



## **Relevance of Bhagavad Gita to Inculcate Moral Values among the students**

**Jayanta Biswas**

*Ph.D Scholar, Department of Education, Swami Vivekananda University.*

**Dr. Amitava Bhowmick**

*Asst. Professor, Department of Education. SVU.*

### **Abstract:**

Bhagavad Gita one of the holy books of Hindus has seven hundred slokas which are related to our life as well as education. The researcher is interested to study the relevance of Gita to inculcate moral values among the different levels of students .From different studies,it is found that this holy book not only gives inspiration to Hindus but also it has educational values by which a students can rectify his or her moral character and becomes a good citizen . In our education system moral development takes part an important role for the development of humanity but with progress in civilization, we are becoming mechanical day by day and the moral degradation also takes place with the advancement of science and technology. Though Science and technology are not against the moral development but with the progress of our life the human being are becoming selfish, self-centered, attracted towards money and fame and as a result moral degradation occurs among the peoples .For this purpose , to save the people from selfishness, self-centeredness ,moral education is necessary from the student life .The different slokas of Gita can give the proper teaching to the students of each level and can prepare them perfect man.

Considering this phenomenon, the researcher attempts to study the relevance of Gita to inculcate moral values among the students.

The study is purely qualitative. Slokas of Gita are considered as primary sources and different articles related to value education are regarded as secondary sources .It is interestingly found that a large number of Slokas Gita can inculcate values among the students of any level.

**Key Words :** Relivence Of Bhagavad Gita in education, Incultation of moral values among the students.

**Introduction:**

According to Kothari Commission- “In the life of majority of Indians, religion a great motivating force and is intimately bound up with the formation of character and inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot ignore this purposeful force”. From this point of view it can be concluded that value education and religious and moral education are used in the same sense but in actual practice this two type of education have different meaning because religious and moral education cannot control the all the behaviors of human beings but value education can. According to Allport – “values are centralized systems of Psycho-physical-disposition capable of making a larger portion of environment functionally equivalent to the individual and generalizing in him type of adaptive and expressive behaviors”. In education system the values are necessary for the overall development of child .The values are as economic values, organic values, social values, aesthetic values, moral values, religious values and so on. In this paper, the researcher is interested to discuss about the moral values which are necessary for proper education system. In education system the main human resources are teachers and learners are required to save the peoples from different illegal works. For proper education inculcation of moral values among the teachers and students are necessary.

In Bhagavad-Gita lord Srikrishna is the representative, of the teacher and Arjuna is the representative of the learners. *Lord Srikrishna* gave the different advise to Arjuna in the form of slokas. These slokas can be used for the moral development of teachers and students of present age .The inner meaning of the slokas are not only helpful to guide Arjuna but also helpful to guide the demoralized students as well as teachers of present era.

*Paritranaaya sadhunam vinashaya cha dushkritam  
Dharmasamsthapanarthaya sambhavami yuge yuge*

The meaning of sloka is that to establish proper moral values among the human beings the appearance of god takes place as human and his speech or beliefs which are spread among the human being and thus he abolishes the unrighteous deeds. The inner meaning of the sloka can also be utilized in education system the development of education system is possible through moral education .Thats why, the researcher presents the paper in former of moral education among the students.

The ancient Indian education such as Brahmin,Vedic, Jainism,Buddism, Islamic, etc ,in all cases. The empshasis were given on moral education among the learners. Diffrent education commissions in our country after

independence such as Radhakrishnan commission, Kothari commission also give stress on moral education .Diffrent education policy like 1968, 1986, and also 2020 givs the emphasis on moral education. Therefore research also thinks that for overall development of the child the value education must have to give the top most priority and among these education for moral values is very much important to the society.To proceed to the right path, moral education must be given the priority of different moral values, this paper represents how the four more values such as humanity, truth, units peace can be inculcated in reference to Bhagabad-Gita.

### **Objectives:**

To study the relevance of slokas of Bhagabadgita to inculcate among the students such as

- a) Humanity
- b) Truth
- c) Non Violence
- d) Unity &
- e) Peace

### **Research Question:**

- a) Whether the moral value like humanity be inculcated through the slokas of Bhagavad-Gita?
- b) Whether the moral value like truth be inculcated through the slokas of Bhagavad-Gita?
- c) Whether the moral value like non-violence be inculcated through the slokas of Bhagavad-Gita?
- d) Whether the moral value like unity be inculcated through the slokas of Bhagavad-Gita?
- e) Whether the moral value like peace be inculcated through the slokas of Bhagavad-Gita?

### **Methodology:**

This qualitative descriptive research aims to explore the educational relevance of integrating teachings from the Srimadbhagavadgita into scientific education to inculcate scientific values among students. Qualitative descriptive research is chosen for its suitability in examining and describing phenomena in depth, allowing for a nuanced understanding of the multifaceted aspects of integrating ancient philosophical teachings with modern scientific education.

**Sources of Data:**

Conducting an extensive literature review of scholarly articles, books, and relevant texts on the Bhagavad Gita, scientific education, philosophy of science, ethics in education, and related interdisciplinary fields

**Discussion of Objectives:**

**a) Humanity:**

There is a proverb in Sanskrit,- 'Vidyang Dadati Binyong Binoyad Jati' meaning of this verse is,- true knowledge gives humility to man, he who is humble will possess true knowledge. The echo of these words can be seen in verse 18 of the fifth chapter of the Gita,-

*Vidya-vinaya-sampanne brahmaee gavi hastini,*

*Suni chaiva cvapake ca paeoitau sama-darcinau. 18/5*

The verse can be interpreted in the following way. A perfect Brahmin a such a person who has no ego, a follows right path for the benefit of the social beings. An intelligent as well as wise person can gain proper knowledge from the surroundings having both harmful and harmless objects. Lord Krishna of Mahabharata, almighty representative of intelligent and wise person who gave the proper knowledge about the surroundings to Arjuna, follower of Lord Krishna to follow right path for establishment of dharma within the then society.

In education field and intelligent people can accept proper knowledge from the culture of good and bad like an and can gain sugar from the mixture of sugar sand. Proper educated people is equally sympathetic towards another peoples who are illiterate, ignorant and so on .This verse can justify the above quality of the people.The verse is in favor of humanity. Humanity is an important factor to inculcate equality among the teachers and student. Therefore the sloka of Bhagavad-Gita regarding humanity is relevant in modern education system, because to remove different illegal maters, humanity is essential in present context.

*Amanitwam adhavitwam ahinsha khantirarjabwam*

*Acharyaupasanam soucang sthairyam atma-vinigraha. 8/13*

The meaning of this sloka is, - the sadhaka must have the knowledge of God. If there is a feeling of showing off in him, there will be laxity in sadhana which is a hindrance in the path of siddhi. So a true Sadhaka will be engaged in his Sadhana without looking at the good or bad, the the high or low, etc. He does not hurt anyone in any way (physiologically, or psychologically), then only that person can be non-violent. A person will be a real man when he does not promote himself as a powerful one. His important characteristic will be forgiveness. Inner purity, patience and self-

control. This verse of Srimad Bhagavad Gita can be properly applied in the field of education. The real work of the student is, - 'adhyayanang tapa:', i.e. study is the main aim of life. If a student studies properly, he will not have feelings of jealousy and the student will not promote himself. Not only student, but also teachers must follow the above values of verse. All these values are under humanity. Therefore the sloka is more relevant in the modern education system. The advice of lord Krishna towards Arjuna is not only important to direct him in right path but it is also applicable in education system in the present context.

**b) Truth:**

Truth is the highest value. It is universal and the sole path through which a person can be freed from sin; it is the way to purification. Truthfulness can foster peace among people. Srimad Bhagavad Gita, Chapter II, verse 16, emphasizes this.

*Nasato vidyate bhavo nabhavo vidyate satau,*

*Ubhayorapi danoontastvanayostattva-darcibhiu. 16/2*

The main point of this verse is that happiness or sadness is a result of one's emotional state of mind. Those who have been able to relinquish their attachment to various desires can comprehend the eternal truth, which never disappears. Essentially, the meaning of this verse is that when the world did not exist, there was Paramatma, and even now, Paramatma exists. When dissolution occurs, Paramatma will persist, signifying that Paramatma is an eternal truth without destruction. Consciousness exists as long as there is an unreal entity. When the existence of falsehood is removed, Viveka Tattva transforms into knowledge. Just as there is no non-existence of truth, it is also true that there is no lack of truth. Recognizing righteousness is the work of a saint. Those engaging in wrongdoing in human life are looked upon with disdain by others, yet no sin is perceived in their minds upon their death. Conversely, a virtuous individual is remembered and acknowledged for their integrity both during their lifetime and even after their demise. Hence, the perpetuity of honesty is easily comprehended from the verses of the Gita.

If students are dishonest in their education, they lag behind in various competitions. However, an honest, hardworking student can establish themselves in life. Therefore, if different examples illustrating honesty are incorporated into the curriculum across various educational levels, the quality of honesty will flourish in students. Once this virtue is instilled in their hearts, students will not easily part with it. Therefore, this quality emphasized in the Srimad Bhagavad Gita is crucial for nurturing the character of honesty in students.

**c) Non Violence:**

Fostering love for the enemy and advocating humanity towards all human beings. This stands as the primary mantra of non-violence. The goal of non-violence isn't to conquer the enemy but to win their mind through affection.

According to the Ahimsa is a philosophy that serves as a strategy for social change. Envy can be eradicated through this technique, Gita, those who perceive various worldly possessions as personal, though they aren't truly theirs, and derive happiness through diverse means, engage in violence. However, if people consider these possessions as belonging to the world and utilize them for various societal purposes, they can liberate themselves from envy.

*Ahimsa satyam akrodhas tyagah santirapaisunam,*

*Daya bhutes valoluptvam mardbam hrirchaplam. 2/16*

From this verse, it can be inferred that various personality traits include truthful speech, lack of anger, renunciation of worldly desires, non-violence stemming from anger and jealousy, avoidance of slander, kindness in life, lack of greed for worldly goods, gentleness in the heart, shame in evil deeds, and absence of pressure. Such a person will be one who can abandon non-violent, harmless, inoffensive, and non-malignant behavior.

However, a person who regards others' misery as his own, desires the happiness of everyone, aims to do good to all without a sense of ego, truly embodies the spirit of non-violence. In the realm of education, the role of the teacher is pivotal in instilling these aforementioned qualities in students. A genuine teacher will possess these qualities, and they are transferred from the teacher to the students.

If this sense of non-violence can be instilled in students, then proper values will develop within them. Under the influence of these values, a student can establish themselves as a good citizen in the future. Hence, this verse of the Gita holds significant importance in fostering such values.

*Ahimsa samata tustistapo danam yasoyasah,*

*Bhavanti bhava bhutanam matta eva prthag-vidhah. 5/10*

The verse signifies that intelligence, knowledge, forgiveness, truth, happiness, sorrow, origin, fear, violence, equality, contentment, donation, yasha, apayasha, and others, encompass various emotions within beings. In the Gita, it is stated that all these perceptions are creations of God, and this notion can be transmitted from one person to another. Among these emotions, those that are beneficial, if propagated among people, will instill a sense of humanity in them. Conversely, harmful emotions lead to violence among people, impacting society adversely.

These emotions hold great significance in the realm of education. It is the duty of a teacher to awaken beneficial impulses through education while also assuming the responsibility of eradicating harmful emotions from students. If beneficial actions are appropriately nurtured among students, they can develop into genuine individuals. As Vivekananda stated, 'Education is the manifestation of perfection already in man.' Education aims to bring forth inherent beneficial actions in each student, thereby aiming to mold them into worthy human beings.

Hence, the significant objective of education is to shape a student into a suitable human being. Awakening beneficial emotions makes it possible to provide 'man-making' education in the words of Vivekananda. Therefore, this verse from the Srimad Bhagavad Gita aids in nurturing students as proper human beings in the field of education. Its relevance in education cannot be disregarded.

**d) Unity:**

There is a saying, 'United we stand, divided we fall,' meaning unity is strength. When individuals work together in unity, success comes more easily in their endeavors. In a person, unity refers to the combination of mind, feelings, and emotions—an inner state enabling them to feel a sense of harmony towards something. In spiritual thought, unity can be defined as the union of the soul with the Supreme Soul. This concept is mentioned in the ninth verse of the sixth chapter of Srimad Bhagavad Gita-

*Suhan-mitravy-udasenadhyastha-dvenya-bandhunu,*

*Sadhunvapi ca papenu sama-buddhir vincinyate.* 9/6

The meaning of this verse is that a person who conducts themselves and judges others without bias is an honest individual. Such a person views everyone equally, regardless of whether they are relatives, friends, or enemies. Therefore, one of the most significant figures in the field of education is a teacher. An important characteristic of a teacher should be their neutrality. They must remain impartial irrespective of good or bad, honesty or dishonesty, caste, religion, gender, and other factors. A teacher ought to serve as a role model for students, who will, in turn, imbibe this trait and apply this moral sense in their future lives. Srimad Bhagavad-Gita, Verse 29 of the sixth chapter, speaks of this.

*Sarva-bhuta-stham atmanaa sarva-bhutani catmani*

*Eknate yoga-yuktatma sarvatra sama-darcanau.* 29/6

The meaning of this verse is that a true Yogi perceives Me in all places, and a Yogic soul sees Me everywhere. In essence, once a form is seen in the world, it cannot be seen again, even if one desires to see it again, because the world is in constant flux. The Yogi perceives the unchanging

self, the 'svarupa,' within these ever-changing objects and individuals. Therefore, everything a Yogi sees is a reflection of their own self.

Applying this sentiment to the field of education, it can be stated that if a teacher embodies honesty, character, neutrality, generosity, compassion, etc., they will strive to impart these qualities to the students. The students, in turn, emulating these qualities of the teacher, will adopt similar behavior in the future. This process, in psychological terms, represents a positive transfer of learning from the teacher to the students.

Verse 29 of the sixth chapter of Srimad Bhagavad Gita holds significant importance in the realm of education.

*Yo maa pacyati sarvatra ca mayi pacyati,*

*Tasyahaa na praeacyami sa ca me na praeacyati. 30/6*

The verse from Srimad Bhagavad Gita conveys that 'I am not invisible to the devotee who sees me in all and sees everything in me, and likewise, he is not invisible to me.' Its essence lies in the devotee's ability to unite with God, leading God to reveal His own form to the devotee. Consequently, the devotee remains visible to God at all times. For instance, just as Ramakrishna Dev worshipped Maa Kali with profound devotion and had darshan of Maa Kali, similarly, Maa Kali revealed herself to Ramakrishna. However, as ordinary individuals, we might lack the devotion necessary to worship God in such a manner. Hence, God remains invisible to us.

In terms of moral values, fostering devotional companionship holds significant importance. Both dedication to learning and dedication to teaching are crucial concerning ethical values in education.

#### **e) Peace:**

Peace refers to a mental or spiritual state that embodies proper knowledge to liberate an individual from various pressures. Throughout life, a person encounters numerous challenges. Attaining peace of mind occurs when an individual successfully resolves these challenges and establishes themselves. Peace of mind correlates with happiness, blessings, and a sense of security, representing freedom from various forms of stress.

In order to attain peace of mind, training in various techniques such as meditation, yoga, etc., holds significant importance. Srimad Bhagavad Gita, chapter 2, verse 66, addresses this.

*Nasti buddhi ayuktasya na cayuktasya bhavana,*

*Na cabhavayatau cantir acantasya kutau sukham. 66/2*

A person whose senses and mind are unrestrained lacks proper intelligence. Being unrestrained implies that the individual is preoccupied with indulgence and amassing wealth. At times, they may fear loss of reputation, at other times, happiness and comfort, and sometimes they

pursue various desires for enjoyment and contentment. Consequently, their intellect lacks sincerity, leading to a lack of conscientiousness. This absence of dutifulness results in a lack of peace of mind, thereby hindering their ability to find happiness.

In today's world, most people tend to be very selfish and disregard others. They are engrossed in acquiring pleasure and wealth by any means possible. Although they may accumulate substantial wealth, they often fail to earn due respect from others.

*Tameva caraeaa gaccha sarva-bhavana bhārata,*

*Tat-prasadat paraa cantia sthānaa prapsyasi cacvatam. 62/18*

When Lord Krishna advises Arjuna about peace, he says, 'He who takes refuge in Me can overcome all obstacles by My grace.' The meaning of the verse is that one who thinks of God, physically worships Him, and sings His hymns with love receives His mercy. Living beings are part of God. By taking refuge in God, one's mind sheds its ego, and until one seeks refuge in God, they remain subject to nature. Devotional pursuit of God is the sole path to attain Him.

Applying this concept to the field of education, it can be said that students who wholeheartedly devote themselves to their studies are more likely to succeed, whereas those who struggle to focus properly on their lessons may find less success. It's a teacher's duty to provide proper guidance to students. In the Srimad Bhagavad Gita, Krishna assumes the role of the teacher, and Arjuna becomes the student. As long as Arjuna can surrender himself to Krishna, his chances of success increase. Hence, in the field of education, when a student attentively listens to the teacher, displays proper devotion, and surrenders to the teacher, that student can thrive in life. However, it's essential for the teacher to possess adequate knowledge; only then can students receive proper education.

In the Srimad Bhagavad Gita, Sri Krishna appears as a high-quality teacher, guiding Arjuna through various teachings. Arjuna, in compliance with Krishna's guidance, gains proper knowledge. Therefore, in the field of education, only when teachers effectively impart subject knowledge, can students prosper in life.

*Apuryamaeāṃ ācala-pratīnohaa samudram apau pravīcanti yadvat,*

*Tadvat kama yā pravīcanti sarve sa cāntim apnoti na kama-kame. 70/2*

The underlying meaning of this verse is likened to the behavior of a river during monsoon. The river swells, but the sea it empties into remains unchanged in its grandeur, unperturbed by the influx. Even when the rivers recede in the dry season, the sea remains undisturbed, preserving its

magnificence without alteration. In real life, similarly, a person who is slow, steady, and prudent is not enticed by the allure of worldly objects. Such an individual remains composed, tranquil, and unflappable, akin to the steady sea. Consequently, they attain absolute peace despite enduring hardships.

However, a person driven solely by desires finds no peace of mind. There's no contentment in fulfilling desires, leading to perpetual restlessness. In the realm of education, the effectiveness of this verse lies in the teacher's demeanor. A wise and composed teacher observes the chaotic, restless minds of students but remains steady. As a result, the teacher earns emotional satisfaction and garners respect from the students. Conversely, a teacher consumed by desires, whether fulfilled or unfulfilled, experiences discontentment. A teacher who dutifully attends to students without focusing on their faults imparts proper education. This echoes Thorn Dyke's trial and error theory, emphasizing that when a student establishes a proper connection with a subject, facilitated by the teacher, genuine learning occurs.

Hence, the teacher's role in education involves fostering students' interest in learning. Only then can students find peace of mind through education. Therefore, verse 70 of the second chapter of Gita holds substantial relevance for students.

### **Conclusion:**

The slokas of the Geeta concerning humanity, truth, non-violence, peace, and unity help students develop qualities such as self-control, discipline, honesty, and sympathy. These qualities hold significant importance in education. Both teachers and students must possess these qualities to facilitate character building. Therefore, the inculcation of values among students, as advocated by the teachings of the Gita, holds immense relevance in the education system. Researchers believe that the Gita's slokas effectively cultivate these values among students, and its relevance in education stands the test of time.

### **Reference:**

1. Mahapatra, H (2023), An Overview of the Value Education in the Perspective of Bhagavad Gita, International Journal of Trend In Scientific Research and Development, 6(4), 815-817, [www.ijtsrd.com](http://www.ijtsrd.com)
2. Singh, P & Gambhir, V. (2023), Including the pedagogies from Bhagavad Gita FOR Improving human behavior, Journal for Reattach Therapy and Developmental DIVERSITIES, 6(1), 59-66
3. Bansal, M & Kapur Surbhi (2022), Life Skills From Bhagavad Gita : A Vital Enabler For Leadership Excellence In Pandemic Times And The World Beyond,

Management Concepts And Philosophy, 15(1)

4. Dutta, B & Kotwal, A (2022), The Importance Of Bhagavad Gita Principles In Current Education Scenario, International Journal Of Research Publication And Reviews, 3(6), 3526-3529, [www.ijrpr.com](http://www.ijrpr.com)

5. Esha(2022), A Study Of Arun Joshi The Last Labyrinth In The Context Of Bhagavad Gita's Bhakti yoga, Research Journal Of English, 7(3), [www.rjoe.org.in](http://www.rjoe.org.in)

6. Mahajan, A & Durga S.(2021), Bhagavad Gita a Substantial Provenance Of Understanding And Motivation For Ralph Waldo Emerson, International Journal Of Disaster Recovery And Business Continuity, 12(1), 1220-1227

7. Mandal Tanmay (2021), Relevance of Moral Values Depicted in Srimad Bhagavad Gita," National Journal of Hindi & Sanskrit Research, 1(35),67-70, [www.sanskritarticle.com](http://www.sanskritarticle.com)

8. Choudhary ,M & Sharma ,S (2019), Existentialism In Note From The Underground Through The Lens Of Gita's Philosophical Discourse, Journal Of Emerging Technologies And Innovative Research, 6(3), [www.Jetir.org](http://www.Jetir.org)

9. Rathore,M & Tiwari S.(2019), Significance Of Value-Oriented Education Focusing On Bhagavad gita's Teaching, International Journal Of English Language, Literature And Translation Studies, 6(2), <https://doi.org/10.33329/ijelr.6219.63>

10. Garg, V., & Sharma, N(2017), "Indian Society and Value Based Education, International Journal of Science,6(5), [www.ijstm.com](http://www.ijstm.com)

11. Srivastava Shankar Prem (2016)," Value oriented Education regarding Bhagavad Gita's teachings," International Journal of Applied Research, 2(7),878-882

12. Singh, S. (2016), Pedagogy Of Value Education In The Light Of Teaching Of The Bhagavad Gita, Educational Quest: An Int. J. Of Education And Applied Social Science ,7(3)

13. Gayathri, N & Meenakshi. K(2015), Emotional Intelligence-universal Or Culture Specific? An Analysis With Reference To The Indian Philosophical Text The Bhagavad Gita, Social Science & Humanities, 23(4), 849-866.

14. Rajeswari.P(2015), Value Education For Human Excellence, Conflux Journal of Education pISSN 2320-9305 eISSN 2347-5706, Volume 2, <http://cjoe.naspublishers.com>

15. Rather ,Z.A.(2015), Relevance Of Vedic Ideals Of Education In The Modern Education System, IOSR Journal Of Humanities And Social Science, 20(1),30-36, [www.iosrjournals.org](http://www.iosrjournals.org)