

A Study of Pedagogical Inputs of Learning Outcomes with Respect to Teachings of Bhagavad Gita

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Abstract- *This paper presents pedagogical inputs of learning outcomes based on Blooms Taxonomy in respect to teachings of Bhagavad-Gita. The Blooms Taxonomy of Educational Objectives classified into three domains namely cognitive domain, affective domain and psychomotor domain which are just equivalent to three disciplines of Bhagavad-Gita namely knowledge, devotion and action respectively. This paper sought to investigate systematically chapter-wise pedagogical inputs of Bhagavad Gita and learning outcome which are presented cohesively based on cognitive, affective and psychomotor of Blooms Taxonomy of educational objectives. This paper is based on literature review and hermeneutics, a qualitative research methodology which involves study, understanding and interpretation of ancient or classical text. The existing findings are interpreted by analyzing the contents of Bhagavad Gita. Three paths of knowledge, devotion and action enshrined in Bhagavad-Gita, are not independent of one another, but they together form a synthetic whole. This study aims to gain deep understanding and insights into three domains of Blooms Taxonomy like cognitive, psycho motor and affective domains and three paths of Jnana Yoga, Karma Yoga and Bhakti yoga are complementary as well as supplementary to each other.*

Keywords: Pedagogical Inputs, Learning Outcomes, Teachings of Bhagavad Gita

Introduction

The teachings of the Bhagavad Gita are broad, universal and sublime. It is narrated as a dialogue between Sri Krishna and Arjuna, a warrior prince, taking place on the battlefield of Kurukshetra just prior to the start of a climactic war. Responding to Arjuna's confusion and moral dilemma, Sri Krishna explains to Arjuna his duties as a warrior and a prince. As a divine charioteer, Sri Krishna represents as the Yogeswar as well as Jagat Guru (world teacher). Both of them embody the archetypal Guru and disciple. Sri Krishna expounds on the path of yoga as a means of liberation from mental suffering, dilemma and confusion.

The Bhagavad Gita presents science of life by a systematic investigation into the ultimate reality of the universe through Yoga. As a profound scripture on the science of Yoga, it systematically exposes scientific method of the fundamental principles of the total existence of life for self-realization. The Bhagavad Gita elaborates 18 chapters, broadly related to knowledge, skill/competence and attitudes.

Objectives

- To explore pedagogical inputs of Bhagavad Gita
- To analyse learning outcomes on the basis of Blooms Taxonomy of Bhagavad Gita.
- To find out the relationship between three Domains like Cognitive, Affective and Psychomotor of Blooms Taxonomy and Jnana Yoga, Karma Yoga and Bhakti Yoga of Bhagavad Gita

Methodology

This paper is a qualitative research paper which involves a review and analysis of literature. The methodology used for the interpretation is hermeneutics. Hermeneutics is related to the name of the Greek god Hermes in his role as the interpreter of the messages of the gods. The Hermeneutics method is the theory and practice of interpretation. It is a stimulating and deeply interpretive research approach which can examine complex human phenomena from multiple perspectives to produce rich theoretical and experiential interpretations. In the current context, hermeneutics can be described as the interpretation and understanding of ancient literatures.

Pedagogical Inputs of Bhagavad Gita

Pedagogy implies art and science of teaching. The art of teaching develops love for learning. The science of teaching provides systematic path for learning. Quality teaching depends on pedagogical practices that facilitate for diverse children their access to knowledge, activities and opportunities to advance their skills and provide a strong foundation for lifelong learning. The Bhagavad Gita as pedagogy consists of eighteen chapters. Each chapter is designated as a system of Yoga. Each of the eighteen chapters of Bhagavad Gita is designated as a separate yoga because each chapter, like yoga, "trains the body and the mind". Yoga is a set of principles and tools that help to understand spiritual essence. The precondition for Yoga is subjugation of passions and discharging duties without an eye for their fruits. It is attained through withdrawing senses from the attachment of their objects, casting off desires, and transcending the pairs of extremes. Yoga thus consists in the discharge of one's duty with control over senses, passions and desires.

Through this pedagogical inputs of Bhagavad Gita, Sri Krishna gives a concise and simple message for the upliftment and fulfillment of the human Soul. He addresses not only to Arjuna, but also to each and every individual soul to help him or her to solve the vexing problem of overcoming the present and progressing towards ultimate reality.

Pedagogical inputs are analyzed as follows

Chapter 1 Arjuna Vishada Yoga

The Bhagavad Gita opens by setting the stage of the Kurukshetra battlefield. Two massive armies representing different loyalties and ideologies face a catastrophic war. Arjuna requests Krishna to place the chariot between the two armies. He sees family and friends on the enemy side. Arjuna is distressed and in sorrow. Arjuna questions the morality of war. He discovers the problem of attachment, grief and delusion in the battlefield.

Chapter 2 Sankhya Yoga

Unable to cope with his despair, Arjuna requests Sri Krishna to dispel his confusion as a teacher. Sri Krishna explains several important aspects that help in the challenging journey along the path of self-realization. These include the duties of a warrior, knowledge acquired through the intellect, the path of selfless action, the perishable nature of body, the eternal nature of the soul (Atman) and qualities of a Self-Realized person (Sthitaprajna).

Chapter 3 The Yoga of Action

Sri Krishna clears doubt of Arjuna regarding path of knowledge and path of action. The essence of the path of action is selfless action (Niskama Karma). One's duty (Dharma) has to be performed with self-awareness without selfish desire. Sri Krishna states that Arjuna has an obligation to understand and perform his duty (dharma), because everything is connected by the law of cause and effect. Every person is bound by activity. Those who act selfishly create the karmic cause and are thereby bound to the effect which may be good or bad.

Chapter 4 Yoga of Knowledge

Jnana Yoga reveals the transcendental knowledge about the form, birth and activities of the Supreme Being. Sri Krishna revealing Himself as the Omniscient and Omnipresent tells Arjuna that He taught self-realization to Surya, the Sun God, who in turn imparted it to King Manu, who then initiated Ikshvaku. He reveals that he has lived through many births, always teaching yoga for the protection of the pious and the destruction of the impious and stresses the importance of accepting a guru. Thus, He illustrates that spiritual tradition is best imbibed in the traditional form of teaching between preceptor (Guru) and the disciple. Action leads to knowledge, while selfless action leads to spiritual awareness. The 4th chapter is the first time where Sri Krishna begins to reveal his divine nature to Arjuna.

Chapter 5 Karma–Sanyasa yoga

Sri Krishna delineates the concepts of action with detachment and renunciation in actions explaining that both are a means to the same goal. It focuses on bringing the two paths together with the aim of eternal liberation in the midst of every activity. It explains what action is, what is inaction, who is the doer of action, and what is actual renunciation. True renunciation is not just mechanical detachment from work. True renunciation means working not for oneself, but for the Supreme.

Chapter 6 The Yoga of Meditation.

Sri Krishna reveals the 'Path of Meditation', the nature of mind and instructs Arjuna in yogic techniques of meditation. The mastery of the mind is revealed as the key to spiritual liberation. It develops a simple technique of Meditation leading to a state of consciousness by maintaining equanimity of mind and behavior in the field of activity.

Chapter 7 Jnana (knowledge) and Vijnana Yoga

Sri Krishna distinguishes between spiritual knowledge (Jnana) and spiritual wisdom (vijnana). What is comprehended through the senses, mind and intellect is knowledge (Jnana). However, spiritual wisdom (vijnana) involves direct experience of oneness.

Chapter 8 The Yoga of the Imperishable Brahman

The 'Akshara' means indestructible or imperishable. As this Chapter deals with the imperishable and absolute nature of God. Every being has an impermanent body and an eternal soul, which lives within every creature. The chapter discusses cosmology, the nature of death and rebirth. It describes importance of the last thought before death, differences between material and spiritual world, and light and dark paths that a soul takes after death are described.

Chapter 9 The Yoga of Sovereign Science and Sovereign Secret.

Sri Krishna reveals the Supreme secret of Spiritual Knowledge (Brahmajnana). He explains king among Sciences (Rajavidya) and king among Mysteries (Rajaguhya). Sri Krishna advises Arjuna to do everything as an offering to The Lord. All actions thus become a symbol of devotion and help remembering God. Submission to the Divine is the essence of true spiritual sadhana.

Chapter 10 The Yoga of Divine Manifestations.

The yoga of Supreme Manifestation of God reveals Brahman as the source of the material world. Sri Krishna is described as the ultimate cause of all material and spiritual existence. This chapter discusses the opulence of the Supreme throughout this universe. Sri Krishna reveals his divine being in greater detail, as the ultimate cause of all material and spiritual existence, one who transcends all opposites and who is beyond any duality.

Chapter 11 The Yoga of the Vision of the Cosmic Form.

Arjuna requests for the vision of cosmic form of Sri Krishna. He reveals Himself in all his terrifying majesty. Sri Krishna reiterates that this vision cannot be had through any amount of austerities, study, sacrifices or philanthropic acts. Supreme devotion is the only means by which one can have access to His grand vision.

Chapter 12 The Yoga of Devotion

Sri Krishna glorifies the path of love and devotion to God. He describes the process of devotional service. It discusses how to link with the Supreme through loving relationship and devotional service. According to Bhagavad Gita, this is the highest form of Yoga. He also explains different forms of spiritual disciplines.

Chapter 13 The Yoga of Difference between the Field and Field-Knower

Sri Krishna describes the difference between transient perishable physical body (kshetra) and the immutable eternal soul (kshetrajna). The presentation explains the difference between ahamkara (ego) and atman (soul), from there between individual consciousness and universal consciousness. The knowledge of one's true self is linked to the realization of the soul. Explaining the difference between field (material world) and the knower (soul), prakriti and purusha.

Chapter 14 The Yoga of the Division of Three Gunas

Sri Krishna explains the difference between purusha and prakriti, by mapping human experiences to three Modes or gunas (tendencies, qualities). These are listed as sattva, rajas and tamas. All phenomenon and individual personalities are a combination of all three gunas in varying and ever-changing proportions. The gunas affect the ego, but not the soul, according to the text.

Chapter 15 The Yoga of the Supreme Purusha

Sri Krishna expounds on theology, wherein Krishna not only transcends impermanent body (matter), he also transcends the atman (soul) in every being. The worldly life is figuratively described as the indestructable Banyan (Asvattha) tree having its roots above and branches below. The gunas are described as its branches, sense objects as its buds, Vedic hymns as its leaves and actions as its roots. This figurative tree can be cut at its root by dispassion.

Chapter 16 The Yoga of the Division between the Divine and the Demonic

Sri Krishna identifies these human traits to be divine and demonic respectively. He states that truthfulness, self-restraint, sincerity, love for others, desire to serve others, being detached, avoiding anger, avoiding harm to all living creatures, fairness, compassion and patience are marks of the divine nature. The opposite of these are demonic, such as cruelty, conceit, hypocrisy and being inhumane, states Krishna.

Chapter 17 The Yoga of the Threefold Faith

Sri Krishna qualifies the three divisions of faith, thoughts, deeds, and even eating habits corresponding to the three modes (gunas)

Chapter 18 The Yoga of Liberation and Renunciation

It analyzes spiritual pursuits through sanyasa (renunciation, monastic life) and spiritual pursuits while living in the world as a householder. It re-emphasizes the karma-phala-tyaga teaching, or "act while renouncing the fruits of your action"

Learning Outcomes of Bhagavad Gita

The phrase "Learning outcomes" specify what learners will know or be able to do as a result of a learning activity. Outcomes are usually expressed as knowledge, skills, or attitudes. Learning outcomes provide direction in the planning of a learning activity which serves as guidelines for content, instruction, and assessment. Learning outcomes are based on three domains like cognitive domain, psychomotor domain and affective domain.

Different paths of Yoga are followed in the universal teachings of Bhagavad Gita. It consists of eighteen chapters. All the 18 chapters are broadly divided into Jnana Yoga, Karma Yoga and Bhakti Yoga. Jnana means "knowledge," Karma means "action," and Bhakti means "action in knowledge." Each Yoga system is like a step in the ladder to self-realization. A synthesis of knowledge, devotion, and desire less action is presented to self-realization which leads to liberation. The fundamental purpose of it is to know the ultimate Truth and bringing us closer to the Infinite, or Supreme Soul. In essence the Bhagavad-Gita is guiding to understand through Jnana Yoga, awaken love, joy and connection with others through Bhakti Yoga and act and live unselfishly, positively and creatively through Karma Yoga. The philosophy of Knowledge fulfils the intellect; the philosophy of Action accomplishes the will; and the philosophy of Devotion satisfies emotion, values and attitude

1. Jnana Yoga (Path of Knowledge)
2. Karma Yoga (Path of Action)
3. Bhakti Yoga (Path of Devotion)

1. Jnana Yoga (Path of Knowledge) represents cognitive domain

The concept of knowledge as explained in Gita is comprehensive and integrated. Sri Krishna describes that the perfection of knowledge is the understanding of the relation between God, soul and matter. God is the source of the soul as well as matter. The soul always has a choice between material and spiritual life. Jnana yoga is the path of wisdom, knowledge, and direct experience. It develops cognitive competence of the learner. Sri Krishna explains that there is nothing in this world as sublime as transcendental knowledge or para vidya. Firstly, knowledge is compared to a sword which cuts down our doubts and helps us remain determined and confident in the spiritual quest. Secondly, knowledge is likened to a lamp which warns us of the obstacles and impediments that we may encounter in our lives. Thirdly, knowledge is compared to a boat which protects us from the sufferings of this oceanic world, and simultaneously carries us to the spiritual realm. Sri Krishna provides knowledge about dharma journey of Soul, science of Self-realization, science of Cosmic-realization, science of God-realization science of Meditation, Universal Nature of Creation (Prakriti and Purusha), Three Modes of Guna Fourfold Classification Human Nature, Kala or time, Maya or Illusion. Renunciation, Liberation or Moksha as Ultimate Reality.

God is the ultimate source of all existence as well as knowledge. He is viewed as both material and efficient cause of the world. Prakriti, Brahman, individual souls, moving and unmoving world are the manifestations of His divine nature and parts of His super natural personality. He pervades the whole world and is still above it. He is both immanent and transcendent to the world. He is the father the mother, the dispenser and grandsire of the world. He is the knowable knower and the knowledge; He is the goal, the purifier, the sustainer, the Lord, the witness, the abode, the shelter, the friend, the origin, dissolution and stay, the treasure house and the seed imperishable Brahman.

2. Karma Yoga (Path of Action)/ Skill/ represents psychomotor domain

Yoga is the art of performing actions. Knowledge propels action. Karma refers to performing one's worldly obligations and responsibilities. It develops the productive competence of the learners. This requires detaching the mind from the fruits of actions, by developing a resolute decision of the intellect that all work is meant solely for the pleasure of God. Yoga is defined as the equanimity of mind. The mind which is controlled leads to steadiness of wisdom (prajna). Then wisdom, free from delusion, looks at things in the right way in equanimity. The man whose wisdom or is steady neither loves nor hates objects, neither depressed nor exhausted in failure and success. He is called sthitaprajna or a wise man. This equanimity of mind is called Yoga. Only steady minded can acquire wisdom and only a wise man can meditate and and only a meditating man can attain peace and happiness can be there only to one who is peaceful.

The Gita prescribes various methods of self-discipline to animate this process. The higher Self stands as the goal to be attained and by recognizing the unattached divinity in the body one successfully kills desire. While the binding nature of Prakriti suggests determinism, the unbinding nature of the higher Self develops attachment to senses by falling a prey to gunas, and that leads to bondage. When the individual Self raises above the gunas and seeks union with the higher Self, it is liberated. Though gunas lead to action, Sattva is the quality which helps the process of liberation. When Sattva predominates there arises knowledge and wisdom. Hence, though gunas are the source of bondage and they also help in liberation. Rajas when dominated by Sattva, yields to the process of freedom. One has to develop a Sattvic svabhava or temperament in order

to attain liberation. One has to make one's mind steady by developing Sattva which helps liberation from action while acting. The Gita aims at controlled and balanced mental inclination towards the world through Yoga and not total cessation of the worldly thought.

The Gita prescribes various methods for self-elevation i.e., wisdom, meditation, performing works, worship etc., These methods of union with the higher Self are dealt with by different discourses in the Gita. The Gita calls for raising above the gunas through sense-control and seeking the higher Self which is the ultimate goal of morally commendable life.

3. Bhakti Yoga (Path of Devotion)/Attitude/ represents Affective domain

Bhakti yoga develops right attitude in individual. The Gita also mentions some positive moral virtues such as purity of heart, steadfastness in wisdom and Yoga, alms-giving, worship, austerity, uprightness, study, truthfulness, compassion towards creatures, gentleness, and modesty which are called divine lot for they help the process of perfection. Among these various positive virtues, equanimity of mind needs special mention. Self-control is the first step in all the paths of perfection. Suppression of sensual cravings and control of mind have to be achieved necessarily for the attainment of Yoga.

Fearlessness, harmlessness, being free from anger, egoism, desire, hatred, pride, ostentation, arrogance, insolence, self-conceit, ignorance, sensesual enjoyment are some of such negative virtues which are conducive to self-control. The Gita gives a place of honor for equanimity, both internal and external. Passions, desires and attachment are said to be mystifying or obscuring the faculty of judgment, prajna. Prajna is the mental inclination with which man attends the worldly functions. When a man is self-content and casts off all the desires in the mind, his Prajna will be steady and unperturbed. He is called a Sthitaprajna or a man of steady wisdom. He neither exults nor hates. For him, all experience is ineffective transitory phenomenon. He is the wise man who sees the same in a learned Brahmana, in a cow, an elephant, a dog and in an outcast. For him a lump of earth, stone and gold are equal. He is of the same mind to good hearted, friends, foes, the indifferent, the neutral, the hateful, relatives, the righteous and unrighteous. The Man, who is subjectively equanimous in all subjective experiences and objectively equanimous to all the objects of the world, is said to have crossed beyond gunas and is thus called 'gunatita'

Peace is the ultimate goal of all ethical and spiritual endeavours. Peace is what is aimed at by all knowledge, actions, meditation and devotion. The primary aim of the Gita's ethics is union with the supreme Self or God. This is called liberation or ultimate freedom. The liberated Self is in constant communion with God.

The Bhagavad Gita treats Prakriti primarily as a part of God's nature. Even though Prakriti is referred to as a beginning less entity, it is made subservient to God and functionally dependent on him. The gunas are said to be produced from Prakriti as a result of God's fertilization. The aim of self-elevation is the attainment of steadfastness in wisdom and internal peace or the state of being Brahman or Brahmic state, the union with the higher Self. The teaching of Bhagavad Gita distinguishes three kinds of worship, austerities, food, worshippers, gifts, abandonment, knowledge, action, agents, intellect, firmness, pleasures etc., in accordance with Sattva, Rajas and Tamas. Everything Sattvic is acclaimed as desirable, everything Rajasic as marginally acceptable and everything Tamasic is to be rejected as despicable. All actions and phenomenon

which are characterized or predominated by Sattva are helpful in the process of ethical perfection. Man has to consciously choose Sattvic things in order to be morally perfect. Hence, man is volitionally free to opt for anything even though he is conditioned by his svabhava to an extent. He has to deliberately attempt to demystify his faculty of judgement, Prajna through self-control and employ his moral freedom in the right path.

Findings of the Study

The findings of study show that pedagogical inputs of Bhagavad Gita are essential for each and every individual for self-realization to solve the dilemma, delusion and problems of life. Essentially, Arjun wishes to abandon the battle, to abstain from action; Sri Krishna warns, however, that without action, the cosmos would fall out of order and truth would be obscured. Through the different paths Sri Krishna leads Arjun from confusion to confidence. The domains of Blooms taxonomy are reflected in Karma Yoga, Gyana Yoga and Bhakti Yoga to lead a peaceful as well as blissful life.

Educational Implications and conclusion

The Bhagavad Gita has universal applicability. It is considered as a handbook of practical living as well as a guide to spiritual attainment. It is gaining momentum to follow the righteous path of spiritual enlightenment along with the scientific and technological developments for self-realization. The lessons imparted by Sri Krishna are integrated to provide knowledge, action and love in the young generation. It concludes that learning outcomes based on Blooms Taxonomy of Educational Objectives as it is abilities which help to fulfil the potentialities of the individuals in terms of cognitive, affective and psychomotor abilities relevance to the three disciplines of knowledge, devotion and action which are based on Bhagavad- Gita. The teaching of Bhagavad Gita is meant for school of life of every individual soul like Arjuna. He is the voice of the seeker as well as learner. Through the pedagogical inputs of Bhagavad Gita, Sri Krishna not only revives Arjuna's regained consciousness and renewed spiritual strength to fight the battle, but also entire humanity to fight the battle of life.

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