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Educational approach of bhagavad Gītā

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Abstract

In the New Education Policy 2020, the position of Indian knowledge system has been very important. Then it will be beneficial to study the educational approach of Gītā in Indian knowledge system. The study done from the point of view of finding out the educational values, teaching methods and personality development principles hidden in Gītā while achieving mental, spiritual and emotional overall development of the students and how they can be used in today's school curriculum will definitely be useful.

Keyword: Indian knowledge system, educational development, education in gītā, mental development, teaching method, personality development, knowledge in Gītā, NEP2020

Introduction

India has a long and enlightened tradition of many sages, philosophers and saints. This tradition of knowledge has enriched India by imparting invaluable knowledge and the highest human values of life. Today this knowledge and these values are essential for creating a civilized and scientific society. These life values in the Indian Knowledge System (IKS) have been studied in a research paper presented in line with the New Education Policy (NEP 2020). While thinking about Indian knowledge system and educational values, several questions arise in front of us as which are follows.

1. Can ancient systems of knowledge really be useful in today's education?
2. Also what are values called?
3. What if there is no values in education?
4. What difference does it make when value is learnt?
5. what is the difference between life values and educational values?
6. values?
7. What is the place of values in the new education policy 2020?
8. Can educational values be found in the Indian knowledge system (of course in the Indian knowledge tradition)? And if found, how can they be used in education?

An attempt has been made to answer these questions in the present research paper.

Kalra Sarla, in his book "Prachin Bharat Mein Laukik Shiksha" had put a precise finger on the flaws in today's education. According to Kalra Sarla, "the flaw in today's education system is that through education we seek only intellectual development. It ignores many aspects of the development of body, soul and mind. Due to this, even intellectual development does not take place comprehensively. Education is not only expected to develop intellectually, but holistic development is necessary." [1] All-round development cannot happen without values. So Ist of all let us see what values are.

A value is a principle of good, ideal and right conduct. Ethics and virtue are the foundation of values. Values such as respect for elders, respect, affection, sense of help, humility bring harmony in the environment. [1] Ethical values, humanitarian values and constitutional values are also given importance in the basic principles of Education Policy 2020 [2].

Through such values, the New Education Policy 2020 is determined to meet the goals of the twenty-1st century by taking Indian traditions and cultural values as the foundation. For this, it is said that arts, crafts, humanities, sports, languages, literature, culture and values must be included in the curriculum in addition to science and mathematics. [2]

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According to Vasudha Dev, "Through religion man acquires abstract true values and these are the immutable values of a changing world." [1] Living with these values resolves personality imperfection.

But is the quality of moral education in today's education deteriorating? We often have such doubts. Because today there are many problems in front of our education like environmental pollution, uncleanliness, immorality, corruption, decline of moral values, caste discrimination, provincialism, bigotry, addiction, etc. These problems can be reduced by the manners acquired through education. In that case, can we solve the problems of modern education from ancient education? Can we get some direction regarding these questions? Will the ideas of ancient education, moral education, culture and social values be useful to solve these problems? Moral education, integrity, hard work, good character, modesty etc. are useful for today's education. Can useful moral values be effectively taught from Indian knowledge system i.e. from ancient education? Or how the ancient education was different from the current educational point of view? Trying to unravel these questions is definitely beneficial.

From the point of view of Dr. Radhakrishnan, "There is so much in our past that is life-giving and uplifting. If we want to use this past as our inspiration, we should use it. It has to be studied with conscience and compassion." [1]

Many scholars have shed light on the subject of ancient education in Indian knowledge system. However, this subject needs to be researched from new dimensions such as current educational approach, changing education system or future challenges of education. How can ancient learning be useful in today's education? It is necessary to conduct research from this point of view. The present research paper has been designed keeping this objective in mind. Now let us see what values are mentioned in the new education policy 2020. The values mentioned in the New Education Policy 2020 are as follows - character building, morality, compassion, sensitivity, national integration, cultural development, self-knowledge, self-confidence, empathy, scientific thinking, adventure, etiquette, cleanliness, spirit of service, democratic spirit, independence, Respect for public property, responsibility, pluralism, equality, just society, respect for others etc. educationally values are necessary for the sustainable development of society and we get them from various texts. Now let us consider what educational values we can get through the texts of Indian knowledge tradition, especially, what is the educational approach of Bhagavad Gītā?

Shrimad Bhagavad Gītā is an important book in the Vedānta *Prasthānatraya*. Lord Krishna recited the Gītā to bring about the desired transformation in Arjuna. In this view Shrimad Bhagavad Gītā is an educational approach. In other words, it can be seen that the composition of the Gītā is achieved using the principles necessary for education. So, what educational approach did Krishna use to teach Arjuna his duty? What teaching methods were used? What value were fostered? What principles of development were mentioned and what were those principles? So what changes happened in Arjuna? And how

was he prepared to pursue his duty? Such a thought will definitely be important. Educationally, values are necessary for the sustainable development of the society and we get them from various books, only through this, values are nurtured and morals are preserved. Values become an important factor when thinking from an educational point of

view and the living with the values resolves personality imperfection.

On the authority of Vasudha Dev, through religion human beings receive abstract true values and these are the immutable values of a changing world. [1]

In the 16th chapter of the Gītā, Shri Krishna said to Arjuna about daivīsampatti (sadgunas). It contains various values of life which can be used in education. [2]

1) Ahimsā (Nonviolence) - The 1st value of this is Ahimsā. That is to say, not to hurt anyone in any way. Saint Dnyaneshwara says about this value in *Dnyāneśhwari*, a Marathi commentary on the Gītā, that, 'And the happiness of the world. "आणि जगाचिया सुखोददेशे | शरीर वाचा मानसे | राहाटणे ते अहिंसे | रूप जाण || (ज्ञानेश्वरी अ. १६ ओवी ११४)" means to act with body, reading and mind to make the world happy. It is a form of non-violence, so there is an example in *Dnyāneśhwari* that, like water that rubs an iris, it doesn't hurt, but if you think about it, you should try to be non-violent like water, but there is no problem in being harsh on occasion.

2) Satyam - means truthful and loving speech In *Dnyāneśhwari* Sant Dnyaneshwar says, "तैसे तोडावया संदेह । तीख जैसे का लोह ॥ (ज्ञाने. १६-११८) Dnyaneshwar anticipates the truth which is sharp like a sword in removing doubt and tramples sweetness in hearing. [1] This is also said in the 13th chapter of *Dnyāneśhwari* that is "Speak that which is true but be soft, that is, be few and juicy, each word should be as if it were a drop of nectar" [1] or Manusmriti says "Speak the truth, speak dearly, speak the truth but not unpleasantly and tell the beloved a lie." [3]

3) Akrodha - Akrodh means not to be angry even at those who wrongs us, *Dnyāneśhwari*, mentions that, "भस्मी वन्ही न उद्दीपे । घृतेही जेवी । (ज्ञाने- १६-१२७) Just as fire does not arise even if ghee is poured into the ashes, anger should not arise even if there are circumstances such as anger. Akrodha does not mean no anger at all, If you are acting unruly, you have to get angry, but because of anger, a person can take a wrong decision or a bad incident can happen, so anger should be controlled.

4) Sacrifice - There is a verse in the Gītā about sacrifice. "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । (गीता २-४७)" "पद्मपत्रमिवाभ्रसा" is the renunciation of pride in the explanation of action in the place of action. It means that a lotus leaf stays in water but not a single drop of water sticks to it, so it is said that one should do deeds, but not be proud of one's actions. Peace is the absence of restlessness in the heart. "तैसी जेया देता मिठी । ज्ञातृत्वही पडे पोटी । मग उरे तेचि किरीटी । शांतीचे रूप । (ज्ञाने.१६-१४०)" What remains after the knowledge is the form of peace. In Vedānta Dnyān, Dnyāta, Dnyeya is the triputī. After the knowledge of it, knowledge becomes knowledge.

1) Bhūteshu Daya - means selfless mercy towards all living beings. Today we see the merciless killing and cruelties towards animals, birds and animals around us, but such incidents will not happen if we develop compassion towards all creative.

8) Aloluptva - Aloluptvm means not feeling attached to the objects even though the senses are attached to them. (At this place the word 'Aloluptvam' appears in the Gītā but grammatically it should be Aloluptva)

(9) Mārdava (Softness) - Mārdava means tenderness. For this an example is given in *Dnyāneśhwari* that a bee sits on

flowers for honey but takes great care not to break the stamens in the flower and it is called Mārdava.

10) Hrihi - Hrihi means the shame of acting against the people and against the scriptures. People have certain social rules they must not break.

11) Achāpalam - Achāpalam means not to move in vain. A number of values can be seen in the Gītā which are useful for inculcating such an educational approach. We are looking at it briefly for fear of expansion.

Along with this, methods such as lecture method, feedback method, experiment method etc. are used while teaching. In the same way, "dialogue method" has been used while adding values in the song (dialog method) and the composition of the song is poetic. Also, development can be seen in different ways in the song.

1) Various principles necessary for personality development are also found in the Gītā. For Example. the following verse shows the mental development. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप । (गीता २-३) When the battle between the Kauravas and the Pandavas began at Kurukshetra, Arjuna was bewildered as the armies stood face to face. Because in front of him, his teachers, uncle, son-in-law, father-in-law, friends and relatives were standing for battle and Arjuna was going to kill them. He also convinced Arjuna of various principles of the scriptures.

2) The nature of the soul is explained during spiritual development. “अच्छेद्योऽयमदाह्योयमक्लेद्यो शोष्य एव च । नित्य सर्वगतस्थाणुरचलोऽयं सनातनः ॥ (गीता २-२४)” The soul is indestructible, incombustible, and unsoakable. It is not drying. He is eternally omnipresent. They die only in the body. They die in the form of the soul.

3) Character development it is said that the potential person feels worse than disgrace and death. सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते (गीता २-३४) Elaborate it further.

4) Physical development is achieved by concentrating the mind there and controlling the mind and senses. तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रिय क्रियः । उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ (गीता ६-१२) The yoga process seems to be stated as concentrating the mind and sitting in the āsana. The eightfold stage of yoga is also described in the Gītā. Those who worship Me with constant attention, reach up to Me, मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । (गीता १२-२) The process of devotion is described by saying, “Constantly worship Me with your mind fixed in Me. The Gītā also shows various types of development such as self-control, self-confidence, and skill development.

Observations

We can incorporate all these values in education, teaching process, personality development in the school curriculum. As a result of all this, Arjuna finally says that, नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत । (गीता १८-७३) Because of you, O Shri Krishna, my mind's fascination has ended and my Kshatriya duty has reborn in me. From this we can see that B.G. has various educational approaches.

The Gītā contains educational values, teaching methods and principles of personality development which can be found and used in today's school curriculum and thus contribute to creating a welfare, equitable, sustainable developmental in education system which is necessary for the protection and harmony between nature, human beings, society.

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