writer's feelings. One of the best-known Hindu works is the Bhagavad Gita, which is regarded as one of India's greatest contributions to the world. The analyst has made an effort to identify the effects and consequences of the Bhagavad Gita in the contemporary training environment in the current investigation article.

Keywords: *Bhagavad Gita, religious text, Education and Training.*

Introduction

The phrase "Bhagavad Gita" (literally, "The Lord's Song") refers to the philosophical speech delivered by Lord Krishna to convince the hesitant Arjuna to engage in combat. Holy Gita is among India's greatest gifts to the world. Arjun was shocked to see his kin as the enemies on the battlefield. While a large number of warriors waited, Lord Krishna taught the Bhagavad Gita to Arjun as a motivation to do his duty in the battlefield of Kurushetra. Krishna provided education so that he could carry out his responsibilities as a prince, a warrior, and a good man, which included fighting against evil and restoring peace and order. 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 carrying out the duties that fall to his lot in life. This is a beautiful summary of the Gita's central teaching. Education's primary goal is to transfer knowledge. Children would get meaningful education if it gave them a purpose in life as well as academic stimulation. Because it contains the fundamental principles of all

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schools and philosophies, the Bhagavad Gita is regarded as the Holy Grail of education. It delivers the clearest understanding of self-realization and offers the purest information.

Gita Metaphysics

Being is the key metaphysical lesson that the Gita teaches. Gita promotes the ideas that there is neither an unreal being nor a true non-being. The soul is unchangeable, unborn, everlasting, uncreated, indestructible, all-pervasive, unimaginable, and unborn. Swords cannot kill souls, and neither can fire, air, or rain weaken or destroy them. The soul is utterly eternal and unending; it neither is born nor dies. He sees truthfully when he realizes that all creatures are equally situated in the ultimate reality and that it is unaffected by the perishing bodies. Disinterested service to God is what is meant by devotion. This makes it a kind of Karma. From the "ocean of birth-and-death," the Lord himself raises his followers. The holy and highest love is the love of God.

Relation between Education and Gita:

Gita claims that obtaining virtual knowledge is the true purpose of education, but what exactly is virtual knowledge? Every time we see or experience the variety of the cosmos and realize that God is everywhere. "True wisdom is that which makes us perceive God in every soul," said the Buddha. The Lord claims that the deep study of the Vedas and other types of Upanishads produced the pinnacle of all purest knowledge and its essence. The Bhagavad Gita places particular emphasis on the significance of the soul. The soul is eternal, according to the Lord, whereas this body is perishable. Knowing that the pure soul is distinct from the body, which will eventually die, allows one to get access to a secret knowledge that makes one's soul everlasting. However, in reality, it is not how the soul, which is very active after being freed from the body, can function. It is always in use.

Gita's Perspective on Education:

The Bhagavad Gita's perspective on education states that unlike previous teachers, the heavenly teacher Lord Krishna did not simply dictate his knowledge to his pupil in order to develop the principles of education. The Gita provides the "why" of such schooling. The world's children are neither blank slates or lifeless beings. He carries over from his previous existence a number of proclivities, instincts, character traits, mental dispositions, etc. Parents only give a kid their physical body; yet, the youngster is responsible for both his physical body and his spirit. This explains why people are different. The Bhagavad Gita reconciles metaphysics and physics, nivritti and pravritti, psychic entities, and the genetic and environmental factors that affect persons. It also lays out the fundamentals of education, making it apparent that education is a spiritual and social imperative. Because it is a value, its foundation cannot be made of sand. The instructor must be very knowledgeable in the subject matter that he or she is teaching, but when moral judgment is at stake, the instructor should release the pupil, as Arjun was ultimately allowed to make the decision of whether or not to engage in combat. The Gita's idea of a teacher is that he should be as balanced as possible. The genuine teacher not only imparts knowledge but also exemplifies it. In other words, the teacher is watchful enough to maintain the unity of his own body and spirit as well as that of his

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pupil. According to the Gita, the student is a learner rather than a disciple. However, the first and final qualities of a perfect learner are to give up before the instructor and acknowledge his ignorance of the topic he wishes to learn. Genuineness, humanism, submission to authority, and confidence in his instructor are vital traits of a successful student. He must also have a strong desire to learn, without which he will not be able to process the information the instructor imparts. Indicators of respect for the instructor, such as humility and obedience, suggest that the pupil should be moral. According to the Gita, the learner must avoid the three major vices of Kama, Krodh, and Lobha in his personality. Respect for the instructor is implied by obedience, which is different from the ignorant kind of obedience in which the pupil accepts everything without question. The student's keen brain must be satiated.

Purpose of Education As per Bhagavad Gita:

According to the Bhagavad Gita, education should seek to:

- develop Effective virtual knowledge;
- Improve and alter personality;
- Modify individual and societal goals; develop Effective inner awareness;
- Advancement and reasoning capacity;
- Demonstrate the significance of one's obligations in life.

Two categories of knowledge in the Bhagavad Gita-based curriculum

- Physical (Art, Science, Engineering etc)
- Spiritual (Knowledge of body and soul)

The Bhagavad Gita's principles support both the rejection of act and the rejection of activity itself. Samnyasa is categorically defined as the abandonment of passion, desire, and connection rather than act;

Discipline:

The Bhagavad Gita's moral emphasizes maintaining a disciplined lifestyle and carrying out one's duties in a sattvic manner without being concerned with the outcome. To his credit, Gita gets to the crux of the issue. The best instructors' personality and serious academic endeavors may prevent pupils from acting irrationally. The discipline and anomie issues that plague Indian schooling may be solved by having faith in the Gita's teachings.

The Bhagavad Gita: A Sublime Thought:

Before the War had started, Krishna and Arjuna had a great conversation about Kurukshetra, the battleground, in the Bhagavad Gita. Being regarded as one of the finest holy literature of Vedic

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philosophy. The Bhagavad Gita illustrates the options in living for an extraterrestrial as well as material existence. Even while the Bhagavad Gita is thought of as the essence of all Vedic intellectual considerations, there is no indication in its whole that it is exclusively for Hindus. As a result, it may be said to be for all humankind worldwide. It is essential to everyone in this way. It is one of the three key texts of Vedanta, together with the Upanishads and the Brahma Sutras. The Bhagavad Gita is appropriate for everyone. It is a common resource for everyone and is not specifically for any one locality, status, profession of religion, sex, or nation. This book has amazing reflections and practical advice on yoga, dedication, and action. It is profound in concept and brilliant on many levels. The Bhagavad Gita was written in a war zone before hostilities started, yet its relevance in the contemporary day is still noteworthy and stunning. Thus, the battlefield confronts our body, where a never-ending conflict rages between mighty and evil forces.

Meaning of Education According to Bhagavad Gita:

The most typical method of fostering contentment in individuals is education. That suggests knowledge, skill, ability, and insight for the karmic and dharmik lives. Perhaps our understanding supports me specifically. The Bhagavad Gita, according to Radhakrishnan and Moore (as cited in Bhawuk, 2011, p. 164), is a compilation of each and every Vedic idea and insight and was produced via educational interaction. It might be seen as a discourse given by a Guru to a fully atoned Chela who has given up all of his normal cravings and wants yet still recognizes his reality (Rao and Bannerji, 1912, p. 2). According to Marsella (cited in Bhawuk, 2011, p. 24), the Bhagavad Gita is an analysis of Eastern civilization's thought processes. Although the Bhagavad Gita is regarded as an educational text, training is certainly important according to life and brain studies. According to the Gita's philosophy, the condition of knowledge and insight fulfillment occurs when a person is freed from the three rages (desire, anger, and fear) (Bhagavad Gita, 2.56). The Bhagavad Gita provides incredibly beneficial and useful "contents" for education that may address problems with action, salvation, and wisdom. According to the Bhagavad Gita, the condition of continuous understanding is the situation in which success and failure, good fortune and bad luck, joy and misery, may all be perceived in the same terms. This condition is the fullest fulfillment or the ultimate condition of wishes. In the physical world, one who is unaffected by anything admirable or repugnant that may come his way, neither praising nor scorning it, is firmly anchored in marvelous knowledge. Bhawuk (2011) observed that the Bhagavad Gita describes the purpose of labor, emphasizing that it should be carried out for one's own well-being rather than primarily for results (p. 148). According to my understanding, the constant insight serves as both a guide for the appropriate action and a training concept. Materialistic pleasure is ephemeral and easily lost, while persistent awareness never pushes us in the direction of misery. A steady deep condition, stability in thought and action, opportunity, and an autonomous state might all describe this state. Completeness includes soundness. According to the Bhagavad Gita, someone who does a task with a controlled mind and cunningness is clever. Leaman (2000) asserts that the Gita's message is to the psyche preoccupied with the search for scholarly, moral, and social principles, the brain that demands salvation through the recognition of laid-out Dharmas, the ethical regulation, social obligation, and capacity, or the arrangements of the

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freed knowledge. According to the Bhagavad Gita, education can be related to living a Dharmik (profound quality, responsibility, exemplary nature, and responsibility in one's obligations) life. Such training creates human Dharmik, which then creates the ability to speak out more strongly against shameful of any kind, include in government assistance of living creatures, be unbiased to the truth, and observe between what is human and what is cruel. The Bhagavad Gita advocates practicing Karma Yoga, often known as the path of work (or carrying out one's specified obligations), as a means to avoid the suffering that results from pursuing desires. These claims demonstrate that teaching the Bhagavad Gita places emphasis on a combination of mental, physical, and socio-social methods of instruction that are also heavily concentrated on viewpoints in cutting-edge brain research. What Vidya is doing while she is at school is taking a position of self-acknowledgement. This makes it easier to see it as a key principle relating to the significance of training. Every person on earth is in need of salvation. Understudies in schools require deliverance from the stress of parents and the dread, terror, and discipline of teachers. Others participating in other activities require redemption from violence, struggle, pride, inner self, strain, impoverishment, obliviousness, and other things. Older people need to be saved from death and the wiped out from sickness. Due to the level of participation they are accumulating, this large population needs rescue. The Bhagavad Gita's refrain (5.26) states that "the ones who are from indignation, self disciplined, and always seeking perfection, are promised of freedom." Salvation and the value of education may surely be combined. The meaning of important worth-based education may have its origins in otherworldliness, and its materialistic definition may have its beginnings in the common peculiarity that constantly envelops us. In this connection, Bhawuk's (2011) argument highlights how the Bhagavad Gita portrays karma yoga as a cycle to achieve this state (the prerequisite for salvation), and how it offers the possibility of such a state (p. 118). This idea gives me ideas for specific strategies to blend the Bhagavad Gita's teachings with the need of training. In a nutshell, one could state that: Education (Vidya) is the most typical way of carrying out one's own obligations for the fulfillment of harmony, bliss, fulfillment, and salvation being freed from the three furies (desire, outrage, and dread) with the consistent psyche and shrewdness. This statement is based on my own understanding, later (truth be told lasting) reading the Gita over and over, and examining the researchers' ideas. The Bhagavad Gita uses the word "vidya" to refer to the study of knowledge and education. The Bhagavad Gita primarily discusses two types of knowledge: real information and supernatural information. The ability to study the external types of items readily available on the planet via insight and viewing them with the faculties known as the Science has been identified as the coherent information. Information about the internal views (Soul) of people and animals has traditionally been referred to be extraterrestrial knowledge. The actions carried out for the achievement of the Brahma (self-fulfilling or soul acknowledgement) have been referred to as Vidya, whereas those carried out for the fulfillment of various solaces, extravagances, flourishing, or bliss have been referred to as Avidya. It argues that education is essential for understanding both the earthly world and achieving spiritual bliss. It sounds (ir)rational, doesn't it? It implies that Vidya (deep knowledge) and Avidya (activity or materialistic information) should go hand in hand. Significant education won't likely be misinterpreted. In our particular situation, thorough education shouldn't really be based on meticulous reading, but it could

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be appropriate to note that Arjuna was perceptive to their teachers' knowledge, skills, viewpoints, dharma, and astuteness. However, we shouldn't forget that we live in a period of hyper-innovation and that a teacher can only become a "master" after doing real effort for the students. According to this dialogue, the Bhagavad Gita defines education from both a deep and material standpoint, rather than merely referring to knowledge of the spiritual realm. Accordingly, the Bhagavad Gita considered education to be the basis for both human and extraterrestrial growth.

Conclusion

Only when we use all of our knowledge can we achieve success. We learn about our inner personality through the Gita. The brain's reasoning and discriminating center, the intellect, is where emotions and impulses originate. After reading the Bhagavad Gita, one can see that it is an important piece of historical information that has to be thoroughly studied and interpreted. The Bhagavad Gita's moral instruction, particularly its emphasis on ethical behavior, is urgently needed not only by our nation but also by the whole international community. Readings from the Bhagavad Gita may deepen our knowledge of philosophy, society, anthropology, and psychology. Many attempts have been made in the Bhagavad Gita to connect Karma Yoga, Gyan Yoga, and Bhakti Yoga, in which the meaning of education has been fragranced. Depending on one's aim and degree of comprehension, one may get benefits from the Bhagavad Gita. A deeper reading of the Bhagavad Gita can be used to find and interpret all aspects of educational philosophy, including the meaning of education, its purposes, its significance, learning materials, pedagogy, curriculum, motivational strategies, assessment practices, and the roles of the learner and teacher. The Bhagavad Gita may thus be regarded as an educational philosophy since it has all of its essential elements.

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