

Notion of Self in Values Education in the Context of Srimad Bhagavad-Gita

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Abstract

The Bhagavad-Gita develops the concept of Brahman as absolute reality. The Supreme is at once the transcendental, the cosmic and the individual reality. The transcendental aspect of the Supreme Being is the pure Self, detached and unaffected by any action or experience; the dynamic aspect of the Supreme Being supports and governs all action in the cosmos; the same Supreme Being is present in the individual. The Supreme Being is responsible for the creation, preservation and destruction of the universe. The world is the scene of a struggle between good and evil, in which God is directly involved in helping man whenever he is threatened by the forces of evil and Values education focuses on this struggle or inner conflict as compared to the Kurukshetra battlefield. The Gita is a comprehensive and many-sided treatise on yoga, covering various phases through which the self develops, rises above all conflict and eventually achieves oneness with the Divine. The different yogas are special applications of the inner discipline which leads to the liberation of the self and to a higher understanding of the unity and significance of humankind. The authors have made an in-depth analysis on a qualitative basis on the Nature of the Self, its Monistic and Dualistic Perspectives, major Dimensions and Educational implications in Values education which is significant in the present global and national scenario and for the upcoming generations.

KEYWORDS: Reality, Self, Values, Discipline, Humankind

Introduction:

‘Know Thyself’

(Inscribed on the Temple of Apollo at Delphi, Plato ascribes the saying to the Seven Wise Men.)

Although it can and does exist as an independent text, the Bhagavad-Gita, meaning "Song of the Lord" (i.e., Lord Krishna) is actually part of the much larger epic poem called Mahabharata; this epic poem relates a feud over succession in the ancient kingdom of Kurukshetra; the rivals' factions are two sets of cousins who are descended from king Bharata. In the Bhagavad-Gita the two rival factions have met on the battle field; Arjuna is one of the combatants. Although he is initially ready and willing to do combat, Arjuna falls into a state of despair at the prospect of killing his own kinsmen; he confesses his reluctance to Krishna, his charioteer. Thus the stage is set for the philosophical dialogue

between Arjuna and Krishna. (Actually, the reader soon discovers that Krishna is more than he appears.) The narrator of the poem is Sanjay, who is the charioteer for another warrior.

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. Bhagavad Gita the story of the book begins with Arjuna misunderstanding why it is correct for him to take action in battle. As Prince Arjuna stands in his chariot on the battlefield he recognizes his enemies as, his cousins, teachers and friends. Arjuna, who was born a warrior, overcomes with pity and loses interest in battling with the enemy. He looks to Lord Krishna, and questions him how he could battle with men who deserves his own worship. Krishna replies *"You grieve those beyond grief, and speak words of insight; but learned men do not grieve for the dead or the living."*(2.11) (Miller p.31)

The above-mentioned inner conflict of Arjuna in the first chapter, Arjuna Vishada Yoga, narrates the expression of Arjuna's sorrow, anxiety, fear and guilt leading to a state of inaction after seeing his kith and kin (Gurus, cousins, uncles, nephews, and friends) lined up in the enemy camp in the battle field fighting this war, to win the kingdom. For Arjuna, killing all these people whom he respected and loved is a sin of commission from any angle. So, overwhelmed by the acute state of sadness and guilt, Arjuna drops his weapons (Gandiva) and turns to Lord Krishna, his charioteer, for help and guidance. It gives valuable insight into the human personality. Righteousness is the single most important determinant of success and victory. According to Miller, when Arjuna is confused, Lord Krishna emphasizes that his opponents in war are emotionless and it is very strange that Arjuna still grieves for them. Grief and Insight cannot occur simultaneously. He should have realized by now that his so called dear ones have no mercy for him. Hence, he is instructed to not allow emotions to cloud his judgment and to look at things dispassionately. Emotions can be taken into consideration but to let the intellect decide the course of action. Krishna says there is no such thing as the killer and the killed, that the body is merely flesh -- and that at the time of death he attains another body. These limits of the superficial body should not stop someone from doing what he must do, namely defeating evil and restoring the power of good. Reality lies in the eternal; such wise people are not affected by the temporary changes that come with the senses.

Nehru (1946) wrote "The Bhagavad-Gita is a part of the Mahabharata, an episode in the vast drama. But it stands apart and is complete in itself. It is a small poem of 700 verses - 'the most beautiful, perhaps the only true philosophical song existing in any known tongue' so William Von Humboldt described it. Every school of thought and philosophy looks up to it and interprets it in its own way. In times of crisis, when the mind of man is tortured by doubt and is torn by the conflict of duties, it has turned all the more to the Gita for light and guidance. For, it is a poem of crisis, of political and social crisis and even more so, of crisis in the spirit of man. Even the leaders of thought and action of the

present day- Tilak, Aurobindo Ghosh, Gandhi- have written on it, each giving his own interpretation. Arjuna becomes the symbol of the tortured spirit of man, which from age to age, has been torn by conflicting obligations and moralities. From this personal conversation we are taken step by step to higher and more impersonal regions of individual duty and social behavior, of the application of ethics to human life, of the spiritual outlook that should govern all. The Gita deals essentially with the spiritual background of human existence and it is in this context that the practical problems of everyday life appear. It is call to action to meet the obligations and duties of life, but always keeping in view that spiritual background and the larger purpose of the universes.”

It seems, the Gita of the past with its stress on impersonality and disinterested performance of one’s destined work while suffering the agony of the present with unflinching equanimity helped Nehru to think of the future for the greater cause of the nation. Modern education, however, lays great emphasis on spiritual intelligence. Perhaps, this is precisely the cause why the learner seeks only to learn and study about discovering his own soul/ spirit. With this consideration of spirit, the development of spiritual intelligence is purely and surely to please the modern learner. It is, however, spiritual intelligence that helps in the development of the natural man into the ideal man. It helps man to fulfill his duties steadily in spite of problems considering it to be the Supreme power’s will and to serve the society for everyone in it is part of the creation. Also solving his own problems creatively and constructively in the new situation of the socio-psycho-physical environment for his well-being.

Sivananda (2000) observes “If all the Upanishads should represent cows, Sri-Krishna is their milker. Arjuna is the calf who first tasted the milk of the wisdom of the self, milked by the divine cowherd for the benefit of all humanity. The milk is the Bhagavad-Gita. It solves not only Arjuna’s problems and doubts, but also the world’s problem and those of every individual. Glory to Krishna, the friend of the cowherd of Gokula, the joy of Devki! He, who drinks the nectar of the Gita through purification of the heart and regular meditation, attains immortality, eternal bliss, everlasting peace and perennial joy. There is nothing more to be attained beyond this.”

Arjuna as the most suitable person has received the wisdom of the self provided by Krishna the Supreme Self through the teachings of the Bhagavad-Gita extracted from the Upanishads for a better understanding and for every man to lead a life of ethics and values. Similar to Arjuna, any one acting as a leader or any individual may face problems and confusions and can follow the teachings for a balanced life. Krishna is great because the Lord comes to those in need and cares for each one. One, who has devotion on Him, will be unmoved in joy or sorrow and that is taught in the Gita. Once wisdom is gained through focus on the Gita and regular meditation, man becomes immortal and realizes his self as eternal.

Priyanka (2013) described “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 (Brahmishthiti) where one is never bewildered and from which he never falls down.”

One who studies the Bhagavad-Gita sincerely will inherit the right combination of action, devotion and knowledge. Man is complex in nature in terms of intelligence, will and emotion where he can develop a philosophy of action, devotion and knowledge in a sequence. The complexity can help him to attain the highest state of union with the Brahman where one is free from worries and becomes a stable, strong character with all the required virtues and values.

Sood and Kavita (2018) abstract “Value-oriented education is, in a sense, tautologies. In fact, education is a subset of a larger setting of culture, and culture consists of cultivation of faculties and powers pertaining to reason, ethics and aesthetics in the light of the pursuit of values of Truth, Beauty and Goodness (Satyam, Shivam and Sundaram). Value education refers to planned educational actions aimed at the development of proper attitudes, values, emotions and behavior patterns of the learners. Value education is the education that is concerned with the transformation of an individual’s personality. Every nation is awakened to provide significant importance to value oriented educational system, different pedagogies and methodologies are to be applied for transmission of accumulated normative values of truth, beauty and goodness to the succeeding generation for creating a noble and healthy nation. The programme of values oriented education can be built adopting different approaches as a separate subject, inviting eminent thinkers, organizing co-curricular activities and essential teaching of great world leaders; mass-media can also play a vital role in this direction. Educational objectives refer to explicit formulations of the ways in which students are expected to be changed by the educative process. That is, the ways in which they will change in their thinking, their feelings and their actions. Objectives whether of value education or of any other curricular area depend on a variety of factors, psychological, sociological and epistemological. It is also essential that government should take initiative for introduction of values oriented education.”

Value-oriented education is a universal truth or a propositional logic where values are either followed or not followed. It is culture which gives rise to values of Truth, Beauty and Goodness. Education brings about holistic development of the individual. The Bhagavad-Gita mentions the pedagogy and methodology to build values in the generations to come. It can be taught through different approaches by referring the Gita such as inviting eminent thinkers, organizing co-curricular activities, studying about great world leaders and mass-media. Change in thoughts, feelings and actions are brought about by framing educational objectives in explicit ways and considering psychological, sociological and knowledge-based factors. The Government’s initiative is important for introducing such subjects or courses but the successful implementation with real outcomes is the challenge ahead.

According to the Bhagavad-Gita, the goal of life is to free the mind and intellect from their complexities and to focus them on the glory of the Self by dedicating one's actions to the divine. This goal can be achieved through the Yogas of meditation, action,

devotion and knowledge. In the sixth chapter, Krishna describes the best Yogi as one who constantly meditates upon him.

"And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me — he is the most intimately united with Me in yoga and is the highest of all. That is My opinion." Bhagavad-Gita (6.47)

Nature of the Self:

Two fundamental questions are raised and answered in the Bhagavad-Gita. First, what is the nature of the Self? The question of the Self is also the question of the nature of the Absolute. Second, how does one attain to the knowledge of one's true nature, which will bring release from the cycle of birth and death? This is the question of the methodology to be employed to reach the philosophical or religious goal. All of the philosophical content of the text relates to the answering of one or both of these questions. It must be noted that the Bhagavad-Gita tends to be eclectic, drawing upon various traditions within Indian religion and harmonizing them.

O Arjuna, the Atman that dwells in the body of all (beings) is eternally indestructible. Therefore, you should not mourn for anybody. (2.30)

In this passage, Krishna discourses on the Self or Atman. He says that Atman is "indestructible, eternal, unborn, and imperishable." Atman cannot not be ("There is no non-existence of the *Sat* nor existence of the *Asat*"), which means it is necessarily existent. It dwells in the body, but is not the body; rather, remaining the same, self-identical, it transmigrates from one body to another: "Just as a person puts on new garments after discarding the old ones; similarly Atman acquires new bodies after casting away the old bodies." Therefore, Arjuna should not be concerned with the killing of the body, since it is not the true Self. The constant flow of ever-changing sense perceptions is not the operation of Atman; rather sense perception arises with the contact of bodily sense organs with sense objects. Atman is ever calm and undisturbed, and the one who knows Atman as such and remains unattached to the flow of sense perceptions has reached the goal of immortality: *"Because the calm person, who is not afflicted by these feelings and is steady in pain and pleasure, becomes fit for immortality, O Arjuna."*

Arjuna said: *O Krishna, what is the mark of a person whose Prajna is steady and merged in super conscious state? How does a person of steady Prajna speak? How does such a person sit and walk?* (2.54) (Prajna means consciousness, mind, intellect, judgment, discrimination, and wisdom.)

The Supreme Lord said: *When one is completely free from all desires of the mind and is satisfied in the Self by the (joy of) Self, then one is called a person of steady Prajna, O Arjuna.* (2.55)

The religious goal is to have one's Prajna (mind or consciousness) in a steady state, for in such a state one is aware of one's true Self or *Atman*. The natural state of the consciousness is to be restless, roving and agitated as it comes into contact with its objects, about which it is concerned. In other words, consciousness is directed outwards towards the world (Maya), where inevitably it will find no peace. Thus, one must bring

the senses under control by withdrawing one's consciousness from the external world towards one's true Self. The realization of one's true Self, *Atman*, leads one no longer to identify with one's body, sensations and individual mind. This true Self-knowledge is the presupposition of *Karma-yoga*.

Krishna says:

The one who rejoices in the Self only, who is satisfied with the Self, who is content in the Self alone, for such a (Self-realized) person there is no duty. (3.17)

Such a person has no interest, whatsoever, in what is done or what is not done. A Self-realized person does not depend on anybody (except God) for anything. (3.18)

Therefore, always perform your duty efficiently and without attachment to the results, because by doing work without attachment one attains the Supreme. (3.19)

King Janaka and others attained perfection (or Self-realization) by Karma-yoga alone. You should perform your duty (with apathetic frame of mind) with a view to guide people and for the universal welfare (of the society). (3.20)

Krishna distinguishes two ways to perfection: "*In this world, O Arjuna, a twofold path of Sadhana (or the spiritual practice) has been stated by Me in the past. The path of Self-knowledge (or Jnana-yoga) for the contemplative, and the path of unselfish work (or Karma-yoga) for the active.*"(3.3). Of the two, the path of unselfish work (*karma yoga*) is to be preferred, since the one who imagines that he can abandon all action is in error. (The theory behind the abandonment of all doing is that, since all action is rooted in *Maya*, recognizing *Maya* as non-ultimate reality or illusion should lead one to total inaction.) Since it is impossible to renounce all work or action, since it is the nature of human beings "to do," it is better "to do" in such a way as to be indifferent to or detached from the results of one's actions. In other words, one acts in such a way as to be unconcerned about the results of one's actions, for one has no need of "the fruits of work," since such are illusory anyway. The only goal of the work of the wise is for the welfare of others, but even to this goal the wise is not attached. To act in this way is to attain the Supreme Krishna himself follows the way of *karma-yoga*, because without his sustaining of the universe all existence would cease: "*These worlds would perish if I do not work, and I shall be the cause of confusion and destruction of all these people.*" (3.24)

A Karma-yogi performs action by body, mind, intellect, and senses, without attachment (or ego), only for self-purification. (5.11)

Krishna distinguishes two ways to the Supreme, which are actually the same. There is the one who has renounced action because of transcendental knowledge, knowledge that goes beyond all duality (*Karma-Sanyasa*). Such a one has realized that ultimately there is no doer, since the true Self is *Atman*. What "does" are merely the senses acting on sense objects: "A Sanyasi who knows the truth thinks: I do nothing at all. For in seeing, hearing, touching, smelling, eating, walking, sleeping, breathing; and speaking, giving, taking, opening and closing the eyes, a Sanyasi believes that only the senses are operating upon their sense objects." (The assumption is that without the senses and sense objects

there can be no doing.) In other words, the true Self is separated from the apparent self, identified with the body and its functions, in particular, the five senses that bring the body into contact with other material objects and lead one to act with the body. The result of this realization of the separation of the true Self from the apparent is inaction, for, when one realizes that one is essentially a non-actor, one stops acting as if one were. This leads to minimizing all "doing." Although recognizing the value of *Karma-Samnyasa*, Krishna prefers the performance of unattached action (*Karma-yoga*), presumably for reasons given earlier. Instead of renouncing action, however, the *Karma-yogi* acts without any attachment to the results of the action, because he or she knows that the true Self does not act and is not affected by the consequences of action.

O Arjuna, My Prakriti (or the material nature) is the womb wherein I place the seed (of spirit or Purusha) from which all beings are born. (9.10) (14.03)

Whatever forms are produced in all different wombs, O Arjuna, the great Prakriti is their (body-giving) mother, and the Purusha is the (seed or life-giving) father. (14.04)

Sattva or goodness, Rajas or activity, and Tamas or inertia; these three Gunas (or states) of mind (or Prakriti) bind the imperishable soul to the body, O Arjuna. (14.05)

When one transcends (or rises above) the three Gunas that originate in the mind; one is freed from birth, old age, disease, and death; and attains nirvana. (14.20)

The metaphor of reproduction is used to describe the interrelation of *prakriti* and *purusha*: *prakriti* is like a womb which receives the seed, *purusha*. Krishna says, "Whatever forms are produced in all different wombs, O Arjuna, the great *Prakriti* is their (body-giving) mother, and the *Purusha* is the (seed or life-giving) father." The three *gunas* of *prakriti*, of material and sensible existence, are said to be *sattva* (light, intelligence, and goodness), *rajas* (fire, passion, and power), *tamas* (darkness, ignorance). These are conceived as three principles that give to material existence its nature. The three *gunas* also correspond to three modes of human existence, each of which binds the individual self (*jeeva*) to the body. Although being in the mode of *sattvas* is preferred, since at death it results in rebirth among those seeking the truth, it is better to transcend completely the material and sensible realm: "*When one transcends (or rises above) the three Gunas that originate in the mind; one is freed from birth, old age, disease, and death; and attains nirvana*" (14.20). When a person understands that the powers or qualities of nature alone are the agents of action, responsible for events in the realm of changing existence and that the true self is separated from what appears to be the self in the material realm, then one enters into nirvana or the being of Krishna. The result is indifference to or detachment from changing existence.

Monistic and Dualistic Perspectives

A fundamental conflict in the Bhagavad Gita is the notion of whether or not the "self" is independent of, or synonymous with the larger supreme spirit, (or "Self"), manifested in Krishna; it is the main distinguisher between reading the text from either a monistic or dualistic perspective. In other words, does an individual's "self" truly belong to it a part of a larger entity? The idea that the self is independent of Krishna is essential to the foundation of the validity of the Bhagavad-Gita, for it supports the validity of Krishna's

existence, and the concepts of dharma, karma, and reincarnation. To determine individuality in a living being, in the context of the Bhagavad-Gita, is to assign it an essence that distinguishes one being from another, some sort of a “soul” or a “self” at the core of one’s being. The text addresses three levels of one’s being synthesized to:

- 1) the physical body that is ephemeral,
- 2) the mind and the ego, and
- 3) the “self” that is eternal and indestructible in nature.

Monistic: This “self” lives multiple lifetimes in multiple bodies in the endless cycle of death and rebirth until one relinquishes attachment and performs unrelenting devotion to Krishna, for only he can rescue them “from the ocean of death and rebirth” (11.0, 12.7). Those who have mastered the worldly world, will then exist in the innate spirit, be illuminated by the knowledge of the self, which will illuminate the ultimate reality of existence, and true release in something innate and euphoric that no other worldly experience could ever compare. As presented in the text, this “self” is described as a double spirit, one that is “transient and eternal” and the other as “the supreme spirit of man” (12.5, 15.16). Outside of the individual “self” that each living being encases, is a larger spirit, manifested in Krishna.

Krishna claims that “*since I transcend what is transient and I am higher than the eternal, I am known as the supreme spirit of man in the world and in sacred lore*” (12.6, 15.18). This claim serves as huge ellipses that Krishna is to be the sole real “self” and is presented as the manifestation of the “Self”. Yet this portrayal is a double-edged sword. Granted that this manifestation of Krishna defends this transcendent spirit of a Divine, it challenges the idea and extent of every living being’s individuality. Should the Bhagavad-Gita suggest that the individual “self” is a part of Krishna, it poses a large contradiction to the foundation of the Bhagavad-Gita; it challenges the validity of Krishna’s power, and the “beginningless” of the supreme “Self” (11.7, 13.31).

Dualistic: As Krishna describes himself and his vast being, and within his “*womb is the great innate spirit; in it I place the embryo, and from this, Arjuna, comes the origin of all creatures, the innate spirit the great womb, of all forms that come to be/in all wombs, and I am the seed-giving father*” (11.9, 14.3).

This passage could be interpreted as that there is a portion of Krishna in every living being, for he is the “seed-giving father” (11.9, 14.3). Should the “self” and Krishna, as a manifestation of the divine spirit that is all encompassing, be synonymous, then by extension, every living being holds a part of the deity and divine essence within. Every living being, therefore, must be given identity and divinized by extension.

This suggests that there is a “beginning” and an end, a before and after, where the “Self” has given parts of himself to be infused into all living beings, and as these living beings reach nirvana, they will eventually go back to the “Self” until no more “selves” remain on earth. This then invalidates the influence and power that Krishna holds, the “beginningless” of the supreme “Self,” and therefore provides the assumption that all living beings holds an innate individuality that is separate from Krishna. By assuming the former is an incorrect interpretation of the text, one can preserve the idea that there is a deity who is above transient living beings, and that people have an innate individuality to

their self. Therefore, Krishna is a separate entity, while being a manifestation of the supreme innate spirit, is the ultimate “Self.” This distinction between the “Self” and the “self” is made clear when Krishna says to Arjuna, *“knowing me in reality, he enters into my presence”* (14.3, 18.55), *“I am not in them, they are in me”* (7.4, 7.12).

This asserts the idea that the “Self” is real, and in comparison the world and the body are nothing. However, to an extent, it risks the validity of the existence of Krishna in temporal reality. When Krishna reveals his true form to Arjuna, temporally, it seems rather impossible to comprehend such a being to exist in the physical world. However, the Bhagavad-Gita states that to completely understand Krishna and his expanse, one cannot reach him through temporal means, but rather through faith, by seeing “the self through the self” (11.6, 13.24). One must put aside their empirical human ego, for only with the help of Krishna’s guidance, can one transcend reality and reach nirvana. However, very few beings will reach nirvana. Krishna says that “he is the rare great spirit who sees ‘Krishna is all that is’” (7.5, 7.19). Though intense introspection, and devout devotion to Krishna, one must gaze into the self to truly see the “Self.” The true individualistic essence of the “self” is essential to the validity of the Bhagavad-Gita and provides a dualistic approach to the text that reflects the hierarchical difference between the “Self” and the individual “self.” However, this individuality is not individualism. This individuality is an essential part to society and reality, as well as in spirituality, however each being is constantly working to elevate itself to the supreme “Selfhood. Though individual, each living being does not exist for itself, but rather existing for everything else, and this is the beautiful message that this Song of the Lord sings.

Hence, *“Where seeing the self by the self, one is satisfied in oneself; where one experiences the absolute bliss, known only to higher reason, but ever beyond the senses, and standing where one swerves not from the truth; where no other gain is considered greater, and where one is not moved by the greatest pain- that state is Yoga.”* Bhagavad-Gita (6.20, 23)

Dimensions of theSelf

The state when one reaches to the steady wisdom has been called the state situated with the knowledge. Therefore, the 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.

1. **Wisdom:** A question can be raised: what is meant by steady wisdom? I understood, the Bhagavad-Gita states that the state of steady wisdom is such a state when achievement and failure, profit and loss, joy and sorrow can be perceived in equal terms (Bhagavad-Gita, 2.57), that is a state of the fullest satisfaction or the end state of desires.

In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it, nor despising it, is firmly fixed in perfect knowledge.

There is always satisfaction when one takes in the self or self- realization (Bhagavad-Gita, 3.17). Question of motivation and de-motivation can be raised again.

2. **Action- Bhawuk (2011)** (p. 148) viewed that the Bhagavad-Gita defines the purpose of work – work is to be performed for its own sake, not for its outcomes. The words sacrifice and freedom transcend barriers of culture and religion. They are manifested differently to each people, but to each they pervade traditions, daily life, and moral problems. Both become a part of who we are and who we will be, a part of the very marrow of the human experience, they shape our thoughts and emotions. This epic serves as metaphor for The Path the spiritual aspirant must take to attain illumination and become one with Krishna.

Srila Prabhupada postulates that the Bhagavad-Gita shows how our physical self is related to work (as cited in **Bhawuk, 2011**, p.24). And his belief is not devoid of modern aspects of psychology either. These views of scholars reveal that karma yoga is one of the major teachings of the Bhagavad- Gita, which seems completely based on the tested psychological facts. In my understanding, karma yoga is the thought and action which is guided through wisdom. That wisdom also seems to be connected with the concept of education.

3. **Salvation:** The term salvation seems to be the purpose of the teaching of the Bhagavad Gita (Bhagavad-Gita, 2. 15, 51; 5. 17, 19, 25, 26; 7. 14, 13. 24, 18. 51-53).

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being free from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trace and who is detached, free from false ego, false strength, false pride, lust, anger and acceptance of material things, free from false proprietorship, and peaceful-such a person is certainly elevated to the position of self-realization.

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. A contradiction appears here – how can it be said that the thing related with salvation has implication in the present world, too?

Perhaps, Marxists take salvation as to gain ownership over the means of production, capitalist may conceive it as the contrivance to accumulate more and more goods and money for a comfortable and joyous life, and an orthodox may understand his/her religion as realization of the God or blessing of God. 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. All these people are in need of salvation from the type of experience they are gaining. I felt that, salvation as stated by the pieces of advice of the Bhagavad-Gita is not other than these all. The verse (5.26) of

the Bhagavad-Gita supports the above and describes that *"those who are free from anger, who are self-realized, self disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future."* Therefore, in my understanding, salvation can easily be incorporated with the meaning of education.

Educational Implications

Bhagavad-Gita's Teachings helps in the development of the value-oriented education. In this connection, Kothari Commission or the **Indian Education Commission (1964-66)** emphatically stresses that moral education and inculcation of a sense of social responsibility must be stressed in educational system and schools should reorganize their responsibility in facilitating the transition of youth from the world of schools to the world of work and life.

The **National Education policy (1986)** also reflects the light on value based education. Furthermore, there is a more problem of achieving value-oriented education by the individuals in our India today because each and every school or college or university suffers from such wisdom, knowledge and devotion and it is because of this problem that our entire educational system is going aimlessly.

National Curriculum for School Education, NCERT (2000) has observed that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions.

The implications therefore are:

1. **Know Your True Self:** Bhagavad-Gita's Teachings teach the individuals to become self-controlled, selflessness, self-realization, self-study, self-regulation, self-discipline, self-development, and self-determination, self-confident, self-concept, self-esteemed, and so on.
2. **Follow Your Purpose in Life:** Through the discipline of knowledge, devotion, action, all round developments of the individuals' personalities take place so that they become more and more responsible for their duties in a proper manner.
3. **Take Action:** Bhagavad-Gita's Teachings help the teachers, taught, parents, the institutional leaders and management in performing their duties on without results of actions. Lord Krishna, the teacher of teachers, preaches in the Bhagavad-Gita the dedication to teaching by the teachers associated with the dedication to learning by the learners.
4. **Build Experience:** Bhagavad-Gita's Teachings act as an instructional technology which enables the individuals to have a proper recognition and recall of knowledge, proper understanding, proper application and implication of learnt behaviors in new situation, proper analysis, and synthesis and proper evaluation on the bases of internal and external evidences.

5. **Meditate:** Through the practice of meditation, the voices of doubt, indecision, fear, and worry soften to distant whispers, ultimately fading away entirely. In addition, meditation allows you to have direct experience of your soul—the infinite, immortal, unbounded, pure spirit. Stepping into this field sets you free from the need to seek the approval of others. When you make regular contact with your true self, the soul—the field of infinite consciousness—you experience self-confidence as your ground state. From this state of self-referral, you know intuitively that you can accomplish anything.
6. **Knowledge:** Curriculum should contain two types of knowledge such as Physical (Art, Science and Engineering) and Spiritual (Knowing both the body and soul, that is, having both external and internal consciousness).
7. **Teaching Methods:** Conversational or Dialogue, Question-Answer, Demonstration, Contemporary (Rational with proper analysis), Learning by doing methods.
8. **Discipline:** Both teacher and student should perform his duties without attachment to the result. Ideal personalities of teachers and deep scholarly efforts can save the untracked indiscipline among students.
9. **Teacher's attitude:** Teacher must teach his subject with great competence but when the issue of judgment is involved, he should let his student free as Arjuna to take wise decisions. He should lead his own life in a balanced manner and shun the vices of ego, pride, jealousy, lust, anger, fear and greed.
10. **Student's attitude:** The student is not a disciple but a learner. He should surrender and accept his ignorance of the subject he wants to know. Genuineness, humanity, obedience and faith are other characteristics of a good learner. Like his teacher even he should shun the vices mentioned above.

Conclusion:

Bhagavad-Gita specially stresses on the importance of the soul because Lord Krishna says the body is perishable but not the soul. It has taken both spiritual knowledge and material aspects in defining education and considered education as the basis for worldly and spiritual progress. It identifies moral duties, harmonious ethical climate, unity between spirituality and practice between the transcendental and material living. 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 we put all the knowledge to us to our inner personality. The intellect, which reasons and discriminates the mind, is the centre of emotions and impulses which we need to overcome. This holy scripture is called the king of education because it is the essence of all the doctrines and philosophies. It is the purest knowledge because it gives direct perception of the Self by realization.

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The Sanskrit Shlokas Quoted From The Bhagavad-Gita:

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वंप्रज्ञावादांश्चभाषसे।
गतासूनगतासूंश्चनानुशोचन्तिपण्डिताः॥2.11॥

यंहिनव्यथयन्त्येतेपुरुषंपुरुषर्षभ।
समदुःखसुखंधीरंसोऽमृतत्वायकल्पते॥2.15॥

देहीनित्यमवधयोऽयंदेहेसर्वस्यभारत।
तस्मात्सर्वाणिभूतानिनत्वंशोचितुमर्हसि॥ 2.30॥

कर्मजंबुद्धियुक्ताहिफलं त्यक्त्वामनीषिणः।
जन्मबन्धविनिर्मुक्ताःपदंगच्छन्त्यनामयम्॥2.51॥

अर्जुनउवाच

स्थितप्रज्ञस्यकाभाषासमाधिस्थस्यकेशव।
स्थितधीःकिंप्रभाषेतकिमासीतव्रजेतकिम्॥ 2.54 ॥

श्रीभगवानुवाच

प्रजहातियदाकामान्सर्वान्पार्थमनोगतान्।
आत्मन्येवात्मनातुष्टःस्थितप्रज्ञस्तदोच्यते॥2.55 ॥

यःसर्वत्रानभिस्नेहस्तत्तत्प्राप्यशुभाशुभम्।
नाभिनन्दतिनद्वेष्टितस्यप्रज्ञाप्रतिष्ठिता॥2.57॥

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधानिष्ठापुराप्रोक्तामयानघ।
ज्ञानयोगेनसांख्यानानां कर्मयोगेनयोगिनाम्॥ 3.3 ॥

यस्त्वात्मरतिरेवस्यादात्मतृप्तश्चमानवः।
आत्मन्येवचसन्तुष्टस्तस्यकार्यनविद्यते॥3.17॥

नैवतस्यकृतेनार्थानाकृतेनेहकश्चन |
नचास्यसर्वभूतेषुकश्चिदर्थव्यपाश्रयः || 3.18||

तस्मादसक्तःसततंकार्यकर्मसमाचर।
असक्तोह्याचरन्कर्मपरमाप्नोतिपुरुषः॥3.19॥

कर्मणैवहिसंसिद्धिमास्थिताजनकादयः।
लोकसंग्रहमेवापिसंपश्यन्कर्तुमर्हसि॥3.20॥

उत्सीदेयुरिमेलोकानकुर्याकर्मचेदहम्।
सङ्करस्यचकर्तास्यामुपहन्यामिमाःप्रजाः॥3.24॥

कायेनमनसाबुद्ध्याकेवलैरिन्द्रियैरपि।
योगिनःकर्मकुर्वन्तिसङ्गंत्यक्त्वाऽऽत्मशुद्धये॥5.11॥

तदबुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः।
गच्छन्त्यपुनरावृत्तिंज्ञाननिर्धूतकल्मषाः॥5.17॥

इहैवतैर्जितःसर्गोयेषांसाम्येस्थितंमनः।
निर्दोषंहिसमं ब्रह्मतस्माद्ब्रह्मणितेस्थिताः॥5.19॥

लभन्तेब्रह्मनिर्वाणमृषयःक्षीणकल्मषाः।
छिन्नद्वैधायतात्मानःसर्वभूतहितेरताः॥5.25॥

कामक्रोधवियुक्तानांयतीनांयतचेतसाम्।
अभितोब्रह्मनिर्वाणंवर्ततेविदितात्मनाम्॥5.26॥
यत्रोपरमतेचित्तंनिरुद्धंयोगसेवया |
यत्रचैवात्मनात्मानंपश्यन्नात्मनितुष्यति || 6.20||

तंविद्याद्दुःखसंयोगवियोगंयोगसञ्जितम् |
सनिश्चयेनयोक्तव्योयोगोऽनिर्विण्णचेतसा || 6.23||

योगिनामपिसर्वेषामद्गतेनान्तरात्मना।
श्रद्धावान्भजतेयोमांसमेयुक्ततमोमतः॥6.47॥

भूमिरापोऽनलोवायुःखंमनोबुद्धिरेवच।
अहङ्कारइतीयंमेभिन्नाप्रकृतिरष्टधा॥7.4॥
अपरेयमितस्त्वन्यांप्रकृतिंविद्धिमपेराम्।
जीवभूतांमहाबाहोययेदंधार्यतेजगत्॥7.5॥

येचैवसात्विकाभावाराजसास्तामसाश्चये।
मत्तएवेतितान्विद्धिनत्वहंतेषुतेमयि॥7.12॥

दैवीदृश्यागुणमयीममायादुरत्यया।
मामेवयेप्रपद्यन्तेमायामेतांतरन्तिते॥7.14॥

बहूनांजन्मनामन्तेज्ञानवान्मांप्रपद्यते।
वासुदेवःसर्वमितिसमहात्मासुदुर्लभः॥7.19॥

मयाऽध्यक्षेणप्रकृतिःसूयतेसचराचरम्।
हेतुनाऽनेनकौन्तेयजगद्विपरिवर्तते॥9.10॥

पश्यादित्यान्वसूनुद्रानश्विनौमरुतस्तथा।
बहून्वदृष्टपूर्वाणिपश्याश्वर्याणिभारत॥11.6॥

इहैकस्थंजगत्कृत्स्नंपश्याद्यसचराचरम्।
ममदेहेगुडाकेशयच्चान्यद्द्रष्टुमिच्छसि॥11.7॥

सञ्जयउवाच
एवमुक्त्वाततोराजन्महायोगेश्वरोहरिः।
दर्शयामासपार्थायपरमंरूपमैश्वरम्॥11.9॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।
अव्यक्ताहिगतिर्दुःखंदेहवद्भिरवाप्यते॥12.5॥

येतुसर्वाणिकर्माणिमयिसंन्यस्यमत्पराः।
अनन्येनैवयोगेनमांध्यायन्तउपासते॥12.6॥

तेषामहंसमुद्धर्तामृत्युसंसारसागरात्।
भवामिनचिरात्पार्थमय्यावेशितचेतसाम्॥12.7॥

यएवंवेत्तिपुरुषंप्रकृतिंचगुणैःसह।
सर्वथावर्तमानोऽपिनसभूयोऽभिजायते॥13.24॥

यदाभूतपृथग्भावमेकस्थमनुपश्यति।
ततएवचविस्तारंब्रह्मसम्पद्यतेतदा॥13.31॥

ममयोनिर्महद्ब्रह्मतस्मिन्गर्भदधाम्यहम्।
संभवःसर्वभूतानांततोभवतिभारत॥14.3॥

सर्वयोनिषुकौन्तेयमूर्तयःसम्भवन्तियाः।
तासांब्रह्ममहद्योनिरहंबीजप्रदःपिता॥14.4॥

सत्त्वंरजस्तमइतिगुणाःप्रकृतिसंभवाः।
निबध्नन्तिमहाबाहोदेहेदेहिनमव्ययम्॥14.5॥

गुणानेतानतीत्यत्रीन्देहीदेहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते॥14.20॥

द्वाविमौपुरुषौलोकेक्षरश्चाक्षरएवच।
क्षरःसर्वाणिभूतानिकूटस्थोऽक्षरउच्यते॥15.16॥
यस्मात्क्षरमतीतोऽहमक्षरादपिचोत्तमः।
अतोऽस्मिलोकेवेदेचप्रथितःपुरुषोत्तमः॥15.18॥

बुद्ध्याविशुद्धयायुक्तोद्धृत्याऽऽत्मानंनियम्यच।
शब्दादीन्विषयांस्त्यक्त्वागद्वेषौव्युदस्यच॥18.51॥
अहङ्कारंबलंदर्पकामंक्रोधंपरिग्रहम्।
विमुच्यनिर्ममःशान्तोब्रह्मभूयायकल्पते॥18.53॥

भक्त्यामामभिजानातियावान्यश्चास्मितत्वतः।
ततोमांतत्वतोज्ञात्वाविशतेतदनन्तरम्॥18.55॥