

2.0 ANCIENT LITERARY RESEARCH ON LEARNING STRATEGY

2.1 BACKGROUND AND SCOPE

The ancient Indian knowledge system clearly distinguishes between the higher knowledge of the Absolute and the lower knowledge of the empirical world, categorized into *Para-Vidya* and *Apara-Vidya*, respectively. *Apara-Vidya* encompasses knowledge about creation and systems for sustained growth and harmony in social systems. It includes the first part of the four *Vedas viz., Rig, Yajur, Sama, and Atharva Vedas* along with their six limbs (*Vedanga*). This knowledge aims at acquiring material gains and covers all worldly knowledge, categorized as the science of materials. The *Karma Khanda* of the *Vedas* primarily addresses physical and material sciences, while the *Upasana* section focuses on mental activities like meditation. Both physical and mental activities, and the knowledge gained from them, fall under *Apara-Vidya*. This knowledge guides individuals into the material, ephemeral world, with each ritual offering specific benefits. According to *Upanishadic* seers, sacrificial works and their fruits, as mentioned in the *Vedic mantras*, are true if performed with faith.

Para-Vidya, on the other hand, is the knowledge of transcendence, focusing on the study of the body-mind complex and the source of all possible knowledge. Sage *Angiras* in the *Mundaka Upanishad* describes it as “*that knowledge on knowing which nothing remains to be known.*” *Para-Vidya* is the knowledge of the Self, through which the immortal is known. The Self, the source of all beings, is eternal, all-pervading, subtle, imperishable, unseen, and unknown. *Para-Vidya* leads

one toward the Absolute by ensuring purity of mind. The experience of acquiring and losing material things is painful, and the enjoyment they provide is fleeting and unreal. This awareness highlights the limitations of *Apara-Vidya*. Consequently, a sincere seeker looks for something beyond these limitations, seeking the enduring knowledge and fulfilment that *Para-Vidya* offers.

To attain knowledge in both categories, the ancient seers have elucidated systematic approaches in various scriptures. This chapter focuses on the methodologies mentioned in the *Bhagavad Gita* and the *Brihadaranyaka Upanishad*. The teachings of *Bhagawan Krishna* to the warrior prince *Arjuna* can be found in the sixth book of the *Mahabharata* manuscripts, the *Bhisma-parva*. In the third section, the *Gita* forms chapters 23–40, specifically 6.3.23 to 6.3.40. *Brihadaranyaka Upanishad* features a dialogue between *Yajnavalkya* and his wife *Maitreyi* about love and spirituality. This conversation is located in the fourth *Brahmana* of second chapter, fifth *Shloka*. It predominates in reasoning by presenting opposing sides, a method adopted by authorities on logic. As stated in the following definition, “*the restatement of a proposition after stating the reason is the conclusion.*”

A universal and holistic learning strategy is needed to facilitate comprehensive development among learners, extending beyond academic performance to address various life situations. Ancient scriptures provide valuable knowledge, inspiring scholars to revisit them for solutions, yet their full potential remains untapped in learning model development. The inspiration derived from these eternal fountains of knowledge serves as the foundation for formulating learning strategies based on fundamental principles. These strategies aim to shape human

personality by instilling virtues such as humility, inquisitiveness, heightened attention, reflective contemplation, the practice of knowledge, and an attitude of lifelong learning.

2.2 SUMMARY OF EARLIER WORKS

Ancient scriptures serve as invaluable sources of knowledge, inspiring philosophers, thinkers, and researchers to seek answers to complex philosophical questions and practical challenges across various domains of human inquiry. The works done so far include exploring the concept of *Shraddha* by Bhawuk (2020), professional education by Manickam and Sharma (2015), bio-formulation based on traditional ecological knowledge by Sharma (2017), measuring the impact on positive psychological outcomes at the workplace through karma yoga scale by Navare and Pandey (2022), and use of artificial intelligence for solving many human-challenges by Srivastava et al. (2021). Furthermore, these studies also document the foundation for holistic education through diverse knowledge systems benefitting learners and researchers from diverse backgrounds with insights and solutions. The studies have assessed ancient education system and mindfulness (Anālayo, 2019; Chouhan, 2016), conceptualization of wisdom from *Bhagavad Gita* (Jeste & Vahia, 2008), comparing the influence of Vedic and contemporary education system on the bio-energy system of students (Karisetty et al., 2020), theory of cognition and consciousness from ancient and modern perspectives (Sedlmeier & Srinivas, 2016), and narrative techniques in ancient wisdom for teaching-learning of management techniques (Sudhakar, 2022).

The exploration of the learning process by various thinkers and philosophers across different time periods reveals diverse perspectives on knowledge acquisition and its implications. Ancient Indian knowledge is divided into *Apara Vidya*, addressing the sentient world, and *Para Vidya*, delving into transcendence. Both employ the process of inquiry for knowledge acquisition,

supporting higher-order thinking and creating opportunities for exploring novel concepts. This approach aims to develop new skills and comprehend learning intricacies through systematic inquiry into unfamiliar knowledge systems, thereby facilitating extensive learning and knowledge transfer across all ages.

Rooted in ancient practices, learning method based on inquiry is a time-tested approach to knowledge acquisition. Learning through the method of inquiry is central to the Ancient Indian learning system, evident in the *Upanishads* and teachings of *Buddha*. Similarly, philosophical inquiry, as exemplified by Socrates, views it as a systematic method to explore Truth. The process is deliberated through dialectical exchanges to stimulate critical thinking and uncover deeper insights. Spinoza refined this approach as the manipulation of ideas, while John Dewey advocated for '*learning by doing*', aligning with core principles of inquiry-based learning.

Furthermore, previous studies on ancient principles have explored theories and applications based on *Upanishads* and *Bhagavad Gita*, encompassing leadership, coping strategies, psychotherapy, and other aspects of human development (Keshavan, 2020; Rampal et al., 2022; Simpson & e Cunha, 2021). However, the principles outlining ancient scriptures' learning methods to enhance learning capabilities remain largely unexplored. Therefore, incorporating holistic learning, which encompasses comprehensive learner development for diverse life situations, with academic performance serving as a crucial aspect for future success, is vital for adolescents' overall development. Therefore, the present study explores and analyses the *Shlokas* from *Bhagavad Gita* (4.34) and *Brihadaranyaka Upanishad* (2.4.5) to propose a theoretical framework based on the conceptual principles of learning and then application was developed based on the theoretical framework for the present study.

2.3 AIM AND OBJECTIVES

The aim of this literature review was to explore the principles of learning and knowledge acquisition and present a theoretical framework for a learning strategy based on the teachings of the *Bhagavad Gita* and *Brihadaranyaka Upanishad*. To achieve this, the review aimed to extract knowledge from commentaries written by various scholars spanning from the medieval period to recent times. The primary objective of the review included developing a comprehensive learning strategy framework based on elements identified in the commentaries and creating academic interventions based on the theoretical framework. The secondary objectives involved codifying root words, synonyms, and antonyms through etymology, and tabulating sources and processes related to knowledge acquisition, learning strategies, and their components. Furthermore, other ancient scriptures were referred to understand characteristics of knowledge, necessity to acquire knowledge, process of acquiring knowledge, requisite qualities required by learners, role of mentors and scriptures, outcomes of acquiring knowledge.

2.4 MATERIALS AND METHODS

To develop a learning strategy based on the principles of learning mentioned in *Bhagavad Gita* and *Brihadaranyaka Upanishad*, commentaries from 14 scholars (*Acharyas*) from different periods were referred to, specifically focusing on the nature, scope, and significance of knowledge. To achieve this objective, the interpretations of various commentaries were verified by subject-matter experts proficient in *Sanskrit* and grammar, as well as educationalists and psychologists with a minimum of five years of teaching experience. The study, conducted as a literary review,

involved extracting qualitative data from the Acharyas' inferences, which was then analyzed and compiled to synthesize a learning strategy based on the theoretical framework.

2.4.1 VEDIC SOURCES AND CLASSICAL TEXTS INCLUDES

To achieve the primary objectives for developing learning strategy based on the fundamental learning principles, *Bhagavad Gita* and *Brihadaranyaka Upanishad* were referred and studied. Additionally, *Brahmasutras*, *Patanjali Yoga Sutras*, *Taittiriya Upanishad*, *Chandogya Upanishad*, *Panchadasi*, and *Tattvaboda* were referred to enumerate the benefits of acquiring knowledge, explore the qualities of learners that facilitate effective knowledge acquisition, and highlighted the pivotal role of teachers in guiding and inspiring learners. Finally, we considered how the acquisition and application of knowledge lead to transformation. The *Sanskrit* verses with its *transliteration code* and meanings are discussed in the following sub-sections.

2.5 SANSKRIT VERSES FROM VARIOUS SOURCES AND MEANING

2.5.1 CONCEPT OF KNOWLEDGE

BRIHADARANYAKA UPANISHAD

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य
वशी सवस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान् नो एवसाधुना कनियान्। एष
सर्वेश्वरः एष भूतधिपतिः एष भूतपालः एष सेतुर्विधरण एषां लोकानामसंभेदाय तमेतं
वेदानुवचनेन ब्राह्मणाविविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन एतमेव विदित्वा मुनिर्भवति ॥

बृहदारण्यक उपनिशद् ४।४।५५ ॥

*sa vā eṣa mahānaja ātmā yo'yañi vijñānamayaḥ prāṇeṣu ya eṣo'ntarrhōidaya
ākāśastasmīñchete sarvasya vaśi savasyeśānaḥ sarvasyādhipatiḥ sa na sādhuṇā
karmaṇā bhūyān no evasādhuṇā kaniyān | eṣa sarveśvaraḥ eṣa bhūtadhipatiḥ eṣa
bhūtapaḥ eṣa seturvidharaṇa eṣāñi lokānāmasambhedāya tametañi
vedānuvacanena brāhmaṇāvividīṣanti yajñena dānena tapasā'nāśakena etameva
viditvā munirbhavati | |*

bṛhadāraṇyaka upaniṣad 4 | 4 | 55 | |

That Self, which is this individual self, is made of knowledge among the life-forces, which is this ether within the heart, in it resides the controller of all, the lord of all, the ruler of all. It is neither made greater by good actions nor diminished by evil actions. This is the supreme ruler of all beings, the lord of all beings, the protector of all beings, the breaker of the bridge of transmigration, for the purpose of the arising of these worlds. This is what the knowers of the Vedas seek to know by the recitation of the Veda, by sacrifices, by gifts, by austerities, and by fasting. Knowing this alone, a sage becomes a sage.

Brihadaranyaka Upanishad 4-4-55.

2.5.2 SIGNIFICANCE OF ACQUIRING KNOWLEDGE

PATANJALI YOGA SUTRA

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥२॥३॥

avidyāsmītārāgadveṣābhiniवेशāḥ kleśāḥ | | 2 | 3 | |

Kleshas or mental afflictions are of five types *viz.*, ignorance, egoism, attachment, aversion, and fear of death. These *Kleshas* cause bondage and suffering and to overcome the state of bondage pursuit of knowledge is imminent.

Patanjali Yoga Sutra 2.3

अनित्याशुचिदुःखानात्मसुनित्यशुचिसुखात्मख्यातिरविद्या ॥२॥५॥

anityāśuciduḥkhānātmasunityaśucisukhātmakhyātiravidyā | |2|5| |

Ignorance is the root cause of all other *Kleshas*. It is a state in which the non-eternal, the impure, the painful, and the non-Self are perceived as the eternal, the pure, the pleasant, and the *Atman* or Self, respectively. The state of illumination or attainment of knowledge dissipates ignorance and all other afflictions.

Patanjali Yoga Sutra 2.5

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥२-१२॥

kleśamūlaḥ karmāśayo dṛṣṭādrṣṭājannmavedanīyaḥ | |2-12| |

Latent impressions that may manifest as afflictions are in the womb of karma (karmashaya). They result from actions brought about by *Kleshas*. These latent impressions are unmanifested obstacles that become active and experienced in the current life or a future life.

Therefore, the effort of the seeker should be to attain knowledge to overcome the state of ignorance and abide in the state of luminosity and freedom.

Patanjali Yoga Sutra 2.5

TAITTIRIYA UPANISHAD

ॐ ब्रह्मविद् आप्नोति परम् तद् एषभुक्त सत्यं ज्ञानम् अनन्तं ब्रह्मा-यो वेद निहितं
गुलायां परमेव्योमन्-सोऽश्नते सर्वान्कामान् सह ब्रह्मन् विपश्चितेति ॥

तैत्तिरिय उपनिशद् २।११

*om brahmaavid āpnoti param- tad eṣabhuakta- satyāṁ jñānam
anantaṁ brahmā-yo veda nihitaṁ
gulāyāṁ paramevyoman-so'snate
sarvāṅkāmān saha brahman vipaściteti | |*

taittiriya upaniśad 2 | 11

AUM ~ The knower of Brahman reaches the supreme. That which is Truth, Knowledge, and Infinite is Brahman. He who knows that Brahman, hidden in the cave of the heart and dwelling within all beings, realizes all desires along with Brahman, the all-knowing. Thereby, emphasizing the attainment of the highest spiritual state through the knowledge of Brahman, which is described as the ultimate reality characterized by truth, knowledge, and infinity.

Taittiriya Upanishad, Brahmananda Valli 2.1.1

2.5.3 PROCESS OF ACQUIRING KNOWLEDGE

BRAHMASUTRA

अथातो ब्रह्मजिज्ञासा ॥

ब्रह्म सुत्र १-१-१ ॥

athāto brahmajijñāsā | |

brahma sutra 1-1-1 | |

The enquiry into *Brahman* and its pre-requisites begins with self-enquiry or ‘*ātma vicaraṇa*’, which is a process to know the nuances of truth as understood at different levels of development of human mind and intellect. Instructions given to the seeker is to begin the enquiry and to know the source of knowledge through direct perception. The verse from the Brahma Sutras initiates the profound inquiry into the nature of Brahman, the ultimate reality in Vedanta philosophy. It signifies a transition for the spiritual aspirant who, having prepared through previous study and practices, is now ready to explore the highest truth. It signifies the readiness and logical progression from prior knowledge to a deeper quest. *Brahma* refers to the infinite, unchanging essence of the universe, while *jijñāsā* denotes a deep inquisitiveness for deeper understanding, emphasizing the importance of inquiry as the pinnacle of knowledge acquisition. It is this inquiry which leads to intellectual transformation and includes all other forms of knowledge by addressing the fundamental nature of existence.

Brahma Sutra 1.1.1

BRIHADARANYAKA UPANISHAD

आत्मा वा अरे दृष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासित्व्यो मैत्रेयि
आत्मनो वा अरे दशनिन श्रवणेन मत्या विज्ञानेनेदं सर्वम् विदितम् ॥

*ātmanā vā are dṛṣṭavyaḥ śrotavyo mantavyo nididhyāsitoḥ maitreyi
ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditaṁ | |*

brihadaranyak upaniṣad 2|4|5

This verse from the Brihadaranyaka Upanishad (2.4.5) highlights the essential process of attaining the state of ultimate knowledge. Addressing to *Maitreyi*, sage *Yajnavalkya* emphasizes that the highest knowledge should be realized through three key steps: Hearing (*śravaṇa*) the teachings from scriptures and enlightened teachers, reflecting (*manana*) deeply on these teachings, and meditating (*nididhyāsana*) to directly experience the Self. This comprehensive process leads to the profound understanding that by realizing the Self, one gains knowledge of all things.

Brihadaranyaka Upanishad 2.4.5

Comment: The principles of *shravanam*, *mananan*, and *nididhyasana*, rooted in ancient Indian philosophy, offer profound insights for modern education. *Shravanam*, the act of actively absorbing knowledge from various educational sources can develop receptivity to new ideas and perspectives. *Mananan*, or reflective analysis, prompts critical thinking and synthesis of acquired knowledge, facilitating deeper understanding and connection of complex concepts. Finally, *nididhyasana*, akin to repeated practice, encourages internalization and personal transformation through profound insight. By integrating these principles, educators can create a dynamic learning environment that not only imparts knowledge but also cultivates critical thinking, self-awareness, and holistic personal growth in students.

BHAGAVAD GITA

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

भगवद् गीता ४।३४

*tadviddhi praṇipātena paripraśnena sevayā ।
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ।।*

Bhagavad gīta 4।34

The shloka from the Bhagavad Gita, Chapter 4, Verse 34, advises individuals to seek knowledge from enlightened teachers with humility, reverence, and a curious mind. It suggests that through respectful inquiry, service to the teacher, and a receptive attitude, one can attain true understanding. The verse implies that enlightened teachers, who have personally experienced the truth, are capable of imparting profound knowledge to sincere seekers.

Bhagavad Gita 4.34

Comment: This shloka is highly relevant in educational process. It stresses the importance of humility and respect in the student-teacher relationship, urging students to approach educators with reverence and recognizing their expertise. It also encourages a culture of inquiry and critical thinking, prompting students to ask questions and actively engage in learning. Additionally, it highlights the value of mentorship, suggesting that experienced educators can offer valuable insights and guidance to students, aiding in both academic and personal growth. Overall, the verse highlights the transformative impact of education in transmitting knowledge, nurturing curiosity, and fostering holistic development.

2.5.4 INSTRUMENTS TO ACQUIRE KNOWLEDGE

BHAGAVAD GITA

बुद्धेर्भेदं ध्रितेश्चैव गुणतस्त्रिविधं श्रिणु ।
प्रोच्यमानंशेषेण प्रीथक्त्वेन धनजय ॥ १८ । २९

भगवद् गीता १८। २९

Buddherbhedaṁ dhriteścaiva guṇatastrividhani śriṇu |

Procyamānaṁśeṣeṇa prīthaktvena dhanajaya | |

Bhagavad gīta 18|29

Any action is determined by their quality and quantity and it is impacted by two factors, and these two factors are intellect and determination. *Buddhi* or intellect is the faculty of discrimination that distinguishes between right and wrong and *dhriti* is the inner determination to accomplish the work undertaken and these two instruments are utilized in knowledge acquisition. Further, based on the *guṇās* these two factors differ in characteristics and outcome.

Bhagavad Gīta 18.29

यजदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानि मे पार्थ निश्चितं मतमुत्तमम् ॥

भगवद् गीता १८। ५। ६

*yajñadānatapaḥ karma na tyājyañi kāryameva tat |
yajño dānañi tapaścaiva pāvanāni manīṣiṇām | |
etānyapi tu karmāṇi sañgañi tyaktvā phalāni ca |
kartavyāniti me pārtha niścitañi matamuttamam | |*

Bhagavad gīta 18|5|6

Auspicious works such as sacrifice, offering donations and penance should be performed, but not relinquished. For sacrifice, gift giving and austerities are the means of purification for the wise. This is supreme verdict that such works like sacrifice should be done by a spiritual seeker without attachment and hope for reward to purify the internal organ and intellect. Purity of intellect is key to acquire knowledge.

2.5.5 PREREQUISITES ACQUIRING KNOWLEDGE

BHAJAGOVINDAM

साधनचतुष्टयं किम् नित्यानित्यवस्तुविवेकः ।
इहामुत्रार्थफलभोगविरागः । शमादिषट्कसम्पत्तिः । मुमुक्षत्वं चेति ॥

भजगोविन्दं । श्लोक ९

*sādhanacatuṣṭayañi kim nityānityavastuvivekaḥ |
ihāmutrārthaphalabhogavirāgaḥ | śamādiṣaṭkasampattiḥ | mumukṣatvañi ceti | |*

bhajagovindam | śloka 9

The shloka from the *Bhajagovindani* outlines a journey towards *jīvanmukti* that parallels the acquisition of knowledge and wisdom. It starts with the importance of associating with the wise for *satsanga*, whose insights develop a deeper understanding of Truth. This leads to detachment (*nissangatva*) from other distractions, cultivating a state of mind unaffected by external circumstances. Deepening detachment brings freedom from delusion (*nirmohatva*), resulting in clarity about goals and reality. This clarity leads to a steady understanding of the truth (*nischalatattva*), keeping the mind undisturbed by external changes. Ultimately, this steadfastness results in liberation. The shloka highlights the transformative power of good company and the steps to gaining knowledge and wisdom.

Bhajagovindani | Shloka 9

TATTVABODHA

साधनचतुष्टयसम्पन्नाधिकारिणां मोक्षसाधनभूतं तत्त्वविवेकप्रकारं वक्ष्यामः ॥

तत्त्वबोध १

*sādhanaçatuşṭayasaṃpannādhikāriṇāṃ mokṣasādhanaabhūtaṃ
tattvavivekaprakāraṃ vakṣyāmaḥ | |*

tattvabodha | verse 1

The verse from delineates the prerequisites. It elucidates the fourfold qualifications essential for spiritual seekers, comprising discrimination, dispassion, virtues, and a fervent yearning for liberation. These seekers are equipped with the tools necessary for realizing ultimate truth. The verse underscores the significance of spiritual practices, guidance from a qualified

teacher, and the study of scriptures in attaining liberation. Moreover, it signals the text's commitment to dispel confusion and elucidate the fundamental truths of existence, serving as a guiding light on the path to spiritual understanding and emancipation. Furthermore, in the context of knowledge acquisition, it emphasizes the importance of discernment between what is temporary and what is eternal, detachment from worldly distractions, the cultivation of virtues, and a sincere desire for wisdom. Additionally, it underscores the role of study, guidance, and self-reflection in gaining profound insights into the nature of reality. Ultimately, just as spiritual seekers aim for liberation, those pursuing knowledge strive for enlightenment and understanding in their respective fields, and this verse serves as a guide for their journey towards deeper comprehension and realization.

Tattvabodha, Verse 1

ANONYMOUS

काक चेष्टा बको ध्यानं । स्वान निद्रा तथैव च ।
अल्पहारि ग्रिहत्यागि । विद्यार्थि पञ्च लक्षणं ॥

kāka ceṣṭāa bako dhyānani | svāna nidrā tathaieva ca |
alpahāri grihatyāgi | vidyārthi pañca lakṣanani | |

This verse outlines the five characteristics of a student. It illustrates that just as a crow is industrious in its endeavors, a crane (baka) is focused in meditation, a swan is dedicated to sleep, and a dog is vigilant even while asleep, a student should possess qualities such as industriousness, focus, dedication, and vigilance. Additionally, the verse suggests that a student should practice

moderate eating and renounce attachment to home. These characteristics serve as guidelines for the behavior and mindset of an ideal student and preparedness to acquire knowledge. Though the source of this verse is unknown, yet it remains popular in traditional sayings, offering timeless guidance for aspiring students.

BHAGAVAD GITA

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वाप्नावबोधस्य योगो भवति दुःखहा ॥

भगवद् गीता ६-१७

*yuktāhāravihārasya yuktaceṣṭasya karmasu ।
yuktasvāpnāvabodhasya yogo bhavati duḥkhaḥ ॥*

Bhagavad Gītā 6-17

The verse from the Bhagavad Gita stresses the importance of moderation in various aspects of life: diet, recreation, work, sleep, and wakefulness. It suggests that balanced living leads to success in the practice of yoga, alleviating suffering. This advice is highly relevant to students aspiring for knowledge, as maintaining moderation supports their physical and mental well-being, efficient learning, and academic success. By practicing moderation in diet, work, and sleep, students can enhance their ability to learn, retain information, and achieve their educational goals while minimizing stress and exhaustion.

Bhagavad Gītā 6.17

BHAGAVAD GITA

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥

भगवद् गीता ४ ॥३९

*śraddhāvān labhate jñānani tatparaḥ saṁyatendriyaḥ ।
jñānani labdhvā parāni śāntimacireṇādhigacchati ॥*

Bhagavad Gītā 4 | 39

Highlighting the importance of faith as the foundation for gaining knowledge and spiritual growth, this verse emphasizes that faith enables individuals to trust in the teachings of spiritual wisdom and embark on their journey with confidence. Additionally, dedication and disciplined senses are crucial, as they ensure focused effort and prevent distractions that may hinder spiritual progress. Together, these qualities pave the way for the attainment of knowledge, which brings about inner transformation and enlightenment. Ultimately, those who sincerely pursue knowledge and cultivate these virtues experience profound peace within themselves, transcending worldly anxieties and achieving spiritual fulfillment.

Bhagavad Gītā 4.39

BHAGAVAD GITA

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रह ॥

भगवद् गीता १३ ॥८

amānitvamadamblitvamahiisā kṣāntirārjavam |
ācāryopāsanam śaucam sthairyamātmaavinigraha | |

Bhagavad Gītā 13|8

In the Bhagavad Gita, Chapter 13, Verse 8, Lord Krishna delineates the essential qualities requisite for the acquisition of knowledge. These virtues serve as the foundational pillars upon which true wisdom can be built. The verse enumerates humility, simplicity, non-violence, patience, straightforwardness, reverence to the teacher, cleanliness, steadfastness, and self-control as prerequisites for one's journey towards gaining knowledge. Each virtue holds significance in developing moral integrity, emotional resilience, and intellectual receptivity. Humility cultivates a receptive attitude, while simplicity fosters sincerity and authenticity in one's pursuits. Non-violence promotes harmony and compassion towards all beings, essential for a peaceful mind conducive to learning. Patience enables endurance amidst trials, while straightforwardness ensures honesty and clarity in thought and action. Reverence to the teacher acknowledges the importance of guidance and wisdom transmission. Cleanliness purifies both body and mind, preparing one for higher truths. Steadfastness instills determination and resilience, while self-control fosters mastery over impulses and distractions. Together, these virtues create a fertile ground for the seeds of knowledge to take root and flourish, guiding seekers towards self-realization and spiritual fulfillment.

Bhagavad Gītā 13.8

BHAGAVAD GITA

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

भगवद् गीता १३ ॥९

*indriyārtheṣu vairāgyamanahāṅkāra eva ca ।
janmamṛtyujarāvyaadhiduḥkhadoṣānudarśanam । ।*

Bhagavad Gītā 13।9

This verse from the Bhagavad Gita (Chapter 13, Verse 9) underscores two essential qualities for acquiring knowledge: detachment from sensory pleasures and the absence of ego. Detachment allows individuals to transcend the allure of materialistic pursuits and sensory gratification, fostering a mindset focused on higher truths rather than transient pleasures. Similarly, the absence of ego cultivates humility and openness to learning, enabling individuals to recognize the limitations of the self and embrace diverse perspectives. In the pursuit of knowledge, these qualities play a vital role by creating a conducive inner environment characterized by dispassion and receptivity. Detachment enables seekers to discern the impermanent nature of worldly distractions, prompting them to seek deeper meaning and understanding beyond the material realm. Simultaneously, humility dismantles the barriers of pride and ego, allowing individuals to learn from others and experience personal growth. By embodying detachment from sensory objects and humility devoid of ego, seekers can attain insight into the inherent suffering and limitations of worldly existence, leading to the pursuit of higher knowledge and spiritual realization.

Bhagavad Gītā 13.9

BHAGAVAD GITA

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

भगवद् गीता १३ ॥१२

*adhyātmaññānānityatvaṁ tatvaññānārthadarśanam |
etaññānamiti proktamaññānam yadato'nyathā | |*

Bhagavad Gītā 13-12

This verse discusses the nature of knowledge and ignorance. It states that true knowledge involves constant contemplation on the Self and the perception of the ultimate truth, which leads to the realization of the eternal nature of the Self. This knowledge is considered as the highest wisdom. Conversely, ignorance is defined as anything that is contrary to this true knowledge. In other words, ignorance is the lack of understanding of the true nature of the Self and the ultimate reality. Thus, the verse underscores the importance of self-awareness and the pursuit of spiritual wisdom for attaining true knowledge and dispelling ignorance.

Bhagavad Gītā 13.9

2.5.6 SIGNIFICANCE OF TEACHERS

PANCHADASI

तत्पादाम्बुरुहद्वन्द्वसेवानिर्मलचेतसाम् ।
सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥

पञ्चदशी १-२

tatpādāmburuhadvandvasevānirmalacetasām |
sukhabodhāya tatvasya viveko'yaṁ vidhīyate | |

pañcadaśī 1-2

This verse highlights the fundamental role of a teacher in guiding seekers on the path of spiritual knowledge and realization. It emphasizes the importance of humble service and dedicated learning at the lotus feet of the guru, particularly for those with pure hearts. The guru's teachings aim at imparting true happiness by leading disciples to discern the ultimate truth of existence. Through the guru's guidance, seekers develop the discrimination necessary to distinguish between the real and the unreal, ultimately attaining lasting happiness and spiritual fulfillment. Thus, the verse underscores the profound impact of the teacher-disciple relationship in the journey towards self-realization and enlightenment.

Panchadasi 1.2

MAHABHARATA

महाजनो येन गतः स पन्थाः ॥

महाभारत- वन पर्व- ३१३-११७

mahājano yena gataḥ sa panthāḥ | |

mahābhārata- vana parva- 313-117

The verse from the Mahabharata encapsulates the essence of learning from the lives and teachings of great personalities. It emphasizes the profound impact of following the path laid down

by noble souls, enlightened beings, and revered authorities. The term "mahājanaḥ" refers to individuals of exceptional wisdom, virtue, and spiritual realization, including enlightened sages, saints, and spiritual masters. It further suggests that these great souls have traversed a path characterized by righteousness, virtue, and spiritual wisdom. By observing their actions, imbibing their teachings, and emulating their virtues, individuals can navigate life's journey with wisdom, integrity, and spiritual clarity. This principle is central to the guru-shishya tradition in our tradition, highlighting the significance of following in the footsteps of enlightened mentors, teachers, and mentors on the path to spiritual evolution and self-realization.

Mahabharata- Vana Parva- 313.117

CHANDOGYA UPANISAD

तस्य यथाभिनहनं प्रमुच्य प्रब्रुयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं प्रच्छन्पण्डितो
मेधावी गन्धारानेवोपसम्पद्ये तैवमेवेहाचार्यावान् पुरुषो वेद तस्य तावदेव चिरं यावत्र
विमोक्ष्येऽथसम्पत्स्य इति ॥

छान्दोग्य उपनिषद् ६-१४-२

*tasya yathābhīnahanāni pramucya prabruyādetāni diśāni gandhārā etāni diśāni
vrajēti sa grāmāḍgrāmanī prcchanpaṇiḍato medhāvī gandhārānevopasampadhe
taivamevehācāryāvān puruṣo veda tasya tāvadeva cirāni yāvatra
vimokṣye'thasampatsya iti | |*

chāndogya upaniṣad 6-14-2

The verse mentioned in *Chandogya Upanishad* illustrates the critical importance of having a knowledgeable teacher on the path to attain knowledge. The verse describes a metaphor in which

a person, after being blindfolded and taken away, asks for directions to reach *Gandhara*. By asking village after village, the intelligent seeker finally reaches his destination. Similarly, in the spiritual journey, a wise person who has a teacher can navigate the complexities of life and attain true knowledge and liberation. This verse highlights the essential role of a teacher in guiding a disciple through the intricate path of spiritual learning. Just as the blindfolded person relies on directions to find his way, a disciple depends on the wisdom and guidance of a teacher to traverse the path to enlightenment. The teacher imparts structured knowledge, moral support, and personal insights that are indispensable for the disciple's growth. The analogy underscores that without such guidance, the journey can be fraught with confusion and delay, but with a teacher, the path becomes clearer and more direct.

Chandogya Upanisad 6.14.2

2.5.7 STATE OF EXISTENCE AFTER KNOWLEDGE IS ATTAINED

BRAHMA SUTRA

अनारब्धकार्ये एव तु पूर्वे तदवधेः ॥

ब्रह्म सूत्र ४-१-१५

anārabdhakārye eva tu pūro tadavadheḥ | |

brahma sūtra 4-1-15

In the previous verses, the *Shruti* (Vedic scriptures) explain that the destruction of past virtuous and sinful actions only pertains to those actions which have not yet begun to yield their results and are still in an accumulated, latent state. For those *prarabdha karmas*, whose fruits are

being experienced through the body of the learned person, their destruction is not mentioned. This is because his delay is only until the *prarabdha karma* is exhausted and the body falls away; thereafter, he merges with the Supreme Being. Thus, according to the *Shruti*, the state of a wise person's body remains until the exhaustion of *prarabdha karma*. In essence, after attaining true knowledge, while the accumulated *karmas* are neutralized, the individual still has to undergo the effects of *prarabdha karma*. This *prarabdha karma* must be experienced until it naturally concludes with the fall of the body. Only then does the soul merge with the Supreme. The scriptures thus outline the condition of the enlightened person's state of existence after attaining knowledge.

Comment: In the context of present-day education, it underscores the importance of understanding that attaining knowledge is not the endpoint but rather the beginning of a lifelong process. Just as the enlightened individual continues to navigate their existence until the fruition of *prarabdha karma*, students in today's world must recognize that learning is an ongoing endeavor. Even after acquiring knowledge, individuals must remain open to new perspectives, continue to seek wisdom, and apply their learning to overcome life's challenges. This perspective develops a mindset of curiosity, adaptability, and lifelong learning, which are essential attributes for success in the modern world.

BHAGAVAD GITA

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

भगवद् गीता ५-१६

*jñānena tu tadajñānani yeṣāni nāśitamātmanaḥ |
teṣāmādityavajjñānani prakāśayati tatparam | |*

bhagavad gītā 5-16

This verse elucidates the transformative power of knowledge. It suggests that ignorance, which is deeply rooted within oneself, can only be dispelled through the light of true knowledge. When individuals lack awareness or understanding about certain aspects of life or themselves, their ignorance persists, influencing their thoughts, actions, and perceptions. However, when illuminated by knowledge, this ignorance dissolves, much like the darkness fades in the presence of sunlight. The verse emphasizes that true knowledge has the capability to enlighten and awaken individuals, guiding them towards a deeper understanding of themselves and the world around them. It highlights the profound impact that acquiring wisdom can have on one's consciousness and perspective, ultimately leading to a greater sense of clarity, discernment, and inner transformation.

Bhagavad Gīta 5.16

2.6 ANALYSIS OF THE LEARNING PROCESS

The Bhagavad Gita (4.34) highlights the significance of humility and respect in the student-teacher bond for effective learning. It guides the learners' to approach their mentors with reverence and respecting their knowledge. It also recommends learners to cultivate inquiry and critical thinking skills. These qualities will encourage students to actively participate in learning. Following the process with necessary skills can enhance academic achievement and personal development with the support valuable guidance and insights provided by the mentors. Therefore,

this verse holds great relevance in the learning journey and educational achievements. Additionally, the Brihadaranyaka Upanishad (2.4.5) highlights the principles of *shravanam*, *mananan*, and *nididhyasana*. These are the processes integral to learning which are deeply rooted in ancient Indian wisdom. *Shravanam* is attentive listening to absorb knowledge, which enhances openness to new ideas and perspectives. *Mananan* is reflective analysis which develops critical thinking and supports the process of synthesising new knowledge. It further promotes deeper understanding of complex concepts. Finally, *nididhyasana* or repeated practice is done to gain profound understanding of concepts and knowledge systems. It encourages the internalization of knowledge and facilitates personal transformation. By integrating these principles, the current study proposes a learning approach that not only facilitates knowledge acquisition but also cultivates an environment conducive to continuous learning and personal growth among adolescent students.

2.6.1 CRITICAL ANALYSIS OF BHAGAVAD GITA VERSE 4.34

The verse expounded by (Shankaracharya, 2018, pp.172) declares, “*Know that through prostration, inquiry, and service, the wise ones who have realized the Truth will bestow knowledge upon you.*” This verse encapsulates the fundamental principle of learning and acquiring knowledge. In this section, various scholarly commentaries written in Sanskrit and other Indian languages were examined to grasp diverse perspectives on the learning process and the essential elements that a learner needs to cultivate. Additionally, qualitative analysis was conducted to categorise the learning principles into thematic titles, such as *dhātu*, root word, form, meaning, synonyms, and antonyms of each word of the *śloka* in **Table 1**. Thereafter, sources and process to

acquire knowledge were thematically categorised in **Table 2**. The qualities of learners and qualities of teachers are mentioned in **Table 3** and **Table 4** respectively. Additionally, the components of learning strategy mentioned by the commentators were collated in **Table 5**.

ADI SHANKARACHARYA

Knowledge acquisition involves approaching teachers with humility, offering prolonged salutations, inquiring about various aspects such as knowledge, ignorance, bondage, and liberation, and serving teachers while adhering to previously acquired disciplines like controlling the body and mind. Wise teachers, pleased with humility, impart the right knowledge to seekers (Shankaracharya, 1977, pp.148-149).

SRI RAMANUJACHARYA

Learners must fulfil their duties until they mature enough to seek knowledge. They should then approach a wise teacher, offering salutations, service, and extensive questioning. The teacher's willingness to impart knowledge depends on the learner's temperament and sincere desire to learn (Ramanujacharya, 2008, pp.163).

SRI MADHVACHARYA

Wisdom, realizing the self and all beings as the manifest reality of the self, is attained through humility, reverence, inquiry, and service to the seers of absolute truth (Madhvacharya, 2011, pp.91-92).

SANT JNANESHWAR

A learner should devote themselves to the service of the Saints, surrendering with humility and offering wholehearted service. Saints then impart the desired knowledge, dispelling ignorance and illusions (Jnaneshwar, 1994, pp.101).

ABHINAVGUPTA

Knowledge is attained through devotion, inquiry, and service. The process involves reasoning and practice as part of Yoga. Approaching wise persons endowed with knowledge leads to truth-bearing intellect and self-knowledge (Abhinavgupta, 1985, pp.80).

PARAMHANS ANANDAGIRI

Eligibility to acquire knowledge depends on the learner's will. The learner must approach a qualified teacher, offer salutations, ask appropriate questions, and serve the teacher physically, mentally, and verbally for a long time. The teacher assesses the learner's qualification based on the nature and quality of the questions asked by the learner (Anandagiri, 1921, pp.145-146).

BENGALI BABA

Knowledge is experienced through respect, proper questioning, and service. True teachers with experiential knowledge, not those with flowery words and false knowledge, should be approached (Bengali, 1950, pp.133-136).

MADHUSUDAN SARASVATI

Knowledge results by approaching a teacher, prostration, asking questions, and offering service by in every way according to the teachers' instructions. Thus, the learner cultivates excellence in humility, devotion and faith. The wise ones, who have mastery with words, sentences, and valid means of knowledge such as reasoning, realization of truth, and direct enlightenment impart instructions and enable the learner to attain the knowledge for liberation (Madhusudana, 1936, pp.231).

SWAMI RAMSUKHDAS

Knowledge by the learner is attained through inquiry and asking questions with humility, simplicity and respect to a teacher who is well-versed in theoretical and practical knowledge. The learner should be cautious not to disrespect the teacher in any manner and develop the habit of serving the teacher with an attitude of surrender. Serving the teacher is to internalize the teachings and apply it in every walk of life. The questions arising should be of the nature to resolve doubts and gain further knowledge and not to display ones' knowledge and test the knowledge of the teacher. Also, learners are classified based on their maturity, intellect, and purity. Superior learners internalize the instructions, while others require sensory perception and constant practice (Ramsukhdas, 1985, pp.338-340).

SWAMI SIVANANDA

To attain the highest knowledge, learners must approach a knowledgeable teacher, prostrate with humility, and serve wholeheartedly. Faith in the teacher and refraining from hypocrisy are essential (Sivananda, 1968, pp.44).

SWAMI CHINMAYANANDA

The final goal of life is achieved through instruction and knowledge transfer, akin to water flowing from a higher to a lower level, facilitated by the learner's humility. A teacher must possess scriptural mastery and experiential knowledge, while the learner needs intellectual capability, humility, respect, happiness, and duty towards the teacher. Teachers assess readiness through questions and guide learners if they deviate from the path. Staying with a teacher and following instructions dispels ignorance, allowing intellectual freedom beyond mere faith (Chinmayananda, 1976, pp.321-324).

ANNIE BESANT

Learning is an essential duty of the learner and the attributes necessary to fulfil the duty are discipleship through humility and acceptance. Investigation is done through right inquiry and asking questions pertaining to the subject matter and service offered to the wise and the seers (Besant & Das, 1905, pp.91).

SWAMI SWARUPANANDA

The learner is eligible to attain discipleship only by prostrating before the teacher, asking right questions, and by doing personal services to the teacher. Only the teachers who have realized the Truth are qualified to impart instructions and not the instructors who merely have theoretical knowledge (Swarupananda, 1909).

Table 1: Table 1: संधि विच्छेद, *dhātu*, Form, Meaning, Synonyms, and Antonyms of the Shloka

Word	Dhaatu	Root-word	Form	Meaning	Synonym	Antonym
<i>Tat</i>	सर्वनाम शब्दः	<i>Tat</i>	Pronoun	That	The one in question	This
<i>Viddhi</i>	विदिर्-ज्ञाने	<i>Vid</i>	Verb	To know	Realize	Ignore
<i>Pranipatena</i>	पतिर्-विदारणे	<i>Pranipaata</i>	Verb	Surrender	Submission	Disobedience
<i>Pariprasnena</i>	प्रछ-जीज्ञसायाम्	<i>Prashna</i>	Noun	Inquiry	Questioning	Answering
<i>Sevayaa</i>	शेव् स्वेन	<i>Sevaa</i>	Noun	To serve	Duty	Disservice
<i>Upadesyanti</i>	दिश् अतिसजने	<i>Upadish</i>	Verb	Advise	Teach	Mislead
<i>Te</i>	तद - सर्वनाम शब्दः	<i>Tat</i>	Pronoun	Those	The certain	These
<i>Jnanam</i>	ज्ञा-अवबोधन	<i>Jnaa</i>	Abstract Noun	Knowledge	Understanding	Ignorance
<i>Jnaninah</i>	ज्ञान्-अवबोधन ज्ञा-अवबोधन	<i>Jnanin</i>	Pronoun	Scholars	Authority	Amateur
<i>Tattvadarshinah</i>	तनु-विस्तारे दर्शिस्प्रेक्षण	<i>Tattvadarshin</i>	Pronoun	Seers	Philosophers	Ignoramus

Footnote: The study process followed to enumerate dhaatu, root word, synonyms, antonyms, and the meaning of a word is known as *niruktā*. It is one of the six *vedānga*, which are auxiliary disciplines connected with the study and understanding of the Vedas.

Table 2: Source of Knowledge and Process to Acquire Knowledge based on the selected Commentaries

Commentators	Source of Knowledge						Process to Acquire Knowledge						
	Seers of Truth	Teacher	Wise	Saints	Yoga	Salutation	Service	Inquiry	Company of Teacher	Devotion	Prostration	Surrender	Respect
Shankaracharya		✓	✓			✓	✓	✓					
Ramanujacharya			✓			✓	✓	✓					
Sri Madhvacharya	✓						✓	✓					
Sri Abhinavgupta					✓			✓		✓			
Sri Anandagiri			✓			✓	✓	✓					
Sri Madhusudan			✓				✓	✓			✓		
Ramsukhdas		✓					✓	✓				✓	
Swami Sivananda		✓					✓	✓			✓		
Chinmayananda		✓							✓				
Annie Besant	✓		✓				✓	✓					
Bengali Baba	✓						✓	✓					✓
Swarupananda	✓						✓	✓					
Sant Jnaneshwar				✓			✓						

Footnote: The keywords were extracted from the commentary of each scholar to enumerate various sources and process to acquire knowledge.

Table 3: Qualities of a Learner based on the Commentaries of Scholars

Commentators	Qualities of a Learner								
	Humility	Devotion	Temperament	Faith	Intelligence	Acceptance	Discrimination	Discipleship	Simplicity
Adi Shankaracharya	✓								
Sri Ramanujacharya			✓						
Sri Madhvacharya	✓	✓							
Sri Abhinavgupta									
Sri Anandagiri									
Swami Madhusudan	✓	✓		✓					
Swami Ramsukhdas	✓								✓
Swami Sivananda	✓	✓							
Swami Chinmayananda	✓				✓				
Annie Besant	✓					✓			
Bengali Baba							✓		
Swami Swarupananda								✓	
Sant Jnaneshwar	✓								

Footnote: Based on the explanation given by each scholar, the keywords under different themes were categorized.

Table 4: Qualities of a Teacher based on various Commentaries

Commentators	Qualities of a Teacher								
	Realized Truth	Established in Truth	Truth bearing Intellect	Self-Knowledge	Authority in Scriptures	Mastery of words	Reasoning	Experiential Knowledge	Authority in Highest Knowledge
Adi Shankaracharya	✓								
Sri Ramanujacharya									
Sri Madhvacharya		✓							
Sri Abhinavgupta			✓	✓					
Sri Anandagiri	✓				✓				
Swami Madhusudan	✓					✓	✓		
Swami Ramsukhdas		✓			✓				
Swami Sivananda		✓			✓				
Chinmayananda					✓			✓	
Annie Besant									
Bengali Baba		✓							
Swami Swarupananda	✓								
Sant Jnaneshwar									✓

Footnote: Keywords indicating qualities of a teacher were extracted from the commentaries and categorized under different themes.

Table 5: Components of Learning Strategy based on the Interpretation of Commentaries on Bhagavad Gita

Commentators	Requisite Skills	Service	Instruments of learning	Qualities of teacher	Assessment of learner	Learning process	Outcome
Shankaracharya	Control of body and mind						
Ramanujacharya	Learner's temperament						
Madhvacharya	Humility						
Abhinavgupta	Devotion	Practice of inquiry	Sense organs	Yoga is the sole Teacher			
Anandagiri	Will to learn and pre-acquired knowledge				Nature and quality of the questions asked		
Madhusudan	Humility and devotion			Knowledge and reasoning			Liberation
Ramsukhdas	Not to disrespect teachers	Internalization of knowledge			Categories of learner Superior, mediocre and Inferior		Distinction between Real and Unreal
Sivananda	Refrain from false attributes and hypocrisy						
Chinmayananda	Harmony and attitude of happiness towards the teacher		Freedom of intellect		Intellect of the learner based on the quality of inquiry		
Annie Besant	Learning as a sense of Duty Acceptance				Humility, inquiry and service		
Bengali Baba				True & false teachers			
Swarupananda		Discipleship					
Jnaneshwar	Will to attain knowledge and egolessness	Service of Saints					Desires and fantasy come to a halt.

Footnote: Interpretations of the learning process mentioned in the commentaries were categorized under different themes.

2.7 THEORETICAL FRAMEWORK OF THE LEARNING STRATEGY

The theoretical framework focusses on the process of learning based on the teachings of *Bhagavad Gita* and *Brihadaranyaka Upanishad*. The ancient principles of learning and the findings in the modern literature are discussed below and the academic instructions are illustrated in **Figure 1**.

Ancient Indian teachings emphasize the importance of jnana yoga, representing the path of knowledge through intellectual inquiry for effective learning. The process involves listening, surrender, humility, practice, contemplation, and meditation. Surrender presupposes a feeling of awe at the exalted state of the Master. Experience of humility is a state of faith in the authenticity of teaching. Repeatedly writing about the knowledge imparted by the teacher aids in the student's better understanding. Engaging in systematic contemplation further enhances absorption of the subject matter. Finally, meditation can elevate students' cognitive abilities by expanding their intuition, facilitating higher-order thinking processes.

Recent findings in neuroscience demonstrate the phenomenon of neuroplasticity, indicating the brain's capacity for change and adaptation. Meditation practices have been shown to modulate the flow of prana, or life energy, through the body's energy channels. This regulation leads to the rearrangement of neural pathways, resulting in enhanced efficiency in information processing within the brain. According to Oby et al. (2019), neurons have the capability to form new activity pathways as a consequence of learning, thereby enabling the development of new behavioral capacities. This phenomenon contributes to higher intelligence and cognition, facilitating the learning process. The factors integral to achieving mastery over knowledge are elucidated below:

Humility: Modern Equivalent - Growth Mindset

Surrender and devotion are important requisites for learning (Abhinavgupta, 1985, pp.80). Surrender nurtures humility, while love for knowledge serves as an intrinsic motivational driver, promoting a perpetual pursuit of learning. Humility involves awareness of self-limitations, appreciation of others, openness to criticism, and recognition of something greater than the self (Ou et al., 2014). It promotes a growth mindset among learners (Sisk et al., 2018). Intellectual humility enables openness to opposing views (Porter & Schumann, 2018). Studies suggest that reducing ego and accepting others' findings positively influence learning outcomes (Krumrei-Mancuso et al., 2020).

Attentive Perception - Modern Equivalent: Active Observation

Senses play a major role in perceiving and processing information, facilitating knowledge acquisition (Abhinavgupta, 1985, pp.80). The sensory channels process a large amount of information, which is then narrowed down through active observation and guided learning. Selective information is processed in the working memory through cognitive activity, resulting in surface-level learning (Goldwater & Schalk, 2016).

Inquiry - Modern Equivalent: Inquiry-Based Learning

Inquiry enables understanding of concepts. It involves critical thinking and problem-solving to create new knowledge. It facilitates deeper learning implying knowledge transfer. It also enhances cognition and motivation which facilitate skills for knowledge application (Jnaneshwar, 1994; Tsai & Lee, 2006).

Reflection - Modern Equivalent: Metacognition

Reflection entails deep cognitive processing and critical evaluation, leveraging past experiences to derive generalizable concepts and principles. It is operationalized through debriefing processes, facilitating the expansion of beliefs and comprehension. Journaling serves as a reflective practice through conscious awareness and by guiding students through feedback loops (Murillo-Llorente et al., 2021). It enables overcoming learning challenges by problem-solving which can promote deeper learning. Reflection is classified as an important requisite for learning, expediting achievement (Chinmayananda, 1976, pp.321-324).

Practice of Knowledge - Modern Equivalent: Applied Learning

Applied learning requires conceptual understanding and requisite skills for practical application. It is an iterative process of constructing knowledge through deeper learning and knowledge transfer, thereby transforming the learner (Jnaneshwar, 1994, pp.101). With practice and support of cognitive mechanisms, explicit knowledge is transformed into implicit knowledge (Wipawayangkool & Teng, 2016).

Service - Modern Equivalent: Lifelong Learning

Effort and perseverance to overcome learning challenges and gain mastery over knowledge is defined as a service-oriented attitude. This approach advocates humility, engagement, and taking responsibility for learning and its outcome. The consistent effort supported by love for knowledge facilitates lifelong learning. It culminates with the integration of knowledge with the learner's psyche (Ramsukhdas, 1985, pp.338-340).

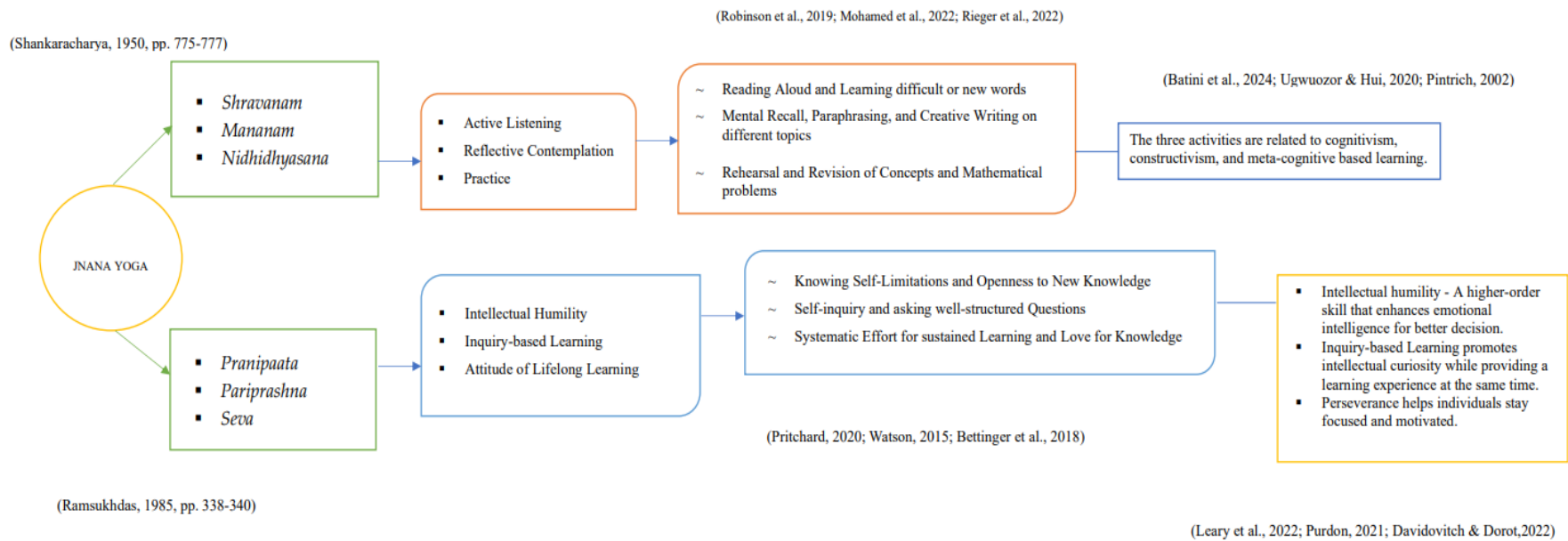


Figure 1: Learning Framework of the Academic Instructions based on the Principles of Jnana Yoga.