

English Teachers' Roles from the Perspective of the Bhagavad Gita

A Thesis Submitted to the Department of English Education
In Partial Fulfilment of the Master of Education in English

Submitted by
Dharbendra Kumar Yadav

Faculty of Education
Tribhuvan University, Kirtipur
Kathmandu, Nepal
2024

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Declaration

I, hereby, declare to the best of my knowledge that this thesis is original; no part of it was submitted earlier for the candidature of research degree to any university.

Date: 29/11/2024

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Dedication

Affectionally

Dedicated to

My parents and teachers whose blessings are with me forever.

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Dharbendra Kumar Yadav

Abstract

The present thesis entitled **English Teachers' Roles from the Perspective of the Bhagavad Gita**, was conducted to examine the roles of teachers as specified in the Bhagavad Gita and draw out pedagogical implications of the Bhagavad Gita in relation to English language teaching. To carry out this study, I adopted discourse analysis (DA) using a qualitative research approach. Only secondary data sources were used in this study. Thirty-five shlokas from Bhagavad Gita were selected as the sample for the study using a non-random purposive sampling procedure. To collect data, observations were used as a tool, and reading, re-reading, underlining, and picking up the shlokas of Bhagavad Gita were used as data collection procedures. The obtained data were analyzed and interpreted systematically using a thematic approach based on Fairclough's model of discourse analysis (DA). The findings of the study showed that the roles of teachers as specified in the Bhagavad Gita are inculcating holistic approach to a problem, sthitaprajna, samatva yogi, swadharmi, lokasamgrahi, be a knowledge provider, illuminator, simplifier, motivator, choice provider, encouragement for query, a guide and role model. Additionally, it has been found that methods of teaching are conversational, question-answer, demonstration, contemporary methods (rational analysis with proper analysis), and learning-by-doing, and teaching strategies are guru-disciple relationship (good rapport building), experiential learning, storytelling and metaphors, dialogue and discussion, and self-reflection and self-discovery which can be implemented for English teacher professional development.

This thesis consists of five chapters. The first chapter introduces the study, which consists of the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study, and operational definitions of key terms. The second chapter presents a review of the related theoretical literature, empirical literature, implications of the review, and the conceptual framework of the study. The third chapter deals with the methods and procedures of the study, which includes the design and methods of the study, population, sample and sampling procedure, primary and secondary sources of data, data collection tools and techniques, data collection procedures, data analysis and interpretation procedures, and ethical considerations. The fourth chapter provides an analysis and interpretation of the results. Finally, the fifth chapter presents the findings, conclusions and implications at different levels and further followed by the references and appendices.

Abbreviations and Symbols

DA	Discourse Analysis
CDA	Critical Discourse Analysis
Ch	Chapter
ELT	English Language Teaching

Table of Contents

Declaration	i
Recommendation for Acceptance.....	ii
Recommendation for Evaluation.....	iii
Evaluation and Approval.....	iv
Dedication	v
Acknowledgements	vi
Abstract	vii
Abbreviations and Symbols	viii
Table of Contents	ix
List of Figures	xi
Chapter I: Introduction.....	1
Background of the Study.....	1
Statement of the Problem	2
Objectives of the Study	3
Research Questions	3
Significance of the Study	3
Delimitations of the Study.....	4
Operational Definitions of the Key Terms	4
Chapter II: Review of Related Literature and Conceptual Framework	6
Review of Related Theoretical Literature	6
History of Bhagavad Gita	6
History of English language teaching (ELT)	8
Self-efficacy Theory in the Bhagavad Gita (guide).....	11
Equity Theory in the Bhagavad Gita (Samatva Yogi: equal treatment of all)	11
Goal Setting Theory in the Bhagavad Gita (motivator).....	12
Reflective Approach in the Bhagavad Gita (illuminator).....	13
Importance of Bhagavad Gita in Teachers' Professional Development	14
Factors Affecting Motivation and Bhagavad Gita	16
Review of Related Empirical Literature.....	17
Implications of the Review for the Study.....	20
Conceptual Framework	21
Chapter III: Methods and Procedures of the Study	23
Research Design and Method of the Study	23

Population, Sample and Sampling Strategy	24
Sources of Data	24
Data Collection Tools and Techniques	24
Data Collection Procedures	25
Data Analysis and Interpretation Procedures	25
Ethical Considerations.....	25
Chapter IV: Analysis and Interpretation of Data	26
Analysis of Data and Interpretation of Results	26
Roles of English Teacher.....	26
Inculcating Holistic Approach to a Problem.....	28
Sthitaprajna (Stable mind).....	28
Samatva Yogi (evenness of mind)	30
Swadharmi (dutifulness).....	31
Lokasamgrahi (social welfare)	32
Jnanadipena (lamp of knowledge: knowledge Provider)	33
Encouragement for Query	34
Illuminator	35
Simplifier	37
Motivator (motivate Students to Perform Their Duties)	37
A Guide.....	39
Yathechchasi (Choice Provider)	40
Yadyadacharati (Role Model).....	41
Summary of the Findings	43
Chapter V: Conclusions and Implications	45
Conclusions	45
Implications.....	47
Policy Related.....	47
Practice Related	48
Further Research Related.....	49

References

Appendices

List of Figures

Figure 1: Conceptual Framework

Chapter I

Introduction

This is the study on “English Teachers' Roles from the Perspective of the Bhagavad Gita” that is intended to examine the roles of teachers as specified in the Bhagavad Gita in the present context. This chapter covers the study's background, statement of the problem, research objectives, research questions, significance, delimitations, and operational definitions of key terms.

Background of the Study

Teaching can be guided by different philosophies and techniques. Among them, Bhagavad Gita is one of the philosophies that has specified the different roles of teachers. Bhagavad Gita means ‘Lord Krishna’s speech in verse form’. Lord Krishna gave his intellectual speech to encourage the reluctant Arjuna on the battlefield (Dutta & Kotwal, 2022). Arjun was confused, and he was trying to avoid fighting with relatives who were at the side of evil. Krishna motivated Arjuna through his intellectual speeches. Arjuna was trying to convince Krishna and leave the battlefields, and for this, he talked about several rules and logic, but Krishna also destroyed his irrational logic from his own logic. Krishna states that arjuna you are a prince and your duty to establish peace and dharma. Whatever actions a great person performs, others also follow, and the standards he sets become the benchmarks that the majority of people adhere to [Bhagavad Gita (Gita), 3.21]. Great people should be free from selfishness and self-welfare. They should perform their work for humanity, dharma, and so on. If they forget their own duties and think for themselves, then Dharma will be in danger and evils will rule the world (Gita, 3.23). Arjuna can be taken as the ‘human uncertainty and lack of consciousness (Abidya) and Krishna can be taken as the ‘Bidya, conscious, wisdom, or knowledge. Similarly, people who are not conscious of their own duty and responsibility only think about themselves and their own relatives. As a result, evils are ruling society. Teachers’ duties are to impart knowledge to their pupils, to teach them humanity, to make them a great person, to make them critical thinkers, to develop character in their pupils, to teach them about Dharma, to make them self-realizers, and to connect them to God (Gita, 16.1 to 16.3). Students are unconscious; they are self-centered and try to gain all attractive materials. They try to live in the mental comfort zone, and for this, they give several logics.

In the current scenario, pupils are less disciplined, lack good character, and are unconscious of the right knowledge and actions. They think that getting a well-paid job is their goal in life, and for this they do hard work, but they do not give priority to character

development, kindness, and humanity. They think of themselves and their relatives. As a result, they become cruel and inhuman and use their knowledge and power to evil.

However, the English teachers' responsibility is to make their pupils good human beings, kind, disciplined, critical thinkers, spiritual, knowledgeable, and responsible for human beings as well as conscious of nature. However, most of the English teachers are uncertain about the right and wrong things. They are selfish, self-centered, and undisciplined, and teach their pupils how to get a job and consume material facilities available in the world (Osho, 2020). As a result, students' goal is to obtain luxury and money, and for this, they are exploiting nature, people, and humanity. Thus, this study tries to find out the roles of English teachers specified in Bhagavad Gita to make their students good human beings, kind, disciplined, critical thinkers, spiritual, knowledgeable, and responsible for human beings as well as conscious of nature.

Statement of the Problem

Teaching needs several roles for teachers to perform, where different ideologies/philosophies have specified the role of the teacher. Similarly, Bhagavad Gita opened-up different roles for the English teachers. Bhagavad Gita is the way of life, a way to righteousness to all of us because it shows how to live a right life. Gita is the best example of teacher and student relationships where the roles of teachers and students have been explained by lord Krishna. Krishna plays the role of an ideal teacher in front of Arjuna to achieve the goal of life in a righteous manner. The dialogue between Krishna and Arjuna is a good teaching method that attracts my attention to Bhagavad Gita. The educational philosophy of the Bhagavad Gita underscores ethical conduct, holistic development, detachment, self-awareness, and the pursuit of knowledge. It views education as a spiritual and social necessity, aimed at eliminating ignorance. According to Bhagavad Gita, education should foster human completeness encompassing knowledge, skills, talent, and wisdom. It should also empower individuals to speak out against injustice, remain impartial to truth, and engage in the welfare of all beings. Integrating Bhagavad Gita's emphasis on ethical conduct and moral values into the educational system can help cultivate compassion, honesty, and integrity among students.

Bhagavad Gita is a manual of life which means how to live, what to do and what not to do in a systematic or righteous manner. Gita focuses on Karma(action) in every sphere of life and teaches us how to get excellency in action which is called Yoga. I have not yet found

any research conducted on Bhagavad Gita and English Language teaching in the Nepalese context. However, Bhagavad Gita has specified the different roles and qualities of teachers and educational implications that are relevant to the modern education system. This scenario triggered my mind to select the topic “English Teachers' Roles from the Perspective of the Bhagavad Gita” for my research.

In the Nepalese context, English teachers can improve ELT classrooms by embracing roles inspired by the Bhagavad Gita, such as being guides, motivators, and selfless facilitators. English teachers can act as guides (gurus), promoting selfless duties (nishkama karma) by focusing on the holistic development of students without expecting personal gain. They can encourage ethical behavior, perseverance, and inner strength, fostering a supportive and disciplined learning environment. Like Krishna guiding Arjuna, teachers can mentor students with empathy, encouraging self-realization and confidence in using English. By focusing on their dharma (duty), English teachers can create inclusive and supportive environments that ensure that all learners are engaged. Practicing karma yoga (selfless action) can prioritize students' growth over immediate results, fostering a non-judgmental atmosphere. Additionally, adaptability and culturally relevant teaching methods inspired by the Gita can make lessons meaningful and effective by blending ethical guidance with language learning.

Objectives of the Study

The objectives of this study were as follows:

- i. To examine the roles of teachers as specified in the Bhagavad Gita
- ii. To draw out pedagogical implications of the Bhagavad Gita in relation to English language teaching

Research Questions

This study focused on answering the following questions:

- i. What do the statements expressed in Bhagavad Gita entail the role of teachers?
- ii. What could be the implications of Bhagavad Gita in English language teaching?

Significance of the Study

This study entitled “English teachers' roles from the perspective of the Bhagavad Gita” might offer valuable insights to teachers, students, curriculum designers, policymakers, and other educational stakeholders. Teachers, being central to the study, will become more

aware of their noble qualities and inspire students to perform good deeds and dedicate themselves to learning English skills. Similarly, students will benefit by receiving proper guidance, following their teachers, and learning English with full commitment. Policymakers and curriculum designers will gain from developing curricula that define the roles of teachers and students. This research will heighten teachers' awareness of their duties, roles, practices, and responsibilities towards their students and the teaching profession. Through this study, teachers will also learn the significance of motivation in teaching and the motivational statements found in the Bhagavad Gita.

Delimitations of the Study

This study encountered the following limitations:

- i. This study was limited to the statements expressed in Bhagavad Gita entail the role of teachers in the terms of Sthitaprajna, Samatva Yoga, Swadharma and Lokasamgraha.
- ii. In this study, only secondary sources (shlokas of Bhagavad Gita) were used.
- iii. It was limited to motivational statements that were relevant to English Language teaching.

Operational Definitions of the Key Terms

In this study, the following terms are used as key terms with the specified meanings:

Bhagavad Gita: Bhagavad Gita means “the lord Krishna’s speech in the verse form”. Lord Krishna gave his intellectual speech to encourage reluctant Arjuna to battlefield.

Sthitaprajna: Sthitaprajna is described as a person of steady intelligence who has achieved a state of inner stability and balance. Such an individual is not disturbed by the ups and downs of life, neither overjoyed by victories nor crushed by defeats.

Samatva Yoga: Samatva is the yoga of equanimity. Its root is ‘sama’ which means equal or even. Sāmya - meaning equal consideration towards all human beings - is a variant of the word.

Swadharma: Swadharma= Swa: for oneself and Dharma: what is right. Swadharma means one’s own Dharma. Swadharma is to act in harmony with our inborn nature for the well-being of individuals and society.

Lokasamgraha: The word 'Loka' means 'world' or 'the people' and 'sangraha' means 'welfare'. So, the word means 'social justice' or 'social welfare'. In the Bhagavad-Gita, "Lokasamgraha" refers to the concept of "world maintenance" or "welfare of the people".

Vidya: The word Vidya is derived from the Sanskrit root Vid, which means "to know, to perceive, to see, to understand".

Abidya: The word Avidya is the Sanskrit word, which means "not know, not perceive, not understand".

Divine or Godly Natures: The Divine One proclaimed: Those with a godly nature, O descendant of Bharata, possess these transcendental attributes: courage, inner purity, dedication to spiritual wisdom, generosity, self-restraint, sacrificial acts, Vedic study, austerity, and simplicity. They also embody non-harm, honesty, absence of wrath, detachment, serenity, reluctance to criticize, empathy, and lack of greed. Furthermore, they exhibit kindness, humility, unwavering resolve, vitality, clemency, resilience, cleanliness, and freedom from jealousy and the desire for recognition (Gita, 16.1-3).

Demonic Natures: Arrogance, pride, anger, conceit, harshness and ignorance-these qualities belong to those of demonic nature, Oh son of Prtha (Gita, 16.4).

Chapter II

Review of Related Literature and Conceptual Framework

A literature review examines scholarly resources such as books, journals, articles, and theses on a specific topic. It offers a comprehensive overview of essential findings, ideas, and advancements related to a research question or problem. An effective literature review goes beyond mere summarization, aiming to scrutinize, interpret, and critically assess the literature. This process is vital for thesis composition as it outlines the research's purpose in relation to previous statistical studies, thereby showcasing the originality and significance of the current investigation. To conduct thorough research, scholars must be well-versed in relevant studies, theories, reports, articles, and educational policies and programs to contextualize issues, carry out research, and interpret results. This chapter deals with a review of theoretical literature, empirical literature, and the implications of these reviews for the study and its conceptual framework.

Review of Related Theoretical Literature

The review of related literature offers theoretical insights for the study. It is an excellent method for identifying gaps and problems, allowing researchers to explore new ideas from existing theories and findings. More specifically, the researcher uses the literature review to conceptualize ideas and conduct the research in a scientific and systematic manner.

History of Bhagavad Gita

The Bhagavad Gita, widely considered one of the world's greatest spiritual and literary works, is arguably the most renowned of all Indian scriptures. According to Davis (2015), this revered text has a rich history, from its inception in ancient India to its current status as a spiritual classic available in over seventy-five languages. The narrative begins on the eve of a significant battle, with the warrior Arjuna succumbing to despair and refusing to engage in combat. He seeks guidance from Krishna, his charioteer, who advises him on the necessity of fighting. Through their ensuing conversation, Arjuna comes to understand that the true conflict lies within himself, as a battle for his own soul.

Davis (2015) emphasizes the significance of this legendary conversation in traditional Indian culture before exploring its presence in various environments and situations. He investigates the medieval religious practices centered around Krishna's divine nature and follows the Gita's journey from India to the West, where it gained admirers such as Ralph Waldo Emerson, Henry David Thoreau, J. Robert Oppenheimer, and Aldous Huxley. Davis

examines how Indian freedom fighters like Mahatma Gandhi and Swami Vivekananda utilized the Gita in their struggle against colonial oppression, and how modern interpreters breathe new life into and present this classic work for contemporary audiences.

This book serves as a crucial biography of a timeless masterpiece, offering an excellent introduction to the Gita and its teachings on the universal struggle for self-control. Among the vast array of Indian literature, both religious and secular, created from ancient times to the present day, no other work has achieved such immense acclaim as the 700-verse poem known as the Bhagavad-Gita (Song of the Lord). Shortly after its emergence in its current form during the early centuries CE, the life philosophy presented in the conversation between Shri Krishna and Arjuna captivated Hindus grappling with societal issues. The poem became a focus of scholarly study and, over time, evolved into the most revered scripture in Hindu culture. Aurobindo Ghosh (2011) notes that the Bhagavad-Gita's impact "is not simply philosophical or scholarly but direct and vibrant," and that "its concepts are actively shaping the revival and renewal of a nation and a culture." In 1945, Aldous Huxley stated: "The Gita is one of the most lucid and comprehensive summaries of the Perennial Philosophy ever created. This accounts for its lasting significance, not just for Indians, but for all of humanity." Two historical points are noteworthy: First, the Gita has been the most venerated Hindu scripture since the fourth century B.C., if not earlier, and second, India entered a dark age around the same time, from which it may or may not have emerged in 1947 when British rule ended...Despite these bright spots, an internal weakness seems to grip India, affecting not only its political status but also its creative pursuits ... as the millennium drew to a close, all this appears to be the afternoon of a civilization whose morning radiance had long faded, its zenith had passed... the heart seems to turn to stone, its pulse slows, and gradually this petrification and decay spread to its extremities... The sense of inquisitiveness and the spirit of intellectual exploration give way to rigid and formal logic and a barren dialectic (Bazaz, 1975, pp. 483-484).

This model suggests that human desires play a crucial role in understanding cognition, emotion, and behavior. It proposes that cognitive processes emerge from the crystallization of desires, which originate from perception and volition. These desires drive behaviors, and their fulfillment or lack thereof results in positive or negative emotional responses. The model advocates for the use of self-reflection, contemplation, and karmayoga to better manage desires, potentially leading to improved emotional regulation. The authors hope that this model will encourage further research into the influence of desire on cognitive,

emotional, and behavioral processes. The presented model exemplifies how indigenous psychological concepts can contribute to universal psychology (refer to Bhawuk 1999, 2000, 2003, and 2005 for additional examples). Marsella (1998) advocated for the replacement of Western cultural traditions with multicultural approaches, emphasizing the importance of cultural factors in shaping human behavior, a topic previously explored by various researchers (Triandis, 1972, 1977, 1994; Gergen, Gulerce, Lock, & Mishra, 1996; Pawlik, 1991). The Bhagavad-Gita, a revered Hindu text, serves as a widely recognized source of knowledge and wisdom for people worldwide (Prabhupad 1986). Sinha (1965) pioneered the integration of Indian thought with Western psychology, contributing significantly to our understanding of the psychology of economic development (Sinha & Kao, 1988). The Bhagavad-Gita describes a state of mental tranquility known as *sthitaprajna*, or equanimity, in which an individual transcends cognition, emotion, and behavior.

In the Bhagavad Gita, the roles of teachers and learners are deeply intertwined with spiritual and philosophical guidance, emphasizing a dynamic relationship based on mutual respect and the pursuit of wisdom. The teacher, or guru, is portrayed as a source of enlightenment and moral clarity, guiding the learner, or shishya, on a path of self-discovery and spiritual growth. This relationship is exemplified by Krishna, who serves as both a divine guide and teacher to Arjuna. Krishna's role is not to impose knowledge but to awaken Arjuna's inner understanding, encouraging self-reflection and discernment. The learner, in turn, is expected to approach the teacher with humility, sincerity, and a readiness to question and engage. The Gita emphasizes that learning is an active process where the teacher facilitates the removal of ignorance, while the learner takes responsibility for applying the wisdom to their life. This perspective highlights the reciprocal nature of teaching and learning as a journey toward higher truth and self-realization.

History of English language teaching (ELT)

The history of the English language and its pedagogy reflects its evolution from a regional Germanic tongue to a global lingua franca shaped by historical, cultural, and political forces. English emerged in the early medieval period, blending Anglo-Saxon, Norse, and Latin influences. The Norman Conquest in 1066 introduced significant French elements, while the Renaissance brought a wave of classical Latin and Greek vocabulary. By the colonial and industrial eras, English expanded globally, driven by British imperialism and later, American cultural dominance. The teaching of English historically began with prescriptive grammar rules and rote memorization during the Grammar-Translation era. As

English became a tool of colonization, its teaching often reinforced hierarchical power dynamics. However, the 20th century witnessed shifts towards more communicative approaches, emphasizing practical use and learner engagement. With the advent of critical pedagogy, English language education has increasingly focused on empowering learners to question power structures and cultural hegemony embedded in language use, advocating for a more inclusive, equitable, and critical approach to teaching and learning.

Richards and Rodgers (2014) trace the evolution of language teaching methods, highlighting key shifts influenced by linguistic, psychological, and pedagogical theories. Early methods, such as the Grammar-Translation Method, prioritized reading and writing through the study of grammatical rules and translation, with little emphasis on speaking or listening. This approach was challenged in the late 19th century by the Direct Method, which emphasized oral communication, teaching grammar and vocabulary through contextualized use of the target language. In the early 20th century, the Audiolingual Method emerged, inspired by structural linguistics and behaviorist psychology, focusing on habit formation through drills and repetition. Simultaneously, the Oral Approach and Situational Language Teaching in Britain prioritized teaching language structures in meaningful, real-life contexts. By the 1970s, dissatisfaction with earlier methods led to the rise of Communicative Language Teaching (CLT), which emphasized meaningful communication, fluency, and interaction, reflecting a more functional approach to language use. Alongside these mainstream approaches, alternative methods such as Suggestopedia, Total Physical Response, and the Silent Way experimented with reducing learner anxiety and fostering engagement. These historical developments reflect the ongoing search for effective ways to teach languages, shaped by changing theories and educational goals.

The role of language educators has evolved significantly over time, shaped by cultural, societal, and educational changes. Originating from the Greek "pedagogos," a term for a slave supervising boys and ensuring their safe passage to school, the role expanded in ancient Rome to include teaching, though it often carried negative connotations of rigidity and triviality. Historically, language teaching was seen as less prestigious, with tutors and itinerant teachers playing key roles, while Jesuit systems marginalized language instructors in favor of more esteemed subjects. The 17th century, marked by figures like Comenius, introduced a framework where teachers were seen as the sole sources of knowledge, responsible for student success or failure. Over time, the status of language educators has

transformed, evolving from humble beginnings to a vital role in fostering communication and shaping minds, adapting to the changing needs of society and education.

The perception of learners in education has evolved from being seen as passive recipients of knowledge, likened to "tabula rasa" or blank slates, to active participants in their learning journey. Historically, models like those of Comenius portrayed students as vessels into which teachers poured information, with responsibility for learning resting solely on educators. Over time, educational philosophies shifted, embracing constructivist and student-centered approaches that view learners as explorers and constructors of knowledge. Modern education emphasizes active engagement, curiosity, collaboration, and real-world application, empowering students to take ownership of their learning and fostering a deeper understanding through dynamic and interactive classroom experiences.

The historical perspectives of teachers and learners in Western teaching philosophy and the Bhagavad Gita reflect distinct cultural and philosophical contexts, yet both emphasize the transformative nature of education. In Western philosophy, early models such as the "tabula rasa" concept portrayed learners as passive recipients of knowledge, with teachers bearing full responsibility for imparting information. Over time, this evolved into more dynamic perspectives, such as constructivism, where learners became active participants in their education, and teachers transitioned to facilitators who guide exploration and discovery. Western thought has often highlighted the transactional aspect of teaching, focusing on skill-building and intellectual growth through structured methods.

In contrast, the Bhagavad Gita envisions the teacher (guru) as a spiritual guide and mentor, fostering wisdom and self-realization rather than merely imparting factual knowledge. Learners (shishyas) are encouraged to approach their teacher with humility, openness, and a desire for deeper understanding. The teacher's role is to illuminate the path and help remove ignorance, while the learner actively engages in self-reflection and internalizes the teachings to achieve spiritual and moral clarity.

While Western philosophies often emphasize external knowledge acquisition and the scientific method, the Gita focuses on inner transformation and ethical living. Both traditions, however, recognize the reciprocal relationship between teachers and learners, where active engagement and respect are essential for meaningful education. Together, they underscore the universal importance of education in shaping individuals and society.

Self-efficacy Theory in the Bhagavad Gita (guide)

According to self-efficacy theory, individuals possess a certain level of confidence in their capacity to arrange and implement specific actions to resolve problems or achieve goals (Bandura, 1997, as cited in Ghimire, 2017, p. 230). These self-efficacy beliefs play a crucial role in shaping motivation by influencing the objectives people set for themselves, the amount of effort they invest, their persistence when faced with challenges, and their ability to bounce back from setbacks (Hoy & Miskel, 2001, p. 148). If we review Bhagavad Gita considering above definitions, we find that Arjuna would have the goal of conquering the kingdom, but it can be seen in the verse of Bhagavad Gita that his goal was not kingdom and happiness (1.32), Arjuna was not able to determine, and he was confused that what he should do. Shree Krishna preached for long time which destroyed Arjuna's delusion. Arjun says Krishna "Your kind preaching destroyed my delusion". While analyzing above statements we can say that Krishna played the role of a teachers who motivated Arjun by wakening of the inner heart, addressing with peaceful names , exploration of strengths, frequent counselling, self-consciousness to duty , knowledge of karmic (action) result, encouragement , assurance of security , solution to doubts and curiosity, practical and divine knowledge , submission and devotion, confession of weakness , use of Yoga – energy , presentation challenges. Krishna convinced Arjun to determine the goals that individuals set for themselves (Ghimire, 2017, pp. 230-31).

In English language classroom, English teachers have been taught about child psychology and their development stages, and their role is to motivate students to set the goal and focus on learning four skills of English. And for this, English language teachers can destroy all doubts and confusions of their students and provide necessary counselling to determine their goals for themselves.

Equity Theory in the Bhagavad Gita (Samatva Yogi: equal treatment of all)

Equity theory emphasizes individuals' perceptions of fairness, particularly their beliefs about whether they are being treated justly. This theory posits that people place significant importance on fairness in the workplace (Hoy & Miskel, 2001, as cited in Ghimire, 2017, p. 229). Workers are motivated by comparing their performance to the performance of others (Fisher, 2009). From the above statements and definition of the equity theory, we found that individual should treat everyone equally and he thinks deeply about this that to whom I should treat equally or and to whom I should discriminate. Taking equity into

account, I found in the Bhagavat Gita, Arjun was resisting to kill Karauvas sides. He said that they are evil and did great sin, but they are their own relatives how can I kill them, and he said that I am ready to be killed by my owns but it is very hard to battle with them. These statements show that he did not seem to be motivated. This indicates that comparison does not work as motivating factors in the Bhagavad Gita which equity theory advocates the equity theory (Ghimire, 2017, p. 229).

In the Nepalese context, English learners are not ready to give equal value to all skills of learning English. They are always trying to avoid psychological uncomferts in some aspects of learning English language and at result they only focus on what they feel easy to learn. To motivate them English teachers, need to facilitate their students by destroying all their doubts and motivate them to give equal importance to all aspects of language skills and to perform better work.

Goal Setting Theory in the Bhagavad Gita (motivator)

Goal setting theory's fundamental premise is that the desire to achieve a goal serves as a primary motivator for specific behaviors. Goals guide both the mental and physical actions of individuals (Coleman & Glover, 2010; Hoy & Miskel, 2001, as cited in Ghimire, 2017, p. 228). This theory suggests that employees are motivated by establishing goals and objectives for themselves and the organization (Fisher, 2009, p. 350). It proposes that specific, challenging goals are more effective than vague instructions like "do your best" or having no goals at all (Latham & Locke, 1991; Locke, 1996; as cited in Ghimire, 2017, p. 228).

In relation to the goal setting theory, I found that in the Bhagavad that is that Krishna said Arjuna to dedicate his mind and do your duty remembering me (Gita, 18.57). It means to say that English teachers should motivate the students to dedicate themselves to their study following their syllabus. "Krishna said Arjuna that if you deny my suggestions, you will be destroyed. If you listen to me with full attention and follow my guideline, you will cope up with all the problems (Gita, 18.58)." Teachers should give right guidelines to their pupils to easily cross all the difficulties faced in learning English language and students should follow their teachers with full dedication to achieve fluency and proficiency in English language. Teachers should destroy their students' arrogance, so that they can evaluate themselves and focus on their duty and practice continuously to get mastery in English language.

Reflective Approach in the Bhagavad Gita (illuminator)

A reflective mindset is crucial for both educators and learners. Educators must employ scientific and methodical thinking to analyze their practices and lessons learned from experiences. They should critically evaluate their teaching methods, seek input and critiques from others, and conduct educational studies to enhance their understanding, expertise, and decision-making abilities. This approach allows them to adapt their teaching strategies based on new insights and concepts derived from research (National Commission on Teaching and America's Future, 1996 as cited in Thompson & Zeuli, 1999). The absence of a clear definition of reflection leads to four challenges. Firstly, the distinction between systematic reflection and other forms of reflection is unclear. Secondly, there is a commitment issue in evaluating an ambiguously defined skill. Thirdly, without a clear understanding of what reflection entails, it becomes challenging to describe or explain it. Lastly, and equally important, the lack of a precise definition of reflection hinders the investigation of how reflective teacher education and professional development impact teaching practices and student learning, which are essential questions that need to be addressed (Thompson & Zeuli, 1999).

The reflective approach entails critical analysis of our experiences. For teachers, this involves examining professional challenges from various perspectives to find solutions. John Dewey outlined four principles of reflection:

- a) Reflection is a process of deriving meaning, which transforms experiences into deeper understanding by connecting them to other ideas and experiences.
- b) Reflection is a methodical, thorough, and disciplined thought process rooted in scientific investigation.
- c) Reflection should occur collaboratively through interactions with others in a community setting.
- d) Reflection necessitates attitudes that appreciate the personal and intellectual development of both oneself and others.

Similarly, Bhagavad Gita has talked about reflective thinking. In Gita, lord Krishna talked about various aspects of life to satisfy his warrior Arjuna and to bring him on right track. All slokas in form of conversation show reflection where Arjun asks his doubts and Krishna makes him understand the right knowledge about Dharma, qualities of good English teacher like as Sthitaprajna, Samatva Yoga, Swadharma and Lokasamgraha. Finally, Arjun said,

“Krishna by your grace my delusion has been destroyed and I have gained wisdom. I am free of all doubts, I will do your bidding” (Gita 18-73). Arjun tried to get away from battlefield and for this, he presented various logics, but Krishna tried to convince with his logics by giving different examples. As a result, Arjun agreed with Krishna, and he fought with dedication.

English teachers should have imitable character, think for social welfare, treat equally with learners, knowledgeable, dutiful as Krishna. English teachers should treat equally to their learners like poor and rich, talent and weak, upper-class and lower-class learners inside the classroom. Likewise, English teachers should stand in society as role models so that students imitate them. They should always think about social welfare and teach learners to be a human. They should follow rules and regulations and give priority to their duty first.

In conclusion, English teachers should think critically, systematically on experiences to bring newness in ideas and teaching in unique ways inside the English language classroom. Reflective approach has been brought in use in 20th century, however it has been used before thousands of the years in the Bhagavad Gita.

Importance of Bhagavad Gita in Teachers' Professional Development

The role of a teacher in the teaching-learning process is vital and multifaceted. Even the best education system can fail without good teachers, while a strong education system with good teachers can overcome its flaws (Singh, 2007). As both a transmitter of knowledge and a facilitator, a teacher must fulfill various roles, considered essential duties. Depending on the situation, a teacher acts as a parent at school, a guide, a counselor, and a knowledge provider. The Code of Professional Ethics for teachers emphasizes their obligations towards students, suggesting that English teachers must be impartial, treat all students equally, avoid corporal punishment, cater to individual student needs, and use diverse approaches to enhance the learning process. English teachers must facilitate learning by adopting a learner-centric approach. Above all, an English teacher must be a role model, fulfilling their roles and responsibilities accordingly.

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्॥ Gita, 3.3॥

The Blessed Lord said: In this world there is a two-fold path, as I said before, O sinless one; the ‘Path-of-Knowledge’ of the SANKHYANS and the ‘Path-of-Action’ of the YOGINS. (Translated form: Gita Press, 2021)

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति॥ Gita, 3.4॥

Not by non-performance of actions does man reach actionlessness ; nor by mere renunciation does he attain perfection. (Translated form: Gita Press, 2021)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि॥ Gita, 3.20॥

Janaka and others attained perfection verily by action only; even with a view to protecting the masses you should perform action. (Translated form: Gita Press, 2021)

In the verses of Chapter 3(3), Krishna presents the concept of a Karmayogi, one who follows the path of action. The subsequent verses in Ch-3(4) show Krishna encouraging Arjuna to fulfill his responsibilities through action, emphasizing that Arjuna cannot attain liberation from action or achieve perfection by inaction. Later, in the verses of Ch-3(20), Krishna counsels Arjuna to recognize his duties and act in accordance with them.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥ Gita, 3.23॥

For, should I not ever engage myself in action, without relaxation, men would in every way follow My Path, O son of Pritha. (Translated form: Gita Press, 2021)

In the shlokas of Ch-3(23), Krishna uses himself as an illustration to motivate his student. He explains that as a charioteer, he should match the rider in terms of abilities, strategic thinking, and dedication to performance. This example conveys the idea that an instructor should serve as an exemplary figure for their pupil.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥ Gita, 2.18॥

They have an end, it is said, these bodies of the embodied-Self. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. (Translated form: Gita Press, 2021)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥ Gita, 3.30॥

Renouncing all actions in me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight!

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत॥ Gita, 4.42॥

Therefore, with the sword-of-Knowledge, cut asunder the doubt-of-the-Self, born of ignorance, residing in your heart, and take refuge in YOGA. Arise O Bharata.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान्॥ Gita, 11.34॥

Drona, Bhishma, Jayadratha, Karna, and other brave warriors — those have already been slain by me; you do kill; be not distressed with fear; fight and you shall conquer your enemies in battle. (Translated form: Gita Press, 2021)

In the shlokas of Ch-2(18), Ch-3(30), Ch-4(42), and Ch-11(34) previously cited, Krishna guided Arjuna to the path he must choose, commanding him to fight. By repeatedly urging him to engage in battle, Krishna was steering Arjuna towards the path he was uncertain about. Krishna boosted Arjuna's confidence and assured him that he could fulfill his duties as a warrior. This implies that an English teacher should take on the roles of friend, philosopher, and guide.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥ Gita, 9.32॥

For, taking refuge in me, they also, who O Partha, may be of a sinful birth — WOMEN VAISHYAS as well as SHUDRAS — even they attain the Supreme Goal.

As previously noted, Krishna does not differentiate between followers of various castes, classes, or sects. This demonstrates that Krishna, as the ultimate authority, embraces individual differences. Similarly, an English instructor should be accepting of students' diverse backgrounds and avoid discriminating against any particular student. One of a teacher's primary responsibilities is to maintain equality among students and treat them all fairly. Consequently, educators should address the unique needs of each student while maintaining a fair, unbiased, and objective approach in their conduct.

Factors Affecting Motivation and Bhagavad Gita

Learning a language is significantly influenced by motivation, which provides students with the enthusiasm and emotional drive to effectively acquire a second language. Several factors impact students' motivation to learn a second language, including the influence of teachers, personal attitudes, and parental involvement (Rahman, Rajab, Wahab, Nor, Zakaria, & Badli, 2017).

Similarly, teachers expressed dissatisfaction with various aspects of their profession, including their socio-economic status, career choice, student behavior, and stress related to examinations. Many educators felt that their compensation did not match their abilities, and they perceived a lack of societal recognition for their importance (Alam & Farid, 2011 & Gobena, 2018).

The Bhagavad Gita discusses the aforementioned factors influencing motivation in various contexts. According to the text, qualities such as duplicity, conceit, egotism, wrath, harshness, and lack of knowledge are considered attributes of demonic nature (Gita, 16.4). I can say that person's arrogance, conceit, hypocrisy, pride, rage, ignorance, hardness, angeriness, negative thinking, laziness, etc. demotivate towards teaching English in effective and in creative way. Similarly, these properties push students towards ignorance, and they do not focus on learning all skills of English language. Thus, we can say that above mentioned statements included in Bhagavad Gita are relevant to the current context.

Review of Related Empirical Literature

Numerous studies have explored the educational implications of the Bhagavad Gita, with a few focusing specifically on English language classes. These studies share some connections with my research.

Srivastava (2016) conducted a research study on 'Ensuring Personality Development Through Bhagavad Gita's Teaching.' The study aimed to recognize, comprehend, identify, analyze, synthesize, evaluate, and critically examine the factors responsible for personality development based on the teachings of the Bhagavad Gita. It also sought to develop a positive attitude, appreciation, interest, and skills for strengthening these factors. This descriptive study, primarily based on secondary data, revealed that personality development involves organizing individual behavior patterns to develop divine traits and manage demoniac traits through the three disciplines of action, knowledge, and devotion as taught in the Bhagavad Gita. This process aims to establish the identity of the individual soul with the supreme soul, leading to the highest knowledge and wisdom, especially if teachers can modify the individual's discipline pattern effectively.

In the same way, Ghimire (2017) conducted a research study on 'Educational Perspectives in the Bhagavad Gita'. This study aimed to interpret the meaning of education that can be found in the Bhagavad Gita. He adopted interpretative paradigm under qualitative design combining Prama method from the eastern wisdom tradition and hermeneutics from

the western wisdom. The 'Nine steps rendition' along with the reflection writing was used as data generation method and to create meaning. He interpreted the meaning literary, metaphorically, reflectively, and pragmatically on created meaning. This study founded that, Guru and disciple tradition, social orientation, Sankhya Yoga, devotion, meditation, continuous practice, and dialogue as a method for acquiring Vidya, along with interpreting the comprehensive meaning of education within the Bhagavad Gita, can inspire academicians to look beyond the certainties of history in their quest for valuable knowledge.

Additionally, Sahni (2017) conducted a research study on 'identifying elements of the code of professional ethics for teachers in the Bhagavad Gita: a hermeneutic study'. This study focused on finding out elements and professional ethics for teachers in Bhagavad Gita. This study has adopted hermeneutic method to interpret historical Slokas (the conversation between Krishna and Arjun at Battlefield). The analysis indicated that the philosophy of the Bhagavad Gita holds significant potential for addressing key aspects of education.

In a similar vein, Hemalettha (2021) conducted a study titled 'Analysis of Shrimad Bhagavad Gita with reference to Teacher qualities to promote life skills among students.' The research sought to examine the characteristics of an exemplary teacher as described by Lord Krishna in the Bhagavad Gita, identify essential life skills that should be cultivated in diligent students according to the Gita's teachings, and integrate these teacher qualities with the life skills to be fostered in students. The study employed a hermeneutic approach to analyze the ancient sacred text of the Bhagavad Gita, interpreting its verses within a social context. Over 100 slokas were examined in relation to the study's objectives. The findings indicated that the Shrimad Bhagavad Gita is a remarkable scripture, valued for its inherent ability to address fundamental human issues and its exploration of life skills and moral principles.

In addition, Krishnan and Nair (2021) carried out a research study entitled 'Teacher Qualities Embedded in Bhagavad Gita- A Critical Analysis among prospective Teachers' which aimed to identify the key elements of teacher qualities embedded in Bhagavad Gita and to analyze the perception of prospective teachers regarding teacher qualities embedded in Bhagavad Gita. The research employed a mixed-methods approach, utilizing semi-structured interviews and questionnaires for data collection. The study's sample comprised 10 representative educators and 100 teachers-in-training. Primary and secondary data were collected through online sources because of covid-19. It was difficult to translate Sanskrit into English language. However, in this study the investigator has some provisional

suppositions in mind. This study revealed that dedication to work, communication skills, classroom management, discipline, perfection, forgiveness, problem solving skills, decision making, patience, self-confidence and control, analytical knowledge, empathy, accountability, and positivity are the qualities of a good teacher. The same can be replicated to other prospective teachers with special reference to teachers.

Likewise, Mahajan and Durga (2021) carried out a research study on ‘Bhagavad Gita a substantial for Ralph Waldo Emerson.’ The primary objective of this study was to explore the significant origins and motivations within the Bhagavad Gita for Ralph Waldo. Compare and Contrast has been used to analyze the study. The study revealed that Indian practice ‘Yoga’ is not only physical, but it is also mental work out.

Furthermore, Bala (2022) carried out a research study entitled "Educational Aspects in Bhagavad Gita". This paper aimed to interpret educational aspects present in Bhagavad Gita. Content analysis has been used in this study. The research revealed that the Gita incorporates both spiritual and materialistic elements in its definition of education. It highlights ethical responsibilities, a balanced moral environment, the integration of spirituality with practical application, and the fusion of transcendental and worldly living.

In the same vein, Divya and Aswathy (2022) conducted a research study entitled ‘Analyzing Educational Implication of Selected Shlokas from Shreemad Bhagavad Gita’ which aimed to find out the educational implication lies in the different Slokas in the Bhagavad Gita. The investigator has used content and discourse analysis in this study. The research revealed that the Bhagavad Gita contains fundamental principles of educational philosophy. These include concepts such as self-realization, salvation, character development, intrinsic motivation, discipline, recognition of individual differences, confidence building, elaboration on various human qualities, and personal growth. The text encompasses a wide range of educational and philosophical ideas that are relevant to human development and learning.

Similarly, Dutta and Kotwal (2022) carried out a research study on “The Importance of Bhagavad Gita Principles in Current Education Scenario.” The research sought to identify the influence and significance of the Bhagavad Gita on the current educational landscape in this study. Arts-based hermeneutical reading of historical text adopted in this study. The Bhagavad Gita encompasses various elements of educational philosophy, including the definition and significance of education, its objectives, instructional resources, teaching

methods, course content, strategies for motivation, evaluation techniques, and the roles of students and educators.

Moreover, Chaudhary and Prabha (2023) conducted a research study entitled ‘The Bhagavad Gita’s Educational philosophy: Nurturing Holistic Growth, Self-realization, and Ethical Values’ which aimed to highlight nurturing holistic growth, self-realization, and ethical values in the Bhagavad Gita. In this study, ethics, role, and ethical values of Bhagavad Gita have been analyzed using content analysis procedure. The study found that the Bhagavad Gita offers deep philosophical and spiritual teachings that have impacted various facets of life, such as education and teaching methods.

Implications of the Review for the Study

Reviewing literature is a crucial part of research, helping researchers establish ideas and concepts in a specific research area. A literature review plays an essential role in topic selection and guiding the study's findings. The entire body of literature assists the researcher in focusing on the topic, research problem, methodology, and findings. I reviewed several research papers that have already been conducted. Some related articles and books helped to identify gaps between existing research and unexplored areas. Therefore, the following literature was instrumental in shaping the ideas and concepts for my research.

Krishnan and Nair (2021) conducted research entitled “Teacher Qualities Embedded in the Bhagavad Gita: A Critical Analysis among prospective teachers.” In his study he had talked about teacher qualities where there was gap that he could not include spiritual wisdom of teacher and its relevancy in current situation. So that it helped me to select the topic for my research.

Similarly, Sahni (2017) carried out research on “Identifying elements of the code of professional ethics for teachers in Bhagavad Gita: a hermeneutic study”, in which he has focused on finding out elements and professional ethics for teachers in Bhagavad Gita, but he could not use observation as data collection tool. It helped me to adopt observation as a data collection tool.

Along with Ghimire (2013) carried out research entitled “Meaning of Education in Bhagavad Gita” in which he followed qualitative research approach which helped me to adopt qualitative research approach for my research study.

Furthermore, Hemalettha (2021) conducted research on “Analysis of Shrimad Bhagavad Gita with Reference to Teacher Qualities to Promote Life Skills among Students”, in which she has used hermeneutic research method and Slokes in scared scripture was analyzed in social context. It helped me to adopt critical discourse analysis as research design.

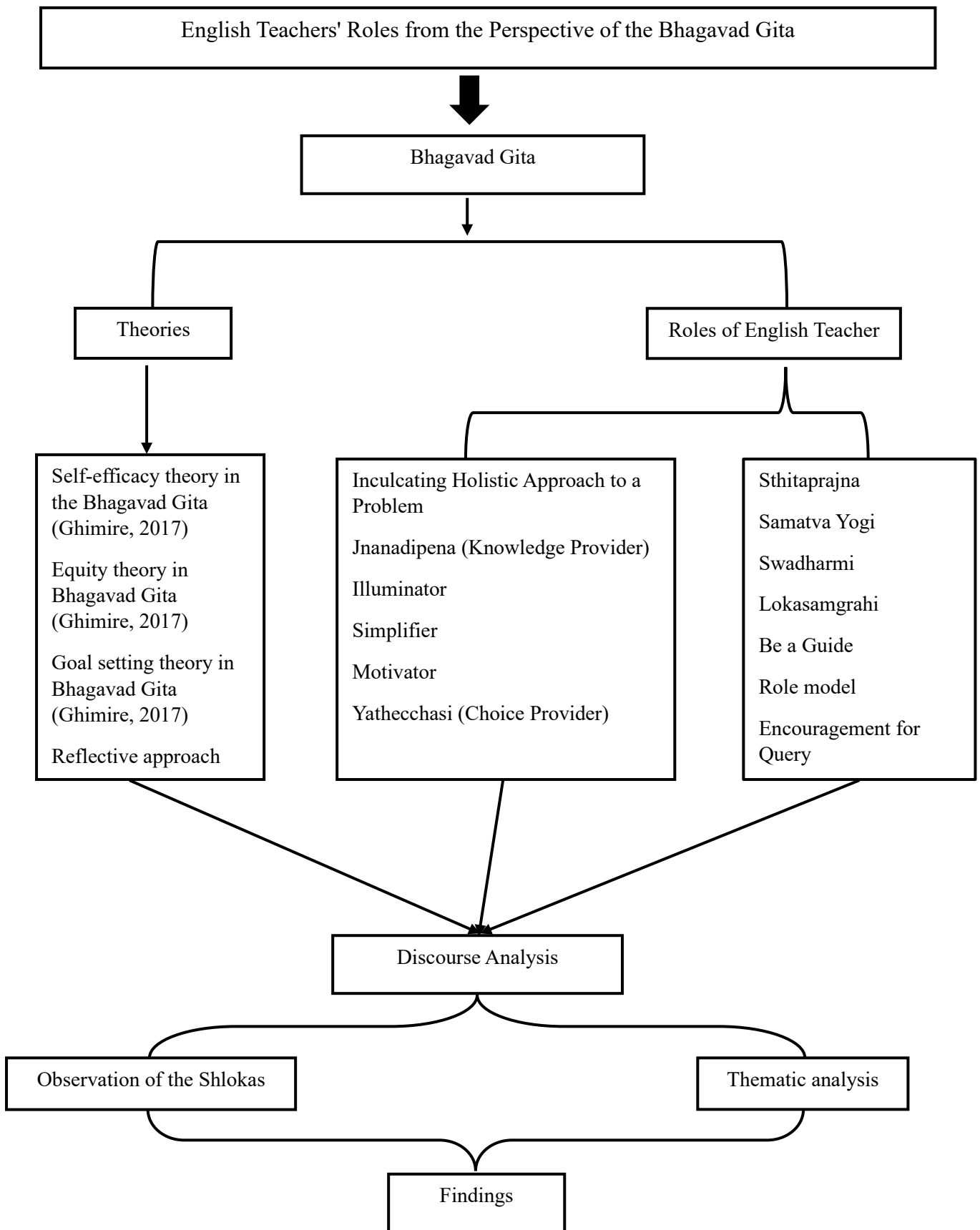
Moreover, Dutta and Kotwal (2022) carried out research on “The Importance of Bhagavad Gita Principles in Current Education Scenario” in which he could not use reading, re-reading, checklist, observation, underling, skimming and connecting with current situations. It helped me to adopt sampling procedures and data collection tools.

Similarly, I reviewed a variety of books, theses, journal articles, and other materials, as this study is entirely new. These resources helped me identify problems, issues, and investigation techniques, and provided insights for contextualizing findings, enabling critical analysis. Specifically, the reviewed studies helped me cultivate ideas on the theoretical background of the role of English teachers from the perspective of the Bhagavad Gita. These materials benefited me by illustrating how to review related literature. Additionally, they provided a theoretical and empirical background and broadened my knowledge, aiding in the completion of my research. Ultimately, the literature review helped me develop a conceptual framework.

Conceptual Framework

The theoretical and conceptual framework serves as a roadmap for research, anchoring it firmly in theoretical constructs. It functions as a mental blueprint that researchers create to guide their work effectively. Researchers develop a conceptual framework to represent their understanding of theories and their own interpretation of the relationships between various variables. According to Kumar (2009), the conceptual framework forms the foundation of research endeavors. As such, it is crafted creatively to illustrate the appropriate connections among variables. The conceptual framework for this particular study is visually depicted in the following diagram:

Figure 1: Conceptual Framework of this study:



Chapter III

Methods and Procedures of the Study

This chapter delineates the methodological approach and procedures employed in this study. It encompasses a comprehensive description of the research design and methodology, population, sample and sampling strategies, data sources, data collection instruments and techniques, data collection procedures, data analysis and interpretation methodologies, and ethical considerations.

Research Design and Method of the Study

Research involves a meticulous and comprehensive examination of a particular issue or problem using scientific methodologies. Kumar (2014) defines research as a means of gathering information and examining phenomena to address specific research questions. This implies that research is a structured investigative process designed to obtain in-depth information about the subject under study. Consequently, this approach is essential for conducting systematic inquiries. The term "research design" encompasses the methods and procedures employed to carry out a study efficiently within a specified timeframe to achieve its objectives. In essence, the research design serves as a blueprint guiding the study's progression. The present study aimed to fulfill its research objectives by employing a discourse analysis (DA) approach. Discourse Analysis (DA) is a qualitative research design that examines how language is used in texts, conversations, and other forms of communication to construct meaning, shape identities, and establish power dynamics. It involves analyzing both the content and context of language to understand its social, cultural, and political implications.

Discourse Analysis (DA) is a qualitative research design that examines how language constructs meaning, shapes identities, and reflects power dynamics within social, cultural, and institutional contexts. Rooted in linguistics, sociology, and cultural studies, DA views language not merely as a tool for communication but as a form of social practice (Fairclough, 1992). Researchers use DA to analyze texts, conversations, or media to uncover underlying ideologies, assumptions, and relationships embedded in discourse (Gee, 2014). The process involves collecting relevant data, such as written documents or spoken interactions, and analyzing linguistic features—such as vocabulary, grammar, and rhetorical strategies—alongside contextual factors. A critical perspective is often employed, especially in Critical Discourse Analysis (CDA), to explore how language reinforces or challenges social

inequalities and power structures (van Dijk, 2008). DA has diverse applications, including understanding political rhetoric, media representations, and classroom interactions. While it provides rich insights into the interplay between language and society, DA requires careful interpretation and a thorough understanding of the context, as interpretations can be subjective (Fairclough, 2013). Its interdisciplinary nature makes DA a versatile and impactful method in qualitative research.

Discourse Analysis (DA) helps researchers analyze and interpret data or text by providing a framework to uncover the deeper meanings, ideologies, and power dynamics embedded in language. It enables researchers to go beyond surface-level content, examining how linguistic choices—such as word use, tone, and structure—convey implicit assumptions and shape perceptions. By situating discourse within its social, cultural, and historical context, DA reveals how texts reflect and influence societal norms, relationships, and power structures. For instance, CDA can expose how language perpetuates or challenges inequalities, making it a valuable tool in fields like education, media, and politics. DA also examines how participants in conversations construct meaning collaboratively, offering insights into interaction dynamics and identity formation. Furthermore, DA's versatility extends to analyzing multimodal texts, such as combining written words with visuals or gestures, making it useful for interpreting digital and multimedia content. Through this comprehensive approach, DA equips researchers to critically engage with texts, revealing the interplay between language and social realities. In this study, I employed Fairclough's model of discourse analysis (DA) design to analyze and interpret data.

Population, Sample and Sampling Strategy

The study's sample consisted of Shlokas from the Bhagavad Gita. Specifically, 35 Shlokas were chosen using a purposive non-random sampling method.

Sources of Data

To gather the necessary data for this study, Shlokas of Bhagavad Gita entail the role of teachers as secondary sources data were utilized. Various books, journals, articles, theses, and related websites were used to obtain additional information.

Data Collection Tools and Techniques

There are various tools available for collecting research data, which play a crucial role in deriving solutions from analysis and interpretation. To achieve the objectives of this study,

I employed observation (text analysis) as the research tool to gather data from the Bhagavad Gita. The information was obtained by observing the statements within the text.

Data Collection Procedures

Secondary data collection involves gathering existing information. Initially, I reviewed numerous books, articles, journal articles, and theses to gather ideas for conducting meaningful research. I read, re-read, underlined, and selected Shlokas from the Bhagavad Gita. I used the skimming reading technique to collect data from the Bhagavad Gita.

Data Analysis and Interpretation Procedures

The systematically collected data were analyzed and interpreted descriptively using thematic analysis, grounded in Norman Fairclough's three-dimensional model of Critical Discourse Analysis (CDA). First, the analyzed data were organized thematically, which facilitated effective management of the extensive data and helped reveal the structure of the research findings. Next, themes were developed to directly address the research questions. Finally, sub-themes were created, analyzed, and interpreted qualitatively.

Ethical Considerations

Ethical considerations are crucial in research. Ethical considerations are fundamental to ensuring integrity, fairness, and respect in research. Researchers must prioritize the rights, dignity, and welfare of participants, adhering to principles such as informed consent, confidentiality, and the voluntary nature of participation. Transparency is essential, requiring researchers to disclose the purpose, methods, and potential risks or benefits of the study. Data management must uphold privacy standards, safeguarding sensitive information and ensuring its secure storage and use. Ethical considerations also involve avoiding bias, misrepresentation, or harm, whether physical, psychological, or social. When working with vulnerable populations, additional care must be taken to protect their interests. Researchers must also ensure that findings are reported honestly, and that credit is appropriately given to contributors. By adhering to ethical guidelines, researchers foster trust, promote responsible inquiry, and contribute to the credibility and societal value of their work. I did not plagiarize any sources. Instead, I ensured proper citations and references, striving to keep the research original. Additionally, I adhered to all academic writing values and norms to the best of my ability.

Chapter IV

Analysis and Interpretation of Data

This chapter presents an analysis and interpretation of the data. The systematically collected data were examined and interpreted using appropriate tools to achieve the study's objectives. The data, sourced from the Shlokas of the Bhagavad Gita, highlight the roles of teachers. This chapter includes an analysis and interpretation of the findings, with the information derived from observations of the Shlokas in the Bhagavad Gita.

Analysis of Data and Interpretation of Results

In this section, the data gathered from secondary sources have been analyzed. The Shlokas from the Bhagavad Gita were interpreted using a thematic approach to understand what they conveyed and what they revealed about the roles of teachers. After collecting the Shlokas, I interpreted their meanings. Subsequently, I categorized the themes into different sections based on similar Shlokas that describe the roles of teachers. Finally, the Shlokas were viewed holistically and analyzed thematically. Thus, the data have been analyzed and interpreted based on the following major themes:

Roles of English Teacher

The role of an English teacher extends beyond imparting linguistic knowledge to shaping learners' communication skills, critical thinking, and cultural awareness. English teachers act as facilitators of language acquisition, guiding students in mastering listening, speaking, reading, and writing skills. They create inclusive and engaging learning environments, tailoring instruction to diverse learner needs and proficiencies. Beyond the classroom, English teachers serve as cultural mediators, helping students navigate the nuances of English as a global language while respecting and integrating their cultural backgrounds. They also play the role of motivators, encouraging confidence and creativity in language use. Additionally, English teachers act as lifelong learners, adapting to evolving pedagogical practices and integrating technology to enhance learning. Their role is dynamic, requiring them to balance linguistic expertise with empathy, adaptability, and the ability to inspire a love for language and learning in their students. English teachers play a crucial role in transforming lives, inspiring aspirations, and helping individuals reach their full potential. They nurture, educate, and guide students to become valuable societal members. Over time, the role of teachers has evolved, with educators now following specific curricula and guidelines for instruction.

In the Bhagavad Gita, the teacher is envisioned as a balanced guide, not merely imparting truths but also living and demonstrating them. While the teacher must possess competence in the subject matter, when it comes to matters of judgment, the student is encouraged to make independent decisions, akin to Arjuna's pivotal choice on the battlefield. The teacher's vigilance extends to nurturing the student's body and soul, fostering an environment for holistic growth. Existentialism has many role models for the idea teacher, including philosophers like Socrates and Sartre (Ozmon & Craver, 1995). Teachers for existentialists must familiarize themselves fully with the subject he teaches and take it into himself as the rich fruit of human activity (Kneller, 1971 as cited in Ghimire, 2017). Teachers should have strong beliefs and commitment of their own, but he does not compel to his students' beliefs until they have thought them out for themselves. (Kneller, 1971 as cited in Ghimire, 2017). Teacher engages his students in dialogue with the pupil to encourage thinking for oneself and make a knowledgeable person (Tanner & Tanner, 1980 as cited in Ghimire, 2017). The ideal perspective is a thought experiment that eliminates obstacles to fully achieve a desirable situation. It helps identify what needs to be altered in the real world for what should ideally happen to become a reality (Rescher, 1987). The Guru in Bhagavad Gita is an authentic source of knowledge (Gita- 13.21) and supreme personality (Gita- 10.12) so that the Guru may understand disciple's needs and interests. The Guru has kindness (Gita- 11.1) and knows the truth (Gita- 4.34). In the Bhagavad Gita, a teacher is commonly called a "Guru." The Guru holds a crucial role in imparting knowledge and guiding the spiritual development of the student.

The Bhagavad Gita offers valuable insights into the role of an English teacher, emphasizing the importance of guiding students not only in language acquisition but also in the development of their inner wisdom and ethical values. According to the Gita, the teacher's role transcends the mere transmission of knowledge; it involves guiding learners to self-realization and righteous action (dharma) (Easwaran, 2007). For an English teacher, this means fostering an environment where students not only learn language skills but also engage in deeper reflection on how language shapes their thoughts, actions, and interactions with others. Much like Krishna's role as a spiritual guide to Arjuna, the English teacher serves as a mentor, encouraging critical thinking, self-expression, and ethical communication. The teacher helps students understand language as a tool for both personal growth and social responsibility, ensuring that students not only master the language but also use it wisely and ethically in their daily lives (Radhakrishnan, 1948). By integrating moral teachings and self-

reflection into the learning process, the English teacher according to the Gita nurtures both the intellectual and spiritual development of students.

Inculcating Holistic Approach to a Problem

A holistic approach to problem solving involves examining an issue from multiple perspectives, eliminating biases, and considering the broader context. A good teacher encourages students to seek input from individuals with diverse backgrounds, experiences, and expertise. This approach helps generate more creative ideas, anticipate potential challenges, and understand the situation from the viewpoint of each stakeholder. In the same way Lord Krishna said Arjuna:

एवमुक्तो हृषीकेशो गुडाकेशेन भारत।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्॥ Gita, 1.24॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति॥ Gita, 1.25॥

Sanjaya said: O king, thus addressed by Arjuna, Shri Krishna placed the magnificent chariot between the two armies in front of Bhisma, Drona and all the kings and said, “Arjuna, behold these Kauravas assembled here”. (Translated form: Gita Press, 2021)

In the shlokas of Chapter (Ch) -1(24 & 25) shlokas above, At Arjuna's request, Krishna positions the chariot between the two armies, allowing Arjuna to better grasp the challenges he would face in battle by closely observing the opposing warriors. Initially overconfident about defeating his kinsmen, Arjuna is guided by Krishna, who acts as his teacher. Krishna wants Arjuna to consider both outcomes of war—victory and defeat. He also advises Arjuna to avoid simplifying his actions by giving in to immediate instincts, urging him instead to plan and act thoughtfully. According to Sahni (2017), an effective teacher must have a comprehensive understanding of the specific problem to solve it effectively. One major responsibility of an English teacher is to help students realize that success is not solely determined by their potential but also by external factors beyond their control.

Sthitaprajna (Stable mind)

A teacher must embody the qualities of a Sthitaprajna in their profession. In the Bhagavad Gita, Sthitaprajna refers to a person of steady wisdom who has realized the truth from within. Such a person remains calm and patient, never losing their wisdom regardless of life's situations, including teaching. Patience is one of the greatest virtues for any teacher.

Without it, effective teaching becomes challenging. A teacher must remain calm and patient to foster a positive learning environment where students feel secure enough to ask questions, make mistakes, and learn at their own pace. This fosters better understanding and student engagement, as opposed to a frustrated or agitated teacher who can disrupt the learning process and negatively impact student confidence. Patience in teaching is the ability to remain calm, composed, and understanding amidst challenges and setbacks, giving students the time and space they need to learn and grow at their own pace. In the Bhagavad Gita, Krishna teaches to Arjuna about Sthitaprajna in the following way:

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥ Gita, 2.38॥

Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the battle; fighting thus you will not incur sin. (Translated form: Gita Press, 2021)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ Gita, 2.56॥

The sage, whose mind remains unperturbed amid sorrows, whose thirst for pleasures has altogether disappeared, and who is free from passion, fear and anger, is called stable of mind. (Translated form: Gita Press, 2021)

In the shlokas of Ch-2(38 & 56) mentioned above, Krishna provides a clear explanation of the self-perfection technique, highlighting three pairs of opposites that represent distinct experiences at different levels of moral existence. These pairs include Pain and Pleasure (intellectual awareness of unfavorable and favorable experiences), Gain and Loss (mental zone of joy from meeting and sorrow from parting), and Conquest and Defeat (physical realm of winning or losing at the bodily level). Krishna advises maintaining balance through these various vicissitudes at their respective levels of existence. A person who remains stable, undisturbed by sorrow or joy, detached, fearless, and free from anger is referred to as a Muni, or silent sage. To master all situations, an individual must lack three key emotions: attachment (Raga), fear (Bhaya), and anger (Krodha). Patience is therefore crucial for teachers, who must handle critical situations without losing their composure. Chaudhry and Prabha (2023) noted that teachers should embody calmness and patience in their profession, as these qualities are considered essential for effective teaching. A calm and patient teacher can maintain composure in challenging situations, fostering a supportive learning environment where students feel at ease asking questions and learning at their own

pace. Sthitaprajna advocates that teachers remain focused on their professional duties regardless of circumstances. An exemplary English teacher should transcend joy or distress, loss or gain, and victory and defeat.

Samatva Yogi (evenness of mind)

One of the best qualities of an English teacher is being a Samatva Yogi, where everyone is treated equally. Equitable treatment by the teacher means providing the same level of attention, respect, and learning opportunities to all students in the classroom, without showing favoritism or discrimination based on factors like academic ability, background, or personality. Lord Krishna also said about the Samatva Yogi in this way:

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥ Gita, 6.29॥

The Yogi who is united in identity with the all-pervading, infinite consciousness, whose vision everywhere is even, beholds the Self existing in all beings and all beings as assumed in the Self. (Translated form: Gita Press, 2021)

In the shlokas of Ch-6(29) shlokas above, In the shlokas of Ch-1(24 & 25) shlokas above, according to Shree Krishna's teachings, an individual in a state of Yoga perceives the self within all beings and all beings within the self, adopting a universally equitable viewpoint. Implementing Samatva Yoga in educational settings requires educators to foster a welcoming atmosphere that embraces all students, regardless of their origins, capabilities, or learning preferences. This strategy ensures equal opportunities for participation and achievement in the classroom. It fundamentally involves showing respect to each student and adapting teaching methods to address their specific requirements. Similarly, Equity theory examines the concept of perceived fairness—individuals' perceptions of whether they are receiving just treatment. This theory proposes that people place great importance on fairness in work environments (Hoy & Miskel, 2001, as cited in Ghimire, 2017, p.229). While equal treatment aims to provide the same opportunities to all students, equitable treatment involves tailoring instruction and support to meet the specific needs of individual students, ensuring everyone has a fair chance to succeed. Therefore, English teachers should embody the qualities of a Samatva Yogi, treating every student with equal respect and adjusting their teaching methods to cater to individual needs.

Swadharmi (dutifulness)

Swadharma, or fulfilling one's own duty, is the most essential trait of teachers. According to the Gita, Swadharma means acting in harmony with our inherent nature for the well-being of individuals and society. A teacher's primary duty is to impart knowledge, guide students in their learning, and ensure they grasp the subject matter. This involves creating a positive learning environment, delivering effective lessons, assessing student progress, providing constructive feedback, and adapting teaching methods to meet individual student needs. Essentially, it means fostering both intellectual and emotional development within their students. In the Bhagavad Gita, Lord Krishna also described about duty in the following way:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥ Gita, 3.35॥

One's own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear. (Translated form: Gita Press, 2021)

In the shlokas of Ch-3(35) above, Lord Krishna reminds Arjuna of his duty as a Kshatriya, part of the warrior aristocracy within the four varnas (social orders) in Hindu society. Krishna tells Arjuna that there is no nobler duty for warriors than engaging in a fair fight, a privilege that leads to heaven. We often feel dissatisfied by comparing our situations with those of others. However, it is essential to recognize our own capacities and limitations, avoiding the imitation of others. Performing our duties well within our sphere should bring us contentment, contributing to both personal progress and social stability. Regardless of one's caste or profession, fulfilling one's duties to oneself and society with honesty and a sense of social responsibility is paramount.

In the same vein, teachers have many duties including teaching, assessing, managing behavior, building relationships, planning, communicating, professional development, being a resource and so on. Goal setting theory believes that workers are motivated by setting goals and objectives for both the individual and the organization (Fisher, 2009, p. 350). It says specific difficult goals such as “do your best”, or no goals (Latham & Locke, 1991; Locke, 1996; as cited in Ghimire, 2017, p. 228). In relation to the goal setting theory, I found that in the Bhagavad that is that Krishna said Arjuna to dedicate his mind and do your duty remembering me (Gita, 18.57). It means to say that English teachers should motivate the

students to dedicate themselves to their study following their syllabus. “Krishna said Arjuna that if you deny my suggestions, you will be destroyed. If you listen to me with full attention and follow my guideline, you will cope up with all the problems (Gita, 18.58).” Teachers should give right guidelines to their pupils to easily cross all the difficulties faced in learning English language and students should follow their teachers with full dedication to achieve fluency and proficiency in English language. Thus, English teachers should be Swadharmi.

The duties of an English teacher extend beyond simply teaching language skills, encompassing a range of responsibilities aimed at fostering students' intellectual, emotional, and social growth. Primarily, an English teacher is tasked with instructing students in the core aspects of language, including reading, writing, speaking, and listening, while ensuring they develop proficiency in both written and oral communication (Harmer, 2007). Additionally, English teachers are responsible for creating lesson plans that cater to diverse learning needs, incorporating various teaching methods and materials to engage students effectively (Ur, 2012). They guide students in analyzing texts, fostering critical thinking, and encouraging creativity through writing and discussions (Gee, 2014). Furthermore, an English teacher serves as a mentor, helping students build confidence in their abilities, improve their communication skills, and navigate both academic and personal challenges (Richards & Rodgers, 2014). By fulfilling these duties, an English teacher plays a pivotal role in shaping students' academic success and personal development.

Lokasamgrahi (social welfare)

Lokasamgraha is another essential quality of a teacher. The word 'Loka' means 'world' or 'people,' and 'samgraha' means 'welfare,' implying 'social justice' or 'social welfare.' In the Bhagavad Gita, "Lokasamgraha" refers to the concept of "world maintenance" or "welfare of the people." Teachers can be rightly called nation builders. Through their perseverance, love, and sacrifices, they have shown us the path on which great individuals have built our nation. It is our beloved teachers who mould our character and personality and guide us towards our final destination. Krishna also emphasized that the welfare of the people is the greatest virtue in life as follow:

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
 कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ Gita, 3.25 ॥

Arjuna, as the unwise act with attachment, so should the wise man, with a view to maintain the world order, act without attachment. (Translated form: Gita Press, 2021)

In the shlokas of Ch-3(25) above, Lord Krishna teaches that the ignorant man works with an expectation of rewards, thinking, "I will do this work and receive this reward." In contrast, the wise man who knows the Self serves not for personal gain but acts in a way that the world, following his example, attains peace, harmony, purity of heart, divine light, and knowledge. This wisdom guides teachers to take responsibility for nation-building. They play a crucial role in shaping young minds, imparting knowledge, values, and critical thinking skills, which are essential for creating well-informed and responsible citizens. Teachers are considered "builders of the nation" as they mold future leaders and citizens with the necessary skills and ethical understanding to navigate challenges and contribute positively to society. In this regard, Bala (2022) stressed that educators should recognize their ethical responsibilities, create a positive moral environment, maintain consistency between spiritual beliefs and actions, and strike a balance between transcendent and worldly living to promote social equity and well-being. Teachers play a crucial role in shaping a nation's future. When students are mentored by exemplary educators, they will transmit these values to subsequent generations. Conversely, if students are led astray or influenced negatively, they will perpetuate harmful traits, resulting in a disorderly society. Similar to how intelligent terrorists with unethical foundations wreak havoc on the world, teachers can have a comparable impact. Upstanding educators contribute to nation-building, while manipulative ones produce irresponsible citizens. Therefore, English teachers should embody the principle of Lokasamgraha, working towards the betterment of all people.

Jnanadipena (lamp of knowledge: knowledge Provider)

Teachers serve as knowledge providers in numerous ways, including subject matter expertise, research and development, curriculum design, and assessment. They must deeply understand the subjects they teach and know how to convey this knowledge effectively. Additionally, teachers can share insights gained from their research and development activities with their students. Being well-versed in the curriculum and assessment processes is also essential, allowing teachers to use test results to refine and adapt their teaching methods. In the same vein, Krishna provides knowledge to Arjuna:

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ Gita, 10.11॥

In order to bestow my compassion on them, I, dwelling in their hearts, dispel their darkness born of ignorance by the illuminating lamp of knowledge. (Translated form: Gita Press, 2021)

In the shlokas of Ch-10(11) mentioned above, Krishna highlights a crucial characteristic of an ideal teacher—the responsibility to illuminate the darkness of ignorance with the light of knowledge. In the cited verse, Krishna reveals his divine form to Arjuna in response to his request for enlightenment. As the ultimate guide, Krishna provides Arjuna with the wisdom he desires. Ghimire (2017) states that a teacher should be a true knowledge provider, known as Vidya, relevant to the person, place, and time. One of the essential responsibilities of an English teacher is to empower students to discern between fallacy and truth. Therefore, an English teacher should be a dedicated provider of knowledge.

An English teacher as a knowledge provider plays a critical role in shaping students' understanding of language, literature, and communication. In this capacity, the teacher imparts essential knowledge, such as grammar, vocabulary, syntax, and language structure, helping students gain proficiency in both written and spoken English (Harmer, 2007). Beyond language mechanics, the English teacher also introduces students to a wide range of literary works, fostering an appreciation for literature and helping them explore different cultural, historical, and philosophical perspectives (Norton, 2009). The teacher guides students in analyzing texts, encouraging critical thinking, and enabling them to interpret and engage with literary and non-literary content on a deeper level (Gee, 2014). By providing this knowledge, the English teacher not only equips students with essential skills for academic and professional success but also nurtures their personal growth, creativity, and intellectual curiosity. Through effective teaching practices, the English teacher empowers students to navigate the complexities of language and communication, both inside and outside the classroom.

Encouragement for Query

Questioning is a skill that needs to be practiced. A learner's questions provide the teacher with insights into how the learner is comprehending the assignment or reading and whether they understand the lesson. Allowing time for questioning and subsequent reflection is a crucial part of the learning process. Classroom discussions significantly enhance a learner's educational experience by keeping them actively engaged rather than passively listening. Open-ended questions are effective for sparking student conversations, but I also appreciate the idea of requiring students to formulate their own questions. A good teacher always encourages students to ask questions, fostering a more dynamic and effective teaching environment. In the Bhagavad Gita, Lord Krishna has also encouraged Arjuna to ask questions in this way:

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥ Gita, 2.2॥

Sri Bhagavan said: Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame to you. (Translated form: Gita Press, 2021)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय॥ Gita, 18.72॥

Have you, O Arjuna, heard this gospel of the Gita attentively? And has your delusion born of ignorance been destroyed, O Dhananjay, conqueror of riches? (Translated form: Gita Press, 2021)

In the shlokas of Ch-2(2) above, in the Bhagavad Gita, Krishna inquires about Arjuna's unexpected shift in behavior and reluctance to engage in battle. The shlokas of Ch-18(72) show Krishna asking if Arjuna has remained attentive throughout and successfully cleared his misconceptions. The text outlines two situations where an exemplary instructor should pose questions. First, when a student displays unusual conduct, the teacher, acting as a counselor, should allow the student to express their perspective. Second, assessing students' comprehension by asking topic-related questions proves advantageous. Contemporary teaching methods emphasize encouraging students to ask questions, which helps identify gaps in their understanding (Hemaletha, 2021). This approach signifies a dedicated educator and serves as a powerful tool for developing critical thinking skills. Posing questions can greatly improve clarity and comprehension, both during and after the introduction of new ideas. Consequently, it is crucial for English teachers to possess the ability to motivate learners to ask questions.

Illuminator

Doubts and confusion are common in teaching and learning activities. Confusion, the inability to think clearly or quickly, can make it difficult to pay attention, remember, and make decisions. Doubt pertains to decisions, while confusion pertains to information. When you're unable to make a decision due to a lack of or conflicting information, you might feel both doubt and confusion. Teachers can help students resolve these issues by identifying and addressing their difficulties. Experienced teachers are often able to recognize confusion in face-to-face settings and can provide the necessary support and feedback to help students

who are confused or stuck. According to the Bhagavad Gita, Krishna has also solved all doubts and confusions of Arjuna in following way:

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥ Gita, 2.61॥

Therefore, having controlled all the senses and concentrating his mind, he should sit for meditation, devoting himself heart and soul to Me. For, he whose senses are under his control, is known to have a stable mind. (Translated form: Gita Press, 2021)

The primary purpose of imparting the wisdom of the Bhagavad Gita is to dispel the darkness that clouded Arjuna's mind with doubts, causing uncertainty and a loss of confidence in his duties as a warrior. Some shlokas describe how Krishna, as an ideal teacher, addressed the doubts that arose in Arjuna's mind and provided solutions to potential skeptical concerns that might emerge.

Krishna addresses Arjuna's concerns in Ch-2(55, 56, 57, 59 and 61). The verses Ch-2(55, 56, 57 and 59) elucidate the qualities and traits of an individual with a steady mind. In Ch-2(61), Krishna outlines the characteristics of a person with mental stability. A stable mind enhances one's ability to focus, pay attention, and remember, thus facilitating effective learning. Responding to Arjuna's inquiry in Ch-3(37, 38, 39 and 40), Krishna introduces the notion of 'Desire,' which he identifies as the primary source of all wrongdoings. Through analogies, Krishna elaborates on various aspects of Desire that cause individuals to lose their reasoning abilities and succumb to misconduct driven by passion and avarice.

Reflective approach says that critically thinking about our experiences. In case of teacher thinking experiences from different angles of points to solve particular problems seen in professional life (Thompson & Zeuli, 1999). Similarly, Bhagavad Gita has talked about reflective thinking. In Gita, lord Krishna talked about various aspects of life to satisfy his warrior Arjuna and to bring him on right tract. All slokas in form of conversation show reflection where Arjun asks his doubts, and Krishna makes him understand the right knowledge about Dharma. Finally, Arjun said, “Krishna by your grace my delusion has been destroyed and I have gained wisdom. I am free of all doubts, I will do your bidding” (Gita 18-73). To fulfill their responsibilities effectively, learners must practice restraint when it comes to worldly temptations. This restraint doesn't mean suppressing one's desires, but rather cultivating a mindset that allows individuals to express themselves and embrace education

willingly, rather than viewing it as a burden imposed upon them. Thus, an English teacher should be an addresser of doubts and confusions.

Simplifier

The hallmark of exceptional teaching lies in simplifying complexity. Effective teaching is an art that involves skillful simplification without losing accuracy. Teachers who can break down complex concepts into easily digestible parts not only enhance their students' understanding but also inspire a love for learning. Using relatable analogies, real-world examples, and engaging visuals are powerful tools in the teacher's repertoire. Great teaching means transforming intricate subjects into accessible and easily understood pieces of information. Capturing the essence of a concept through metaphors or simple stories is a sign of genius. In the Bhagavad Gita, Krishna also simplifies complex concepts of life in the following way:

भूय एव महाबाहो शृणु मे परमं वचः।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥ Gita, 10.1॥

Sri Bhagavan said: Arjuna, hear once again My supreme word, which I shall speak to you, who are so loving, out of solicitude for your welfare. (Translated form: Gita Press, 2021)

In the shlokas of Ch-10(1) above, Krishna urges Arjuna to listen to the concept once more for his own improvement. In the verses of Ch-11(50) mentioned earlier, Krishna unveils his swakamrupampunaha, or four-armed form, again. The shlokas of Ch-14(1) and Ch-18(64) show Krishna promising to discuss his supreme wisdom with Arjuna once more. Krishna and Nair (2021) compare learning to solving a puzzle with missing pieces, emphasizing that simplification is crucial for better comprehension of new ideas. They suggest breaking down information into smaller parts to facilitate learning, which helps concentrate on the most crucial aspects, enhancing information retention and educational success. Simplification serves as a powerful learning tool. Repeating complex concepts leads to improved understanding and retention. Consequently, it is essential for English instructors to reiterate challenging concepts.

Motivator (motivate Students to Perform Their Duties)

One of a teacher's essential roles is to motivate students to perform their duties. This involves creating a positive learning environment, setting clear expectations, providing meaningful feedback, personalizing instruction, fostering a sense of accomplishment, and actively engaging students in their learning process. By tailoring activities to students'

interests and abilities, teachers can ultimately encourage them to take ownership of their academic responsibilities. In the same way, Krishna motivates Arjuna to fight:

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति॥ Gita, 3.4॥

Man does not attain freedom from action (culmination of the discipline of Action) without entering upon action; nor does he reach perfection (culmination of the discipline of Knowledge) merely by ceasing to act. (Translated form: Gita Press, 2021)

In the shlokas of Ch-3(3) above, in the Bhagavad Gita, Krishna introduces the concept of a Karmayogi, one who follows the path of action. He encourages Arjuna to fulfill his duties through action, stating in Ch-3(4) that freedom from action and perfection cannot be achieved by inaction. Krishna advises Arjuna in Ch-3(20) to comprehend and act upon his responsibilities. To inspire his pupil, Krishna uses himself as an example in Ch-3(23), explaining that as a charioteer, he should match the rider's skills and diligence, demonstrating that an English teacher should exemplify the qualities they expect from their student.

Krishna commends Arjuna's good behavior in Ch-11(47), illustrating the importance of positive reinforcement for proper conduct. In Ch-3(35) and Ch-18(47), Krishna emphasizes the significance of timely execution of one's duties, warning that laziness can negatively impact performance, as time is an irreplaceable resource. Ch-4(41) outlines the advantages of following the Karmayogi path, urging Arjuna to embrace Karmayoga. Krishna stresses that every individual should fulfill their responsibilities with dedication. In Ch-5(2), Krishna establishes that the Yoga of Action is superior to the Yoga of Knowledge. This underscores the principle that actions speak louder than words, emphasizing that mere verbal expressions are insufficient and must be accompanied by deeds to achieve one's goals.

Goal setting theory's fundamental premise is that the intention to achieve a goal serves as a primary motivator for specific behaviors. Goals guide both the mental and physical actions of individuals (Coleman & Glover, 2010; Hoy & Miskel, 2001, as cited in Ghimire, 2017, p.228). In connection with this theory, the Bhagavad Gita offers a relevant perspective, where Krishna instructs Arjuna to dedicate his mind and perform his duty while remembering him (Gita, 18.57). This can be interpreted as suggesting that English teachers should encourage students to commit themselves to their studies in accordance with their syllabus. Krishna's verse emphasizes the importance of fulfilling one's inherent responsibilities without dwelling on potential outcomes. An English teacher's role, therefore, includes consistently

motivating students to carry out their respective duties by adhering to the path of Karma, or action.

A Guide

A teacher is not only a facilitator but also a guide, responsible for the holistic development of children. Teachers should see themselves as facilitators, guides, and co-learners in the educational process. It's their responsibility to encourage students to take charge of their learning journey. As guides, teachers possess immense potential for shaping the society of the future. Warm and friendly teachers inspire positive attitudes and a love for learning in their students, leading to increased attention, achievement, willingness to learn, and a favorable attitude towards the content. In the classroom, teachers are symbols of trust and act as caretakers, dedicated to shaping the bright futures of their students. Lord Krishna is also playing the role as guide for Arjuna in the Bhagavad Gita in this way:

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥ Gita, 2.18॥

All these bodies pertaining to the imperishable, indefinable and eternal soul are spoken of as perishable; therefore, Arjuna, fight. (Translated form: Gita Press, 2021)

In the shlokas of Ch-2(18), Ch-3(30), Ch-4(42), and Ch-11(34) mentioned above, In the Bhagavad Gita, Krishna instructs Arjuna to engage in battle, repeatedly urging him to fight as a means of guiding him through his uncertainty. Krishna's aim is to instill confidence in Arjuna, reassuring him of his capacity to fulfill his warrior duties. Educators should embody the roles of friend, philosopher, and guide. In Chapter 2, verses 39 and 40, Krishna directs Arjuna to embrace Karmayoga and carry out his warrior responsibilities. Occasionally, teachers must adopt a firm, assertive, and strict approach to help students reach their goals. The concept of self-efficacy refers to an individual's belief in their ability to organize and execute actions to solve problems or accomplish tasks (Bandura, 1997, as cited in Ghimire, 2017, p. 230). This theory suggests that teachers assess their students' strengths and weaknesses, guiding them towards optimal practices. Educators not only maximize students' potential but also impart crucial life skills such as communication, compassion, organization, and presentation. They motivate students to excel in various areas and assist them in achieving life objectives. Through their guidance, students learn to discern between right and wrong.

Similarly, Shree Krishna's prolonged teachings dispelled Arjuna's delusion. Arjuna acknowledges Krishna's kind preaching for clearing his delusion. Analyzing these statements, we can infer that Krishna fulfilled the role of a teacher who inspired Arjuna by awakening his inner self, addressing him with peaceful names, exploring his strengths, offering frequent counseling, fostering self-awareness towards duty, imparting knowledge of karmic consequences, providing encouragement, assuring security, resolving doubts and curiosity, offering practical and divine knowledge, promoting submission and devotion, acknowledging weaknesses, utilizing Yoga for energy, and presenting challenges. Krishna convinced Arjuna to set his own goals (Ghimire, 2017, pp. 230-31). Thus, I conclude that an English teacher is viewed as a guide, with immense potential to shape the future society.

Yathecchasi (Choice Provider)

The best quality of a good teacher is offering freedom of choice. This approach allows children to make their own choices, selecting which skills to develop or which activities to focus on. Instead of being forced to sit and listen passively, students are given the freedom to choose how they wish to learn. Teachers recognize that each learner in their classroom is unique, with diverse strengths, weaknesses, and passions. By providing freedom of choice, teachers can customize and optimize each learner's educational experience to suit their individual needs. In the Bhagavad Gita, Lord Krishna also gives freedom of choice to Arjuna in this way:

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥ Gita, 18.63॥

Thus, has this wisdom, more profound than all profundities, been imparted to you by me; deeply pondering over it, now do as you like. (Translated form: Gita Press, 2021)

In the shlokas of Ch-18(63) mentioned above, according to Krishna, he has shared wisdom with Arjuna and now it's time for Arjuna to reflect and make a final decision. This exemplifies an ideal teacher's role: effectively sharing knowledge, presenting options, and allowing students time to consider and choose freely. This approach empowers students to take responsibility for their decisions, weighing the advantages and disadvantages of their chosen paths, ultimately boosting their confidence. Similarly, Divya and Aswathy (2022) noted that granting students choice in certain situations can enhance their motivation and academic performance. However, this freedom may complicate course management, which could explain why some instructors hesitate to implement it. Nepal's diverse classrooms,

reflecting the country's multiethnic, multicultural, and multilingual nature, present unique teaching challenges. In these varied learning environments, students come from different cultural, linguistic, and ethnic backgrounds. Consequently, it is crucial for English educators to offer students the freedom of choice. This approach necessitates considering students' inherent abilities and ensuring that subject matter is engaging.

Yadyadacharati (Role Model)

Teachers play a pivotal role in shaping students' lives. As influential role models, teachers have the power to shape the mindsets, principles, and conduct of their students. By setting a positive example, instructors can motivate children to lead purposeful lives. The constant presence of teachers in a child's life allows them to exert as much, if not more, influence than parents. Through their actions, educators demonstrate how to interpret the world and express diverse ideas peacefully. This behavior serves as a model for students on how to communicate with others and actively listen to different perspectives. Teachers can be exemplary figures for students in various ways, including motivating them, instilling good habits, maintaining a steady presence, fostering close relationships, teaching a range of subjects, and imparting essential life skills. Their ability to impact students' attitudes, values, and behaviors makes them crucial role models in the educational process. In the same way, Lord Krishna plays role of as role model for Arjuna in this way:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ Gita, 3.21॥

For whatever a great man does, that very thing other men also do; whatever Standard he sets up, the generality of men follow the same. (Translated form: Gita Press, 2021)

In the shlokas of Ch-3(21) mentioned above, Krishna explains that whatever actions a great person takes, others will follow, and the standards he sets become benchmarks for all. This highlights a psychological truth that humans tend to imitate. The moral revival of any society throughout history stems from the examples set by its leaders. Students can only be disciplined if teachers are well-behaved; minor officials can't be kind and honest if the country's rulers are corrupt. Children's behavior is influenced by their parents' standards of purity and culture. Krishna uses this to argue why Arjuna should act. If Arjuna does not act diligently, the community will follow his inaction, leading to a decline in cultural standards. To emphasize this, Krishna sets himself as an example. Despite being a liberated soul (Mukta), he acts diligently and without attachment, serving as a model for his generation to

rise above idleness and engage in vigorous activity. Krishna's creed is "active resistance to evil." His non-violence is not the passive acceptance of a coward but a determined stance against injustice and for the principles of national culture. By now, Arjuna should have no doubts about the efficacy of the 'Path-of-Action' advised by Krishna.

Teachers play a crucial role in our lives, helping us succeed in our careers and business endeavors. A good teacher shapes us into good human beings and responsible citizens. Teachers who possess excellent communication skills, thorough content knowledge, understanding of child psychology, enlightenment, pedagogical expertise, good character, comprehensive knowledge of national and international contexts, and treat all students equally, guiding them to realize the Brahm, are role models. On the other hand, teachers who merely focus on teaching content for the sake of high marks without enlightenment are merely employees.

From the analysis of the collected data, I found that most of the English teachers are not role model, but they are employees because they have been tried to adjust according to our present education system, and most of the teachers seek for getting job easily. Most of the teachers are neither role models nor employees. In this regard, Krishnan & Nair (2021) claimed that dedication to work, communication skills, classroom management, discipline, perfection, forgiveness, problem solving skills, decision making, patience, self-confidence and control, analytical knowledge, empathy, accountability, and positivity are the qualities of a good teacher. The same can be replicated to other prospective teachers with special reference to teachers.

English teachers must have good character, pure food eating habit, righteousness, honesty, self-knowledge, and knowledge of all things and contexts, sound knowledge of contents, policy, teaching strategies, learners' needs, interests, devotion etc. which is lacking in modern teachers. Therefore, most of the English teachers are neither models nor employees. In my point of view, English teachers serve as the ultimate role models in a student's life. Throughout their academic journey, students encounter various types of teachers. An outstanding English teacher is consistently supportive and compassionate, recognizing and celebrating their students' achievements across all fields. They establish a valuable connection with their students and continually motivate them to improve. Therefore, English teachers are role models who maintain a positive attitude in life, guiding their students to adopt the same outlook.

Summary of the Findings

After analysis and interpretation of data, I found that some roles of an English teacher as specified in the Bhagavad Gita and pedagogical implications of the Bhagavad Gita in relation to English language teaching in the following way:

Roles of English Teachers

1. A major duty of an English teacher is to help students understand that success is uncertain and influenced not only by personal potential but also by external factors beyond one's control.
2. An English teacher is responsible for empowering students to distinguish between falsehood and truth, thus serving as a provider of knowledge.
3. Encouraging students to ask questions signifies a motivated teacher and is a powerful tool for critical thinking. Asking questions can be highly beneficial during and after the introduction of a concept for clarity and better understanding.
4. Students must exercise self-control over worldly pleasures to perform their duties satisfactorily. Self-control does not mean suppressing desires but involves channeling them constructively towards learning. Therefore, an English teacher should address doubts and confusions.
5. Simplification is a powerful learning tool. Repeating complex concepts enhances understanding and retention, so English teachers should reinforce these ideas.
6. An English teacher should constantly motivate students to fulfill their duties by following the path of Karma, or action.
7. An English teacher is seen as a guide with immense potential to shape future society.
8. It is crucial for an English teacher to give students the freedom to choose, considering their innate abilities. The choice of subjects should be based on the student's interests.
9. English teachers are key role models, influencing the attitudes, values, and behaviors of their students.

Pedagogical Implications of the Bhagavad Gita in Relation to English Language Teaching

The Bhagavad Gita imparts deep wisdom and understanding on numerous facets of existence, encompassing education and instructional approaches. Although it does not explicitly detail specific techniques, it presents principles and ideals that can be implemented in the practice of teaching. The Bhagavad Gita emphasizes several key principles that align

with effective teaching methods. Several instructional methods align with the Bhagavad Gita's philosophical framework:

1. **Guru-Disciple Relationship:** The Gita stresses the significance of the relationship between a guru and disciple, where the instructor serves as a mentor and guide.
2. **Experiential Learning:** The Gita advocates for self-realization and firsthand experience. This aligns with educational approaches that promote active student engagement in the learning process.
3. **Storytelling and Metaphors:** The Gita utilizes stories and metaphors to convey deep lessons. Similarly, incorporating these techniques in education can enhance student engagement and comprehension of intricate ideas.
4. **Dialogue and Discussion:** Structured as a conversation between Krishna and Arjuna, the Gita highlights the value of discourse. Teaching methods that encourage dialogue and discussion foster active participation and analytical thinking among learners.
5. **Self-Reflection and Self-Discovery:** The Gita underscores the importance of self-reflection and self-discovery in spiritual development. Educational approaches that incorporate these practices can help students explore their own thoughts and values.
6. **The Bhagavad Gita's teachings relate to various instructional methods, including:**
 - a. Conversational approach
 - b. Question and answer technique
 - c. Demonstration method
 - d. Modern approach (involving rational and thorough analysis)
 - e. Learning by doing

Adapting teaching strategies inspired by the Bhagavad Gita to fit the specific educational setting and student requirements is crucial. These approaches aim to foster a welcoming, supportive, and transformative learning atmosphere that encourages comprehensive growth and the quest for knowledge and insight. This educational philosophy has a profound impact on both learners and educators alike.

Chapter V

Conclusions and Implications

This chapter presents the findings from the analysis and interpretation of the data. These findings assisted in drawing conclusions. Additionally, various levels of applications have been derived from these findings. Therefore, this chapter includes the study's conclusions along with different levels of applications.

Conclusions

After analyzing and interpreting the data, I came up with the understanding that Bhagavad Gita's educational philosophy emphasizes ethical conduct, holistic development, detachment, self-awareness, and the pursuit of knowledge. The primary focus of this study was to examine the roles of teachers as specified in Bhagavad Gita and draw out the pedagogical implications of Bhagavad Gita in relation to English language teaching. The shlokas from Bhagavad Gita were interpreted using a thematic approach based on Fairclough's model of discourse analysis (DA). From the analysis and interpretation, the shlokas of the Bhagavad Gita, I have found that roles of an English teacher are inculcating holistic approach to a problem, be a knowledge provider, illuminator, simplifier, motivator (motivate students to perform their duties), choice provider, encouragement for query, a guide, sthitaprajna, samatva yogi, swadharmi, lokasamgrahi and role model. Additionally, I observed that teachers' professional development can be facilitated through various instructional approaches. These include interactive discussions, question-answer sessions, practical demonstrations, modern analytical techniques, and experiential learning methods.

The roles of teachers and learners, as well as teaching methods, have distinct but intersecting historical perspectives in English Language Teaching (ELT) and the Bhagavad Gita. In ELT, the teacher traditionally assumed the role of a guide, facilitator, or authority figure, adapting methods over time from grammar-translation and direct instruction to more interactive, learner-centered approaches such as communicative language teaching (CLT). The learner's role has similarly evolved, moving from passive recipient of knowledge to active participant in their learning journey, emphasizing collaboration, problem-solving, and critical thinking (Richards & Rodgers, 2014). The above-mentioned English teachers' roles and teaching strategies have already been practiced in Bhagavad Gita's teaching. Teaching methods in ELT stress practicality, engagement, and cultural relevance, often using authentic materials and tasks to foster communication.

In contrast, the Bhagavad Gita presents a spiritual and philosophical model of teaching, with the teacher (guru) embodying wisdom and moral authority, while the learner (disciple) seeks enlightenment and resolution of existential dilemmas. The teacher-learner relationship is characterized by trust, devotion, and dialogue, as exemplified in the interaction between Krishna and Arjuna. Krishna employs a didactic method interspersed with dialogic engagement, using metaphors, analogies, and direct instruction to guide Arjuna toward self-realization and dharma (duty) (Prabhupada, 1983). Here, the teacher provides not just information but transformative insight, expecting the learner to internalize teachings through reflection and practice.

While ELT focuses on language acquisition for practical communication, the Bhagavad Gita addresses the learner's holistic development, merging intellectual, emotional, and spiritual growth. Both systems, however, underscore the evolving nature of teaching methods and the need for adaptability to learners' needs, whether for linguistic competence or self-discovery.

English teachers should have some major qualities, such as being omniscient, multidimensional, strong communicator, good listener, dutiful, mentor, courageous, honest, and imitable in terms of action and knowledge, and they should have pure character, sound knowledge of different teaching strategies, and devotion to their profession. From the data analysis, it was found that the knowledge, skills, wisdom, conscience, right decision-making skills, pedagogical skills, self-realization, righteousness, good character, politeness, equal treatment of all, and various instructional approaches, including dialogue-based, inquiry-driven, hands-on demonstrations, modern analytical techniques (involving rational and thorough examination), and experiential learning, can be utilized to enhance English teachers professional growth by cultivating the essential characteristics and abilities outlined in the Bhagavad Gita. Hemalettha (2021) argues that the Shrimad Bhagavad Gita is a remarkable religious text because of its inherent ability to address fundamental human issues and its exploration of life skills and ethical principles. Essentially, Bhagavad Gita's philosophy suggests that students embody qualities such as modesty, openness to learning, engaged participation, consistent practice, and submission. Conversely, English educators are expected to exemplify self-awareness, empathy, mentorship, personalized teaching methods, and facilitation of personal growth. By adopting these roles, students and teachers can cultivate a balanced and transformative educational atmosphere that promotes their spiritual development and self-discovery.

To conclude, the research suggests that Bhagavad Gita provides significant educational insights into the growth and progress of both students and teachers, who are central figures in education. The text dedicates 35 shlokas to thoroughly exploring the duties and responsibilities of an exemplary English teachers towards their students. This aligns closely with the Code of Professional Ethics, which outlines educators' duties to their pupils. Furthermore, Bhagavad Gita extends beyond this by offering specific methods and strategies for English teachers to fulfill these obligations and improve the educational process. It would be fair to say that Bhagavad Gita was revolutionary for its time. It should be considered a rich source of wisdom, and an in-depth examination of its teachings could potentially resolve numerous challenges faced by contemporary educational stakeholders.

Implications

Based on the findings and conclusions, certain implications have been formulated to be applicable in:

Policy Related

Research in education is conducted for further improvement in the teaching learning process. It provides some insights to the students and novice researchers. Research should be applicable in the respective areas. The present study on **English Teachers' Roles from the Perspective of the Bhagavad Gita**; from Critical Discourse Analysis, the roles of English language teachers has explored through observation of the Shlokas of Bhagavad Gita. Based on this research, the following policy-level recommendations can be made.

The philosophy of the Bhagavad Gita provides valuable insights and principles that can be effectively incorporated into curriculum design and implementation within the Nepalese education system. Several key aspects should be considered:

1. **Comprehensive Growth:** The Gita promotes the all-encompassing development of individuals, encompassing physical, mental, emotional, and spiritual dimensions. A Gita-inspired curriculum aims to foster balanced growth across these areas.
2. **Personal Discovery:** The Gita encourages individuals to discover their true nature and purpose. A curriculum aligned with its teachings seeks to facilitate self-realization, enabling students to explore their innate potential and identify their unique abilities and strengths.
3. **Ethical Foundation:** The Gita emphasizes the significance of a strong moral and ethical base. A curriculum influenced by the Gita prioritizes values such as integrity,

honesty, compassion, and righteousness, helping students develop a sense of personal and social responsibility.

4. **Obligation and Accountability:** The Gita highlights the concept of duty (dharma) and encourages individuals to fulfill their responsibilities without attachment to results. Such a curriculum would focus on instilling a sense of duty and accountability in students, guiding them to meet their roles and obligations.
5. **Self-Regulation:** The Gita stresses the importance of self-discipline and self-control in overcoming challenges and achieving personal growth. A Gita-inspired curriculum emphasizes the development of self-regulation, concentration, and emotional intelligence among students.
6. **Global Unity and Acceptance:** The Gita promotes the idea of universal brotherhood and tolerance by recognizing the fundamental unity of all beings. A curriculum influenced by the Gita cultivates inclusivity, respect, and empathy towards others, fostering a harmonious and collaborative learning environment.
7. **Synthesis of Theory and Practice:** The Gita underscores the importance of combining theoretical knowledge with practical applications. Such a curriculum would emphasize experiential learning, encouraging students to apply their knowledge to real-world situations and develop practical skills.

Incorporating the teachings of the Bhagavad Gita into a curriculum can create a holistic and values-based educational experience. It is crucial, however, to ensure that this integration is carried out respectfully and inclusively, considering the diverse beliefs and backgrounds of students. The Gita's teachings can serve as a source of inspiration and guidance for both educators and learners, fostering personal growth, ethical values, and a deeper understanding of life's purpose.

Practice Related

Prior to the implementation of specific policies, English education lacked significant importance. To encourage students to engage in English studies or acquire English language skills, it is crucial to establish effective instructional and learning strategies both within and beyond the classroom setting. This approach serves as the primary method for translating theoretical concepts into practical applications within formal educational frameworks. While educators and learners play central roles in formal education systems, various societal elements also impact English language instruction. Nevertheless, I would like to suggest the following recommendations at the practice level.

The Bhagavad Gita provides valuable insights into education and teaching approaches, although it does not explicitly outline specific methodologies. Its principles can be applied to instructional practices in several ways:

1. **Teacher-Student Bond:** The Gita emphasizes the significance of a strong teacher-student relationship. This connection fosters a personalized learning environment where the instructor serves as a mentor, imparting knowledge and spiritual guidance to receptive learners.
2. **Hands-on Learning:** Aligning with the Gita's focus on self-realization, experiential learning techniques encourage active engagement with subject matter. Students apply concepts practically, reflect on outcomes, and develop critical thinking skills through direct experience.
3. **Narrative and Symbolic Teaching:** The Gita employs narratives and symbols to convey complex ideas. Teachers can utilize relevant anecdotes and allegories to make abstract concepts more accessible and memorable, engaging students' emotions and intellect simultaneously.
4. **Interactive Discourse:** Mirroring the Gita's dialogue structure, teaching methods that incorporate discussions promote active participation and analytical thinking. Instructors can facilitate debates, encourage question-asking, and explore various perspectives to enhance communication skills.
5. **Introspective Practices:** The Gita underscores the importance of self-reflection in personal growth. Educational approaches that incorporate introspection, such as journaling and self-assessment, can foster self-awareness and independent thinking among students.

Incorporating teaching approaches inspired by the Bhagavad Gita's teachings into specific educational settings and tailoring them to student requirements is crucial. These strategies seek to establish a welcoming, supportive, and transformative learning atmosphere that encourages comprehensive growth and the pursuit of knowledge and insight. The philosophical underpinnings have a significant impact on both learners and educators alike.

Further Research Related

No research is final or complete, as it cannot encompass all areas of study. I felt from this study that research carried out for specific academic purposes cannot cover the entire subject matter of the Bhagavad Gita and demands further research. There might be limitations

to this research, although I tried my best to make my research less erroneous with my perseverance and whole concentration. However, the following recommendations can be made for further English language teaching and learning related research:

- a) Psychological principles in the Bhagavad Gita
- b) Divine and demonic qualities of learners and vidya acquisition
- c) The influence of modes of nature on attainment of education
- d) Yoga for Vidya acquisition in the Bhagavad Gita, etc.

However, these are not the exhaustive list for research topics as I have already mentioned that the Bhagavad Gita is the treasure of all the existing knowledge.

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Appendices

Observation of the statements (Shlokas of Bhagavad Gita)

Some statements of Bhagavad Gita entail the roles of teacher are as follows:

S.N.	Teacher's Role	Statements related to teacher's role
1.	Inculcating Holistic Approach to a Problem	<p>एवमुक्तो हृषीकेशो गुडाकेशेन भारत। सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्॥1.24॥ भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्। उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति॥1.25॥ Sanjaya said: O king, thus addressed by Arjuna, Sri Krishna placed the magnificent chariot between the two armies in front of Bhishma, Drona and all the kings and said, "Arjuna, behold these Kauravas assembled here." (24-25)</p>
2.	Sthitaprajna	<p>प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥2.55॥ Sri Bhagavan said: Arjuna, when one thoroughly casts off all cravings of the mind and is satisfied in the Self through the joy of the Self, he is then called stable of mind. (55) दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥2.56॥ The sage, whose mind remains unperturbed amid sorrows, whose thirst for pleasures has altogether disappeared, and who is free from passion, fear and anger, is called stable of mind. (56) यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥2.57॥ He who is unattached to everything, and meeting with good and evil, neither rejoices nor recoils, his mind is stable. (57) यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः। इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥2.58॥ When, like a tortoise, that draws in its limbs from all directions, he withdraws all his senses from the sense-objects, his mind becomes steady. (58) विषया विनिवर्तन्ते निराहारस्य देहिनः। रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥2.59॥ Sense-objects turn away from him, who does not enjoy them with his senses; but the taste for them persists. This relish also disappears in the case of the man of stable mind when he realizes the Supreme. (59) यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥2.60॥</p>

		<p>Turbulent by nature, the senses (not free from attachment) even of a wise man, who is practising self-control, forcibly carry away his mind, Arjuna.(60)</p> <p>तानि सर्वाणि संयम्य युक्त आसीत् मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥2.61॥</p> <p>Therefore, having controlled all the senses and concentrating his mind, he should sit for meditation, devoting himself heart and soul to Me. For, he whose senses are under his control, is known to have a stable mind. (61)</p>
3.	Samatva Yogi	<p>योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥2.48॥</p> <p>Arjuna, perform your duties established in Yoga, renouncing attachment, and be even-minded in success and failure; evenness of mind is called 'Yoga'. (48)</p> <p>विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि। शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥5.18॥</p> <p>The wise look with equanimity on all whether it be a Brahmana endowed with learning and culture, a cow, an elephant, a dog and a pariah, too. (18)</p> <p>इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः। निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥5.19॥</p> <p>Even here is the mortal plane conquered by those whose mind is established in unity; since the Absolute is untouched by evil and is the same to all, hence they are established in the Eternal. (19)</p> <p>सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥6.29॥</p> <p>The Yogi who is united in identity with the all-pervading, infinite consciousness, whose vision everywhere is even, beholds the Self existing in all beings and all beings as assumed in the Self. (29)</p> <p>यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति। तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥6.30॥</p> <p>He who sees Me (the Universal Self) present in all beings, and all beings existing within Me, he is never lost to me, nor am I ever lost to him. (30)</p> <p>सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः। सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥6.31॥</p> <p>The Yogi who is established in union with Me, and worships Me as residing in all beings as their very Self, though engaged in all forms of activities, dwells in Me. (31)</p> <p>आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन। सुखं वा यदि वा दुःखं सः योगी परमो मतः॥6.32॥</p>

		Arjuna, he, who looks on all as one, on the analogy of his own self, and looks upon the joy and sorrow of all equally-such a Yogi is deemed to be the highest of all. (32)
4.	Swadharmi	<p>श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्। स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥३.३५॥</p> <p>One's own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear. (35)</p> <p>स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः। स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥१८.४५॥</p> <p>Keenly devoted to his own natural duty, man attains the highest perfection in the shape of God-realization. Hear the mode of performance whereby the man engaged in his inborn duty reaches that highest consummation. (45)</p> <p>यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्। स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥१८.४६॥</p> <p>By worshipping Him from whom all beings come into being and by whom the whole universe is pervaded, through the performance of his own natural duties, man attains the highest perfection. (46)</p> <p>श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्। स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥१८.४७॥</p> <p>Better is one's own duty, though devoid of merit, than the duty of another well-performed; for performing the duty ordained by his own nature, man does not incur sin. (47)</p>
5.	Lokasamgrahi	<p>न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन। नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥३.२२॥</p> <p>Arjuna, there is no duty in all the three worlds for Me to perform, nor is there anything worth attaining, unattained by Me; yet I continue to work. (22)</p> <p>यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः। मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥३.२३॥</p> <p>Should I not engage in action, scrupulously at any time, great harm will come to the world; for, Arjuna, men follow My way in all matters. (23)</p> <p>उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्। सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥३.२४॥</p> <p>If I ever cease to act, these worlds would perish; nay, I should prove to be the cause of confusion, and of the destruction of these people. (24)</p> <p>सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥३.२५॥</p>

		Arjuna, as the unwise act with attachment, so should the wise man, with a view to maintain the world order, act without attachment. (25) न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन्॥3.26॥ A wise man established in the Self should not unsettle the mind of the ignorant attached to action, but should get them to perform all their duties, duly performing his own duties. (26)
6.	Jnanadipena (Knowledge Provider)	तेषामेवानुकम्पार्थमहमज्ञानजं तमः। नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥10.11॥ In order to bestow My compassion on them, I, dwelling in their hearts, dispel their darkness born of ignorance by the illuminating lamp of knowledge. (11)
7.	Encouragement for Query	कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्। अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥2.2॥ Sri Bhagavan said : Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame to you. (2)
8.	Illuminator	तानि सर्वाणि संयम्य युक्त आसीत् मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥2.61॥ Therefore, having controlled all the senses and concentrating his mind, he should sit for meditation, devoting himself heart and soul to Me. For, he whose senses are under his control, is known to have a stable mind. (61)
9.	Simplifier	भूय एव महाबाहो शृणु मे परमं वचः। यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥10.1॥ Sri Bhagavan said: Arjuna, hear once again My supreme word, which I shall speak to you, who are so loving, out of solicitude for your welfare. (1)
10.	Motivator	न कर्मणामनारम्भान्नेष्कर्म्यं पुरुषोऽश्नुते। न च संन्यसनादेव सिद्धिं समधिगच्छति॥3.4॥ Man does not attain freedom from action (culmination of the discipline of Action) without entering upon action; nor does he reach perfection (culmination of the discipline of Knowledge) merely by ceasing to act. (4)
11.	A Guide	अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः। अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥2.18॥ All these bodies pertaining to the imperishable, indefinable and eternal soul are spoken of as perishable; therefore, Arjuna, fight. (18)
12.	Yathechhasi (Choice Provider)	इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया। विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥18.63॥

		Thus, has this wisdom, more profound than all profundities, been imparted to you by Me; deeply pondering over it, now do as you like. (63)
13.	Yadyadacharati (Role model)	<p>कर्मणैव हि संसिद्धिमास्थिता जनकादयः। लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि॥3.20॥</p> <p>It is through action without attachment alone that Janaka and other wise men reached perfection. Having in view the maintenance of the world order too, you should take to action. (20)</p> <p>यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥3.21॥</p> <p>For whatever a great man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same. (21)</p>