

CONCEPT OF Value orientED Education as propounded in the Bhagavad Gita

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ABSTRACT

This study attempts to explore value oriented education as per propounded in the Bhagavad Gita. In this study the primary source of study was Bhagavad Gita. The investigator made the concentrated reading of the Bhagavad Gita and collected those hymns of shlokas which were in line to the problems. The findings of the study are that the Bhagavad Gita emphasized value based education for the fullest development of virtuous personality.

INTRODUCTION

Education in simple words is modification of human behaviour. The type of behaviour, we desire depends upon a large number of social, religious, economic, geographical and cultural factors. In the ever changing environment, man's needs, aspirations and expectations are also changing. In this rapidly changing scenario, education has to be dynamic. That is why, through ages, education has been defined in different ways by different thinkers. Swami Vivekananda said that education should aim at developing a sense of universal brotherhood.

Values form an important element of the personality of individuals which influences their thought and behaviour in an unconscious manner. They are normative standards by which human beings are influenced in the choice among alternative courses of action. It is, therefore, very essential that education should develop such values in the students that they become an asset and guide them to become individuals of sterling character who place service of the society above service of the self.

Good education is inseparable from Value-oriented education. Such an education comprises of four main features. It is man-making and character-building. It is desired taming of mind, body and soul: it is the quest from good to better and from better to the best; and it is the hunt for liberated life. The prime concern of education is to evolve the good, the true and the divine in man so as to establish a Godly life in the world. Bhagavad Gita offers a comprehensive value system for a healthy and noble life. It is being the general scripture of mankind which carries the messages that all human beings on this earth are equal, they may be of any nation or any religion.

Bhagavad Gita is also not only limited to spiritual development but also in other aspects of human development. The original version of the Bhagavad Gita is in Sanskrit language, which is one of the oldest language in the world. Charles Wilkins translated the first English language version of the Bhagavad-Gita in 1785. At present there are more than 1000 English language versions and commentaries of the Bhagavad-Gita written by many scholars in India and around the world. The Bhagavad-Gita has also been translated into more than 500 world languages other than English. The background for the Bhagavad Gita is the epic Mahabharata, extolled as the 5th Veda. Mahabharata is an encyclopedia of life and its central theme is dharma meaning occupational duty, righteousness and virtues. It deals not only with dharma, but also artha, which is the acquisition of wealth, kama which is the enjoyment of pleasures and moksha which is the liberation. The Mahabharata was composed by Sri Vyasa Muni (son of Parasara Muni) and was written by Sri Ganesha more than 5000 years ago and it has 110,000 verses. The Bhagavad-Gita appears in 700 verses (of which 575 are uttered by Sri Krishna) in Bhishma Pan'a of the Mahabharata and consists of 18 chapters,

Education in Bhagavad Gita is regarded as a source of illumination which transforms human being into super human being. This process of education is based upon conquest of virtues over evil. It works through those values, virtues and qualities which help in truthful living.

NEED AND IMPORTANCE

Education in true sense, should heighten a person's awareness of oneself and one's relationship with outside world of nature and other human beings. Value education is looked upon as an aspect of the overall qualitative improvement of education as existing education has sidelined its central concern of the full development of a person's consciousness. Value education draws attention to the development of social, moral, aesthetic and spiritual side of man's personality. Education in broad general terms is a social institution to promote a kind of life that is satisfying to the individual in

accordance with preconceived pattern incorporating the cherished ideals and values of the society, Educational aims after all emerge of an image of the human individual and a view of the good life and ideal society as these are conceived from time to time. All this calls for a deliberate thrust on values in our education and more intense and concerted educational action for cultivation of values. Hence, the need for value-education.

1. STATEMENT OF THE PROBLEM

CONCEPT OF VALUE ORIENTED EDUCATION AS PROPOUNDED IN THE BHAGAVAD GITA AND ITS EDUCATIONAL IMPLICATIONS

DEFINITION OF TERMS

1.1.1.1 VALUE ORIENTED EDUCATION

By value education we refer to planned action aimed at the development of proper attitudes, values, emotions and characters in the learners. It is the education regarding discrimination between what is right or wrong think freely, critically and act responsibly.

BHAGAVAD GITA

'Bhagavad Gita is a dialogue between Arjuna and Sri Krishna during the battle of Kurukshetra. Bhagavad Gita is set in the middle of Mahabharata which shore the unique place amongst the great scriptures of the world. It is a set of frame work of universal and eternal relevance and does not rule out any view point that is routed in any particular religion or philosophy.

DELIMITATION OF THE STUDY

The present study was delimited to values imbibed in the Srimand Bhagavad Gita.

OBJECTIVES OF THE STUDY

To identify the values as propounded in the Bhagavad Gita.

To study the role played by the Bhagavad Gita in inculcating value-Oriented Education.

To propose changes in existing system of education for developing comprehensive value based system of education.

To formulate programme of action for inclusion of Value-Oriented Education in Secondary School Curriculum.

RESEARCH DESIGN

The present work was of descriptive and philosophical nature based on analytical study of 'Srimand Bhagavad Gita.

The primary source of the present study was 'Bhagavad Gita' and secondary source was the literature available as commentaries on Bhagavad Gita in the form of books, journals, magazines or research studies.

2. TREATMENT OF THE SUBJECT-MATTER

After the indepth study of values, value-oriented education in Srimand Bhagavad-Gita,, the investigator was able to prepare, the blue print of her research work. The investigator made the concentrated reading of Srimand Bhagavad-Gita and collected those hymns or lines of Sholkas which were in line to the problem. It was quite difficult for investigator to collect the desired and relevant material from the Srimand Bhagavad Gita because values given in this scripture are in scattered form. It is a message which is directly relevant to our modern needs.

When the data pertaining to all the aspects of the investigation was collected, it was put to an analysis and scrutiny. The data was arranged in a system and unnecessary details were left out of the theme. From Bhagavad- Gita reveals the eternal principles which are fundamental and essential for spiritual life from the all perspectives and allows one to perfectly understand the esoteric truths hideri within all religious scriptures. Many great thinkers from our times such as Albert Einstein, Mahatma Gandhi and Albert Schweizer as well as Madhvacharya., Sankara and Ramanuja from bygone ages have all contemplated and deliberated upon its timeless message. The primary purpose of the Bhagavad-Gita is to illuminate for all of humanity the realization of the true nature of divinity; for the highest spiritual conception and the greatest material perfection is to attain love of God.

FINDINGS AND CONCLUSION

- (i) The contributor of Srimand Bhagavad Gita was basically a great teacher and a moralist. Whatever he preached or taught is of great ethical and educative value. In the entire Srimand Bhagavad Gita the investigator found nothing which does not conform to the norms of ethical education or goes contrary to these.
- (ii) The contributor of Srimand Bhagavad Gita was a man of great vision and intuition. Whatever ideas or consents he enunciated centuries ago, hold equally good even today. The investigator is of the opinion that in this age of explosion of knowledge, the ideas and consents of Srimand Bhagavad Gita stand the best of all the physical, biological, psychological and social sciences.
- (iii) The contributor of Srimand Bhagavad Gita destined 'God' as ultimate ideal and destination of humanity. To be like Him, to merge in Him and get liberation is the summum bonum of human life. In Srimand Bhagavad Gita God is Perfect, Ideal, Eternal and Supreme Being. Man is the most ideal when his activities and pursuits in life are in conformity to the supreme ideal i.e. God.
- (iv) Srimand Bhagavad Gita presents negative as well as positive (ideal) human models Manraukh, Nindak, Sakat, Kami, Krodhi, Lobhi, Lalchi, Ahankari, Maya-Dhari, Abhimaani etc. are negative models which lead a sinful, vicious, malevolent, purposeless, hateful and beastly life of disvalues. These models are severely and vehemently condemned and criticized. On the other hand are the aspired or ideal human models, such as Gurmukh, Sachiar, Sevak, Chakar, Bhakta, Mukta, Jiwan-Mukta, Sikh, Gyani, Brahmgyani, Jan, Das, Jogi, Sadh, Sant etc. In fact, characteristics of ideal model are perfectly in line with that of God and it can be said that these are identical to God. This fact is fully conceived and testified in various pronouncements in Srimand Bhagavad Gita. The entire value education of Srimand Bhagavad Gita is meant to actualize and develop human-beings on the line of these models.
- (v) In Srimand Bhagavad Gita, God is the ultimate and an end value, sought for its own sake and not for the sake of anything else. It is perfectly satisfying value which ends hankering after the attainment of any other value. All other values are subordinated to this ultimate value and these are instrumental in realizing God. Spiritual values, since they are universal in nature and are eternal to a large extent are placed at number two. Srimand Bhagavad Gita value education has laid major emphasis on spiritual values like Truth, Love, Goodness, Beauty and Bliss. Since these values are universal and eternal, that is why Srimand Bhagavad Gita value education appeals to the entire humanity for all times.
- (vi) In Srimand Bhagavad Gita the 'ideal man' is depicted as a crown of all creation. He is the measure of all the things and is an image of God. All the education is directed to make him capable to know his self; realize his potentialities and virtues, and to attain the aspired level of ideal man.
- (vii) All the values, whether these are spiritual, moral, intellectual, material, social or political are for making man a better man or an ideal man. Values are for the betterment of man, for making him virtuous and free from mundane desires, attachments and evils. Man is not meant for values, rather values are meant for man.
- (viii) The entire value-education of Srimand Bhagavad Gita is based on two things. A man should eradicate evil's root and branch. He should shun vices, avoid the elements which profane or pollute human beings and discard those things which degrade him to animal level. On the other hand, a man has immense potentialities for perfection and excellence. He should strive to higher values and seek to retrieve the lost identity of man as man. There is call of spirituality from within a man to rise to the highest and there is also a pull from within him, from animal instincts, urges and forces. Value-education of Srimand Bhagavad Gita makes a man capable to respond to the spiritual call and ignore the pulling forces with discipline of mind and body,
- (ix) Value-education of Srimand Bhagavad Gita inculcates in human beings the sense of discrimination between good and bad; right and wrong and makes him to strive to good and avoid bad. It makes him what he should be; and prevents him from becoming what he should not be. It enables a man to make a decision between two alternatives,
- (x) Srimand Bhagavad Gita emphasizes value-based education for the fullest development of virtuous personality which culminates into truthful conduct,
- (xi) Whatever has been taught or preached in the Srimand Bhagavad Gita is of great educative value. In the entire Srimand Bhagavad Gita the investigator found nothing which does not conform to the norms of value-oriented education,
- (xii) The whole education of the Srimand Bhagavad Gita is based upon the modification of human behaviour i.e. evil to good, wrong to right, underside to desired, unethical to ethical and unwanted to wanted.
- (xiii) The whole value-oriented education which is discussed in the Srimand Bhagavad Gita is based on values. These values were also discussed in ancient Indian education during four periods i.e. the Vedic period, the Upanishad-Sutra

period, the age of the Dharamasastra and the age of the Purans and Nibandhas. At present all these values are of global concern. All the committees and commissions lay emphasis on these values,

(xiv) Srimand Bhagavad Gita value based education is for the fullest development of personality which culminates into truthful conduct.

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