

## **Reflection on Philosophy of Value Oriented Education Regarding the Teaching of Bhagavad Gita**

**Satyajit Kalita, M.A**

*Asst. prof. suren das college, hajo*  
*Corresponding author: Satyajit Kalita, M.A*

---

**Abstract:** The Srimad Bhagavad Gita is a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma Parva of the Mahabharata. It comprises eighteen discourses of a total of 701 Sanskrit verses. A considerable volume of material has been compressed within these verses. On the battlefield of Kurushetra, Sri Krishna, during the course of His most instructive and interesting talk with Arjuna, revealed profound, sublime and soul-stirring spiritual truths and expounded the rare secrets of Yoga, Vedanta, Bhakti and Karma.

The current study deals with value oriented education concerning Bhagavad Gita's teaching. The Bhagavad Gita's teaching is acting as a catalyst in the development of value oriented education. The developing countries like India have been facing problem of deficient value oriented education. To solve this problem, the Bhagavad Gita's teaching help a lot in inculcating value education not only amongst students but also to take a greater role in building capacity for institutional leaders, further appraisal of the leading factors of Bhagavad Gita's teaching which influence value oriented education is necessary for a whole range of factors as. For example, physical value, mental value, moral value, discipline value, national value, cultural value, ethical value, economical value, educational value, cognitive value, religious value and so on. The paper is attempt to study about the Gita's teaching concerning value. However, the present study suggest that the Bhagavad Gita's teaching would be beneficial for the both students and teachers for inculcating value sloping education among them for the betterment of the society as a whole.

**Key Notes:** *Bhagavad Gita, teaching, value, value oriented education*

---

Date of Submission: 27-04-2018

Date of acceptance: 16-05-2018

---

### **I. INTRODUCTION**

Every human being is born neutral and is like a clean slate and no mindset. A value based educational system is a fundamental part of human rational development. Values add quality to life. Human values are closely integrated with human life. They are entwined with our day to day chores. The home is the first place to learn and be inculcated with values.

Bhagavad-Gita is a part of the Mahabharata, written by Ved Vyasa, consisted of seven hundreds verses in the eighteen chapters dealing with philosophical thought and action, begins with a conversation between Arjuna, the representative of mankind and Lord Krishna, the Supreme Divine. Bhagavad-Gita is not only exchange of ideas between Arjuna and Sri-Krishna but also Value-Oriented Education taught by Lord Krishna to Arjuna. The Teachings of Bhagavad-Gita deal with the depression of Arjuna, Sankhya yoga which proceeds along the path of knowledge, path of action, wisdom, denial of action leads to supreme bliss, discipline of meditation, wisdom with self-realization, the Supreme Imperishable, knowledge with realization, divine beauty, discipline of action and its fruits, spiritual disciplines for God realization, difference between Body and Spirit, Action, Joy, Duty and so on. Bhagavad-Gita is divided into three parts. The first to six chapters including two hundreds eighty (280) verses deal with the path of Action (Karma-yoga), the seven to twelve chapters including two hundreds nine (209) verses explain the path of Devotion (Bhakti-yoga) and the thirteen to eighteen chapters including two hundreds eleven (207) verses point out about the path of Knowledge (Jnyana yoga) which establish the identity of the individual spirit with the Spiritual value of education.

It is perhaps confusing to understand the Bhagavad-Gita with the Bhagavata Purana and Mahabharata. Actually Bhagavata Purana highlights on God particularly Lord Krishna as an incarnation of Lord Vishnu and focuses on Bhakti Path that is devotion, Mahabharata highlights on the fight between Pandavas and Kauravas and focuses on Karma Path (action) and Jnana Path (knowledge) while Bhagavad-Gita includes the three disciplines of knowledge, devotion and action together without creating any conflict among them forming the theory and practice of three disciplines which work in humaneness, tolerance, peace and harmony.

## **II. AIMS AND OBJECTIVES OF THE PAPER**

- To highlight the concept of value oriented education regarding the bhagavad gita's teaching.
- The paper attempt to focus and examine the present study suggest that the bhagavad gita's teaching would be beneficial for the both students and teachers for inculcating value sloping education among for the battement of the society as a whole.

## **III. METHODOLOGY**

The paper is descriptive in nature, presented from the philosophical standpoint of view. The paper is based on both primary and secondary data. Secondary data has been collected from relevant sources such as articles and periodicals published in reputed journals, books.

## **IV. REVIEW OF LITERATURE**

Nehru (1946) wrote "The Bhagavad-Gita is a part of the Mahabharata, an episode in the vast drama. But it stands apart and is complete in itself. It is a small poem of 700 verses-'the most beautiful, perhaps the only true philosophical song existing in any known tongue' so William von Humboldt described it. Every school of thought and philosophy looks up to it and interprets it in its own way. In times of crisis, when the mind of man is tortured by doubt and is torn by the conflict of duties, it has turned all the more to the Gita for light and guidance. For, it is a poem of crisis, of political and social crisis and even more so, of crisis in the spirit of man. Even the leaders of thought and action of the present day- Tilak, Aurobindo Ghose, Gandhi- have written on it, each giving his own interpretation. Arjuna becomes the symbol of the tortured spirit of man, which from age to age, has been torn by conflicting obligations and moralities. From this personal conversation we are taken step by step to higher and more impersonal regions of individual duty and social behavior, of the application of ethics to human life, of the spiritual outlook that should govern all. The Gita deals essentially with the spiritual background of human existence and it is in this context that the practical problems of everyday life appear. It is call to action to meet the obligations and duties of life, but always keeping in view that spiritual background and the larger purpose of the universes." Sivananda (2000) observes "If all the Upanishads should represent cows, Sri-Krishna is their milker. Arjuna is the calf who first tasted the milk of the wisdom of the self, milked by the divine cowherd for the benefit of all humanity. The milk is the Bhagavad-Gita. It solves not only Arjuna's problems and doubts, but also the world's problem and those of every individual. Glory to Krishna, the friend of the cowherd of Gokula, the joy of Devki! He, who drinks the nectar of the Gita through purification of the heart and regular meditation, attains immortality, eternal bliss, everlasting peace and perennial joy. There is nothing more to be attained beyond this." Sood and Kavita (2016) abstract "value-oriented education is, in a sense, tautologies. In fact, education is a subset of a larger setting of culture, and culture consists of cultivation of faculties and powers pertaining to reason, ethics and aesthetics in the light of the pursuit of values of Truth, Beauty and Goodness (Satyam, Shivam and Sundaram). Value education refers to planned educational actions aimed at the development of proper attitudes, values, emotions and behavior patterns of the learners. Value education is the education that is concerned with the transformation of an individual's personality. Every nation is awakened to provide significant importance to value oriented educational system, different pedagogies and methodologies are to be applied transmission of accumulated normative values of truth, beauty and goodness to the succeeding generation for creating a noble and healthy nation. The programme of values oriented education can be built adopting different approaches as a separate subject, inviting eminent thinkers, organizing co-curricular activities and essential teaching of great world leaders; mass-media can also play a vital role in this direction. Educational objectives refer to explicit formulations of the ways in which students are expected to be changed by the educative process. That is, the ways in which they will change in their thinking, their feelings and their actions. Objectives whether of value education or of any other curricular area depend on a variety of factors, psychological, sociological and epistemological. It is also essential that government should take initiative for introduction of values oriented education."

## **V. RATIONALE OF THE STUDY**

National Curriculum for School Education, NCERT (2000) has observed that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions. It is indicating value caring education. Very few researches have been developed to study value oriented education in India and its contribution to the field of education, Value-Oriented Education Regarding Bhagavad-Gita's Teachings is less explored. The study is philosophical in its nature because it provides theory and principle on education with respect to aim of education, curriculum, and method of teaching, discipline, students, teachers and schools. This study is sociological in its nature because it fulfills the demands of education related to social needs according to society. This study covers psychological aspect of education because it develops the techniques for instance growth and development of the students, and their learning, motivation, personality development and

adjustment, and so on. The article indicates that an analysis of the various problems of value crisis in the psychological perspective, may be accepted by the researchers and practitioners for carrying out research on what is required is that the individuals as well as society internalize the understanding of the value caring education and bring about a dynamic change in their living patterns. It seems that in our country like India our value-oriented education programs of identification and nurturing of talent should receive a very high priority. The study is needed and significant from several points of view not only in bringing excellence among individuals but also in revealing the probable interplay among school-going children, college going children and university-going children for their development of Value-Oriented Education Regarding Bhagavad-Gita's Teachings. Some of the scholars felt that after independence the value-oriented education gradually disappear and it will have no impact on Indian educational system. India is a developing country but where development is required in each and every sphere of human life. , Value-Oriented Education Regarding Bhagavad-Gita's Teachings and its implications are increasing day by day. For the appearance of the value education in the development of the educational system, in this connection, Kothari Commission (1966) points out, "In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfillment of the individual." In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening value caring education and its impact on education of today and tomorrow in Indian society. This study may help the students to understand and to solve the problem of education more efficiently. They may flower into excellent of our nation. Hence the investigator has decided to conduct the present study. On this background the problem may be stated as "Value-Oriented Education Regarding the Teaching Bhagavad Gita's"

## **VI. PURPOSE OF THE STUDY**

The purpose of the study is to recognize and define the Value-Oriented Education Regarding Bhagavad-Gita's Teachings, to recognize factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, critically examine factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to apply factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to comprehend factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to analyze factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings, to synthesize factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings and to evaluate factors responsible for strengthening Value-Oriented Education through Bhagavad-Gita's Teachings and its metaphysical thought and action in the field of education and its impact on modern and progressive educational system.

## **VII. FINDINGS AND DISCUSSIONS**

### **Meaning of Value And Concept of Value-Oriented Education:**

The word 'Value' is derived from a Latin word 'Valere' which expresses the value or the utility of a thing. Value is the conception of something that is personally or socially preferred. It is the commitment of the individuals to values which is responsible for the development of human society. Values are guiding principles that shape our world outlook, attitude and conduct. Dr. Radhakrishnan has rightly said that a civilization is not built of bricks, steel and machinery, it is built with men, their quality and character. Therefore, value based education is needed to impart social and moral values, integrity, character, spirituality and many more in a person. Main idea behind value education is to cultivate essential

Values in the students so that the civilization that teaches us to manage complexities can be sustained and further developed.

### **Ancient education system and education of values**

Ancient India recognized the supreme value of education in human life. The ancient thinkers felt that a healthy society is not possible without educated individuals. They framed very liberal educational scheme to prepare the students for useful life in enjoying its all aspects. In ancient times, India had explicitly recognized the supreme goal of life as self-realization. Therefore, the aims of education were to provide good training to pupils for performing their social, religious and economic duties. In this regard, A.S. Alteker opines, "Infusion of a spirit of piety, righteousness, formation of character, development of personality, Inculcation of civic and social duties, promotion of social efficiency and preservation and spread of national culture may be described as the chief aims and ideals of Ancient Indian Education." At that time, the aim of education was 'Chittavritti Nirodh' which means the inhibition of those activities of the mind by which it gets connected with the world of matter or object. Thus, the aims and ideals of ancient education in India emphasized social duties and promoted social harmony.

The ancient Indian educational system focused on building a disciplined and value based culture. The convocation address found in 'Taittiriya Upanishad' throws significant light on the qualities required to be developed in the students. Few lines are quoted here- "Speak the truth. Practise righteousness. Make no mistake about study. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching. There should be no error in the duties towards gods and manes. Let your mother be a goddess unto you. Respect your father. Respect your teacher. Respect your guest. The works that are not blameworthy are to be resorted to, but not the others. The offering should be with honour; the offering should be in plenty. The offering should be with modesty. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as the wise men do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not crude, and who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the scriptures." Thus, the ultimate objective of education in the past was to equip the child for spiritual and moral life and the whole education system was based on simple living and high thinking.

### **Objectives of value-oriented education**

It is highly essential to inculcate good values in the youth in order to enable them to adopt right life pattern. Therefore, aims of value-oriented education should be as follows-

- To develop basic values of morality, punctuality, tidiness, equality, fraternity and scientific temper etc. among the youth.
- To train the students to be a responsible and progressive citizen.
- To acquaint pupils the ideals of democracy, socialism, national integration and secularism.
- To develop total personality of the student for realizing right attitude towards self, society, politics, humanity, religion and environment etc.
- To motivate the younger generations for international cooperation and peaceful co-existence.

### **Analysis And Interpretation**

The concept, meaning, theory and principle related to value oriented education have been dealt with clarity and deep insight. Before we discuss the factors responsible for strengthening value-oriented education, it is essential for us to know the meaning of value education. The term 'value education' has different meanings to different thinkers in different context. Value-oriented education is the education that is associated with the transformation of an individuals' personality from one generation to another one. Modern education, however, lays great emphasis on value-oriented education. Perhaps, this is precisely the cause why the learner seeks only to learn and study about the discovering own soul for achieving values of education. With this consideration, the development of value-oriented education is purely and surely to please the modern learner. Further, Bhagavad-Gita's Teachings helps in the development of the value-oriented education. In this connection, Kothari Commission (1964-66) emphatically stresses that moral education and inculcation of a sense of social responsibility must be stressed in educational system and schools should reorganize their responsibility in facilitating the transition of youth from the world of schools to the world of work and life. The National Education policy 1986 also reflects the light on value based education. Furthermore, there is a more problem of achieving value-oriented education by the individuals in our India today because each and every school or college or university suffers from such wisdom knowledge and devotion and it is because of this problem that our entire educational system is going aimlessly. That is why it may be said that educationists, teacher educators, teachers, educational administrators, educational supervisors, curriculum constructors and educational planners in our country should wake up to the task of the curriculum construction, curriculum development and curriculum transaction of value-oriented education and its aims and objective, method of teaching and techniques by understanding a critical examination of the present set up of value-oriented education for human well being, and further assessment, in order to sustain and to strengthen value education, India needs a fast development in the area of research on value-oriented education. This can be done by strengthening the pillars of professional education particularly the teacher education. Otherwise, the ignorance of value-oriented education will result in exploitation, corruption, aggression, destruction, disaster, selfishness and hatred. In short, it may be said that value-oriented education regulates positive education and control negative things. In the words of Nelson Mandela, "Do not educate your child to be rich. Educate him to be happy so when he grows up, he will know the value of things, not the price". Value-Oriented Education is an integral part of teacher education as well as school education and ultimately study of Bhagavad-Gita's Teachings must become a part of all courses in Humanities and Social Sciences at University level also. Bhagavad-Gita's Teachings must also be raised considerably so as to promote a deep understanding of its theory and principle to solve the everyday problems of life for achieving values of education. All constructive and creative works related to Bhagavad-Gita and its Teachings, it is felt that there is a great deal has been done to

the development of Value-Oriented Education and its dominant factors with special reference to philosophical outlook, much has also been done to value-oriented education in India to draw in broad an outline of value education and much has so far been also done for recreating and reconstructing a better balanced society in our country through the disciplines of knowledge, devotion and action and a great importance was given on the democratic concept of education as the means of discovering truth. Greater emphasis is being paid to value-oriented education through a dialogue between Arjuna, human being and Lord Krishna, Supreme Being. All the books and writings on Bhagavad-Gita, is the most important inspiring literature of the value-oriented education, propounds cardinal principles of axiology, of course, yields useful information regarding a true guide for all human beings, and also gives details of philosophical foundation of education as well as helps in progressive basis of education for the betterment of the pupils of the our society as a whole.

### **VIII. DISCUSSION**

It is to be quite honest and fair, the field of value-oriented education, based on axiology branch of philosophy, is too much vast and it is not easy to achieve a well balanced perspective of what is really happening and what is lacking in our research work. The study under consideration has been carried out with the recognizing, comprehending, examining critically, applying, analyzing, synthesizing, and evaluating the value – oriented education with respect to

Bhagavad-Gita's Teachings has great relevance to the present-day inside schools, colleges, and universities or outside and it can bring about a dynamic change in the Educational system not only of the country, but also the world. Here, the impact of modifying patterns of the Indian educational system in the disciplines of knowledge, devotion and action, would be analyzed in depth and thus it may contribute in solving the everyday problems of individuals' life creatively and constructively in the new situation of the socio-psycho-physical environment for their wellbeing by achieving value-oriented education through Bhagavad-Gita's teachings.

### **IX. CONCLUSION**

Education is not a mere pile of facts and data for memorization but a source of enlightenment and strength. Unfortunately, today education has a very limited purpose and has been linked with employment only. The success of education is measured with wealth and power acquired through education. In the words of Martin Luther King, "The prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortification, nor on the beauty of its public building but its cultivated citizens, in its men of Education, enlightens and character." To have an access to the realization of thought and action with respect to Bhagavad-Gita's Teachings which serves as a foundation of nurturing values oriented education, which reflects for achieving values of education and beneficial for human' well-being. Keeping in view in mind, the author concludes the 'Value-oriented education' as "it is education which helps to fulfill the potentialities of the individuals' education through the three disciplines of action, knowledge and devotion which inculcates the values of education among individuals to lead to supreme bliss in order to gain physical value, mental value, moral value, disciplinary value, emotional value, social value, political value, practical value, cultural value, educational value, national value, international value, aesthetical value, ethical value, economical value, religious value, cognitive value, affective value, psychomotor value and so on , if the teachers enable to modify such values on the basis of three discipline of action, devotion and knowledge of Bhagavad-Gita's Teachings, - this is value –oriented education." Thus this appears to have made a considerable progress and development of the society. However, the present study suggests that Bhagavad-Gita's Teachings would be beneficial for the both students and teachers for inculcating value oriented education for the betterment of the society as a whole.

At last, I would like to mention that the biggest problem of today is lack of moral and ethical values and total neglect of 'emotional integration.' In this world of confusion and conflict, a teacher has to help his students to develop their own value system. Once students have their values clarified, they are able to perform better academically and socially. The real value-oriented education will be to make the learner felt that the quality of work that he is going to do in future is not to be determined by what others expect but what he expects from himself. Therefore, a system which emphasizes on vocationalisation and acquisition of modern technical skills along with inculcating sound moralistic character has to be highlighted.

### **REFERENCES**

- [1]. A.S.Alteker, Education in Ancient India, Nandkishore Publishers, Varanasi, 1958.
- [2]. Government of India Indian Education Commission Report Government Printing Press, New Delhi, 1967.
- [3]. Government of India, MHRD, NPE Report Government Printing Press, New Delhi, 1986.
- [4]. N.C.E.R.T. National Curriculum Frame- Work for School Education, New Delhi. 2000.
- [5]. Nehru J.L. The Discovery of India ISSN 0-14-303103-1 the Signet Press Calcutta, 1946.

- [6]. Radhakrishnan Commission Report, 1948-49.
- [7]. R.K.Mukerjee, Ancient Indian Education, Delhi, 1960.
- [8]. Swami Sivananda: Bhagavad Gita A Divine Life Society Publication Rishikesh, UP, 2000.
- [9]. Taittiriya Upanishad, Ten Principal Upanishads, Vol.1, New Delhi, 1987.
- [10]. Research and Development Online ISSN: 2349-4182, Print ISSN: 2349-5979 2016; 3(3):275-277.

IOSR Journal Of Humanities And Social Science (IOSR-JHSS) is UGC approved Journal with Sl. No. 5070, Journal no. 49323.

Satyajit Kalita, M.A “Areflection On Philosophy Of Value Oriented Education Regarding The Teaching Of Bhagavad Gita.” IOSR Journal Of Humanities And Social Science (IOSR-JHSS). vol. 23 no. 05, 2018, pp. 01-06.