

# An Overview of the Value Education in the Perspective of Bhagavad Gita

**Dr. Haripada Mahapatra**

Assistant Professor (Teacher-in-Charge), Department of Sanskrit,  
Sankrail Anil Biswas Smriti Mahavidyalaya, Jhargram, West Bengal, India

## ABSTRACT

Human values are jewels of human life and they strengthen, sanctify and beautify our existence on earth. In fact, the whole process of education may be termed as value development enterprise at different levels. With value-acquisition and development, our life becomes worthwhile and valuable to us as well as to the society around us. The greater is the degree of value acquisition and development in an individual, the more perfect he becomes morally fit for establishing righteousness in society. The ideas expressed in the BHAGAVAD GITA and the pathways indicated are very logical, scientific and relevant even in the most trying situations of life, what to talk of our day to day struggles of existence. Therefore the study has been conducted to study and trace the ways values/human values have been imparted in the BHAGAWAD GITA and to devise a practically sound and feasible plan for imparting human values to our young minds in the light of this study.

**KEYWORDS:** BHAGAVAD GITA, Society, Human Values, Knowledge

## INTRODUCTION

The BHAGWAD GITA, in its 700 verses, provides a solid foundation for systematic development of human potentialities. In its unique way, it traces the roots of human desires, clarifies the mental and emotional aspects of desires, clears the ground for sowing the seeds of eternal human values, depicts how these basic human values can be nurtured amidst the busy schedule and conflicting situations of our daily lives and shows the path for balanced development of personality.

Although, the Gita is regarded as the jewel of Indian philosophical achievement and stands as a monumental scripture for making man unite with the highest consciousness, it firmly shows a sunlit path for human beings to emerge victorious out of the crises of values humanity is facing today. To quote Sri Aurobindo (1928), “the teaching of the GITA must therefore be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life.....The GITA is written in plain terms and professes to solve the great

ethical and spiritual difficulties which the life of man raises.”

BHAGWAD GITA is such a wonderful treatise on human development that it has drawn the attention of innumerable scholars from almost all walks of life all over the world. The way a confused and illusion-struck friend and disciple is led to the state of clarity of vision in order to establish himself in balance, equanimity and righteousness is a remarkable achievement of Indian spiritual heritage especially preserved in the form of The GITA for such a long period of time. The ideas expressed herein and the pathways indicated are very logical, scientific and relevant even in the most trying situations of life, what to talk of our day to day struggles of existence.

Swami Krishnananda (1981) has rightly observed, ‘the great author of this epic (Mahabharata, of which the Gita is a part) achieves a double stroke by this masterpiece that he has given to mankind. He gives directly a message that has to go into our souls and at the same time makes it appealing to the various psychological features which constitute our emotional

**How to cite this paper:** Dr. Haripada Mahapatra "An Overview of the Value Education in the Perspective of Bhagavad Gita"

Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 |

Issue-4, June 2022, pp.815-817, URL: [www.ijtsrd.com/papers/ijtsrd50157.pdf](http://www.ijtsrd.com/papers/ijtsrd50157.pdf)



IJTSRD50157

Copyright © 2022 by author(s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



personality...' He further says that 'this song'- the GITA- is not merely the song of the Lord, but many messages are conveyed through the various chapters and verses so that every disease conceivable of human nature can be remedied by some medicine or the other that is there in the form of some words of the BHAGWAD GITA. It is a medicine for every illness of life.

**Objectives: The study has the following objectives-**

- To study and trace the ways values/human values have been imparted in the BHAGWAD GITA
- To devise a practically sound and feasible plan for imparting human values to our young minds in the light of this study.

**Method:** Since this study is a philosophically educational study, it had been carried out mainly by in-depth study of the basic text of the BHAGWAD-GITA in the light of the objectives. Major commentaries and interpretations on the BHAGWAD GITA, which were relevant for education, value-education and human development, have been consulted. Major works on 'Value-education' have also been referred to for this study.

**Discussion:**

**The way of knowledge with realization:** The seventh chapter entitled 'The way of knowledge with realization (JnanaVijnana Yoga)' has 30 verses detailing the emotional culture of human beings towards fulfillment. It deals with the ways of handling emotional aspect of human personality intelligently and in a right way with the help of knowledge. Herein Sri Krishna explains how the real knowledge, which consists of the physical, ethical-moral and spiritual, dispels the darkness/illusion of mind and brings one close to the radiant delight of the presence of the Supreme Consciousness in all dimensions of life. The true knowledge then, he says, consists of gradual realization of the Immutable Supreme Consciousness as the alpha and omega of existence. Knowing this one is steadfast in wisdom and never condemns others or judges others from a limited viewpoint. Rather the whole movement of life becomes an occasion for increasing manifestation of that divine presence in one way or the other

**Three gunas / qualities:** This fourteenth chapter of the GITA deals with the three gunas / qualities - sattva, rajas and tamas- and their applications to individual as well as collective life. The human development in the right direction, towards true freedom of the human spirit, true happiness and welfare of humanity is actually the development from stages of influence of tamas (through the stage of influence of rajas) to the stage of influence of sattva in the life of individual and society, through education, through ethical and

moral values. Herein it has been elaborated how these three gunas operate in life, both in the cosmos outside and in the human being as an individual. The ancient sages have transcended the bondage of the three gunas by understanding the nature of the gunas and by trying to get rid of the influence of the gunas on oneself, by making the gunas the servants and not the masters of human life. This has been very beautifully expounded in this chapter. It has been concluded with an analysis of how to go beyond the three gunas. It has been emphasized that it is good to make a try so that we can at least lift ourselves from lifelong *lamas* to *rajas*. That itself is a great achievement. It is said that laziness, absolutely no interest in anything, but interest in troubling others and other such negatives- all such things come out of *tamas*. Then we come to *rajas* with a beautiful development. But when we go to *sattva* we have the best development in the form of happy human relations, with no fights and quarrels and litigation. And ultimately the best thing that can happen to a human being is to go beyond the three gunas and become steadfast in wisdom without getting perturbed by the play of the gunas and thus being seated in the Self with bliss and equanimous context, which is so essential for a free and fulfilled life

**Control of mind:** Verses 2.61, 2.68 and 3.7 indicate to this value.

*Tan/ sarvani samyamyukta asita matparah;  
Vase hi yasyendriyani tasya prajna pratisthita-  
2.61*

*Tasmadyasya mahabaho nigrihitani sarvasah;  
Indriyanindriyarthebhyah tasya prajnapratisthita-  
2.68*

*Yastvindriyani manasa niyamyarabhate 'rjuna;  
Karmendriyaih karmayogamasaktah sa visisyate-  
3.7*

Here Sri Krishna says that one who controls the senses by the mind, remains unattached, directs the organs of action to the yoga of action, excels. The pursuit of excellence needs, first of all, control of mind and senses. This must be infused in the students for making them traverse the path of excellence in life.

**Atma- shraddha:** Verses 2.64-2.65 point to this very important value.

*Ragadvesaviyuktaistu visyan indriyascharan;  
Atmavasyaih vidheyatma prasadam adhigacchati-  
2.64*

*Prasade sarvaduḥkhanam hanirasyopajayate;  
Prasannacetaso hyasu buddhiḥ paryavatisthate-2.65*

Here it has been emphasized that when one develops self control and Shraddha in oneself then there is qualitative enrichment in life. This value needs to be developed adequately for making our life meaningful through our own efforts

**Dutifulness:** Verses 2.38, 2.47, 3.5-3.8 all indicate towards this very significant value for material as well as spiritual growth.

*Sukhadukhe same kritva labhalabhaujayajayau;  
Tato yuddhaya yujyasva naivam papamavapsyasi-  
2.3 8*

*Karmanyevadhikaraste ma phalesu kadachana;  
Ma karmaphalaheturbhuh ma te  
sangoastvakarmani-2.47*

*Na hi kaschitakshanamapijatu  
tishthatyakarmakrit,*

*Karyate hyavashah karma sarvah  
prakritijairgunaih;3.5*

*Niyatam kuru karma tvam karmajyayo  
hyakarmanah;*

*Sarirayatrapa cha ten aprasiddhayet akarmanah -  
3.8*

In all these verses it has been emphasized that whatever actions are to be done, one must do them well. This value is of paramount importance in today's scenario of increasing lust and outer motivation for performing the duties, which results in various kinds of scams and corrupt practices. Duty for the sake of duty and as means of personal growth in consciousness has been taught here in the above-listed verses of the GITA

**Impart of value education:** The pattern of thought structure of the Gita can be summarized under the following steps so far as the way to value development in life-

- Developing / establishing a high degree of rapport
- Making one face the reality of life
- Understanding the delicacy of the situation
- Making a fine balance of mental, emotional and spiritual constructs/ aspects of personality

- The way of empathy, science and compassion
- Developing the dialogue in the right spirit and direction

**Conclusion:** Human values present a continuum of interconnected attributes and tendencies which largely guide the behavior of human beings individually as well as collectively. Philosophically speaking, human values are the essence of the Being, the true nature (swabhava) but are the end result of the 'process of Becoming'. Education in human values is basically the education of being best harmonized in education for being, having and loving. It primarily demands an inquisitive search for the true meaning and significance of life as well as the concept and role of the self in relation to personal aspiration. Sociologically, human values indicate the arena of human relationships and its nurturing by way of quality social exposures, interactions and value acquisition.

#### References:

- [1] Bhawuk D.P.S (2011) spiritually and Indian psychology: Lessons from the Bhagavad Gita New Delhi. Springer.
- [2] Loklaxmi adhikari. Barone, T & Eisner E W (2012) arts based educational research Los Angeles SAGE.
- [3] Government of India, MHRD, (1986).NPE Report Government Printing Press, New Delhi,
- [4] Nehru J.L. (1946). the Discovery of India ISSN 0-14-303103-1 the Signet Press Calcutta,
- [5] Pershad, G. (Ed.) (1989). The Gita for the Youth, Sri Aurobindo Society, Pondicherry
- [6] Research and Development Online (2016) ISSN: 2349-4182, Print ISSN: 2349-5979; 3(3):275-277.
- [7] Swami Sivananda: Bhagavad Gita (2000). A Divine Life Society Publication Rishikesh, UP,