

Impact of True Essence of Mahabharat and Gita on Education

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ABSTRACT

One of the most read texts in Hinduism is the Bhagavad Gita. The Holy Gita is regarded as India's greatest global gift. It includes of Arjun receiving a values-based education from Lord Krishna after he became upset at seeing his relatives fighting in Kurukshetra. Arjun's innate virtues are reawakened by Krishna, who also inspires him to follow the correct path. It may have an impact on everyone in every field. For pupils to stay on the correct path and achieve sublimity in our ultramodern day, its ideals are crucial. The researcher's goal in this study paper is to determine how the Bhagavad Gita applies to the current state of education.

Keywords: Srimad Bhavadgeeta, Educational Implication, Contribution to education, karma, etc.

INTRODUCTION

Mahabharat and Gita are the works, which speak of the descent of God. His teachings dictates as also his guidelines. It is therefore, necessary to discuss Gods true identity, for without such understanding neither a proper appreciation of these scriptures is possible nor can full benefit be derived from their study. It is noticed that while on the other hand people adore Shri Krishna as a perfect God and worship him, on the other side they attribute to him on the authority of Mahabharat and Shrimat Bhagwat, certain common human failings. The substance of Gita convey a clear and through knowledge related to souls, the Supreme soul, yoga and deep philosophy of Action. The essence of Gita is the divine version of self-luminous star like conscient entity, known as the supreme soul, Shiva and Bharat as the place of God's descent on earth will add to the glory of both, strengthening thereby the people's belief in God.

The true essence of the Mahabharat and the Bhagwat Gita has had a significant impact on education. Their teachings emphasize important values such as duty, righteousness, morality and the pursuit of knowledge. Many educational institutions incorporate these principles into their curricula to foster holistic development and ethical decision making among students. The Gita's teachings on self-discipline, self-awareness and detachment have also influenced educational philosophies and approaches to personal growth and character building.

The true essence of the Mahabharat and the Bhagwat Gita has had a profound impact on education. These ancient Indian text offer timeless wisdom and insights that extend beyond religious contexts influencing various aspects of education.

At its core, the Mahabharat explores complex human relationships, ethical dilemmas, and the consequences of choices. These themes provide valuable lessons for character education, encouraging

students to reflect on their actions and values. The epic's emphasis on duty can inspire a sense of responsibility and integrity in students.

The Bhagwat Gita, a part of the Mahabharat, presents philosophical teachings through the dialogue between Lord Krishna and Arjuna. Its concept of selfless action (karma Yoga) devotion (bhakti) and knowledge (jnana) can shape educational approaches. By promoting a balanced and holistic development, these teachings encourage students to engage in their studies with dedication, humility and a thirst for knowledge.

Furthermore, the Gita's teachings on managing challenges and maintaining equanimity have practical applications on education. Students can learn to cope with stress, failure and competition while remaining focused on their goals. The Gita's guidance on controlling the mind and emotions can contribute to improved emotional intelligence among learners.

Incorporating these teaching into education can foster a sense of interconnectedness and empathy. The Mahabharat's diverse characters and their struggles teach students to appreciate different perspectives and develop tolerance. By cultivating a compassionate and inclusive learning environment, educators can instill values that extend beyond academics.

THE CONCEPT OF MORAL EDUCATION ACCORDING TO GITA

The fulfilment of one's responsibility (Swadharma-palan) has been primarily stressed in Gita, as we have said in the pages above. Arjun makes the decision to fight on the battlefield in order to realise this dream. Krishna has made it clear to him that one should carry out their duties without thinking about the consequences or their connection to them (Rag). It is quite hard to imagine a higher moral standard for a man than this one.

A person will attain the pinnacle of his growth and triumph over all material attachments by living according to this ideal. Our modern youngsters are in dire need of just this. Thus, we will be providing them with the highest moral education if we urge them to live up to the aforementioned ideal.

A CURRICULUM BASED ON THE BHAGAVAD GITA

There are two kinds of Gyan (knowledge): Physical (science, technology, engineering, etc.) Spiritual (Body and Soul Knowledge) The message of the Gita advocates for renunciation in activity rather than rejection of action itself. It is made clear that Samnyasa refers to giving up the results of all labour, not the renunciation of action but rather of interest, desire, and attachment. We are concerned with actions, not with fruits. At the same time, we should never let inaction define who we are or become dependent on the results of our deeds.

THE SOUL

The main object of Gyan is to avert pain and sorrow and confer peace and happiness. But, before knowing anything else man should possess true knowledge about his own self. Am I a body or something apart from it. A conscient entity who am I, where have I come from, where have I to go; what is this big game called "world", who is the creator of it and how am I related to it Him and to fellow human beings? Without knowing the answer to these questions, man in his ignorance, does wrong actions as a result of which he suffers pain and peace lessness.

One of the main aims of God of the Gita is to Stabilize man in his soul conscious state, which indeed is his "true-image", as distinguished from the "false-image", engendered by awareness of one's body.

Consciousness, which gives rise to one's sense of male and female, youth or aged, black and white, etc. remaining conscious of the soul leads to the rise of the soul, while awareness of the wrong one creates doubt and fear. Hence, while pointing out the difference between the two, God has repeatedly said; 'oh child, renounce body, consciousness and be established in soul-consciousness, for the soul-consciousness person alone is yogi'.

For the soul there is neither born nor has ever come into being as it is un-born, eternal ever existing and primeval. It cannot be killed because only body can be slain. The question is – How can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill? The best example is – As a person puts new clothes giving up the old ones, similarly the soul transmits into new material bodies giving up old useless ones. The soul can never be cut into pieces by any weapon or burnt by fire, neither moistened by water nor dried by the wind. This soul is unbreakable and insoluble. It can neither be burn nor died. It is everlasting present every where, un-changeable immovable and eternal. The soul is abstract, inconceivable, immutable, knowing this, we should not grieve for the body. Some look at this soul as amazing, some describe that it is amazing and some hear it to be amazing, but some do not understand it even after hearing about it.

KARMA

There are two ways for a man to realize himself. Some are inclined to understand by knowledge and others by yoga of action. Not by simply abstaining from work can one achieve freedom from reaction nor by renunciation alone can one attain perfection. No one can refrain from doing something even for a moment. Everyone is focused to act helplessly because of the three modes of nature imbibed in his being. One who restrains the sense of action but his mind keeps dwelling in sense objects, is certainly deluding himself as he is called a pretender. On the other hand, if a sincere person tries to control the senses by the mind and is without attachment, he is far superior. Work done as a sacrifice is the right course. Otherwise it only causes bondage to this world. A selfish person has no purpose to fulfill in the performance of his duties, nor he has reason for not performing them, he also does not have any need to depend on any other living being. Therefore, without being attached with the fruits of action, one should act as a matter of duty. By working without attachment, one attains the supreme.

CONCLUSION

In conclusion, the true essence of the Mahabharat and Bhagwat Gita offers a rich source of wisdom for education. Their teachings ethics, duty, character and resilience can shape well- rounded individuals who excel academically while also contributing positivity to society. By integrating these timeless lessons, education can become a transformative journey that prepares for a meaningful and purposeful life.