

The Relevance & Importance of Srimad Bhagavad Gita in the Present-Day Landscape of the New Education Policy

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Abstract

The Bhagavad Gita holds a prominent position as one of the most revered books of Hindu philosophy, often considered as India's greatest contributions to the global community. Through this exploration, an attempt is made to discern the influence and significance of the Bhagavad Gita in the context of current educational policies. By examining the text in this light, it becomes possible to identify the resonance of its teachings within contemporary educational frameworks, providing insight into the enduring relevance of its principles in modern society.

The current context of the New Education Policy highlights the profound impact and significance of Srimad Bhagavad Gita. This ancient scripture holds immense relevance in shaping the educational landscape, offering valuable insights and teachings that can guide students and educators alike. By incorporating the principles and wisdom of the Bhagavad Gita into the educational framework, it fosters holistic development, moral values, and a deeper understanding of life's purpose. The Gita's teachings on self-discipline, self-realization, and the pursuit of knowledge can inspire a generation of learners to navigate the challenges of the modern world with clarity, resilience, and compassion. This paper throws light on Arts-based hermeneutical approach to interpret a historical scripture, connecting it to cultural practices, personal experiences, and the emotions of the author. In this paper, I have endeavoured to explore the impact and implications of the Bhagavad Gita in the context of the current scenario of New Education Policy.

Keywords: Education, Srimad Bhagavad Gita, psychotherapy

Introduction

Our academic community is well-versed in the educational theories and ideas that have been developed in the Western world. However, we often lack sufficient knowledge about our own historical and cultural perspectives on education, despite their significance and comprehensiveness. Upon studying the Bhagavad Gita, I have observed that it contains some fundamental elements of educational philosophy. This paper focuses on interpreting the concept of education as depicted in the Bhagavad Gita. By exploring the comprehensive meaning of education within this scripture, we can inspire scholars to delve into the depths of history in search of valuable knowledge. Additionally, it can serve as a foundation for comparative studies on educational philosophy between the East and the West. Methodologically, this paper adopts an Arts-based hermeneutical approach to interpret a historical scripture, which establishes intriguing connections with cultural practices, personal experiences, and the author's emotions. The Bhagavad Gita, one of Hinduism's most renowned texts, is considered India's greatest contribution to the world.

The educational theories and thoughts developed in the West are well-known in our academia, yet our understanding of our own historical and cultural perspectives on education remains lacking. Despite the significance and depth of our own educational philosophies, they often go unexplored. By exploring the Bhagavad Gita, it becomes apparent that fundamental aspects of educational philosophy are touched upon within its teachings. This paper aims to delve into the

interpretation of the concept of education as presented in the Bhagavad Gita, shedding light on its comprehensive nature.

Understanding the broader implications of education within the Bhagavad Gita can serve as a catalyst for academic inspiration when examining historical knowledge. Additionally, it can establish a foundation for conducting comparative analyses between educational philosophies in Eastern and Western contexts.

Geeta embodies a vast reservoir of knowledge, akin to the sacred river Ganga. Within its teachings, one can find a profound reflection of spiritual truths and the profound experiences that accompany them. The trinity of divine action, divine knowledge, and divine devotion intertwine within the pages of Geeta, instilling a sense of devotion within its readers. This devotion knows no bounds, transcending barriers of caste, religion, and social class. Geeta serves as a guide, addressing even the simplest of human vices such as attachment and lust, and offering insights on how one can enhance their character by cultivating qualities such as serenity, contentment, mindfulness, wisdom, and a dedicated practice of yoga in their daily lives.

The holistic approach to psychotherapy outlined in the Srimad Bhagavad Gita revolves around the Trivistic concept, which encompasses the three fundamental qualities of Sattva, Raja, and Tama. This theory emphasizes the interconnectedness of the body, mind, and soul, highlighting how disturbances at any of these levels can impact an individual's overall well-being. The Gita's teachings on karma, jnana, and bhakti address different facets of an individual's personality, spanning from the physical to the subtle and causal

dimensions. 'Gita' is inspired by the personal encounters of a sage who possessed the ability to perceive mantras. This sage was conscious of the existence of an infinite spiritual force that transcends the ever-changing and dynamic world we live in. Throughout history, there has been an unbroken connection with the Supreme Being, experienced by individuals from the human race. This profound connection continues to manifest itself in the simplest and most heartfelt expressions of our emotions.

The significance of the Gita, which embodies the core principles of Indian spirituality and the essence of Vedic culture, cannot be overstated. Within the seven hundred verses of the Gita, one can find the very essence of the Vedas. Although the language used in the Gita is simple, the sentiments expressed within it are profound and profound. According to a well-known tale surrounding the Gita, Vyas ji composed the Mahabharata by amalgamating eighteen Puranas, nine grammars, and four Vedas. The Gita emerged from the depths of this vast ocean of the Mahabharata. Krishna, after extracting the essence of the Gita, imparted it to the receptive ears of Dhunardhar Arjun.

अष्टादश पुराणानि नव व्याकरणानि च।
निर्मथ्य चतुरो वेदान् मुनिना भारते कृतम् ॥
भारतो दधि निर्मथ्य गीता निर्मथितस्य च।
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुञ्चे धृतम् ।

Eighteen Puranas and nine grammars.

The four Vedas were crushed by the sage in the Bharata. India is the Gita of the yogurt that is crushed.

Lord Kṛṣṇa lifted the essence and placed it on Arjuna's shoulder.

The Geeta, like the Vedas, is considered Apaurusheya, meaning it is not of human origin. Just as the Vedic injunctions are accepted without any human interpretation, the Geeta should also be accepted in its original form, without any arguments or attempts at human development. In today's society, we are facing challenging circumstances, and there is a tendency to rely on the teachings of the Geeta, Vedas, and philosophers. However, when these teachings are merely imagined or interpreted by individuals, it creates a psychological distance between man and the true supreme power that exists in reality. The second chapter of the Geeta explains that by contemplating on various subjects, thoughts develop in the mind of man, leading to attachments. In today's society, amidst challenging times, the wisdom from scriptures like the Gita, Vedas, and philosophical texts holds significance. However, the danger lies in interpreting these texts based on personal imaginations, which can lead individuals away from the true understanding of the supreme power that exists in reality. The second chapter of the Bhagavad Gita emphasizes how thoughts shape the minds of individuals and lead to attachments. By examining these teachings without introducing personal biases or interpretations, one can strive to understand the true essence of the scriptures and their teachings.

ध्यायतो विषयान्मु सः संगस्तेषु पजायते।

When a Man Meditates on Objects, that Association is born in them.

If an individual's thoughts revolve around materialistic pursuits such as yoga, wealth, and showing off, rather than focusing on purity or salvation, it raises the question of how

they can find true meaning in their goals. The Gita's message on personal development through action is applicable to all, transcending boundaries. It serves as the philosophical foundation for our practical lives, embodying the essence of Indian holistic culture. The orator of the Gita, lord Sri Krishna, is not a spiritual critic but rather embraces all perspectives. They do not belong to any particular sect or establish one. Through the Gita, they have enlightened humanity, providing practical education for life. According to the Gita, man is composed of various elements, making it impossible for them to remain inactive even if they desire to do so. Karma becomes their compulsion. Each individual is compelled to engage in some form of work based on their inherent qualities acquired from nature.

न हि कश्चित् क्षणमपि जातु तिदत्यकर्म कृत् ।
कार्यं ते ह्वशः कर्म सर्वः प्रकृतिजैगुणैः ॥

No one has Ever Done Anything that could be done for a Moment.

Do all your work with your Heart by the Qualities of Nature.

Man can reach the supreme power only through his work. It is not possible for the human body to survive without doing work. Manu has also said that man should be free from laziness and should keep doing those two self-karmas:

वेदो दितं स्वकं कर्म नित्यं कुर्या दतन्द्रितः।
तद्धि कुर्वन् यथाशक्तिं प्राप्नोति परमां गतिम्॥

The Vedas have given him his Own Duty, and he should always do it Without Laziness.

Doing that as Much as he can he attains the Supreme Goal.

Geeta acknowledges the significance of karma in life, recognizing that it is through one's actions that they establish their connection with the world. In terms of morality, Geeta emphasizes its direct correlation with worldly realities. However, the ultimate aspiration for individuals is to attain spiritual happiness, which cannot be achieved solely through materialistic elements. Geeta's fundamental principle revolves around the unity of the world, emphasizing the pursuit of perfection as a virtue, while anything contrary to this is deemed a sin. It upholds the belief that everyone has the right to engage in work, but they should not expect entitlement to the outcomes of their actions. Geeta discourages individuals from considering themselves as the sole cause of the consequences resulting from their actions.

कर्मण्यवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भू मां ते सङ्गोऽस्त्वकर्मणि॥

You have Right to Action, Never to Fruits.

Let not the Fruits of Action be thy Motive, but let me be thy Root in Inaction.

Engage in any task related to serving the community without being attached to the outcome, and dedicate it to Karma. This represents the core belief of the Gita regarding the concept of Karma. By following this philosophy, individuals can enhance their character and work towards attaining the ultimate objective of 'Moksha'. Indian philosophies share a common belief that ignorance is the root cause of bondage, leading to suffering due to lack of spiritual knowledge. Liberation from this cycle can only be attained through

acquiring spiritual knowledge about the world and the soul. Socrates emphasized the importance of knowledge in achieving salvation, stating that virtue is knowledge. Without control over desires and base tendencies, understanding the essence of Tatva is unattainable, as actions driven by desires hinder spiritual growth. The teachings of the Gita simplify the concept of Tatva analysis and elucidate the connection between God and Tatva, emphasizing the need for understanding this relationship to attain spiritual enlightenment. Through this understanding, one can break free from the shackles of ignorance and worldly suffering, paving the way for spiritual growth and salvation.

जानामि धर्मं न च मे प्रवृत्तिः।
जानाम्यधर्मं न च मे निवृत्तिः॥

I know the Dharma and I have no instinct.
I know the righteousness and I have no renunciation.

The Geeta emphasizes the development of one's personality through the practice of Gyan Yoga. This ancient text teaches individuals to cultivate knowledge and wisdom as a means to enhance their character and inner growth. By engaging in self-reflection, seeking knowledge, and understanding the deeper truths of life, individuals can shape their personalities and become more enlightened beings. Gyan Yoga encourages individuals to expand their intellectual horizons, develop critical thinking skills, and gain a deeper understanding of themselves and the world around them. Through the pursuit of knowledge and self-realization, one can embark on a transformative journey of personal growth and character development.

The significance of knowledge is elucidated in the Geeta, where it is mentioned that when an individual's mind and intellect are influenced by Satvik knowledge, it leads to a sense of equanimity that is reflected in their physical demeanor. This transformation is characterized by traits such as humility, submissiveness, non-violence, tolerance, simplicity, service to Guru, and purity. 2. Self-control, renunciation of sense gratification, and the realization of self-importance are emphasized as essential components that contribute to the completeness of one's personality. It is only through the cultivation of these qualities that a person can transcend ignorance and truly benefit from the profound knowledge of 'Tattva'.

“आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः” ।

“He who sees all Beings as Himself is a Wise Man”.

Geeta emphasizes the unparalleled significance of knowledge, whether it is manifested or remains dormant. She asserts that knowledge, in its expressed or latent form, is the sole path to salvation and serves as the most effective means for personal growth and development.

अव्यक्तं व्यक्तिमापन्नं मन्यते मामबुद्धयः।
परम्भावजान्नतो ममाव्ययमनुत्तमम्॥

The Intelligent think that I have attained an Unmanifest Person.
Born of the Supreme Being, therefore, my Inexhaustible and Incomparable.

The Geeta presents a profound perspective on the ideal way of life and the characteristics of an ideal human being. Rather than escaping to the forest and seeking refuge, the Geeta emphasizes the importance of facing and overcoming challenges in the world. It is considered a practical science rooted in spiritual knowledge, as highlighted by the words 'Brahmvidyayan Yo Gashastra' in the text. This signifies that the Geeta is a combination of Yogashastra and Karta Vyashastra, both of which rely on the strong foundation of Brahmavidya for their existence. 2. Throughout the Geeta, the essence of its teachings is dispersed across various verses, emphasizing the importance of understanding the deeper meaning behind the text. The verse mentioned encapsulates the core message of the Geeta, emphasizing the significance of spiritual knowledge and practical application in navigating life's challenges. The Geeta's teachings encourage individuals to establish their dominance over adverse situations through a combination of spiritual wisdom and practical action.

यतः प्रवृत्तिर्भूतानां ये न सर्वं मिदं ततम् ।
स्वकर्म पातमभ्यर्च्य सिद्धिं विन्दति मानवः॥

Because of the Instinct of Those Who are not all this
Pervasive.

By Performing his Own Actions, a Man Attains Perfection.

According to this verse, the attainment of Siddhi, or spiritual fulfilment, can only be achieved through the worship of the Supreme Being. This worship is done through one's own work, as it is through engaging in specific activities that living beings have the tendency to connect with the divine. By acknowledging and honouring the power of the Supreme Being in our actions, we can create a harmonious and purposeful existence in this vast universe. This verse emphasizes the significance of worshipping the Supreme Being through our individual endeavors, known as 'Swakarma', as the sole path to attain Siddhi. The achievement of success in life is attained by a human being through the performance of their assigned tasks according to their varna labour, offering the fruits of their labour to the Supreme Being. This practical aspect of spiritual practice, as desired by the Geeta, involves discussing God through self-work and benefiting from such discussions. The phrase "Mamanu Smr Yudhya Cha" (Continually remembering me, fight against the forces against you in the struggle for life) conveys the same message. Geeta does not advocate for escaping from the world; instead, it imparts the noble lesson of standing firm amidst worldly challenges, overcoming adverse circumstances, and ultimately achieving victory. Hence, the appeal of Geeta is universal and timeless, as its teachings are equally applicable in all eras, under all circumstances, and for all individuals.

Geeta delineates the characteristics of an exemplary individual in three distinct instances-Sthitapragya (Second Chapter 55-72), Bhakta (12/13-19), and Gunateet (14/21-27). Despite the differences in context, these descriptions share a common thread of harmony, reflecting the essence of Geetabhimat Jivanmukta. An ideal human embodies qualities such as compassion towards all living beings, absence of malice, humility in the face of affection and ego, equanimity towards joy and sorrow, and a forgiving nature. 2. Such an individual remains unaffected by extremes, neither yielding to excessive joy nor succumbing to hatred, neither mourning losses nor harboring excessive desires. This person is characterized by a detachment from the outcomes of their actions, whether positive or negative, embodying a sense of

renunciation towards the fruits of their deeds. The valid symptoms of 'Sthitapragya' are as follows:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मु निरुच्यते॥

He is Undisturbed in Sorrows and Devoid of Desire for Pleasures.

He who is Devoid of Attachment, fear and Anger and Whose Mind is Steady is Called Mu.

The individual remains undisturbed by sorrows and does not seek out pleasures, devoid of passion, fear, and anger. Referred to by different names such as 'sthitadhi', 'sthitaprajna', and 'sthiradhi', this mindful person embodies a state of inner peace and stability.

Thus, the conclusion of the matter is that each responsibility holds significance, and commitment to fulfilling those responsibilities is the ultimate way to honour God.

These philosophical aspects serve as the foundation of one's character, enabling the gradual enhancement of one's capabilities to reach the pinnacle of human existence. The ultimate goal in life is salvation, which can only be attained through hard work and spiritual practice. Striving to improve one's character and achieving liberation is the most rewarding accomplishment and a beautiful expression of life.

“ऋते ज्ञानात् मुक्तिः”

“Except for liberation from knowledge”

Geeta stands out as an exceptional philosophical work, gathering answers from a variety of scriptures, Puranas, and Upanishads to address a wide range of subjects, all aimed at fostering personal growth. It imparts knowledge to humanity by delving into the fundamental aspects of existence. Without a deep understanding of oneself, knowledge holds little value. What worth does knowledge have if it does not encompass self-awareness at its core?

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमतः परम॥

Neither I nor you nor these rulers of men have ever existed
Nor shall we all be, O Supreme Being.

The initial phase of an individual's personality development commences with self-awareness. It is crucial to first understand oneself before delving into comprehending the complexities of nature, illusions, and ignorance. Without embarking on the journey of self-exploration, one may struggle to identify their true essence through knowledge gained from others.

भक्त्या मामभिजानाति यावान् याश्चास्मि तत्त्वतः।
ततो मां तत्वतो ज्ञात्वा विशते तदनन्तरम् ॥

By Devotion he knows me as Much as I am and who I am in Essence.

Then, knowing me in Essence, He enters into the Next.

Paragyan and Parabhakti, despite being synonymous and aiming for salvation, are portrayed differently in the Gita. The Gita highlights the challenges and complexities associated with Nirguna worship, labeling it as 'full of more troubles',

while advocating for Saguna worship. The Gita places significant emphasis on Prapati, which refers to surrendering oneself to God. By wholeheartedly seeking refuge in God, one finds that all their needs are taken care of, paving the way for spiritual growth and ultimately attaining God's grace. This message from Krishna to humanity is encapsulated in the teachings of the Geeta.

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहंत्वा सर्व पापेभ्यो मोक्षपिण्यामि मा भुवः॥

Forsake all Religious Practices and Take Shelter of me alone.
I am the cup of Liberation from all Sins, do Not Eat.

Dear human, it is time for you to abandon the confines of all religions and seek solace in my presence alone. I offer you liberation from the burden of your sins. Do not fret, for in today's world, every individual is plagued by sadness and frustration caused by their own transgressions. They yearn for redemption and seek to atone for their wrongdoings. This is why, by embracing the teachings of the Gita, one can emancipate themselves from the shackles of religious dogma, societal roles, and caste systems.

The ultimate goal of human life is to attain devotion and liberation through detachment from worldly things and taking refuge in God. Only when a person becomes detached from all things can they truly find devotion and liberation in God. This state of being, known as Sthitapragya according to the teachings of the Gita, is the best state of human personality. It is a transcendental state where one is situated in Brahmabhuta, having knowledge of the elements, the soul, and God. This ideal personality, as described in the Gita, is the one who has learned and understood the knowledge imparted by the scriptures.

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