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## **An Investigation of Bhagwad Gita in the Viewpoint of All Encompassing Instruction**

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### **Introduction**

Comprehensive training is a method of thinking about education in light of the fact that every person discovers their individuality, importance, and purpose in life via connections to their surroundings, the everyday world, and deep traits like empathy and harmony (Miller, 1997). It all depends on how you define 'comprehensive quality.' Through direct engagement with the climate, it comprises the synchronization of several levels of relevance and experience. Comprehensive education is more concerned with awakening the spirit's latent boundaries and sensitive characteristics than with cramming disconnected young individuals with predigested info. Schooling prepares students to live intentionally, creatively, and ethically in a complex environment. Comprehensive education is to restore the ethical, aesthetic, impassioned, cerebral, and deep qualities of human life that distinguish us from being just data processors or consumers of material goods. According to Mill operator (2000), human experience is a statement of life's continuous advancement in a vast universe, and education should be more concerned with empowering each new age to communicate the inventive energies that flood from within the human soul than with preserving defective social establishments.

Schooling is "all-encompassing teaching," which includes the meta-needs. The person's meta inspiration' towards full human awareness or 'humanness' is encouraged by a social atmosphere that considers the human living being's natural meta needs' as well as vital mental requirements (Miller, 2000a). To grasp the relevance of all-encompassing education, we must consider two criteria. Training that connects an individual to the outside world should start with the person in the educator's presence. Each individual is a complex mix of memories, emotions, thoughts, dreams, fears, and hopes. Second, we must react to the learner with an open, inquiring mind, a loving heart, and a sensitive understanding of the environment in which the person is growing (Miller, 2000b).

Every understudy's inherent talent for smart, imaginative, and basic thinking is recognized via comprehensive instruction. It is different in terms of training because it considers the creative forces at work inside the growing child as much as, if not more than, the social objectives that traditional tutoring attempts to impose upon the developing character.

People's reliance on creeds, foundations, and powerful persons prevents them from gaining the deep self-awareness that leads to true knowledge. Similarly, traditional forms of education "choke" the mind and heart by forcing children to conform to adults' outdated and insufficient understanding of the true value of life (Krishnamurti, 1953).

In this way, comprehensive training is essentially a majority rule teaching, concerned with both individual opportunity and society responsibility. Comprehensive teaching calls into question the power of government and state agencies over families and local networks in terms of training (Miller, 1995).

Equilibrium, incorporation, and association are all taught in comprehensive training. It makes an effort to align education with the most important natural aspects. Comprehensive education cannot be reduced to a teaching philosophy or a schooling theory. It is an area of research into teaching and learning, with criteria relating to human cognition and the relationship between individuals and their environment. Its goal is to help people reach their full potential. From self-information to global knowledge, and from otherworldliness to society, comprehensive training is required.

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### **OBJECTIVES OF THE STUDY**

- To develop the notion of holistic education
- To investigate the content of the Bhagwad Gita for strands of holistic education
- To compare the notions of holistic education drawn from the Bhagwad Gita with those developed from holistic education concept analysis

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## REVIEW OF LITERATURE

A study on *'Education and awareness'* by Robert Edmund (1993) brings together the ideas and experiences of an interdisciplinary group of educators, philosophers, and natural scientists, to point to the fact that the educative experience in the fullest sense promotes the learner's conscious awareness expansion. The study revealed that meaning-creating humans do not entirely benefit from a one-sided approach to learning, not even if it is honored by tradition. Interdisciplinary awareness lifts perspective and actualizes latent, underdeveloped and unrecognized capabilities.

According to Kesson (2000), comprehensive education has the power to nurture the ability to reason broadly and sympathetically, integrating and rising beyond dualistic and constricted varieties of consciousness to achieve a more fully formed technique of mindfulness. The goal of comprehensive education is to prepare understudies to deal with both personal and academic challenges. It aims to elicit from children an innate respect for life and a passionate desire to study. This is accomplished not via a scholastic "educational curriculum" that organizes the world into useful packages, but rather by direct engagement with the climate.

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## RESEARCH METHODOLOGY

The strategy, techniques, and sample of the research utilized to analyze the Bhagwad Gita from the standpoint of holistic education are detailed in this chapter.

### The Study's Planning

Two stages of design are then followed. The first part was a grounded theory analysis of the literature on holistic education. As a result of the data analysis, a holistic education concept was developed for the purposes of this research. Following that, the Bhagwad Gita was subjected to content analysis utilizing this holistic education idea. Figure 3.1 shows an example of this.

### Tools

- Bhagwad Gita text
- Bhagwad Gita treatises

The investigator relied on the Bhagwad Gita text (Goyandka, 2007) from the Gita press.

### Phase 1: Grounded Theory for Developing the Concept of Holistic Education

Grounded theory is an important method of theory generation when working with qualitative data. It is more inductive than content analysis because theories emerge from the data rather than being pre-existing. 'Grounded theory is a general methodology for developing theory that is based on data that has been systematically gathered and analyzed,' say Strauss and Corbin (1994). This definition contains the following features:

- Instead of being predetermined and tested, theory emerges.
- Data informs theory, not the other way around.
- Data patterns and theories are implicit in data, waiting to be discovered, and theory generation is a result of and a partner to systematic data collection and analysis.
- 'Grounded theory is the systematic generation of a theory from data,' according to Glaser; it is an inductive process in which everything

is integrated and data pattern themselves rather than having the researcher pattern them, as actions are integrated and interconnected with one another.

### **Grounded Theory in Development**

The grounded theory emerges from the data in an unforced manner, accounting for all of the data, as a result of theoretical sampling, coding, constant comparison, identification of core variables, saturation of data, categories, and codes. Four major criteria are proposed by Glaser and Strauss (1967):

- The degree to which the theory and data are in agreement.
- The ease with which lay people working in the field can understand the theory, i.e. whether it makes sense to them.
- The theory must allow 'partial control over the structure and process of daily situations as they change over time,' i.e. it must 'enable the person who uses it to have enough control in everyday situations to make its application worthwhile to try'.

The Interactive Data Analysis Flow Model' is discussed by Miles and Huberman (1994) in their book Qualitative Data Analysis. They define analysis as three parallel flows of activity: data reduction, data visualization, and drawing conclusions/verification.

### **Reduced Data**

This is the procedure for selecting, focusing, simplifying, abstracting, and transforming data from field notes or transcriptions. Anticipatory data reduction occurs even before the data is collected, as the researcher selects the conceptual framework, cases, research questions, and data collection methods. As time goes on, the amount of data collected is reduced even more. Analysis and data reduction are not separate. It's a part of the research process. All of the researcher's decisions about which data chunks to code and which to remove are analytical decisions. As a result, data reduction is a type of analysis that sharpens, sorts, focuses, discards, and organizes data in order to draw and verify "final" conclusions. Following fieldwork, the data reduction process continues until the final report is ready.

### **Data Display**

A data display is a condensed, organized collection of data that allows for conclusion and action. Charts, matrices, graphs, and networks are all examples of visual representation. All are intended to condense organized data into a compact, easily accessible format so that the analyst can see what's going on and make informed decisions. It's a part of the research process.

### **Conclusion Drawing and Verification**

From the start of data collection the analyst is beginning to decide what things mean—is noting regularities, patterns, explanations, possible configurations, causal flows, and propositions. 'Final' conclusions may not appear until data collection is over. Conclusions are also verified as the analyst proceeds. The meanings emerging from the data have to be *tested* for their plausibility, sturdiness and their validity.

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## **Result and Findings**

The investigator translated 'The Bhagwad Gita' published by the Gita Press,

Gorakhpur. The translation was done for all shlokas for every chapter and validated against the treatises on Bhagwad Gita written by different authors comprising of spiritual leaders, philosophers, and, educators. Bhagwad Gita was analysed using the framework of concept of holistic education using content analysis. Refer figure 5.3.

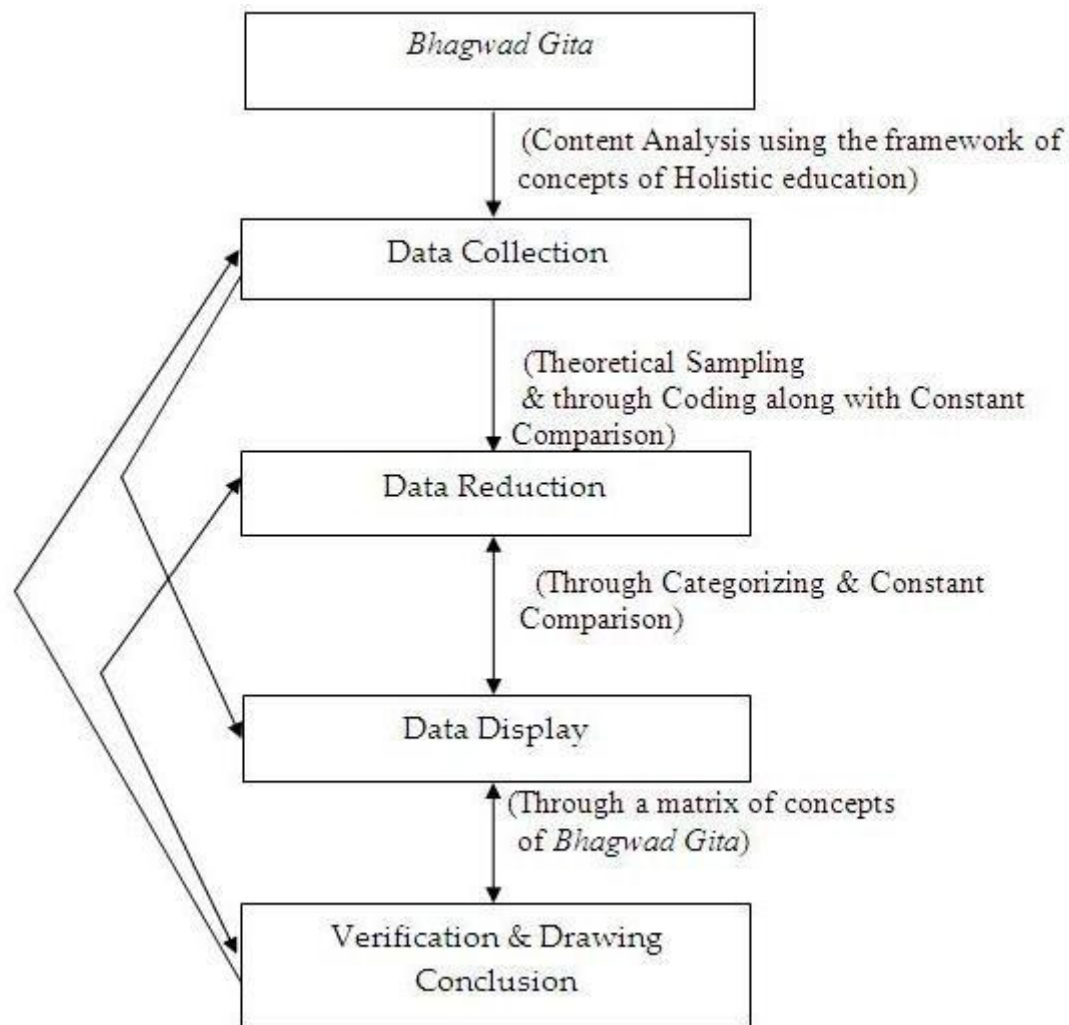


Figure 5.3: Design of Phase II of the study

### Steps of Content Analysis

**Step 1:** Define the research questions to be addressed by the content analysis.

This includes what one wants from the texts to be content analyzed. The research questions will be informed by, indeed may be derived from, the theory to be tested. The investigator analyzed Bhagwad Gita within the framework of the concepts of holistic education.

**Step 2:** Define the population from which units of texts are to be sampled.

The population here refers not only to people but also, and mainly, to text – the domains of the analysis. The investigator used the text of Bhagwad Gita for analysis. The treatises on Bhagwad Gita were used to support arguments of analysis.

The key issues of sampling apply to the sampling of texts: representativeness, access, size of the sample, and generalizability of the results. The treatises on the Bhagwad Gita were selected by the investigator keeping in mind authors from different walks of life. Authors included philosophers like Vivekananda, Al Drucker; educators like S. Radhakrishnan, Aurobindo, Venkatraman and spiritual leaders like Turiyananda, Ranganathananda, Sathya Sai Baba.

**Step 3:** Define the context of the generation of the document.

This will examine, for example: how the material was generated; who was involved; who was present; where the document comes from; how the material was recorded and/or edited; whether the person was willing to, able to, and did tell the truth; whether the data are accurately reported; whether the data are corroborated; the authenticity and credibility of the documents; the context of the generation of the documents; the selection and evaluation of the evidence contained in the document.

Bhagwad Gita was written as a part of the epic Mahabharata and it contains the wisdom imparted by Sri Krishna to Arjuna on the battlefield when he was shirking from his responsibilities in the name of non-violence.

**Step 4:** Define the unit of analysis.

The investigator used the sampling units which fell within the framework of the concepts of holistic education. Recording units are units of description which are subsumed by the sampling units. These units were used to delineate the concepts of Bhagwad Gita being analyzed.

**Step 5:** Decide the codes to be used in the analysis.

The investigator coded the information in the text. This was done repeatedly until all the data fell into discrete codes.

**Step 6:** Construct the categories for analysis.

The investigator formed categories which contained the codes. These categories subsumed more specific categories thereby exhibiting a logical relationship among them.

**Step 7:** Data analysis - Conduct the coding and categorization of data

The investigator took care that coding and categorizing bore resemblance to the data. Having performed the first coding, the investigator detected patterns, and themes which helped in making generalizations.

The investigator analyzed Bhagwad Gita in the light of holistic education using initially 4-5 shlokas. This was then extended to the entire chapter. There was constant comparison between the codes and categories being formed while this analysis took place so that the analysis is reliable. Later, gradually the other chapters of the text were analyzed.

**Step 8:** Summarizing

By this stage, the investigator was in a position to write a summary of the main features of the texts, situations researched so far. The investigator summarized the findings of the analysis which in turn helped to identify the concepts which reflect holistic education.

**Step 9:** Making speculative inferences

At this stage, the investigator will be able to draw inferences as to what concepts of Bhagwad Gita are 'holistic' in nature. This led to concepts present in the Bhagwad Gita which are holistic in nature, but, do not find a place as holistic concepts when holistic education was being analyzed using grounded theory.

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## Conclusion

According to specialists in holistic education, holistic education has its origins in perennial philosophy, and the investigator discovered threads of holistic education in Bhagwad Gita, one of the perennial philosophy texts. During the research, the investigator discovered that there were several holistic themes in the Bhagwad Gita that were not clearly stated in the holistic education literature examined.

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