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Relevance slokas from Bhagavad Gita in modern activity centric education

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Abstract

An active person motivates himself for the greater good. He works hard for everyone. But the ultimate goal of action must be fruitful if there is no greed, jealousy etc. Because it is through the mission form that one can be guided in the right direction and do good to others. Karma yoga is the path of right action and leads to harmony and samadhi. Karma Yoga is an Indian philosophy that emphasizes action and action. Present day teachers should be responsible towards action and should emphasize on active and action based teaching. Teachers who are pillars should therefore have faith in their own abilities. He/She must be optimistic about teaching. Teaching should be done with devotion. All these moral values are taught in Karma Yoga of Srimad Bhagavad Gita.

Keywords: Srimad Bhagavad Gita, activity centric education

Introduction

The word education comes from the Sanskrit *siksha dhatu*. Education makes people responsible citizens. The Gita, which belongs to the Bhishma episode of the Mahabharata, contains an abundance of human learning materials. Political, religious, social, spiritual, economic, and all-round issues are discussed in 'Gita'. Gita deals with Karma Yoga which is associated with knowledge about knowledge and action. Karma yoga refers to adopting the right path through action. Karma means work & yoga means dedication. Therefore yoga can be described as the science of achieving perfection in action. Karma yoga is one of the techniques to control the mind and help in spiritual development. It is always associated with internal development. As well as external development of the learner.

So, through karma yoga depicted in Bhagavad Gita, a teacher can understand the activity based teaching and it can improve the mental as well as spiritual values of the learners. The famous persons who want to do work but the other person who also to do work. Which is an important case. So, the general public who, If a student can learn properly Bhagavad Gita he/she must be active in his/her life. So, Karma Yoga emphasises on activity based teaching by an active teacher. This paper attempts to study activity based teaching emphasizing on Bhagavad Gita.

Objectives

1. To study the slokas from Karma Yoga associated with Gita & to understand its inner meaning.
2. To study 'Bhagavad Gita'- a medium for activity centric Education.
3. To study the activity based teaching learning according to Gita its relevant or not.

Research Question

1. Are the slokas of Karma Yoga from Gita related to activity centric Education?
2. Are the slokas of 'Bhagavad Gita'- the relevant in modern activity centric education?
3. Are the slokas of Gita beneficial for modern activity centric Education?

Methodology

Source: Primary source slokas related to Karma Yoga as found in Bhagavad Gita.

Secondary Source: Different journals and Articles related to moral values which are found in different slokas of Gita and their applications in education system.

Method: This research is purely qualitative & related to moral values. In this case about four slokas of moral values which are associated with Karma Yoga of Bhagavad Gita are taken as primary data.

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The inner meaning of the slokas related to moral values which are associated with education are done. Analysis of the inner meaning of the slokas & associations are to be done in the modern education system of our country. The main objectives are to examine where the inner meaning of slokas can be applied to the modern Indian education system process or not.

Collection of Data

Different Slokas of Gita (Karma Yoga)

1. Kanyebadhikaraste ma phaleshu kadachan.
ma karmaphalahetubhuma te Sangohastavakarmani.

Inner Meaning: you have rights only in kshatriya karma, but not in result. That is why you should not also be addicted to karma, but also you should not be addicted to not performing karma.

2. Yada yadācarati śrēṣṭhastatta dēbētarō jana:
Sa yaṅ pramānaṁ kurutē lōkastada'anubartatē.

Inner Meaning: What the great people behave, the common people behave, the common people imitate. The moral value derived from people is the evidence that the best or great person establishes and the whole world follows him.

3. Śrēyāna sbadharma biguna: Paradharmāt
sba'anuṣṭhitāt.
Sbadharmē nidhanaṁ śrēya: Paradharmā bhayābaha:

Inner Meaning: Swadharma is flawed but better than other religions held in good form. Nidhana is also beneficial in achieving varnasramabhita svadharma. Other's religious practices are horrific or dangerous

4. Karmanaiva hi Sansiddhimastita Jankadaya:
Loksangrahamebapi sampsyant kartumharsi.

Inner Meaning: O Arjuna, you too should act towards the masses by the mass of people, the Maharishis.

Analysis of collected slokas' in respect to modern Teaching-learning process

1. In modern Education system the teaching learning process is based on learner centric method. So, according to Bhagavad Gita (sloka) Krishna said to Arjun that Arjun is a learner, he must learn from his guide (Arjun). Whatever may be its result. So, teaching-learning process in modern education system learner will collect proper information from his/her teacher according to his/her needs. What ever may be its results.
2. In Bhagavad Gita, Krishna said to Arjun that a person should follow a person who acts accordingly for the slokas of human being when Krishna called 'shrestha'. Similarly In modern Education system also the learner should follow the good teacher whose methods of teaching is proper, character is good, sympathetic in more etc.
3. According to Krishna, everyone should follow his religion but should not follow other religious persons.

So, for spiritual education each student must learn their religious books in depth. Through spiritual education whatever may his/her religion he/she can do to best for the society.

In our modern education system, each student must know about different religious thinkers and should follow their philosophies. These spiritual education can help the student become a man of good character.

4. In Gita, it is said by Krishna to Arjun to guide to common man from adharma (Sanskrit) to the path of religion. It is only possible through proper work that is lesson.

In modern Education system students are learning various social works for the society which is much dangerous. The students can learn anti-social activities for the surrounding. So, the teacher should teach the students in such a way that he/she can easily differentiate which is the right path and which is one is wrong.

Conclusion

From the above slokas of Gita, it is found that the slokas of 'Gita' is also applicable in modern activity centric education system. But it can be said that lord Krishna who one is said that lord Krishna who one is the representative of teacher & Arjuna as student the views regarding 'Adharma' in the present educational concept violence & anti-social activities are not acceptable during 'Gita's era as also in this era. So, for the building of character of the students, Gita's slokas that is the word of lord Krishna is more relevant in modern educational concept.

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