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**EDUCATIONAL IMPLICATIONS OF BHAGAVAD GITA IN RELATION
TO RAJYOGA PHILOSOPHY OF BRAHMA KUMARIS**

PHILOSOPHY

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Abstract

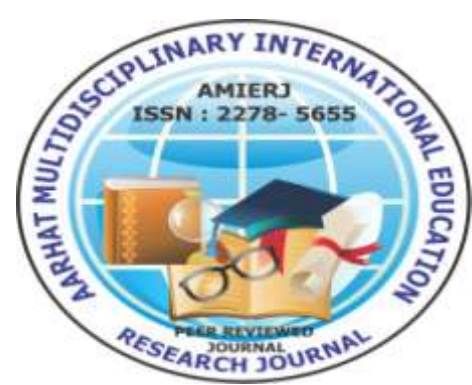
The scripture (Shastra), named Bhagavad Gita, which is available today, if studied from beginning to end lead us the only conclusion that one of its aim is to acquaint man with the difference between body and soul i.e. the field (kshetra) and the actor in the field (kshetrageya), as also with the identity of the supreme soul, making him thereby soul conscious, doubt-free, detached and God conscious. Most of the 700 shalokas, which the present day Gita consist of, besides imparting to, knowledge of the soul and the supreme soul, stabilized one in Good-consciousness, acquaint one with the mysterious laws of action, non-action, and vicious action and tell him the difference between worldly duties and renunciation between the divine and the demoniac qualities and how to attain victory over vices like lust, anger etc. and how to try to return to Brahmloka- the soul world. So this study helps to provide the Education by which character is formed, strength of mind is increased the intellect is expanded and one can stand on his own feet.



Man because of his ignorance and body-consciousness, keeps committing sins from one life to another, with the result that, his mind continually deteriorates so that a stage is reached when he is totally subjugated by vices-lust, anger etc. and internally defeat and give up all hope of ever attaining victory over them. He considers vices as even natural, so that he ceases all spiritual efforts to overcome them, taking them to be too powerful to be withstood.

The Bhagavad Gita is a scripture that has originated in India, but it is not meant only for the people of India, it is for people, and for all people and all people for all times. It is a message of eternity, and it has a timeless significance for everyone of us. It does not get rusted or worm out by the movement of time or the changes that take place geographically, socially or politically. It is supposed to be a message which embodies the knowledge of what is ultimately real, and not merely temporarily valuable or significant when everything passes away, something shall remain, and what that something is, is the object of the quest of this knowledge which is embodied in the Bhagavad Gita. It is called 'Brahmavidya', the knowledge of the absolute. It is so called because it is not related to anything else; it is non-relative being.

Bhagavad Gita is an esoteric secret teaching concerning the reality behind things and it does not cater merely to a sentiment that is attached to appearance. Many people have the illusion that a change in government will ameliorate their living conditions, that the social service institutions will eliminate, poverty, disease and crimes, that science will built a paradise full of peace and happiness on earth, that certain new economic reforms or measure would change the face of the earth and that we need not bother ourselves about our future. Let us be free from all those notions. Our present condition should be enough to convince us of the fallacy of the stereotype. No doubt, science, social service institution, economic reforms and all the rest are making their own valuable contributions but as long as attitude, the outlook, the behaviour and the interpersonal relationships of man do not change and are devoid of love and such other values that create social and inner harmony, the world will not become a better balance to live in.



In fact a large number of people all over the world wish the world-order to change and new values to be incorporated in our daily life.

It has been mentioned in Gita, “when righteousness in man gets to the highest limit of perfection, it is only then that man attains the highest and purest paradise i.e. it is clear that the war mentioned in Gita is the war related to the fight entailed by the spiritual endeavour to make oneself pure and not a physical battle with arms. It is the battle against lust, anger, hatredness because these are the real enemies of man. This internal war needs much greater bravery, fearlessness and courage. Thus bhagavad Gita is the one source to make internal & external harmony.

Need and Justification

Our society today is faced with the grave problems of mental tensions, disintegration, violence, crime environmental degradation, nuclear catastrophe population explosion and increasing number of conflicts. It is in a state of social, economic, political, racial and communal disharmony.

These problems are not due to illiteracy but also, to lack of such ingredients in education that should counter the effect of a technological age and urbanization and the changed socio, economic and political environment. It is, therefore, being rightly emphasized that our education system must have such contents broaden our world-view, give us the outlook of considering the whole humankind as our great family and ourselves as its honourable members. It must assure that dignity of the individual, impart practical moral sense to citizens and teach them to lead a life of self-discipline, creativity and social, economic and political justice.

Bhagavad Gita helps a person to live a life of higher values. Bhagavad Gita is not only a religious scripture, because its intention is not to cater to a side of our nature, but the whole of what we need and what we are. The more we read it, the fresher does it appear before our eyes, like the rise of the sun every morning.



The lessons taught in the form of Godly version i.e. Rajyoga Education at Prajapita Brahma Kumaris world spiritual university are based on these 18 chapters of Bhagavad Gita. The distinguishing feature of Prajapita University is that it gives utmost importance to character formation and to maintaining peace. There is well known saying that “if character is lost, everything is lost.” In the present system of education, there is more emphasis on natural and biological sciences, commerce and economics, computer sciences etc. but education in other social sciences and humanities and more particularly in spiritual subjects has only been relegated to background. But the ideas of Rajyoga philosophy of Brahma Kumaris emphasis to revive that tradition of people with outstanding character at a time when society has utmost stopped creating such high character.

Leading business school in the U.S.A have also included that Bhagavad Gita as an elective subject in the curriculum and termed as ‘Karma capitalism’, which is based on the teachings of Bhagavad Gita.

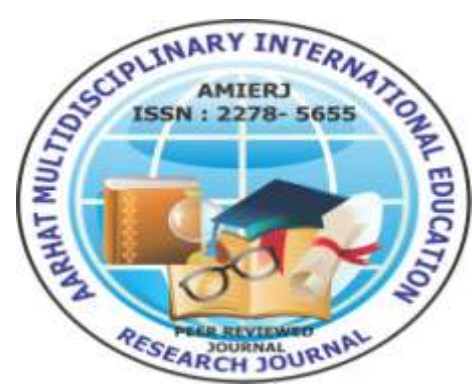
Thus the Bhagavad Gita and Rajyoga philosophy helps to provide the Education by which character is formed, strength of mind is increased the intellect is expanded and one can stand on his own feet.

Statement of The Problem

“Educational Implications Of Bhagavad Gita In Relation To Rajyoga Philosophy Of Brahma Kumaris”.

Objectives of The Study

- 1) To analyse the general philosophy of Bhagavad Gita in Context to Rajyoga philosophy of Brahma Kumaris.
- 2) To examine the educational philosophy of Bhagavad Gita with special reference to Rajyoga philosophy of Brahma Kumaris while emphasizing the following aspects:



- (i) Concept of Education
 - (ii) Aims of Education
 - (iii) Curriculum
 - (iv) Methods of teaching
 - (v) Concept of a student
 - (vi) Concept of teacher
 - (vii) Concept of discipline
 - (viii) Student-teacher relationship
 - (ix) Concept of evaluation
- 3) To synthesis the different educational thoughts of Bhagavad Gita into a coherent system with reference to present scenario i.e. social, economic, political and educational conditions of country.
 - 4) To examine the relevance of Bhagavad Gita in the present education system.
 - 5) To study the activities of Brahma Kumaris world spiritual university to get a deeper view of Rajyoga philosophy.

Method and Procedure

As the problem is primarily philosophical in nature, therefore the study of investigator is based on the philosophical and documentary analysis. The relevant feature of information is traced from various primary and secondary sources. The primary source of information is the relevant material available in the form of Godly versions (Murlis). The



secondary sources in the form of literature produced by students of Brahma Kumaris in the form of magazines, books and multimedia materials e.g. CDs, DVDs.

Tools of Research

Content analysis has been done in order to analyse the educational implications of Bhagavad Gita in relation to Rajyoga philosophy of Brahma Kumaris and its significance in the present time has been analysed.

Delimitations of the Study

- 1) Only the precise view of metaphysics, epistemology, and Axiology has been given keeping in view the paucity of time.
- 2) The relevance of educational thoughts of Bhagavad Gita is limited to the study of aims, curriculum, methods of teaching, concept of students, concept of teacher, concept of discipline, pupil-teacher relationship and concept of evaluation.
- 3) The study is delimited to educational implications of Bhagavad Gita only in relation to Rajyoga philosophy of Brahma Kumaris.

Metaphysics

Metaphysics is the study of reality, existence or essence. It studies the origin, nature and destiny of man. Its subject matter is to know about soul, body, God and nature. The Brahma Kumaris state that within the one integrated whole there are three individual and separate realities: Immutable Divine, souls that mutate but are always souls and matter.

Philosophy Of Self

This is mainly concerned with the philosophical analysis of self. What is self (who am I?) what is relation with the body? Is it free or does it depends on the body?



One of the main aim of Divine of the Gita is to stabilize man in his soul-conscious state, which indeed in his “true image” as distinguished from the “false image” engendered by awareness of ones body.

Cosmology

Cosmology studies the mysteries of the world. the population of human beings has continuously been on the increase even though there have been wars, natural catastrophies and epidemics. Ever since the beginning of this Kalpa (world cycle) the human population has been increasing because some human souls have, with the passage of time, been descending into the universe from some other region i.e. incorporeal world (Param dham). It is beyond even the region, called subtle world. The third region of world is Brahm. It is a self-luminous and is the abode of souls and also called super luminous world.

Ontology

Ontology is the study of ultimate reality. From the ontological point of view, the Bhagavad Gita gives complete and clear answer to the main question of philosophy: what is God? What is man? What is the meaning of human life.

God is the Absolute or Everything, that is the creator existing as one with his multidimensional creation. In the whole world, those people who tried to know Him by means of their intellect or through some kind of austere discipline, physical or mental, have not succeeded in realizing His true image. That is indeed why they kept saying the ultimate truth about God simply can not be realized.

Cosmogony

This is the study of creation. Mahad Brahm (Prakriti) is the womb in which the supreme soul place the seed of life. All the creations have three gunas sattva (goodness), Rajas (passion) and Tamas (dullness). These gunas give rise the birth to three different type of natures



sattva attaches one to happiness, Rajas to action and Tamas attaches one to carelessness.

Eschatology

The discussion of the condition of soul after death, the nature of other world etc. form the subject matter of Eschatology. It is explained in Gita Karma is the name given to genetic force which is the cause of existence and manifestation of all beings to spring up. Whatever is in the mind of person at the time of his departure accordingly he attains, if one remember God at the time of his departure from this material world he attains the supreme soul. The birth and death of man depend on his action.

Epistemology

Epistemology is the most fundamental branch of philosophy which explains philosophically the nature of knowledge, origin of knowledge, limit of knowledge, validity of knowledge, source of knowledge. The main subject of Gita is to reveal the true identity of the supreme soul, in the absence of that knowledge, man can not hold communion with Him. Three kind of knowledge-Sattvik, rajasik, Tamasik is there. By knowledge is mean self-knowledge or knowledge of Divine. The Gita says that all kinds of actions culminate in knowledge. Man has come in this world for self-realisation having knowledge of reality of changes so that he may be released from the cycle of birth and death and attains divine status.

Axiology

Axiology is the branch of philosophy which studies value philosophically. It deals with the “ought”. The issue under axiology can best be summarized as trinity of “truth, goodness and beauty”. It has been divided into following sub branches:

Ethics

It studies the criteria of right and wrong, good and bad, vice and virtue, approval



and disapproval. In Bhagavad Gita, it is clearly explained about Paap (Bad) and Punya (Good) in clear words; lust, anger greed carry a man towards sin or compel him to devilish actions. Lust, anger, greed are the gates to hell. The root cause of these vices is the body consciousness. If a man is soul- consciousness and without intention to get the fruit of action surrounding it God, the such action does not bind him.

Asthetic

Spiritual beauty not the physical beauty is the main aim of Bhagavad Gita. Yoga frees man from his state of helpless dependence on the gross and ephemeral things and enables him to attain eternal bliss and beauty of the form and spirit and the harmony of his mind and intellect. A yogi, no doubt, enjoys the work of nature and maintains peace and amity with the people and has a feeling of brotherly love for all but, deep in his mind, he has also the realization that there are only the passing phases, the fleeting phenomenon or the charming scenes, projected on a screen and therefore, he does not have any sense of infatuation or involvement.

Meaning Of Education

Education is that which helps the individuals to know himself. Education is the knowledge by which one imperishable and invisible being (soul) is seen in all living entities.

In terms of education commission Report (1948-49), “Education according to Indian tradition is not merely a means of earning living, nor it is only a nursery of taught or school for citizenship. It is an initiation into life of spirit, a training of human soul in pursuit of truth and practice of virtue. It is second birth, divityam Janam”.

Aims Of Education

The aim of education is to release man from that ignorance which produces differences and provide self realization and to carry him in that light which makes human being feel the presence of God. So, like other Indian philosophy, the aim of Bhagavad Gita’s system of



education is to give that spiritual release to man through which the behaviour of an individual is transformed.

Curriculum

In Sri Mad Bhagavad Gita the curriculum has been divided into two parts :

- (1) APRA VIDYA
- (2) PRA VIDYA

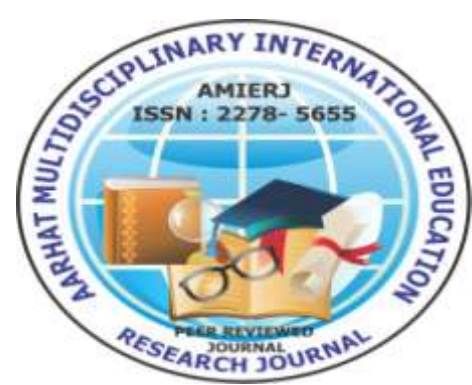
In “APRA VIDYA” knowledge of the material world is included which can be attained by body, senses and heart, earth, water, air, fire, light. “APRA VIDYA” enables one to earn one’s bread and helps one to understand each object of universe separately.

On the other hand, the knowledge that leads to self realization is called “PRA VIDYA” or higher knowledge. In Sri Mad Bhagavad Gita “APRA VIDYA” has lower status to “PRA VIDYA” i.e. to consider “APRA VIDYA” as everything does not fulfill the aim of education but it should be a mean to get “PRA VIDYA”.

Concept Of Teacher

As respect, humility and devotion are expected of students, in the same manner Gita also expects same from a teacher. It is the duty of the teacher to develop such confidence in the individual as makes him realize that he can also achieve success. A child is involved in many kind of tensions, the duty of the teacher is to relieve the tensions of the student. Therefore Krishana says to Arjuna, “ O mighty armed, hear to my supreme word, that I will speak to these from my will for the soul’s good, now that the heart is taking delight in me”.

The teacher creates optimism in the student. Krishana says, “My disciple never gets destroyed.” In other words “My disciple is never unsuccessful.” How great is this faith for a student and how essential is this faith for his personality development.



Method Of Teaching

According to human nature, pupils can be classified in three categories :

- (1) Knowledge dominating nature (Cognitive domain)
- (2) Emotion dominating nature (Affective domain)
- (3) Action dominating nature (Conative domain)

The teaching methods can also be according to these three nature.

- (1) Knowledge oriented
- (2) Emotion oriented
- (3) Action oriented

A Student who is interested in gathering facts, analysing then and understand deeply must be taught according to knowledge oriented teaching method. In this method, we include listening, contemplation and meditation. Student who have emotion oriented nature knowledge dominating method does not work well. They do receive education but for pleasure sake, but not for critical analysis. The students of third nature can receive education easily through action. For them learning by doing is more beneficial. The other method of teaching which are given in Gita directly or indirectly are:

1. Conversation method
2. Inductive deductive method
3. Simple to complex
4. Concrete to abstract



5. Exercise and practice
6. Education through auto instruction such as programmed learning which leads to master learning.

Student Teacher Relationship

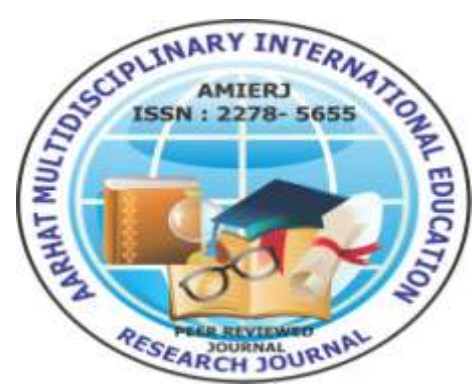
We all are enlightened by the Godly light that goes on from generation to generation, which cannot be destroyed by any tool. For a teacher, the view for pupil bears important. His pupil are not only made up of five materials and are not merely body bearing senses, but they have a soul and that soul is divine the teacher cannot ignore both his physical or sense development because body development is also divine and it is capable of realising the divine light.

Concept Of Student

Acquisition of education is everybody's right but it is the professional right of teacher to grant knowledge only to a pure individual and not to that individual who is not capable for getting education. This does not mean that concept of right to education to all is denied. But at the same time concept of equality doesn't mean providing identical opportunities. Under the canopy of equality, an ant and an elephant can't be provided same amount of food. Student is a spiritual being. He is atman (spiritual self) and the function of education is to enable the pupil to recognize his real nature. The student must obey his teacher. He must have qualities like respect towards teacher, concentration, discipline, discrimination between right and wrong and good and bad.

Concept Of Discipline

It is the spiritual education which gives a person-control, and the values called tolerance, sobriety, humility and respect for elders. It is the spiritual meditation which gives rest to one's mind and peace to one's soul. Only when wisdom, peace, strength



unselfishness loving concern for others and virtues becomes evident, a person transformed from a sensuous being to a human being. The spiritual power, peace of mind comes from five main achievements.

- 1) Purity
- 2) Spiritual meditation
- 3) Tayaga
- 4) Seva
- 5) Surrender to God and leading life as his instrument.

Concept Of Evaluation

There are two philosophies on which the evaluation is based. One, traditional philosophy is that ability to learn is randomly distributed in the general population. It means that if some learning task is assigned to a class and then a test is administered to study their performance. The result of the test shows that some student's score is very high and some student's score is low and majority of the student's score falls between these two extremes.

The new philosophy of measurement is based on democratic value. All individuals can attain mastery of a learning task, provided they are given opportunities and time. It assumes that with properly developed instructional sequence every child could reach 100% mastery of any objective.

Relevance Of Bhagavad Gita In The Present Scenario

The world's state of suffering and peacelessness is due to many factors. There is poverty, growing tension in inter-personal and international relations, labour unrest, great professional rivalry, rapid depletion of world's energy source and minerals and inter-state and inter-continental economic and political difference. There are now an ever-increasing number of people who give the highest priority to mere economic and materialistic values and lowest to moral and spiritual values. The Bhagavad Gita and Rajyoga philosophy of Brahma Kumaris is very helpful in the present scenario i.e. political, social, economic and educational conditions:



Political conditions: India has talented people, there is a great potential for its development and yet this great has not got up and stood on its legs. Present politics is based on caste, creed, community. There is no feeling of universal brotherhood. Most of politicians are involved in case of corruption and crime. Teachings of Bhagavad Gita and the Rajyoga philosophy gives principles of honesty, transparency, respecting human worth, freedom, general welfare, compromise and mutual adjustment for the sound politics.

Economic conditions: Economic system of our country is based on business and industry which further depends upon the supply of goods for daily use. Business and industry made give employment to a very large number of people. But there are some people who indulge into unfair, unjust, a dishonest or socially harmful activities. There is a great burden on industrialists and businessman. All these cause them tension. Bhagavad Gita and Rajyoga philosophy of Brahma Kumaris give methods to overcome these tensions, worries and bad deeds through meditation and also the Bhagavad Gita teach them the lesson of Karma, honesty, integrating, justice, team spirit, which are the major values on which business and industry based. Thus Bhagavad Gita is the very important tool for improving economic conditions.

Social conditions: Society today is faced with the grave problems of mental tensions, distingration, crime, poverty, caste system, population explosion and increasing number of conflicts.

Poverty: In Indian society poverty is the main problem. There are number of people having lack of wealth, resource, unsatisfied basic human needs-food, shelter, and health care. Violence, personal interests of politician are the main obstacle can be overcome by spiritual education, of the elite intelligentsia, divine knowledge, meditation and inner transformation as suggested in Bhagavad Gita and Rajyoga philosophy of Brahma Kumaris. Meditation and spiritual education proposed by Bhagavad Gita gives control on one's body and liberates one from the habits of smoking, gambling which also are the causes of poverty.



Caste System: There are different strata of society in India based on religion, societies, colour birth etc. such as Brahman, Kashatriya, shudra, vaishyas and so on. There is only way of eradicating the caste evil is the value education as suggested by Bhagvad Gita and Rajyoga philosophy which gives the right understanding of distinction between one person and another e.g. the term “Brahman” does not speak of one’s birth nor does it refer to one’s erudition in certain scripture but it refers to one’s purity, vicelessness, high character and righteous behaviour and the term “Shudra” refers to those persons who are morally fallen, utterly corrupt violent and depraved. No human is untouchable. A person born to so called low family may be Brahman, if he or she is a person of high character. This understanding is given by the education system suggested by Bhagavad Gita and Rajyoga philosophy of Brahma Kumaris.

Over population: Over population is the other major problem of present time. This give rise to other problems e.g. poverty, illiteracy etc. Bhagavad Gita and Rajyoga philosophy also have the solution of this problem by suggesting celibacy, self-reliant, practice of meditation. It gives relaxation and an attitude of soul-consciousness and also control over his mind and sense organs. This is the approach of Brahma Kumaris Ishwariya Vishwa-Vidhyalaya.

Educational Conditions

Present condition of education system is that more emphasis is given to make a man of high intellect i.e. only to cognitive domain is given importance. The moral development of an individual is neglected students are not given a clear knowledge of the value of simplicity, honesty, justice, non-violence and fair play. Bhagavad Gita and Rajyoga philosophy of Brahma Kumaris plays an very important role in reforming the education system in such way that in will fulfill the noble objective by importing teaching in such values that create harmonious personality and helps to maintains harmony in the society and man’s harmony with nature with the environment and with the self.

A number of commissions have been set up and policies framed to solve the



spiritual, social and economic problems through education but very less is done practically. The recommendations given by different commissions and policies of education reflect some of the educational ideas of Bhagavad Gita and Rajyoga philosophy of Brahma Kumaris e.g. a spiritualism as a goal of education has been highlighted in Bhagavad Gita's scheme of education and is also gets a new place in National policy of Education (1986).

Brahma Kumaris World Spiritual University:

Brahma Kumaris Ishwariya Vishwa-Vidyalaya is, in many ways, a university with a difference, whereas most other universities enable a person to attain a master's Degree in one of arts or sciences or to become a Doctor of Philosophy (Ph.D), this university enables a person to become master of his own thoughts, desires, emotions and to be a doctor, so to say of the philosophy of life so that he can lead a healthy and happy life. This university provide training in the art of thinking, Development of potentiality for good and creative intelligence, Development of positive attitudes, Higher character, adjustment in life-situations, emotional balance, public welfare, problem solving, Rajyoga meditation. This university is an institute of Mass Education. They provide education through conferences, workshops, seminars, get-together, exhibitions, fairs, correspondence courses, meditation camps, spiral classes for personality development. Brahma Kumaris world spritiaul university isnot only building integrated person of the people but is also promoting emotional integration between various religious communities and ethnic, racial, linguistic and unity to all peace to the planet earth.

Conclusion

In the light of the study, deductions are made regarding meaning and aim of education, curriculum, methods of teaching, teacher, student, student-teacher relationship. Education is found to mean the complete development of man and the preparation for life. It connects an exercise of hand, head and heart with a view to developing a synthesis of matter and spirit. The educative process is a harmonious development of physique, intellect, social



efficiency and character. Education, according to Gita, depends on the co-operation of both teacher and the pupil in order to gain the knowledge of the supreme. It involves practising this knowledge in everyday life for the spiritual up lift of the self and the good of the society. The curriculum presented in Gita contains the entire life and its problems as one subject of the three types of knowledge- Sattvik, tamsik and Rajsik. The Bhagavad Gita holds that knowledge and selfless action are the instruments to serve God. True education is evaluated by the actions of the learner, not by his knowledge alone. The teachings of Bhagavad Gita and Rajyoga philosophy are very helpful in solving many political, social, economical and Educational problems.

Educational Implications

Today problems are not only due to illiteracy but also, to lack of such ingredients in education that should counter the effect of a technological age and urbanization and the changed socio, economic and political environment. It is, therefore, being rightly emphasized that our educational system must have such contents as broaden our world-view, give us the outlook of considering the whole humankind as our great family and ourselves as its honorable members. It must assure the dignity of the individual, impart practical moral sense to the citizens and teach them to lead a life of self-discipline, creativity, and social, economic and political justice.

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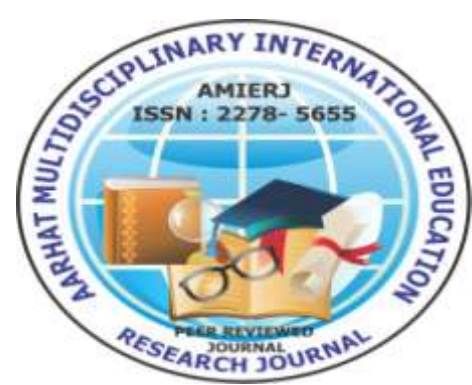
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