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Teachings of Shrimad Bhagavad Gita to Modern Education: Exploring Life Lessons

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ABSTRACT

The main purpose of this paper is to explore life lessons through the teachings of Shrimad Bhagavad Gita, which can be helpful for modern education. The Shrimad Bhagavad Gita is knowledge in the form of a song sung from the battleground in the twenty-fifth to forty-second chapters of the Bhishma Parva of the Mahabharata. It has been sung in seven hundred verses as God-given knowledge. The Shrimad Bhagavad Gita has 645 Anushtup and 55 Tristup verses and 23066 letters. All of them are divided into the eighteen chapters. All the verses are educational for life and the world. To explore life lessons through the teachings of Shrimad Bhagavad Gita, four teachers, two former teachers, one current teacher, one retired teacher and the principals of Kedareshwor and Bindabasini temple with each one student have been interviewed. A total of eight people filled the questionnaire. Thus, data were collected by interviewing five members of the Shrimad Bhagavad Gita study group and one former Sanskrit teacher. Analyzing the obtained data, everyone was of the opinion that the knowledge of Shrimad Bhagavad Gita is an indispensable tool for today's newly literate people. Everyone is of the same opinion that there is a suitable and

effective teaching method given by Shri Krishna to Arjuna and if it is used in the classroom, it can make the classroom more productive and change the behavior of students. The study concludes that if today's teachers also identify this method and use it in the classroom, education and classroom teaching in schools will be effective and the relationship between Shrimad Bhagavad Gita and modern education can be established.

KEYWORDS: Modern education, teaching method, Shrimad Bhagavad Gita, Yoga

INTRODUCTION

Shrimad Bhagavad Gita is an important book of Eastern philosophy and an instructive and enlightening book that should not be missed by those interested in Western philosophy. Sharma (1999) argues that the sermons of the Shrimad Bhagavad Gita have a special significance. It has the ability to provide the highest mental contentment and peace for the people who are forgotten in the universe. After deciding not to fight against his own relatives and gurus, Arjuna who had laid down his bow, was encouraged by the teachings of the Shrimad Bhagavad Gita to fight dutifully again. Shrimad Bhagavad Gita, which teaches *Karma Yoga* to engage in war while remaining indifferent to profit and victory and defeat, is also considered a guide for worldly people. It provides a high level of meditation that removes impurities from the mind and provides peace.

It is mentioned in the Shiva Sankalponishad about the mind यज्जाग्रतो दूरमुदैति देवं तद् सुप्तस्दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु य तथैवेति । O God. The mind which moves away from men when awake and comes closer while sleeping: the mind which is the main means of realizing the divine, the mind which is the only knower of past, present, near and past objects and the mind which is the source of knowledge of subjects etc. Let the mind be well-intentioned (as cited in Pant, 2013). In this way, the mind is mentioned in the Shuklayajurveda, and the Shrimad Bhagavad Gita also provides a good and suitable life-use philosophy about the relationship between the mind and the soul. Shrimad Bhagavad Gita is the highest type of philosophy in the world, which shows the transience of the world and the impermanence of life.

Aditya, the oneness of the Shrimad Bhagavad Gita-quality Parabrahm, the light of form, the world in infinite power, the creation of the omnipresent God, the partner in the work of the Lord, the God who is engaged in the world-leela, created by himself in countless beings, the soul of the duty-bound soul in the right path, the melodious divine beautiful sound of the flute played for the purpose of information, the unity of the God in all expressions. Divyamurti is a supernatural eye and sensory organ that gives presence (Adhikari, 2019). This is how Shrimad Bhagavad Gita is described in Komal Shrimad Bhagavad Gita. This has increased the glory of the Shrimad Bhagavad Gita, the repository of God-given knowledge.

A person is not only attractive by beauty and knowledge and education are also needed to attract him. Now, there is no other source of knowledge in the world. Shrimad Bhagavad Gita considers the knowledge gained through a soul recognition more important than knowledge. The main message of Shrimad Bhagavad Gita is to find a single point by connecting the soul and the divine.

According to Ghimire 'Vedamani' (2014), Karma Yoga is a precious book of Praurastya Darshan, which is given special priority. Composed by Veda Vyasa, with 700 verses quoted from the Bhishma Parva of the Mahabharata and composed of 18 chapters, this spiritual book is famous all over the world due to its many features, including Karma Yoga and Jnana Yoga. Shrimad Bhagavad Gita has been translated into more than 500 languages.

The knowers of the Supreme Truth experience the Supreme Truth in three states and there is no difference in these three states. These three states of Paramasatya are mentioned in Shrimad Bhagavad Gita as Brahma, Paramatma and Bhagavan. In Shrimad Bhagavad Gita, God is explained by Sanskrit words. Parasara Muni, the father of

Vyasadev, has mentioned "the one who has all the wealth, power, fame, beauty, knowledge, renunciation, as God."

Shrimad Bhagavad Gita is the essence of all Upanishads, which is mentioned in Sanskrit: सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः । पार्थो बत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ Upanishads are cows and Shrimad Bhagavad Gita is the nectar of those cows. Lord Krishna, famous as a cowherd, has done the work of milking it and Arjuna is milking it as a calf. As it is mentioned by Krishna (1997), all those who drink this nectar-like milk of God are learned and pure devotees. Now, there are many people in this world: some are rich; some are powerful; some are beautiful; some are famous; some are ascetic; some are not; so some match the qualities of the word God; some don't. People do not judge themselves badly. If he thinks that he is bad, the person falls into depression.

According to Sharma (2014), Shrimad Bhagavad Gita is the Nani of Mahabharata. In Mahabharata, there are chapters 25 to 42 on Bhishma Parva. Shrimad Bhagavad Gita is the sermon given by Lord Krishna to Arjuna on the battlefield of Mahabharata. Sharma (2014) further claims that Lord Krishna has put forward many verses as evidence in his sermons. He told them in prose; Veda Vyasa himself versed and also versed the words of Arjuna, Sanjay and Dhritarashtra in his own language. This is the real form of Shrimad Bhagavad Gita.

Regarding Bhagavad Gitapradatta knowledge, Das (1997) explains that its meaning is to help people stay away from mind, words, actions and pleasures in every place and at every time. Sex and yoga cannot go together. A person who follows the rules of married life and has sexual relations only with his wife is a sage. Only such people are accepted in the sect.

According to Vivekananda (2013), "Knowledge is inherent in man. No knowledge comes from without, all is within." If it is considered that Newton invented gravity, the invention sitting in a corner waits for Newton. No, that was in his mind. When the time came, he sought it out. All the knowledge that the world has got is extracted from the mind to the external world. The external world is only an aid to make you study human mind, but the subject of the study is human mind at all times (Dahal, 2013). This is how education and knowledge are mentioned in Shrimad Bhagavad Gita. In this sense, Shrimad Bhagavad Gita is a philosophy; it has shown the ancestors the path of goodness and ideals. The intention of this paper is that if the educational and teaching methods given by God in Shrimad Bhagavad Gita are used in the modern education as well, the education would be brought to the right path. The main purpose of this paper is to relate Shrimad Bhagavad Gita and modern education.

RESEARCH METHODS

After analyzing the data obtained from various sources, the value of study was determined based on the impact of Shrimad Bhagavad Gita on Nepali education. The relationship between Shrimad Bhagavad Gita and education is the significance of this study. This is also significant for the further study.

The phenomenological study under qualitative research explores the social reality by focusing on the feelings of the individual. In this study, the individual interprets his own experience (Khanal, 2011). The selected people for this study were asked to fill in the questionnaire. Similarly, through open discussion and interview, their

opinions about the relationship between Shrimad Bhagavad Gita and Nepali education were analyzed according to the purpose of this study.

After creating the purpose of any research work, a plan should be made for its proper management (Shrestha, 2021). A purposeful sample is chosen keeping in mind the focus of the research. The method of choosing a sample by one's own discretion to fulfill the purpose that the researcher employs a purposeful sample selection method (Khanal, 2012, p. 71; Kothari, 1992, p. 59). In this study, the respondents who had studied Shrimad Bhagavad Gita and provided the necessary feedback for the purpose of data collection. The respondents who are familiar with it in other societies; a total of eight people were taken as respondents to the questionnaire by purposive sampling method. The researcher went to the residence of the concerned respondent to receive the information.

Group discussion is the act of forming equal or heterogeneous or mixed groups and giving them a topic to be researched and discussing them with each other and finally putting everyone's opinion or opinion or opinion in a research report (Shrestha, 2021, p. 67; Khanal, 2012, p. 220; Silwal, 2005, p. 67). In order to get some information in this study, a discussion with a regular student of Shrimad Bhagavad Gita was conducted without any pre-made schedule, and took their opinions. The participants in this discussion were very different.

Analyzing the data is the act of organizing, unifying, searching for important patterns and principles and interpreting new information (Khanal, 2012, p. 227). Similarly, Silwal (2005, p. 83) claims that the act of turning blank data into a meaningful information is the analysis of data. In order to get the necessary information about how Shrimad Bhagavad Gita is related to Nepali education, an open questionnaire was filled in and discussed with some participants who are related and interested in Kedareswar Temple in Baidam and Vindhyavasini Temple in Miruwa. The information obtained in this way has been analyzed thematically.

RESULTS AND DISCUSSION

Shrimad Bhagavad Gita and Education

According to the purpose of the study, the first inquiry was about the relationship between Bhagavad Shrimad Bhagavad Gita and the current education. In response to this, a former teacher said, "Shrimad Bhagavad Gita works to liberate the entire human race from work, anger and greed through Jnanyoga, Karmayoga and Bhaktiyoga. People have become wise and active." Analyzing this statement, to free students from their work, anger and greed, work is the subject and the desire for comfort and convenience, which leads people to the wrong path and people do wrong actions. Anger is a person's intense or fierce impulse, anger and rage. Similarly, greed is the hope, longing and greed to get the wealth of others that leads a person to the wrong path and the new generations of today who are considered the mainstay of tomorrow, they are engaged in fulfilling their own interests rather than the development and expansion of knowledge of the country and society. In Shrimad Bhagavad Gita, such people are called the people of Ashuri tendencies. God says, दम्भो दर्पो भिमानश्च क्रोधः पारुष्येव च । अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् (१६,४), that is, arrogance, pride, conceit, anger, harsh words and ignorance are all with the demonic nature. When this question is asked to another current teacher, he replies,

Shrimad Bhagavad Gita is the king of scriptures. There is no education without it. Whatever knowledge we have in the world is the knowledge of Shrimad Bhagavad Gita. This is the bottomless ocean, while all other knowledges are water of varying value. Since the Shrimad Bhagavad Gita is not directly included in the education curriculum, I think that Nepal's education today is like taking a bucket of sea water and walking to find water of a hundred origins.

He has taken Shrimad Bhagavad Gita as the king of scriptures. Analyzing this statement, it is clear that Shrimad Bhagavad Gita is the essence of all the Eastern scriptures, the Vedas, the Upanishads, the Ramayana and the Mahabharata. One who studies Shrimad Bhagavad Gita draws the essence of all the storehouses of knowledge, which is described in the Sanskrit language: सर्वोपनिषदो गावो दोगदा गोपालनन्दन । पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् । (Prabhupada, 1997, p. 33), that is, Shrimad Bhagavad Gita is the essence of all Upanishads. The Upanishads are cows and the Shrimad Bhagavad Gita is the milk of those cows. It is also found that his other intention was that Shrimad Bhagavad Gita should be included in the current curriculum; if that is done, then the destination will be reached.

In response to this question, one of the students in Kedareshwar Vidyashram said that he has not received any greater knowledge than Shrimad Bhagavad Gita. It is found that his intention was that it would be appropriate if the study of Shrimad Bhagavad Gita was included in the schools of Nepal. Another question was about the curriculum of Shrimad Bhagavad Gita that was asked to a student who did not respond. But the principal of the same *ashram* gave an opinion that it would be appropriate to include Shrimad Bhagavad Gita and Mahabharata in the curriculum to teach children about Shrimad Bhagavad Gita and Mahabharata from childhood. The teacher's opinion about how and why to put it in the curriculum is as follows: "Even when the concept of local curriculum is coming from everywhere, local bodies who are curious about Eastern philosophy can take advantage of the opportunity to include it." If this is done, there is no doubt that the society will improve by bringing changes in human values and ideals.

The following is the opinion of a former teacher about the inclusion of Shrimad Bhagavad Gita in the curriculum:

Current education system is becoming modern and technological. In the name of being technologically advanced, there are many cases where it is sometimes misused. There is no doubt that there is no doubt that the attention of the curriculum should be drawn from the current perspective where moral behaviors are disappearing among the students. In the name of technology, loose customs have also entered. Therefore, in the current situation, new technology should be connected together for the bright future of the students, on the one hand, and on the other hand, for moral conduct, self-respect and social and personal respectable behavior, useful and instructive Shrimad Bhagavad Gita must be included in the curriculum.

This statement has also clearly indicated the importance and inevitability of necessity in the curriculum of Shrimad Bhagavad Gita. The participants of the Shrimad Bhagavad Gita study center and also in the interview with a teacher who teaches Sanskrit concluded that if the knowledge of Shrimad Bhagavad Gita and yoga education are included in the school level curriculum, the minds and souls of the students will be

purified and the current distortions and discrepancies in the society will be minimized to some extent.

Yoga and Education in Shrimad Bhagavad Gita

Seven hundred verses of 18 chapters in Shrimad Bhagavad Gita are known as Yoga. Although these seven hundred verses are called Yoga, all the verses are instructive and very relevant to the present time. Among those verses, there is one recited by Dhritarashtra, 41 recited by Sanjay, 84 recited by Arjuna and 574 recited by God, which are given in the table below.

Table 1

Interaction Sloka/Yoga in Shrimad Bhagavad Gita

Topic	Adhyaya	Dhitarashtra	Saynjaya	Arjun	Krishna	Total
Arjunvishadyoga	1	1	25	21		47
Shankhayayoga	2		3	6	63	72
Karmayoga	3			3	40	43
Jynakarmasanyasyoga	4			1	41	42
Karmasannyasyoga	5			1	28	29
Atmasamyamyoga	6			5	42	47
Jynanvigynayoga	7				30	30
Akshyarbrahmayoga	8		8	2	26	28
Rajbidhyarajguihayoga	9				34	34
Vibhutyoga	10			7	35	42
Viswarupdarsanyoga	11			33	14	55
Bhaktiyoga	12			1	19	20
Kshetrakshetrygabibhagyoga	13				34	34
Gurnatrayayoga	14			1	26	27
Purushyotyamyoga	15				20	20
Daivashursampadavibhagyog	16				24	24
Shradhatrayavibhagyoga	17			1	27	28
Mokshasanyasyoga	18		5	2	71	78
Total		1	41	84	574	700

Source: Sharma, 2014

It is mentioned in the thirty-eighth verse of Jnanakarmasanyasyoga of Shrimad Bhagavad Gita, “न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्त्वं योगसंसिद्ध कालेनात्मनि विन्दति ।

There is nothing in this world as great as the divine knowledge, such knowledge is the fruit of all ripeness. A person who is engaged in a devotional service is perfect when he relishes this knowledge. When question was asked about the one among other Yogas that is the most related to education, the former teacher's statement was presented as follows, she said, "Among 18 Yogas in Shrimad Bhagavad Gita, I think that Jnanyoga is suitable for education." Because within this knowledge, there are learning, wisdom, conscience, consciousness and investigative new work. The student acquires these things through Jnana Yoga.” In response to this, the question about what changes Jnana Yoga brings, and she said, "Gnana Yoga brings radical changes in education." She further added, "Students emphasize new studies by searching for new sources of knowledge and

emphasize investigative work." Similarly, the principal of Kedareshwar Temple has also said that Jnana Yoga is the suitable Yoga for education and argued that Jnana Yoga leads the people to the truth. It is true that where there is an abundance of truth, there is only a decrease in injustice and tyranny, and with the reduction of injustice and tyranny in the society, the society goes into purification and the new learners bring new energy in the form of knowledge.

The same question was asked to another teacher who replied in this way: "Knowing, learning and teaching are education. Yoga means knowing." While he was answering this question, it was like answering the question of whether a father loves his kids more or his wife. However, 18 Yogas in Shrimad Bhagavad Gita are somehow related to education. Depending on the country and the situation, sometimes one is the leader and sometimes another. Just as the warmth of the cloth remains the same when the color changes, when one Yoga is more, one education is formed; and when another Yoga is more related, another type of education ceases. However, Sankhyayoga is more relevant in the field of knowledge though he gave the opinion that Sankhya Yoga is the most related to education, it is found that all 18 Yogas are related to education. In the same way, some say Purushottam Yoga and some say Purushottam Yoga as an answer to the question. When asked by the teacher who taught Sanskrit that which Yoga was the most related to education, he said Atmasayam Yoga. What is found in the above responses is that all 18 Yogas of Shrimad Bhagavad Gita are relevant to education.

Shrimad Bhagavad Gita's Relation to Modern Education

In Shrimad Bhagavad Gita, Arjuna asked Shri Krishna in 84 verses about the life and the world and his sorrows, and Shri Krishna answered through 574 verses (Sharma, 2014). The conversation between Krishna and Arjuna in Shrimad Bhagavad Gita is considered by some as counseling, by others as a teaching method, and by others as a form of psychological therapy by Shri Krishna to Arjuna. Sharma and Ramachandran (2015) have mentioned that the knowledge of Shrimad Bhagavad Gita is very necessary in today's professional education. Verma and Singh (2014) have mentioned that dialogue as a very important thing for stress management. Katila (2018) claims that this education given to Arjuna by Shrirushna is a value based education. He mentioned that this education establishes value in the society. A question was asked to a key informant during the study about whether the dialogue between Krishna and Arjuna teaching is advice or counseling? It was curious about that. Many of them have mentioned that if it is used in the classroom in an appropriate way by the teachers of today, the teaching becomes effective and the classroom becomes productive. Similarly, during the interview, the same opinion from the experts was found: नियतं कुरु कर्म त्वं (3,8), that is, "Still do the work assigned to you." It means that it does not happen without doing karma. This knowledge can be considered as a very necessary philosophy for the current learners. A person should always do the work assigned to him or her. It is suggested not to expect fruit from one's actions. The participants in the discussion and interview also told that this education is very necessary knowledge for classroom teaching and that it is a suitable method for teachers to use while teaching. Therefore, current education cannot be separated from Shrimad Bhagavad Gita, which are interrelated.

CONCLUSION

To sum up, through the focus group discussions and personal interviews, it was found that Shrimad Bhagavad Gita is an educational book. For today's inquisitive people who are confused by modern education and technology, the knowledge of Shrimad Bhagavad Gita purifies the mind, brain and soul and establishes them as responsible citizens for the country and society. All respondents were of the opinion that if the current education does not work properly, Shrimad Bhagavad Gita, which is a form of Amrit knowledge, will bring it back to the right path. It was found that Shrimad Bhagavad Gita and Mahabharata were not studied in the Gurukul Ashram that taught Sanskrit. The study suggested that some of the students studying in those institutes showed ignorance about Shrimad Bhagavad Gita and some of them had little knowledge. The conclusion of this paper is that the use of Shrimad Bhagavad Gita can be beneficial to bring a positive change in modern education.

CONFLICT OF INTERESTS

The author has no conflicts of interest to disclose.

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