
EDUCATIONAL PHILOSOPHY OF 'BHAGAVAD GITA'

K.S. Balambika*Principal, B.S.S. B.Ed. Training College**Research Scholar, Dept of Education, Bharathidasan University, Tiruchirapalli***Abstract**

Analyzed from the point of view of education the values and thoughts of 'Bhagavad Gita' can be categorized as moral and spiritual values, social values, cultural values and intellectual values which are to be followed by the teachers, students, and those who are making curriculum that will ultimately help for making an all-round development of the personality. The dictionary of education defines moral and spiritual values as 'those principles and standards which if accepted by individual and applied in human behavior exalt life and bring it in to accord with approved levels of conduct'. Webster's dictionary gives the meaning of the word as 'of relating the principles of right and wrong in behavior or expressing or teaching a concept of right behaviour'. The same dictionary gives the meaning of the word spiritual as 'of relating to, consisting of, or affecting the spirit of or relating to sacred matters'.

Keywords: Bhagavad Gita, Religious Philosophy, self-realization, Spiritual realization, yogin, Discipline

Religious Philosophy

In the 'Bhagavad Gita' moral and spiritual values are inextricably interrelated. It is understood that the desire to acquire the knowledge of self, as a means to attain self-realization will surely make one lead a moral life endowed with noble virtues.

The Bhagavad Gita holds the spiritual value of self-realization or God-realization as ultimate aim of life. The Gita expects man to lead his life in such a way that he attains his gradual realization of the true essence a real self and identifying the true self of a man with the universal self. The self-realization as emphasized by Gita is same as the Brahma realization.

Spiritual realization consists in experiencing the self, which is equally present in all. It is meant to ensure fulfillment for one's own self. The attainment consists in dissolving the mind and intelligence and getting into the core of one self.

The Gita wholly accepts the fact that the goal of self-realization is the one and only goal, which is ultimately useful and fully common and equal to all. 'Freed from attachment, fear and anger allied with the thought of me, depending upon me, many purified by the austerity of spiritual knowledge, have attained to oneness with me'.

Through these words Gita lends support to the fact that the need and possibility of reaching Brahma realization to the desirable degree is common for one and all.

The Bhagavad Gita confirms the attainability of perfection for man while still alive. There is no need to renounce the world and live a solitary life. The goal of self-realization is attainable for a man while living in this world, performing his lawful duties. What is needed is relentless and selfless effort on the part of the seeker.

The Gita never devalues man. In fact it speak of man in relation to God. Man is seen as the very symbol of divinity.

The Bhagavad Gita expresses deep faith in man and his abilities to bring out moral improvement and betterment of his own character. It condemns under estimation on the part of an aspirant of his own abilities. The Gita is fully confident of the fact that man is capable of realizing his essential identity with the divinity and his unity with all. He is to attain this experience which alone will enable him to feel spiritual realization with one and all and develops universal love. The Gita appreciates the independence of the individual in choosing any one of the different paths available to him towards self-realization. It assures that man can morally raise him self and can attain even the state of Brahma through self-effort, self help and self-sufficient is the Gita approach. It is not advisable to depend upon others for self-development.

The Bhagavad Gita offers to all seekers and integrative spirituality that integrates the intellectual, the emotional and the intuitive aspects of the individual's life through the three fold path of knowledge, action and love. It lays much stress on the cultivation of an integrated spiritual life in which the pursuit of knowledge, devotional surrender to the god and selfless work find their proper place.

The Gita speaks of love in glorious words. This love of the Gita is not a sort of worldly affection, which is material. On the contrary it emphasizes Divine love or love for God.

The Gita lays much emphasis on the true kind of love. It is love for love's sake or for the god. It is a kind of unselfish and costless love. Love in the 'Bhagavad Gita' is expressed in the form of single minded devotion to the god. This exclusive devotion will make the devotee surrender to the will of the almighty. In fact the Gita demands exclusive devotion on the part of the aspirant as a means to his spiritual progress.

The 'Bhagavad Gita' stresses, the devotee should be seated fast in his devotion. He should be firm in his aim of of self-realization in the face of difficulties. The aspirant should strive to fix their mind on the god with the view to attain god-realization.

Steadfastness in devotion firmness in mind are required on the part of the devotee, if his love of the god is to bear fruit. The Gita says, 'Who so constantly thinks of me along to him I am easily accessible. O' son of partha, to the ever devout yogin, to that yogin who is ever steadfast in thought I am easily accessible'.

The gods love of man is unending. The Gita assures that love of god never goes fruitless. On the other hand to those who love and worship him constantly, he will provide

the greatest wealth of knowledge, this knowledge according to the Gita is a must for the final spiritual realization in a devotee's life. The knowledge, which the devotee receives as the god's grace, will enable him to his love the almighty property in truth. Apart from knowledge in return for his love the almighty also brings him full security. He will also personally look after his devotee's needs.

The 'Bhagavad Gita' says that cast bound divisions do not condition the relation of love. Genuine love raises the status of the persons of the inferior birth and makes them even saints. The love of the god enables the devotee to experience the profound unity of all beings. 'He who seems me every where and sees all in me, I am not lose to him nor loss to me'.

According to the Gita the unselfish love of god is to be accompanied by the absolute faith. Absolute faith in the god coupled with selfless devotion surely takes the aspirant to the heights of spiritual life. The aspirant endowed with supreme faith alone is fit to attain God-realization.

The Gita accepts the fact that faith is a decisive factor in spirituality. Faith gives the impetus to one's spiritual practice. The Gita warns that, 'What ever is sacrificed, given or done and what ever austerity is practiced without faith it is called 'asat' o' partha, it is not here or here after'.

Love of God demands the estimation of the feeling of 'I' or 'mine' on the part of the devotee. This self-importance presents a serious obstacle on the path towards self-realization. To overcome this problem the Gita advocates a method of self-dedication - dedicating all actions to the god as offering. The Gita assures that an attitude of self-dedication makes it easier for an aspirant to give up the desire for personal gains. It will make him free from his ego.

Devotion to and faith in god are advocated as the easiest means to self-realization. The Gita exhorts man to develop faith in the knowledge of the truth relating to god. The Gita understands that in the spiritual pursuit what basically counts is fearlessness, concentration of the mind and internal purity. The Gita stresses that to love the god to acquire knowledge and to perform right action it is essential for a seeker to remain free from fear. Elimination of fear from the mind renders it pure and fit to strive for perfection.

Concept of Discipline

The Gita advocates performance of right actions. Man is expected to perform those actions, which are sanctioned by the scriptures. They should perform actions without any partiality and self-importance. The Gita asserts that actions as a means of inward purity will prove effective to an aspirant only when it is performed with disregard of its returns.

The pursuit of knowledge is emphasized much in the Gita as a means of self-purification. The Gita is quiet confident about the fact that only knowledge of the self can accomplish the task of eliminating impurities, especially ignorance from the human mind. The mind, purified by knowledge alone can strive for self - realization. The Gita says, 'In the case, however of those, whose said ignorance has been set aside by true knowledge of God, that wisdom shining like the sun reveals the supreme'.

The Gita recommends the practice of charity, austerity and worship. The Gita emphasizes that to bring the effect of purification of mind, charity should be practiced at an appropriate time and place. The article of gift should be given to a worthy person expecting no returns.

The practice of worship, the Gita says, acts as a purifier only when it is offered for its own sake. The law should sanction such worship. No return should be expected for such worship. As regards the practice of austerity the Gita emphasizes that it should be practiced of three levels namely body, mind and speech.

Worship of the Gods, the Brahmin, one's elders and wisemen, purity, straightness, continence and harmlessness are the virtues and practices connected with the body. They wash away the impurities of the body and senses and purify them.

Words which cause no annoyance to others, and are truthful unpleasant and beneficial, the practice of sacred recitation are the practices connected with speech. They eliminate all the impurities of speech and purify it.

Cheerfulness of mind, good heartedness, silence, self-control, purity of nature are the virtues connected with the mind. They eradicate the imperfections of mind and purify it.

The Gita stresses that practice of charity, austerity and worship should be abandoned. On the Contrary human beings should practice them earnestly as a means of self-purification.

The Bhagavad Gita lays emphasis on mental discipline. It understands that a disciplined and stable mind is an asset to an aspirant striving to attain perfection.

The Gita asserts that only a disciplined mind can think of the God. Mental discipline alone can lead one towards mental peace. The Gita emphasizes the supremacy of inner will over outer action. It says, 'Far inferior indeed O' Arjuna is mere action to the discipline of intellect'.

The Gita advocates the cultivation of an attitude of equanimity to discipline the mind. The practice of equanimity is considered as an essential part of mental discipline to be strictly followed in the spiritual pursuit. Equanimity is an important expression of knowledge. The Gita stresses that practice of equanimity in favourable and unfavourable circumstances are conducive to the attainment of spiritual knowledge.

The Gita assures that the practice of equanimity enables one to maintain the balance of mind while performing his actions. This balance of mind is attained through the practice of equanimity in success and failure. Even-mindedness, in success and failure enables one to concentrate all attention on the performance of one's duty. This leads to efficiency in action.

The Gita says, 'Endowed with equanimity one sheds in this life both good and evil. Therefore strive for the practice of this yoga of equanimity. Skill in action lies in the practice of this yoga'.

The practice of equanimity enables one to go beyond the dualities of pain and pleasure, desire and hatred etc, without being affected by them. These dualities are the formidable enemies of man retarding his progress on the path of spirituality. The Gita emphasized that practice of equanimity is an important means of attain God-realization.

Social Philosophy

The rapid modernization of our society brought with it innumerable evils. The main focus of modern life is to secure only economic welfare. Too much emphasis on materialism has resulted in the erosion of relevant social values. The members of the society are only interested in gaining economic security for themselves. No consideration is given to the welfare of his fellow beings. Selfishness has now become the keyword of modern life. As a result of this, the corruption, rivalry and jealousy have gained firm roots in the social fabric.

In those ancient says 'dharma' or social ethics which is basis of all other values treated man as a member of social group, interacting with each other and with the external social environment, enriching it economically, politely and culturally and getting in turn self-enriched in the form of efficiency, social awareness and social human concern. The ancient Indian education was imparted with the sole aim of the realization of these high ideals.

Today we have failed to stress the whole gamut of social virtues and to impart the relevant secular education, which is the source of them. On the country much emphasis is laid on the other worldly excellence with its passive virtues, with inaction as its watchword. We have totally failed to understand that social welfare comes from an activist ethics in the contest of healthy interaction with other members in the society. As a result of this we have failed to achieve the ideals of character, work efficiency, public spirit and general well being. The present system of education should aim to produce in the young generation these social virtues.

The dictionary of education defines social values as 'Aspects of human interaction that are being worthy, importance and significant for the proper functioning of group life'.

The 'Bhagavad Gita' teach us the ideas of great social value. It stress that to lead an adjusted life in a society, man, as an essential constituent of society, should posses good character. The Gita condemns the possession of the feelings of hypocrisy, arrogance, pride, anger, stemness and ignorance which are of demoniac nature. It says that a man of vile disposition and terrible deeds will only bring ruination to the society. So the Gita stresses one should strive to remain free from chains of evil virtues.

The Gita brings out certain fundamental attitudes of an integrated and enlightened person, which necessarily lead to the building up of an integrated society. The inculcation of such fundamental attitudes of compassion concern for others, friendliness, approachability, detachment from petty family interest, freedom from egoism, pride, fear desire, anger and possessiveness is repeatedly stressed the Gita.

The 'Bhagavad Gita' stresses that for their spiritual advancement, the members of the society should undertake all the actives with the aim of bringing about world solidarity. To work for the maintenance of the world order and to work for the welfare of the fellow being is emphasized by the Gita as a means to attain perfection. True liberation of the individuals through society and that of society through individuals comes by means of surrender in love, which is enlightened by an awareness of one's own natural beauty duty and actualized in selfless commitment to the welfare of the world.

The Gita stresses the importance of work. It emphasizes that work is unavoidable and that even the maintenance of life cannot be achieved by the desisting from action. Right action comes from right knowledge.

To perform right actions efficiently the Gita expects man to acquire true knowledge regarding the nature of action, in action and also prohibited action one should acquire right knowledge and his knowledge is o be reflected in the actions of his daily life.

The Gita stresses that work should be considered by the man as worship. If he is ready to do his work with the dedicated mind, it becomes worship.

Though these words the Gita suggests a relatively convenient way to free oneself from his ego. The egoism on the part of man, presents a series obstacle in working for the welfare of the society. The outlook on one's work as worship makes a man free from corruption and negligence. It inspires him to put his best efforts into his work.

The Gita demands the self discovery and pursuit of one's prescribed duty as a vital element in social integration. Only healthy interaction of individuals can safeguard the integration of society through individuals and the integration of individuals through society. Such an interaction is made possible only if individuals become aware of their genuine worth, their potentialities, their innate gunas and the corresponding functions. One should know what one really is. Know what one really is means to know one's innate gunas and the consequent natural duties. One should become aware of their natural duties through a

meditation probing into the gunas that make up oneself. The Gita asserts that once nature influence once understanding of one's duties and actions. So special attention should be paid to improve one's own innate nature.

The Gita preaches the excellence of leading an industrious active and useful life. It condemns idleness and calls upon man to perform his prescribed duties. The Gita that every form of activity is tainted with demerits. Yet one should not abandon his natural duties. One who gives up his natural duties to avoid exertion of mind and senses and body can bring no good to the society. The Gita regards him who enjoys objects without performing duty as thief.

The Gita assures the attainment of self purification and perfection through the performance of one's prescribed duties. It says, 'Keenly devoted to his own natural beauty man attains the highest perfection in the shape of god-realization'.

Through these words the Gita stresses that, whatever duty is natural to a man is conducive to the highest good for him. By the performance of one's natural duties man does not incur sin. The Gita insists on the performance of one's own duty, be it ever so low as compared to another, for the maintenance of the social order. Disregard of the nature of the duties, one who performs it, is unknown alone fit to attain perfection.

It is repeatedly stressed by the Gita that the motive and purpose of one's actions should not be the satisfaction of any narrow selfish interests. Instead the objects of all actions should be the welfare of the world and social harmony. At the same time, the Gita asserts that, one should not be satisfied by his own actions. But he should encourage others to act as well. Through his righteous conduct, one should set an example for the society. Because as the Gita says, 'For whatever a great man does the very thing other men also do; whatever standard he sets up, the generality of men follow the same'.

In fact the Gita exhorts man to work not only for one's perfection, but also for social betterment. The Bhagavad Gita insists that the act of encouraging others to follow righteous conduct should not assume the form of compulsion. It warns against using any pressure on others to secure immediate abandonment of traditional practices. It does not believe in creating confusion and unstable conditions in the society in an attempt to bring about changes too rapidly.

The Gita stresses that, the welfare of the society depends on its members who undertake all works in a spirit of sacrifice. It asks us to do altruistic actions without entertaining any hope of reward or returns. The Gita says, 'Your right is to work only, but never to the fruit thereof. Be not instrumental in making your actions bare fruit, not let your attachment be to inaction'.

The Gita asserts that the wheel of the world goes on by means of altruistic actions. One who does not discharge his selfish service to the world hinders the operation of the wheels of creation. Such a person who does not work disinterestedly lives a sinful life.

Rational Philosophy

The Bhagavad Gita admits that mutual independence and mutual service are the loss of the whole universe. One should remember that he's a member of the society of similar beings governed by a cyclic law of mutual exchange of services. So one should contribute his share to it by means of work. Each member of the society should work for others without expecting any returns. Those altruistic actions the greatest the social well being can be attained.

The Gita rejects complex and competition as the mothers of achieving the highest good. On the contrary it emphasizes the idea of co operation. The philosophy of the Gita takes under its wings the society as a whole. The Gita warns us to inculcate a spirit of participant action sharing in community oriented enterprises. In fact with Gita puts emphasis is on the path of spirituality with cooperative development.

The model of cooperative development is not confined to man alone. The relationship between man and nature is also a part of this model. The Gita calls for cooperation not just between man and a man but also between the man and the devas. By devas the Gita seeks to personify the force of nature. The Gita specially speaks of the ecological consequence of an integral spirituality. It stresses that the cooperation between man and nature can be achieved by sacrifice. The inner freedom with which human persons should deal with the resources of nature is the heartbeat of sacrifice.

The Gita asserts that the purpose of creation is attained only through mutually nourishing Relationship between human beings and the powers of nature. Human activity should not in any way exploit nature but only nourish the life giving powers of nature. The environment destruction undertaken by the modern society in the name of development is thus opposed to the teachings of the Gita. In fact it advocates cosmic spirituality in which the integration between human and the power of nature is the dynamics of spiritual growth.

The Gita emphasizes the significance of mutual sharing on the part of the members of the society. It condense those who prepare food only for themselves. Through the acts of mutual sharing and mutual care the Gita assures, one can attain the highest good.

The Gita, infact, envisages a welfare society in which all members perform their duties to maintain social order and stability, each contributing their respective services and receiving their due rewards without any member trying to take advantage of others. It condemns a person who enjoys all the benefits of society but fails to contribute his share for social good and describes him as a thief.

The Gita stresses that, while living in a society, one should act in conformity with the traditions and exerting social norms and standards. One should not act in an arbitrary way according to his will. The Gita expects a man to perform only such action as is t sanctioned by the social norms.

A careful analysis of the Bhagavad Gita makes it clear that, not only moral and spiritual values, but social values should also be possessed by the young generation. The present system of education should aim at inculcating the social values of compassion, persistent action, and altruism among the pupils so as to create the individuals worthy of being good members of the society. The social values of the Bhagavad Gita should not go unnoticed.

Cultural Values

A cultural value may be defined as a widely held belief or sentiment that some activities, relationships, feelings or goals are important to the community's identity or well being.

The Dictionary of education defines the cultural value as The fundamental standards of any cultural group used for the determination and direction of desirable and worthy thought or action whether of individual or of the entire group and on the basis of which punishments and rewards are evaluated.

The base of Indian culture and society is spiritualism. In the Indian culture life of spirit is given more importance than physical life. The soul formed the core of ancient Indian thought. The whole of the Indian value system is woven around the training of the soul. To deliver the soul from earthly bondage, one is expected to lead a life of piety, religiousness and worship.

The Bhagavad Gita contains sublime spiritual thoughts, which express deep belief in the abilities of the soul. It preaches of an immortal soul. Man, the Gita reveals, in the soul and the soul is external, omnipresent, immovable, constant and everlasting. Until man lives by the truth that the spirit is indestructible there can be no abiding virtue in him. The aim of human life is to perceive and realize the self or the ground soul permeating everything and everywhere. If one misses this perception everything spiritual in life.

It is enjoined by the Gita that Moral life lies in the gradual realization of the true essence as the real self and the identification of the real self with the universal self. Self realization is thus at the same time God realization.

Impact of Gita on Present System of Education

There is affinity of character, between god and the embodied soul. Even as God is spiritual in essence, the embodied soul is essentially the same. The eternal soul is a practice of the god himself. Like the god himself the embodied soul too is without beginning or end. Hence it is eternal and no other than the God himself. In fact the Gita speaks of man in relation to the God.

The Gita shows humanistic Trends . It preaches integral humanism, a synthesis of hedonism and asceticism, external actions and inner peace, knowledge and devotion, individual liberations and consideration of society.

The humanism of the Gita does not emphasize man in isolation to nature of the God, but in relation to those, it lays much emphasis upon the integral between men, nature and the God. The ultimate goal of human life, according to the Gita is God-realization or Consolidation of society. Thus the humanist ideal is placed on highest pedestal. To achieve humanist ideal, the Gita offers an integrative spirituality that integrates the intellectual; the emotional and the intuitive aspects of the individual's life through the threefold paths of knowledge, action and love.

It is asserted by Gita that, the spiritual knowledge dawns upon a man only when he understands the nature and really the of his own self and its agency and his relational with the God, both in his transcendent and cosmic nature and the universe around him.

In the Gita's worldwide there is no dichotomy between the material and spiritual dimensions of reality. The reality is expressed in the trinity-Man, Nature and God. This trinity is the ultimate reality. The spiritual person endowed with knowledge of the self perceives the entire reality as emerging out of the divine womb. Sustained by the divine life and returning to the device state. The world is the home of the divine, the field of his creative work. Hence human activity should not in any way exploit t nature. But only nourish the life giving powers of nature. The Gita understands the relation, as a sacred relation for it is a participation in the divine work of establishing righteousness in the whole world. Through exclusive devotion one surrender oneself in love to the Lord present in nature and deals with the things of the nature with compassion and concern. Greedless work means active commitment to bring about the welfare of all beings not only human beings.

Humanity is identified with Divinity in the universe by the Gita. There is an invariable interaction between a man and his environment. There is the same essence in Man and Nature. The essence is the divine element. The presence of the Lord shines through the earth as its fertility power and through water as its rapidity. In the fire the divine glance shines through and in the air the vital energies of the Divine vibrate. The divine presence fills the entire cosmic space. Worshipping the Lord present in nature would then mean developing a sense of sacredness in one's relationship with the resources as of nature. The Gita condemns thriving on an exploiting attitude to natural resources. It asserts that human activity in relation to nature can be liberative only in so far as it is freed from greed, rooted in the holistic cosmic perception and fulfilled in the sense of sacrifice.

Intellectual Values

The whole world is passing through the 21st century. Latest researchers in all branches of knowledge, invention of computer as all led to an explosion and expansion of

knowledge. This knowledge is now misused for vested interests. The value of knowledge and its uniqueness are not known or they are even ignored by the people.

In the field of education, much emphasis is laid on secular knowledge showing no interest in spiritual knowledge. The aim of present education is limited to training a child for a career to earn a livelihood. Knowledge is unfortunately confined to materialism and body needs and is therefore incomplete. The ultimate aim of life and so of education is self realization in the Indian context. The surest means to the attainment of self realization is the spiritual knowledge or knowledge of the Self. Without spiritual knowledge nobody can be said to truly educate. Human life can never have its fulfillment without spiritual knowledge.

The real test of education lies in the right use of the knowledge, accumulated through correct understanding for the welfare of others. True education should teach one how to achieve the ultimate aim of the of self realization through pursuit of knowledge. 'All activities of Human ultimately have their consummation in knowledge alone'. Through these words the Bhagavad Gita has installed knowledge on the highest pedestal.

The Bhagavad Gita glorifies spiritual knowledge - the knowledge about oneself, the knowledge about the supreme reality. The Gita deals in detail with the merits and usefulness of spiritual knowledge.

The Gita says that the success and effectiveness of wisdom consists in perceiving the truth of the soul and unbrokenly.

The necessity of attaining spiritual knowledge is repeatedly stressed in the Gita. It warns that the doubtful, ignorant and the inattentive will never have peace. So the mind and intelligence should ever remain free of doubts, by the clarity that spiritual knowledge bestows.

Spiritual knowledge has the immense potentialities in exterminating sinfulness and bestowing wholesome purity on the seeker. Acting as a raft, it will take even the worst sinner across the shore of purity and safety. The knowledge of the self when rightly acquired will unite the knots of the mind and intelligence.

The Gita lays much emphasis on the fact that the fullness of spiritual knowledge alone will ensure the integration of human life and the welfare of the whole world. Such knowledge becomes truly harmonious with all kinds of activity of one's life. 'Knowledge able people regard him as the enlightened one if and when by the fire of wisdom, his actions are rendered free of passion greed or undue imagination and expectations'.

Knowledge will enable one to act with harmony and effectiveness. It cleanses the activities of the knower and makes it pure. True knowledge makes one a source of immense activity aimed at the welfare of all including animals. In fact the Gita stresses that knowledge of the self, make one better and more effective performer.

The Bhagavad Gita says that the fullness of spiritual knowledge enables one to see the same In Brahmana, in a cow, in an elephant, in a dog and in a dog eater. The Gita considers the seeker of knowledge as the one who excels in this life. He is dear even to the God and he is seen as the very self not different from the God.

The self knowledge has to make the seeker a full knower - a man of steady knowledge. Steadiness of right knowledge should be acquired the 'Sthita Prajna' - the man of steady wisdom is the ideal upheld by the Gita.

A man of steady knowledge is one who neither rejoices nor hates on meeting with any good or bad. He is satisfied in the self, alone by himself. The Gita exhorts man to strive hard to attain this ideal.

The Gita understands that only a man of steady knowledge can control the senses by completely casting off all the desires of the mind.

The Bhagavad Gita declares humanity, modesty, innocence, patience, uprightness, service of the teachers, purity, steadfastness, self control, consistency in self-knowledge, perception of the end of knowledge of the truth, unflinching devotion to personal God, constant equanimity on the attainment of the desirable and the undesirable, absence of egoism, as the virtues which are conducive to the attainment of knowledge. These are considered as the means of attaining knowledge. The Gita emphasizes the necessity of inculcating these values as an indispensable means to the attainment of self-knowledge.

The Bhagavad Gita says that he who has acquired knowledge develops power to discriminate between right and wrong. Underserved tribute is paid to reason. In fact the Gita calls upon human beings to take refuge in reason.

The loss of the power of discrimination will lead one to complete ruin. Moreover there is on reason for non-harmonized. The Gita therefore emphasizes control of the sense and mind.

The Gita advocates the wise use of the power of discrimination to eliminate the consciousness. The I -consciousness is one of the root causes of all the obstacles to the attainment of perfection. The Gita assures that, united to the pure reason one will abandon here both good and evil deeds and will surely attain supreme peace.

The right use of knowledge and reason is thus stressed clearly in the Gita. It says that a man endowed with knowledge should not create confusion in the minds of the ignorant. On the other hand, he should educate them regarding right action.

Educational Implications

The contribution of the Bhagavad Gita to the field of education especially value education is unique and significant. All the teachings included in Bhagavad Gita are in the real sense, values to be practiced in daily life. The teachings and messages of Bhagavad

Gita in the form of values need to be applied in the field of education in order to make education useful and relevant. A study of the teachings of Bhagavad Gita should be included in the curriculum.

Man should always treat alike odds evens of life. Ups & downs come in life. Brave and Judicious person encounters sorrows of life with smiles. Lamentation and worry do not mitigate the eventualities. It is the boldness and determination which certainly bring us out of adverse circumstances.

The aim of education should not be merely the expansion of knowledge. Character formation should be the first and the foremost aim of education. The school should provide wide opportunities to the students to develop themselves into an integrated personality.

The teachers should play an important role in inculcating human values among the taught. They should take efforts to guide the students towards the ideals of a self-realized individual. 'One should reform one's self by the self and let not the self be disgraced. The self is the friend of self and the self is foe of the Self'.

One should up-lift one's self by one's own endeavours and toils and should not allow one's self to be in a degraded state by one's own deeds. Thus one is the friend of one's own self and enemy both. This deep psychology once again arouses us to search without ourself and not to pick up holes in other's pocket in our success and failures.

The teacher should have a proper understanding of the true meaning and merit of human values. They should have first and foremost proper conduct. If the teacher lacks in virtue the students will suffer. So the teacher should themselves practice what they teaches and should give their students abundant love in the same way as they love their own children. The teachers should take special attention to fill the heart of students with divine feelings of love and share the love with others. They should present themselves as perfect model before the students equipped with values of human life. They should make themselves free from egoism and anger and should cultivate in them a spirit of mutual cooperation and then alone students will emulate them.

The teachers should work with enthusiasm and should make their students conscious about their duties and obligations. Proper care should be taken to prevent idleness among the students at any cost.

O' Arjuna ! You ought to perform your assigned duty; because action is superior to inaction. One cannot maintain his body without doings of daily life. One must perform one's duty allotted to one's self whole heartedly taking it as a routine life; as it is better to work than to sit idle and to spoil one's mind in futile pursuits. Man cannot even maintain his body without work. There is a life in action; stir and relentless efforts.

The students should be given guidance to be selfless and devoted to study. Inculcation of a spirit of social service among the students should be regarded as an

Important part of education. Service tours should be conducted and students should be encouraged to serve and attend to the needs of the poor.

For the creator of a non-violence society conducive to the welfare of all, the education should emphasize the fundamental values like dignity of manual work, sense of social awareness and social responsibility and secular outlook. Work should be made a part of the educational programme.

Ethical values cannot be taught just in the classroom context. The students should be sensitivised to look deep into them and discover their own self. Special attention should be paid to the sharpening of the intellect. It is in the intuitive faculty of buddhi that ethical values come to blossoming. For this a critical and creative study of stories and poems, lives of stages, sages sacred scriptures of world religious and the major works of art should be made an integral part of the educational system.

Since concentration of the mind is one of the contributing factor in the acquisition of knowledge the teacher should teach the student, the techniques of self - control and of meditation. Meditation is one of the surest means that leads to mental concentration. The value of knowledge and pure reason should be unfolded among the students. This will encourage them towards the acquisition of knowledge through the proper way.

The value of equanimity should be inculcated among the students. Such an attitude will help them to face failure boldly. It will enable them to consider their fellow beings as equals.

The present educational system should pay special attention to communicate a holistic worldwide to their students. In order to withstand the onslaught of manipulative media human person have to experience their rootedness in the Divine within them and their relatedness with all beings in the universe. To have an experience there is need of discipline, silence and contemplation in the process of education.

Education should pay special attention to the inculcation of moral and spiritual values. Moral values and spiritual values are conducive to the attainment of self-knowledge and self-realization. Education with the ultimate aim of the attainment of self realization should not therefore neglect these values. These values should find a proper place in the curriculum.

‘Since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed’, says the preamble to the charter of UNESCO. The application of universal values of love, social service, compassion and equality, as emphasized by the ‘Bhagavad Gita’ in the field of education and its practice will bring our children real peace and happiness. So the values and thoughts in the ‘Bhagavad Gita’ should not go unnoticed. They should find a due place in the national curriculum.

Reference

1. Abhedananda, Swami (1969) Bhagavad Gita, The Divine Message, Calcutta.
2. Agarwal, Satya.P. (1997) The Social Role of the Gita How and Why?
3. Bhakti Vedanta Prabhupada. A.C. (1978) Bhagavad Gita as it is. Bombay
4. Dayananda, Swami (1990) Lord Krishna in the Bhagavad Gita The Teaching of the Bhagavad Gita, Vision Books New Delhi
5. Dua, K.K (1999) Bhagavad Gita And Environment New Delhi
6. Gandhi M.K. (1971) The Teaching of the Gita, Bombay
7. Mehta, Rohit (1995) From Mind to Super Mind, A Commentary on the Bhagavad Gita New Delhi.