



## Analyzing Educational Implications of Selected Slokhas from Sreemad Bhagavad Gita

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**ABSTRACT:** The Bhagavad-Gita is one of the most ancient scripture of the world. It contains the direct message from Lord Krishna. Bhagavad Gita purifies the mind, completely uplifts the individual and helps him to realise the ultimate reality. Further, it helps to develop values, morality and moulding the individuals into better global citizens, ushering in the new golden era for India and the rest of the world. In the current study the researcher has decided to find out the educational implication lies in the different slokhas in the Bhagavad Gita. The investigator used Content Analysis and Discourse Analysis for the study. For collecting more information regarding the slokha selected for study, the investigator has met few eminent personalities those who have an in-depth knowledge in the Bhagavad Gita. We people are familiar with the educational principles and theories developed and propagated in the west. However, we don't have much awareness about our own historical and traditional thoughts in relation to education. The researcher noticed that the basic concepts of educational philosophy are represented in the Bhagavad Gita as such as self-realisation, salvation, character formation, intrinsic motivation, discipline, individual differences, confidence, detail in gof different human qualities, personality development and so on. Understanding the concept of Gita will help both the teachers and the students to perform their duties well.

**KEY WORDS:** Bhagavad Gita, Educational implications

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### I. INTRODUCTION

The most powerful 9 letter word is 'Knowledge'. There are two kind of knowledge-para vidya and apara vidya. Apara vidya is what basically happening in our schools, colleges and universities, this knowledge helps a man to live his life and Para vidya helps to make a life. The aim of providing education is nothing but character formation it is possible through Gita as it describes how to make life peaceful. Education is the process of cultivating completeness in human being. Life skills imply knowledge skill, ability and wisdom for karmic and sharing life. Gita is the synthesis of all Vedic ideas.

Gita is known as an instruction module, the philosophy of life and psychology, it entails upon the discipline of the life and performance of one's duty without attachment to the result in Sattvic way. Gita is not for some specific community, caste, creed, sex, country but it is a common asset of all human beings. Gita is a synthesis of all Vedic ideas and wisdom and it was developed through the instructional process. Gita defines the purpose of work, not for its outcomes.

Gita recommends the practice of Karma Yoga. Self-realization is the situation of Vidya that is education. Every human in this world is in need of salvation. Students in schools are in need of salvation from fear, terror and punishment from teachers and pressure from parents and as well as outsiders. Other people involved in different activities are in need of salvation from violence, conflict, pride, ego, tension, poverty, ignorance, etc. The sick are in need of salvation from diseases and older people from death. The word "Vidya" has been used in Gita to introduce the realm of education and knowledge. Mainly two types of knowledge have been discussed in Gita: logical knowledge and spiritual knowledge. The actions which are performed for the attainment of various types of comforts, luxury, prosperity or joy have been called Avidya and the actions performed for the attainment of the Brahma (self-actualization or soul realization) have been called Vidya.

We people are familiar with the educational principles and theories developed and propagated in the West. However, we don't have much awareness about our own historical and traditional thoughts in relation to

education. The researcher noticed that, the basic components of educational philosophy are presented in the Bhagavad Gita. Understanding the concept of Gita will help both the teachers and the students to perform their duty well. Even though the background of the Bhagavad Gita was created on battlefield before the commencement of the war, its relevance in present context especially in the field of education is still meaningful and considerable.

The purpose of the study is to recognize and define the Concepts of Gita in the Present System of Education to recognize factors responsible for strengthening Value-oriented Education through Bhagavad-Gita's teachings and its impact on modern and progressive educational system.

## **II. NEED AND SIGNIFICANCE OF THE STUDY**

The present day education demands total development of the individual. To materialise this requirement, several factors have to be considered and the most prominent one is the teacher himself. The aim of all education, undoubtedly, is the attainment of human excellence and perfection, not just in any field of knowledge or activity, but in the totality of life. Education should be the means to fashion excellent characters out of the very ordinary human raw material. In practical life this has to be translated as qualities of truthfulness, righteous living, purity of body, mind and soul, love and compassion to fellow beings and ultimate surrender to God Almighty. These are the divine virtues leading to the unfoldment of perfection already in man.

Srimad Bhagavad Gita is one of the greatest contributions of India. The central teaching of the of the Gita can be beautifully summarized in this sentence of Annie Besant: "It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead, and where the yogi dwells in the calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life". Meaningful Growth of human life is possible when teachings of Modern Education blend with the educational implications of Srimad Bhagavad Gita, because only a healthy and peaceful mind can bring excellence in one's action. In the contemporary era of technology, we all are busy with acquiring the latest skills and modify our lifestyle. But success comes only when we put all the knowledge to us. These days in our educational system the 'Para Vaidya' or the spiritual realm is generally ignored. This has resulted in the predominance of acquisition of knowledge. The knowledge about the spiritualism alone can give eternal peace to man. As the people are running behind the technology, they forgot about the legacy of Bharatham. Indian legacy is divine and eternal. Thus, we may accept according to the philosophy of Gita that true education is that which helps one to see the existence of god. In short in our educational system "the spiritual aspects of man's life should also be given its due place along with subjects related with worldly affairs".

Present Education System the educational theories and thoughts are developed by just a replication from the West. All though we have adequate information about our historical and cultural thoughts in relation to Education System we are still in the initial stage to accept them and include in our curriculum despite their importance and comprehensiveness. In our ancient scripture the Bhagavad Gita, we notice the basic components for our educational system. We have various dimensions of educational theories and thoughts, but in this paper it deals with the definition and interpretation of the meaning of Education System that can be found in the Bhagavad Gita. The interpretation and comprehensive meaning of pure Education System laid down in the Gita can contribute and inspire the academicians, educationists and policy makers to look behind the history for searching valuable knowledge.

Many studies and research papers have done by great researchers in the past by connecting the educational elements in the Gita. For e.g. Sreevatsa (2016) has conducted a study on value of education with special reference to Bhagavad-Gita's teaching. In this study the investigator said that, Bhagavad Gita's teaching helps a lot in inculcating values among students in a great extent and the present study suggested that Bhagavad Gita's teachings would be beneficial for both students and teachers for inculcating value oriented education among them for the betterment of the society as a whole[17]. Another study by Manickam and Sharma (2015) has explained in their article about the need of Sreemad Bhagavad Gita's concept in the present education system. In this article they pointed out the real meaning of education in terms of Bhagavad Gita. They said that, true knowledge is that which teach us to see god in each soul[12].

The researcher could understand one thing from all the reviews that she has been collected for the study that, every other researcher had a holistic approach towards the Bhagavad-Gita. They have done their studies as a general outlook on Gita.

Here, in the present study the researcher has been penetrated into the soul of each slokhas that she has been selected in order to derive its meaning and to connect each of them with the educational perspective.

### III. STATEMENT OF THE PROBLEM

Bhagavad Gita will act a guiding principle for mankind. Which determine each and every action taken by him. So that education also has significant role in this spiritual script. It is necessary to impart and understand the relevance of such guiding principles especially in the field of education. Hence, the present study which is entitled as, **Analyzing Educational Implications of Selected Slokhas from Sreemad Bhagavad Gita.**

### IV. DEFINITION OF KEY TERMS

**Educational Implications:** Educational matters that are connected with environment, curriculum, teacher, student and learning material and their reflection over Education. (Operational Definition).

**Slokhas:** The slokha is a verse-form generally used in the Mahabharata, the Ramayana, the Puranas, Smritis, the Bhagavad Gita etc.(Operational Definition)

**Sreemad Bhagavad Gita:** A Holy book that is incorporated into the Mahabaratha and takes the form of a philosophical dialogue in which Lord Krishna instructs the prince Arjuna in universal truth and nature of God. (Operational definition)

### V. OBJECTIVES OF THE STUDY

The objectives of the present study are the following.

1. To find out certain slokhas from Bhagavad-Gita that have educational relevance.
2. To explore the meaning of selected slokhas from Bhagavad-Gita.
3. To gather knowledge about the selected slokhas from few eminent personalities those who have in-depth knowledge in the Bhagavad-Gita.
4. To find out Educational Implications of selected slokhas in Bhagavad- Gita.

### VI. METHODOLOGY

As the present study is primarily qualitative in nature, the investigator has adopted Document (Content) Analysis and Discourse Analysis as the method.

#### a. Content Analysis

The investigator considered only secondary sources for the present study. Content analysis encompasses a group of techniques concerned with the analysis of existing records.

**Sources selected for Content Analysis:** List of Secondary Sources used for the study were:

1. Dyaneswary by N.P. Chandrasekhara Pillai. (1954).
2. Bhagavad-Gita As It Is by Prabhupada, B.S. (1972).
3. The Bhagavad Gita by Chidbhavananda, S. (1986).
4. Sreemadh Bhagavad Gita by Chinmayananda, S. (2010).
5. Gita for Everyday Living by Ramakrishna math. (2009).
6. Gurudev a Story Please by Maharaj, S.A. (1980).
7. Eternal Values for a Changing Society by Ranganathananda, S. (1958).
8. Education Compiled from the speeches and writings of Swami Vivekananda by Avinashilingam, T.S. (2019).
9. Sreemadh Bhagavad Gita by Kaavilpadu, V. (n.d.).

#### Criticism of the Secondary Sources Selected for the study

In research method the Content (Document) Analysis has done solely with past events. The document collected should be subjected to the criticism in order to ascertain the reliability and Validity of the document. The data collected was subjected to historical criticism comprising of external and internal criticism.

#### External Criticism of Sources Selected for the Study

The practice of verifying the authenticity of evidence by examining its physical characteristics is called external criticism. Researcher cross checked all the sources by reviewing the author, and how did they survived, and lastly when were they written. They are listed in the secondary sources.

#### Internal Criticism of Sources Selected for the Study

Internal Criticism is all about the truthfulness and factuality of the evidences. It looks at the content of the source, in that way the internal criticism was conducted on the sources selected for the present study with cross

references. When the secondary sources are subjected to internal criticism the researcher understood that the meaning of the context is not diverting from the original one as she compared each texts to ensure its validity.

### b. Discourse Analysis

The discourse analysis has done in the present research to enquire the fundamental or basic perspectives towards the selected slokhas from the Bhagavad Gita in order to derive the educational implications from it. For the present study the investigator interviewed 5 eminent personalities who had an in-depth knowledge on the subject to obtain data regarding their perception on total 6 number of slokhas in the Bhagavad Gita.

## VII. ANALYSES OF SELECTED SLOKHAS FROM THE BHAGAVAD-GITA

### 1. Analysing educational implications of Slokha 2.7

कार्पण्यदोषोपहतस्वभावः  
पृच्छामित्वांधर्मसम्मूढचेताः ।  
यच्छ्रेयः स्यान्नश्चितंब्रूहितन्मे  
शिष्यस्तेऽहंशाधिमांत्वांप्रपन्नम् ॥ 2.7 ॥  
*kārpanya-doṣhopahata-svabhāvaḥ*  
*prichchhāmitvāṃ dharmā-sammūḍha-chetāḥ*  
*yach-chhreyāḥsyānniśchitāmbṛhitanme*  
*śiṣhyaste 'hamśhādhimāmtvāmpṛapannam*

#### Meaning of slokha

I am confused about my duty, and am besieged with anxiety and faintheartedness. I am your disciple, and am surrendered to you. Please instruct me for certain what is best for me.

#### Interpretation of slokha from secondary sources through Content analysis

When sentiment overtook and clouded the understanding Arjuna, he lost the capacity of judgment and started doubting as to who should conquer whom? Realizing his complete helplessness in knowing the nature of his duty and admitting his incapacity to face the crisis and the challenges presented before him, he surrendered himself to Sree Krishna. He confessed before The Lord that he was his disciple and requested Him to tell him for certain what was good for him.

#### Information gained through the interview with the experts and from the Discourse Analysis

Due to the supreme stage of confusion, Arjuna lost his ability to think, and he went out of control completely. Literally when he was in the turning point of his life, he seek help from Lord Krishna. When a person undergo to such kind of confusion in his life he should consult the appropriate person who is able to solve or the person who answers in a well-directed manner. It is the duty of the student to find such a great teacher in their life.

#### Educational implications emerged through the Discourse Analysis

In the present slokha, Arjuna wondered as to how he was being asked to fight with Bhishma and Drona, who were not his enemies but respected elders and teachers worthy of worship. Arjuna Considered even when using soft words against them was as a sin, Arjuna was surprised about his being exhorted to wage war against them with arrows. It shows his respect toward Guru and elders.

This can be connect with an important situation which is confronting by the students in a present class room situation. Now a day's most of the children are challenging with a lot of problems in their life. They are suffering with high density of emotional imbalance and don't have any one to share their issues. As Arjuna surrendered himself in front of his guru and opened up all his fears and worries Krishna acted as a good councillor he directed him to take a right decision later.

Likewise, School is the second home for all the students. They are spending more than 8 hours at the school surroundings, and the student must treat everyone with love and respect especially to their teacher. Teachers feel proud and are delight when they see their students accomplished and prepared to face life. It is therefore, the moral deities of the students to treat their teachers with respect and express consideration towards them.

#### Final discussion on educational implications of the Slokha

The bond between teachers and students is very special. A class room is the best place to inculcate all the personal, cultural, religious and moral values among the children as Krishna could enlighten Arjuna once he surrendered himself in front of his Guru.

### 2. Analysing educational implications of Slokha 2.47

कर्मण्येवाधिकारस्तेमाफलेषुकदाचन।  
माकर्मफलहेतुर्भूर्मातेसङ्गोऽस्त्वकर्मणि ॥ 2.47 ॥  
*karmany-evādhikārastemāphaleṣhukadāchana*  
*mā karma-phala-heturbhūrmātesaṅgo 'stvakarmaṇi*

### Meaning of slokha

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

### Interpretation of slokha from secondary sources through Content Analysis

This is one of the most quoted verses of the Gita. This famous verse contains the essential principle of disinterestedness in action. When we do our work we will be side-tracked from disinterestedness if we think of name, fame, income or any such extraneous consideration. Nothing should matter except the willing fulfilment of the purpose of God keeping in mind that success or failure depends upon other forces as well. Arjuna is advised that all that is given to him is to act and having known the cause of action to be noble, bring into that activity all that is the best in him and immerse himself in the activity. That will be the inspired action and its fruits will be such action itself.

### Information gained through the interview with the experts

Arjuna is advised that all that is given to him is to act and having known the cause of action to be noble, bring into that activity all that is the best in him and immerse himself in the activity. That will be the inspired action and its fruits will be such action itself.

This verse gives the following four guidelines specifically:

1. His concern is with the action alone
2. He has no concern with the results
3. He should not become a tool for gaining a desired result of a given action since such desired result oriented action produces bondage and
4. The above mentioned ideas should not be taken to mean advocating inaction.

The advice is to make the worker release himself from his mental anxieties and make him aware of the divinity through work alone. The work itself is his reward -- satisfaction of the job well done is the end in itself.

### Educational implications emerged through the Discourse Analysis

These are the most often repeated words of the *Bhagavad-Gita* and often referred to as *nishkama karma*, doing action without expecting reward. Most of our decisions get affected because we wonder about their outcomes and consequences. But when we realize that we have little control over the final outcome and when we don't focus on the gains, our efforts will be filled with more meaning.

Reward or anxious about the result of an action is often associated with negative emotion. Pressure to do well at school has been shown to increase stress and anxiety in students, leading poorer physical, social and emotional health. Obsession with the result often lead the children to act wildly and as the result of this pressure they always try to compete with others. Healthy competency is good enough, but sometimes due the over passion towards the results lead the children to take wrong decisions. Pupils show greater motivation, are better behaved and are more likely to be independent and strategic thinkers when teachers and the parents are not obsessed by grades.

However it is the responsibility of the school authority to keep the children away from these kind of negative emotions.

### Final discussion on educational implications of the Slokha

A person's internal character is well portrayed in the Gita when he handles failure. A person can become stronger and more successful in the future by accepting today's failure. When the children encounters failure, talk to them about rising above and being mature. The children would be happy when he realises that by being mature about not winning, he is gaining respect from the society.

### 3. Analysing educational implications of Slokha 3.1

अर्जुनउवाच|

ज्यायसीचेत्कर्मणस्तेमताबुद्धिर्जनार्दन|

तत्किंकर्मणिघोरेमानियोजयसिकेशव|| 3.1||

arjuna uvācha

jyāyasīchetkarmaṇastematābuddhirjanārdana  
tat kimkarmaṇighore mānīyojayasikeśhava

### Meaning of slokha

Arjun said: O Janardana, if you consider knowledge superior to action, then why do you ask me to wage this terrible war? My intellect is bewildered by your ambiguous advice. Please tell me decisively the one path by which I may attain the highest good.

### Interpretation of slokha from secondary sources through Content analysis

Arjuna misunderstands the teaching that work for reward is less excellent than work without attachment and desire and believes that Sree Krishna is of the view that knowledge without action is better than work. If Sankhya method of gaining wisdom is superior, then action is an irrelevance. In this confusion he asks

Sree Krishna as to which of the paths he has to follow for his self-development since he still believed that to fight against his people was a terrible action.

#### Information gained through the interview with the experts

From the very Slokha it is clear that Arjuna is there in the stage of supreme confusion. Arjuna heard the entire matters that the Krishna Said. Arjuna conveniently filtered it out to suit his conclusion i.e. He did not want to fight.

Basically what Krishna has done in this stage is, he drag Arjuna in the state of confusion and making him to think himself or lift himself and reach at the conclusion. In the discussion with Dr Bhimasen G Guttal, He said that there is saying 'A man convinced against his will is of the same opinion still' that is what exactly in the case of Arjuna, He is not at all convinced with the answers given by Lord Krishna as his wish was just against Krishna's command. Ideally speaking that Bhagavad-Gita should have ended with chapter 2, but because of Arjuna's continued confusions and on-going questions he is asking, relished sixteen more chapters of the eighteen chapters of the Bhagavad-Gita.

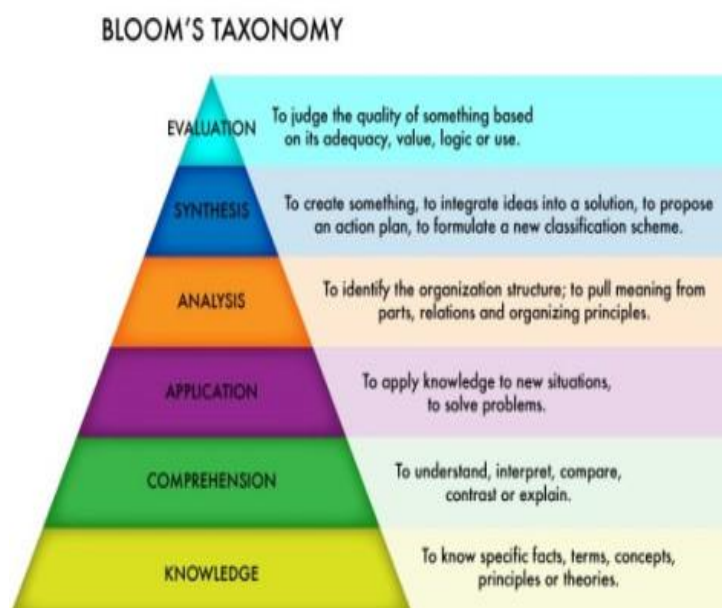
Why Krishna is storming Arjuna's brain is just because to make him enable to take right decision at the very crucial situation of his life. If Krishna would have explained a lot about the Dharma again and again Arjuna's won't be convinced as he was in the confused mind. So Krishna thought that it is better leave Arjuna to take the decision himself. In order to understand the significance of Dhrama Krishna just answered all the questions posed by Arjuna and finally let him to take his own destiny.

#### Educational implications emerged through the Discourse Analysis

*"No one can teach, if by teaching we mean the transmission of knowledge, in any mechanical fashion, from one person to another. The most that can be done is that one person who is more knowledgeable than another can, by asking a series of questions, stimulate the other to think, and so cause him to learn for himself."*

—Socrates, 5th century BC

Effective questioning in the classroom is closely tied with an understanding of Bloom's Taxonomy. Bloom's Taxonomy was created in 1956 and is a classification system used to define the different levels of human cognition from the simplest to the more complex. Teachers and schools often use Bloom's Taxonomy as an integral part of planning and policy, the school. Bloom's Taxonomy can be used to plan questions for all levels of cognition.



In Bhagavad-Gita as Krishna puts Arjuna in the supreme stage of confusion and then took him to reach at the appropriate inference in order to avoid further confusion that might arise. Likewise, Teachers using Bloom's Taxonomy can encourage higher-order thinking in their children by building up from lower-level cognitive skills.

#### Final discussion on educational implications of the slokha

Bloom's taxonomy or any kind of such learning techniques were came up very recently as it is mentioned in the above paragraph, but centuries back Lord Krishna has implemented and find success in it.

This type of questioning is a skill and not something that can just be made up on the spot, especially not for a teacher trainee. To incorporate these questions into a lesson for maximum impact requires thoughtful planning.

#### 4. Analysing educational implications of Slokha 3.33

सदृशंचेष्टतेस्वस्याः प्रकृतेर्ज्ञानवानपि।

प्रकृतिंयान्तिभूतानिनियहः किंकरिष्यति॥ 3.33॥

*sadriśhamcheṣṭātesvasyāḥprakṛiterjñānavānapi  
prakṛitīnyāntibhūtāninigrahaḥkiṅkariṣyati*

##### Meaning of slokha

Even a wise man acts in accordance with his own nature; beings will follow nature; what can restraint do?

##### Interpretation of slokha from secondary sources through Content analysis

Sree Krishna again comes back to the point about action being superior to inaction. Driven by their natures, people are motivated to act in accordance with their individual modes.

Now, Arjuna- his Prakriti or his Swabhava is of being a Kshatriya. So it is his duty to wage the war. But what does he is doing, even his duty is to wage the war he is behaving like a sage by telling that it is difficult for him to kill his kinsmen.

Prakriti is the mental equipment with which one is born as the result of the past acts performed in a previous life. This nature is the mainspring of the man's action. This must run its course; there is no escape from this and even God cannot prevent its operation. Even He ordains that past deeds produce their natural effects. This indicates the omnipotence of the nature over the Self which makes us to act according to our nature, the law of our being. However, this is not a statement of despair to the effect that there is no scope for personal exertion to reach the highest goal and that the teachings of Sree Krishna are all purposeless.

##### Information gained through the interview with the experts

The question as to why some people do not follow the teachings of The Lord Krishna and instead act on their own is answered in this verse; the reason is that their lower nature proves too strong for them. Everyone is conditioned by his thoughts which in turn are influenced by his nature (tendency) or Prakriti. In fact, in today's society, so much of care because of repressing ones Prakriti.

Swami Shanthiyananda one of the experts chosen by the investigator has explained the meaning of the very slokha through so much of examples such as, how even animals act according to their unique natures (Prakriti). Ants are such social creatures that they bring food for the community while forsaking it themselves, a quality that is difficult to find in human society. A cow has such intense attachment for its calf that the moment it goes out of its sight, the cow feels disturbed. Dogs display the virtue of loyalty to depths that cannot be matched by the best of humans. Similarly, we humans too are driven by our natures.

##### Educational implications emerged through the Discourse Analysis

From this very Slokha Krishna tries to explain to Arjuna that how one can achieve mastery over one's mind by understanding his own Prakriti (Swabhava). Even in a classroom each child has his/her Prakriti or Swabhava, what happens when a teacher tries to repress it or not giving an opportunity to showcase it? Obviously the child will not be happy and start hate that teacher as well as the education process itself. Everyone in a class room will be different in one or another way. Some of the students are naturally more athletic, better in maths, art or in music inclined than others. It is the duty of a teacher to recognize her students and to provide maximum opportunities to nurture their talents as well as provide remedial measures for the struggling students to bring out their best possible outcomes.

##### Final discussion on educational implications of the Slokha

Krishna who helped Arjuna in the battlefield to overcome his bewildered mind and to retrieve the war from Kauravas similarly a teacher should be like Krishna to show the light of success for her students who are starting their war towards the success of life. They should get enough strength to conquer their weaknesses from the teacher and should be the warriors of success in life.

#### 5. Analysing educational implications of Slokha 4.34

तद्विद्धिप्रणिपातेनपरिप्रश्नेनसेवया।

उपदेक्ष्यन्तितेज्ञानंज्ञानिनस्तत्त्वदर्शिनः॥ 4.34॥

*Tad viddhipraṇipātenaparipraśhnenasevayā  
upadekṣhyantitejñānamjñāninastattva-darśhinaḥ*

##### Meaning of slokha

Learn it by prostration, by inquiry and by service. The wise who have realized the Truth will teach you in that Knowledge.

### **Interpretation of slokha from secondary sources through Content analysis**

The method of gaining the Knowledge by which all actions get exhausted is told here. The verse explains the qualities of a teacher who alone can give guidance on the Path of Knowledge. It also prescribes the mental attitude and intellectual approach that a student should possess for having an effective and rewarding Guru-Sishya relationship.

### **Information gained through the interview with the experts**

Lord Sree Krishna, has concluded that all kinds of sacrifices that we can expected and we are expected to do, the best sacrifice is to acquire knowledge. Acquire knowledge. Because whole our material conditioned life is due to ignorance. Therefore the purpose of sacrifice, penance, *yoga* and philosophical discussion—everything—the ultimate aim is to acquire knowledge.

Sree Krishna says that we should begin by approaching a teacher who has two key qualities. One, he should be a *tattva-darshinaha*. He should have realized the eternal essence himself first-hand. Second, he should be a *jnyaaninaha*, one who knows the technique of communicating this knowledge. Both qualities are essential and complementary. One without the other will not work.

Having approached the teacher, the students should first completely surrender ourselves to the teachers and accept them as their Guru. If the children don't do so then their ego comes into the mix and disrupts everything. The teachings will have no impact if such a thing occurs. We see this type of behaviour when someone approaches a teacher and ends up using that meeting to boast about one's own knowledge rather than surrender to the teacher.

Next, the child should have a thirst for inquiry about the eternal essence, which will be reflected by the questions we ask the teacher. Questions like: Who am I? How do I free myself of bondage? This is what the teacher should be able to answer.

All our scriptures including the Upanishads, the Gita and the Bhagavatam are a dialogue between a teacher and student. Furthermore, we should not question about worldly matters like should I get married, should I take this job and so on. Liberation should be top priority.

Finally, we should continue building a relationship with the teacher through serving him. This will foster humility in us. It will also build a better connection and tuning between the teacher and the student. In the Gita, both Arjuna and Dhritaraashtra heard the Gita, but only Arjuna truly understood it. This is because Arjuna was in tune with Sree Krishna and Dhritaraashtra was not. Also, there is absolutely no room for a transactional or "coaching class" relationship between the teacher and student. Service is the only way.

### **Educational implications emerged through the Discourse Analysis**

The word 'quality' not only fit to the students, the teachers (Guru) should also possess that. Educational implications that the researcher found in the light of Discussion with the experts and from the Discourse Analysis is given below.

The student acquires knowledge of the Self by:

**Prostration:** It is not only the show of physical surrender by prostration before the Master by the student but an intellectual attitude of humility, reverence and obedience when he approaches the teacher for receiving instructions. The student should exhibit readiness to understand, grasp and follow the Master's instructions.

**Inquiry:** The student should be ever ready to raise doubts about bondage and liberation and about knowledge and ignorance etc. and have them clarified from the Teacher within the limits of devotion and respect. Discussions between the teacher and the taught bring forth the best from the teacher which gets transferred to the student.

**Service:** Service does not imply any physical service or offering of material objects but it means the compensation of the student to the principles of life advised to him by the Master.

### **The qualifications of a fully useful teacher are:**

1. Perfect knowledge of the Subject and
2. Experience of the Infinite Reality.

### **Final discussion on educational implications of the Slokha**

Sree Krishna means to say that mere theoretical knowledge (subject knowledge), however perfect, does not qualify a person to be a Guru (teacher). The Truth or Brahman must be realized before one can claim that most elevated position. That knowledge alone which is imparted by those who have full personal enlightenment can prove effective and not any other because he who has no subjective experience of what is taught cannot understand the inner meaning of the scriptures just as a spoon cannot have any idea of the soup. This verse makes out that in spiritual life faith comes first, then knowledge and then experience.

### **6. Analysing educational implications of Slokha 14.13**

अप्रकाशोऽप्रवृत्तिश्चप्रमादोमोहएव च ।  
तमस्येतानिजायन्तेविवृद्धेकुरुनन्दन ॥ 14.13॥



*aparakāśho 'pravṛittiśh cha pramādomohaeva cha  
tamasyetānijāyantevivṛiddhe kuru-nandana*

### Meaning of slokha

Darkness, inertness, mis-comprehension and delusion - these arise when Tamas is predominant, O Descendent of Kuru.

### Interpretation of slokha from secondary sources through Content analysis

The symptoms when Tamas predominates are explained in this slokha well,

**Darkness** - a condition in which intellect is not capable of arriving at any decision.

**Inertness**- sense of incapacity to undertake any endeavor and lack of enthusiasm to achieve anything in the world.

**Mis-comprehension** - Incapacity to respond to good or bad and miscalculation of one's relationship with others around.

**Delusion** - when such a person fails to understand the outside world he is always deluded.

### Information gained through the interview with the experts

When there is no illumination, knowledge is absent. One in the mode of ignorance does not work by a regulative principle; he wants to act whimsically for no purpose. Even though Arjuna has the capacity to work, he makes no endeavour. This is called illusion. Although consciousness is going on, life is inactive. These are the symptoms of one in the mode of ignorance.

### Educational implications emerged through the Discourse Analysis

The symptoms that Tamas predominant can be relate with the characteristics of a slow learner in a class room. A child can be described as a slow learner if his or her thinking skills develop at a notably slower rate than that of his or her peers. The child will carry on through the exact same developmental stages as his or her peers but at a comparatively slow rate. Also, the child typically has below-average intelligence.

**1. Slow learners have limited cognitive capacity.** They fail to cope with learning situations and to reason abstractly. Rational thinking becomes practically impossible. They have the capacity to succeed in rote-learning. These children show interested in learning where relationships are clearly demonstrated. With regard to retentive memories they require more practice and revision in comparison with normal children.

**2. One of the pertinent characteristics of slow learners is poor memory.** It occurs due to lack of concentration, it is impossible to say how much a child can learn and retain although he is motivated externally and internally. Experimental evidences reveal that very often the dull children can recall facts about their local cricket team as well as its players.

**4. Inability to express his ideas through language** is another significant characteristic of a slow learner. A slow learner also lacks imagination and foresight. He faces difficulty to foresee consequences in the future.

### Final discussion on educational implications of the Slokha

Explanation and that gives all the guidelines to the whole mankind. From this very slokha it is clear that how to identify different people and to deal with them effectively.

## VIII. EDUCATIONAL IMPLICATIONS OF THE PRESENT STUDY

The researcher has derived many educational implications from the present study and they are given below:

1. Our students, like all of suffer from ignorance of virtuous knowledge. In Gita Krishna remark Arjun's ignorance and motivates him towards performing his duty. From this position we may take up the idea that the ideal of education should be to remove ignorance and provide the virtuous knowledge.
2. According to Gita 'one of the chief ideals of education should be to affect a co-ordination between the individual and social aspects of things.
3. In Gita Arjuna got a full swing counselling from Lord Krishna when he was completely devastated. Thus in a class-room when a child confronts with confusion and dilemma it is the responsibility of the teacher to take a part of counsellor at there.
4. Self- confidence and belief on once on potential are the two major elements discussed in the Bhagavad Gita. We all know that these two elements have very much importance in the field of education and in our life too. Build a self-love and have faith on our capacities will help any student to reach at his maximum heights.
5. Understanding individual differences is another important thing discussed in Bhagavad Gita. Considering individual differences and provide education accordingly is very important in the field of education. By understanding the difference between each students will help the teacher to used different strategies to make Teaching-Learning process easier.
6. In entire Bhagavad Gita Lord Krishna answers the questions asked by Arjuna and thus educating him. Likewise it is important that to use Question-Answer method in the field of education. It will help the child as well as the teacher to learn more things and it will help to arouse curiosity among children and that will lead to find the answers of his questions.

7. Providing Re-enforcement in very essential in teaching-learning process. It is very clearly mentioned in the Bhagavad-Gita. Krishna reinforces Arjuna whenever it is essential. Like that a teacher should strengthen the children and should help the children to sharpen their abilities.

8. At last Arjun decides to fight against his opponents. Thus Krishna, his Guru and Friend, succeeds in awakening the inner consciousness (Anthahakaran). This is exactly the ideal that people should follow in the field of education.

## IX. CONCLUSION

After reading the Bhagavad-Gita, one can the understanding that it is our valuable historical asset of knowledge, and it demands deep study and interpretation. The moral teaching, especially ethical actions that run through the whole of the Bhagavad-Gita is not only an emergence need of our country, but of the world community. We can enrich our philosophical, sociological, anthropological and psychological understanding through the readings of the Bhagavad-Gita. In the Bhagavad-Gita, much effort has been made to equate Karma Yoga, GyanYoga, and Bhakti Yoga, in which meaning of education fragrancd. One can get fruit from the Bhagavad-Gita according to his/her intention and level of understanding. Through the lens of education, all aspects of educational philosophy, i.e. meaning of education, aims of education, importance of education, learning materials, pedagogy, curriculum, motivational techniques, assessment practice, and roles of learner and teacher can be found and interpreted by and through a deeper reading of the Bhagavad-Gita. Therefore, the Bhagavad-Gita can be taken as an educational philosophy, because it has got all components of an educational philosophy.

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