



## SHRIMADBHAGAVADGITA AND EDUCATION

**Jitendra Kumar, Ph.D. & Ms. Sharmila Srivastava**

Department of Education, CMP College, University of Allahabad (A Central University),  
Prayagraj, Uttar Pradesh, E-mail: [jiten.wisdom@gmail.com](mailto:jiten.wisdom@gmail.com), [sharmila.wisdom@gmail.com](mailto:sharmila.wisdom@gmail.com)

**Paper Received On:** 21 APRIL 2023

**Peer Reviewed On:** 30 APRIL 2023

**Published On:** 01 MAY 2023

### Abstract

Generally, people are not educated in this confidential knowledge; they are educated in external knowledge. As far as ordinary education is concerned, people are involved with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc. There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed. Yet the soul is the most important part of this body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul be enlightened in that spiritual consciousness of life, instead of wasting time in sense gratification like the animals who are concerned with eating, sleeping, fearing, and mating. So the common factor of animal life and human life is these four principles of bodily demands, namely that we require to eat, and we require to sleep, we require some defensive measures for protecting our self from the enemies, and we require some extent of sense gratification. Those are the needs of my body. Those are not the needs of me as I am spirit soul. In this article, we well understand the role of shrimadbhagavadgita's educational aspects and try to implement in our life.

**Keywords:** Education, Shrimadbhagavadgita, Learning, Roles of Gita

### Introduction

*raja-vidya raja-guhyam pavitram idam uttamam*

राजविद्या राज गुह्यं पवित्रं इदं उत्तमं

*pratyaksavagamam dharmyam su-sukham kartum avyayam*

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

This chapter of Bhagavadgita is called the king of education because it is the essence of all doctrines and philosophies explained before. There are seven principal philosophies in India: Gautama, Kanada, Kapila, Yajnavalkya, Sandilya, Vaisvanara, and finally, Vyasadeva, the author of the Vedanta-sutra. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

Now, if I want to get rid of this bodily engagement or the threefold miseries of material existence, then I must put myself under treatment. Just like a diseased man goes to a physician for treatment to get out of, get relief from the sufferings of the disease, similarly, our material existence consisting of threefold miseries and birth, death, old age, and diseases... If we are actually conscious for our happiness, we must make a permanent solution of these miseries. That is the mission of human life. So for making that mission fulfilled, we have got developed consciousness than the animals. That developed consciousness should not be misused only for the animal propensities of life. That is the whole thing.

And therefore Lord Krishna says that in order to reach to that stage of perfection, you should work. Your work should not be stopped. *niyatam kuru karma tvam karma jyayo hy akarmanah* -that means "Your prescribed duty should be prosecuted nicely. Go on, Don't stop it, but work for the life of karma-yoga.

### **Bhagavadgita for Human Life**

The Bhagavadgita, known as the 'Song of the Blessed Lord', occurs in the Mahabharata, and purports to be a dialogue between Krishna and Arjuna. It is believed that the Gita furnishes in a novel way the quintessence of the Upanishads, providing a teaching on the proper relationship obtaining among God, the world and the individual. Here is, in this teaching, an interesting blend and proportion, the coming together of the call of duty, a harmony of human relation, a consciousness of a higher agency operating behind man and society, the interrelatedness of all the things in the world, and the supremacy of Godhead

Copyright © 2023, Scholarly Research Journal for Interdisciplinary Studies

above everything. Humanity as a whole is represented in the personality of Arjuna, and God in the Incarnation of Krishna.

The Bhagavadgita commences with a picture of the human predicament in a conflict of duty, of what is proper and improper, in an arena of the vast world which appears to the human individual as a field of opposing forces, where the good and the evil seem to be warring with each other. There is tension at every step, and man's life has been a ceaseless effort at self-adjustment with the changing contours of the world and human society. This situation converts the human being into a kind of movement towards what ought to be, or is yet to be, rather than something that is, independently by itself. This is the phase in human life which manifests itself as a series of perpetual types of restlessness, helplessness, dejection and despair.

But there is in man, at the same time, an inner stuff which defies movement, change and caprice and asserts its permanency characterized by an unending longing for deathless values. This dual facet of human individuality is accountable by its involvement partly in the world of name, form and process and partly in Eternity that masquerades in the midst of the name-form complex and space-time process. The soul of man is immortal, his body is perishable. The nominal and the phenomenal join hands in the formation of the human personality.

As the world includes the individual as a content of itself, it is the duty of everyone to participate in a wholesome manner and unselfishly in the evolutionary process of the world which ranges from the visible formation of matter, life, mind and intellect to the higher realms of the several ways in which God reveals himself in creation. Life in the world is not all; the destiny of man is above this world. World- experience is a preparation for God-experience. The individual is a passage to the Absolute. Work becomes a compulsive duty as it is an expression of the way in which the individual can be conscious of its harmonious relation with the world, and finally with God. Since God is imminent in the world, work done in the world becomes also a worship of God. Since the forces of the world constitute an organic network of intrinsic relation, no one can be free from the obligation of duty, not only in the form of cooperation with other living beings but also with Nature as a whole and with God in the light of His eternal order in the form of creation. Action binds when it is

thought to be done for one's own benefit. Action does not bind when it is done as a cooperative participation in the universal activity of creation and in the fulfillment of the Will of God who is the central Agent of all process, action and creative movement, everywhere.

The sources of conflict are mainly fourfold; that between the higher and the lower nature in one's own self; that between oneself and other people; that between oneself and the world of Nature; and that between oneself and God. The Bhagavadgita endeavours to prescribe methods of resolving this fourfold conflict in an ascending series of methodology, right from the lowest concept of things to their highest universality. The inner schism which one feels within oneself as a psychological conflict is on account of one's fall from the status of God-consciousness, which consequently becomes the cause of a gulf between man and man and between man and the world. No one who is not established in God as an entirety of existence can feel a kinship with Nature or even a sense of brotherhood with others, let alone have peace of mind within one's own self. Unselfish dedicated work for the welfare of all (*Sarvabhutahite ratah*) and constant devotion to God as the universality inseparable from one's true being are marks of perfection (*Sthitaprajna*).

The Yoga way of meditation prepares one for the higher identification of oneself with the world as a whole, Nature in its comprehensiveness, and God as the All-Being. The Bhagavadgita is designated as Brahma-Vidya, or the science of the Absolute; *Yoga-Sastra* or the art of meditation; and *rishna-Arjuna Samvada*, or the union of God and man. The first definition makes out that the Bhagavadgita provides a metaphysical foundation for life as a whole, the second aspect points out that it is a guideline for self-discipline and self-integration and the third portrayal declares that the teaching is centered on the journey of man to God, and his final union with God. The great promise that God bequeaths to man in the Bhagavadgita is in the proclamation that He is ready to grant all the needs of the devotee when he unquestioningly and undividedly centers his consciousness in God-Being. The concluding verse of the Bhagavadgita announces that prosperity, victory, happiness and established polity will reign supreme wherever Krishna, the Lord of Yoga, and Arjuna, the Bowman of action move forward seated in a single chariot, implying thereby that perfection is possible and is attainable when the Universal and the

Copyright © 2023, Scholarly Research Journal for Interdisciplinary Studies

particular commingle in a state of harmony and balance in the world as well as in the individual. Here is a recipe for the blessedness of all. The God of the Bhagavadgita presented in the eleventh chapter is, verily, the God of universal religion, not of a religion but religion as such, religion as it is, and as it ought to be.

### **Gita for an Ideal Society**

Shrimadbhagavadgita- popularly known as Gita, stands as monuments of the Indian spiritual philosophy. These ancient scriptures are crowns of the glorious cultural heritage of the human society. Study, discussions and contemplation of gita and adoption of its teachings in day-to-day life is supposed to be of significant importance in the present era of adversities, cultural darkness, and bathos of morality. The basic inspiration of this scripture aims at arousal of divine purity and virtues in the devotees. Gita on the other hand has been attributed the honor of being the essence of all religious scriptures. The knowledge and guidance contained in this great scripture of all ages educe afflatus for sublime transformation of the soul, all round elevation of intellect and development of personality as a whole. It also offers practical solutions to the multi faceted problems and complexities of human life.

Acharya Shriram Sharma had presented the knowledge of ancient Indian scriptures in scientific light with a progressive attitude to inspire the people of modern age along with constructive guidance on deeper understanding and viable adoption of the principles of spirituality and righteous way of life. He had devoted his intellectual sagacity, acumen, adept knowledge and supreme spiritual attainments for the revival of divine culture. He endeavored towards the multiple goals of: (i) elimination of blind faith, superstitions and misconceptions associated with religious practices in the Indian society; (ii) simultaneous establishment of people's righteous faith in divine nature of the soul; and (iii) creative implementation of the high ideals of the eternal religion by analyzing the scriptures and spiritual philosophy in scientific light and by adopting a rational approach based on in-depth study and experiments on the implications of the original texts and commentaries of the scriptures.

Acharya Sharma emphasized that religion is for realization and adoption of righteous disciplines through heart and not meant only for rituals or for intellectual (philosophical) discussions and discourses. At one place he says - "Listening to the story of  
*Copyright © 2023, Scholarly Research Journal for Interdisciplinary Studies*

Bhagavadgita or any portion of a scripture without contemplation and creative adherence to its teachings with prudence - is nothing better than passing time in listening a speech from one ear and throwing out from the other". This is indeed true. Because, we also see that although, year after year, hundreds of programs of fluent discourses on gita are arranged in crowded halls in India and abroad and thousands of people attend them repeatedly, there practically appears no improvement in the convictions, behavior and deeds of most participants. We hardly see truly religious life in the places within and outside India where number of 'expert orators' of gita have been giving frequent discourses. Listening to Gita is like a get-together or entertainment for some and is an 'obligation' because of their blind faith for some others.

In fact, the true manifestation of one's faith in religion or in the philosophy of a religious scripture is reflected in the way one adopts it in his character and deeds. For example, Gita Katha is not only a collection of stories of allegorical or mythological characters which any good orator may present in very interesting way. This type of Gita Katha won't serve any purpose unless the deeper meaning and implications relevant to human life are explained perspicuously. Acharya Shriram Sharma had cautiously taken care of this aspect. His spiritual power, in-depth study of the scriptures and excellent hold on human psychology had made his writings and explanations of the formers as unique and perfect in terms of inspiring effects.

The present volume would clarify the doubts of the readers about *Mahaaraasa* and similar allegorically representation of the activities and phases of the life of the divine incarnation of Krishna in human form – as described in the Gita. Readers would find authentic references and analysis of the important issues and facts such as - the words *Braahmi* and *Shoodra* do not correspond to one's birth, caste or creed, rather, it depends on one's attitude, qualities and deeds, which of the two 'classes' one belongs. The author gives convincing explanations in simple but effective language and also cites excerpts from scriptures and scholarly works of ancient and modern experts in the related areas. Eminent scholars of Sanskrit language as well as the illiterates would receive creative guidance and inspiration by reading or listening to his presentations here While there have been misconceptions and illusive propaganda of the Gita because of the 'stories' in it, similar misinterpretations have been associated with the Gita because of the highly 'abstract'

Copyright © 2023, Scholarly Research Journal for Interdisciplinary Studies

nature of knowledge assimilated in it. Though many volumes have been written on Gita in prominent languages of the world and thousands of scholars have been enlightened by its great inspirations, its message has not reached the masses in a constructive way. It often remains at the periphery of intellectual discussions and even the scholars of Gita often find it difficult to apply this knowledge in practice. Howbeit, for a spiritual scientist, saint, altruist thinker, social reformer and sagacious authority on Indian philosophy and culture, like Acharya Shanna, there were no limitations of power of expression and inspiration. He could achieve the deepest depth of this vast ocean of absolute knowledge and explain it eloquently for the benefit of all.

It is said that - *Gita SuGita Karttavya Kimanyai Shaastra* meaning - "why should there be any need for reading the expansion of other scriptures, if great source of divine guidance on righteous, duty-bond life is available through the Gita?" The holy Gita is said to be the essence of all Vedas and Upnishadas. It is a confluence of three streams of knowledge and practices of yoga - viz, the Bhakti yoga, Karma yoga and the *Gyaana* yoga. Most importantly, it does not contain any mythological or figurative description of worldly affairs. Rather, every sentence enunciated from the divine voice of the absolute yogi Lord Krishna is recorded here. In simple terms, it is a treatise of intensive guidance on perfect management of life. Men and women of every age-group, under all circumstances, can obtain immense courage and moral enlightenment from it along the righteous path of progressive life.

Acharya Sharma had inspired the compilation of *Gita Vishwakosha* - an encyclopedia and comprehensive treatise of works on Gita under the research programs of his *Yug Nirmaan* mission. He has analyzed important aspects of Gita in an illustrative style.

Examples from the lives and works of great personalities of the world are quoted to explain how the teachings of Gita could be inculcated in every phase and type of human life. The author has excellently discussed the conjugation of the *saankhya* yoga and the karma yoga in this volume which is of significant importance in modern times.

The implications of the *shlokas* like – *Karmanyaanyaasah Iti Karma Sanyaasaha* as presented here give practical guidance on connect attitude and behavior in day-to-day life taking into account the varieties of circumstances and

complexities of the personal, social and professional domains. Higher dimensions of human sentiments are touched while elucidating different facets of devotion through the quotes (of Gita) such as –

*Sarva Dharmaan Parityajya, Maamekam Sharana Braja,*

The literal meanings of these *shlokas* are quite transparent - indicating total surrender to God. But, what does that mean in reality? How can one accomplish that in normal life of a human being?

The grand war of Mahabharata is indeed the war of the evil tendencies and the divine instincts of our own selves. The dilemma and difficulties faced by Arjuna are those of our own minds too. The perfect preaching of Gita by Lord Krishna to Arjuna during Mahabharata - is the voice of the eternal core of our souls which guides us to refine our convictions and faiths and illuminates our minds by a divine glow to culminate our character and virtues in ideal direction and help us live a blissful life like a true yogi.

Our extrovert attitude, ignorance and stresses of life do not let our mind listen to the voice of the souls. The force of our inner voice has also become meek because of the pressure of our mistakes and malice of thoughts.

## References

- Adluri, Vishwa; Bagchee, Joydeep (2014). *The Nay Science: A History of German Indology*, Oxford University Press.
- Amara, S. (2005). "Mahabharata in Art and Literature in Thailand". *Indian Literature*. 49 (1): 113.
- Basham, A.L. (1991). *The Origins and Development of Classical Hinduism*. Oxford University Press. pp. 88–89.
- Betai, R.S. (2002). *Gita and Gandhi* (New Delhi: Gyan Publishing House/National Gandhi Museum).
- Chatterjee, D. (2012). *Timeless Leadership: 18 Leadership Sutras from the Bhagavad Gita* (New Jersey: John Wiley & Sons).
- Cornille, C. (2006). *Song Divine: Christian Commentaries on the Bhagavad Gītā*. Peeters Publishers.
- Edgerton, F. (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. pp. 70–71 (Part 2, Chapter IX).
- Edwin F. & Bryant (2007). *Krishna: A Sourcebook*. Oxford University Press. pp. 312–315.
- Flood, G. & Charles, M. (2013). *The Bhagavad Gita: A New Translation*. W.W. Norton & Company. p. xxvi.
- Gambhirananda (1984). *Bhagavad Gita with the Commentary of Sankaracarya*. Calcutta: Advaita Ashrama.
- Gandhi, M.K. (1983). *Autobiography: The Story of My Experiments with Truth* (New York: Dover Publications, 59, 60, 232, 233, 296–297).



- Harry, M., Jansen, K. (2011). *From Values to Action: The Four Principles of Values-Based Leadership*, San Francisco: Jossey-Bass.
- J. A. B. van Buitenen, ed. and trans. (1981). *The Bhagavad Gita in the Mahabharata: A Bilingual Edition*, Chicago: University of Chicago Press.
- Joanne B. Ciulla, ed. (2004). *Ethics, The Heart of Leadership* (Westport, CT: Praeger, Second edition).
- Jordens, J.T.F., "Gandhi and the Bhagavadgita", in: Minor 1986, p. 88.
- K. W. Bolle (1979). *The Bhagavadgita: A New Translation*, California: University of California Press.
- N.V. Isaeva (1993). *Shankara and Indian Philosophy*. State University of New York Press. pp. 211–214.
- Nagel, B. (2000), Roy Perrett (editor), *Philosophy of Religion: Indian Philosophy*, Routledge.
- R. N. Minor, ed. (1986). *Modern Indian Interpreters of the Bhagavad Gita*, Albany: State University of New York Press.
- Rao, P.N. (1966). *Introduction to Vedanta*, Bombay: Bharatiya Vidya Bhavan, 102.
- Scott Teitsworth (2014). *The Path to the Guru: The Science of Self-Realization According to the Bhagavad Gita*, Rochester, VT: Inner Traditions.
- Senge, P.M. (2006). *The Fifth Discipline: The Art & Practice of The Learning Organization* (New York: Doubleday, Revised and updated edition, 2006), 76.
- Senge, P.M.; Scharmer, C.O. and Jaworski, J. (2008). *Presence: Human Purpose and the Field of the Future*, New York: Crown Books.
- Sharma, B.N. (2000). *History of the Dvaita School of Vedānta and Its Literature: From the Earliest Beginnings to Our Own Times*. Motilal Banarsidass. pp. 391, context: 386–391.
- Vajpeyi, A. (2012). *Righteous Republic: The Political Foundations of Modern India*. Harvard University Press. pp. 66–67.
- Viktor, E. Frankl (1984). *Man's Search for Meaning: An Introduction to Logotherapy* (New York: A Touchstone Book, Third edition).
- Warren, B. (1994). *An Invented Life: Reflections on Leadership and Change* (New York: Perseus Books Group).