



The Importance of Bhagavad Gita Principles in Current Education Scenario

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ABSTRACT

Our academic community is acquainted with Western educational theories and ideas. Despite their relevance and comprehensiveness, we have little knowledge on our own historical and cultural perspectives on education. Some of the fundamental components of educational philosophy may be found in the Bhagavad Gita. This study deals with the understanding of the concept of education contained in the Bhagavad Gita, among other areas of educational theory. The interpretation of the Bhagavad Gita's full meaning of education might help to motivate academics to go beyond the curtain of history in pursuit of important information. It may also serve as a starting point for a comparative study of educational philosophy in the East and the West. From a methodological standpoint, this study is the result of an Arts-based hermeneutical reading of a historical text that has formed intriguing ties to the author's cultural practice, personal experiences, and sentiments. Bhagavad Gita is one of the most popular Hindu books: Holy Gita is regarded as one of India's greatest gifts to the world. The researcher sought to identify the influence and significance of the Bhagavad Gita on the current educational landscape in this study report.

Key words: - Educational Implication, Education in India, Eastern wisdom tradition, the Bhagavad Gita principles

Introduction

The Bhagavad Gita literally means "The Lord's Song," referring to Lord Krishna's intellectual speech to encourage the hesitant Arjuna to battle. The Holy Gita is one of India's most significant gifts to the world. Arjun was stunned when he saw his kin as opponents on the battlefield. Lord Krishna taught the Bhagavad Gita to Arjun on the battle field of Kurushetra to urge him to execute his duty as a large number of troops waited around waiting. Krishna provided education so that he might fulfill his duties as a prince, a warrior, and a good man by fighting 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 discharging the duties that fall to his lot in life,' writes Annie Besant. The true purpose of education is the transmission of knowledge. True education would offer youngsters with not just academic stimulation, but also a genuine sense of purpose in life. Because it contains the core of all ideas and philosophies, the Bhagavad Gita is considered the Holy Grail of education. It offers the cleanest information and a clear comprehension of self-realization.

Bhagwad Gita Metaphysics

Being is a key metaphysical point of teaching in the Gita. Gita believes that there is no being in the unreal and no non-being in the real. The soul is everlasting, unborn, indestructible, unfading, all-encompassing, inconceivable, and unchanging, unmanifest. The soul cannot be slain by a sword, nor can it be reduced or destroyed by fire, air, or rain. The soul is never born nor dies; it is completely immortal and eternal. He sees clearly who finds the ultimate truth situated equally in all creatures and unperishing with the perishing bodies. Devotion is defined as unselfish service to God. As a result, it is a type of Karma. The Lord himself raises his disciples from the "ocean of birth and death." God's love becomes divine and absolute love.

According to the Bhagavad Gita and the Education Gita, the true goal of education is obtaining virtual knowledge; yet, the issue of 'what is virtual knowledge' arises. Whenever we see or feel the variety of the cosmos, and God exists everywhere." "True understanding teaches us to perceive God in each soul." The Lord declares that the highest of all purest knowledge and its essence were gained through a thorough study of the Vedas and many types of Upanishads. The value of the soul is emphasized throughout the Bhagavad Gita. According to the Lord, the body is perishable but the spirit is not. That is a secret aspect of wisdom; merely understanding that the pure soul is distinct from the body that will be destroyed; the soul stays unchanged and becomes immortal. But that is not the case; how can the soul, which is so active after being released from the body, be so active?

It is always operational.

Education According to the Bhagavad Gita, in order to define the foundations of education, the heavenly teacher Lord Krishna did not communicate his knowledge to his pupil through dictation, as others have. The Gita explains why such schooling is necessary. The human infant in the world is neither a blank slate or an empty vessel. He inherits certain traits, instincts, character proclivities, mental dispositions, and so on from his previous existence. Parents just give their kid his body, but his physical equipment and soul's actions are his own. This explains why people vary. The Bhagavad Gita reconciles metaphysics and physics, *nivritti* and *pravrtti*, psychical entity, heredity and environment of mankind, and provides educational concepts, showing that education is a spiritual-social imperative. It is a value whose foundation cannot be constructed on sand. [1] [2] The teacher must teach his topic with great expertise, but when it comes to judgment, he should let the pupil go, as Arjun was eventually allowed to determine whether or not to fight. The Gita's view of the instructor is that he must be most balanced. The true teacher not only teaches but also exhibits the truth. In summary, the teacher is diligent enough to keep his student's spirit and body together, as well as his own. According to the Gita, the student is a learner rather than a disciple. However, the first and last characteristics of an excellent student are to resign before the instructor and acknowledge his ignorance of the topic he wishes to learn about. A good student must be genuine, kind, obey his instructor, and have trust in his teacher. [3] He must also have a strong desire to learn, without which he would be unable to assimilate what the instructor says. Humility, obedience, trust, and so on toward the instructor suggest that the learner is good. According to Gita, the learner must avoid three major vices in his personality: *Kama*, *Krodh*, and *Lobha*. Obedience implies respect for the instructor; yet, it should not imply naive obedience in which the pupil accepts everything without question. The student's hungry brain must be fulfilled.

Education Objectives The Bhagavad Gita says-

- Development of virtual knowledge
- Personality development and modification
- Adjustment of individual and societal goals
- Development of internal awareness
- Development of intellectual and reasoning capacity
- Establishment of the significance of obligations in life

A Sublime Thought from the Bhagavad Gita

The Bhagavad Gita is a lyrical tale in the form of a discussion between Krishna and Arjuna on the battlefield of Kurukshetra just before the beginning of the War. It is regarded as one of the most important texts of Vedic philosophy. The Bhagavad Gita demonstrates how to live a spiritual and worldly existence in harmony. Although the Bhagavad Gita is regarded as the core of all Vedic intellectual ideas, no mention in the book says that it is intended for Hindus. As a result, it may be said that it is for all humans worldwide. In this sense, it is always critical for everyone. It is one of the three primary texts of Vedanta, together with the Brahma Sutras and the Upanishads. The Bhagavad Gita is suitable for everyone. It does not belong to any one group, caste, religion, gender, or nation, but rather a universal human asset. It is a book full of exquisite ideas and practical advice on Yoga, dedication, and action. It is deep in thinking and grand in visionary heights. Even if the Bhagavad Gita was written on the battlefield before the conflict began, its relevance in today's setting is still important and significant. As a result, the battleground depicts our body, where a never-ending fight between good and evil forces rages.

The Bhagavad Gita's Definition of Education

Education is the process of fostering human fullness. This suggests knowledge, skill, talent, and wisdom for Karmic and Dharmic existence. Perhaps our wisdom tradition agrees with me. The Bhagavad Gita, according to Radhakrishnan and Moore (as stated in Bhawuk, 2011, p. 164), is a synthesis of all Vedic concepts and knowledge that was generated via the instructional process. It might be seen as a Guru's talk to a Chela who has totally resolved to renounce all worldly goals and aspirations but nevertheless experiences a sense of melancholy due to the seeming blankness of his life (Rao & Bannerji, 1912, p. 2). Marsella (as stated in Bhawuk, 2011, p. 24) interprets the Bhagavad Gita as an Eastern civilization's psychology. While the Bhagavad Gita is renowned as an instructional module, the philosophy of life and psychology clearly has an educational value.

The condition of achievement of knowledge and wisdom, according to Gita philosophy, is when a person is free from the three wraths (lust, anger, and fear) (Bhagavad Gita, 2.56). The Bhagavad Gita has highly important and practical 'contents' for education that may address issues of action, salvation, and wisdom. According to the Bhagavad Gita, the state of steady wisdom is one in which accomplishment and failure, profit and loss,

pleasure and sorrow may be comprehended in equal terms (Bhagavad Gita, 2.57), which is a state of complete contentment or the end state of wishes. One who is unaffected by whatever pleasure or ill he obtains, neither admiring nor despising it, is securely set in complete awareness in the material world. According to Bhawuk (2011), the goal of labor is defined by the Bhagavad Gita; work is should be conducted for its own sake, not for its consequences (p. 148).

In my opinion, constant knowledge serves as inspiration for good behavior and may also be seen as a notion of education. Materialistic pleasure is fleeting and may be lost at any moment, but consistent understanding never leads us astray. This state may be characterized by emotional stability, mental and behavioral stability, independence, and self-direction. Stability is an essential component of completeness. According to the Bhagavad Gita, a smart person is one who executes an activity with a controlled mind and wisdom.

According to Leaman (2000), the Gita's message is to the mind preoccupied with the pursuit of intellectual, ethical, and social norms, the mind that insists on redemption by the following of established Dharmas, moral law, social duty and function, or freed intelligence's answers. According to the Bhagavad Gita, living a Dharmik (morality, accountability, righteousness, and commitment to one's duty) life can be associated with education, and such an education develops human Dharmik, thereby developing the capacity to raise a voice against injustice of any kind, involve in the welfare of living beings, be impartial to truth, and discern between what is human and what is inhuman. The Bhagavad Gita advises Karma Yoga, or the path of labor (or doing one's assigned obligations), as an intervention to prevent the suffering that results from the pursuit of wishes. These comments demonstrate that the Bhagavad Gita teaches a mix of mental, physical, and socio-cultural pathways of education, all of which are heavily concentrated elements in contemporary psychology. Vidya's condition, which is education, is one of self-realization. As a result, it might be viewed as a key concept about the meaning of education. Every human being on the planet is in desperate need of redemption. Students in schools need deliverance from the dread, horror, and punishment of instructors, as well as parental pressure. Other individuals participating in various occupations need deliverance from violence, conflict, pride, ego, tension, poverty, ignorance, and so forth. The ill need to be saved from diseases, and the elderly need to be saved from death. Because of the sort of experience they are getting, all of these individuals are in desperate need of redemption. According to Bhagavad Gita verse (5.26), "those who are free of wrath, self-disciplined, and always seeking perfection are certain of freedom." The notion of education may readily be combined with the meaning of redemption. The concept of value-based education may have its origins in spirituality, while the materialism definition may have its origins in the worldly phenomena that surround us every day. According to Bhawuk (2011), "the Bhagavad Gita depicts the potential of a condition in which we might genuinely transcend beyond intellect, emotion, and conduct and proposes karma yoga as a method to acquire this state (state of salvation)." (Page 118) This approach gives me some ideas for synthesizing the Bhagavad Gita's lessons in order to trace the significance of education. In a nutshell, education (Vidya) is the process of performing one's own duties for the attainment of peace, joy, satisfaction, and salvation while being rid of the three wraths (lust, anger, and fear) with the steady mind and wisdom, according to my own understanding after (in fact perennial) reading the Gita repeatedly and analyzing the scholars' notions.

The term "Vidya" is used throughout the Bhagavad Gita to describe education and knowledge. The Bhagavad Gita primarily discusses two categories of knowledge: logical knowledge and spiritual knowledge. The capacity to discuss the exterior form of things accessible in the world via wisdom viewing them with the senses has been characterized as logical knowledge. Spiritual knowledge is the understanding of the internal aspects (Soul) of matter and creatures. Avidya refers to activities undertaken for the acquisition of different forms of comforts, wealth, prosperity, or pleasure, while Vidya refers to actions conducted for the attainment of the Brahma (self-actualization or soul realization). It indicates that education is necessary for both monetary survival and spiritual advancement. Doesn't that seem (ir)rational? It represents the idea that Avidya (action or worldly knowledge) and Vidya (spiritual knowledge) should go hand in hand. Spiritual education should not be misunderstood. In our setting, spiritual education may not always be based on literal reading, but it may be a relevant statement to say that Arjuna's gurus were attentive to information, abilities, attitudes, dharma, and wisdom. However, we must remember that we live in the era of hypertechnology, and a 'teacher' can only become a 'guru' after putting in a lot of effort on behalf of the pupils. Based on this reasoning, the Bhagavad Gita does not refer to simply spiritual understanding as education, but rather to both spiritual and material dimensions of education. In this manner, the Bhagavad Gita regards education as the foundation for both temporal and spiritual advancement.

Conclusion

Only when we use all of our knowledge can we achieve success. The Gita reveals our inner self. The intellect, which is the center of emotions and impulses, is the center of reasoning and discrimination in the mind. After reading the Bhagavad Gita, one can see that it is a significant historical source that requires careful study and interpretation. The moral instruction, particularly the ethical activities that flow throughout the Bhagavad Gita, is not just an emerging necessity in our nation, but also in the global society. Reading the Bhagavad Gita may help us improve our intellectual, sociological, anthropological, and psychological knowledge. Much effort has been made in the Bhagavad Gita to equate Karma Yoga,

Gyan Yoga, and Bhakti Yoga, in which the concept of education has been fragranced. The Bhagavad Gita may yield fruit depending on one's aim and degree of comprehension. All aspects of educational philosophy, such as the meaning of education, the goals of education, the importance of education, learning materials, pedagogy, curriculum, motivational techniques, assessment practice, and learner and teacher roles, can be found and interpreted by and through a deeper reading of the Bhagavad Gita. As a result, the Bhagavad Gita may be considered an educational philosophy since it has all of the components of an educational philosophy.

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