

Bhagavad Gita slokas' applicability to contemporary activity-based learning in our society.

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Abstract

The study engaged individual drives themselves in for the good of society. He puts a lot of care into serving everybody. Even when there are no selfishness, jealousy, etc., the ultimate aim of any action must be helpful. As one can be directed in the right direction and help people through the mission form. Karma yoga, on the other hand, is the ethical way.

deed that brings about samdhana and peace.

The Indian philosophy of Karma Yoga places a strong emphasis on reaction and response. Professors in the modern day must promote engaged, action-based learning and take responsibility for their actions. Thus, pillar-class educators ought to have confidence in their own skills. He or she needs to have hope for teaching. Educating ought to be done with passion. All of these ethical principles are given in Srimad Bhagavad Gita's Karma Yoga.

Keywords: *education focused on activities, Srimad Bhagavad Gita.*

Introduction:

The Sanskrit term siksha dhatu is the source of the word education. People become responsible citizens through education. There are thousands of resources for human education in the Gita, which is part of the Mahabharata's Bhishma story. Social, and religious, spiritual, and political In "Gita," general, economic, and all-around topics are covered. The Gita discusses Karma Yoga, which is related to understanding of understanding as well deed. Karma yoga is the practice of choosing the correct path via deeds. Karma is labor, and yoga is devotion.

As a result, yoga may be referred to as an empirical method of actualizing excellence. One method to manage the mind and promote religious development is karma yoga. It is consistently connected to Improvement inside. as well as the learner's external improvement.

Therefore, a teacher can comprehend activity-based learning and how it can enhance students' mental and spiritual values through the Bhagabad Gita's depiction of karma yoga. Not only do well-known individuals wish to work, but so do others.

It is a crucial situation. Therefore, the population as a whole, if a learner is able to correctly learn the contents of the Bhagavad Gita, then the learner needs to be involved in life. Karma Yoga thus emphasizes learning through activities through a working educator. This essay aims to investigate Bhagavad Gita-focused learning that uses activities.

Objectives:

1. To learn the fundamental lesson of the Gita and to study the slokas from Karma Yoga that are related with it.
2. To examine the Book of Bhagavad Gita as a tool for teaching that is activity-centric.

3. To examine whether or not Gita's activity-based instruction and acquisition of approach is relevant.

Question for Research:

1. Do the Gita's Karma Yoga slokas connect with teaching that emphasizes activities?
2. Are the teachings of the "Bhagavad Gita" still applicable in today's activity-focused classrooms?
3. Do the Gita's slokas aid in today's activity-focused the field of education?
- 4.

Research methodology:

Primary source: Slokas in the Bhagavad Gita that discuss Karma Yoga.

Secondary Source: Various publications and articles about the ethical principles found in the various Gita slokas and how the educational system applies them.

Technique: This study is entirely qualitative and concerns moral principles. In this particular case, the core information is about four morality slokas from the Bhagavad Gita that have relation to Karma Yoga.

The slokas' core meanings concerning moral principles connected to education are completed. Examination of the slokas' fundamental significance and correlations are to the completed in our nation's contemporary educational system. The primary goals are to determine the possibility that the deeper meaning of these slokas can be transferred to the current Indian educational system.

Information Collecting Various Gita Slokas (Karma Yoga):

(A) कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥
श्रीमद्भगवद्गीता 2.47

The internal Meaning: Your advantages are limited to the kshatriya karma; they do not extend to results. For this reason, you shouldn't be dependent on karma either, just as you shouldn't be dependent on not carrying out karma.

(B) यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Internal Meaning: essentially swadharma has flaws, it is nevertheless superior to other maintained properly faiths. In order to attain varnasramabhita svadharma, nidhana is additionally advantageous. The beliefs of religion of others behaviors that are horrifying or hazardous.

(C) श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥3.35॥

Internal Meaning: essentially swadharma has flaws, it is nevertheless superior to other well-maintained faiths. In order to attain varnasramabhita svadharma, nidhana is also advantageous. Religious beliefs of others behaviors which are horrifying and hazardous.

(D) कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥3.20॥

Internal Meaning:- For Janaka and others strove to attain Liberation through action itself. You ought to perform (your duties) keeping also in view the prevention of mankind from going astray.

Deep Meaning: O Arjuna, the you too need to take action in the direction favor of the people by following the example of the Maharishis.

1. The learner-centric approach is the cornerstone of the process of learning and instruction in the current educational system. Consequently, Krishna stated in the Bhagavad Gita (sloka) to

Knowing that Arjun is a student, Arjun must absorb knowledge from his mentor. Whatever the outcome might be. Thus, in the teaching-learning process of the modern educational system, the student will have appropriate instruction from the teacher in accordance with his or her needs. Whatever the outcome might be.

2. Krishna known as Arjun'shrestha' in the Bhagavad Gita and told him that a person should follow a person who operates accordingly to the natural being's slokas.

Similar to this, in the contemporary educational system, students also share and follow the good instructor where teaching techniques are appropriate, who's personality is beneficial, who appears more sympathetic, etc.

3. Krishna argued that while every individual should practice their own faith, they should also respect the faiths of others.

Consequently, each learner has to understand their spiritual

Texts on religion comprehensively. Through spiritual learning, a person can learn how to lose for society, regardless of their religion.

Every student in today's educational system needs to be aware of the various religions philosophers and the common beliefs that they held. These religious teachings can assist the student in becoming a morally upright man.

4. Lord Krishna tells Arjun in the Gita that he will lead the common man from adhorma (Sanskrit) to the path of religion. It can only be achieved by doing the necessary work. instructions.

Students receive instruction on many risky social works for the society in the present educational system. Students have access to antisocial activities for the surroundings. Thus, the instructor needs to impart knowledge in a way that makes it simple for the pupils to distinguish between the correct and wrong paths.

Conclusion:

It can be observed from the Gita's slokas regarding slokas that the slokas of "Gita" are likewise appropriate in today's activity-centric educational system. However, it might be maintained that Lord Krishna, who is stated to Lord Krishna, who is both the student and the teacher's a representative shared his thoughts on "Adharma" in the context of the modern instructional framework. Both in this day and age, brutality and antisocial behavior are unacceptable, as they were at the time of Gita. Therefore, in terms of helping pupils develop their character, the Gita's slokas—which are the words of Lord Krishna—are more applicable to contemporary concepts related to education. Loyalty to the Lord can be attained by following the dharma, learning, and giving up dependence. Having characteristics like kindness and compassion is part of dharma.

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