



Educational Aspects in Bhagvad Gita

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Abstract

The Bhagvad Gita is a poetic narrative in the form of a conversation between Krishna and Arjuna on the battlefield of Kurukshetra. In the battle field Arjun was struck, when he saw his relatives as the opponents. To motivate him the Bhagvad Gita is preached in the battle field by Lord Krishna to Arjun. It is considered as the greatest scriptures of the Vedic philosophy. It shows the ways to live a spiritual cum material life consequently. In the Bhagvad Gita, the meaning of education is fragrant in the Karma Yoga, Gyan Yoga and Bhakti Yoga. We can draw all aspects of educational philosophy, i.e. meaning of education, aims of education, importance of education, curriculum, teaching method and techniques, assessment techniques and roles of learner and teacher from Bhagvad Gita. Therefore this paper deals with the interpretation of educational aspects present in Bhagvad Gita.

Keywords- Educational Philosophy, Bhagvad Gita, Education, Karma

Introduction

Bhagvad Gita literally means 'The Lords Song' It is the philosophical discourse of Lord Krishna to persuade the reluctant Arjuna to fight. To motivate him the Bhagvad Gita is preached in the battle field of Kurushetra by Lord Krishna to Arjun as a counselling to do his duty. Gita is not only an advice given to Arjuna in the battle-field of Kurukshetra, but it is a universal message to all mankind caught in the clutches of indecision of 'to be or not to be'. It is considered to be one of the greatest scriptures of the Vedic philosophy. The Bhagvad Gita shows the ways to live a spiritual cum material life consequently. The Bhagvad Gita is conceived as an essence of all Vedic philosophical thoughts,

In the Bhagavad Gita, much effort has been made to equate Karma Yoga, Gyan Yoga, and Bhakti Yoga, in which meaning of education is fragrant. One can get fruit from the Bhagavad Gita according to his/her intention and level of understanding. Through the lens of education, all aspects of educational philosophy, i.e. meaning of education, aims of education, pedagogy, curriculum, teaching methods, assessment technique, and roles of learner and teacher can be found and interpreted. Therefore, the Bhagavad Gita can be taken as an educational philosophy, because it has got all components of an educational philosophy. Performing one's own duties for the attainment of joy, satisfaction and salvation getting rid of the three wraths (lost, anger and fear) with the steady mind and wisdom is the meaning of education which is found in the Bhagavad Gita. It helps us in managing our desires and emotions, making appropriate choices of actions and ways to deal with difficult situations. It shows us how to free our emotions of love and care from jealousy, envy etc. So that they flow without any distortions and encompass the whole humanity

. True education provide children not only an intellectual stimulation, but also a real purpose of life. The Bhagavad Gita is the Holy Grail of education because it is the essence of all doctrines and philosophies. It is providing the purest knowledge and gives direct understanding of the self realization..

Bhagvad Gita and Education:

Education is the process of cultivating completeness in human being. That implies knowledge, skill, ability and wisdom for Karmic and Dharmik life. According to Bhagavad Gita- To formulate the principles of education the divine teacher Lord Krishna has not imparted his wisdom to his student as a 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 his physical apparatus and soul's doing are his own. This explains individual differences. The Bhagavad Gita 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.

Bhagvad Gita and Objectives of Education:

.In Gita the objectives of education are as follows-

I. To develop virtual knowledge: There is ignorance of virtuous knowledge in our students. In Gita Krishna point out Arjun's ignorance and motivates him towards performing his duty. From this position we should take up the idea to remove ignorance and to provide the virtual knowledge to the students.

II. To develop and modify the personality: Everyone's personality has evil (Asuri) and virtuous (Devi-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 student. Thus the objective of education should be to develop and sublimate the personality of the student.

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 wanted his participation in the battle for establishing peace in the land. Krishna told him to sacrifice his individual freedom and take up the Gandeev and fight with the wicked persons and their allies. Thus we may say that according to Gita 'one of the objectives of education should be to co-ordination between the individual and social aspects of things.

IV. To develop the inner consciousness: Arjun desires to keep himself away from the battlefield. Krishna does not want to force him against his will. Krishna tries to convince Arjun about his sacred self-duty (Swadharma). Finally, on his own, Arjun decides to fight against his opponents. Thus Krishna succeeds in awakening the inner consciousness (Anthahakaran). This is exactly we should follow in the field of education.

V. To develop intellectual and logical ability: Arjun expresses his doubt about the utility of battle. His doubt is at the root of preaching's of Gita. Krishna uses 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. This should be our objective of education also.

Vi. To establish the importance of duty: There should be 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 important to emphasize this viewpoint before the students.

Bhagvad Gita and curriculum

Gita refers two types of knowledge.(Gyan)-

1. Physical Knowledge (Art, Science, Engineering etc)
2. Spiritual Knowledge of body and soul.

In our educational system the spiritual knowledge is generally ignored. This has resulted in the predominance of acquisition of worldly wealth of various types .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 worldly affairs.”

Bhagvad Gita and Methods of Teaching:

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

Bhagvad Gita and Teacher:

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.

Bhagvad Gita and Students:

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. The student, according to Gita, must keep away from 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.

Conclusion:

Bhagavad Gita has not called the spiritual knowledge as education instead it has taken both spiritual knowledge and material aspects in defining education and considered education as the basis for worldly and spiritual progress. • Bhagavad Gita identifies moral duties, harmonious ethical climate, unity between spirituality and practice, between the transcendental and material living. We need efforts for bringing out the hidden knowledge from our scriptures and use this knowledge for improving our education sector. However, no serious attention has been paid to this philosophy in our society and universities. This may be because of the fact that our education system has grown on the feed of the Western thoughts.

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