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## Value-oriented education regarding Bhagavad-Gita's teachings

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### Abstract

The current study deals with the Value-Oriented Education Regarding Bhagavad-Gita's Teachings. Bhagavad-Gita's Teaching is acting as a catalyst in the development of value-oriented education. The developing countries like India have been facing problem of lacking value-oriented education. To solve this problem, Bhagavad-Gita's Teachings help a lot in inculcating value education not only amongst students but also to take a greater role in building capacity for institutional leaders, further assessment of the dominant factors of Bhagavad-Gita's Teachings which influence value-oriented education is necessary for a whole range of factors as for example physical value, mental value, moral value, disciplinary value, emotional value, social value, political value, practical value, cultural value, educational value, national value, international value, aesthetical value, ethical value, economical value, religious value, cognitive value, affective value, psychomotor value and so on. The paper concludes that value-oriented education regarding Bhagavad-Gita's Teachings establishes the relationship between theory and practice of education for society as a whole. However, the present study suggests that Bhagavad-Gita's Teachings would be beneficial for the both students and teachers for inculcating value oriented education among them for the betterment of the society as a whole.

**Keywords:** Bhagavad-Gita, teaching, value-oriented education

### Introduction

Bhagavad-Gita is a part of the Mahabharata, written by Ved Vyasa, consisted of seven hundreds verses in the eighteen chapters dealing with philosophical thought and action, begins with a conversation between Arjuna, the representative of mankind and Lord Krishna, the Supreme Divine. Bhagavad-Gita is not only dialogue between Arjuna and Sri-Krishna but also Value-Oriented Education taught by Lord Krishna to Arjuna. The Teachings of Bhagavad-Gita deal with the despondency of Arjuna, Sankhya yoga which proceeds along the path of knowledge, path of action, wisdom, renunciation of action leads to supreme bliss, discipline of meditation, wisdom with self-realization, the Supreme Imperishable, knowledge with realization, divine glory, discipline of action and its fruits, spiritual disciplines for God-realization, difference between Body and Soul/Spirit, division of the three characteristics, Supreme Spirit, spiritual traits, the Threefold Faith, and Threefold Knowledge, Action, Joy, Duty and so on.

Bhagavad-Gita is divided into three parts. The first to six chapters including two hundreds eighty verses deal with the path of Action (Karma-yoga), the seven to twelve chapters including two hundreds nine verses explain the path of Devotion (Bhakti-yoga) and the thirteen to eighteen chapters including two hundreds eleven verses point out about the path of Knowledge (Jnyana yoga) which establish the identity of the individual spirit with the Spiritual value of education.

It is perhaps confusing to understand the Bhagavad-Gita with the Bhagavata Purana and Mahabharata. Actually Bhagavata Purana highlights on God particularly Lord Krishna as an incarnation of Lord Vishnu and focuses on Bhakti Path that is devotion, Mahabharata highlights on the clash between Pandavas and Kauravas and focuses on Karma Path (action) and Jnana Path (knowledge) while Bhagavad-Gita includes the three disciplines of knowledge, devotion and action together without creating any conflict among them forming the theory and practice of three disciplines which work in humaneness, tolerance, peace and harmony.

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The Preamble of the Constitution of India lays down five universal values:

- 1- JUSTICE, social, economic and political;
- 2- LIBERTY of thoughts, expression, belief, faith and worship;
- 3- EQUALITY of status and of opportunity; and to promote among them all;
- 4- FRATERNITY assuring the dignity of the individual and the unity and
- 5- INTEGRITY assuring integration of the nation (which is later added).

Before independence, Sargent Committee (1944) made a statement that "Religion in the widest sense should inspire all education and that a curriculum devoid of an ethical basis will prove barren at the end." But after independence, Mudaliar Commission (1952-53) emphasizes character building as the goal of education. "The supreme end of the educative process should be the training of the character and personality of students in such a way that they will be able to realize their full potentialities and contribute to the well-being of the community." University Education Commission (1962) notes, "If we exclude spiritual training in our institutions, we would be untrue to our whole historical development." for "a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions." Kothari Commission (1964-66) highlights on education and national development, as "absence of provision for education in social, moral and spiritual values" as a serious defect in the curriculum. The Commission recommends, these values to be taught "with the help, wherever possible, of the ethical teachings of great religions." Sri Prakasa Committee Report, it recommends "direct moral instruction" for which "one or two periods a week should be set aside in the school time-table." The National Policy on Education (1986) expressed concern over "the erosion of essential values and an increasing cynicism in society". It advocates education into a "forceful tool for the cultivation of social and moral values." POA (1992) tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage. Chavan's Committee Report (1999) gives importance on Value – oriented Education. The National Curriculum Framework for School Education (2000), the National Policy on Education (1986) and Modified, POA give importance on social, moral and spiritual values for nurturing peace, harmony, humaneness and tolerance in a society as a whole.

Many social scientists, psychologists, philosophers, thinkers, educators, educationists and educational concerns believe that intelligence is based on mind that is ability to develop mind and values mind; but the future of the nation depends on the present day children who are the leaders of tomorrow. Therefore, efforts should be made to provide the children a pleasant present and bright future which is only possible through value- oriented education, but it is generally seen that most of the children who are enrolled in schools do not attend the schools and suffers from value-oriented education.

The study may be considered as a significant from the point of view that value-oriented education may be influenced by Bhagavad-Gita and its Teachings. So they constitute a group of individuals who are unknown till this day. The study may bring out a fact that such a group of individuals does exist.

Similarly, the study may bring to the light on the existence of the group of individuals who are better in value-oriented education as compared to other group. This may be considered as one of the contribution of the study. Keeping in view the above fact, it seems essential to study how the individuals are coping with value-oriented education in particular and in what way they are different with other. Accordingly, it has been decided by the investigator to undertake a conceptual study of Value-Oriented Education regarding Bhagavad-Gita's Teachings. Now questions may arise as:

Whether the individuals achieve value-oriented education?

Whether Bhagavad-Gita has important role for influencing value-oriented education?

Whether Bhagavad-Gita affects the value-oriented education?

Whether Bhagavad-Gita has relevance to value-oriented education?

Whether different values of education enshrined in Bhagavad-Gita?

Whether body, mind, heart and spirit affect the value-oriented education with respect to Bhagavad-Gita?

### **Rationale of the Study**

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. It is indicating value caring education. Very few researches have been developed to study value-oriented education in India and its contribution to the field of education, Value-Oriented Education Regarding Bhagavad-Gita's Teachings is less explored. The study is philosophical in its nature because it provides theory and principle on education with respect to aim of education, curriculum, and method of teaching, discipline, students, teachers and schools. This study is sociological in its nature because it fulfils the demands of education related to social needs according to society. This study covers psychological aspect of education because it develops the techniques for instance growth and development of the students, and their learning, motivation, personality development and adjustment, and so on. The article indicates that an analysis of the various problems of value crisis in the psychological perspective, may be accepted by the researchers and practitioners for carrying out research on what is required is that the individuals as well as society internalize the understanding of the value caring education and bring about a dynamic change in their living patterns. It seems that in our country like India ours value- oriented education programs of identification and nurturing of talent should receive a very high priority. The study is needed and significant from several points of view not only in bringing excellence among individuals but also in revealing the probable interplay among school-going children, college-going children and university- going children for their development of Value-Oriented Education Regarding Bhagavad-Gita's Teachings. Some of the scholars felt that after independence the value –oriented education gradually disappear and it will have no impact on Indian educational system. India is a developing country but where development is required in each and every sphere of human life. , Value-Oriented Education Regarding Bhagavad-Gita's Teachings and its implications are increasing day by day. For the appearance of the value education in the

development of the educational system, in this connection, Kothari Commission (1966) points out, "In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfillment of the individual." In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening value caring education and its impact on education of today and tomorrow in Indian society. This study may help the students to understand and to solve the problem of education more efficiently. They may flower into excellent of our nation. Hence the investigator has decided to conduct the present study. On this background the problem may be stated as "*Value-Oriented Education Regarding Bhagavad-Gita's Teachings*"

### **Purpose of the Study**

The purpose of the study is to recognize and define the Value-Oriented Education Regarding Bhagavad-Gita's Teachings, to recognize factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, critically examine factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to apply factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to comprehend factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to analyze factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to synthesize factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings and to evaluate factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings and its metaphysical thought and action in the field of education and its impact on modern and progressive educational system.

### **Delimitation of the Study**

Keeping in view the limitation of time, resources and energy, the study is limited to one aspect of the subject which is Value-Oriented Education based on Bhagavad-Gita's Teachings. It is entirely based on the secondary data like as books, journals, periodicals, and newspapers related to Bhagavad-Gita which constitute a major constraint of the study as the journals and periodicals are sometimes subject to manipulations and information available in them is in historical nature.

### **Review of Literature**

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 Ghose, 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."

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."

Sood and Kavita (2016) 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 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."

### **Methodology**

Methodology takes a significant role in any type of research as the reliability and validity of the findings depend upon the methods adopted and applied in the study. This study is conducted mainly by applying analytical cum descriptive method for the research. The investigator has made effort to express Value-Oriented Education Regarding Bhagavad-Gita's Teachings critically.

### Analysis and Interpretation

The concept, meaning, theory and principle related to value-oriented education have been dealt with clarity and deep insight. Before we discuss the factors responsible for strengthening value-oriented education, it is essential for us to know the meaning of value education. The term 'value education' has different meanings to different thinkers in different context. Value-oriented education is the education that is associated with the transformation of an individuals' personality from one generation to another one. Modern education, however, lays great emphasis on value-oriented education. Perhaps, this is precisely the cause why the learner seeks only to learn and study about the discovering own soul for achieving values of education. With this consideration, the development of value-oriented education is purely and surely to please the modern learner. Further, Bhagavad-Gita's Teachings helps in the development of the value-oriented education. In this connection, Kothari 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. That is why it may be said that educationists, teacher educators, teachers, educational administrators, educational supervisors, curriculum constructors and educational planners in our country should wake up to the task of the curriculum construction, curriculum development and curriculum transaction of value-oriented education and its aims and objective, method of teaching and techniques by understanding a critical examination of the present set up of value-oriented education for human well being, and further assessment, in order to sustain and to strengthen value education, India needs a fast development in the area of research on value-oriented education. This can be done by strengthening the pillars of professional education particularly the teacher education. Otherwise, the ignorance of value-oriented education will result in exploitation, corruption, aggression, destruction, disaster, selfishness and hatred. In short, it may be said that value-oriented education regulates positive education and control negative things. In the words of Nelson Mandela, "Do not educate your child to be rich. Educate him to be happy so when he grows up, he will know the value of things, not the price". Value-Oriented Education is an integral part of teacher education as well as school education and ultimately study of Bhagavad-Gita's Teachings must become a part of all courses in Humanities and Social Sciences at University level also. Bhagavad-Gita's Teachings must also be raised considerably so as to promote a deep understanding of its theory and principle to solve the everyday problems of life for achieving values of education. All constructive and creative works related to Bhagavad-Gita and its Teachings, it is felt that there is a great deal has been done to the development of Value-Oriented Education and its dominant factors with special reference to philosophical outlook, much has also been done to value-oriented education in

India to draw in broad an outline of value education and much has so far been also done for recreating and reconstructing a better balanced society in our country through the disciplines of knowledge, devotion and action and a great importance was given on the democratic concept of education as the means of discovering truth. Greater emphasis is being paid to value-oriented education through a dialogue between Arjuna, human being and Lord Krishna, Supreme Being.

All the books and writings on Bhagavad-Gita, is the most important inspiring literature of the value-oriented education, propounds cardinal principles of axiology, of course, yields useful information regarding a true guide for all human beings, and also gives details of philosophical foundation of education as well as helps in progressive basis of education for the betterment of the pupils of the our society as a whole.

### Discussion

It is to be quite honest and fair, the field of value-oriented education, based on axiology branch of philosophy, is too much vast and it is not easy to achieve a well balanced perspective of what is really happening and what is lacking in our research work. The study under consideration has been carried out with the recognizing, comprehending, examining critically, applying, analyzing, synthesizing, and evaluating the value-oriented education with respect to Bhagavad-Gita's Teachings has great relevance to the present-day inside schools, colleges, and universities or outside and it can bring about a dynamic change in the educational system not only of the country, but also the world. Here, the impact of modifying patterns of the Indian educational system in the disciplines of knowledge, devotion and action, would be analyzed in depth and thus it may contribute in solving the everyday problems of individuals' life creatively and constructively in the new situation of the socio-psycho-physical environment for their wellbeing by achieving value-oriented education through Bhagavad-Gita's teachings.

### Conclusion

In the words of Martin Luther King, "The prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortification, nor on the beauty of its public building but its cultivated citizens, in its men of Education, enlightens and character." To have an access to the realization of thought and action with respect to Bhagavad-Gita's Teachings which serves as a foundation of nurturing values oriented education, which reflects for achieving values of education and beneficial for human' well-being. Keeping in view in mind, the author concludes the 'Value-oriented education' as "it is education which helps to fulfill the potentialities of the individuals' education through the three disciplines of action, knowledge and devotion which inculcates the values of education among individuals to lead to supreme bliss in order to gain physical value, mental value, moral value, disciplinary value, emotional value, social value, political value, practical value, cultural value, educational value, national value, international value, aesthetical value, ethical value, economical value, religious value, cognitive value, affective value, psychomotor value and so on, if the teachers enable to modify such values on the basis of three discipline of action, devotion and knowledge of Bhagavad-Gita's

Teachings, - this is value –oriented education.” Thus this appears to have made a considerable progress and development of the society. However, the present study suggests that Bhagavad-Gita’s Teachings would be beneficial for the both students and teachers for inculcating value oriented education for the betterment of the society as a whole.

### **Educational Implication**

- 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.
- 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.
- 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.
- 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.

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