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Srimadbhagwad Geeta in the Present Scenario of Education

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Introduction:

Srimadbhagwat Geeta is the “God’s Geet” means words of the Lord...for every Human being.

Srimadbhagwat Geeta is ‘The Most Basic as well as the Highest Education’ which is the Subtle Guiding Force for all forms of Education.

So, there is direct and strong relation of both *Srimadbhagwat Geeta* and *Modern Education*.

Sign of a Student is he has desire “to know”...therefore All forms of Education starts with the question. ‘Arjuna’ was the sincere seeker (i.e. the student) & had questions.

Same is the starting point of *Srimadbhagwat Geeta*... which starts with the question from Arjuna...like why war ...why me ...why disparity...what is life...Who is I and so on...?

Indeed, our whole life is nothing but a Journey to find answers of so many questions...so many!! *Srimadbhagwat Geeta* simplifies this Journey and helps us to find the answers in beautiful manner.

It is one of the greatest contributions of India to the world. 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. Thus 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.

Philosophy of Srimadbhagwad Gita

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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), 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.

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.

Axiology

Action is better than inaction. Life depends upon action as none can remain just inactive for a single moment. Inaction is death. By performing his own specific duties appropriate to him in society, he can contribute to the good of the society and realize his infinite self.

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 real meaning of education is receiving of virtual knowledge (Whenever we see or we feel the universe 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.

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 must be 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-

We may analyze the ideals of education into six parts, such as:—

- i. To develop virtuous knowledge.
- ii. To develop and effect sublimation of personality.
- iii. To co-ordinate between the individual and social aim.
- iv. To develop the inner consciousness.
- v. To develop intellectual and logical ability.
- vi. To establish the importance of duty in life.

Now we shall understand how Gita refers to the above ideal education.

I. To develop virtuous knowledge:

- Our students, like all of suffer from ignorance of virtuous knowledge. In Gita Krishna remark Arjun's ignorance and motivates him towards performing his duty. From this position we may take up the idea that the ideal of education should be to remove ignorance and to provide the virtuous knowledge.

II. To develop and effect sublimation of personality:

- Everyone's personality is equipped with evil (Asuri) and virtuous (Daivi-godly) traits. In other words, Kauravas (Asuri) and Pandavas (the virtuous) exist in each of us.
- Krishna awakens in Arjun the virtuous powers inherent in him and motivates him towards the right path. This is exactly what a Guru should do for his disciple. Thus the ideal of education should be to develop and sublimate the personality of the student

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III. To co-ordinate between the individual and social aim:

- In the battle-field Arjun is lost between his individual freedom and the social responsibility. His individual freedom was to fight or not to fight.
- The social responsibility warranted his participation in the battle for punishing the evil-doers for establishing peace in the land. Krishna impresses upon him to sacrifice his individual freedom and take up the Gandeev for annihilating the wicked persons and their allies.
- Thus we may say that according to Gita 'one of the chief ideals of education should be to affect a co-ordination between the individual and social aspects of things.

IV. To develop the inner consciousness:

- Arjun desires to keep himself away from the ghastly battlefield. Krishna does not want to force him against his will. Instead, he (Krishna) takes recourse to logical reasoning's and tries to convince Arjun about his sacred self- duty (Swadharma).
- Ultimately, on his own, Arjun decides to fight against his opponents. Thus Krishna, his Guru and Friend, succeeds in awakening the inner consciousness (Anthahakaran). This is exactly the ideal that we should follow in the field of education.

V. To develop intellectual and logical ability:

- Arjun expresses his doubt regarding the utility of battle. His doubt is at the root of preaching's of Gita. Krishna employs his intellectual and logical ability for removing Arjun's doubt.
- Thus the main purpose of the philosophy of Gita is to develop the intellectual and logical ability of Arjun (the common man) in order that he may be able to take his own decision in the face of alternatives this should be our ideal of education also.

Vi. To establish the importance of duty:

One can be happy only by establishing a balance between one's rights and duties. Krishna tells Arjun that nothing is greater than performance of one's duty (Swadharma-palan). It is very necessary to emphasize this viewpoint before the students of these days. If our students develop this attitude towards life, then this very earth will become a Heaven.

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
 - Demonstration method
 - Contemporary method (rational analysis with proper analysis)
 - Learning by doing
 - Constructivist Methods

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.

3. The curriculum:

- Gita refers to two types of knowledge (Gyan)—
 - (i) the Aparā Vidya, i.e., the knowledge about mundane affairs and
 - (ii) (ii) the Para Vidya, i.e., the spiritual knowledge or the knowledge about the Supreme Self.
- In the knowledge about mundane affairs we may include all types of subjects in various disciplines of arts, science and engineering etc., which are generally taught in our education centres. Within the Para Vidya the spiritual realm come the knowledge about the soul (Atma), God (Brahma), the being (the Jeeva) and the world (Jagat).
- Needless to add, these days in our educational system the 'Para Vidya the spiritual realm is generally ignored. This has resulted in the predominance of acquisition of wordly wealth of various types at the utter neglect of spiritual realm.
- The knowledge about the spiritualism alone can give eternal peace to man. Hence in our educational system "the spiritual aspects of man's life should also be given its due place along with subjects related with wordly affairs."

4. The concept of moral education according to Gita:

- In the foregoing pages we have said that the performance, of one's duty (Swadharmapalan) has been principally emphasized in Gita. It was towards the fulfillment of this ideal that Arjun takes the decision to fight in the battle-field.
- Krishna has impressed upon him that one's duty should be performed without taking into consideration its outcome and attachment (Rag) for the same. It is extremely difficult to think of any higher moral ideal for a man than this.
- Through practicing this ideal a person will reach the peak of his development and he will overcome all worldly attachment. This is exactly, what is needed in our youths of these days. So if we impress upon them to practice the above ideal we shall be giving them the noblest moral education.

Srimadbhagwat Geeta goes to the root of these aspects of education and therefore in order to achieve these purpose, *Srimadbhagwat Geeta* plays the important role.

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It is very interesting to learn that 18 chapters of *Srimadbhagwat Geeta* talks about the stages of life of every Individual human being...Each one of us. Starting from chapter 1 of 'Cry or Vishaad Yog' to chapter 18 of the getting the wisdom 'knowledge of the self'. It is more like our class upgrading system in Education. Our students & infact we all can observe, introspect and grow in this way.

Key points of *Srimadbhagwat Geeta* relevant to Education :

- We should learn to Believe and Focus on action (i.e. *Swa: karma*) without indulging ourself with the result or outcome. This is possible only when person is self centered, stress free and calm inside. To achieve such state, Lord Krishna beautifully elaborates the method of Yoga (and pranayama) in chapter 3, 5 & 6.
- We should learn to do our duties towards the society...towards the human beings..towards the country at the time of need. Chapter 2 explains about this.
- We should always remember that Human Life is a Gift of the God and is very precious. We should respect the spirit of life and should have big goals in life. Need to cultivate our helping nature. We need to understand the importance of humanity and serving. This really helps in developing our personality. Chapter 4 & 6 points on this.
- We should learn to accept the things rather to complain. We must learn to live stable & happy life. We should first accept the situation and then take the challenge and stand up to revamp but should not be complaining. (Chapter 1 & 4)
- We should understand the importance of human birth and practice Yoga to remain stress free, efficient and healthy. We should always remain a sincere seeker & learner. Yoga brings more skills into the life of the students. It provides balance to our mind and emotions. We become more constructive and positive towards the work. Through this, we easily learn to winover day to day problems in life. Chapter 6, 8 & 14.

To sum up all, it is worth noting that Real Growth of human life is possible when teachings of Modern Education harmonize with the teachings of *Srimadbhagwat Geeta* because only a healthy & peaceful mind (inner world) can bring excellence in action (in outer world). In this age of intellectual capital we all 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.

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