

How Can Bhagvad Gita Wisdom Transform Nepalese Educators to be Successful Professionals?¹

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Abstract

Arjuna got divine being as a teacher, guide, counselor, and leader when he was depressed and confused. Meanwhile, he was not ready to fight against evil deeds and was hopeless due to nepotism, favoritism, and anxiety of losing own dearly family members after the battle that he was going to take part. So he did surrender like poor and unskilled warrior despite having extra level of divine power within him. In the same way, the Nepalese educators have also been facing multiple challenges, confusions, depressions, and divergences not because of lack of knowledge and skills but because of proper guidance, required professional input, and the leadership like Krishna. Therefore, this literature review study aims to explore the role of Bhagvad Gita wisdom for the transformation of Nepalese educators for their personal, professional, social, and spiritual betterment through the framework of content analysis method with theoretical base spiritual intelligence theory and transformative learning theory. Furthermore, this study delves into how the Karma Yoga, Jnanvijnan Yoga, and Dhyana Yoga can lead the Nepalese educators to the liberation acquainting and involving them in selfless action, ultimate truth and renunciation of desires to dedicate their actions in the name of God and be role model for the students and society.

Keywords: Gita wisdom, Jnana yoga, karma yoga, liberation, transforming educators

Introduction

In my professional journey, I met a teacher who was dedicated to teaching and students. He was not only competent in his subject matter but also skillful to deliver the contents of his subject. Similarly, he was punctual, dutiful, and humble person with high

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moral but he could not give the results in his subject as he was personally. He shared me his experience that the better result is possible when there is good learning environment for students at home and meaningful learning in the classroom. He added that he used to prepare the students for learning at school but the poor health condition of students, family problems, and misguided social activities used to distract the students due to which they were unable to focus on their study. When his genuine efforts went in vein, he had to face criticism in his career and he got into depression. He could not leave the job easily as he was permanent teacher of government of Nepal. After knowing the reasons of his professional cease, he wandered to get the solution of his personal and professional problems. He found Karma Yoga, Jnana Yoga, and Dhyan Yoga actually useful to manage his personal and professional problems as he learnt that everybody can work successfully and satisfactorily, when he/she works without attachment to the results because the fear of poor results disturbs the persons in their action process. Further, he learnt the true knowledge of the universe and he managed his personal problems with the help of DhyanYoga described in Bhagvad Gita. After getting insights from Gita, he continued his good professional efforts being detached from results which created supportive environment in school and he was able to give satisfactory results in his subject. This transformational story of my one of the colleagues encouraged me to immerse into the Bhagvad Gita.

Similarly, the educators are unable to give best results in the schools due to lack of professional support, exposure and refreshment training during teaching career. Due to inequalities among the professions and professionals in Nepal, the trend of avoiding teaching profession and entering to other professions is increasing day by day and the educators who work in schools and colleges are compelled to spend their energy for preparation of other professions during their entire energetic age because of different divides created by the institutions, society and government as a result, the reformation of educational institutions and production of competent human resource is affected (Khanal & Adhikari, 2020). This problem has been poking me for a long time and I have been seeking the ways that can transform to Nepalese educators including me by boosting their self-respect and self-esteem in teaching profession for which I found Bhagvad Gita as the strong source to empower Nepalese educators for the transformation of schooling in Nepal and to create optimistic atmosphere in teaching and attract other professionals to teaching rather departing from teaching.

Furthermore, the educators in Nepal are seeking the ways to reform the education and schooling system being successful professional but they have not got support system and proper guidance to manage their professional issues. Therefore, the wisdom of Bhagvad Gita can work as a wax in a candle for educators to enable them spread light over the surroundings because the insights of lord Krishna delivered in the form of Gita

had activated Arjuna to complete his duty without attachment to the results (Kamali, 2021). The exploration and interpretation of Bhagvad Gita relating to present education system can contribute to motivate and guide the academic personalities to manage their academic career systematically with the help of valuable knowledge of Gita (Sharma & Ramachandran, 2015). Due to this value of Bagvad Gita, there have been many studies focusing on the educational aspects of Bhagvad Gita (Bala, 2022), Karma Yoga in Gita (Gogoi, 2014), role of Bhagvad Gita in Higher education (Rampal et al., 2021), Gita for professional education (Sharma & Ramachandran, 2015), and role of Gita for improving human behaviors (Vashishtha et al., 2023) but I could not find the study which emphasized the role of Bhagvad Gita for the transformation of Nepalese educators to be successful professional. Therefore, the main purpose of my study is to explore the role of Bhagvad Gita to fill this research gap. Moreover, this study explains how Selfless action, Yoga of knowledge, Yoga of meditation mentioned in Bhagvad Gita can be charioteer of Nepalese educators to guide them in their multiple dimensions of schools and professional life. To be specific, this study is limited to integrate Karma Yoga, Jnana Vijnana Yoga, and Dhan Yoga with classroom teaching, guiding students, and professional issue management which can help educators to perform the best in educating learners being detached with results and lead to liberation.

Methodology

I studied the available documents of Bhagvad Gita in relation with education and teacher transformation and analyzed them under the framework of content analysis research method as the qualitative content analysis research method allows researchers to interpret and analyze the contents like texts, videos, and audios for in-depth examination and interpretation of contents in relation with context (Krippendorff, 2018). The main purpose of the study is to explore about how the wisdom of Bhagvad Gita can contribute for the transformation of Nepalese educators encouraging them to be Karmayogi. I have interpreted existing literature in the form of journal articles and Bagvad Gita book to create the value of Bhagva Gita for the transformation of Nepalese educators to be successful professions in schools and colleges. Specifically, I have attempted to describe the role of Bhagvad Gita for personal, professional, social, and spiritual transformation of educators which can lead them to be ideal and successful professional in schools of Nepal.

The theoretical foundation for this study is based on transformative learning theory and spiritual intelligence theory. The transformative learning theory emphasizes the emancipatory learning in which the individuals have to examine the underlying systems of the context and adopt them to change the behavior (Mezirow, 1994b). Similarly, In Bhagvad Gita Lord Krishna has guided Arjuna to examine the present situation to make the values applicable for present situation and move forward to

complete the duty. For this Lord Krishna announced "स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५॥". In other word, To die is better than doing another's duty as it is fearful; If Arjuna fights with Bhim's Mace and Bhim fights with Arjun's Bow is the Bhagvad, both of them may be poor warrior (VedVyas Foundation, 2023). So, accepting pre-established systems without modification according to the present situation and nature of the persons can be harmful. In the same way, the educators should critically examine the situation and apply the theories of teaching and learning in schools and for their professional transformation as well.

The spiritual intelligence theory advocates that the individuals can develop spiritual values like compassion, wisdom, and integrity for higher level consciousness to navigate the challenges that occur in personal and professional life (Zohar & Marshall, 2000). Similarly, In Bhagvad Gita, Lord Krishna proclaimed "ब्राह्मण्यधायकर्मणी सङ्गं त्यक्त्या करोतियः, लिप्येते न स पापेन पद्मपत्रमिवाम्भसाः ॥५.१०॥" That is. The person who does action without attachment and offers his actions to the supreme reality is free from the sin (VedVyas Foundation, 2023). Additionally, the educators who perform their duty in the name of God with detachment to the results can be free from criticism and tensions that occur in the professional journey. Thus, the spiritual intelligence as the base of this study can transform educators personally and professionally helping them to enhance self-awareness, emotional intelligence, ethical decision making power, and compassion within them (Zohar & Marshall, 2000).

Literature review

As thematic literature review includes process of organizing and synthesizing the existing literature based on recurring themes or topic rather than a chronological or methodological sequence (George, 2023), I have reviewed the related literature about how Bhagvad Gita transform educators with the deep insights of Karma Yoga, Jnana Yoga, and Dhyanyoga for self-realization, performing duties with detachment, continuous learning, and equilibrium in life (Rao, 2014). Bhagvad Gita with 700 verses designed under 18 chapters covers the essence of all eastern philosophies with the broad concepts of the universe like ArjunaVisada, Sankhya, Karma, Jnana, Dhyana, Raja, Bhakti, and Moksha. Yoga but I have attempted to explore the role of Karma Yoga, Gyan Yoga, Dhyana Yoga, and Bhakti Yoga for the guidance and transformation of Nepalese educators (Veda Vyas Foundation, 2023).

Conceptualizing transformation of educators

Transformation is the process of learning, unlearning and relearning as the quote "The illiterate of the 21st century will not be those who cannot read and write but those who cannot learn, unlearn and relearn" (Toffler, 1970). Similarly, Wang (2022) defines transformation as the act or process of transforming in form, appearance, nature, character, position, and direction. Further he adds that human transformation includes an

internal change and growth to one's highest potential which affects one's worldview, behaviors and thoughts. It is the widespread forms of development that occur in every culture as an aspect of every rite of passage in the grand movements from one social paradigm to the next and it has beginning, a middle and an end as it is subjective reality and dynamic in nature. Finally, Wang opines that transformation is possibility in the mind of every social revolution and the awakening of consciousness that gives meaning to life for many people. Thus, the transformation of educators refers to the improvement and betterment of educators according to the demand of time and students. Transformed teachers learn continuously and modify out dated knowledge to be dynamic and icon of the students and society. With the help of Wang's view, it can be concluded that the educators change their mindset, behaviors, and actions as the need to make perfect human resources for the society.

To develop clear concept of transformation, the theory of transformative learning developed by Mezirow is also essential. According to Mezirow, (2000) cited in Fleming (2018) transformative learning starts from disorienting dilemma and the learners examine their feelings of fear, anger, guilt or shame, critically assess of assumptions, recognize process of transformation, explore option for new roles, relationships and actions, plan for action, acquire knowledge to act, try new roles, build up competence and confidence for new role, and finally integrate new perspective in the life. Emancipatory learning, critical reflection, and the discourse of communicative actions are the central theme of transformative learning (Fleming, 2018,p. 120). Hence, the transformed educators develop the ability of emancipatory leaning, critical consciousness, dynamic roles, and integrate newly developed perspectives in personal and professional life.

The journey of transformation begins with reflection, questioning, analysis, development, empowerment and promise that integrate with the theory of transformational learning (Kathleen, 2002). Similarly, the dimensions of transformation include balancing fear and uncertainty, testing and exploring, affirming and connecting, developing and integrating new perspectives (Kathleen, 2002). Transformed teachers often called excellent teachers serve as role models, influence career choices and enable students to reach their potential. Some role model teachers have inherent qualities and some teachers acquire the qualities through transformative journey (Azer, 2005).

In Hindu philosophy, the teachers have been described with different names according to their roles and level of consciousness. The ultimate goal of teacher is to be enlightened Guru to awaken the consciousness of students which is called transformed educators. Adhyapak who imparts fundamental knowledge, Upadhyaya who provides deeper insights of the contents, Acharya who merges theory and practice in teaching, Pandit who develops intelligences and wisdom, and finally, the highest hierarchy of

teacher is called Guru who leads students towards self-realization with spiritual insights (Nadig, 2003).

Similarly, Bhagvad Gita Chapter 4 verse 34 has mentioned Guru as a true teacher with their duties and relationship with students.

"तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥ ४.३४॥

"tadviddhipranipatenapariprashnenasevaya

upadekshyantitejnanamjnaninastattvadarshinah"

In other words, know that the wise teachers who have realized the truth and can instruct students in that knowledge through long worshipping and appeal for learners. Additionally, Veda Vyas Foundation (2023) mentions that the teacher who has knowledge of Brahman (the supreme reality) after studying the scripture is able to awaken students' inner potential and guide them to eliminate dark sides of life enabling them to attain self-realization. Thus, the transformation of educators is the state of being Guru, being closer to Brahma, and developing the consciousness of students to attain Brahma Gyan, the true knowledge about the universe and human life.

Development of educators in Nepal

Teacher development in Nepal is mainly based on teacher training modules designed by training centers. Government of Nepal set up training centers and resources centers under the basic and primary education project 2050 (Teacher professional development framework, 2080). The framework mentions that the contents of teacher development is mainly based on subject knowledge and pedagogy in the form of pre-service, in-service, refreshment, and customized trainings. The framework has determined eight competencies for teachers to be competent. The eight competencies include content knowledge, pedagogical knowledge, knowledge about children, learning environment and classroom management, communication and collaboration, continuous learning and professional development, legal bases and code of conduct, and information and communication technology.

Similarly, Education policy (2076) has focused on collaborative research for the development of teachers (Teacher professional development framework, 2080). These illustrations show that the transformation of educators in Nepal has not reached the better level. It is just in initial stage of teacher transformation. Shrestha (2008) appraised the teacher development and emphasized on the revision of existing teacher development process and agency as it was not sound system of teacher development. In my experience, the educators of Nepal have not reached the level of transformation as they have not got the guide in education sector as the lord Krishna for Arjuna in Bhagvad Gita and the vision of government of Nepal has not developed the transformation oriented programs to empower teachers for their psychological, spiritual, social and emancipatory

level. Therefore, there is urgency of the studies like this to make transformational input for the Nepalese educators.

Bhagwat Gita wisdom for education

Bhagvad Gita is the essence of all Vedic philosophical thoughts, universal message to all human beings to go beyond worldly confusions, and ultimate goal of education for self-realization (Bala, 2022). He further explains the significance of Gita to enable humans for managing emotions, desires, and distortions. As Bhagvad Gita is dialogic through the conversation between lord Krishna and Arjuna, it answers the questions of why and believes that the learners inherits the potential and the teachers can draw out and develop their instincts by answering the questions of learners (Bala, 2022). Prasad cited in Kamali (2021) believes that Gita is Brahma Vidya as it deals with the method to realize Brahma tattva(ultimate reality). Additionally, Radhakrishna (1957) believes that Bhagavad Gita provides insights on adoration, empathy, mercy, and harmony that should be with every individual to develop higher spiritual traits.

Prabhupada (2004) explains the dimensions of Bhagvad Gita as it is strong philosophical foundation for education, politics, justice, social transformation, and cultural transformation. The concept of dharma, Yoga and mental discipline, Self-realization and inner transformation, Niskam Karma, Sthitaprajna (equanimity) Action and reflection, moral and ethical decision, leadership qualities, Managing stress and emotion, developing compassion and empathy, and cultural identity are some of the themes which are applicable in personal and professional life.

Avoiding ignorance of virtuous knowledge, cultivating godly traits, sacrificing individual freedom for social responsibility (virtuous actions), awakening inner consciousness, developing intellectual and logical ability, self-responsibility, Physical and spiritual knowledge, conversation, dialogue, demonstration, rational analysis, learning by doing, teacher not only speaks truth but also demonstrates are some of the themes which are closely connected to the education and personality development (Bala, 2022). Eighteen chapters and total 700 verses in each chapter are extremely useful for not only teachers but also for all humans around the globe who want to be the person of highest consciousness level. However, I have described only three chapters and some verses which centrally contribute for the transformations of teachers.

Karma yoga (the path of selfless action)

In chapter three, lord Krishna emphasizes the importance of Karma in life. He reveals that it is important for every human being to engage in some sort of activity in this material world. Further, he describes the kind of actions that lead to bondage and the kinds that lead to liberation. Those persons who continue to perform their respective duties extremely for the pleasure of the supreme, without attachment to its rewards get liberation at the end (VedVyas Foundation, 2023). Lord Krishna says to Arjuna,

"तस्मादअसक्तः सततं कार्यं कर्म समाचरा । असक्तो ह्याचरन कर्म परम अपनोति पुरुषः ॥ ३.१९॥
tasmadasaktahsatatamkaryam karma samachara;
asaktohyacharan karma paramapnotipurushah"

The verse emphasizes the significance of doing action without attachment which leads everyone to the self-realization or liberation through the purity of heart. Further, the verse explains that the dedication of performing action in the name of god makes the individuals supreme personality (VedVyasFoundation, 2023).

Similarly, Dayananda (2014) clarifies the significance of action in one's life. When Arjuna was in confusion whether to take action or not, he was advised by the Lord Krishna that action for him was of more significance than renunciation. Moreover, lord explains to Arjuna what karma yoga is and adds that karma yoga is an attitude towards action. The attitude towards action refers to the one's likes and dislikes while performing action or performing the action without expectation of result. In other words, in performing our action, we should avoid the concept of success and failure; we should have the attitude of fruitlessness or neutrality to action. Moreover, in chapter two verse 47, lord Krishna publicizes,

"कर्मण्ये वाधिकारस्ते माफलेषु कदाचन । माकर्मफल हेतुर्भुर्मा ते संगोस्त्वाअकर्मणी॥२.४७॥
karmanyevadhikaraste ma phaleshukadachana
ma karma phalaheturbhurmatesangostvakarmani

The verse denotes that the main duty or the right of the person is to work not to control or depend on the results. Similarly, the action of the individuals should not be driven by its result or the actions should not be done hoping to get something. Meanwhile, the action of the persons should not be affected by the results and the individuals should not avoid main duty if the result is not confirmed. In other words, action done with expectations of fruits brings bondage. If you do not thirst for them, you get purification of heart and you will get knowledge of the self and you will be freed from the round of births and deaths. This verse also signifies the destiny of humans as it encourages every individual to write their own fate or luck being Karma Yogi (VedVyas Foundation, 2023).

Jnanavijnana yoga (yoga of knowledge and wisdom)

In the seventh chapter of Bhagvad Gita lord Krishna clarifies the knowledge and wisdom. He reveals his illusionary energy (Maya) in this material world and explains the principle cause and the sustaining force of everything. He further proclaims that the humans can surrender their minds in front of him to overcome the confusions created by the illusion of material world. Krishna confirms that he is the ultimate reality of truth and way to reach the pinnacle of spiritual realization (Prabhupada, 2004). Krishna highlights,

"ज्ञानं तेहं सविज्ञानमिदं वक्ष्यम्यशेतः । यज्ज्ञात्वा नेह भूयोन्यज्ज्ञातव्यमवशिष्यते ॥ ७.२ ॥
Jnanamtehamsavijnanamidamvakshyamasheshatah

yajjnatvanehabuyonyajjnatavyamavashishyate

In other way, Krishna assures Arjuna that Arjuna will have nothing to know after the knowledge with self-realization. In his verse, lord Krishna praises knowledge in order to make Arjuna follow his instructions closely rapt with attention. Lord says I shall teach you to attain omniscience or perfect knowledge of the self after which you will know everything and nothing will remain to know (VedVyas Foundation, 2023).

Furthermore, Lord Krishna in 7.16 of Gita convinces Arjuna that four types of people come closer to god; the distressed one, the seekers of knowledge, the seekers of health, and the wise. Additionally, in chapter 7 and verse 17, he shows the relation between wise and him and claims that the wise that are ever steadfast and devoted to the one, Lord is exceedingly dear to the wise and vice versa. Overly, Krishna describes wise persons to Arjun from from verse 16 to 20 and highlights the traits of wise persons to motivate Arjun to be wise and complete the duty of wise warier (Prabhupada, 2004). Wise persons are noble and they align themselves with supreme goal (7.18), wise persons realize that the innermost self or great soul is hard to find and they go to god (7.19), and those wise whose wisdom has been taken away by this or that desire, go to other gods, following this or that rite, led by their own nature (VedVyas Foundation, 2023).

Dhyana yoga (yoga of meditation)

The concept of Yoga of meditation has been mentioned in the chapter six with the help of 47 verses in which Lord Krishna clarifies how Yoga of meditation can be practiced successfully while performing the duty. Krishna further illustrates that how individuals can purify mind and heighten the spiritual consciousness to get victory over the mind uniting it with supreme power or God. In Chapter 6.19, Krishna says, "यथादिपो निवातस्थो नेङ्गते सोपमा स्मृता, यतचित्तस्य युञ्जतो योगमात्मनः॥" In other words, as a lamp in a windless place does not flicker, so is the Yogi of a controlled mind, who practices Yoga in the Self, compared. The verse deliberately mentions that the Yogi who integrates meditation in the personal and professional life can control their mind successfully and can manage every difficult situation easily. Similarly, The Yogi who controls their thoughts and focuses deeply on the Self achieves a state of perfect mental clarity and become free from distractions and disturbance. This state leads to profound spiritual realization and unity with the divine (VedVyas Foundation, 2023).

Moksha sanyaas yoga (yoga of renunciation and liberation)

Lord Krishna to Arjuna in eighteenth chapter differentiates two ways of renunciations; one sanyaas (renunciation of actions) and another tyag (renunciation of desires). Krishna explains that a sanyaasi is one who abandons family and society to practice spiritual discipline whereas a tyagi is one who performs their duties without attachment to the rewards of their actions and dedicating them to the god. Lord Krishna recommends the second type of renunciation-tyag and declares that the highest path of

spirituality is pure and unconditional loving service unto the supreme divine personality. The individuals can surely overcome all obstacles and difficulties chanting supreme god and dedicating all the actions to him (VedVyas Foundation, 2023).

Results and discussion

The first finding that I pointed out from the study is that when the educators are transformed, they can awaken the inner potential of student and guide them in every situation as the highest form of teacher, Guru. To describe the value of Guru, Shankarananda (2018) highlights the significance of Guru with following verses;

*"Gururbrahmagururvishnurgurudevomahesvorah,
Gururevaparabrahmatasmaisrigurevanamah".*

In other words, The Guru is Brahma (creation), the Guru is Vishnu (sustenance), and the Guru is Shiva (dissolution). The Guru is indeed supreme consciousness (Brahman) so I offer my salutations to such only one Guru. Thus the transformed form of teacher or educator is Guru and the Guru is respected as god if they develop the godly traits for which the wisdom of Bhagvad Gita is essential and guiding principle. Similarly, the spiritual intelligence theory is also backbone to be a successful Guru (professional) as the theory helps them for ethical living, personal and spiritual transformation. The relationship with Guru provides not just knowledge but also a path to self-awareness and realization of one's higher purpose in the life (Zohar & Marshall, 2000). Additionally, Mezirow's transformative learning theory helps Gurus to perform with critical reflection, guide students through giving right choice in dilemmas, and presenting the model behavior in the classroom and in the society (Mezirow, 1994b).

Furthermore, Bhagvad Gita can play significant role for the transformation of all individuals including Nepalese educators. As the quality standard of Nepali education system is average, the wisdom of Bhagvad Gita can contribute make teachers and students ideal, virtuous, selfless doer, and spiritually awakened. Bala (2022) advocates that the Nepalese educators can use Bhagvad Gita in every dimension of educational process as their intention and requirements; curriculum design, preparing instructional materials, planning lessons, selecting teaching materials, empowering students, establishing rapport with students, and evaluating students' performance following the underlying value of selfless action, critical thinking, and compassion.

Moreover, Aurobindo (1997) particularizes the value of Bhagvad Gita for teachers as it purifies the soul and makes a reach to self-knowledge avoiding ignorance. The teachers can experience cosmic existence when they go through Bhagvad Gita as it is conscious descent of the Godhead or Avatar. Gogoi(2014) concludes that all the great personalities of the world follow the ethical path of Bhagvad Gita as it guides individuals to attain deliverance for welfare of humanity move ahead in the era of science of technology stepping on the foundation of Bhagvad Gita. Being based on these evidences,

I found another finding from this study that the Nepalese educators can have following four types of transformations, if they go through the Bhagavad Gita and apply its wisdom in personal and professional life perceiving the actual essence of the Gita. Moreover, the transformation of the educators can contribute for the transformation of self, students, and Schools as successful professionals.

Personal transformation

Through the study of Bagvad Gita, Firstly the educators can transform their personal belief system, state of mind, consciousness of soul and selfless in action with full focus. Furthermore, they develop the qualities inner clarity, self-awareness, higher consciousness, reflective teaching, openness to change, empathy and beyond. Similarly, Azer (2005) presents the qualities of good teachers like effective communicator, interactive and respecting to others, creative, open minded, and appreciator of diversity. Additionally, Kamali (2021) pointed out the personal qualities of a teacher like self-efficient, resilient, emotionally balanced, able to reduce the stress and anxiety, having patience and tolerance, having mindfulness, able to detach with worldly illusions, clear and truth speaker, having positive thoughts, critical thinker, and having high level of judgment. Thus, the Nepalese educators can transform themselves as Arjuna did with the help of lord Krishna. So, the Nepalese educators, by studying Bhagvad Gita can develop godly personality taking Gita as the form of Lord Krishna. Moreover, Nepalese educators are facing emotional problems like stress and anxiety as Arjuna faced in the earlier stage of war which can be managed with the help premises of Gita like meditation, selfless action, self-realization, critical thinking ability.

Spiritual transformation

Arjuna was skilled and outstanding student but he used to express his anger and jealousy feeling due to lack of spiritual consciousness and self-realization of ultimate truth. When he came in touch with lord Krishna, he questioned Krishna from varied perspectives and realized the eternal truth, developed devotion to lord Krishna, and started to fight against evil deeds making alignment with higher purpose (Prabupada, 2004). As Arjuna got inner peace and inner energy making clear vision to establish righteousness in the society, the Nepalese educators can empower them internally and manage externally to get rid of the personal, professional, and social confusions and challenges with the noble traits; selfless service, understanding ultimate reality, devotion to teaching, inner peace, and self-realization. According to Zohar & Marshall (2000) spiritual intelligence transforms the educators acquainting them with awareness of higher purpose, ethical and compassionate leadership, integration mind, body, and spirit while performing the tasks.

Professional transformation

The professional transformation of educators is possible only after their personal, spiritual, and social transformation and the transformation of educators is centrally beneficial for professional duty and self-professional development. Azer (2005) pointed out the qualities of teacher like committed to work, appreciating and encouraging diversity in the classroom, polite and humble communicator, emphasizes on team work and collaborative learning, and providing positive feedback to the students. Along with these qualities, Bhagvad Gita develops dynamic traits in teachers and takes teachers to the hierarchy of God. Similarly, the teachers can move forward selfless work, ethical leadership, and continuous learning and growth in profession (Sharma & Ramchandran, 2015). They further explain the glory of Gita for teachers that they get philosophical, sociological, anthropological, and psychological insights from Gita and increase ethical actions, empower learners, link Karma Yoga, Gyan Yoga and move forward to liberation. Meanwhile, the spiritual intelligence theory also helps educators to be transformed professionally guiding them to teach students with authenticity, wisdom, and higher values (Zohar & Marshall, 2000). The transformative theory obviously can help educators providing them insights about reflective teaching, critical awareness, problem solving activities, and shifting professional identities (Mezirow, 1994b).

Furthermore, Kamali explains Lord Krishna as the best teacher of postmodern age who played magnificent role to deconstruct the established systems and to establish transformative traditions in the society. Similarly, the pre-established systems of education systems also can be reconstructed stepping on the wisdom of Bhagvad Gita wisdom. To do this, as the model example, Lord Krishna empowered Arjuna making him aware about his main duty to fight against evil systems although he was extremely nervous, suspicious, and depressed in the initial stage of war. Additionally, Arjuna was confused about what he was going to do so he consistently questioned Lord Krishna and confirmed whether he was in Dharmamarga or right path. After the confirmation, he fought in the war with his full potential and dedication under the guidance of lord Krishna and won the battle. Kamali concluded that lord Krishna as a counselor, guide, visionary leader, and postmodern teacher enabled Arjuna to play significant role from his side for the establishment of righteousness in the society. Therefore, the wisdom of Bhagvad Gita for Nepalese educators can function as the internal motivation and external guidance to work in schools managing not only professional but also personal confusions and problems.

The educators have to face unlimited challenges in schools and society, when they move forward to transform the education system but to fight against any challenge for the establishment of righteousness, good governance, and dutifulness, they need guidance, support and clear vision as Arjun got from lord Krishna, In the same way,

Nepalese educators are also seeking guidance and support to work freely without any anxiety which can be possible through the application of Bhagvad Gita insights in personal and professional life. The Bhagvad Gita is the best teacher for all humans and for teachers as well. Swami Ranganathananda (2001) explained Lord Krishna as an ideal teacher because Lord Krishna enabled his student (e.g., Arjuna) psychologically addressing his requirements and curiosities rather than imposing own ideas upon student. Moreover, lord Krishna let his student to take decision freely just telling him right and wrong things about the worldly phenomena. Further, Ranganathananda claimed that the best teachers are those who help the disciples to solve their own problems, never imposing set solutions of their own on them. They never ask their disciples to surrender their independence of judgment. Hence, Bhagvad Gita wisdom should be explored and aligned with the transformation of teachers as it can function as best teacher for Nepalese educators empowering them for their better professionalism and self-esteem.

Social transformation

When the teachers become internally peaceful and conscious, externally skilled and experienced, and socially collaborative and respecting to others with empathy and sympathy, they automatically enhance mutual and harmonious relationships in friend circle, family, institutions, and society Gogoi (2014). Furthermore, they can regulate themselves successfully and lead the family, institutions and community appropriately by promoting social harmony and peace (Sharma & Ramchandran, 2015). In the same way, through the teachings of Bagvad Gita, Nepalese educators can make their personality role model as lord Krishna for students, family, friends, colleagues, and society developing spiritual, historical, political, and strategically power within self and in society. Through the ground of transformative learning theory, the educators can transform them by reflecting critically on social norms, injustices, and inequalities. Similarly, they can be role model for social responsibilities to establish harmony in communities which can be support system for the educators to work in schools and manage educational challenges (Mezirow, 1994b). Similarly, the educators are transformed by developing ethical leadership, promoting community connection, and inspiring deeper commitment to social justice and positive change (Zohar & Marshall, 2000).

Conclusion

To sum up, I focused on the role of Bagvad Gita wisdom for the transformation of educators to encourage them to get insights from Gita to be successful professionals in the context of Nepal. I specifically, discussed Karma Yoga, JnanaVijnana Yoga, and Dhyanyoga for Moksha Yoga integrating them with the transformation of educators stepping on the theoretical foundation of spiritual intelligence theory and transformative learning theory. My study found that the educators focus on raising awareness in the students about their inner potential shifting from only imparting and explaining

information to the students. Secondly I found that the personal, social, spiritual, and professional transformation is possible and essential to be successful professional when the educators go through the wisdom of Bhadvad Gita. The central essence of the study is that the Nepalese educators may not find the Guru in this Kaliyugaas Arjuna found but the insights of Bhagvad Gita can guide them and work as Lord Krishna when the Nepalese educators really perceive the insights and apply in personal and professional life. The knowledge created in the book can be employed for not only the transformation of educators but also for the empowerment of students guiding them to develop both skills and positive attitude. In the same way, the Gurus, the transformed educators can empower their learners when they are not ready for learning and when they feel confusions and distressed in the process of learning as the lord Krishna did to Arjuna although he was not ready to complete his duty due to fear of losing the materialistic phenomena.

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