

Importance of Shrimad Bhagvad Gita in Modern Age

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Abstract:

In the Bhagavad Gita, some of the basic components of educational philosophy are present. Interpretation of a comprehensive meaning of education consisted within the Bhagavad Gita can contribute to inspire academicians to look behind the curtain of history for searching valuable knowledge. It can also provide some bases for comparative study of educational philosophy in the East and the West. Bhagavad Gita is one of the most popular books of Hindu. Holy Gita is considered to be the greatest contributions of India to the World. In the present research paper, the researcher has attempted to find the effect and implication of Bhagavad Gita in the present scenario of Education.

Key words: - The Bhagavad-Gita, Philosophy, Education, Devotion and Discipline.

Introduction:

The Bhagavad-Gita begins with the preparation of battle between the two opposing sides: on the left stands the collected armies of the one hundred sons of Dhritarashtra and on the right lie the soldiers of the Pandava brothers. Warring relatives feuding over the right to govern the land of Kurukshetra, both forces stand poised and ready to slaughter one another. The warrior Arjuna, leader of the Pandava armies, readies himself as his charioteer, the god Krishna, steers toward the opposition when the armies are ready to attack. Arjuna stops Krishna short before the two sides clash together. Hesitation and pity creeps into Arjuna's heart as he surveys his family and relatives on the other side; he loses his will to win at the cost of the lives he still loves. As Arjuna sets down his bow and prepares for his own death, the god Krishna begins his council with Arjuna, where Krishna uses various ideas on action, self-knowledge, and discipline to reveal to Arjuna the freedom to be attained from the suffering of man once Arjuna finds his devotion to Krishna. Before Krishna begins his teachings, Arjuna analyzes his emotions and describes to Krishna the way his heart feels. "Krishna, I seek no victory, or kingship or pleasures" (The Bhagavad-Gita, p. 25). Arjuna admits that he stands to gain nothing of real worth from the war. He knows he cannot consciously triumph over family for his own wealth and glory. "We

[Pandava brothers] sought kingships, delights, and pleasures for the sake of those assembled to abandon their lives and fortunes in battle" (The Bhagavad-Gita, p. 25). Arjuna continues on to state that once the family is destroyed and family duty is lost, only chaos is left to overcome what remains. Finally, Arjuna asks Krishna which is right: the tie to sacred duty or reason? Krishna begins his explanation by stating that all life on earth is indestructible. So the context of the Gita is a conversation between Lord Krishna and the Pandava prince Arjuna.

Lord Krishna explains to Arjuna his duties as a warrior and prince, and elaborates on different yogic and vedantic philosophies, and explains different ways in which the soul can reach the Supreme Being with examples and analogies. It is the most popular and sacred book of the Hindus and is contained in the Bhishma-Parva of the Mahabharata, the greatest Sanskrit epic. One of the greatest contributions of India to the world is Holy Gita. 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. This is a famous verse of Bhagavad Gita

where Sri Krishna propounds to the world the secret of action.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचनः, मा कर्मफलतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

“Our right is to perform your work and duties only, and not for the results and fruits thereof. Let not getting the fruits of your actions is your motive to perform work; and yet you should not lean towards inactivity in life.

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 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.

The true meaning of education:

We may derive the true meaning of education through the virtuous knowledge (Satwika Gyan) as emphasized by Krishna (18:20). Virtuous knowledge is that through which we perceive unity in diversity and sense the Brahma (i.e., God or Parmeshwar) in all the creatures on this earth. Thus we may accept according to the philosophy of Gita that true education is that which helps one to see the existence of God (i.e., Brahma) in the soul of an individual Arjun was delusioned at the start of the battle. Krishna (his Guru) helps him to see the whole epitomised in one individual Krishna, i.e., God Himself. Thus Krishna tries to help Arjun to see point that he (Arjun) cannot kill any one's soul which resides in Brahma (God) Himself.

Meaning of Education in Bhagvad Gita

Knowledge, wisdom, action and devotion are the main focus of the Bhagavad Gita. It can be interpreted associating these four subjects with the meaning of education. Bhagavad Gita

provides very useful and practicable 'contents' for education that can address the problems related with action, salvation and wisdom. Hence, education on salvation, education on action and education on wisdom seem to be more relevant aspects of the Bhagavad Gita. The Bhagavad Gita states that one who performs an action with controlled mind and wisdom is wise. "The Gita's message to the mind occupied with the pursuit of intellectual, ethical and social standards, the mind that insists on salvation by the observance of established Dharmas, the moral law, social duty and function or the solutions of the liberated intelligence" The Bhagavad Gita gives emphasis on the right duty known as Karma yoga. The Bhagavad Gita indicates that the state of purified and controlled mind, purified intellect, strong determination and lost state of false ego, pride, anger, greed is the position of self- realization. Position of self-realization is the situation of Vidya that is education. So, it can be interpreted as an important principle related to the meaning of education. We have to take salvation in a broader sense. Every human in this world is in need of salvation. Students in schools are in need of salvation from fear, terror and punishment of teachers and pressure from parents. Other people involved in different activities are in need of salvation from violence, conflict, pride, ego, tension, poverty, ignorance, etc. The sick are in need of salvation from diseases and older people from death. Those who want to practice renunciation are in need of salvation from family. The meaning of value based education might take its root in spirituality and materialistic definition might origin from the worldly phenomenon that surrounds us every day.

So, the meaning of education as can be identified in the Bhagavad Gita highlights this prominent aspect of human being as well. It has been stated in the Veda Shukta that "Immortality (salvation) can be attained through Vidya (spiritual education), it is possible to gain victory over death / lengthening the life through Avidya (actions or material education) and acquire nectar/ salvation (amrita) through Vidya" (Yajurveda, 40. 14). The Bhagavad Gita has not called only the spiritual knowledge as

education instead it has taken both spiritual and material aspects in defining education. In this way, the Bhagavad Gita has considered education as the basis for worldly and spiritual progress.

Metaphysics of Gita

The Bhagwat Gita is one of the most important holy scriptures of Hindu religion good deeds or karma. It consists of around seven hundred verses that were originally written in Sanskrit and is a part of the epic Mahabharata. Well there is a long story behind these verses. Pandava prince Arjuna had to fight his own brothers and elders in a battlefield. He was confused as to how he can raise these weapons against someone who is his own brother or uncle. This is exactly when Lord Krishna who was at that time the incarnation of Lord Vishnu (the creator of the universe) started telling him some philosophies that encouraged him to fight this war.

जातस्य हि ध्रुवो मृत्युर्ध्रुवम जन्म मृतस्य च

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि

“Death is certain of that which is born. Birth is certain of that which is dead. Therefore, you should not lament over the inevitable.”

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥

“Just as a person casts off worn out garments and puts on others that are new, even so, the embodies soul casts off worn out bodies and takes on others that are new.”

Lord Krishna was riding the chariot that Arjuna was using in the battle. He told him that whatever Arjuna was doing is predefined and no force can change it. He is just the medium and nothing else. Lord Krishna's encouragement and the explanations that he gave to Arjuna during this war were recorded as the Bhagwat Gita. The discussion comes to a close when Krishna begins to summarize and conclude the points he has already mentioned. He specifies the difference between "renunciation" and "relinquishment". Renunciation is the refusal of action grounded in desire, while relinquishment is the rejection

of the fruit of action. In death, the relinquishing of the fruits allows the self to lose all ties to the body and the desires that go with it. Krishna reminds him that resistance to his duty, that is, refusal to go into battle is futile because Arjuna's nature compels him to it. Krishna spurns Arjuna to go against his will and do what his heart forbids. Arjuna learns to take refuge in Krishna and to commit fully to him. Krishna vows that Arjuna will be received to him in good time.

"Arjuna, have you listened with you full powers of reason? Has the delusion of ignorance now been destroyed?"

"Krishna, my delusion is destroyed, and by your grace I have regained memory; I stand here, my doubt dispelled, ready to act on your words."

Thus Arjuna, through his discourse with the god Krishna, accepted his duty with devotion and learned how to overcome his desire, while freeing himself from all worldly suffering. After listening to Lord Krishna Arjuna decided to fight the war and he eventually one the same.

The important metaphysical point of teaching in Gita is being. Gita advocates "Nasato vidyata bhavo nabhavo vidyate satah" (of the unreal there is no being and of the real there is no non-being.) The soul is eternal (nitya), unborn (aja), indestructible (avinashi), undiminishing (avyakta), all-pervasive (sarva-gyata), 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.

Bhakti (devotion) is defined as disinterested service to God. So it is a form of Karma. The Lord himself lifts up his devotees from the 'ocean of birth-and-death'. To love of God becomes the divine and supreme love.

Gita describes four kinds of devotees

1. Arta (The suffering one)
2. Jigyasu (Seeker of truth)
3. Artharth (Self-interested one)
4. Gyani (The wise man)

The Bhagwat Gita has inspired a lot of religious and political leaders in both India and other parts of the world. Swami Vivekananda, Mahatma Gandhi and even modern day leaders and management Gurus to accept that they have been heavily inspired by the teachings of the Bhagwat Gita. Mahatma Gandhi took a lot of inspiration from this book during his fight for freedom. Vivekananda was also influenced by this book and he did say that his teachings have a lot of inspiration from the Bhagwat Gita.

Devotion and Knowledge in Bhagavad Gita

True devotion in which all sense of egoism becomes dissolved and only the thought of God remains is a product of years of practice and self-discipline. It is possible only for those who are able to restrain their senses, stabilize their minds, cultivate purity and perform their obligatory duties in the midst of society and their families.

Only those whose hearts and minds are infused with the love of God can practice true devotion. Where there is love for one's self, there is truly not much love left for God. Where there is a consideration for the self, devotion to God is just an excuse for furthering that self. Therefore, people who claim they to be devotees of God should search their hearts and minds to see how their egos are still active and seeking.

If you are still in love with yourself, will it be possible for you to love God unconditionally all the time? This question, we must all ask ourselves to see whether we are qualified enough to be considered the true devotees of God. The fact becomes obvious when we study the Bhagavad-Gita from a wider perspective and begin to connect the various seemingly divergent approaches and practices discussed by it into one broad based solution.

It represents the unique synthesis of action; 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 (Brahmsthiti) where one is never bewildered) and from which he never falls down. 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. Even the devotees are granted knowledge by the Lord so that they may realize the goal. Axiology Action is better than inaction. Life depends upon action as none can remain just inactive for a single moment. Inaction is death. The Bhagavad Gita anticipates the conception of Bradley 'My station and duties'. Every individual is born with particular attitudes. His station in society is determined by his particular aptitudes. By performing his own specific duties appropriate to his station in society, he can contribute to the good of the society and realize his infinite self. Relation between Bhagavad Gita and Education"Shrikrishna Bhagwan says, the real meaning of education is receiving of virtual knowledge but question arise 'what is virtual knowledge'? Whenever we see or we feel the university 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. 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, nivratti and pravarti, 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 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 is 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 pose 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.

Aims of Bhagavad Gita

- Development of virtual knowledge
- Development and modification of personality
- Adjustment in individual and social aims.
- Development of internal consciousness
- Development of intellectual and reasoning ability
- Establishment of importance of duties in life

Curriculum according to Bhagavad Gita

Gita refers to two types of knowledge (Gyan)—
(i) the Aparā Vidya, i.e., the knowledge about mundane affairs and (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).

These days the educational system the 'Para Vidya the spiritual realm is generally ignored. This has resulted in the predominance of acquisition of worldly 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 worldly affairs."

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 Samanyasa 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.

Discipline in Bhagavad Gita

The moral of Bhagavad Gita entails upon the discipline of the life and performance of one's duty without attachment to the result in static 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.

Once Arjuna loses desire in the consequences of his actions, then a new kind of discipline can be realized. Understanding, rated superior to action by the god Krishna, provides the necessary tools to perform the skills needed to execute the action. Krishna warns Arjuna that this

understanding can be lost once man begins a downward process by lusting after pleasurable objects which creates desire, and from desire anger is born, from anger arises confusion, from confusion comes memory loss, and from this the loss of understanding, signaling the ruin of man. Krishna blames Arjuna's current emotions on worldly desires, and encourages Arjuna to seek a detachment from these worldly ties, so that the duty may be completed and Arjuna will achieve his release from human suffering.

Conclusion

In this age of intellectual capital we 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 us to our 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 our life from one of mediocrity to that of excellence. Therefore, the Bhagavad Gita can be taken as an educational philosophy, because it has got all components of an educational philosophy. For the purpose of making meaning of education from the Bhagavad Gita, the Vidya is a major concept. Performing one's own duties for the attainment of joy, satisfaction and salvation getting rid of the three wraths (lust, anger and fear) with the steady mind and wisdom is the true meaning of Vidya/ education found in the Bhagavad Gita.

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