

Bharatiya Knowledge System (BKS): Analyzing Gita Pedagogy and Developing a Pedagogical Model of Bhagavad Gita

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Abstract

National Education Policy (NEP) 2020 rightly envisions a technologically advanced and globally standard educational system in the country with effectively exploring, utilizing indigenous resources and strong foundations of Bharatiya Knowledge System (BKS). Present study's alignment with this vision was an attempt to search the unique and distinctive nature of the pedagogical approach based on BKS and to develop a Pedagogical Model. The sacred texts of BKS are too vast to explore for a specific pedagogy. Hence, the study is confined to Bhagavad Gita and analyzing the Gita Pedagogy. Study found a systematic pattern of Lord Krishna's Teaching that had led the effective learning by Arjuna. Eight dimensions were identified on explorations of Gita Pedagogy that are the key components of the pedagogical approaches as envisaged by NEP 2020, like holistic vision, experiential knowledge, transformational purpose, ethical orientation and so on. Thus, the pedagogical model of Bhagavad Gita developed in the study includes all these extremely valuable basic areas of pedagogy which are globally recognized. The study is based on the fact that the spontaneous pedagogical processes of Lord Krishna led the change of Arjuna's state of mind and so, a complete transformation in real life was the outcome. Thus, Gita Pedagogy is quite novel to the traditional or ongoing learning-teaching processes. The study employed content analysis method under qualitative research.

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Introduction

When NEP 2020 was approved by the Union Cabinet of India on 29 July 2020, since then, there has been a lot of talks about transformations in the field of education. NEP 2020 has one of the visionary goals to reclaim the glory of 'Bharatiya Knowledge System' (BKS) or 'Bharatiya Knowledge Tradition' (MHRD, GoI, 2020). Policy's suggestion about internationalization of education is an attempt to reclaim the ancient heritage of India in the policy and in general, it seems a herculean task to capture its glory in a research study, especially when to draw the relevance in present context from such a vast and sacred literature of BKS. However, Nalanda University attracted students and experts from China, Korea, Japan, Tibet, Persia and Central Asia. BKS with mastery in various arts, along with molding the entire human character, attracted the world community unintentionally (Tamrakar & Jadon, 2022). Substantiating through these facts, BKS is truly considered to be the world's ancient but contemporary advanced education system. Thus, BKS was built on natural wisdom amalgamated in sacred texts and given by the *Gurus* or *Rishi-Munis*, obviously, who are the master of prodigious intellect. This, *Guru-Shishya Pramapara* and *Rishi-Muni Parampara* has no such traces in the history that they have followed other intellects of some other parts of world but propagators of original thoughts. The education system in that way was novel and evolved from the human mind. Thus, along with the philosophical insights, imbibing values or character development discourse in BKS, a distinctive pattern of pedagogy is an eternal piece of gift to the world.

It is also an essential task to understand the spirit of the NEP 2020 itself on BKS and to practice it meaningfully by the academic fraternity. Especially, until and unless the teachers do not have sufficient knowledge on the uniqueness of BKS, then this policy cannot be

implemented with BKS integration. The study is carried out to fulfill this objective in systematic and in-depth manner with a presupposition that ‘to integrate BKS into present pedagogical system, the uniqueness in BKS pedagogy must be identified first’. However, National Council of Educational Research and Training (NCERT), serving as apex body for research and development in school and teacher education, has identified various teaching methods, strategies and outcomes of educational processes of BKS which are still relevant today. NCERT brought out two National Curriculum Frameworks (NCFs) viz. NCF for Foundational Stage (NCF-FS) 2022 and NCF for School Education (NCF-SE) 2023 integrated with identified relevant aspects of BKS. Various other organizations are regularly organizing seminars/conferences on various aspects of BKS.

Review of the related literature

Forming the basis of present research, there are invaluable and logical attempts to make the world aware that many pedagogical and methodological approaches were quite prevalent in BKS. The academia, especially the teacher education recognize today the best practices in pedagogy are skillfully explained in teaching methods or approaches like constructivism (Kumari, 2009), question-answer or dialogue method (GoI, MoE: NCF-SE 2023, P.35; Kena Upanishad - Dialogue between Teacher and Student, 2023), 5 steps of Learning (GoI, MoE: NCF-FS 2022, P.86; NCF-SE 2023, P.107), Holistic student-centred education (Rajagopalan, 2021) etc.

Dispelling all the myths, it was observed that BKS methods of research were also empirical, accurate and effective enough to contribute towards the educational upliftment of an individual in a scientific way. As revealed by Dharampal (1971) that, “empirical method, if it once existed in India, is now forgotten, and has long since given place to the more scientific and accurate one, which offers a complete analysis of the phenomena...”. Now, talking about one disciplinary science at a time, he reiterated these facts. Further, on its belongingness to

Hindu sacred scriptures he clarified as, “that from the humblest beginnings in education up to the highest courses in Hindu metaphysics and science great wisdom was displayed.....

The simplest methods for arresting and keeping attention were resorted to and the moral and mental capacities of children” (Dharampal, 1983).

BKS for the Study

NEP 2020 envisioned an advanced technology driven, systematic and scientific modern education system firmly rooted in Bharatiya ethos and culture. This is not just holding or preserving the ancient heritage but it is actually integrating valuable and still relevant teachings and practices of BKS with the latest educational advancements. These educational transformations prioritize redesigning learning and pedagogical interventions. It was found that among a vast and relevant literature of BKS, such transformational capabilities are also ingrained in Bhagavad Gita.

Searching for all time relevant pedagogical approach based on BKS from a huge world of sacred literatures was difficult for the study. Hence, delimitation led the focused study of BKS in relation to a written, organized, established, authentic and even, practiced in various educational institutions worldwide i.e., *Bhagavad Gita* (Lolla, 2020). Thus, study delimits the sacred texts and found Bhagavad Gita as the basic literature to identify its unique pedagogical pattern. Thus, the study about a pedagogical approach from the texts, which includes the *Bhagavad Gita* itself and the other related literatures written/translated for educational purpose by renowned agencies and organizations (like, Indian Institute of Technology, Kanpur; ISKCON- International Society for Krishna Consciousness etc.).

Rationale of the Study

The current discourse on integrating BKS into modern education often revolves around referencing traditional texts to validate contemporary pedagogical methods. If the pursuit is

limited to merely citing verses to support prevalent educational practices, such as collaborative learning, value education, or inquiry-based learning that leads to the superimposition of modern frameworks on ancient wisdom. Traditional approach effectively applies the essential pedagogical core of BKS but reducing it to a symbolic or ornamental function rather than engaging with it as a complete, contextually-rooted, and time-tested educational system. However, present study was envisaged on the ground that apart from all these best pedagogical practices and interventions of BKS, a distinctive but all-time relevant pedagogy was the inherent part of BKS following which the learning objectives can be realized in less time, holistically, with efficacy and effectiveness. The study is with novel perspective of determining the distinctive pedagogical patterns of BKS through some defined area and developing a pedagogical model based on this. Otherwise, the problem implementing NEP 2020 with reference to the pedagogical approach based on BKS seems to be the superimposition of the prevalent pedagogies and not the new one.

There is a critical need to move beyond this superficial integration. The pedagogical vibrancy inherent in texts like the *Bhagavad Gita* lies not just in the values they promote, but in how these values are internalized through unique methods of self-inquiry (*atma-vichara*), dialogic learning (*samvada*), role-based instruction (*svadharma*-based engagement), and moral reasoning grounded in real-life dilemmas. These approaches do not merely supplement learning but shape the entire process of character formation, personality development, social adaptability, and resilience building. Without consciously identifying, analysing, and translating these unique pedagogical patterns, the inclusion of BKS runs the risk of being reduced to tokenism. Sacred texts may continue to be cited in isolation, detached from their original learning context, and used simply to justify modern frameworks. This not only limits their transformative potential but also underestimates their historical contribution to educational thought.

Hence, the present study is not just an academic exercise but it is a pedagogical necessity. By exploring and developing an authentic pedagogical model derived from the Bhagavad Gita, this research attempts to restore BKS as a living, functional, and progressive educational paradigm, relevant for addressing the holistic needs of learners in the 21st century.

Operational Definition

Gita Pedagogy is the basic term of the study under which pedagogical dimensions were explored and ultimately, the study contributed a pedagogical model. The term refers to a unique pedagogical pattern that emerged from all the methods, processes, contents, examples, explanation etc. of Bhagavad Gita which systematically and effectively presented by Lord Krishna (as a teacher) leading to a complete transformational change like ready to fight with a new state of mind of Arjuna (as a learner). This pattern is quite progressive, dynamic, all-time relevant and coherent with modern educational system.

The study explored Gita Pedagogy through this pattern and formulated certain objectives prior to the analysis.

Objectives of the study

Following objectives were formulated for the study:

1. To explore the dimensions of Gita Pedagogy.
2. To analyze each chapter of Bhagavad Gita for Gita pedagogy based on identified dimensions.
3. To represent a pedagogical model of the Bhagavad Gita.
4. To align pedagogical dimensions of Gita Pedagogy to the broader Framework of Bhagavad Gita.

Methodology

The study employed qualitative approach as the sacred texts need to be explored and an in-depth study can provide the meaningful interpretations. Hence, the content analysis was found appropriate to study Gita Pedagogy embedded in the texts and verses. Before analyzing each chapter, the overall pedagogical dimensions were explored through in-depth study.

The Bhagavad Gita

Bhagavad Gita, also known as Gita, literally translated as ‘the Songs of Lord’ is a sacred literature of the Hindu religion. It is in dialogue form between Lord Krishna with his friend and disciple Arjuna in *Bhishma Parva which is a part of the Bharatiya Epic ‘Mahabharata’*. It is composed of 700 (or 701) shlokas arranged in 18 chapters. The chronology confirmed its emergence just before the great battle of Mahabharata to teach and transform the Arjuna who was with full of doubts in the battle field due to attachments when saw that he has to fight against his relatives and preceptors (IIT, Kanpur). As a result of Bhagavad Gita, Arjuna passes through a transition of learning to choose the right path becoming the leading and renowned warrior of Mahabharata.

Result and Interpretation

Objective-wise findings of the study are discussed as follows:

I. Dimensions of Gita Pedagogy

Various pedagogical dimensions were identified in Bhagavad Gita while analyzing the texts. With their relevance in present learning teaching system, 8 dimensions are briefly discussed as follows:

1. **Dialogic Context (*Samvada-based learning*):** The Gita is structured as a dialogue (*samvada*) between Lord Krishna (the teacher) and Arjuna (the learner), emphasizing reciprocal inquiry.

Relevance: Interventions must reflect learning as an interactive and introspective dialogue rather than lecture form of monologic instruction.

2. **Transformational Purpose (*Affective and internal change-oriented*):** Gita aims to transform Arjuna's inner state defying instructional methods aimed at mere knowledge transfer. Gita shows that learning is not just to provide information.

Relevance: Interventions must be affective and cognitive, aiming for internal change including personal values, clarity and confidence, not just based on external behaviour.

3. **Contextual Personalization (*Svadharma-based guidance*):** Teachings are tailored to Arjuna's existential dilemma, not given in generalities. The person's context was effectively considered to guide for the best learning outcome.

Relevance: Pedagogy must show signs of personalized moral or contextual guidance, not universal prescriptions.

4. **Duty and Role-Oriented Framing (*Responsibility-centred learning*):** Learner is guided to understand and act according to his *svadharma* (own role/duty).

Relevance: Learning outcomes should promote self-identity, social responsibility, and role-clarity.

5. **Non-Attachment and Process Orientation (*Nishkama Karma*):** Gita's learning is rooted in *karma* without thinking about *phala* i.e., doing one's duty without attachment to outcomes.

Relevance: Intervention promotes effort-based learning not just showcasing it, reduces performance anxiety, and fosters intrinsic motivation.

6. **Ethical Reasoning and Decision-Making (*Moral dilemmas and Viveka*):** Arjuna is guided through complex moral reasoning that led him to transform as a decision maker. This was not just learning the rules that strengthens rote learning and mechanical practices in professions.

Relevance: Similarly, Intervention needed today is to engage learners in value conflicts, self-reflection, and discernment (*viveka*).

- 7. Self-Knowledge and Inner Clarity (*Atma-jnana*):** The Gita encourage learners to discover the true nature of the self (*atman*) and act accordingly with inner clarity from that awareness.

Relevance: Interventions will be effective when associated with self-exploration, self-inquiry, or meditative-reflective components.

- 8. Synthesis of Knowledge, Action, and Devotion (*Jnana, Karma, Bhakti Yoga*):** The Gita integrates different domains as well as different paths of learning and transformations of being i.e., not just cognition, but also emotional and spiritual dimensions.

Relevance: Interventions must be driven by intellectual clarity, active engagement, and value-emotion integration.

II. Chapter-wise Pedagogical Analysis of the Bhagavad Gita

Based on 8 pedagogical dimensions identified from the Gita pedagogy, each chapter is analysed for its dominant pedagogical characteristics and pattern. With the help of coding-decoding method each identified dimension (as a code) was analysed for their representations in each chapter. Chapter wise analysis of Bhagavad Gita based on the representation of identified Eight dimensions are given in the following table:

Table 1: Content Analysis of Bhagavad Gita

| Chapter No. & Title | Dial ogic - Cont ext | Transf ormati onal - Purpo se | Cont extu al - Pers onali zatio n | Duty & Role - Orie ntati on | Non- attachm ent & Process - Orienta tion | Ethi cal - Reas onin g | Self- Knowled ge and Inner - Clarity | Synthes is of Knowle dge, Action, and Devotio n | Tot al Sco re |
|---------------------|----------------------------------|---|---|---|---|------------------------------------|--|--|------------------------|
|---------------------|----------------------------------|---|---|---|---|------------------------------------|--|--|------------------------|

| | | | | | | | | | |
|--|---|---|---|---|---|---|---|---|----|
| 1. <i>Arjuna Vishada Yoga</i> (The Yoga of Arjuna's Despondency) | 2 | 2 | 2 | 2 | 1 | 2 | 1 | 1 | 13 |
| 2. <i>Sankhya Yoga</i> (The Yoga of Transcendental Knowledge) | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 16 |
| 3. <i>Karma Yoga</i> (The Yoga of Action) | 2 | 2 | 2 | 2 | 2 | 2 | 1 | 2 | 15 |
| 4. <i>Jnana Karma Sannyasa Yoga</i> (The Yoga of Knowledge, Action and Renunciation) | 2 | 2 | 1 | 1 | 2 | 2 | 2 | 2 | 14 |
| 5. <i>Karma Sannyasa Yoga</i> (The Yoga of Renunciation with Action) | 2 | 2 | 1 | 2 | 2 | 1 | 1 | 2 | 13 |
| 6. <i>Dhyana Yoga</i> (The Yoga of Meditation) | 2 | 2 | 1 | 2 | 2 | 1 | 2 | 1 | 13 |
| 7. <i>Jnana Vijnana Yoga</i> (The Yoga of Knowledge and Wisdom) | 1 | 2 | 1 | 1 | 1 | 1 | 2 | 2 | 11 |
| 8. <i>Aksara Brahma Yoga</i> (The Yoga of the Imperishable Absolute) | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 10 |
| 9. <i>Raja Vidya Raja Guhya Yoga</i> (The Yoga of Royal Knowledge and Royal Secret) | 2 | 2 | 1 | 1 | 1 | 2 | 2 | 2 | 13 |
| 10. <i>Vibhuti Yoga</i> (The Yoga of Divine Glories) | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 2 | 11 |
| 11. <i>Vishwarupa Darshana Yoga</i> (The Yoga of | 2 | 2 | 1 | 1 | 1 | 2 | 2 | 2 | 13 |

| | | | | | | | | | |
|--|---|---|---|---|---|---|---|---|----|
| Vision of the Universal Form) | | | | | | | | | |
| 12. <i>Bhakti Yoga</i> (The Yoga of Devotion) | 2 | 2 | 2 | 1 | 1 | 2 | 2 | 2 | 14 |
| 13. <i>Kshetra Kshetrajna Vibhaga Yoga</i> (The Yoga of Field and the Knower of the Field) | 2 | 2 | 1 | 1 | 1 | 2 | 2 | 2 | 13 |
| 14. <i>Gunatraya Vibhaga Yoga</i> (The Yoga of the Division of the Three <i>Gunas</i>) | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 2 | 10 |
| 15. <i>Purushottama Yoga</i> (The Yoga of the Supreme Divine Personality) | 1 | 2 | 1 | 1 | 2 | 1 | 2 | 2 | 12 |
| 16. <i>Daivasura Sampad Vibhaga Yoga</i> (The Yoga of Division of Divine and Demonic Nature) | 1 | 2 | 1 | 1 | 2 | 2 | 1 | 2 | 12 |
| 17. <i>Shraddhatraya Vibhaga Yoga</i> (The Yoga of Division of Threefold Faith) | 1 | 2 | 1 | 1 | 1 | 2 | 1 | 2 | 11 |
| 18. <i>Moksha Sannyasa Yoga</i> (The Yoga of Liberation and Renunciation) | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 16 |

Above table shows the adequate representations of each dimension in each chapter and also chapter wise cumulative representation of all dimensions. A unique pedagogical pattern has been recognized that is coherent with NEP 2020 and its vision. The finding led the

development of a pedagogical model based on the dimensions' potential of educational transformations and policy perspectives of Gita pedagogy.

III. Pedagogical Model of Bhagavad Gita

In-depth study and content analysis reveals that there is a unique pedagogical pattern of Bhagavad Gita which changed the state of mind of Arjuna who was a learner. Analyzing the problem with Arjuna (initial stage), process of Lord Krishna (middle stage) and the outcome as solution for everyone on various real-life issues (terminal stage) resulted into a transition from “opposing to act” (by Arjuna in the war) to “leading the act” (leading warrior of Mahabharata). The whole process comes under supportive consideration of learning by Lord Krishna.

The eight pedagogical dimensions derived from the Bhagavad Gita are dialogic context, transformational purpose, contextual personalization, duty and role-oriented framing, non-attachment and process orientation, ethical reasoning, self-knowledge, and the synthesis of knowledge, action, and devotion. These dimensions do not exist in isolation. Rather, they work together as an organic whole, forming the foundation of a unique and integrated pedagogical model grounded in BKS. This model, unlike fragmented or discipline-specific educational approaches, is unified in its vision of human development, focusing on the total transformation of the learner. At its core, the Gita pedagogy begins with the learner's existential confusion, symbolized by Arjuna's internal turmoil at the onset of the Kurukshetra war. The learning process does not impose ready-made answers but encourages deep questioning, moral reflection, and dialogic exploration. It is this dialogic structure that immediately sets the learning context apart, giving primacy to the learner's voice, experiences, and context. From there, Lord Krishna's method progresses not by prescribing formulas, but by aligning the learner with his own duty and identity, offering teachings that are highly personalized and

situationally grounded. In doing so, it introduces a pedagogy that is responsive rather than rigid, contextual rather than standardized.

A PEDAGOGICAL MODEL OF THE BHAGAVAD GITA

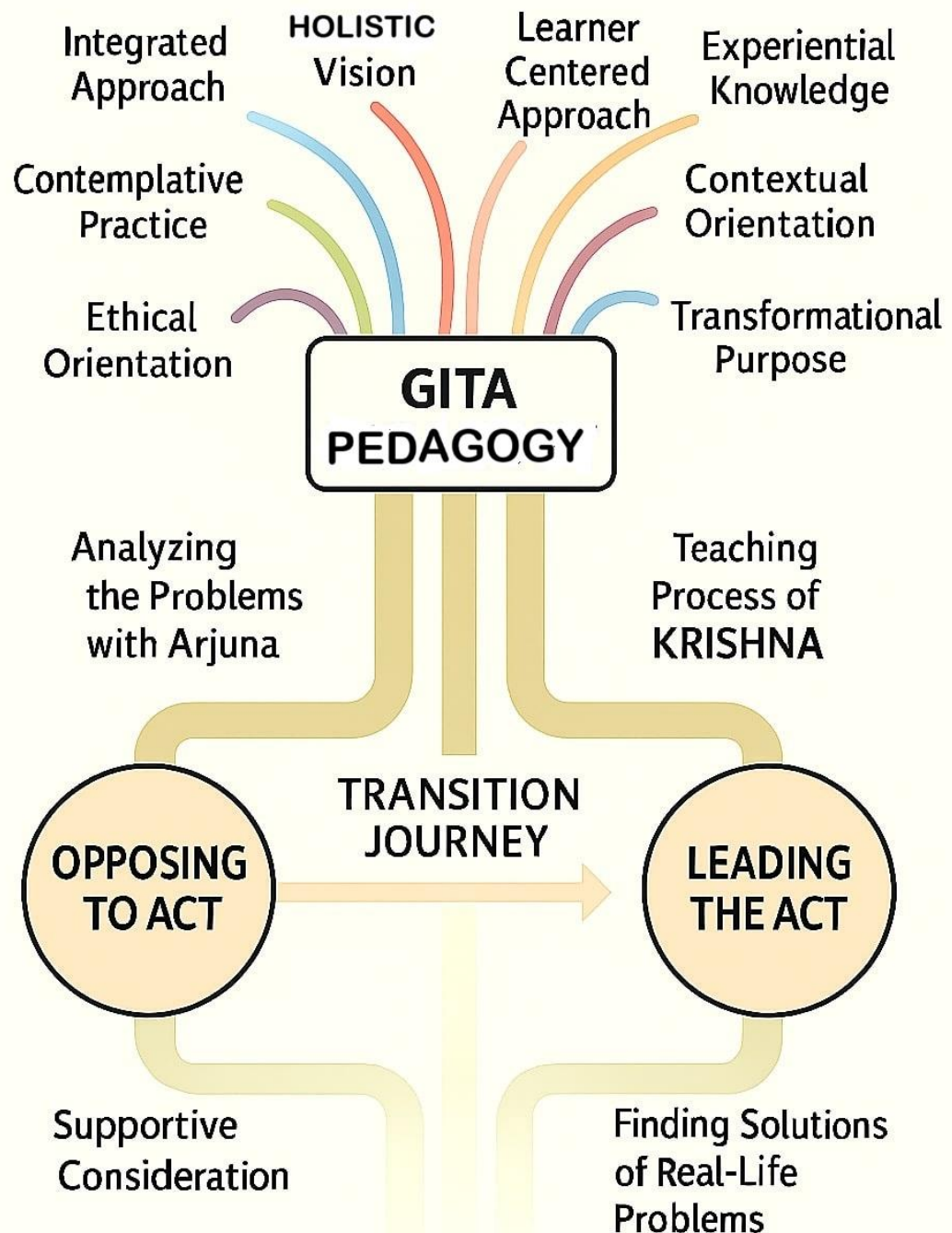


Fig: A pedagogical model of the Bhagavad Gita

The progression through these dimensions is not linear but deeply interwoven. As Arjuna confronts his attachments and confusions, the teachings emphasize the non-attachment to results, drawing the learner into a reflective understanding of action as a duty, not a transaction. Here, the model departs from conventional performance-oriented approaches and invites a shift toward process-oriented, self-aware engagement. This cultivates a disposition of mindfulness, resilience, and inner control of state to be situation-free. These qualities essential not only for learning but for living.

Simultaneously, the model integrates ethical reasoning into every layer of learning. The Gita never separates ‘what one knows’ from ‘how one acts’. Knowledge, in this framework, is not inert content but a force that must be applied with discrimination (*viveka*) and responsibility. This tight coupling of knowledge and ethics forms a critical axis of the model, enabling learners to develop a moral compass grounded in reflection rather than compliance. What further distinguishes the Gita pedagogy is its insistence on self-knowledge as the basis of all education. It nurtures the learner’s capacity to reflect inwardly, recognize the nature of the self, and then act in the world from a place of clarity and inner conviction. This introspective practice is not abstract; it is meant to lead to purposeful action, making education both contemplative and dynamic.

Finally, the model does not allow for compartmentalization. The intellectual clarity of *jnana*, the practical application of *karma*, and the emotional and relational depth of *bhakti* are treated not as alternative paths, but as interdependent forces. The Gita Pedagogy insists that learning must harmonize thought, action, and emotion thereby crafting a learner who is not only competent but wise, not only knowledgeable but empathetic, not only skilled but grounded in purpose. In this way, the eight dimensions coalesce into a holistic educational model which respects the individuality of the learner while guiding them toward ethical action, self-

realization, and social responsibility. It is not merely a framework to be adopted but a paradigm to be lived. This is the uniqueness of Gita pedagogy: a transformative model of education where the learner moves from confusion to clarity, from passivity to purposeful action, and ultimately from self-doubt to empowered leadership.

IV. Alignment of Pedagogical Dimensions to the Broader Framework

8 Dimensions of Gita Pedagogy are the key components of wider pedagogical areas of the model. The model expands the conceptual depth of Gita Pedagogy by showing how the 8 core dimensions are not isolated features but contributing to broader and more universal pedagogical framework. Here's how the alignment worked:

1. Synthesis of Knowledge, Action, and Devotion → *Integrated Approach*

The Gita interrelates knowledge (*jnana*), action (*karma*), and devotion (*bhakti*) as united not isolated disciplines. They are presented harmonized and this integration is still a desirable goal of learning teaching system. Surprisingly, many stakeholders can't see even today what Arjuna understood due to the multidimensional nature of the integration used as a teaching skill of Lord Krishna.

"One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities."

(Bhagavad Gita 4.18)

The verse shows the integration in action and thought including transcendental knowledge and devotion.

"Therefore, with the sword of knowledge, cut the doubts arising from ignorance in your heart. Establish yourself in karma yoga. Arise, stand up and take action, O Bharata!"

(Bhagavad Gita 4.42)

This encourages an integrated educational model where cognitive (thinking), affective (feeling), and psychomotor (doing) domains develop together.

2. Ethical Reasoning and Decision Making → ***Holistic Vision***

Arjuna is taught to take decisions viewing the actions through ethical, a larger cosmological and social perspective which literally interconnects the self to welfare of the world.

"One whose self is disciplined through yoga sees the Self present in all beings and all beings in the Self. Such a person sees the same everywhere."

(Bhagavad Gita 6.29)

Thus, ethical perspective comes from the holistic worldview of self and resulted into ethical decisions and practices in every action or profession.

"Dedicate all your actions to Me, with your mind focused on the Self, free from desire and selfishness, and fight without inner disturbance."

(Bhagavad Gita 18.57)

This cultivates a holistic educational vision aligning ethics, purpose, and collective responsibilities and expands the learner's worldview.

3. Self-Knowledge and Inner Clarity → ***Contemplative Practice***

In many verses, Lord Krishna urges Arjuna to reflect on the self (*atman*), to still the mind, and to make decisions from within.

"The Blessed Lord said: O sinless one, I have already explained that there are two paths for spiritual advancement: one is the path of knowledge for the contemplative, and the other is the path of action for the active."

(Bhagavad Gita 3.3)

It clearly gives a path of contemplation for every learner and teacher. The two paths given here are not the parallel ones but prior to being active, contemplation must be considered as prerequisite.

"Let the person uplift themselves by their own self using the power of their mind. Let them not degrade themselves. The mind can be both friend and enemy to the self."

(Bhagavad Gita 6.5)

The verse supports contemplative pedagogical practices for elevation such as journaling, mindfulness, silence, and deep reflection in education.

4. Duty and Role-Oriented Framing → ***Ethical Orientation***

The Gita emphasises on performing one's duty driven by the individual instinct. Acting naturally prepares learners to act ethically as well, repression deviates from the role orientation and performing one's duty.

"Even a wise person acts according to his own nature. Beings follow their nature. What can repression accomplish?"

(Bhagavad Gita 3.33)

Lord Krishna repeatedly attempts to orient Arjuna towards his duty and this role framing is not imposing from outside but by using his own nature, capabilities and life-skills for prolonged and established self which later led him for the victory.

Doubtfulness or outside imposed facts doesn't work for a learner when the life lessons are so dynamic and urge to decide ethically but instantly i.e., select right or wrong from every deeds.

"Each person achieves perfection by being engaged in their own work. Listen to how one attains perfection by performing their prescribed duties."

(Bhagavad Gita 18.45)

Natural growth provides a foundation for ethical orientation in education, nurturing moral reasoning and civic responsibility.

5. Dialogic Context → ***Learner-Centered Approach***

The Gita's foundational mode is dialogic which is a genuine *samvada* between Lord Krishna and Arjuna. This was not a one-way transfer of knowledge, but involves an active engagement of the learner who clarifies mainly through questions and ideas that emerged from the doubts, emotions, and thoughts.

"Learn this truth by approaching a teacher. Ask questions with humility, render service, and the wise will instruct you in knowledge."

(Bhagavad Gita 4.34)

Thus, learners own state and nature matters more for learning.

"If, out of ego, you think, 'I shall not fight,' your resolve will be in vain. Your own nature will compel you to act anyway, O Arjuna."

(Bhagavad Gita 18.60)

This dynamic dialogic context forms the basis of learner-centered pedagogy, where learning (for example, in case of Arjuna) is personalized, reflective, and responsive.

6. Non-Attachment and Process Orientation → ***Experiential Knowledge***

The Gita finds learner to be taught focusing on the process (*karma*) and not on the result (*phala*).

"You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty."

(Bhagavad Gita 2.47)

This mindset promotes their deep, detached, and experiential learning rather than performance anxiety.

"Therefore, I have taught you this wisdom which is more secret than all secrets. Ponder over it deeply, and then do as you wish."

(Bhagavad Gita 18.63)

It clearly shows the reflection and active engagement of learner extended to classroom application where teacher doesn't say what to do but supports to find the best path on the learners' own experiences. It encourages hands-on, mindful learning processes focused on growth and mastery rather than competitive outcomes.

7. Contextual Personalization → ***Contextual Orientation***

Lord Krishna's teaching is tailored to Arjuna's context such as his unique dilemma, history, and role (*svadharma*). The generic philosophy is not preached in Bhagavad Gita.

"Considering your dharma, you should not waver. For a warrior, there is nothing more honorable than a war against evil."

(Bhagavad Gita 2.31)

It embodies that context needs to be analysed and cited efficiently for learning.

"It is better to perform one's own duty, even though imperfectly, than to perform another's duty perfectly. Doing one's own duty, one does not incur sin."

(Bhagavad Gita 18.47)

This gives a roadmap for a context-sensitive pedagogy where learning is rooted in the lived realities, life-skills, cultural identity, and individual challenges of the learner.

8. Transformational Purpose → ***Transformational Purpose***

The goal of the Gita was not mere knowledge acquisition but a transformation in Arjuna's consciousness as learners need everywhere in present context, like transformations from confusion to clarity, from fear to courage and this is permanent change for the whole life.

"Do not yield to unmanliness, O son of Pritha. It does not befit you. Cast off this petty weakness of heart and arise, O scorcher of enemies!"

(Bhagavad Gita 2.3)

This shows an alignment directly with the pedagogical purpose of internal transformation, which is now a critical aim in socio-emotional learning and character education.

*"Arjuna said: My delusion is destroyed, and I have regained my memory
through Your grace, O Krishna. I am firm now; my doubts are gone. I will act
according to Your word."*

(Bhagavad Gita 18.73)

These final words of Arjuna shows the complete transformation and an outcome of the learning fulfilling the learning objectives in best way. Undoubtedly, this transformation was the result of the teachings; passing through all pedagogical dimensions and contents presented by Lord Krishna as a teacher.

Conclusion

The study was an attempt to explore the uniqueness in pedagogical approaches in BKS and delimiting it for more in-depth study of *Bhagavad Gita*. A number of research studies were already carried out with their best results in various domains. On accomplishment of this effort for pedagogy, certain gains can be assured and ascertained. It may provide the direction to present school and teacher education for the holistic vision, as envisaged in NEP 2020. Rightly remarked by Tiwari (2024, p.151), "for instance, studies of Vedas are very relevant in the Bharatiya context, since Vedas form the very basis of life for Bharatiya people"; few other unique and valid Pedagogical approach of BKS needs to be identified studying vast sacred Vedic texts. Strategies and methods of the Gita pedagogy can be defined and translated for the classroom application, as the specific outreach of the present study. Integration of the Gita pedagogy with the content can be explained through experiments in further research and studies. A handbook to use Gita pedagogy should be available for teachers and researchers for practicing time-tested pedagogical model at ground level.

Acknowledgements and Declaration

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