DEVELOPMENT AND VALIDATION OF AN INSTRUCTIONAL PACKAGE BASED ON BHAGAVAD GITA FOR EMOTION REGULATION AMONG SECONDARY SCHOOL STUDENTS

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Thesis
Submitted to University of Calicut for the Degree of
DOCTOR OF PHILOSOPHY IN EDUCATION

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2025

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Acknowledgement

I am grateful to the Supreme Personality of Godhead for giving me the opportunity and blessing to do the research work of a transcendental nature as part of our culture in the field of education and express my deepest devotion, gratitude and indebtedness to my spiritual master Srila Siddhartha Swami Maharaj, Disciple of Srila Prabhupada, who showered his grace on me.

I would like to express my heartfelt gratitude to my supervisor Prof (Dr,) Seema Menon K.P, who possesses excellence in knowledge and capabilities, for unwavering support, expert guidance and encouragement. I am thankful for the valuable feedback, patience and motivation for fulfilling this endeavor.

Thanks and gratitude to NSS Training College Principal Prof (Dr.) Smitha R, and former Pricipal Prof (Dr.) Ampili Aravind for their help, support and encouragement.

I express my gratitude to NCERT for the financial support, valuable guidance for the progress of my study through the progress monitoring committee experts and Internship opportunities at RIE Mysore.

I would like to express my gratitude to Prof (Dr.) Kalpana Venugopal, Education Department, RIE for the guidance and support to get lot of research experiences.

I indebted to my dear friend Anu, who has supported me throughout this research period by giving valuable time and sharing knowledge with care and love.

I express my gratitude to my father, mother, brother and sister for always being the backbone of my education and providing all the favourable conditions, and support for me with love always.

I express my thanks to Dr, Premkumar P, who gives help and support to my research work.

Thanks to all the faculty members of NSS Training College for sharing their knowledge and research information.

Thanks to my other friends and well-wishers for their help and support who have helped me.

BINI T.V.

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ABSTRACT

N.S.S. TRAINING COLLEGE OTTAPPALAM
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DEVELOPMENT AND VALIDATION OF AN INSTRUCTIONAL PACKAGE BASED ON BHAGAVAD GITA FOR EMOTION REGULATION AMONG SECONDARY SCHOOL STUDENTS

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Research Guide

The study entitled 'Development and Validation of an Instructional Package based on Bhagavad–gita for Emotion Regulation among Secondary School Students' employed Convergent Mixed Method for conducting the study. For the quantitative part, the Single group Pre-test Post-test group design (Best &Kahn, 2007) was selected as Experimental design for the study. The present research study aimed to find out the Emotion Regulation of Secondary school students. It also aimed to develop an Instructional Package based on Bhagavad–gita for Emotion Regulation. The study also tried to find out the effectiveness of the Package based on Bhagavad–gita in enhancing the Emotion Regulation of Secondary school students.

The study undertaken both Qualitative and Quantitative analysis. For the quantitative part, the scores of Emotion Regulation Scale both in pre-test and post test were collected. The researcher also collected scores obtained from Opinionnaire for Secondary school teachers, Need Analysis Questionnaire for Secondary school students, Evaluation Proforma for Secondary school students and Evaluation Proforma for Secondary school teachers. For the qualitative part, Informal discussion guideline before and after Experimentation for Secondary school teachers and Informal discussion guideline before and after Experimentation for Secondary school students were used to collect qualitative data. The major statistical techniques used in the present study are Descriptive statistics (mean, median, mode, skewness, kurtosis, standard deviation and quartile deviation) and Inferential Statistics (Test of significance of difference between means, Paired t test and χ^2 test).

Before administering the Experimental intervention using the Package based on Bhagavad–gita, the researcher analyzed the needs for developing an Instructional Package based on Bhagavad–gita for enhancing Emotion Regulation of Secondary developed and implemented Instructional Package based on Bhagavad–gita. The Package was evaluated and validated properly. The tools namely Emotion Regulation

Scale and Opinionnaire for Secondary school teachers were prepared and school students. Then based on the needs identified, the researcher, designed standardized by the investigator. Other tools namely, Need Analysis Questionnaire for Secondary school students, Evaluation Proforma for Secondary school students and Evaluation Proforma for Secondary school teachers, Informal discussion guideline before and after Experimentation for Secondary school teachers and Informal discussion guideline before and after Experimentation for Secondary school students were prepared and validated by the Researcher before Experimentation.

The Quantitative and Qualitative analysis undertaken clearly proved that the Emotion Regulation of secondary school students is mostly at an average level. The study necessitated that Emotion Regulation level of Secondary school students must be increased thereby equipping them as emotionally stable personalities for academic, professional and personal development. The study also found out that Secondary school teachers have an average level of opinion about the Emotion Regulation level of Secondary school students. It was also found that the level of Emotion Regulation was got increased by the Instructional Package based on Bhagavad-gita. All these findings supported the implementation of innovative Instructional Package based on Bhagavad–gita for uplifting the students to develop practical skills to regulate their emotions successfully for a better tomorrow.

In the light of research findings, the students should be provided opportunities to increase their Emotional Awareness, Emotional Clarity, Emotional Tolerance, Emotion Response modulation and Emotion Regulation Strategy, thereby helping adolescent students to manage their issues by themselves in a wise manner in order to survive in this present scenario of altering social environments. Special training must be given for existing teachers in practicing the strategies for Emotion Regulation and special periods must be provided for the same without increasing the workload of teachers. The Secondary school curriculum also should compulsorily include the moral values from the essence of all religious scriptures and effective Instructional Packages such as Instructional Package based on Bhagavad–gita for the implementation of the same. The lesson plans has to be reframed by incorporating the affective and psychomotor elements besides cognitive aspects and the pedagogic practices of the respective subjects should also include strategies for the emotional development of students.

Key words: Instructional Package, Instructional Package development, Instructional Package validation, Bhagavad–gita, Emotion Regulation, Secondary School Students.

സംഗ്രഹം

എൻ.എസ്.എസ്. ട്രെയിനിംഗ് കോളേജ് ഒറ്റപ്പാലം

റിസർച്ച് സെന്റർ ഇൻ എഡ്യൂക്കേഷൻ

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മാർഗ്ഗനിർദ്ദേശക

'സെക്കൻഡറി തല വിദ്യാർത്ഥികൾക്കിടയിൽ വൈകാരിക നിയന്ത്രണത്തിനായി ഭഗവദ്ഗീതയെ അടിസ്ഥാനമാക്കിയുള്ള അധ്യാപന പാക്കേജിന്റെ വികസനവും സാധൂകരണവും' എന്ന ഗവേഷണ പഠനം കൺവർജന്റ് മിശ്ര ഗവേഷണ രീതിയാണ് അവലംബിച്ചിട്ടുള്ളത്. ഗവേഷണത്തിന്റെ ഗണനാ ത്മക ഭാഗത്തിനായി സിംഗിൾ ഗ്രൂപ്പ് പ്രീ ടെസ്റ്റ് പോസ്റ്റ് ടെസ്റ്റ് ഗവേഷണ മാതൃകയാണ് ഉപയോഗിച്ചിട്ടുള്ളത്. ഈ ഗവേഷണപഠനത്തിന്റെ ഉദ്ദേശ ലക്ഷ്യം സെക്കൻഡറി തല വിദ്യാർത്ഥി കളുടെ വൈകാരിക നിയന്ത്രണത്തിനായി ഭഗവദ്ഗീതയെ അടിസ്ഥാനമാക്കി ഒരു അദ്ധ്യാപന പാക്കേജിന്റെ ഫലപ്രാപ്തി എന്തെന്ന് കണ്ടെത്തുക എന്നുള്ളതായിരുന്നു.

ഈ ഗവേഷണ പഠനം ഗണനാത്മകവും ഗുണാത്മകവുമായ വിശകലനങ്ങൾ ഉൾപ്പെട്ടതാണ് ഗുണാത്മക വിശകലനത്തിനായി വൈകാരിക നിയന്ത്രണസ്കെയിൽ ഉപയോഗിച്ച് കുട്ടികളിൽ നിന്ന് സ്കോറുകൾ പരിഷണഘട്ടത്തിന് മുൻപും ശേഷവും ശേഖരിച്ചു ഇത് കൂടാതെ സെക്കൻഡറി തല അധ്യാപകരുടെ അഭിപ്രായ ചോദ്യാവലിയുടെ സ്കോറുകൾ, ആവശ്യകതാ വിശകലന ചോദ്യവലിയുടെ സ്കോറുകൾ, സെക്കൻഡറിതല വിദ്യാർത്ഥികളുടെയും അധ്യാപകരുടേയും വിലയിരുത്തൽ പ്രൊഫോമകളുടെ സ്കോറുകൾ എന്നിവയും ശേഖരിക്കുകയുണ്ടായി. ഗുണാത്മക വിശകലനത്തിനായി പരീക്ഷണഘട്ടത്തിന് മുൻപും ശേഷവും അധ്യാപകർക്കിടയിലും വിദ്യാർത്ഥികൾക്കിടയിലും അനൗപചാരിക ചർച്ചാ സൂചകങ്ങൾ ഉപയോഗിച്ചുള്ള ചർച്ചകളുടെ പ്രതികരണങ്ങളുടെ വിശകലനവും നടത്തുകയുണ്ടായി ഈ ഗവേഷണ പദ്ധതിയിൽ ഉപയോഗിക്കപ്പെട്ട പ്രധാന സ്റ്റാറ്റിസ്റ്റിക്കൽ സങ്കേതങ്ങൾ ശരാശരി, മീഡിയൻ, മോഡ്, സ്ക്യൂനസ്, കർട്ടോസിസ്, സ്റ്റാൻഡേർഡ് വ്യതിയാനം, ടെസ്റ്റ് ഓഫ് സിഗ്നിഫിക്കൻസ്, ഡിഫറൻസ് ബിറ്റ്വീൻ മീൻസ്, പെയേർഡ് റ്റി ടെസ്റ്റ്, കൈ സ്കയർ ടെസ്റ്റ് എന്നിവയാണ്.

അധ്യാപന പാക്കേജ് ഉപയോഗിച്ച് പഠിപ്പിക്കുന്നതിന് മുന്നോടിയായി ഗവേഷക ഇത്തരത്തിൽ ഒരു പാക്കേജ് വികസിപ്പിക്കേണ്ടതിന്റെ ആവശ്യക കൃത്യമായി വിലയിരുത്തേണ്ടതിനായി ആവശ്യകതാ വിശകലന ചോദ്യാവലി ഉപയോഗിച്ച് വിദ്യാർത്ഥികളിൽ നിന്നും വിവരങ്ങൾ ശേഖരിച്ചു. ബോധ്യപ്പെട്ട ആവശ്യകതകൾക്കനുസൃതമായി ഭഗവദ്ഗീതയുടെ അടിസ്ഥാനത്തിലുള്ള അധ്യാപന പാക്കേജ് വികസിപ്പിക്കുകയും അനുയോജ്യമായ മാർഗങ്ങളിലൂടെ പാക്കേജിനെ സാധൂകരണം ഉറപ്പ് വരുത്തു കയും ചെയ്തു. വൈകാരിക നിയന്ത്രണ സ്കെയിൽ, അഭിപ്രായ വിശകലന രേഖ എന്നിവ നിർമ്മി ക്കുകയും സ്റ്റാൻഡേർഡൈസ് ചെയ്യുകയും ചെയ്തു. ആവശ്യകതാവിശകലന ചോദ്യാവലി, അധ്യാ പകർക്കും വിദ്യാർത്ഥികൾക്കുമുള്ള വിലയിരുത്തൽ പ്രൊഫോമ, അനൗപചാരിക ചർച്ചാസൂചകങ്ങൾ എന്നിവ പരീക്ഷണഘട്ടത്തിന് മുന്നോടിയായി സാധൂകരണം നടത്തുകയും ചെയ്തു.

ഗണനാത്മകവും ഗുണാത്മകവുമായ വിശകലനങ്ങളിലൂടെ സെക്കൻഡറി തല വിദ്യാർത്ഥികൾ ക്കിടയിൽ വൈകാരിക നിയന്ത്രണം ശരാശരി നിലവാരത്തിലാണെന്ന് കണ്ടെത്തി. വിദ്യാർത്ഥികളിലെ വൈകാരിക നിയന്ത്രണം മെച്ചപ്പെടുത്തേണ്ടതിന്റെ ആവശ്യകത പഠനത്തിലൂടെ ചൂണ്ടികാണിക്കപ്പെട്ടു. സെക്കൻഡറിതല അധ്യാപകർക്കിടയിൽ വൈകാരിക നിയന്ത്രണം കുട്ടികളിൽ വളർത്തിയെടു ക്കേണ്ടതിനെകുറിച്ചുള്ള അഭിപ്രായരൂപീകരണം ശരാശരി നിലവാരത്തിൽ നിൽക്കുന്നുവെന്ന കണ്ടെ ത്തലും പഠനത്തിലൂടെ മുന്നോട്ട് വന്നു. ഇവയ്ക്ക് പുറമേ ഭഗവദ്ഗീതയുടെ അടിസ്ഥാനത്തിൽ വികസിപ്പിച്ചെടുത്ത അധ്യാപന പാക്കേജിലൂടെ വിദ്യാർത്ഥികൾക്കിടയിൽ വൈകാരിക നിയന്ത്രണ ശേഷി മെച്ചപ്പെടുന്നതായി കണ്ടെത്തി. ഈ കണ്ടെത്തലുകൾ എല്ലാം തന്നെ സെക്കൻഡറി തല വിദ്യാർത്ഥികളിൽ വൈകാരിക നിയന്ത്രണവുമായി ബന്ധപ്പെട്ട പ്രായോഗിക ശേഷികൾ മെച്ചപ്പെടുത്തു ന്നതിൽ ഭഗവദ്ഗീതയെ അടിസ്ഥാനമാക്കി വികസിപ്പിച്ചെടുത്ത അധ്യാപനപാക്കേജിന് സുപ്രധാന പങ്ക് വഹിക്കാൻ കഴിയുമെന്ന് അസന്നിഗ്ധമായി വിലയിരുത്തപ്പെട്ടു.

ഗവേഷണത്തിൽ കണ്ടെത്തിയ നിഗമനങ്ങളുടെ വെളിച്ചത്തിൽ മാറിക്കൊണ്ടിരിക്കുന്ന സാമൂഹിക പരിതസ്ഥിതികളിൽ വിദ്യാർത്ഥികളിൽ വൈകാരിക അവബോധം, വൈകാരിക വ്യക്തത, വൈകാരിക സഹിഷ്ണുത, വൈകാരിക പ്രതിക രണ വ്യതിയാനങ്ങൾ, വൈകാരിക നിയന്ത്രണതന്ത്രങ്ങൾ ഇവ മെച്ചപ്പെടുത്തുന്നതിനുള്ള അവസരങ്ങൾ ഒരുക്കികൊടുക്കേണ്ടത് ആവശ്യമെന്ന് ബോധ്യമായി നിലവിൽ സ്കൂളുകളിൽ സേവനം ചെയ്യുന്ന അധ്യാപകരിൽ വൈകാരിക നിയന്ത്രണം കുട്ടികളിൽ വളർത്തിയെടുക്കുന്നതിനാവശ്യമായ പ്രായോഗിക പരിശീലനം നൽകേണ്ട തിന്റെ ആവശ്യകതയെ കുറിച്ചും ഇത്തരം പരിശീലനങ്ങൾ കുട്ടികൾക്ക് നൽകുന്നതിന് സ്കൂൾ ടൈംടേബിളിൽ പ്രത്യേക പിരീഡുകൾ അനുവദിക്കേണ്ടതിന്റെ ആവശ്യകതയും ബോധ്യപ്പെടുത്താൻ പഠനത്തിന് കഴിഞ്ഞു. ഈ പഠനം വിദ്യാർത്ഥികൾക്കായി രൂപകൽപന ചെയ്യുന്ന സെക്കൻഡറി തല പാഠ്യപദ്ധതിയിൽ സദാചാര മൂല്യങ്ങളെ കുറിച്ചും എല്ലാ മതങ്ങളും മുന്നോട്ട് വയ്ക്കുന്ന മൂല്യങ്ങളെ കുറിച്ചുമുള്ള ഭാഗങ്ങൾ ഉൾപ്പെടുത്തേണ്ടതിന്റെ ആവശ്യ കതയെ കുറിച്ചും ചൂണ്ടികാണിക്കുന്നു. ഭഗവത്ഗീതയെ അടിസ്ഥാനമാക്കി വികസിപ്പിച്ചെടുത്ത പ്രസ്തുത പാക്കേജ് മേൽപറഞ്ഞ ആവശ്യ കതയെ പൂർത്തീകരിക്കുന്നതിൽ ഗുണപ്രദമെന്നും പഠനം ചൂണ്ടിക്കാട്ടുന്നു. കൂടാതെ അധ്യാപകരുടെ പഠനാസൂത്രണങ്ങളിൽ വൈകാരിക മണ്ഡലത്തിനും പരിഗണന നൽകിക്കൊണ്ടുള്ള സമീപനങ്ങൾ ഉൾപ്പെടുത്തുന്നതുവഴി കുട്ടികളെ വൈകാരിക വികസനത്തിന്റെ പൂർണ്ണതയിലേക്കെ ത്തിക്കാൻ കഴിയു മെന്നും പഠനം അവകാശപ്പെടുന്നു.

പ്രധാനവാക്കുകൾ: അധ്യാപന പാക്കേജ്,അധ്യാപന പാക്കേജ് വികസനം,അധ്യാപന പാക്കേജ് സാധൂകരണം, ഭഗവദ്ഗീത, വൈകാരിക നിയന്ത്രണം, സെക്കൻ ഡറിതല വിദ്യാർത്ഥികൾ.

CHAPTER I

INTRODUCTION

- *Background of the Study*
- *Need and Significance of the study*
- *Statement of the problem*
- *Definition of key terms*
- *Objectives of the study*
- *Hypotheses of the study*
- *Methodology in brief*
- *Tools used in the study*
- *Sample selected for the Study*
- *Statistical Techniques used in the study*
- *Scope of the study*
- *Limitations and Delimitations of the Study*
- *Organization of the Report*

Karpanya-dosopahata-svabhavah, Prcchami tvam dharma-sammudha-cetah
Yac chreyah syan niscitam bruhi tan me, Sisyas te ham sadhi mam tvam prapannam

(Srila Prabhupad, Bhagavad-gita As It Is.2.7)

Introduction

The 2020 National Education Policy stipulates that education is meant to provide individuals with the ability to develop their own strengths create an equal and fair community, make national progress. It also states that expansion to comprehensive quality education is one of the prerequisites for realizing India's achievements in economic development, social equity, scientific progress; the preservation of national unity and social security. Knowledge of a high standard should be provided for everybody, the fastest and most affordable way to bring forth India's abundant talent (raw materials) and make them meaningful for all. These greatly benefits individual, society country, and our whole world. At India enters an era with the world's largest youth overall population, what types of useful education will be provided to these youth will shape the future of the country (National Education Policy 2020).

Education should be tied to social commitments and must actively cultivate people who possess socially expected values and disposition. According to this view, children should grow into what society needs. Moore writes that a learned person should possess the capabilities of a fine mind, the sensibilities of a truly upright

person, tastes for mathematics, a scientific attitude; and have deep knowledge in history and geography at large. Despite these aims, worry yet remains. It is feared that education has not achieved its many victories in all fields (Moore, 2010).

The Bhagavad–gita explains two types of knowledge: knowledge that moves us spiritually (paravidya) and worldly knowledge (aparavidya). Aparavidya involves the kind of professional training that forms the basis for modern schools and colleges, equipping people to survive in the world today. By contrast, paravidya is about self-realization and spiritual growth. The main purpose of education as viewed in the Bhagavad–gita is character training, which leads to inner peace and fulfillment. Therefore, education is an ongoing process that develops human abilities and teaches life skills, including artful ways of living and cooperation (Divya & Aswathi, 2022).

In today's ever-changing world, emotions powerfully shape human attitudes and thus also productivity. Emotions are originated in the human personality and can be categorized as positive (e.g., relief, excitement, satisfaction, joy) or negative (e.g., frustration, stress, anger, fear). As for Weiss and Krianz (1996), emotions have a crucial role in work taking the shape of six major kinds: anger, fear, happiness, love, sorrow, and surprise. The essential goal is to cultivate positive emotions while minimizing negative ones. This procedure requires a certain kind of intelligence--emotional intelligence that is the ability to recognize, understand, and control one’s own feelings and others’ as well (Sivakumar, 2021).

When people are constantly struggle their own feelings to try and stop emotions, this is known as lack of emotional self–regulation. The problem can often be linked with psychological difficulties, such as anxiety, depression, personality

disorders, psychosis and post–traumatic stress disorder. People can learn healthy emotional management techniques at any stage of life, thus promoting emotional well–being (NHS Fife Department of Psychology, 2016). Emotion Regulation is an internal and external system that affects the beginning, persistence, and termination of emotional experiences and expression (Parthasarathy, 2016)

One important theme of the Bhagavad–gita is emotional control. Mastery of emotions is indispensable for the achievement of life's goals. According to Bini and Seema Menon (2022), accessing the Gita through study and reflection, the people can make a breakthrough by influencing internal and external reactions so as to strengthen our own power to control our emotions. In chapters 2, verse 60 to 65 The Gita discusses how the senses can overpower even the intelligent and gives the hierarchy of fine, desire, rage, illusion and loss of knowledge. Those who cultivate gifts in moral life will acquire knowledge and live on earth. Therefore, this research project will be an attempt to develop and verify an instructional package designed to allow secondary school children to have more self-control by learning to take a leaf out of the philosophy of the Bhagavad–gita.

Six main emotions were identified in the research: anger, fear, joy, love, sadness, and surprise as integral aspects of human experience. To manage these emotions effectively we must develop positive emotions and reduce the effect of negative ones; this is the mark of emotional intelligence that we should learn to know one’s own feelings and also those of others (Sivakumar, 2020).

This condition is known as emotional dysregulation, and it can be a significant psychological issue that is often linked with mental health issues like anxiety,

depression, personality disorders, psychosis and post-traumatic stress disorder. Yet, evidence suggests that the capability to control emotions can be taught and developed at any age and has been linked to an enhanced emotional health and wellbeing (NHS Fyfe Department of Psychology, 2016). Emotion Regulation entails inner and outer processes that serve to initiate, maintain and modify the occurrence, intensity as well as the expression of feelings (Parthasarathy, 2016).

Much of the Bhagavad–gita is devoted to emotional restraint. Mastery over their emotions is also important if individuals want to accomplish their ultimate goal in life (Bini and Seema Menon 2022). The passage emphasizes that the knowledge of Gita's teachings can help control the emotions, a sentiment also expressed in Hindu practice because self-understanding is seen as an efficient way to transform the mind and/or learn how to govern one's self. ‘Senses have the power to overrule even the intellect, in other words, it has been highlighted by Bhagavad–gita Chapter 2 verses60-65 that senses are able to disrupt wise people and controlling of mind often led astray’ The progression from attachment to desire, to anger, to illusion, and to impairment of memory is described (in a cautionary series of steps). ‘One who is able to curb his senses and emotions, fix the mind and intellect on higher values enjoys a tranquil mind; such people even have an inner sense of freedom from passion’.

In this perspective, the current study takes a preliminary step in developing and validating a teaching Package based on core teachings of the Bhagavad–gita to promote Emotion Regulation among Secondary school students.

Emotion Regulation generally, emotional control refers to the competencies that harmonize and affect an individual to retort and rearrange competent emotions

with well-being. When faced with challenging situations, people unconsciously use different Emotion Regulation strategies to cope with them. The experience where the majority of people use multiple emotion regulation strategies helps people understand the need for behavioral support in their audience. As people experience intense emotions, some strategies are handy, for example, involvement in vigorous stress activity such as walking leads to a break in the experience and better understanding of the factors contributing to the experience. In another study, Bini and Seema Menon define Emotional Regulation as arrangements that manage and respond to an individual's expressive experience, assisting the individual in identifying, understanding, and finely changing emotions for the intended effect. The authors assert that these skills in managing emotions are necessary for growth, especially for adolescents, as they enable them to exercise Emotional Regulation in their lives. Otherwise, the continued misuse of emotional expression will lead to loose morals. Although emotional control and behavior overlap, the level of control depends on an individual's attempt to influence their characteristic experience and expression of emotion. Consequently, moods typically have straightforward responses since emotions come with intense change but with moods, and there is a reset once arousal ceases. The most distinguishing characteristic of Emotion Regulation is the attempt to shape and influence one's emotions into a predetermined scheme. It defines whether the moment is a goal or results in a goal finally. Irrespective of the circumstances, many emotion control strategies are intentional.

Indian Knowledge System

The Indian Knowledge System (IKS) is a complex and diverse body of knowledge that has evolved over thousands of years in the Indian subcontinent. This knowledge encompasses a broad spectrum of subjects, including philosophy, mathematics, science, medicine, arts, and environmental management, often integrated into daily life and spiritual practices. The resurgence of interest in IKS in recent decades, particularly in the context of its relevance to contemporary global challenges, has led to a growing body of research. Scholars are increasingly recognizing the value of ancient Indian knowledge systems, especially in areas like sustainability, holistic health, and ethical governance.

1. Philosophy and Consciousness: Recent studies in philosophy highlight the deep intellectual foundations of Indian thought, particularly the concepts of consciousness and self-awareness. According to Chakraborty (2023), Indian philosophies such as Advaita Vedanta and Yoga offer a unique framework for understanding consciousness, which contrasts with the Western materialist view. Indian approaches emphasize the interconnection between consciousness and reality, where the mind and body are seen as interconnected, which has profound implications for modern studies in Neurophilosophy and Cognitive science.

2. Mathematics and Astronomy: Indian contributions to mathematics, particularly the development of the decimal system and zero, have been extensively documented in modern scholarship. A recent study by Mitra (2022) revisits the mathematical achievements of Indian scholars like

Aryabhata and Brahmagupta, demonstrating how their work laid the foundation for global advances in mathematics. This study emphasizes how Indian mathematicians' approach to algebra and geometry was not only ahead of its time but also deeply integrated with astronomical observations and cosmological models.

3. Ayurveda and Traditional Medicine: Ayurveda, the traditional Indian system of medicine, is increasingly being studied for its relevance in modern healthcare. Recent research by Srinivasan and Sharma (2023) investigates how Ayurveda practices, such as personalized treatments based on Dosha (body constitution) and the use of medicinal herbs, can complement conventional medical treatments in the management of chronic diseases. The study also explores the growing global interest in integrative medicine, where Ayurveda principles are blended with modern medical practices to provide more holistic care.

4. Sustainable Practices and Environmental Knowledge: Traditional Indian knowledge systems also emphasize sustainability and the interdependence of all living beings. Bose et al. (2024) highlight how ancient Indian practices related to water management (such as step-wells and tank irrigation) are being revisited as viable solutions for contemporary water scarcity issues in rural areas. The study underscores how IKS can play a role in addressing the ongoing global water crisis, particularly in regions suffering from water mismanagement and environmental degradation.

5. Linguistics and Literary Traditions: Indian linguistics and literary traditions, particularly Sanskrit, have contributed significantly to global linguistic theory. Gupta (2023) discusses the work of Panini, who codified Sanskrit grammar in the Ashtadhyayi, a text that continues to influence both linguistics and computer science (e.g., in the development of formal languages and algorithms).Gupta's work explores how ancient Indian linguistic theories on syntax, morphology, and phonetics offer insights into the nature of language and thought.

6. Ethics and Governance: Indian contributions to ethical governance are found in ancient texts like the Arthashastra by Kautilya. Recent research by Singh (2024) explores how Kautilya's ideas on statecraft, economics, and ethics continue to influence modern political theory and governance. Singh argues that Kautilya's pragmatic approach, which blends ethics with political realism, offers useful insights for tackling contemporary global political issues, such as corruption, governance inefficiency, and international relations.

Indian Knowledge System and Educational Significance of the Bhagavad-gita

The Bhagavad–gita, composed over 2,000 years ago, is a dialogue between Prince Arjuna and the deity Krishna, occurring on the battlefield of Kurukshetra. It is a synthesis of various schools of thought, including Vedanta, Yoga, and Sankhya. Its teachings extend beyond spirituality and have profound educational significance, especially regarding personal development, ethical conduct, and the cultivation of wisdom.

1. Self-Development and Learning: One of the key educational aspects of the Bhagavad–gita is its emphasis on self-realization and the importance of inner transformation. Krishna advocates for learning through Jnana Yoga (the path of knowledge), Karma Yoga (the path of action), and Bhakti Yoga (the path of devotion). These pathways are intertwined with the process of self-improvement and understanding one's duties in life. Recent studies highlight that these teachings are particularly relevant to modern education systems, which emphasize emotional intelligence and self-awareness. Sharma and Gupta (2023) argued that the Gita's approach to knowledge–viewing it not merely as intellectual understanding but as a holistic process that involves both the mind and the heart can inform educational practices aimed at developing well-rounded individuals.

2. Ethical and Moral Framework: The Gita's discourse on Dharma (righteous duty) and ethical decision-making is integral to its educational significance. Krishna advises Arjuna to rise above confusion and act in accordance with his higher purpose, regardless of the outcomes. This concept is central to the Gita's teachings on ethical decision-making and moral responsibility, which are increasingly recognized in educational settings. For example, in business ethics and leadership training, the Bhagavad–gita offers valuable perspectives on duty, integrity, and selfless service. A recent study by explored how the Gita's teachings can be applied in modern educational systems, particularly in leadership development and moral education. Mehta's study argues that the

principles of duty and selflessness found in the Gita are critical in shaping ethical leadership in the contemporary world.

3. Holistic Learning and Mindfulness: The Bhagavad–gita teaches the importance of balance in life, urging individuals to perform their duties without attachment to the results. This concept is echoed in modern educational theories on holistic learning and mindfulness, where students are encouraged to focus on the process of learning rather than on external rewards. Recent studies have found that mindfulness-based practices derived from ancient texts like the Gita can enhance concentration, reduce stress, and improve academic performance. Rao and Nair (2023) explored the impact of mindfulness practices rooted in the Gita on students' learning processes. Their study demonstrates that incorporating the Gita's teachings into education encourages students to cultivate a sense of presence, focus, and emotional regulation, contributing to better overall learning outcomes.

4. Integration of Spiritual and Secular Knowledge: The Gita emphasizes the importance of integrating spiritual knowledge with practical action. It suggests that every action should be performed with a sense of devotion and purpose, which resonates with modern educational concepts of meaning-making and purpose-driven learning. This integration is especially significant in the context of modern challenges, where education is increasingly seen as a tool for personal and societal transformation. Joshi and Kumar (2024) discussed the integration of spiritual and secular knowledge within the curriculum, advocating for a curriculum that teaches both practical skills and personal

values. They suggest that the teachings of the Bhagavad–gita can guide educators in fostering a balanced, purpose-driven approach to learning.

Yoga and Physical Education: Another significant educational contribution of the Gita lies in its discussion of Yoga, not just as a physical practice but as a holistic approach to life. The Gita describes Karma Yoga (selfless action) and Jnana Yoga (the path of knowledge) as ways of harmonizing the mind, body, and spirit. Recent studies have explored the relevance of Yoga as part of the physical education curriculum, recognizing its benefits in improving mental health, concentration, and overall well-being. Saini (2023) explored how yoga, as taught in the Bhagavad-gita, can be implemented in educational settings to improve not only students' physical health but also their emotional resilience and mindfulness.

Educational Implications of the Bhagavad-gita

The Bhagavadg–ita is a work of eternal educational relevance, as it contains profound teachings for human education: theory and practice of the development of self and values. According to the belief of Divya and Aswathy (2022), Gita encourages the philosophy of karma yoga where self-realization is held at the center of "vidya" or real education. And that they are all, including students, trying to get "saved" or liberated from a range of obstacles: fear, illness and old age. Vidya is a term used in the Bhagavad–gita to stress the need for knowledge and education. It differentiates two kinds of knowledge, the rational (avidya), spiritual (vidya) and activities based on material attainment into avidya and activities leading to self–realization (Divya & Aswathi, 2022).

Srivatsa (2016) analyzed the academic significance of Gita and found its teaching to be very effective in building value system among students. The study suggested that introducing Gita's teachings would be beneficial for students as well as teachers, since Gita is fundamental on values and will directly contribute to societal welfare."

As per Bala (2022), the Gita goes to great pains to flatten out Karma Yoga, Jnana Yoga and Bhakti Yoga, finds that Education is a multi-faceted thing. What we get out of learning the Gita depends on why we study it and what we understand. The text covers all the key foundations of academic philosophy—for example, meaning, purpose of college education (teaching and the teaching act), curriculum and instruction (learning activities, assessment standards for learning activities)—and the roles associated with the foundations: teachers as facilitators, institutional goals: outcome-based learning. Likewise, Gita can be understood as an integrated philosophy of education.

Further the Gita says that by doing one's duty with equanimity and knowledge, happiness, spiritual fulfillment and contentment are inevitable. When people tackle desires and feelings, they are driven to intelligent choice making and problem solving. Gita is for control over emotions or how to get liberated with the emotions like love and compassion, out of negative energy forces like jealously and competition. Krishna in this case, as the divine teacher, does not prescribe knowledge but teaches it through inquiry and a philosophy discussion all the while considering 'what or why I am educated?'. The Gita thus acknowledges traditional dispositions and individual characteristics, underlining its belief that education is naturally a spiritual and social

necessity enabling the unfolding or development of both self and society (Bala, 2022; Bala, 2022; Divya & Aswathi, 2022; Srivatsa, 2016).

Elements of Emotional Stability and Emotional Intelligence in the Bhagavad–gita

Meyer and Salovey (1990) proposed that emotional intelligence was the ability to identify, understand and manage one's and others' emotions, which is used to help think and act effectively. On this basis, Goleman (1995) presented five principal dimensions of Emotional Intelligence: self-management, self-awareness, motivation (ability to understand and to manage one's emotions), empathy and social skills (represents social competencies or the capacity to connect with others and control their emotions).

As noted by Dr. Sivakumar (2021), these competences span from creativity and empathy, to effective communication and maintaining healthy relationships. It gets people ready to handle the obstacles at work, accept change and deal with career demands and errors without stress.

In Bhagavad–gita, Sivakumar (2021) also describes the emotional stability as a status where one transcends all desires of the mind and is free from addiction, fear and anger (Chapter II Verse 55), having absolute control over addiction and detachment (Chapter II Verse 56 to 57). This could be a 'man/person of firm wisdom', who also shows extreme stability in his emotions, whatever the condition he happens to be in. The Bhagavad–gita stresses that such a condition results in experiences of

immortality (Ch.II.15), peace (ch-II, Verse-71), cessation from all misery (chapter II, verse 56) and tranquility (Chapter II verse 52).

Sivakumar pointed out that according to the principles of the Bhagavad–gita, emotional intelligence cannot be viewed as a skill that can be acquired. In other words, under these principles, emotional stability implies not the management of emotions in general, but coordinated actions to consciously control feelings and instincts, one's anger, one's desire, and one's mind. Overall, the Gita introduces emotional stability as something highly specific and all-encompassing, which makes it a critical concern for self in modern society, where a person has to face ever-growing social and emotional challenges. Thus, the Gita can be said to set emotional stability as a personal need. In verse sixty-six of chapter two, the sequence of addiction that leads one to despair and spiritual decay is rhythmically explained; I truns as: "Krodhadh bhavathi sammohah, sammohath smrthi vibhramah, Smrthi bhramshadh buddhinasho, buddhinashath pranashyathi". Attachment creates insidious desire. When a person cannot fulfill these desires, the failure leads to despair; Despair leads to anger; anger leads to misconception. Misconception arises out of memory, and the consequence of misconception is ruin of intelligence beyond redemption and degeneration. The Gita claims that addiction is the source of all evil: it is the force that ties people to the illusions of the material world that obscure their vision of divine truth. A fully rational man, who understands this metaphysical truth knows how to cut the addiction that binds him, can ignore all connection to the material world. They have acumen, and the Gita glorifies such a man who sees the ultimate reality and realizes the identity-in-reality. The resulting indifference is not a renunciation at all; it amounts to nothing

more than neutrality to the sweetness and bitterness of the consequences of actions and sourness, no action whatsoever but without otherness to perform one's dharma chief of all.

In the course of this mental dis–entanglement, one can gain that clarity which alone serves as the foundation for sound decision and right action. And from here it follows that he whose emotion is unbalanced, persists in interrupting attachment and thereby bad discernment prevails, for dissolution occurs. Through its prescription for the direct attack of emotional instability at its cause, the Bhagavad–gita reinvents itself as a definitive guide on how to cope with emotional distress. The teachings become the impetus within individuals to marshal their resources in order to be able to manage their emotions and swim through life mishaps triumphantly (Gayatri & Meenakshi, 2014; Sivakumar, 2021).

Need and Significance of the Study

Bhagavad–gita, the Holy Scripture of Hindu culture is a collection of knowledge related to various aspects of human life.In Kurukshethra war, Lord Krishna advices Arjuna about the importance of Karma and to withdraw from emotional imbalances so as to fight for the justice. In various shlokas of Bhagavad–gita, Lord Krishna explains about various emotions and how they can hinder one's life skills, achievements and even intelligence. Lord Krishna through his preaching instill in the mind of Arjuna, the quality of Emotion Regulation and emotional stability. The result of which was an ultimate glory of success.

In this materialistic world, human beings are often get addicted to emotions such as fear, anger, anxiety, happiness, desires and the like. These positive and negative emotions always blocks the individuals from achieving their life goals properly. So the young generation who are our future citizens should cultivate good practices to get detached from over worldly emotions which directly or indirectly influences their learning process which will ultimately lead to non-achievement of goals in future life. Emotion Regulation strategies will help students to identify, realize and control their emotions which will help them to learn successfully and thereby enhancing their academic and personal achievement.

Shweta Vishnu Lamba et al. (2022) noted that although the human lineage as a species is young, humans have developed incredibly high intelligence for an animal. Their paper notes that many contemporary Western theories seek to conceptualize and assess intelligence, but fail to acknowledge the deep wisdom found in ancient texts such as the Bhagavad–gita about what it means for someone to be intelligent. Inspired by the Gita, the authors managed to expand understanding of intelligence beyond its modern definition, and especially that of emotional intelligence. Line of the work that the five pillars of Golman Emotional intelligence, self-control, self-awareness, Motivation, empathy, and social skills are elucidated in Bhagavad–gita, makes it clear why she is known for bridging up emotions with cognitive as well.The author notes that “acknowledging intelligence in this expanded, Gita- informed way may inspire teachers, professionals and students alike to cultivate emotional intelligence.” Towards Holistic Living This well-rounded approach supports sustainable solutions to a wider range of individual and societal concerns and the opportunity that is offered

for individuals to live more balanced and meaningful lives (Shweta Vishnu Lamba et al., 2022).

Conway (2021) in a study explored the relationship between distress tolerance and emotional disorders by collecting data from two groups of participants - mental health patients and university students in order to assess the various aspects of distress tolerance, Emotion Regulation difficulties, and anxiety sensitivity. The results showed that a single factor combined these variables and was strongly associated with depressive symptoms and suicide risk. Additionally, this factor was nearly identical to the traits associated with a borderline personality disorder. The findings suggest that a clearer understanding of distress tolerance and its relationship with other emotional factors would improve our understanding of how it influences emotional health.

Taxer (2021) in a research investigated how teachers handle their emotions when faced with student misbehaviour and how their Emotional Regulation affects their feelings. In the first study, the researchers analyzed teachers' different strategies to regulate their emotions when dealing with student misbehaviour. The second study used an experience sampling method to examine the impact of teachers' Emotional Regulation tendencies on their immediate emotional experiences and regulation strategies during student misbehaviour. The results showed that teachers who typically use reappraisal have fewer negative emotional experiences and are less likely to suppress their emotions. These findings suggest that reappraisal may be an effective strategy for teachers to regulate their negative emotions in response to student

misbehaviour. The results highlight the significance of examining different Emotional Regulation strategies.

McRae (2020) focused on the difference between goal setting, choosing the desired outcomes, and goal striving, which involves taking action to reach the desired results. Firstly, it explained how these concepts are related to Emotion Regulation. Secondly, the study provided an overview of current research on establishing emotion-related goals and working towards achieving them. Thirdly, the study emphasized how goal setting and striving can work together to influence emotion regulation. Lastly, the author highlighted the importance of considering emotion regulation as a motivated process and how it impacts topics such as determinants, consequences, and interventions related to Emotion Regulation.

Vasa (2020) found that western models and ideas have primarily influenced the study of well–being in India. However, there is a lack of understanding of indigenous well-being concepts rooted in Indian cultural and historical sources. To address this gap, the author analyzed the concept of Samatva as described in the Bhagavad–gita. The author identified 41 key verses related to Samatva. Given the high rates of anxiety and depression, the author argued that the cultivation of Samatva could have positive implications for holistic well-being, leadership, and management.

Basso (2020) in his study aimed to determine the effects of brief, daily meditation on cognitive functioning in individuals who has never meditated before. The participants, between the ages of 18 and 45, were randomly divided into two groups - one group received 13-minute guided meditation sessions for eight weeks, while the other group listened to a 13-minute podcast daily for the same duration. The

study results showed that eight weeks of daily meditation, but not four weeks, reduced negative mood and improved attention, working memory, recognition memory, and reduced anxiety levels during the stress test. Additionally, the study concluded that the changes in Emotion Regulation resulting from meditation were more strongly linked to improved mood than cognition.

McRae (2020) opinioned that Emotion Regulation is the effort to control or influence one's or others' emotions. He mentioned about a framework called the process model of Emotion Regulation that categorizes the strategies used to regulate emotions into five families. The process model explains how these strategies are chosen and implemented and how success is monitored. He found that a popular procedure within Emotion Regulation is called cognitive reappraisal, which involves changing one's thoughts about a situation to change their emotional response. The study explored four interrelated topics related to Emotion Regulation such as the consequences of using Emotion Regulation, either when instructed or spontaneously, the factors that influence the success and frequency of Emotion Regulation, the psychological and biological mechanisms that make Emotion Regulation possible and interventions that can improve the effectiveness and frequency of Emotion Regulation.

Keshavan (2020) explained thatthe coronavirus pandemic has become a significant stressor worldwide, affecting all aspects of people lives and potentially contributing to the spread of psychological maladaptation. The Bhagavad–gita, alongside other ancient Hindu sacred texts, contains a wealth of knowledge that can assist in developing spiritual versatility for those in need, those affected and those

caring for them. Demonstrating the art of human action, the Path of Activity (Karma Yoga) offers cutting-edge healthcare providers and caregivers a system to support their efforts against adversity. Finally, the Path of Contemplation (Raja Yoga) provides a multi-layered approach to solid living and mindfull contemplation that could further develop flexibility for illness and its grave consequences.

Arici-Ozcan (2019) directed a study to investigate the relationships among resilience, distress tolerance, cognitive flexibility, and challenges in Emotion Regulation in college students. Employing a sample of 1,114 students from several Turkish universities (771 female and 343 male), the research established that higher distress tolerance was associated with improved cognitive flexibility, therefore reducing difficulties in regulating emotions. Also, students who experienced fewer difficulties with Emotion Regulation exhibited greater resilience. The overall statistical model used in the study explained 42% of the total variance, demonstrating a substantial and meaningful relationship among these factors (Arici-Ozcan, 2019).

Roka (2018) suggested that individuals should cultivate the personal competency of disregarding all desires for sense gratification and constantly focusing their mind away from sense objects and their related purposes, such as the ears from sound and the eyes from the sight. This will result in steady wisdom. Another critical competency he explained is not being attached to physical or mental experiences such as pleasure and pain, favouritism and hate, anger and depression, vengefulness and submission, and emotional turmoil. One should tolerate actualities like success and failure, happiness and frustration with equanimity and without giving in to jealousy and resentment. The concept of ethical work culture, as emphasized in the Bhagavad–

gita, is based on a purpose-driven culture with values focusing on the well-being of all those involved in the business, including the planet, equal distribution of resources, and meaningful engagement without expectation of outcome. When an organization cultivates shared values and creates an ethical culture, it can create positive economic cycles.

Singh (2016) in his research study presented a systematic model for instilling values in the youth through education. The approach emphasized the importance of real-life experiences and experiential learning for students by using the teachings of the Bhagavad–gita to analyze various aspects of the learner's personality and to address each at the appropriate time.The results revealed that as the learner develops their path to righteousness (Swadharma) based on their innate nature (Swabhava) and offers each aspect of their life as a tribute to the divine within thereby leads to journey towards excellence. The author suggested that eleven steps as the cornerstone principles of education, rooted in values will help the learner to achieve self-knowledge and live a life modeled on excellence and committed to divinity.

Yogananda (2008) told that Bhagavad–gita encourages Arjuna to move beyond his emotions and question the status quo by understanding the real essence and fact that one's choices and ideals ultimately determine everything. Krishna transforms Arjuna through the four drivers of transformational leadership such as idealized influence, inspirational motivation, intellectual stimulation, and individual consideration.

The studies mentioned above reveals that Bhagavad–gita helps in the development and strengthening of emotional intelligence and to solve various

problems meaningfully to make lives more effective. Moreover studies revealed that understanding of emotional tolerance will influence one's emotional health. Study by Taxer (2021) suggested that an Emotion Regulation strategy such as reappraisal helps teacher to regulate their emotions in response to student behavior. Study by Basso (2020) showed that meditation sessions reduce anxiety level of individuals which was also an Emotion Regulation strategy. Arici - Ozcan (2019) found out that high distress tolerance leads to less emotional regulation difficulty among college students and those who have fewer problems in Emotion Regulation have increased resilience.

From the studies, the Investigator found out the importance of Emotion Regulation in the teaching - learning process and how it affects both teachers and students. Since there are not many studies related to Emotion Regulation strategies, Investigator found it very significant an ultimate need of the hour. So the Investigator decided to develop an Instructional Package for Emotion Regulation based on Bhagavad–gita so as to enhance the Emotion Regulation level of Secondary school students.

Statement of the Problem

The aim of the current study is to investigate Emotion Regulation abilities in secondary school students. Its primary goal is to produce an educational or intervention that is based on the wisdom of the Bhagavad–gita, to improve Emotion Regulation in this population. Further, the paper concentrates on measuring and evaluating the impact of this Package as a tool based on Bhagavad–gita for development of students' Emotion Regulation skills. Thus the title of the study is "DEVELOPMENT AND VALIDATION OF AN INSTRUCTIONAL PACKAGE

BASED ON BHAGAVAD-GITA FOR EMOTION REGULATION AMONG SECONDARY SCHOOL STUDENTS".

Definition of Terms

The Terms used in the title of the research are given below with its definitions and operational definitions.

Development

General Definition:

Development, as used in this study is the qualitative, quantitative or both improvements in the use of resources. Notions of 'development' cannot be conceived as one-dimensional interpretations of social, political, or economic progress and transformation; they are in fact complex and multi-faceted constructs which embrace a range of multiplex systems encouraging movement away from one particular state to another (Pearson, 1992).

Operational Definition

Development for the purposes of this study refers to the enhancement of an individual's psychological construct: Emotion Regulation in Secondary school students. This is to attain through the transformation of teaching methodology in classroom by utilizing a new Package built according to educational philosophy propounded by Bhagavad–gita.

Validation

General Definition:

Validation is the procedure that a program undergoes to ascertain whether it meets the required standards for recognition and accreditation from a competent body or authority, be it through self- evaluation, as in the case of an award-granting institution (Vlasceanu et al., 2004), or an external examining body.

Operational Definition

The procedures represent the content validating practices supported by members of a panel of university experts in the present study, where they collectively determined if an Instructional Package was consistent with standards for both instructional design and content.

Instructional Package

General Definition

In the academic context, an Instructional Package is a systematically structured kip-off of such basic elements and components which can be presented to learners in a consistent, coherent, accessible and effective way based on defined objectives, topic aims and targeted people characteristics (Sobhi, 2022).

Operational Definition

For the purpose of this study, Instructional Package refers to compilation of instructional contents, techniques and strategies grounded in Bhagavad–gita

principles specifically developed for enhancing emotion regulation among secondary school students.

Bhagavad-gita

General Definition

The Bhagavad–gita is an ancient Indian text that is part of the larger epic called the Mahabharata which consists of 700 verses conveying fundamental philosophical ideas within Hinduism and yoga presented in a conversation format. It is the sixth book of one of India's most significant old stories the Mahabharata (Yogapedia, 2020).

Operational Definition

The Bhagavad-gita, a Vedic scriptures included in the Epic Mahabharata, explains various components and concepts of Emotion Regulation that are pertinent for school based interventions.

Emotion Regulation

General Definition

Emotion Regulation is a system of self-regulatory processes which determine what emotions one experiences, when and how they are experienced, and how they are acted upon and expressed (Gross, 2015). More specifically, Emotion regulation (ER) is defined as the strategies that people apply to monitor and modify their emotional responses (Gross & Thompson, 2007).

Operational Definition

In this study, Emotion Regulation is conceptualized as a capacity that can be learned by Secondary school students about how to recognize the emotions they experience and master or control how these emotions are handled and the quality of experience in their lives.

Secondary School Students

General Definition

Secondary school students are individuals who are enrolled in the secondary stage of formal education, which follows elementary or primary schooling and prepares learners for higher secondary education or vocational training. This stage generally includes adolescents in the middle and high school years and focuses on developing academic knowledge, cognitive abilities, and social–emotional skills. (NCERT, 2005)

Operational Definition

In this study, the secondary school students refer to those who are studying in standard third of formal education as designated by Govt. of Kerala. There are students of standard VIII, IX and X in this selected stage but the present study specifically attended on those students who belong to standard IX.

Objectives of the Study

The objectives formulated for the present study are as follows;

1. To find out the various dimensions of Emotion Regulation in Bhagavad–gita.
2. To study the level of Emotion Regulation of Secondary school students.
3. To find out the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students.
4. To compare the Emotion Regulation of Secondary school students based on sub sample gender.
5. To find out the opinion of Secondary school teachers about Emotion Regulation of secondary school students
6. To develop and validate an Instructional Package based on Bhagavad–gita for enhancing Emotion Regulation among Secondary school students.
7. To find out the effectiveness of the Instructional Package based on Bhagavad–gita for Emotion Regulation among Secondary school students for the Total sample and Subsample based on Gender
8. To find out the effectiveness of the Instructional Package based on Bhagavad–gita for the dimensions of Emotion Regulation among secondary school students for the Total sample

Hypotheses of the Study

The major hypotheses formulated for the present study are as follows;

1. There will be significant difference in the level of Emotion Regulation among secondary school students.

2. There will be significant difference in the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students.

3. There will be significant difference in the Emotion Regulation of Secondary school students based on gender.

4. The Secondary school teachers will have differences in the opinion about Emotion Regulation of Secondary school students.

5. The Instructional Package developed based on Bhagavad–gita will be effective in enhancing Emotion Regulation among Secondary school students for the Total sample and Sub sample based on Gender

6. The Instructional Package developed based on Bhagavad–gita will be effective in enhancing the Dimensions of Emotion Regulation among Secondary school students for the Total sample

Methodology in Brief

The Investigator selected Convergent Mixed Method for conducting the present study. For the quantitative part, the Single group Pre-test Post-test group

design (Best &Kahn, 2007) is selected as Experimental design for the study. One Experimental group consisting of 90 students from two divisions of standard IX from Guruvayur Devaswom English medium school, Guruvayur of Thrissur district was selected randomly for the study. The Experimental Group (90 students) will be taught using Instructional package based on Bhagavad–gita for Emotion Regulation. Emotion Regulation Scale will be using as Pre-tests and Post-tests.

In the first phase the Investigator will assess the level of Emotion Regulation overall and dimension wise among 600 IXth standard students of the Experimental Group using Emotion Regulation scale. The Investigator conducts a survey among 100 secondary school teachers and collects their opinion about Emotion Regulation of Secondary school students using a validated Opinionnnaire. The Investigator also conducts a Needs Analysis among Secondary school students to find out the felt needs for developing the Instructional Package based on Bhagavad–gita for Emotion Regulation. Also the investigator conducts an Informal discussion with 100 secondary school students and 20 Secondary school teachers from Guruvayur Devaswom English medium school, Guruvayur before the intervention.

In the second phase or treatment phase the Investigator teaches the Experimental group using the Instructional Package based on Bhagavad–gita for Emotion Regulation. It consists of 40 instructional hours for a period of four months.

In the third phase or post testing phase, the Investigator again conducts the Emotion Regulation level of Secondary school students using Emotion Regulation Scale prepared and standardized by the Investigator as post - test. Evaluation of the

Developed Instructional Package based on Bhagavad–gita for Emotion Regulation by students and Experts will be also done during this period. Also the investigator conducts an Informal discussion with 100 Secondary school students and 20 Secondary school teachers from Guruvayur Devaswom English medium, Guruvayur after the intervention.

Tools Used for the Study

The key tools developed by the Investigator for the present study were follows;

- Instructional Package based on Bhagavad-gita for Emotion Regulation (Prepared and validated by T.V, Bini & K. P, Seema Menon, 2023)
- Emotion Regulation scale for Secondary school students (Prepared and Standardized by T.V, Bini & K. P, Seema Menon, 2021)
- Needs Analysis Questionnaire (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2021)
- Opinionnaire for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2021)
- Informal discussion guideline for Secondary school students before Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2022)
- Informal discussion guideline for Secondary school teachers before Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2022)
- Informal discussion guideline for Secondary school students after Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)

- Informal discussion guideline for Secondary school teachers after Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Validation Criteria for validation of the Instructional Package based on Bhagavad-gita for Emotion Regulation (Prepared and Standardized by T.V, Bini & K. P, Seema Menon, 2022)
- Evaluation Proforma for Secondary school students (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Evaluation proforma for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)

Sample Selected for the Study

The population for the study consists of students at the Secondary level following Kerala State Syllabus. The sample selected for the present study consists of students of Standard IX in the Secondary Schools, under the Department of General Education in Kerala.The investigator carefully chosen IXth Standard Secondary School Students of Thrissur District for the purpose of Standardization of the tools, for checking reliability and validity of the various tools, for identifying the Needs, for Informal discussion, and for evaluation of the Package. The Investigator also selected Secondary School Teachers for Evaluation of the Package, Informal discussion and Evaluation of the Instructional Package, and Experts in the field of Education for the determination of Expert Evaluation of Instructional Package.

Since the present study is Experimental in nature, the investigator purposefully selected Thrissur district. From this district, the investigator selected one school namely Guruvayur Devaswom English medium, Guruvayur randomly by giving due

weightage to Gender of students. Two divisions of standard IX students from the school were selected for the Experimental study.

Statistical Techniques used for the Study

The Statistical tools used for the post Experimental treatment are:

- Descriptive Statistics
- Significance of Difference between Means for Independent samples
- Significance of difference between Means for paired test
- Chi Square Test
- CVR Ratio test
- Cohens D test for estimating effect size of paired t – test

Scope of the Study

The present study attempts to develop an Emotion Regulation Package by analyzing the elements of Emotion Regulation based on Bhagavad–gita and to check its effectiveness in the Emotion Regulation among Secondary school students. It is hoped that the findings of the study will be useful to students, teachers, curriculum constructors, and educational planners.

The Instructional Package based on Bhagavad–gita for Emotion Regulation will be helpful for improving the ability to regulate emotions. That will help to realize one's own emotions and develop a motive for Emotion Regulation. The ability of Emotional Regulation will help the student to develop individual and social values. Emotional dysregulation may leads to diminishing of moral values. Emotion

Regulation skills will be helpful for developing curricular and co-curricular performances of the student.

The study also tries to find out the opinion of Secondary school teachers regarding the ability of Emotional Regulation of Secondary school students. It will be helpful for teachers to handle the students of adolescence stage by understanding their level of Emotional Regulation and can adopt this Package in their class rooms for enhancing Emotional Regulation. The teachers should provide proper guidance to the parents also. The study will be helpful for curriculum reformers and educationists to focus on the adoption of Bhagavad–gita to the curriculum and making changes in the instructional strategies by incorporating and implementing the Package as a part of value education. The investigator believes that the present study will be a milestone for introducing a Package based on Bhagavad–gita for Emotion Regulation of Secondary school students. If the universities and the government promote researches and innovations on this aspect, it will be helpful in future to tackle the emotions of future generation.

The study Limitations, and Delimitations

Constraints are conditions beyond the control of the investigator. The researcher could not completely trust the report given by the sample, Because the schools where necessary facilities and necessary students are available should be chosen. The influence of external factors, such as lack of interest, fatigue, remembering and over studying could affect student performance. Delimitation is the extent of the study and contains measurements, references, and time period. As with

any project, the investigation was constrained in some respects due to time and possibility. The de-limitations are,

- ❖ One school in Thrissur district was the only exception, where learning did not stop. Because of inadequate time and absence of other facilities, the investigator was not able to study in additional schools or districts.
- ❖ We have prepared 40 modules only which are to be taught for the Bhagavad–gita based instructional package for Emotional Regulation.
- ❖ The sample was restricted to only Ninth Standard students.
- ❖ The study checked only the Emotion Regulation aspect in Bhagavad–gita

Organization of the Report

The study report is structured in six chapters.

Chapter 1

This chapter discussed the Introduction with background of the Study, Need and Significance of the study, Statement of the problem, Definition of key terms, Objectives of the study, Hypotheses of the study, Methodology in brief, Tools used in the study, Sample selected for the Study, Statistical Techniques used in the study, Scope of the study, Limitations and Delimitations of the Study, and Organization of the Report.

Chapter 2

This chapter discussed the theoretical overview of Bhagavad–gita, Emotion Regulation, Bhagavad–gita and Emotion Regulation, and Bhagavad–gita for conflict Resolution. This chapter also deals with the Review of related literature; it includes studies related to Emotional Awareness, Emotional Clarity, Emotional Tolerance and Bhagavad–gita, Various Emotions, and Emotion Regulation. Studies related to Educational Significance of Bhagavad–gita, and Emotion Regulation and Bhagavad–gita.

Chapter 3

This chapter comprises description of method adopted for the study, Research Design, Variables selected for the study, Sample for the study, Tools used for Collecting Data, Procedure used for Data Collection, Statistical Techniques used for analysing Data and detailed description of Instruction Package developed on the basis of Bhagavad–gita for Emotion Regulation.

Chapter 4

In this chapter, Statistical analysis of data to find out the level of Emotion Regulation among Secondary school students for the total sample, level of Emotion Regulation with respect to various dimensions of Emotion Regulation, significant difference in the level of Emotion Regulation among secondary school students for the sub sample Gender, the opinion of secondary school teachers about the Emotion Regulation of students, the Effectiveness of Instructional Package developed and also with respect to various dimensions of Emotion Regulation are described in detail.

Chapter 5

This chapter provides Restatement of the research problem, Major findings of the research, Tenability of the Hypothesis, Conclusion and Suggestions for carrying out further Research.

Chapter 6

The chapter concludes with Overview of the Research**,** Educational implications of the present research**,** and Generalisations and Recommendations.

CHAPTER II

THEORETICAL OVERVIEW AND REVIEW OF RELATED LITERATURE

THEORETICAL OVERVIEW

- *Bhagavad–gita*
- *Emotion Regulation*
- *Bhagavad–gita and Emotion regulation*
- *Bhagavad–gita for Conflict Resolution*

REVIEW OF RELATED LITERATURE

- *Studies Related to Emotional Awareness*
- *Studies Related to Emotional Clarity*
- *Studies Related to Emotional Tolerance and Bhagavad–gita*
- *Studies Related to Various Emotions*
- *Studies Related to Emotion Regulation*
- *Studies Related to Educational Significance of Bhagavad–gita*
- *Studies Related to Emotion Regulation and Bhagavad–gita*

THEORETICAL OVERVIEW

The theoretical overview provides a clear picture about the variables selected for the study. This includes both the dependent and independent variables. The theoretical backgrounds regarding these variables will through light into the specific features of the components and provides a clear understanding about the suitability of the variables for the contemporary study. In the present study, the Investigator develops a Package based on Bhagavad–gita for enhancing Emotion Regulation among Secondary school students of Thrissur district. So the Investigator in this chapter delivers the necessary theoretical backgrounds for the study. The Investigator explains the sound theories for variables selected in the study. The major aspects that are going to be discussed in the present chapter are as shown below;

- ✧ Bhagavad–gita
- ✧ Emotion Regulation
- ✧ Bhagavad–gita and Emotion Regulation
- ✧ Bhagavad–gita for Conflict Resolution

Bhagavad–gita

Rani (2013) further describes that the word Bhagavad–gita actually translates as “Song of the Lord” and is a philosophical dialogue between Lord Krishna and indecisive Arjuna, compelling him to fulfill his warrior duty. This respected Hindu text is contained in the Bhisma–Parva section of the Mahabharata, the famous Sanskrit epic. The Bhagavad–gita is one of India's most valued spiritual classics. In the story,

Arjuna is overwhelmed with complex thoughts about the morality of war and violence. To help him in a time of need, Lord Krishna becomes the voice of reason on the fateful battlefield of Kurukshetra, advising Arjuna on how to act as a prince and lead as a warrior, but also live up to his true ideals as an honest individual who wants to be fair while fighting against evil so he can bring peace and society back in order.

Annie Besant (as cited in Rani, 2013) summarises the teachings of the Gita as an attempt to raise spiritual aspirants from a level of giving up material to something further where all desires are dead and he who meditates deeply can still carry on everyday duties. The Gita formulates its karma theory by reconciling jnana (knowledge) and bhakti (devotion), behavior originating in profound knowledge and unselfish work. Understood in this context, education is considered to be transfer of knowledge and actual education should not only make the mind refined, but also life one's purpose. Indeed, the Bhagavad–gita is referred to as being "the king of education", a form that represents an amalgamation of diverse philosophies and provides purest information which leads the way towards achieving one's knowledge by direct exemplification of self (Rani, 2013).

Metaphysics of Bhagavad–gita

This is the grand spiritual message of teaching in the Gita. The Gita states "nasato vidyata bhavo nabhavo vidyate satah" (There is no existence in the real, there is no non-existence in the real.According to Bhagavad–gita, the reality is we are not this body but the soul. The soul is eternal (nitya), unborn (aja), uncreated or not made (unmade) (jaayamaanah, jadkrt), without qualities, without a description or beyond description and great/topmost stealthy and is intangible (a-rupa), non-causeless

(rooted in Avidya-desire: not adrusht-witnessed/appearing-unrevealed by vidhaa) etc. Of a soul the sword does it, of a soul fire does counterpoise reduce of wind and rain so may weaken. The soul is never born and nor does it die; It's eternal and everlasting. He who knows the reality that is the same in all being, he who knows that I am not perishing with this ruined frame. Bhakti is service that is not simply concerned with God. So it is a form of karma. The Lord Himself takes His devotees out of the Ocean of Birth and Death. Mystical love towards God becomes the supreme godly love (Rani, 2013).

Philosophically, Bhakti is described as serving God without ulterior motive and comes in three flavours, one of which (Karma Yoga) is said to lead to moksha. The Gita indicates, the Lord redeems genuine bhaktas from the cycle of birth and death and makes their love 'divine' or the highest (Bhagavad–gita 9.31; Prabhupada, 2007). Four types of devotees: Devotees are divided into four categories (Dutt, 1967), Arta-the suffering, Jigyasu-the truth-seeker, Artharthi- the self-interested, Jnani- the wise.The Gita is an original work on three levels: it merges action (karma), devotion (bhakti) and knowledge/narrative (jnana), while interpreting the human composite—intellect, will, emotion—and aligning these with the triad of classic Hindu philosophy—knowledge, action, devotion. Yoga as union, is defined as a stage where the individual has constant wisdom (sthita-prajna), being firm within ultimate reality (Brahman), whatever the situation (Sarma, 2017).

Epistemology

Bhagavad–gita emphasizes Yoga (Connection with the Supreme) as the primary vehicle of self-realization and claims that even one who is devoted can only arrive at its final destination with knowledge. True knowledge-jnana- means understanding the real nature of the self, God, and the purpose of life**;** that means realizing one's spiritual identity and one's relationship with God, which leads to wise and righteous living (Prabhupada, 2018). Ethnically, action is preferred over inaction; existence is by nature activity and only through consuming to the full one's social and individual responsibilities does a person serve society arid achieve his own infinite self (Radhakrishnan, 1953).The Gita repeatedly makes clear that yoga in essence is a path to knowledge. Self–realization is the type of self–knowledge, which a yogi seeks to acquire. The text also continues to purvey that the Divine itself not only enlightens even its devotees about realization of their ultimate spiritual aims (Rani, 2013).

Axiology

Axiologically, the Bhagavad–gita considers inaction to be inferior to action and states that human life is not only impossible but also unthinkable without action; a person who does not engage in activity is simply unrealistic (or less-than-thoughtful). Bhagavad–gita is the reservoir of different types of values that are helps to form a value system in our mind and we can express these through our behaviour. The Holy Scripture states that everyone is born with certain predispositions and abilities which define a person´s status in the society. By performing properly the work which corresponds to him as his karma dharma, an individual not only

contributes to the general good but he also advances toward fulfilling himself in infinity (Rani, 2013).

Educational Significance of Srimad Bhagavad–gita

The philosophical way of life at large is comprehensively described in the book Bhagavad–gita which seeks a balance between materialistic and spiritual aspects. Considered as a gist of Vedic philosophical thought, the text integrates Karma Yoga (path of action), Gyan Yoga (path of knowledge) and Bhakti Yoga (Path of devotion); thus representing an integrated educational philosophy. What one gets out of the Bhagavad–gita is according to his purpose and capacity.

Considered from an educational standpoint, the Bhagavad–gita deals with all the important issues of educational philosophy; such as meaning, purpose and function of education, methods of teaching and learning, teaching styles and strategies; curriculum planning and design; modes of assessment or evaluation etc. The Gita teaches that real education is the fulfillment of one's duties, and this gives happiness, satisfaction and spiritual freedom by brining a person out of lust, anger and fear--all achieved through wisdom steady in the truth with tranquil mind.

The text also provides directive in controlling wants and hankerings, assisting people to take responsible decisions and deal with the challenges of life. It teaches us how to free positive emotions such as love and compassion from negative mental distortions, such as jealousy and envy, inspiring empathy and kindness for all of humanity. In the final analysis, educationalist Bhagavad–gita is of opinion that education is above mere thinking or reasoning and in fact it involves existential

essence for a person (Sharma, 2017). It is considered a text of eternal importance in education, containing within it the essence of many doctrines and philosophies and knowledge that leads to self–realization (Bala, 2022).

Bhagavad–gita and Education

The concept of education in the Bhagavad–gita is the way of obtaining the sphere of completeness that covers the necessary knowledge, talents, skills, and wisdom to live a life of karma, an act of interest in dharma after doing so. Krishna's teaching in the Gita is different from many other teachings or peoples, as He does not need to inject his student, Arjuna, with heavy instructions or instructions. Krishna's teaching method is distinguished by a social need and is accompanied by a deep teaching purpose for a person to develop something in his life. Gita does not support a soft education that informs us, and let's just tell the students that He values the students. Gita analyzes a child's subconscious to work with the student even before he is taught. According to Gita, a child cannot be classified as a "clean slate" because a child has several innate tendencies and instincts. Although children only inherited their parents' physical form of heredity, the mind and soul are their supreme mark, chosen by God. Given all this, I can say that the principles that follow from the Bhagavad–gita are education, not just spiritual but social, because the every value must first be placed, not on the face of virtue on some emptiness.

In terms of personality development and transformation, education, as the Gita suggests, must sublimate the opposite, including Asuri and Divini that is present in every human being. Krishna's awakening of the creative and positive qualities in Arjuna's formational reflection model explains that educators must direct students for

moral advancement not an example of the right response. Balancing individual and social attempts to blur the role of education described above and freedom and the responsibility of power is necessary to be harmonized. The internal struggle of Arjuna with freedom and social responsibility illustrates the relationship between learner and teacher possibilities and suffering. According to the Gita, education should also aim to pay attention to its inner consciousness. Finally, fulfilling one's duties is critical to the Gita. Krishna preaches that the best virtue is to embody one's appropriate activities; as the text implements—education is one that links peoples' rights and responsibilities.

Bhagavad–gita and Objectives of Education

Modern educational systems largely ignore spiritual learning in favor of physical knowledge, leading to a heavily biased curriculum prearranged to equip people with the necessary skills to succeed materially. However, the Gita claims that true inner peace can be attained through spiritual wisdom. Hence, a balanced curriculum must be promoted that would pay as much attention to the spiritual part of human existence as to the worldly one. This would result in a richer, more holistic approach to human development. Some aspects of the Gita suggest applicable methods of teaching: a conversation method that promotes active speaking and discussion among students, the problem-method that aids when faced with a situation that needs factual information and the question-and-answer method when a mentor leads a discussion rather than lecturing.

Contemporary (Rational Analysis) Method This method differentiates through logical reasoning, critical evaluation, and structured analysis during the process of

learning. Modern rational analysis in education identifies that students need to learn the development of an argument with supporting evidence to draw conclusions. These critical skills are fundamental for thoughtful discipline inquiry as well as other types of decision making (Chater & Oaksford, 1999; Anderson, 1990). Learning by Doing" Experiential Learning Experiential learning or "learning by doing is a powerful approach because it allows students to apply concepts in various real-world contexts. It is physically engaging that involves the student active and motivated, thus resulting in increased retention of knowledge, creativity, and life skills, such as teamwork and resilience. Experiential learning is accepted by many professionals as one of the most effective approaches to deep understanding and life-changing personal growth.

Bhagavad–gita and curriculum

The Bhagavad–gita classifies two main types of knowledge related to the process of education:

1. Knowledge of the physical which includes fields such as art, science and engineering.

2. Metaphysical knowledge that pertains to the body–soul distinction.

Today's educational systems often make little or no provision at all for spiritual education; they thus give much more emphasis to physical knowledge, resulting in a materially oriented syllabus that is heavily skewed towards preparation for minimalist success. But Gita says that inner peace can be achieved only through spiritual wisdom. Thus it proposes that the contents of the curriculum should be more equitable

privileging spiritual values alongside world stuff; a more integrated, fuller approach to human development would emerge as a consequence (Bala, 2022).

Bhagavad–gita and Its Teaching Techniques

The Bhagavad–gita itself sat this pattern out quite nicely and no wonder as the book presents several sound pedagogic didactics, most of them proved by recent educational studies :

1. Conversational Method

This provides an open communication and participation line that result in a push-pull contribution from the students, not just pulling information into them. Talk and teach is one way instruction promotes students to think, ask questions and develop social and communication skills (Svinicki & McKeachie, 2011). Gains in helping learners to deepen their understanding of complex matters, and gain self-confidence are particularly significant.

2. Question-and-Answer Method

Q&A facilitation increases active learning, student participation and critical thinking. This approach serves to challenge students to think critically and creatively, questioning their way of knowing through inquiry, feedback and discussion. Studies have shown interactive Q&A can dramatically improve information retention and foster critical thinking skills.

3. Demonstration Method

They are essentially verbal explanations combined with a visual, and can make difficult concepts accessible. Observing live or real time examples can help students actually see the process and its outcome. Active demonstrations generate interest, match with multiple formats and ease up on difficult concepts which in turn promote understanding and retention.

4. Contemporary (Rational Analysis) Method

The method stresses logical argumentation, critical judgment and systematic analysis in learning. Critical thinking in education promotes the goals both of evaluating evidence and constructing arguments, and of drawing inferences (Anderson, 1990; Chater & Oaksford, 1999) based on them, those skills that are essential for disciplined inquiry and decision making.

5. Learning by Doing (Experiential Learning)

Similar to work-integrated learning, experiential learning or “learning by doing,” provides an opportunity for students to learn in a natural setting. This mantra of "learning by doing" fosters motivation, memory retention, creative thinking and life skills like working hard and working with others. Experiential education is widely accepted as an effective method to facilitate deep learning and transformative personal development.

Teacher in the Bhagavad–gita

The teacher is portrayed as an extraordinarily balanced and honest person. The perfect teacher is not only one who teaches truth but also personifies and lives it, just as a living example. This model prioritizes vigilance and care, a profound commitment to the nurturing of soul and body (not only in students but also in the teacher). This is consistent with the modern educational theory that underscores the role-modeling aspect of teachers, and the necessity of emotional stability and genuineness for effective teaching (Balambika 2014).

Student in the Bhagavad–gita

Students are not considered as passive 'disciples'; rather they are learners and searchers after the truth. The first quality of a good student - is his humility when he comes before the teacher and admits that he does not know, that there are certain gaps in his comprehension which need to be filled – which means openness, on the foundation of learning. Critical student attributes that were identified are:

- Authenticity: Honesty and truthfulness in the process of learning.
- Mankind: Being kind and compassionate towards others.
- Obedience: Submitting to the teacher, while not obeying thoughtlessly obedience is mixed with respect and doubt.
- Faith in Teacher– It is the trust on teacher instruction; it helps to develop a good teaching learning relationship.

A good student is also advised to avoid three great vices Kama (lust) as well as Krodh (anger) and Lobha (greed). Rather, students are to exercise discretion and self-restraint, for genuine obedience is not blind allegiance, but rather discerning conversation and respectful questioning (Bala, 2022).

So too with literature today, which respects the fact that the teacher–student encounter only succeeds when based on humility and sincerity, when it becomes a respectful contest whose two sides own up to their mutual responsibility. The emphasis on self–regulation, dharma based living and balanced philosophy of life extolled in the Bhagavad–gita carries relevance at places since these days researches across the globe have been throwing light on value education as a tool for Positive health (Srivastava, 2016; Kelkar & Mahajan, 2021).

Educational Implications of Bhagavad–gita

1. The true meaning of education

Educational meaning of the Bhagavad–gita is virtuous knowledge and integral personality human education. It is spoken in the Gita that real education is based on "Satwika Gyan" (virtuous knowledge) under which person can feel unity among diversified world and to locate God (Brahma) with every living creature. This base gives rise to an educational process that is about more than simply mental learning, but it brings about a deep recognition of the unity from which all life springs forth and divine spark within every soul. To Krishna's guidance of Arjuna, it is possible to interpret that an important educational aim is the reduction of ignorance and

developing vision that sees the sacred in all things resulting in both self–realization and universal compassion.

2.**The ideals of education:**

The educational values of the Bhagavad–gita, which have often been cited in academic studies, are as follows (Hurtienne & Leschnikowski 2009) Key Points These six points summarize these educational ideals.

I. To Cultivate Virtuosity of Mind

The Gita emphasizes the destruction of ignorance through the development of moral and spiritual wisdom, to help humans realize their own nature as a divine being that is duty-bound while embodied on earth.

II. To Develop and Sublimate Personality

By recognizing both sattvik and downward-aspirational (asuri) traits in people, education can help ensure that students learn to become masters of them and turn their weaknesses into strengths as part of a healthy personality development.

III. To Harmonize Selfish and Social Ends

The Gita strikes a balance between the freedom of individuals and their responsibility towards society, thereby dictating that education must enable individuals to blend their own goals with those of the whole.

IV. To Develop Inner Consciousness

Instigative of self–realization and introspection, the Gita's philosophy is geared towards awakening what has been termed as "anthahkarana"-- the innermost being or spirit. And, therefore, education is that which gives insight and self–control.

V. To Acquire Intellectual and Logical Capacity

The dialogue of Arjuna's questions and Krishna's logical, reasoned answers is an allegory for the process that takes place in education: We are taught so that we can critically think, question and then decide for ourselves.

VI. To Make Duty to be of Importance

The importance of performing one's rightful duties (swadharma) with integrity regardless of the fruits thereof is a key teaching. The Gita assumes that this is necessary for human completeness and societal peace.

I. To develop virtuous knowledge

The Bhagavad–gita offers a broad–based vision of education that is way beyond merely the accumulation of facts or vocational abilities. Its philosophy is built on the formation of the complete person intellectually, morally, emotionally and socially to enable a human being to experience fullness and make a meaningful contribution toward society. Here is an explanation of the six vital learning goals it offers:

Development of Virtuous Knowledge

The teaching in the Gita starts from ignorance dispelling. Krishna addresses the confusion of Arjuna before leading him step by step to recognition of his rightful duties. "This metaphor is applied to teaching as well-and the teacher must teach students "wisdom–knowledge that enables ethical judgment and justice, discrimination, learning what questions need to be asked about values instead of just being concerned with right answers." So, knowledge is not merely intellectual, rather it is virtuous and universal.

Sublimation and Refinement of Personality

Each person Pandavas is the mixture of two opposites states Daivi (or Godly) and Asuri (or demonic). The Kauravas represent these contrary forces in the epic. The teacher's job is to inspire to the best in students and direct their energy toward perfecting moral freedom and developing a sense of empathy, integrity and compassion. This contributes to the development of a firm and cohesive identity.

Combined Individual and Social Goals

One of Arjuna's main problems is like in real life the struggle to fulfill desires at the individual level while also feeling a social obligation. The Gita emphasizes that education is about learning to have personal freedom and the good of society. Students should have the realization that their acts affect not only themselves, but also all society and in this way encourage both solidarity as well as the sense of shared responsibility and ethical citizenship".

Cultivation of Inner Consciousness

The Gita's teaching is not restricted to knowledge, but primarily it is a spiritual awakening on 'anthahkarana' the deep–inner consciousness or conscience. The emphasis here is not to force blind obedience, but inspire self–reflection and change–allowing students to make moral decisions by their own accord. More importantly, this self–awareness gives rise to independence and stability key ingredients in maneuvering through the complexities of life.

Improvement in Intelligence and Reasoning

One remarkable thing about the Gita is its reliance on rational debate. Not once does Krishna ask Arjuna to take his word for anything; each question is answered with lucid reasons and diagrams. This indicates the real importance of cognition, reasoning on facts and making independent choices tools that are significant for personal growth, civic responsibility and involvement.

Emphasis on Duty

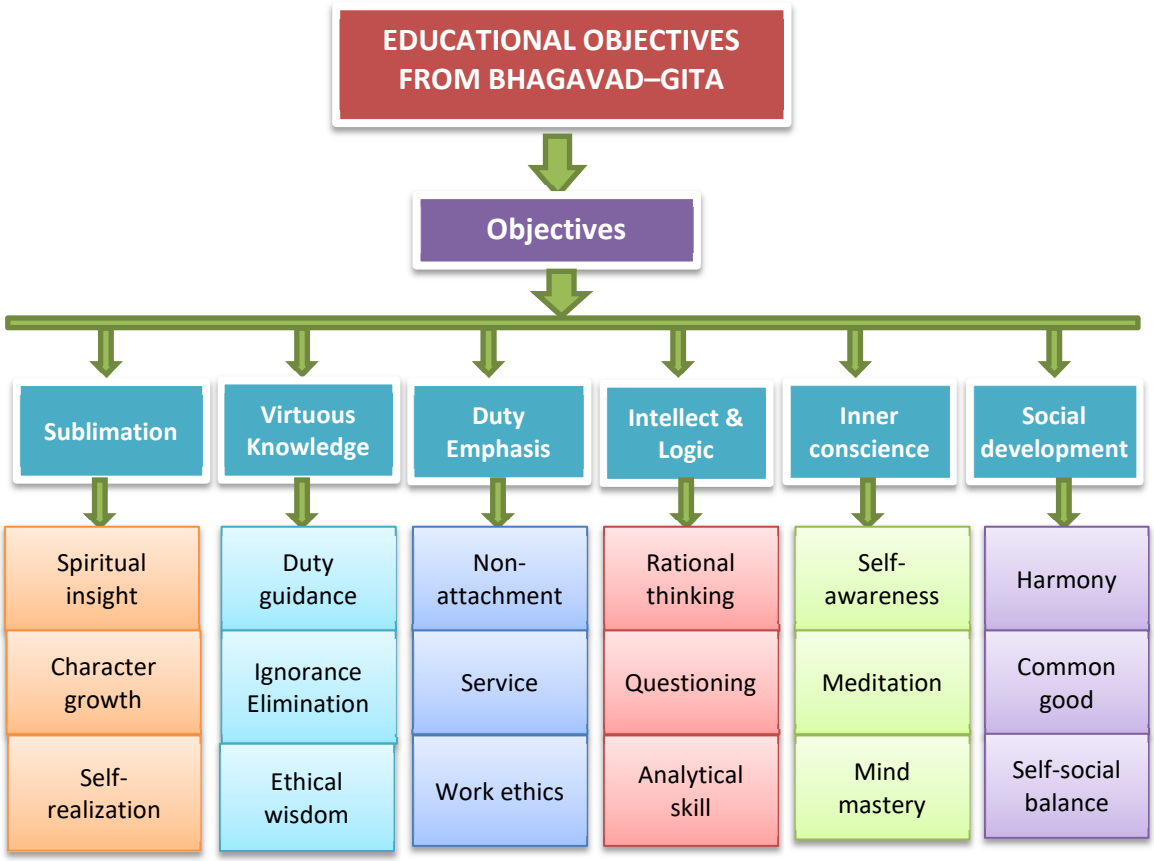
The Gita is based on a principle of Swadharma–doing one's rightful duty. Krishna emphasizes time and again that when one does his duties without getting attached to the result of his actions, it results in satisfaction and social well–being. Education, then, ought to develop the combined concept of right and responsibility in such a way as to support discipline, self–mastery and dedication not only to individual progress but also collective welfare.

Taken together, these educational goals contribute to a holistic pattern of cognitive, moral–ethical, emotional and social development. The eternal wisdom of

the Bhagavad–gita still provides invaluable insights for contemporary education systems envisioning making the youth ready for worthy, meaningful and harmonious life and not just careers.

Figure 1

Hierarchical visualization of the educational objectives derived from the Bhagavad–gita.



Emotion Regulation

Emotion Regulation is a central psychological process that allows people to control and shape their emotional experience. This incorporates a physiological aspect, participants' cognitive perceptions of changes in their bodies directed by external forces and the subsequent behaviors engaged in leading to better mental

health and social performance (Gross, 2015). The venerable Indian scripture, the Bhagavad–gita, offers profound guidance for controlling emotions via self-regulation, logical questioning and spiritual knowledge (Prabhupada, 1996).

The conversation between Lord Krishna and Arjuna portrays the struggle of emotional disturbance, and how to overcome this by following Nishkama Karma - performing one's duty without regard to consequences, fostering even-mindedness in success and failure (Prabhupada, 1996).

In the Gita, Sthitaprajna or a balanced person is presented as one who is insensitive to external environmental situations and can also withdraw organs of senses from their own objects (Tat Prem Anand, 1989), similar to the individual with high emotional intelligence and resilience in contemporary perspective (Mayer et al., 2004; Prabhupada, 1996).

Empirical studies provide growing evidence for the contribution of principles drawn from Bhagavad–gita in promoting emotional regulation abilities, resilience and wellbeing (Bala & Abdul Salam, 2022; Kalinauskaitė et al., 2014). Applying this knowledge in educational or psychosocial treatments may help children to learn more adaptive strategies when dealing with stress and emotions.

Zones of Tolerance: How to Teach Kids to Manage Their Emotions

Emotion Regulation is not a native practice but one which develops through experience and interaction with others (especially in early life) (NHS Fife Psychology Department, 2016). By observing and interacting with their parents, teachers, peers, and the broader society, children learn to identify, label and regulate their emotions.

Children also seek “refersing”‘as a way to manage the accumulated emotion – whether it’s suppressing it or resorting to unhealthy behaviours like self–harm and avoidance. Although the coping strategies have a fast effect, they become patterns that interfere with Emotion Regulation when adult age is reached.

Early childhood is a time when kids depend on adults to help them manage their emotions. The quality of this support it needn’t be ideal has a profound effect on the child to learn to cope with emotional upset later in life. Some families or cultures discourage or shame certain emotions, which causes people to suppress those feelings. Conversely, given those contexts which allow too much or unregulated expression of emotion might lead into failing to learn how to self-soothe, they could also be susceptible to emotion dysregulation.

Emotion Regulation can be understood in terms of the idea of the Zone of Tolerance. "The Zone of Optimal Functioning is that range of arousal over which people can function most effectively while maintaining normal clarity of thinking, decision making and social interactions. Outside the comfort zone, either of too much or too little emotion and people is susceptible to irrational reactions or emotional deadening that could be unhealthful.

Emotional Regulation is a process that revolves around understanding one’s emotions and its triggers, trying newer coping mechanisms while simultaneously strengthening the positive pathways of rewiring to regulate emotions in a healthier way. To support the self-awareness and understanding of emotional patterns are tools such as trigger logs or semantic labeling. Physical well-being elements such as sleep, diet and exercise are also major contributors to emotional stability.

As a result, the development of Emotion Regulation is a fluid and dynamic process that is shaped by early experiences, individual temperament, and continued effort. Cultivating resilience through active practice leads to enhanced emotional equilibrium and mental well-being throughout the life course (NHS Fife Psychology Department, 2016).

It is something we are being born with; everyone has a different' temperament meaning how sensitive or not he/she is and also on middle ground – "what's the response style." Temperament versus nurture the interplay between a person's inborn temperament and the environment into which that child is born strongly influences how they learn to manage emotions as they grow older. Sometimes an individual being high on one dimension (e.g., emotional sensitivity) and their family unit being low on that same dimension can produce long term struggles with regulating emotions. Even people who are not otherwise depressed may have trouble managing feelings of sadness or stress when confronted with new challenges like bullying, harassment, illness or pressure at work which become so overpowering that they resort to unhealthy strategies for coping.

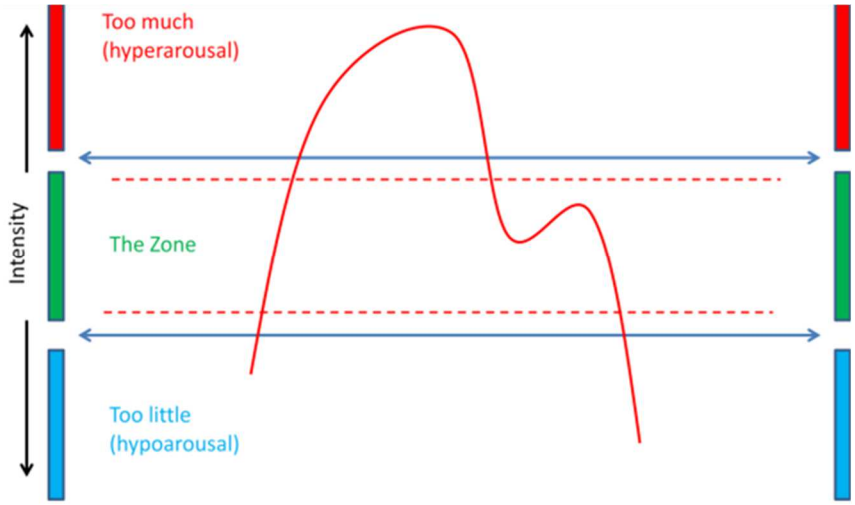
One useful way to think about emotions and the ways people regulate them is by using a construct called the Zone of Tolerance. It is the idea that each individual has an emotional comfort zone, or personal space around their feelings—a band of tolerance where it's effective to work with emotions—based on the intensity level of his or her emotions. That's the reason why when people are in this optimal emotional zone, they know and feel how they're feeling but maybe not become consumed by it; think clearly; make conscious decisions that align with who they really are; be ready to remember all those knowledge bits that their brain has stored away for them to

apply on an as-needed basis; and therefore connect effectively with others–at long last being themselves.

But on the edge of or outside this zone, people become emotionally fragile, and even small triggers can set them off. Finding it difficult to stay in their zone can make every day functioning very challenging for a person. When we're at the top of the scale, living in that "red zone" or feeling those big emotions, a person may even feel anxious, panicky or hyperactive. Oriental Med Position emetic could mean either up tossing cookies and thinking to oneself: what if I wore Depends? As such it becomes difficult to calm down, process one's feelings and respond in a healthy manner further contributing to reckless behavior with no consideration for the consequences. In addition, such emotional highs are often instead followed by emotional lows, leading to cycles of dysregulation (NHS Fife Psychology Department 2016). When people have emotional peaks that are so high, it's normal for them to crash after the fact.

Figure 2

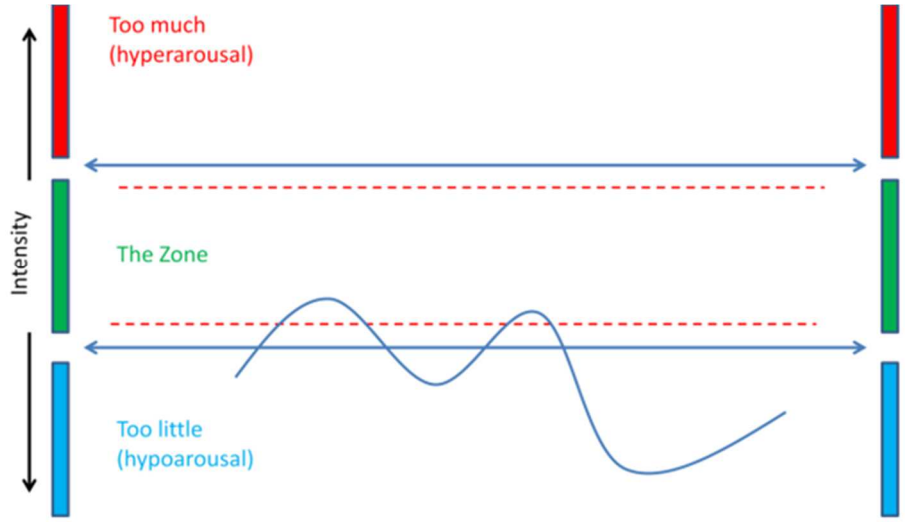
Courtesy: NHS Fife Psychology Department (2016)



When emotions are not lively, people have a sense of feeling depressed, empty or numbed. They can be in stuck or circular thinking, unable to focus or think. Such states frequently are associated with mental fatigue and wanting to escape from the stress of situations and obligations. People may also feel as though they're zoning out or disconnecting from themselves and their surroundings. But if and when emotional energy dips too low, motivation becomes very hard, the worst of course is one would have no feelings at all. This state is represented by the blue curve in the graph from NHS Fife Psychology Department (2016).

Figure 3

Courtesy: NHS Five Psychology Department (2016)



Individuals are differentiated with respect to their capacity to withstand painful emotions based on their temperamental or emotional learning experience. It's normal for the Circle of Love to get a good stretching - that is, to move out of the 'zone of tolerance.' Because some people manage to stay within the zone (without plunging into intense emotional extremes), and others do not, struggling residents may spend much of their time outside the L-Zone in wacky ways. A practical practice that

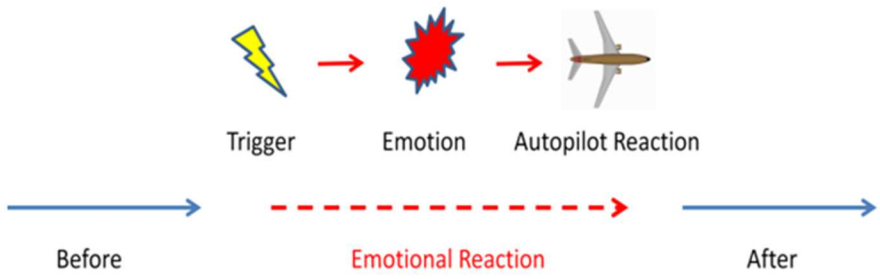
you can do with this; is to count how many time in the day you allow yourself to stay there, and pay attention to situations or people that bring you out of this zone. This entails being conscious of one's emotional reactions to the stimulus, in that we grow in our awareness and understanding of our own private emotional repertoire. Through acknowledging these patterns, people can start to cultivate healthier responses and therefore improved Emotion Regulation or resilience."

Emotional Reactions

But there are three key components to an emotional reaction: the trigger for the response, the feeling itself and a typical way that we respond to that feeling. And each contributes to how individuals feel and show emotions in everyday circumstances. By recognizing all these elements and how they play into each other, one can cultivate a greater awareness of their emotional habits and actively work towards more positive responses. This is detailed by the NHS Fife Psychology Department (2016).

Figure 4

Different parts of an emotional reaction



Courtesy: NHS Fife Psychology Department (2016)

The important parts of a complete Trigger Log, which invites to monitor everything that comprises an emotional reaction, are:

1. The trigger: it's always there, though sometimes difficult to put a finger on; it can be anything.

2. The feeling: best is to articulate and concentrate on the primary emotion at any moment in time.

3. The autopilot reaction: the automatic way, often unconscious, in which the emotion is reacted to.

These autopilot responses often occur without our conscious awareness. They may be an instant cure, but they can create long-term problems. For instance, they may engage in self-injury during an emotional intensity, such as flooding or absence of emotion, and/or an impulsive response (e.g., becoming aggressive when angry; spending money when sad) to manage their emotional states. For while these reactions work in the short term, they tend only to make matters worse in the long! Understanding which emotional responses are really outdated or unproductive is key to beginning to combat them.

Altering the emotional response, and regulating emotions in an adaptive way

(NHS Fife Psychology Department, 2016) When considering how people can manage their emotions better, they need to think about why they want to do that.Which emotional reaction you'd like to make different needs to be clear. One way to do this might be to consider how easily they could be changed and why you would want to

change them. When you start working on rewiring an emotional response, just make sure to only focus on one reaction at a time.

Step 1: Awareness of Emotions and Being in the Zone

Its aim in stage 1 is to have greater awareness of your emotional responses and a good sense if when you are on or off the zone. We are taught emotional acceptance and emotional tolerance and the attempt to practice that. Trigger Log is very beneficial—as if it's a journal that helps one concentrate on crucial emotional reactions. The Labeling Technique is also key in handling emotions. This exercise in itself can lessen emotional pain. The Emotions Sheet on the managing emotions mood cafe page can assist in finding what one may be feeling.

Finally, emotional vulnerability should also be compromised. This can include life stresses, not getting enough sleep, poor diet or being sedentary. Unchecked, they can make emotional reactions more likely to push people out of the zone. End stage 1: by the end of this stage, you should be able to identify the triggers, emotions, and autopilot reactions which take you out of your zone, and have an idea on how you wish to change them.

Stage 2: Other resources to support the shift in response

This stage is a time to experiment with other strategies of managing your reactions to various emotions. There are lots of different tools and approaches to choose from—you experiment and see what works for you.

You have to be proactive and you need clear aims.When you're learning something new, its practice that makes perfect. Instead of waiting for emotions to

come up naturally, have regular intervals in which you train new skills while you intentionally elicit emotions.

The mood cafe Trigger Experiment Sheet is an excellent tool for planning.

The following resources support you:

Body: Deep breathing, grounding, muscle tensing

Mind: Distract, Challenge Emotions, Safe Images

Behavior: Action control, Opposite Action und Activity Planning.

You can also try some of the resources and exercises offered for practicing successful practice by going to the mood cafe Managing Emotions thread. You can track what works for you on the My Zone of Tolerance Sheet.

By the end of stage two, you should find you are able to remain in the zone for longer on more occasions and that your responses to your emotions are also one step ahead.

Step 3: Nurturing Responsive Reactions and the Growth of your Tolerance Zone

And in third stage, it is all about firming up one's new responses until they are new 'autopilot reactions'. They do this by using the new ones until they are as easy to use as one's old ears were. I know it's going to take time, and probably also be work. But consider how people are all 'works in progress', no human being manages his/her emotion perfectly. We all spend time outside the zone. With time, regular practice

will serve to widen your own Zone of Tolerance. So in other words, over time you get better at the game and stop sweating on doing things you never imagined trying to do.

Emotion Dysregulation

Emotion Dysregulation refers to a failure to efficiently engage in the use of adaptive coping strategies in order to regulate and/or reduce negative emotions. For instance, Rolston and Richardson (2016) stress that while everyone can find themselves using less than effective Emotion Regulation strategies from time to time; those who are consistently forced to confront overwhelming feelings of a negative nature often find themselves turning to unhealthy means of coping including self-injurious behavior. Interestingly, it is not the emotion per se that causes distress but the folks' interpretation and relationship with those emotions. This cycle can lead to what is referred to as a vicious emotional cycle whereby thoughts, feeling and behaviour can have an impact on every other aspect of the cycle (NHS Fife Psychology Department, 2016).

While most people have access to coping strategies, they may not be used adaptively across situations. One of the biggest reasons for self–harm is a desire to dull overwhelming emotion, including but not limited to negative emotions. Research also suggests that those who self-injure may in fact rely on more active coping mechanisms, compared with non–self-injurers (Hamza and Willoughby, 2014), sites often times these behaviours are attempts to cope, channel or make sense of intense internal experiences.

Methods for regulating Emotions

Care for your Physical Needs: Rest, diet and body exercise are the necessities to enjoying life. Anecdotally, folks are aware of how much better they feel after getting a good night's sleep or eating properly. It feels like a new leaseon life, and in the process making it easier to ignore trivial irritants.

May you strengthen a sense of accomplishment: Doing one thing good a day and feeling positive about it will lead you to feel more fulfillments and contended. Positive activity itself can serve as a distraction to negative mood and an elevating force for positive affect.

It's easier to change thoughts than feelings: Thoughts control the way you perceive situations. When you have sensations or upset, then we should evaluate the thoughts that are producing the feeling. Helpful questions include:

- What am I pushing against to get there?
- Why am I reacting like this?
- What Could Possibly Go Wrong (or Right)?
- How will this matter tomorrow? Next week? Next month?

Bhagavad–gita and Emotion Regulation

The Bhagavad–gita is acclaimed as the Jewel of India's spiritual wisdom, a masterful commentary on the science of living. It is set in verse form, yet not only seven hundred verses it offers guidance that is deep and far-reaching. Debuted in Sanskrit and brought forth by the Rishi Veda Vyasa, this sacred Hindu scripture is

also referred to as the Divine Song. It encapsulates all that which was meant by the four Vedas. It is quite unparalleled in as much as no other system of philosophy or religion deals with the self, mind, god and world so intensely. They are so much in keeping with the teaching of the Bhagavad–gita to train and develop our mind and emotions, directing them into positive channels. It is a perfect handbook from craze to its integration with psychology and also as bridge between the two disciplines of psychology and philosophy, where Lord Krishna as Supreme Personified Godhead is accounted as father of Psychology.

Authority: The Bhagavad–gita attains the status of authority, as it describes a conversation between Lord Krishna God himself and his intimate friend and devotee-the emotionally tormented Arjuna. It addresses overcoming emotional turmoil. The verse, karpanya-dosopahata-svabhavah, prcchami tvam dharma-sammudha-cetah, yac chreyah syan niscitam bruhi tan me, sisyas te ham sadhi mam tvam prapannam – Bhagavad–gita 2.7 expresses Arjuna's confession of confusion and loss of composure due to weakness. He seeks Krishna’s counsel as his surrendered disciple. This passage reveals Arjuna’s emotional state, torn by the dilemma of fighting his own teacher, relatives, and childhood friends. Krishna admonishes his lack of resolve and highlights the superiority of those who control their minds, remain duty-focused, and are unaffected by both pleasure and pain. The verse, yam hi na vyathayanty ete purusam purusarsabha, sama-duhkha-sukham dhiram so mrtatvya kalpate– Bhagavad–gita 2.15 indicates that a person is immortal and remains steady amidst pain and pleasure.The Bhagavad–gita teaches the importance of accepting success and failure alike and encourages focusing on actions rather than outcomes. It asserts that

Emotional Regulation is attainable through dedicated practice. The text frequently discusses managing emotions and cultivating equanimity. Another verse, duhkhesv anudvigna-manah sukhesu vigata-sprhah, vita-raga-bhaya-krodhah sthita-dhir munir ucyate–Bhagavad–gita 2.56.This verse highlights that the true sthitaprajna, or emotionally stable person, is someone whose mind is unshaken by hardship or excessive happiness, and is free from fear, anger, and attachment.

The Bhagavad–gita teaches us that the emotions are affected by the material nature, which is a combination of the Gunas: sattva (goodness), rajas (passion) and tamas (ignorance). All these qualities are steered ultimately by God. Special emphasis is placed on surrender to the Supreme guide, or guru, as an important step for self–regulation of emotions and following the right path.

Much of the focus in the Bhagavad–gita is on emotional equilibrium, as it relates to dharma or purpose. The regular reading and reflection of its teachings assists in controlling emotions, both internally and through the act of expression. The text, Bhagavad–gita, 2:60–65 acknowledges the power of the senses so much that it is admitted that without control even a wise person can be overwhelmed. Attachment produces craving, with cravings arises anger, with anger comes stupidity and from stupidity loss of memory. Emotional freedom: The sages also knew that when one practices emotional discipline based on devotion to the Supreme Personality of Godhead, he becomes free from emotional disturbance (Bini and Seema Menon, 2022). Permanent peace is achieved only when one does not get attracted by the attraction of desires.

Control over emotions, as highlighted by Gita is very important for increasing emotional intelligence. Their inability to control emotion can prevent them from seeing the good in life, and instead foster negative traits such as anger, aggression, withdrawal or anxiety that interfere with feelings of social competence. Advice from the Gita, that constitute for thousands of years still prevail are especially useful for a strong sense of mental ability to enable our next generation to handle and come out successfully the emotional hurly-burly (Bini & Seema Menon, 2022) Chapter 6, Verse 35 of the Bhagavad–gita reads as follows: śhri bhagavān uvācha, asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam, abhyāsena tu vidhiḥ kuryad vairāgyeṇa cha gṛihyate O son of Kunti!, however, he should observe this rule by practice and non-attachment,which translates to: "The mind is indeed restless and hard to control, but it can be subdued by constant practice and freedom from attachment. We know that in this conversation, Arjuna is disturbed by fear, worry, attachment and covetousness and seeks Lord Krishna's advice on how to overcome these. Krishna accepts that naturally the mind is restless, but detachment and self-restraint are two potent ways to control it. This instruction, abyasa (regular practice) and vairagya (detachment), is still applicable to emotional management and personal development even now. Being continuously self-aware and trying to distance one from excessive desires are steps in the procedure. The wisdom in the Gita relates to human challenges that are transcendent and hence invoked as a means to gain practical inner steadiness and emotional resilience.

1. The Basic Human Emotions are always the same

Regardless of the era and the speed of development, human in all ages and all parts of the world have the same emotions: fear, greed and attachment. The physical

entity or the circumstances might be different, but basically the major distractions that we suffer are because of these human emotions. Maybe the fear is paralyzing us or it may be the greed and anger is overcoming our wisdom, but it is we ourselves and our mind that is stopping us from attaining our goals. The gadget gratification, the Facebook addiction, the body image problems, all actually are the indirect manifestations of our emotions like greed, anxiety, insecurity and anger. **I**n short, the manifestations and way of expression has changed, but the basic human emotions are always the same (Shreshta, 2020).

2. The Mind is Difficult to Curb

The first step to finding out the solution of any problem starts from figuring out its root cause. This verse from Bhagavad–gita attributes the main cause of our distractions, emotional mismanagement and problems to the restlessness of the mind. Our thoughts and emotions and always flowing from this point to that, from one stuff to another. The first step towards winning our mind is accepting this fact that our mind is stiff to control, and the situation is obvious that we do not give up. It starts by accepting the fact that consistent effort is necessary (Shreshta, 2020).

Action Step: Accept that the mind is problematic to curb, and understand it will take time and effort

3. Repeated Practice and Detachment in the Key (How)

One cannot control our thoughts and emotions. We can only manage them. But what we can do is control our mind, which is what, decides what kind of emotions and thoughts flow into our lives. As Lord Krishna emphasizes, the only solution to

this restlessness of the mind and constant emotional fluctuations is devoted and consistent practice. The forms of this practice might vary ranging from practicing solitude to meditation, but the core teaching is: consistent practice. Consistently practicing and embracing positive emotions is the best way to get rid of negative feelings (Shreshta, 2020).

The formula is simple: repeated practice of positive emotions = detachment from the negative emotions.

4. The solution lies within

Undoubtedly, the biggest hindrance towards finding the solutions to our problems is the habit of blaming others. Most students today blame their friends, the internet and other several factors for not being able to concentrate, but here Krishna has strongly emphasized that the solution lies within us. It lies within our capacity to regulate our five senses or the "Pancha indriya": the taste, touch, smell, sight, and sound. And not only has he given the solution, but has always specifically highlighted the way to practice it: discard the lower level emotions and embrace positive emotions through consistent effort. In this verse, Krishna has highlighted the most integral learning of life, we all tend to ignore: "We ourselves are the cause and solution of our problems." (Shreshta, 2020).

The Bhagavad–gita for shedding you own load of stress

The negatives of Conflict According to Gayathri & Meenakshi (2013), conflict is not just bad, it's an experience that can change the character and the wisdom of a person. Real conflict is in the individual and consists of tensions between opposing

powers which bring confusion and tension. This is The Moment, when Arjuna finds himself in a crisis of deep moral uncertainty while at battle in the field of Kurukshetra. Whereas Hamlet remains indecisive (he is privy to the truth, but he hesitates), the inner conflict discussed in the Gita can lead one to enlightenment—provided that one seeks the right counsel and asks questions engaging with substance.

In such moments of inner conflict, the Bhagavad–gita provides deeper and practical advice: "Do your duty." Lord Krishna instructs to perform according to one's own dharma (dharmasya) without attachment (asaktaḥ) to the results thereof, keeping in mind that doing so out of self-interest is open to misinterpretation during times of confusion or period of Dark Age. This is the teaching found in Bhagavad–gita, Chapter 2, Verse 47, wherein it has been mentioned that "You have a right to perform your prescribed duties but you are not entitled to fruits of action." In the absence of external guidance, the Gita itself instead serves as a lighthouse, guiding men through their own consciences and emotional dilemmas—when they are prepared to grasp themselves for what they are and have an unwavering commitment to follow-lines. This apparently simple idea lies at the core of one of the most complex, fascinating problems in life. How should a man know what is his duty? How does becoming oneself illuminate the darkness of confusion? (Gayathri and Meenakshi, 2013). Karmanyevadhikarasthe, maphaleshu kadhachana, Ma karmaphalahedhurbuh, ma the sangosthvakarmani –Bhagavad–gita, Ch. II, verse 47. The Ideal of an emotionally stable person as described in the Bhagavad–gita, the emotional ideal known as a "Sthitaprajna" is very much similar to the competence model of emotional intelligence

developed by Mayer and Salovey (2004). The model separates into four important stages:

1. Emotional Perception: Knowing one's emotions and being able to "read" them properly.

2. Emotional Differentiation: Being able to tell apart one emotion from the other and identify the one that affects their thought process.

3. Emotion Comprehension: Understanding of sophisticated emotions and tracking change from one affect state to another.

4. Emotional management: The ability to stay connected with and disconnected from emotions, controlling impulses, thinking, and behavior in a range of contexts.

In the Bhagavad–gita, Arjuna gives a demonstration of these psychological stages. With a keen sense of his emotional woundedness, he expresses that confusion and asks for direction. Chapter 2, verses 4-8 Chapter 2, vashatkaarah are five verses presented here), deliver Arjuna's pain and fragility also in a terse question which he directly addresses to Krishna. For instance: karpanyadoso-pahatasvabhavah prcchami tvam dharma sammmudhacetah yacchreyah syan niscitam bruhi tanme sisyas te ham sadhi mam tvam prapannam– Distracted, as I am, by frail pity, and my intellect perplexed touching duty I ask Thee. Tell me clearly what is good for me. I am Thy disciple. Teach me who have fled to Thee. 'namam apan udyad yacchokam ucchosanam, indriyanam avapya bhumav asapatnam rddham, rajyam suranamapi cadhipatyam'– Ido not see anything to remove this sorrow which blasts my senses,

even were I to obtain unrivalled and flourishing dominion over the earth, and mastery over the gods." (Swami Swarupananda, 1996) not only does this episode highlight Arjuna's emotional perception and expression (the beginning of emotional intelligence) but it is a context wherein Krishna now teaches him how to understand and regulate his emotions. The Bhagavad–gita therefore poignantly exemplifies the linkage of timeless Vedantic wisdom with the science of emotional intelligence propounded in contemporary psychology

If you read the Bhagavad Gita, Arjuna clearly exhibits many of the characteristics that we expect from an emotional intelligent person: One who has Emotional Awareness and Realization. In crisis Arjuna doesn't deny or repress the storm raging within him; he faces it. He expresses that he is sorry for the cousins who are his kin and apologizes for becoming so troubled and, now reading less accurately and therefore, acting upon their best interest. It's this genuine nature and self-awareness his ability to acknowledge, identify, articulate what his feeling that resona tes so deeply with the initial steps of contemporary theories on Emotional Quotient (Swami Swarupananda, 1996) (Bhagavad–gita, Ch. II. Slokas 7, 8).“With my nature overpowered by weak commiseration, with a mind in confusion about duty, I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.”Furthermore, he laments: “I do not see anything to remove this sorrow which blasts my senses, even were I to obtain unrivalled and flourishing dominion over the earth, and mastery over the gods.” (Swami Swarupananda, 1996), Bhagavad-Gita, Ch. II. Slokas 7, 8. These are the lines of a vast emotional honesty. Not only do Arjuna's exact phrases express the chaos in his own

heart, but they also embody what emotional processing looks like: an integration process. He knows that he is being affected by the particular emotion (pity, anguish), and may articulate the way in which this emotion operates on his states of mind and decisions. He knows that his mercy is "weak" and launches him into a downward spiral of indecision and helplessness about his dharma, or duty. Recognizing the copious commensurability, but also human limitation, pervading this commiseration, and how it impedes discernment of right action with respect to itself. So Arjuna surrenders himself to Krishna, requesting directly guidance and assistance on his way.

It is in this gap that Krishna makes his meticulous and step-by-step entry into the subject of mental maintenance. Krishna doesn't just want Arjuna to man-up, nor is he providing him with philosophy in the abstract. Instead, Krishna begins with understanding the psychology of mind's mechanics that lead to emotional disruption and then offers a practical solution. He offers a general solution not just one for Arjuna's circumstances but for anyone anywhere at any time seeking basic clarity when there is turmoil within the emotion (Gayathri and Meenakshi, 2013). Krishna explains in the following Sanskrit one-liners which should help you the reader, dhyāyato viṣayān puṃsaḥ saṅgas teṣūpajāyate, saṅgāt sañjāyate kāmaḥ kāmāt krodho'bhijāyate, krodhād bhavati sammohaḥ sammohāt smṛtivibhramaḥ, smṛtibhraṃśād buddhināśo buddhināśāt praṇaśyati. Translated, these verses mean:

- Objects being thought of, attachments to them arise in a man. From attachment springs longing; from longing (comes) anger.

- From anger is begotten delusion; from delusion loss of remembrance; from the loss of remembrance the destruction of discrimination; and from destruction of discrimination he perisheth." (Gayathri and Meenakshi, 2013).

By following its downward course, starting with thought, then attachment to clinging (to desire for pleasure and away from pain), thence to craving and anger, ignorance, to memory loss, and finally lost wisdom Krishna unravels the mental process which takes people further and ever further from that clear seeing of things as they are. It suggests, in other words, that emotional trouble is not based on whim; it obeys a kind of psychological Pooh-Bah and begins with where one's head is at.After laying out this diagnostic journey, Krishna offers prescriptive advice on how to keep emotions well-regulated and steady. Instead of being mastered by circumstances or passions outside, Krishna instructs the discipline of mind, the renunciation of fruit of action and steady self-mastery. This is not some other-worldly instruction given only to Arjuna, but a general rule of thumb for anyone seeking to hold centered within themselves amid the storms of desire, anger and confusion. The response in the Bhagavad–gita itself from Arjuna's emotional breakdown, to Krishna's psychological dissection of it and, finally, his step-by-step resolution to it constitutes a time-tested discourse on identifying as well as overcoming emotional disturbance. The Gita not only describes the rudiments of emotional intelligence, but transcends it; by providing timeless insight into healthy emotional regulation and personal resilience.The Bhagavad–gita identifies the person with such profound emotional intelligence as a 'Sthithapragnya' (the emotionally stable person). When Arjuna questions Krishna who is a sthithapragnya, then Krishna explains about the sthithapragnya in an

elaboratemanner.sthitaprajnasya ka bhasa samadhisthaya kesava, sthitadhih kimaprabahaseta kim caintya vrajetakim (Sanskrit only) What, O Kesava, is the description of a sthitadhi murmuring samadhistha? How, on the other hand, does the man of steady wisdom speak, how sit, how walk? (Swami Swarupananda, 1996). (Bhagavad-Gita, Ch. II, Sloka 54) Krishna replies to him in the 21 slokas (55 – 72) elaborately describing here what are called the lakshanas or symptoms of sthithapragnya.duhkhesvanudvignamanah,sukhesevigatasprhah,vitaragabhayakrodha h, sthithadhirmunirucyate (In Sanskrit).He whose mind is not perturbed by sufferings, that crave for pleasure, from whom affection fear and wrath have departed, he is indeed the Muni of tranquil understanding. yah sarvatranabhisnehastattatprapya subhasubham,e Nabhinandati na dvesti tasya prajna pratisthita (In Sanskrit). He who does not rejoice in good nor shrink from evil, but with the same reasoned mind follows to its end good or evil, is firmly fixed in perfect wisdom. Yada samharate cayam kurmo'nganiva sarvasah, indriyanindriyarthebhyastasya prajna pratiathita (In Sanskrit).When again, he can reduce all the outward senses into himself, as a tortoise withdraws its members within its shell, then his wisdom is unshaken. (Need changes) According to Krishna, a sthithapragnya is the one who does not get perturbed in impossibilities of life and takes alike of good or bad events. He is not puffed up in prosperity nor dejected in adversity. This equipoised mental state does not infer callousness, but it shows its power of regulation and control over the emotions that can skillfully withdraw the mind and senses from 'attachment to pleasure' or 'aversion to pain' (Swami Swarupananda, 1996); Bhagavad–gita Ch. II, Slokas 56, 57, 58).The idea of sthithapragnya cannot be compared with emotional intelligence in the traditional sense. Where most modern approaches look at emotional competences

recognizing and navigating emotions Krishna goes deeper. He analyzes the sources of emotional disturbance (lust and anger), its consequences (confusion, loss of memory, loss of discrimination), and offers a realistic prescription for fostering true emotional stability and strength.

It is because the root of it, according to Krishna (3.36–40), has been traced by him in our desire and anger: desires lead when they do not get gratified to wrath; from wrath spring delusion; from delusion, failure of memory (ajñāna); through failure of memory is lost the power of discrimination-between what ought to be done and what ought not hence leading down to downfall.

Emotional integration for Krishna involves Nishkama Karma; doing one's duty without attachment to results. Not driven by reward and failure rather the sthithapragnya functions on its own. It is keeping the mind quiet and steady even in adverse conditions (Gayathri and Meenakshi, 2013).

Krishna's approach towards sthithapragnya, provide a striking example of age-old wisdom and contemporary insights into emotional regulation and intelligence an archetype that transcends time and culture. Karmanye vadhikaraste, ma phalesu kadacana, ma karmaphalaheturbhu, ma te sango'stvakarmani (In Sanskrit). The not-end, however, of the right is to work; not, only for its fruit. And let not the fruits of (thy) acts be thy motive; neither let there be in thee any attachment to inactivity.yogasthah being so situated in the divine consciousnness (in the Supreme Self); kuru karmani do your duty; sangam tyaktva dhananjaya renouncing all attachment, O Dhananjaya.siddhyasiddhyoh samo bhutva Extension of the earlier sutra: samatvam yoga ucyate(In Sanskrit). And, O Dhananjaya, continuing to be

steadfast in Yoga, do actions-forsaking attachment also, unmindful of success and failure. The poise of this soul (regarding success and failure) is called Yoga.durena hyavaram karma buddhiyagaddhananjayaIn Sanskrit The miser whose purpose is to gain material benefits. Verily all work that is done in desire is much inferior to the work accomplished when the mind is free from thoughts of objects. "O Dhananjaya, seek shelter in this. Cursed are they who must have fruit! buddhiyukto jahatiha ubhe sukrtaduskrte, yoga tasmadyogaya yujyasva yogah karmasu kausalam (Sanskrit Word) Terms yoga therefore dedication towards meditation with action including skill in actions. And when a man is thus poised, he liberates himself in this life, equally from vice and virtue. So be devoted to this Yoga. The Yoga is the Sleight of Hand at work. Hey, karmajam buddhiyukta hi phalam tyaktva manisinahanh. Dress up the cob alive and set fire to his butt! janmabandhavinirmuktah padam gacchantyanamayam (In Sanskrit). The wise, possessed of this equanimity of mind, forsaking the fruit[s] that spring from [their] deeds and being delivered for ever from the bonds of birth, repair to that state which is above all evil."

In the Bhagavad–gita (Chapter II Slokas 47-51), Krishna states that Nishkama Karma is the right kind of action as it lacks desire or attachment to results. Krishna says that one should focus to perform his duty only, and not concentrate on the rewards; nor fear from the results or has the attachment with success and failure. A clear and decisive action in line with this principle is the key to remove anxiety and emotional disturbance about what consequences the situation will develop into leading to peace of mind and equanimity (Swami Swarupananda, 1996; Bhagavad–gita, Ch. II, Slokas 47-51).

Arjuna's situation is also a case-in-point; crippled by anxiety, the emotion of concern for the results of the war grips him.The apprehension of going through the agony of losing, wasting an opportunity to do so or of obtaining also blur his vision and bring in psychological turmoil. But when Krishna steers him toward an understanding of his duty as a Kshatriya to fight for the right reason, not the one he expected Arjuna's confusion melts away. He is liberated from the burden and consequence of results, as he has transcended ego-driven intentions for productive engagement.

This not only clears confusion but also have a calming and psychological relief. Krishna says such action without attachment (and not the so-called inaction or renunciation) "destroys effulgence born delusion" and with it false emotions and other forms of mental agitation arising from ceaseless oscillation between hope and fear about outcomes. The ensuing silence (after relaxation) becomes fertile ground for subsequent positive thoughts, creativity and resilience (Gayathri and Meenakshi, 2013).

The philosophy of Nishkama Karma, therefore, is a gate way to emotional intelligence: It is a method of immediate emotional control with practice in conscious self-control and value based action as the path that leads ultimately to an emotionally well-adjusted life. This doctrine of Krishna can be put to universal and perennial use for every soul that wants freedom: freedom from the meshes of worry, frustration, and unrest. It makes purposeful, selfless effort in the world consistent with spiritual and psychological health, allowing for a mind that is clear, calm and steadily effective.Krishna himself says the following with authority: prasade sarvaduhkhanam

hanirasyopajayate (In Sanskrit) prasannacetaso hyasu buddhih paryavatisthate (1-10)"He whose mind is entirely pleased, whose intellect is devoted and united.There is the end of all sorrow in peace. “He in him, whose intellect becomes confirmed while still with a placid mind, is situated in steadiness. (Swami Swarupananda, 1996). (Bhagavad–gita, Ch. II, Sloka 65).And this, according to the advocates of emotional intelligence, is the type of finish that they are striving for.

Review of Related Studies

Background Review of literature is an initial step in the research process. It offers the researcher an understanding of existing literature to help steer the direction of the research problem and research design. The conception of the problem, the research design and the determination of scope are contingent on how extensive a review had been conducted to that date (Mouly, 1964).

Borg and Gall (1989) define this activity as the identification, review, and analysis of both related literature: research reports, published articles, encyclopedias, abstracts, etc. Theoretical framework for research studies is also useful in manufacturing knowledge i.e., the process of generating knowledge to learn the expectations of and for a researcher in knowing the subject-matter; get acquainted with appropriate tools, methods, techniques used in conducting a research.

Sukhia and Mehotra (1981) further emphasized that a review of the literature will enable the researcher is abreast with development in the field so as to refine and sharpen his research focus. Nowhere is that more true than in education and the social

sciences where keeping abreast of new studies and changing theories is essential to crafting research that is not only relevant, but also has a positive impact

The review of literature conducted for the preparation of an Instructional Package on Bhagavad–gita to develop Emotion Regulation among secondary school students was extensive and thorough. The reviewer assessed studies in various converging foci:

- ❖ Emotion Awareness
- ❖ Emotion Clarity
- ❖ Emotion Tolerance and Bhagavad–gita
- ❖ Research on various Emotions
- ❖ Emotion Regulation
- ❖ Educational Value of the Bhagavad–gita
- ❖ Emotion Regulation and the Bhagavad–gita

Studies Related to Emotion Awareness

Gavade (2023) examined how the Bhagavad–gita's teachings relate to managing emotions in modern life. Textual analysis used in this study. The analysis focussed on self-awareness, mindfulness, cognitive re appraisal and self–control, and psychological strategies for managing emotions. It found that principles of Bhagavad–gita provide a holistic framework that bridges ancient wisdom with psychological insights regarding emotional wellbeing.

Ciarrochi (2021) conducted a self-report relationship on the ability to understand human beings was completed by 131 students (aged 13-15), as well as several other hypothetically relevant measures. They were then asked to complete a temperament assessment job that executives perform after being placed in a positive, pessimistic, or balanced frame of mind. EI was considered robust in adolescence, higher in females than males, and was closely related to the ability to distinguish adjacent joints, levels of social support, satisfaction with social support, and mood behaviour of the Advice. These connections were maintained even after confidence and characteristic strain control, two developments that EI could cover.

Muir (2021) highlighted the deep connections between traditional Indian spiritual practices and contemporary issues in human-computer interaction (HCI) and psychological wellbeing. He proposed that three yogic approaches Philanthropic activity (Karma Yoga), love and devotion (Bhakti Yoga), and reflection and understanding (Jnana Yoga) can be adopted as powerful frameworks for harmonizing scientific practice with spiritual consciousness. These methods offer not only guidance for addressing professional burnout and promoting mindfulness but also provide alternative perspectives on what it means to practice science or engage in demanding modern professions. Muir's interpretation, grounded in the teachings of prominent Indian educators, demonstrates how ancient wisdom can be integrated into contemporary problem-solving and personal development.

Balkaran (2020) opinioned that the Bhagavad–gita embodies each of the four Vedas.No other philosophical or rigorous work could give meaning to the idea of self, knowledge, the Supreme Being and the universe. The Bhagavad–gita shows us how

to develop our psyche and character and channel pessimistic feelings. The Bhagavad–gita is an ideal book of brain research and thought, and the supreme character of Lord Krishna is the father of brain research.

Roka (2018) presented a broad perspective on emotional intelligence (EI) as the combination of self-discovery, understanding others, and adapting to social environments. His review surveyed the major models of Emotional Intelligence and assessed how these concepts have been explored in India. Roka noted the increasing presence of Indian philosophies, particularly Bhagavad–gita teachings in shaping indigenous approaches to EI, thus enriching global discourse on the subjecta distinctive and valuable measure.

Parthasarathy (2016) described that feelings are internal triggers that coordinate physiological responses, conscious attention, and understanding. Feelings, considerations and behaviour are undeniably intertwined. Emotions include restlessness, resentment, dissatisfaction, envy, pity, self-blame, and lack of self-confidence. The management of feelings is an essential skill in human existence. The near-home pattern alludes to the inner and outer cycles involved in the event's initiation, support and adjustment, the power and articulation of feelings. One of the most critical skills in developing an individual is personal leadership. To foster healthy brains, teens must figure out how to control their emotions. You will want to rule the new world. Virtues can endure because of profound liberation.

Dhani (2016) opinioned that Emotional Intelligence is one of the hottest buzzwords today, having eclipsed less-impressive traditional mental ideas like IQ (intelligence level) and character. The ongoing review hoped to summarize the

accessible writing about Emotional Intelligence by talking about the evolution of the term, the ability to appreciate people on a deeper level and the different meanings of IE. He also explained the idea of Emotional Intelligence by looking at other Emotional Intelligence models and examining the various measures IE has used. Study revealed more about Emotional Intelligence in the Indian context by following its starting points in the Bhagavad-gita.

Gayathri (2012) explored the intersections between Mayer and Salovey's Emotional Intelligence (EI) framework and the 'Sthithaprajna'—the emotionally stable persona as presented in the Bhagavad–gita. Gayathri demonstrated that Indian cultural and philosophical contexts, especially those rooted in the Gita, offer nuanced insights for understanding and cultivating EI that complement and enrich Western models. The analysis also identified specific slokas that expand the paths for integrating Emotional Intelligence and Eastern wisdom.

Dhiman (2015) examined the Bhagavad–gita's influence on value–based management. He underscored its advocacy for ethical, spiritual, and selfless leadership, showing how its teachings promote sacrificial work and shared responsibility. Through a hermeneutic approach, Dhiman applied lessons from the Gita to contemporary leadership, championing selfless action and finding sacredness in everyday practices.

Sethumadhavan (2012) revealed that the human brain is a fascinating thing that has fascinated logicians and researchers alike. The power of the human brain is unimaginable. This spirit recognizes a person. Way of thinking fact the Eastern

mindset is primarily concerned with an individual's prosperity by controlling their Psyche. It emphasizes that an individual's Psyche characterizes them.

Sharma (2012) proposed that Indian philosophical practice emphasizes the strong notion of emotions that must be controlled for a comfortable life. The Apparatus Veda, the Yajur Veda and the Ayurvedic texts all reference the representation and elements of the human brain. Although the Indian mindset has a severe tension that still focuses or directs, making one's Psyche the Supreme Being, a careful evaluation will show that it is just as impeccably responsive to the practical needs of the modern world. Hinduism is a way of life that solidifies the fundamental social, political and economic standards.

Bhawuk (2008) analyzed knowledge, feelings and behaviour by linking them to needs and extracting thoughts from the Bhagavad–gita. The model presented suggested that understanding, emotion, and behaviour become important when analyzed about human desires and that knowledge emerges when a desire solidifies, beginning with intuition and will pessimistic feelings desires are best managed through self–reflection, thought, and the practice of karma yoga, which can support healthy emotional management.

Jeste and Vahia (2008) opinioned that Gita brings together the thoughts of the primary scriptures of Hinduism, the Vedas and the Upanishads, in a shared and conscious vision of belief in one God and the fundamental oneness of all creation. The text describes how to elevate the Psyche and soul to look at past representations that emphasize duality and diversity and perceive this as delusion. As the Gita indicates, all people and parts of the resistance are a solid increase of the celestial, which people

will perceive as compact. The 700 sections of the Gita serve as a coherent manual for studying self-realization. The Gita, in particular, suggests that some parts of the ruse could be educated and academic. They focus on increasing individual wealth and not just mental side effects.

Gupta (2006) suggested that according to the Bhagavad–gita, the "request for meaning" from the mind to the gross body helps to see which regions must be dealt with to control one's brain and abilities. Recognizing the request enables one to understand the prioritization request; it is the way to infer this spiritual knowledge. Awareness of the soul is definitive knowledge in the Bhagavad–gita, suggesting that individuals with such knowledge will have a calm mind and the ability to suppress their abilities.

Summary of Studies

The summary of various studies related to Emotion Awareness were as given in table 1.

Table 1

Summary of the Studies Related to Emotion Awareness

Year	Author/s	Findings
2023	Gavade	It was found that principles of Bhagavad–gita provide a holistic framework that bridges ancient wisdom with psychological insights regarding emotional wellbeing.
2021	Ciarrochi	EI was considered robust in adolescence, higher in females than males, and was closely related to the ability to distinguish adjacent joints, levels of social support, satisfaction with social support, and mood behaviour of the Advice.

Year	Author/s	Findings
2021	Muir	Philanthropic activity (Karma-Yoga), love and devotions (Bhakti Yoga) reflection provides answers to topics such as local burnout and mindfulness learning. It depends on the teachings of leading Indian educators.
2020	Balkaran	Bhagavad–gita shows us how to develop our psyche and character and channel pessimistic feelings
2018	Roka	Characterized EI as discovering any and others, connecting with individuals, and adapting and familiarizing to nearby environmental elements to cope with natural demands
2016	Parthasarathy	Feelings are internal triggers that coordinate physiological responses, conscious attention, and understanding. Feelings, considerations and behaviour are undeniably intertwined.
2016	Dhani	EI is one of the hottest buzzwords today, having eclipsed less-impressive traditional mental ideas like IQ (intelligence level) and character
2015	Dhiman	Focused on the opportunity to serve others through sacrificial work and argues that the GT teaches its booklovers to find the sacred in life while fully engaging in shared practices
2012	Sethumadhavan	The way of thinking fact the Eastern mindset is primarily concerned with an individual's prosperity by controlling their Psyche
2012	Sharma	Indian philosophical practice emphasizes the strong notion of emotions that must be controlled for a comfortable lifecycle.
2008	Bhawuk	Understanding, emotion, and behaviour become important when analyzed about human desires and that knowledge emerges when a desire solidifies, beginning with intuition and will pessimistic feelings desires are best managed through self-reflection, thought, and the practice of karma yoga, which can support healthy emotional management
2008	Jeste and Vahia	The 700 sections of the Gita serve as a coherent manual for studying self–realization. The Gita, in

Year	Author/s	Findings
		particular, suggests that some parts of the ruse could be educated and academic.
2006	Gupta	Awareness of the soul is definitive knowledge in the Bhagavad–gita, suggesting that individuals with such knowledge will have a calm mind and the ability to suppress their abilities

Major Findings and Research Gaps

The major findings obtained by the Investigator from the review of studies related to Emotional Awareness are as follows;

- ❖ Bhagavad–gita helps to get rid of from the psychological pessimistic feelings
- ❖ Bhagavad–gita highlights the strong notion of emotions that must be controlled for a comfortable life.

In spite of the various studies related to Emotional Awareness, the Investigator found out that certain research gaps are there related to the area. They are;

- ➢ There are not much studies found regarding the influence of Emotional Awareness in the learning process of students.

So the Investigator decided to develop a learning strategy for enhancing the Emotional Awareness among adolescent students so that they can achieve emotional balance to a better level in their life.

Studies Related to Emotional Clarity

Singh (2022) opinioned that knowledge not based on the true nature of the self can lead to false self–identifications and illusions. Therefore, only actions aligned

with this knowledge are considered meaningful. Our understanding of the universe is often based on our ability to interpret and make sense of the information we receive from our minds and the physical world. However, our understanding of the world is proportional to our knowledge of the self. False self–identifications prevent us from exploring the dimensions of the self, which is essential to understanding our true nature. Actual knowledge is nothing but the knowledge of the self. When we mistakenly identify ourselves with the physical world, the universe, the physical body, and emotions, we create a false sense of self. The consciousness can be realized by practising sattva guna (constructive qualities) expressed through the activities of the mind, intellect, senses and body by practicing rajas (passionate qualities) and tamas (destructive attributes).

Bansal (2022) opinioned that Bhagavad–gita is a crucial Indian text that offers practical and wise teachings for leaders.It helps individuals deal with the difficulties, uncertainties, and challenges posed by the world in both personal and professional aspects. The recent coronavirus outbreak has highlighted the importance of life skills such as empathy, effective communication, flexibility, and emotional intelligence for leaders.

Zahro (2020) suggested that spiritual intelligence is the type of intelligence that connects us core purpose of our existence and gives our life deep meaning. It appeals to our innermost motivations and helps us navigate through life's challenges with a holistic perspective. Intelligence allows us to understand the fundamental questions of life and find meaning through self–reflection.

Lakshmypriya (2020) analyzed how the communicative leadership style closely aligns with transformational leadership, using the Bhagavad–gita as a conceptual framework. This study highlighted the pivotal dialogue between Lord Krishna and Arjuna as an example of leadership in times of crisis—a model applicable to contemporary challenges. The research further established the relevancy of such leadership approaches for Generation Z, who is driven more by engagement and happiness than by traditional notions of satisfaction and success. This makes communicative and transformational leadership highly pertinent for emerging workforce cultures.

Sundararajan (2020) examined communicative leadership from the viewpoint of transformation, specifically the transformation of the individual's self. It focused on how Lord Krishna communicated deep knowledge to Arjuna, which ultimately transformed him on the battlefield. This principle can be applied to modern-day leaders in the corporate world who are facing challenges in the face of globalization. The responsibilities of a communicative leader include taking the lead, representing both employees and employers, connecting with the team, and motivating them. These roles help to clarify responsibilities, build confidence, and increase engagement among team members, leading to improved efficiency and performance.

Naragatti (2019) examined the impact of a yoga lifestyle on Emotional Intelligence, gathering information from 60 chefs as part of a business effort, and reports that Emotional Intelligence has evolved due to the practice of yoga. The discoveries underscored the importance of yoga as an integral part of administrative enforcement in associations and the need for further exploration of this concept.

Suppiah (2019) focused on how Lord Krishna, through effective communication, helps Arjuna overcome his emotions and act following dharma. The role of a leader in communicating organizational goals and ensuring team understanding is crucial in driving change and commitment. Despite the importance of communicative leadership, research in this area is limited, and its connection to transformational leadership has not been thoroughly studied.

Nair (2019) aimed to delve into the idea of spiritual intelligence as debated in the Bhagavad–gita. Results revealed that with the shift in modern organizations towards intangible assets, spiritual intelligence has become crucial in driving individuals to display their best personal skills and organizations to reach unprecedented heights.

Dhiman (2019) showcased the enduring relevance of the Bhagavad–gita's teachings for present–day management and leadership. The Gita covers an array of topics such as vision, motivation, empowerment, self-awareness, emotional maturity, anger and stress management, meditation, workplace spirituality, ethical achievement, personal fulfillment, and service to a higher purpose. Notably, the text touches on key contemporary concepts like authentic leadership, servant leadership, and values-based leadership—demonstrating that these ideas were present in the ancient scripture long before they emerged in today's literature.

Mahadevan (2017) opinioned that Yoga has always been planned as for a healthy brain and body.Work that focuses on natural well-being but also on improving mental quality. Yoga research has generally focused on using estimation apparatus in the face of character estimation hypotheses mainly based on Western mental models.

He tried to produce a powerful individual development file in light of the standards of the Bhagavad–gita model, which depicted the movement of mental quality from disorder to clarity.

Nair (2016) investigated how spirituality can create positive work environments where employees discover meaning and reach their full potential. The research argued for a style of leadership rooted in self-transcendence rather than self-interest, promoting selfless relationships with others and the planet. This approach also encouraged organizations to revisit their mission, vision, and values, ensuring alignment with quality initiatives and core competencies for deeper engagement and fulfillment.

Satpathy (2015) opinioned that the conscious mind is often too calculating, but the Bhagavad–gita can provide a new approach to decision-making by combining its ancient understanding with practical teachings. In a world of constant change, people seek new ideas and ways to make decisions. The Bhagavad–gita provides guidance and helps individuals feel in control of their life and empowered in their choices. He argued that having a philosophy like that found in the Bhagavad–gita allows individuals to understand themselves and their motives when making decisions.

Duta (2011) said that The Bhagavad–gita, a Hindu epic song, offers a rich source of Indian dharma, strategy, and self-fulfillment. In the story, the warrior Arjuna is conflicted on the battlefield of Kurukshetra, but Lord Krishna urges him to fight for righteousness. Western management philosophies have long been the standard for businesses worldwide. Still, the recent global economic crisis, corporate wars, failed joint ventures, and market crashes have led researchers and management practitioners

to explore Eastern cultures. The Bhagavad–gita is unique as it provides a context-specific discourse between Krishna and Arjuna during a strategic crisis.

Summary of Studies

The summary of various studies related to Emotional Clarity were as given in table 2.2.

Table 2

Summary of the Studies Related to Emotional Clarity

Year	Author/s	Findings
2022	Singh	Knowledge not based on the exact nature of the self and can lead to false self-identifications and illusions and the consciousness can be realized by practising sattva guna (constructive qualities) expressed through the actions of the body, mind, intellect, and senses by practising rajas (passionate qualities) and tamas (destructive attributes).
2022	Bansal	Bhagavad–gita helps individuals deal with the difficulties, uncertainties, and challenges posed by the world in both personal and professional aspects
2020	Zahro	Spiritual intelligence appeals to our innermost motivations and helps us navigate through life's challenges with a holistic perspective
2020	Lakshmypriya	The significance of this leadership style by Krishna is explored as Generation, motivated by engagement and happiness rather than satisfaction and success, enters the workforce.
2020	Sundararajan	The responsibilities of a communicative leader include taking the lead, representing both employees and employers, connecting with the team, and motivating them. These roles help to clarify responsibilities, build confidence, and increase engagement among team members,

Year	Author/s	Findings
		leading to improved efficiency and performance
2019	Naragatti	Underscored the importance of yoga as an integral part of administrative enforcement in associations and the need for further exploration of this concept
2019	Suppiah	The role of a leader in communicating organizational goals and ensuring team understanding is crucial in driving change and commitment
2019	Nair	With the shift in modern organizations towards intangible assets, spiritual intelligence has become crucial in driving individuals to display their best personal skills and organizations to reach unprecedented heights
2019	Dhiman	The Gita covers various contemporary leadership and management topics, including vision, motivation and empowerment, self-awareness, emotional maturity, anger and stress management, meditation, workplace spirituality, ethical means of achieving goals, personal fulfillment, and serving a higher purpose
2017	Mahadevan	Produced a powerful individual development file in light of the standards of the Bhagavad–gita model, which depicted the movement of mental quality from disorder to clarity
2016	Nair	Tried to understand the role of spirituality in forming positive work environments and it helped organizations to re-evaluate their mission, vision, essential values, quality initiatives, business models, business applies, and leadership strategies to align with their competencies
2015	Sapathy	The conscious mind is often too calculating, but the Bhagavad–gita can provide a new approach to decision-making by combining its ancient understanding with practical teachings

Year	Author/s	Findings
2011	Duta	The Bhagavad–gita, a Hindu epic song, offers a rich source of Indian dharma, strategy, and self-fulfillment and pointed out that it is unique as it provides a context-specific discourse between Krishna and Arjuna during a strategic crisis

Major findings and Research Gap

The major findings obtained by the Investigator from the review of studies related to Emotional Clarity are as follows;

- ❖ Emotional Clarity helps to navigate through one's life challenges with a holistic perspective
- ❖ Emotional Clarity helps to reveal one's self identification and to get free from illusions of life.
- ❖ Emotional Clarity helps to the movement of mental quality from disorder to clarity.

In spite of the various studies related to emotional clarity, the Investigator found out that certain research gaps are there related to the area. They are;

- ➢ There are not much studies found regarding the influence of Emotion Clarity in the learning process of students
- ➢ Studies explaining the impact of various strategies for Emotion Clarity on the academic achievement of students are found to be limited in number

So the Investigator decided to develop a learning strategy by considering the element of Emotional Clarity as a component of Emotion Regulation skills for adolescent students so that they can achieve academic development to a better level.

Studies Related to Emotional Tolerance and Bhagavad–gita

Srivastava (2014) in his study, the concept of emotion and intelligence is discussed within the Indian context, and the views of Indian philosophers such as Vivekananda, Tagore, Mahatma Gandhi, and Aurobindo on Imotional Intelligence are explored. The conclusion was that the Indian philosophers' theories align with the new psychological concept of Emotional Intelligence.

Sundaram (2014) Emotion is defined as inherent physiological changes, thought processes and conscious experiences. The research revealed that no other single factor, including IQ, is important in predicting successful people than Emotional Intelligence (EI). Looking at Emotional Intelligence from an Indian context., Meenakshi highlighted that Indians believed emotions to be source of all human issues and Bhagavad–gita – probably the fifth Veda – Teaching us not only emotional intelligence but also the concept of what is termed as 'emotional stability'.

Gayathri (2013) the paper tested Mayer and Salovey's framework of Emotional Intelligence on the basis of Indian context with help of Bhagavad–gita. Gayathri identified significant similarities between the traits of an emotionally intelligent person and the Gita's "Sthithapragnya" (one with a steadfast intellect). This investigation highlights the importance of cultural context for the application and understanding of Emotional Intelligence, and presents that Bhagavad–gita's concept

of emotional balance is comprehensive and can be used as a model to develop Emotional Intelligence in Indian society.

Navaneethakrishnan (2012) explored the possibilities of bibliotherapy in post-war Sri Lanka where people constantly suffered from poverty, psychological distress and demanding environments. The research also revealed, through the utilization of Bhagavad–gita as a bibliotherapeutic tool, that there is literature other than merely being a book to be read for enjoyment that, out of ancient literary pieces the human race possesses today could very well support people in positive ways such as developing an optimistic perception about oneself; relief from emotional stress; stimulus to imitate good models; promotion of tolerance and assistance in developing critical thinking. The findings of the Gita were demonstrated to activate the mind and nervous system encouraging values such as patience, magnanimity and hope. The Bhagavad–gita was demonstrated to be a viable bibliotherapeutic tool and contributor of emotional and cognitive change among those negotiating limits, especially within post-conflict environments.

Goparaju (2019) initially studied the history of Emotional Intelligence through ancient Indian works such as Vedic and Puranic literature. The study showed that the ideas of Emotional Intelligence–comprising self and others understanding, relating harmoniously to oneself and others–existed in classical philosophy as well. The work presented a comprehensive account of the way Indian tradition considered emotional competence as essential to human functioning and social well-being, long before it was highlighted in contemporary psychology by meditation advocates.

Algeo (2000) stated that Mahabharata is a story of the conflict between the Kauravas and the Pandavas, which can be understood on multiple levels. At its core, it is a right and wrong battle between Dharm and Adharma. The opening verse of the Bhagavad–gita is set in Dharmakshetra Kurukshetra, which can be seen both as the physical location of the war and as the field of the mind of every individual. The Kurukshetra war symbolizes every person's struggles at various times in life, as represented by Arjuna's fear and anxiety. He is faced with the dilemma of fighting against his own family members and is gripped with misery. But, with the guidance of Krishna, Arjuna learns to navigate his emotional turmoil and find clarity of thought and action.

Swarupananda (1996) stated that once a person achieves a state of wisdom that transcends worldly problems, they experience unexplained peace and serenity, leading them to understand the limitations of words. The way to attain this state is through Sravana, Manana, Nidhithyasanam. One must constantly practice and apply the knowledge they have obtained to make it a part of their nature, just like reaching the state of emotional stability, Sthithapragnya.

Summary of Studies

The summary of numerous studies related to Emotional Tolerance and Bhagavad–gita were as given in table 3.

Table 3

Summary of Studies Related to Emotional Tolerance and Bhagavad–gita

Year	Author/s	Findings
2014	Srivastava	The concept of emotion and intelligence is discussed within the Indian context, and the views of Indian philosophers such as Vivekananda, Tagore, Mahatma Gandhi, and Aurobindo on emotional intelligence are explored
2014	Meenakshi	Emotions are seen as the root cause of all difficulties and the Bhagavad–gita, considered to be the fifth Veda, addressing the topic of emotional stability
2013	Gayathri	Examined Mayer and Salovey's model of emotional intelligence in the context of Indian culture through the Bhagavad–gita and found resemblances between the two and highlighted the importance of cultural context in understanding emotional intelligence
2012	Navaneethakrishnan	The ancient text Bhagavad–gita can help booklovers develop a positive self-image, relieve emotional pressures, create a desire to emulate positive role models, promote tolerance, and inspire critical thinking
2019	Goparaj	Emotional intelligence (EI), which involves understanding oneself and others and relating to them appropriately, has become increasingly important in various aspects of human functioning in recent years
2000	Algeo	Mahabharata is a story of the conflict between the Kauravas and the Pandavas, which can be understood at its core as a right and wrong battle between Dharm and Adharma which symbolizes every person's struggles at various times in life, as represented by Arjuna's fear and anxiety
1996	Swarupananda	once a person achieves a state of wisdom that transcends worldly problems, they experience unexplained peace and serenity, leading them to understand the limitations of words through Sravana, Manana, Nidhithyasanam

Major Findings and Research Gaps

The major findings obtained by the Investigator from the review of studies related to Emotional Tolerance and Bhagavad–gita is as follows;

- ❖ Bhagavad–gita can help students to develop a positive self-image, relieve emotional pressures, encourage tolerance, create a desire to emulate positive role models, and encourage critical thinking as a result of practicing Emotional Tolerance.

- ❖ Emotional Tolerance through Bhagavad–gita helps to promote tolerance, and encourage critical thinking.

In spite of the various studies related to emotional Tolerance and Bhagavad–gita, the Investigator found out that certain research gaps are there related to the area. They are;

- ➢ There are not much studies found regarding the relation between Emotional Tolerance and Bhagavad–gita.

- ➢ Studies explaining the impact of Emotional Tolerance on the Emotion Regulation skills of students in Indian and Kerala context are not found sufficient.

So the Investigator decided to develop a learning strategy by considering the element of Emotional Tolerance also as a component of Emotion Regulation skills for adolescent students so that they can achieve emotional maturity to lead a successful academic life.

Studies Related to Various Emotions

Harmon-Jones et al. (2023) provided an overview of current research and prospective advancements in the examination of primary cycles associated with rage. The study pointed out that the underlying cause of outrage in this segment is far more encompassing. Both laypeople and mental health specialists often see fury as a detrimental emotion in several situations. Anger might be the only or perhaps the paramount emotion to experience in a particular circumstance.

Novaco et al. (2023) pointed out that the issue of anger management has endured despite the diligent endeavors of several creative minds spanning several decades, as well as the support of numerous receptive researchers, physicians, and community advocates. Outrage serves to augment the human character while simultaneously cultivating resilience in the face of hardship. The study also revealed that resentment is often seen as an abstract inclination influenced by individuals' own experiences of circumstances that elicit strong feelings of outrage.

Balzarini et al. (2023) investigated the correlation between stress related to the Coronavirus and the deterioration of relationship quality and examined whether partner responsiveness may alleviate these effects. Spouse responsiveness refers to the degree to which an individual perceives their spouse as comprehending, endorsing, and really attending to their needs and concerns. During the first phase of the pandemic, a total of 3,593 individuals from 57 different countries were surveyed. The study found that individuals in partnerships had worse relationship quality when they reported greater levels of stress related to the Coronavirus. During the beginning of the pandemic, most relationships were formed based on how people perceived their

partners' responsiveness. As a result, individuals who believed their partners were unresponsive experienced lower relationship quality when they encountered stressors related to the Coronavirus. On the other hand, relationships were less affected by these stressors among individuals who perceived their partners as highly responsive.

Brady et al. (2023) suggested that a hypothetical institution may greatly benefit from seeing pardoning as a paradigm for emotional coaching in order to address these issues. Furthermore, the study elucidated how this approach can stimulate novel avenues of investigation that can enrich theoretical comprehension of pardoning (such as discerning the hidden patterns in forgiveness, distinguishing pivotal factors for promoting forgiveness, exploring the influence of time in forgiveness, and analyzing the significance of context in forgiveness, among other aspects).

Downey et al. (2022) analyzed the enduring presence of positive feelings in training via a convoluted exploration of the author's comprehension of bitterness and the 2011 album Untamed Life by the American post-hardcore band La Debate. By incorporating psychoanalysis and current literature, the author proposed that acknowledging bitterness within selves and pupils has academic significance. This recognition helped to alleviate the negative energy associated with the teaching profession.

Grueneisen et al. (2022) examined recent evidence indicating that children around the age of five start displaying signs of utilizing prosocial behavior as a means to achieve secondary objectives. These objectives include enhancing their social standing, being chosen as friendly companions, fostering communication, and

establishing relational commitments. Children's compassion–based prosociality is developing into a repertoire of actions that assist adults in achieving equilibrium between self–centered, selfless, and myopic modes of thinking.

Fox et al. (2021) analyzed several concepts of the System of Systems (SOS) while analyzing the phenomenon of police segregation on Facebook. The research sample consisted of 399 participants. To examine the idea in a practical context, this study examined the relationship between the clarity of assessments and how customers perceive their connection to the organization, the level of social interaction, the degree of anonymity, and the extent of consistency. The findings indicated that some distinctive aspects of the hypothesis are accurate, and they also emphasize the influence of particular observable affordances in deciding individuals' inclination to offer their opinions to their online social group.

Kılic, N et al. (2021) aimed to investigate the impact of an intervention on the association between symptoms of relationship–related fervent enthusiasm disorder (ROCD) and relationship satisfaction. The study examined whether desire and a kind of repetitive thinking separately or together influence this association. According to the findings, the link between ROCD side effects and relationship happiness is hindered by both envy and rumination. Furthermore, research has revealed that rumination plays a role in connecting the association between side effects of Relationship Obsessive–Compulsive Disorder (ROCD) and desire. Similarly, envy acts as a mediator in the connection between rumination and relationship satisfaction.

Budiarto et al. (2021) have showed that shame has several detrimental consequences on mental health, including confidence shakes. This study used meta-

analysis to examine the association between shame and confidence, with a focus on reviewing heterogeneity and distribution tendency to give robust evidence. Applying the arbitrary impacts model, a total of eighteen evaluations were performed on 235 articles, including concepts such as "confidence" and "disgrace." Based on the correlation coefficient ($r = -.64$) measuring the total impact size between disgrace and confidence, it was concluded that shame is firmly and significantly negatively associated with confidence, with a substantial effect size.

Van Schie et al. (2021) explored the intricate connections between neurotic self-centeredness, feelings of guilt, and the manner in which young people establish relationships. The analysis focused on the specific function of shame as a mediator between narcissistic characteristics (such as defiance and arrogance) and the internalized models of self and others that shape one's interpersonal behavior. The research surveyed a sample of 348 individuals in the younger age group. These participants were asked to provide information on their degrees of obsessive-compulsive self–centeredness, humiliating events, and relationship styles, which were characterized as confident, cavalier, engrossed, and unlucky. An investigation was conducted to analyze the influence of shame on different relationship types using a method model that considers both feelings of powerlessness and arrogant self-centeredness. The results indicated that shame played a crucial role in connecting slight self–centeredness with a stronger sense of remorse in how one perceives oneself and others.

Buchman-Wildbaum et al. (2021) directed a Meta-analysis on ten studies that compared the level of detailed shame in persons with Borderline Personality Disorder

(BPD) with healthy controls (HCs). In order to determine whether there is a link between the size of the effect and the features of the segment and clinical mediator, Investigator included them in the analysis. Individuals with borderline personality disorder had higher levels of revealed shame in comparison to healthy individuals. Younger participants in healthy control groups had a greater level of guilt. Ultimately, a connection was seen between the levels of shame that BPD patients revealed and the heightened symptoms of PTSD. It was essential to identify psychotherapy methods that effectively reduce shame in persons with Borderline Personality Disorder (BPD). The results emphasized the importance of addressing shame in the treatment of BPD patients.

Singh et al. (2021) investigated the impact of brand insight on brand love by using client character attributes as arbitrators. In order to accomplish these objectives, an experimental validation of the suggested research model and associated hypotheses was conducted using confirmatory factor analysis (CFA) and structural equation modeling (SEM). This study was performed on a sample of 541 consumers who are loyal patrons of a specific hypermarket brand. The results supported the notion that consumers' brand experiences play a crucial role in determining their loyalty to the organization. The client's character traits play a vital part in influencing this relationship, either favorably or negatively.

Sznycer et al. (2021) examined the hypothesis that pride and grandeur adjust the many results they control to the specific conditions in which they are manifested, particularly the exact degree of adoration that others would feel towards the main character if they were to accomplish a particular objective. This method allowed the

pride framework to achieve a balance between efficiency and efficacy, so avoiding the expensive pitfall of either under or over-disseminating its results. In order to examine this concept, this study analyzed individuals' reactions to 25 qualities that are highly regarded in society. The occurrences of extent matching were observed both inside India and between India and the United States. The results showed that pride serves to enhance individuals' pursuit of success and facilitates the integration of others' valuable contributions, making their pursuits more meaningful and desirable.

Salice et al. (2020) explored the notion of confidence as a vague and ambiguous inclination. Quality confidence is the underlying basis for excessive confidence since it is a persistent state related to the subject's sense of self-worth and healthy identity. Extended self-assurance is sometimes likened to pride by highlighting the significant differences between these two attitudes. Crucially, one element of social regard is expansive self-assurance rather than arrogance: with articulate self-assurance, the person similarly assesses herself to how others evaluate her. If the person has the same characteristics that others consider, social recognition may create a feeling of indirect self-assurance. Due to the sharing of values, the assessments of the subject's peers within the same group are essential for her overall self–assurance.

Bidzan-Bluma et al. (2020) examined the impact of the Coronavirus pandemic on the levels of happiness, achievement, and overall contentment across various age groups, with particular emphasis on those aged 60 and older. A team of experts collected data from a total of 494 persons, who were divided into four age categories: those aged 60 and above, those aged 50 and below, individuals aged 36 and above,

and those under the age of 35. Participants underwent a comprehensive set of validated surveys that encompassed various areas. The findings indicated that those in the 60 and above age group had greater levels of life happiness, wealth, and overall quality of life compared to those in the 35-49 age range. In addition to acknowledging the danger of Coronavirus, this older individual had decreased levels of usual worry. The participants in the older age group had a lower likelihood of experiencing relaxation issues during the pandemic, higher sleep quality, more trustworthiness, and more excellent resistance to gambling compared to the participants in the middle–aged group.

Dorison et al. (2020) employed the Evaluation Inclination Structure to examine the alternative emotional and navigational records and hypothesize that, in the majority of instances, feelings of unhappiness, as opposed to a pessimistic disposition, would 1) amplify desires, restlessness, and actual drug consumption, and 2) achieve this by means of factors that are heightened explicitly by distress. Applying a comprehensive and long-term approach, study 1 (n = 10,685) discovered that issues reliably foretold current smoking and relapse two decades after the event. In contrast, other negative emotions (such as fear, anger, and humiliation) did not have the same predictive power. Focus 2 (n = 425) used a trial design and found more support for the phenomenon of specificity. Studies 3 and 4 (n = 918) showed a causal relationship between sadness and an increase in restlessness for cigarette puffs. Decision behavior was utilized as the end measure. Participating in self-centered assessments, specifically tailored to evoke pity, provided a more comprehensive understanding of

how problems affect feelings of anxiety compared to the standard evaluations of negative emotions, which are applicable to all types of sadness.

Kokkinos (2020) examined the associations of social hostility (RAgg), personality traits (FFM), and social motives of power, popularity, closeness, and the need for companionship in a sample of 235 Greek adolescents. The results demonstrated a significant positive association between RAgg and extroversion, openness to experience, appropriateness, and receptiveness. Additionally, a negative connection was seen between RAgg and neuroticism, as well as close-to-home unease. Furthermore, there was a positive correlation between RAgg and social power, notoriety, and kinship desire. The intervention models revealed that the impact of neuroticism/profound flimsiness and openness to experience on RAgg was reduced by companionship envy.

Knowles et al. (2020) in their meta-analysis study examined the discriminant and concurrent validity by comparing STAI-T scores across different groups, including individuals with depression, anxiety, and nonclinical controls. In addition, they discuss the associations between anxiety and depression symptom severity measures. A total of 388 publications out of 31,021 distributions were included in the meta-analysis. The scores on the State-Trait Anxiety Inventory (STAI-T) were significantly higher in the groups experiencing discomfort problems and onerous issues compared to the nonclinical control group.

Dixon et al. (2020) utilized various scenes, such as etymological and anthropological writings, ancient philosophical and scholarly texts, and notable artistic depictions of the disordered body and enraged countenance, ranging from

Hieronymus Bosch to Charles Darwin. The argument put forth was that the English term "outrage" does not possess a consistent reference point throughout history. To circumvent the pitfalls of essentialism and temporal detachment in the examination of emotions, the study proposed the utilization of genealogical life systems as a methodology.

Pittig et al. (2020) elucidated a reciprocal relationship between conditioned fear and instrumental defensive behavior. The determination of the research was to examine the impact of external circumstances (such as the causes of violent behavior), internal states (such as stress), and individual characteristics (such as anxiety levels and ability to handle difficulties) on behavior that is consistently coordinated and aimed at protecting oneself. The precise processes via which these components govern the bidirectional relationship remain primarily unclear, such as achieving a balance between immediately avoiding danger and doing so indirectly through conditioned fear.

Jiang et al. (2020) with a cross-sectional overview of 2,963 teens found that coarseness was significantly associated with SWB at the dispositional level, with NS (Needs fulfillment) mediating the relationship. Using 21-day diary research with 78 participants, Focus on two further uncovered the intrapersonal aspects of the relationships among coarseness, NS, and SWB. The results of a staggered within-subject intervention study demonstrated that regular coarseness increased happiness by satisfying basic psychological needs.

Cappuccio et al. (2020) proposed that social robots should be acknowledged as moral patients based on a contentious method that blends ethical principles with

the social acknowledgment hypothesis. The idea aimed to comprehensively assess human-robot interaction by considering both the significance of the social reactions that robots elicit from people and their intended role as tools. The study contended that robots have the capacity and should be endowed with the capability to engage in moral reasoning but without the notion of assigning privileges. Just like interacting with other people, engaging with robots offers human professionals' significant opportunities to develop both ethical behavior and immoral conduct. Studies contend that social recognition is essential for comprehending how social robots, in contrast to other mechanical artifacts, may develop semi-social relationships with human clients, assuming the role of pseudo-individuals.

Kaleta et al. (2020) conducted a case study among a sample of 77 people who engaged in concise psychotherapy sessions. The unaltered versions of the Fundamental Expectation Stock, the Beck Depression Inventory, and the Heartland Forgiveness Scale were used in this study. The positive and negative components of self-forgiveness, forgiveness towards others, and acceptance of unchangeable circumstances were put into practice. The findings indicated that the association between fundamental expectation and the negative repercussions of depression was utterly mediated by the total degree of forgiveness and conquering unforgiveness. Additionally, the positive aspect of absolution somewhat moderated the correlations between the variables. The results suggested that having low expectations might decrease the chances of experiencing depression, partly because it leads to a tendency to create excuses.

Sep et al. (2019) investigated the connection between restless personality qualities and the tendency to express fear concisely, with the aim of shedding light on a possible mechanistic pathway to stress-related challenges. To investigate if restlessness contributes to a higher likelihood of experiencing tension problems by intensifying fear speculation before the emergence of clinical anxiety symptoms, the study planned to do a meta-analysis on persons without any existing health conditions. A team of experts analyzed a total of 4892 examinations using sophisticated methods and an extensive search across several databases such as PubMed, PsychInfo, and Embase. The data revealed a significant but small and uncertain association between restless character and dread speculation, as evidenced by a connection coefficient (r) of 0.19 and a 95% confidence interval ranging from 0.126 to 0.260. The findings emphasized a significant correlation, indicating that those exhibiting elevated levels of restless personality characteristics are more prone to attributing worry to both secure and unfamiliar circumstances. In theory, this activity might potentially heighten their susceptibility to developing anxiety disorders by generating or strengthening maladaptive anxiety reactions.

Chai et al. (2019) aimed to examine the constraining impact of social overload and the guiding influence of fear of missing out (FoMO) in order to address the question of why social networking sites (SNS) fail to predict emotional well-being, given the widespread use of SNSs and the conflicting findings on the relationship between SNS use and subjective well-being. A sample of 1,319 young Chinese persons was selected to conduct estimates on social media use, social burden, fear of missing out, and emotional well-being. Although social media use had a favorable

direct impact on emotional well-being, it had a negative indirect impact via the burden of excessive social interactions, indicating that it affected financial well-being.

Durkee et al. (2019) examined the concept that pride and shame are distinct elements of a socially inclusive status–the board framework. It was done by applying contemporary adaptationist theories on the emotions "pride" and "disgrace" to the context of progressive status. By analyzing a comprehensive global dataset that included assessments of the impact of 240 specific attributes in 14 countries (N = 2751), the study discovered several key findings. Firstly, there was a significant and consistent correlation between the effects of individual attributes on status across different countries (rs = 0.79-0.98). Secondly, the feelings of pride or shame that Americans (N = 222) would experience when these same attributes were displayed aligned with the status influences observed across countries (|rs| = 0.74-0.98). Lastly, it is observed that pride and disgrace responded differently to changes in status, highlighting a distinction between the two emotions. These results suggested that shame and pride are crucial elements of a socially inclusive framework for status models, and they provide compelling evidence supporting the existence of such a framework.

Jambon et al. (2019) conducted a study in a culturally diverse Canadian community, 300 children aged 4 and 8 participated (with 150 children in each age group and an equal number of males and females). The purpose of this study was to investigate the relationship between anger and compassion and two distinct types of aggressiveness: reactive aggression, characterized by intense emotional response, and proactive aggression, characterized by a lack of emotional involvement. The results

revealed that there was an increasingly significant association between uncontrolled rage and passive hostility and a greater association between reduced compassion and aggressive hostility. Except for one case, decreased levels of anger reactivity in 8-year-old boys were linked to higher levels of proactive hostility. However, the intensity of outrage reactivity did not serve as a predictor for children's violent conduct. These results supported the notion that reactive and proactive hostility have distinct associations with annoyance and compassion and that these strong, emotionally charged relationships are evident as early as preschool.

Martínez-Monteagudo et al. (2018) tried to determine whether individuals with distinct features may really comprehend and appreciate one another (taking into account consideration, understanding, and resolution). Furthermore, the study seeks to ascertain whether there are substantial disparities in the characteristics of educator burnout, anxiety, depression, and stress. A total of 834 instructors were included in the study after they had successfully filled out the Quality Meta-Temperament Scale, the Maslach Burnout Inventory, and the Depression, Anxiety, and Stress Scales. The findings indicated substantial disparities in the capacity to understand individuals on a profound level, especially in relation to stress, despair, anxiety, and burnout. Teachers who were part of groups with a low overall capacity to recognize individual differences had lower scores in Private Achievement and higher scores in Home Fatigue, Depersonalization, Uneasiness, Melancholy, and Stress.

Medvedev et al. (2018) explored the complex interconnections between happiness, emotional well-being, and personal gratification, as previous classifications have shown. The main goal of the research was to analyze these

connections using well-established prosperity measures that have robust psychometric properties. A group of 180 undergraduate students was requested to do a comprehensive set of esteemed evaluations on prosperity as a component of the collective. A robust positive connection was observed among happiness proportions, the psychological and well-being aspects of life satisfaction, positive affect, and personal fulfillment. Investigator found it intriguing that the presence of mental well-being does not necessarily indicate emotional prosperity and pleasure since the social and natural components of personal satisfaction do not play a significant role in predicting it.

Ali (2019) in their review tried to address the significant lack of information by proposing and conducting an empirical investigation on an appropriate model. To comprehend this anomaly, the study utilized the concept of the well-recognized Big Five personality characteristics. The sample comprises 613 undergraduate students from several educational institutions in Pakistan who are currently enrolled in colleges at the leader, expert, and PhD levels. The findings indicated that extroversion, agreeableness, ideals, and openness to experience significantly influenced individuals' levels of creativity and satisfaction with life lessons. Neuroticism is often believed to be negatively correlated with both creativity and happiness in making life choices. The study so determined that there exists a strong link between individual perception and imagination in practical situations.

Li et al. (2018) examined the consequences of coarseness on happiness. Self-assurance has a role in connecting coarseness and contentment. Using a sample of 243 participants in a business training session, a study indicated that an individual's

confidence ultimately acts as a mediator in the relationship between rudeness and life satisfaction. Although self-viability, discretion, and hesitance were added as mediators in Study 2 with 218 full-time workers, they were unable to surpass confidence in comprehending the connection between coarseness and life happiness.

Summary of Studies

The summary of various studies related to various Emotions were as given in table 4.

Table 4

Summary of Studies Related to Various Emotions

Year	Author/s	Findings
2023	Harmon-Jones et al.	Pointed out that anger might be the only or perhaps the paramount emotion to experience in a particular circumstance
2023	Novaco et al.	Resentment is often seen as an abstract inclination influenced by individuals' own experiences of circumstances that elicit strong feelings of outrage
2023	Balzarini et al.	Individuals in partnerships had worse relationship quality when they reported greater levels of stress related to the Coronavirus
2023	Brady et al.	A hypothetical institution may greatly benefit from seeing pardoning as a paradigm for emotional coaching in order to address these issues
2022	Downey et al.	Acknowledging bitterness within selves and pupils has academic significance which helped to alleviate the negative energy associated with the teaching profession
2022	Grueneisen et al.	Children's compassion-based prosociality is developing into a repertoire of actions that assist adults in achieving equilibrium between self–centered, selfless, and myopic modes of thinking

Year	Author/s	Findings
2021	Fox et al.	Emphasized the influence of particular observable affordances in deciding individuals' inclination to offer their opinions to their online social group
2021	Kılic N et al.	The link between relationship-related fervent enthusiasm disorder (ROCD) side effects and relationship happiness is hindered by both envy and rumination
2021	Budiarto et al.	Shame has several detrimental consequences on mental health, including confidence shakes and it was concluded that shame is firmly and significantly negatively associated with confidence
2021	Van Schie et al.	Shame played a crucial role in connecting slight self–centeredness with a stronger sense of remorse in how one perceives oneself and others
2021	Buchman-Wildbaum et al.	It was essential to identify psychotherapy methods that effectively reduce shame in individuals with Borderline Personality Disorder (BPD)
2021	Singh et al.	The notion that consumers' brand experiences play a vital role in determining their loyalty to the organization and client's character traits play a vital part in influencing this relationship, either favorably or negatively
2021	Sznycer et al.	Pride serves to enhance individuals' pursuit of success and facilitates the integration of others' valuable contributions, making their pursuits more meaningful and desirable
2020	Salice et al.	One element of social regard is expansive self-assurance rather than arrogance and if the person has the same characteristics that others consider, social recognition may create a feeling of indirect self-assurance
2020	Bidzan-Bluma et al.	People in the 60 and above age group had greater levels of life happiness, wealth, and overall quality of life compared to those in the 35-49 age range

Year	Author/s	Findings
2020	Dorison et al.	There was a causal relationship between sadness and an increase in restlessness for cigarette puffs
2020	Kokkinos	Demonstrated a significant positive association between social hostility RAgg and extroversion, openness to experience, appropriateness, and receptiveness and additionally, a negative connection was seen between RAgg and neuroticism, as well as close-to-home unease
2020	Knowles et al.	Found that the scores on the State-Trait Anxiety Inventory (STAI-T) were significantly higher in the groups experiencing discomfort problems and onerous issues compared to the nonclinical control group
2020	Dixon et al.	the English term "outrage" does not possess a consistent reference point throughout history
2020	Pittig et al.	Elucidated a reciprocal relationship between conditioned fear and instrumental defensive behavior
2020	Jiang et al.	Ina staggered within-subject intervention study demonstrated that regular coarseness increased happiness by satisfying basic psychological needs
2020	Cappuccio et al.	Robots have the capacity and should be endowed with the capability to engage in moral reasoning but without the notion of assigning privileges
2020	Kaleta et al.	Having low expectations might decrease the chances of experiencing depression, partly because it leads to a tendency to create excuses
2019	Sep et al.	Found a significant but small and uncertain association between restless character and dread speculation and emphasized a significant correlation, indicating that those exhibiting elevated levels of restless personality characteristics are more prone to attributing worry to both secure and unfamiliar circumstances

Year	Author/s	Findings
2019	Chai et al.	Found that although social media use had a favorable direct impact on emotional well-being, it had a negative indirect impact via the burden of excessive social interactions, indicating that it affected financial well-being
2019	Durkee et al.	Shame and pride are crucial elements of a socially inclusive framework for status models, and they provide compelling evidence supporting the existence of such a framework
2019	Jambon et al.	Revealed that there was an increasingly significant association between uncontrolled rage and passive hostility and a greater association between reduced compassion and aggressive hostility
2018	Martínez-Monteagudo et al.	Indicated substantial disparities in the capacity to understand individuals on a profound level, especially in relation to stress, despair, anxiety, and burnout
2018	Medvedev et al.	Found a robust positive connection among happiness proportions, the psychological and well-being aspects of life satisfaction, positive affect, and personal fulfillment
2019	Ali	Indicated that extroversion, agreeableness, ideals, and openness to experience significantly influenced individuals' levels of creativity and satisfaction with life lessons
2018	Li et al.	Indicated that an individual's confidence ultimately acts as a intermediary in the relationship between rudeness and life satisfaction

Major Findings and Research Gaps

The major findings obtained by the Investigator from the review of studies related to various Emotions are as follows;

- ❖ Emotions are important in life and expressing of emotions often helps to reduce the negative energies of life
- ❖ Impact of social media always influences emotional elements and socialization of Individuals
- ❖ Emotional characteristics affects life satisfaction considerably

In spite of the various studies associated with various emotions, the Investigator found out that certain research gaps are there related to the area. They are;

- ➢ There are not much studies related to the ways for controlling various emotions
- ➢ Studies are lacking regarding the implementation of innovative techniques, methods or strategies for regulating various emotions
- ➢ Although there are lot of studies related to various emotions, its influence on social variables, there are not much studies explaining about the emotion regulation

So the Investigator decided to develop a learning strategy for enhancing the Emotion Regulation with respect to selected emotions among adolescent students so that they can achieve emotionally mature personalities in future life.

Studies Related to Emotion Regulation

Sahin et al. (2025) examined the relationship between social emotional learning skills and use of social media among high school students. A descriptive relational and comparative survey design involving 352 students from a public school was used in the study. To measure social emotional competencies and digital habits social emotional learning scale and social media use scale was used. To explore connections and group differences Pearson correlation, t-test, and ANOVA are used. The overall level of social emotional learning skill was found to be moderate and student's social media use was also moderate.

Olgan and Bulut (2024) explored the relationship between Emotion Regulation skills and psychological wellbeing in disadvantaged primary school students. The research investigated correlational patterns between the constructs by utilizing standardised emotional well–being inventories and self–report measures of Emotion Regulation. The quantitative correlational study with primary students (n=301) using Pearson correlation tests, investigated strong positive correlations were found between Emotion Regulation and psychological wellbeing. The students with better Emotion Regulation skills reported improved psychological states.

Liva et al. (2023) carried out a study to investigate the role of adolescent Emotion Regulation as a mediator in the association between family conflict, family protection and depressive symptoms within a social development model. Adolescents with higher levels of family conflict struggled more to regulate their emotions and this in turn was related to increased symptoms of depression, the research found. This mediation indicates the importance of Emotion Regulation and the broader family

emotional climate in buffering against depression in adolescence. The results indicate that potentially interventions focused on enhancing Emotion Regulation skills and modifying the family emotional context may be effective in reducing depressive symptoms in young people.

Aydan (2023) studied mindfull parenting as a mediator in the link between parental Emotion Regulation difficulties and maladaptive behavior in children with ASD. The study, involving 273 parents with a child diagnosed with ASD in Istanbul reported mindfull parenting as negatively related to Emotion Regulation difficulties and problematic behaviours of children. In particular, poorer parental Emotion Regulation was related to less mindfull parenting that in turn predicted more child behavioral problems. Results indicate that mindfull parenting may be a partial mediator between parental Emotion Regulation difficulties and child outcomes, underscoring its protective influence in families of children with ASD.

Lauren et al. (2023) organizations focus groups with autistic people and family members to explore views of technological aids for Emotion Regulation.Reflexive thematic analysis identified three themes: (1) challenges in communication, (2) attitudes toward emotion regulation technology, and (3) perception of the use of such technologies. The findings gave insight into the social-emotional communication issues experienced by autistic individuals who would use technology in support of emotion regulation. Key findings emphasized the need for technology to be flexible, user-friendly, cost–efficient, and patient–centered and tailored in design, reflecting issues regarding participatory design and comprehensive implementation. Quality

supports must be designed to: enable the individual, promote self-sufficiency and support inclusive social emotional health.

Stacey and Melissa (2023) examined self-compassion to help teachers manage the stress and emotional demands that come with teaching. There was even self-compassion before conflict and in the resolution of critical incidents between participants, according to their research. The results suggested that early allocation of self-compassion facilitated faster emotional recovery and thus highlighted the importance of self-compassion as a form of Emotion Regulation. Explicit instruction and fostering of self–compassion in pre-service teachers and in-service teacher education is recommended by the authors as a fundamental dimension of teacher development, and professional sustainability.

Zhipeng et al. (2022) investigated the association between Emotion Regulation and enjoyment in online collaborative English learning environments from the perspective of language learners. Results showed moderate, positive relationships between both peer and group regulation on enjoyment of collaborative efforts; group regulation directly influenced while peer regulation indirectly influenced enjoyment through the processes of groups. Enjoyment was found to be an important motivator of positive online language learning experiences, indicating that collaborative Emotion Regulation strategies may act as a facilitator in learners' involvement and success.

Jetmir (2022) investigated the effects of specific Emotion Regulation strategies on adolescents' academic performance. The study reported positive and negative associations of certain Emotion Regulation strategies with self–efficacy

beliefs, as well as direct effects on academic achievement. For instance, positive Emotion Regulation strategies (e.g.,cognitive reappraisal) were positively associated with self–efficacy and achievement, indicating that helping adolescents to learn how to regulate their emotions in an adaptive manner is essential for emotional well–being and success at school.

Halime, and Ibrahim (2022) scientifically investigated with 335 teenagers (age bracket of 14 -18) to check the mediation effect of Emotion Regulation between emotional autonomy and game addiction. Their finding have provided evidence suggesting that emotional autonomy is positively predictive of both the dysfunctional internal and external Emotion Regulation as well as game addiction. Problematic Emotion Regulation, as a result, mediated the association between emotions and game addiction. Crucially, it was found that the association between emotional autonomy and game addiction is mediated by dysfunctional Emotion Regulation: adolescents who aspire to experience more autonomy but have difficulties regulating emotions are at risk for developing problematic gaming behavior. This suggests the importance of Emotion Regulation in terms of preventing game addiction associated with adolescent autonomy maturation.

Agustin et al. (2022) explored the relationship among Emotion Regulation, social communication, self–harm and stereotypy in autistic individuals. They found a specific association between emotion dysregulation and self–injurious behaviour, whereas social communication impairments were uniquely related to [development oniondoll stereotype] behaviour. The relation between Emotion Regulation and Social Communication was also strong, as well as that between Self–injury and Stereotyped

behaviours. These results provide evidence that many of these behaviors are correlates of negative emotional states and represent signs of distress in autism. According to authors systematic interventions that address the improvement of both coping skills and social communication strategies would likely be useful for persons with autism by reducing these maladaptive behaviors.

Boonjira et al. (2022) found that CBGT was a Thai middle school students is beneficial in reducing anxiety and improving Emotional Regulation skills. In a quasi experimental study, the treatment group showed significant reduction in anxiety and increase in Emotion Regulation scores compared with the control group, supporting CBGT as an effective intervention for emotional health in this population.

ZiJia et al. (2022) conducted a systematic review on Emotion Regulation measures used with child and adolescent (grade 1–12; aged 6–18) samples in US schools for the past two decades. Their review identified several limitations: varying ways Emotion Regulation is conceptualized, discrepancies between the foundations of assessment methodologies and how professionals use them in their work, little translation of assessment data to practice implications, underrepresentation of marginalized groups, and limited psychometric validation of many frequently used assessments. These results underscore the necessity for improvements in assessment techniques and to increase the accurate of measurements on particular academic populations.

Amanda et al. (2022) examined the use of Emotion Regulation strategies by STEM post–secondary students in achievement contexts. Their results suggested that general study period Emotion Regulation, although not highly predictive for emotions

above and beyond control and value appraisals, could still make a difference in exam-specific materials through the influence of diffused, mood maintenance goals. Cognitive reappraisal was associated with greater positive and lesser negative emotions, more sophisticated learning strategies, as well as higher performance on the exam while suppression was related to poorer exam outcomes. The between-subject modulation of emotional reactivity by cognitive reappraisal was strongest in the examination context, indicating the situational importance of positive Emotion Regulation resources for success in demanding STEM fields.

As an example, Alexia and Sarah (2022) examined the relations between various emotion dysregulation strategies and impulsive behaviors such as pathological alcoholism, drug abuse, hyper sexuality, binge eating disorder and non-suicidal self-harm among university students. They found that lack of emotional clarity was the most stable and robust predictor of impulsive behaviors, irrespective of comorbidity with other forms of emotion dysregulation. Moreover, non-accepting of emotions and lack of emotional clarity, difficulties reaching goals when distressed were also correlated with a various impulsive behaviours. This conclusion may imply that low emotional clarity is a vital core mechanism underlying different harmful impulsive behaviors, and interventions should focus on enhancing specific Emotion Regulation skills to ameliorate harm among students.

Hanna et al. (2022) applied latent profile analysis to classify first-year college students into groups using mindfulness and difficulties in Emotion Regulation as indicators, and investigated these groupings relative to work-family-school conflict. We identified three profiles: “healthy” (57.5% of students), “observant yet

judgmental" (33.3%), and "unhealthy without strategies" (9.2%). Conflict was significantly lower in all domains for students with a healthy profile compared to other profiles. Findings suggest that higher mindfulness and better Emotion Regulation capacity are protective against work, family, school conflict, pointing to the importance of cultivating these competencies for student well-being and academic adjustment.

Natalia et al. (2021) conducted qualitative interviews with first semester college students who attended Emotion Regulation training as part of a first-year experience course. From the perspective of students, Emotion Regulation required effort to successfully control emotions such as while learning and that was dependent on clear regulatory goals, timing, emotional awareness, affective forecasting and regulatory clarity. Emotion Regulation can be difficult for students, especially as they make the transition to college, according to the research. Early college course Emotion Regulation training was identified as a promising intervention that counseling psychologists can use to help students develop these Travis skills necessary for academic and general life success.

Mary et al. (2021) intended to investigate procedures addressing all of the five Emotion Regulation domains from the process model (situation selection, situation modification, attention deployment, cognitive control and response modulation). Of the ten measures identified, only the Anxiety, Depression and Mood Scale had good psychometric evidence supporting its use but this does not cover all five domains of Emotion Regulation. This suggests a lack of psychometrically sound integrative measures in the assessment of Emotion Regulation for research and clinical use.

Yuning and Conor (2021) investigated Emotion Regulation strategies and relationship between it & perceived stress among Irish college students and Chinese international students in Ireland. The study showed a lower use of cognitive reappraisal on average among the two groups, while also showing a negative correlation between habitual use of cognitive reappraisal and stress in both groups — that is, people who it's more commonly were less stressed. Importantly, habitual use of an emotion suppression strategy (suppression of emotional expression) was positively associated with stress in the Irish students but not for the Chinese group. Chinese students reported more frequent use of both cognitive reappraisal and suppression compared to Irish students. These results suggest a cultural variation in the impact of Emotion Regulation strategies on stress, and highlight the importance of cultural context in psychological research.

Mehmet Enaş (2021) investigated the effects of Emotion Regulation skills and self–regulation on resilience in teacher candidates. With standard scales, the study showed that Emotion Regulation and self-control were positively associated with resilience. In other words, pre–service teachers were more resilient if they had a high level of Emotion Regulation skills and self–control indicating the significance of these psychological attributes as protective factors in confronting challenges and maintaining wellbeing within professional education settings.

Ashana et al. (2021) carried out a longitudinal analysis of age differences in young children's regulation strategies in the context of delay tasks. Following 120 children from 24 months until they reached 5, they identified three main strategies: self-soothing; attention-getting (bids), and distraction. Findings indicated reduced

self-soothing, an increase followed by a decrease in bids, and continuous increase of distraction. Growth in both length and power of distraction strategy use prospectively predicted being rated as well–regulated (calm and appropriate behavior) by 5 years, whereas continued resort to bids was associated with poorer Emotion Regulation ratings. This study draws attention to the fact that as children get older, strategies they use that are more self–contained i.e., distraction, are considered better for regulating their emotions than approaches requiring bids for other people's attention.

Jehan et al. (2020) investigated the association between Emotion Regulation and academic problems in 367 Jordanian first-grade children. Ultimately, the results indicated a significant negative association between Emotion Regulation and academic challenges such that adolescents with poor Emotion Regulation skills encountered more problems in school. Furthermore, for male students, the influence of Emotion Regulation on academic challenges is stronger than that for female students. The study also found that Emotion Regulation was an important predictor for predicting to academic difficulty of first graders. These findings emphasize the need to promote Emotion Regulation skills in early childhood to facilitate later academic achievement, while also indicating that MD and education may mediate this association differently for boys and girls.

Samantha et al. (2020) investigated the influence of Emotion Regulation on the trajectory to problematic alcohol use in adolescents with ADHD. This two-wave longitudinal study revealed a surprising indirect effect, with higher levels of Emotion Regulation skills predicting better social skills, which in turn predicted an increased likelihood of problematic alcohol use. Although Emotion Regulation directly did not

predict problematic alcohol use in the future, it did indirectly so via increased social skills and under some conditions may increase exposure to risk practices such as drinking. The findings indicate that the interplay between Emotional Regulation, social competencies and risk behaviour is complex and may be moderated under further conditions, such as parental monitoring.

Asude et al. (2020) studied the influence of interpersonal Emotion Regulation and emotion dysregulation on interpersonal competence. They reported that interpersonal Emotion Regulation and emotion dysregulation were significant predictors of interpersonal competencies, by means of related psychometric scales. Importantly, once emotion dysregulation was accounted for, interpersonal Emotion Regulation explained 18% of the variation in social competency. Results indicated that interpersonal Emotion Regulation accounted for the most variance, followed by emotion dysregulation, highlighting the role of one's ability to manage emotions within social interactions as a critical feature of healthy social and interpersonal functioning.

Guiden et al. (2020) examined the relationship between patience, Emotion Regulation difficulty and cognitive flexibility among university students. On standardized scales, they found that patience was associated with difficulty in Emotion Regulation; students having more trouble regulating emotions were less patient. Cognitive Flexibility positively predicted patience among of the students, that is, those individuals who managed to be more flexible in their thinking showed more patience. In multiple regression analysis, difficulty in Emotion Regulation and cognitive flexibility explained 18% of the variance in patience jointly (cognitive

flexibility being the most powerful predictor). These results indicate that being able to flexibly adapt one's thoughts is crucial for being patient, and that emotional trouble may hinder this ability.

Hanna et al. (2019) examined Regulation of Emotions shared among students in groups when encountering obstacles. The findings demonstrated that Emotion Regulation at the group level could be activated through collaboration of different types of difficulties (read: task–related stress, conflicts and uncertainty). The findings indicated four major group–level strategies to infer Emotion Regulation, which confirmed the dynamic and social character of emotion work in teamwork.

Mathew, Muthanna and David (2019) studied the influence of context on children's choice of Emotion Regulation strategies and how it is associated with well-being. When they observed children in classrooms, they saw that kids were also taking a strategic approach to Emotion Regulation: adopting different strategies as needed. For instance, cognitive reappraisal was successful in lowering negative emotions in the short-term, and not particularly related to overarching well–being. The findings highlighted that the relations between children CSA different types of emotional reactions their express and how they regulate differ depending on the context, suggesting children may be able to utilize strategies in response to varying stimuli.

Kale et al. (2019) also used a longitudinal approach with N = 1343 adolescents to examine the relationship between Emotion Regulation strategies, i.e., suppression and reappraisal, and depressive symptoms. Results indicated that suppression, but not reappraisal, was significantly associated with depressive symptoms concurrently and longitudinally. That is, within-person shifts in the use of suppression predicted

moment-to-moment (change in) depressive symptoms. However, at a longitudinal level, it was actually depression that occurred first and predicted subsequent increases in suppression use not the other way around. This pattern implies that suppression could be an effect of, rather than the reason for depressive symptoms during adolescence.

Nihan Solpuk et al. (2019) investigated the relationship between social achievement goals and classroom incivility and difficulties in Emotion Regulation among 309 undergraduate students. These two together accounted for 15% of variance in Emotion Regulation difficulties. The study further showed gender variations; female students scored significantly higher levels on social achievement goals and Emotion Regulation difficulties, male students in classroom incivility. These results suggest that social and classroom context in combination with individuals' motivations are important factors accounting for students' Emotion Regulation abilities.

Sakire (2019) study demonstrated that teachers were more likely to engage in cognitive reappraisal as an Emotion Regulation strategy, when they perceived their relationship with students positively—specifically on closeness, sensitivity, and verbal participation. Teacher sensitivity, suppression of emotion and cognitive reappraisal were significantly positively inter-correlated. Teachers had a stronger relational experience with girls; up to this age there was less conflict with boys. More generally, the findings suggest that teachers' beliefs about student relationships may strongly shape their preferred approach to Emotion Regulation, and that positive relationships may promote adaptive Emotion–Regulation strategies.

Lauren Paravato and Melissa (2018) self-studied by having one teacher reflect daily on in–the-moment emotional experiences during a semester time period. What they found was that it was the ability to have insight into your own feelings (understanding what you're feeling), and not necessarily emotionally suppressing them (when you control expression of those emotions because you think expressing them would be bad), that reduced negative emotional experiences. With ongoing reflection the teacher started to clear some old emotional triggers resulting in less negative emotional episodes and more constructive responses when facing challenging situations. The authors conclude that teacher Emotion Regulation research and intervention should aim at addressing emotion antecedents, as well as to promote reflection.

Daniel and Beth (2018) explored the beneficial contributions of Emotion Regulation and temperament to relationships quality, self–regulation, and academic performance during early childhood. They found that temperament variables contributed significantly to variance in peer relations (41%), self-management (40%), and academic behavior (49%) over and above the power of Emotion Regulation alone. This emphasizes the significance of temperament on both young children's social adjustment and academic achievement, and demonstrates the shared contribution that temperament and Emotion Regulation make to development in early childhood.

Xinmei et al. (2017) examined the unconscious form of Emotion Regulation in 147 Chinese adolescents. They found that the adolescents implicitly preferred down–regulation (suppressing or minimizing emotional intensity) to up-regulation (withdrawing from emotions). The recommended adaptive value of down-regulation

was age-dependent. Remarkably, young adolescents who valued down-regulation more positively also had less negative emotional experiences. This would indicate further that in this cultural context, adolescents' adaptive Emotion Regulation believes develop with age and their emotional adjustment is affected most of all promoting Emotion Regulation or dampening of emotions as a protective mechanism.

Summary of Studies

The summary of various studies related to Emotion Regulation were as given in table 5.

Table 5

Summary of Studies Related to Emotion Regulation

Year	Author/s	Findings
2025	Sahin et al.	Examined the relationship between social emotional learning skills and use of social media among high school students, the overall level of social emotional learning skill was found to be moderate and student's social media use was also moderate
2024	Olgan and Bulut	Explored the relationship between Emotion Regulation skills and psychological wellbeing in disadvantaged primary school students, investigated strong positive correlations were found between Emotion Regulation and psychological wellbeing. The students with better Emotion Regulation skills reported improved psychological states.
2023	Liva et. al.	Highlighted the importance of Emotion Regulation in younger generation in order to reduce depression
2023	Aydan	Pointed out that Emotion Regulation difficulties predicted child's problem behaviour

Year	Author/s	Findings
2023	Lauren et al.	Providing meaningful vision into the socio-emotional communication challenges faced by autistic people, and thereby explored the hopes of technology aimed at supporting emotion regulation
2023	Stacey and Melissa	Necessitated the essential for explicit teaching and inspiration practices of self-compassion in resilience
2022	Zhipeng et al.	Pointed out that enjoyment of online collaboration, peer regulation and group regulation are related to each other
2022	Jetmir	Found out that emotion regulation strategies and self-efficacy beliefs are together positively and negatively correlated to each other
2022	Halime and Ibrahim	Revealed that emotional autonomy significantly predicted dysfunctional internal and external emotion regulation
2022	Agustin et al.	Poor Emotion Regulation uniquely associated with self-injury and difficulties in communication associated with stereotyped behaviours
2022	Boonjira et al.	Revealed that cognitive behavioural group therapy reduced anxiety levels thereby enhanced emotion regulation skills
2022	Amanda et al.	Emotion Regulation specific to exams of students in STEM degree course predicted their emotions above and beyond control
2022	Alexia and Sarah	Absence of emotional clarity predicted major number of impulsive behaviours
2022	Hanna et al.	Mindfulness and strong Emotion Regulation capacity reduces work - family - school conflicts
2021	Natalia et al.	Emotion Regulation exercise in college courses can offer meaningful training for emotion regulation
2021	Yuning and Conor	Demonstrated a negative association between habitual use of reappraisal and levels of stress

Year	Author/s	Findings
2021	Mehmet Enes	Emotion Regulation skills and self-control significantly predicted student teachers' resilience
2020	Jehan et al.	The capacity to Regulate Emotions have provided greater impact on level of academic difficulties in male students when compared with female students
2020	Samantha et al.	Gender Emotion Regulation skills were related with greater social skills
2020	Asude et al.	Revealed that inter personal Emotion Regulation and emotion dysregulation predicted interpersonal competency
2020	Guiden et al.	A negative relation between patience and difficulty in regulating emotions
2019	Hanna et al.	Highlighted that group level Emotion Regulation can be stimulated in relation to diverse types of challenges
2019	Mathew David	Approaches such as cognitive reappraisal are effective in regulating negative emotions
2019	Kale et al.	Showed that depression may result in suppression of emotions as an outcome
2019	Nihan Solpuk et al.	Revealed that social attainment goals and classroom incivility defines the changes in problems faced during Emotion Regulation
2019	Sakire	Cognitive reappraisal approach used by teachers for Emotion Regulation improved with positive relationship perception of teachers
2018	Lauren Paravato and Melissa	Revealed that understanding the practice of emotion is more significant than how it is regulated
2018	Yonggang et al.	Proved that proficiecy in past and present tense of students were positively associated with Emotion Regulation
2018	Daniel and Beth	Temperament described peer relations, self-management and variance in academic behaviours significantly

Year	Author/s	Findings
2017	Xinmei et al.	Between younger adolescents, who evaluated down regulation more positively had fewer negative emotional experiences

Major Findings and Research Gaps

The major findings obtained by the Investigator from the review of studies related to Emotion Regulation are as follows;

- ❖ Emotion Regulation was found to reduce depression, anxiety, conflicts, communication difficulties, academic difficulties and negative emotional experiences.
- ❖ Emotion Regulation skills were found to enhance decision making, resilience, language proficiency and interpersonal competencies.
- ❖ It was found that gender differences are there in the Emotional Regulation skills.
- ❖ Specially designed therapies and strategies will help in the enhancement of Emotion Regulation skills.

In spite of the various studies related to Emotion Regulation, the Investigator found out that certain research gaps are there related to Emotion Regulation. They are;

- ➢ There are not much studies found regarding the influence of Emotion Regulation in the learning process of students.

- Studies explaining the impact of various strategies for Emotion Regulation on the academic achievement and emotional stability of students are found to be limited in number.

- The possibility of innovative strategies for Emotion Regulation training among students, teachers and academic administrators was found to be a need of the hour.

So the Investigator decided to develop a learning strategy for enhancing the Emotion Regulation skills of adolescent students so that they can achieve academic as well as emotional development to a better level and thereby act as emotionally stable personalities for the successful future life.

Studies Related to Educational Significance of Bhagavad–gita

With a case study featuring Indian scholars, Shelly et al. (2022) adopted a three-stage process (pre or post questionnaire, open-ended survey, and semi-structured interviews) for research where they probed into the participants' epistemological stances. Their findings revealed that insights from these scholars uniformly point toward the potential for transhumanism education, and to actively advocate core values like ethics, morals, right conduct, and inclusion.

Rodahi (2022) noted how that rhetoric often stresses quantifiable outcomes at the expense of engaging with the deeper pedagogical questions posed by emotional complexity. The ancient Indian wisdom tradition offers a model by which teachers can get lots out of little and make their contribution to pedagogy today. It provides fertile ground for ethical and participatory educational practices. The author believes

that the philosophy of education should come down from its high horse and instead emphasize and retrieve the significance of addressing what happens when the normative ambitions of education are confronted by a student's lived experience–and all the feelings that go with it, especially negative feelings such as unhappiness. Education, according to Rodahi, must look beyond metrics and outcomes to consider philosophically what difficult emotions do demand of its systems and processes.

Gyananand Maharaj (2021) Drawing upon the Bhagavad–gita with an emphasis on the educational implications, the other authors of this article examined the pedagogical philosophy and relevance for India's National Education Policy– NEP 2020. The research discovered that the philosophy and pedagogical theory embedded within the Bhagavad–gita can cover some of the most urgent aspects of NEP 2020, in particular on classroom teaching and its inching downward into actual practice. The authors conclude that by employing Bhagavad–gita methods-filtering instruction through dialogue, transmitting values through lessons, focusing on all-round development of children, etc–NEP 2020 is likely to be made more effective and more practical for both teachers and pupils.

Kelkar and Mahajan (2021) likens the Bhagavad–gita to essential sciences, putting it as the “Physics, Chemistry, and Biology” of human life. A scientific attitude is advocated for approaching the Bhagavad–gita, and from the current point of view it should be interpreted according to ancient classics. When seen as an all-encompassing guidebook for students in life, the Gita gives moral direction and practical wisdom along with strategies of personal success and thriving.

Joe Munyoki (2020) conceives of the philosophy of education as an activity and process essential for underpinning, interpreting, and implementing all educational practices. The author argues that a good philosophy of education will take into account not only what is taught or how it is taught but who is being taught and the whole process of teaching and learning. Munyoki's approach stresses the necessity of matching educational theories with societal needs and converting educational ideas into pragmatic practice.

Garg et al. (2020) accentuated the transformational potential of the Bhagavad–gita in education, contending that it leads students on an internal journey towards self-awareness and integral growth. The Gita gets students to polish their inner understanding; it wakes them up to many fresh possibilities consistent with universal truth. The authors argue that for education systems to grow roots within self–exploration, students must become robust and clear across areas involving mind as well as spirit and intelligence together.

Andrew (2018) critically examined the place of wonder in moral and educational development. While confirming that experiences of wonder have the potential to carry considerable moral dignity, Andrew (citing Schinkel) pointed out that its importance is depended mainly on interpretation and context. Wonder has different interactions with different feelings and attachments, so its moral educational value relies on exactly how the concept of wonder is framed and put into meaningful practice within educational settings.

Dabas and Singh (2018) have done a comparative study on the effectiveness of Indian (Bhagavad–gita-based) and Western positive psychology interventions in

semi-urban Indian students. Faced with an increase in feed-in problems and a decline of genuine moral values, the group being taught Indian philosophical practices (including teachings as well as mantras of the Gita) exhibited statistically significant improvements in hope, expectancy and resilience compared to that group which was practicing only Western techniques. They put this down to the fact that the teachings of the Bhagavad–gita are deeply rooted and broadly the way people think about everyday things in India, making them both easier and more efficacious for Indian school kids.

Sharma and Shakir (2017) carried out a theoretical review that examined how many causes of teacher stress there are.Such as bad working conditions, problematic student behaviour, conflicts with superiors and colleagues, job dilemmas, broken motivation, work-home conflicts, poverty, overloaded schedules, and negative feelings within your environment of employment. They also underlined other internal distractions like attachment to power, jealousy and excessive fixation on results. Drawing from the Bhagavad–gita, they advocated stress-shriving methods such as maintaining contentment, avoiding too much thinking, nurturing positive emotions, living a well–balanced life, ensuring proper rest and exercise, having faith in God and integrating the philosophical quest into one's daily life. Practices like these (including meditation in addition, or as a bonus) will help unseat by calming the mind and relieving emotional agitation, making a person stand on sound soil and enjoy their work while not looking down upon anyone.

Ritu (2017) looked into how Hindi religious printing and publishing drove Hindu religious identity and tradition in India by the likes of Gita Press. These

learning environments played a major role, for they helped native citizens to look critically at their heritage and as such a key part in the revival of cultural virtue. Done via the press, values–driven education becomes the mandate. It uses literature to construct a sense of nationishness or belonging in particular society and also helps develop peoples' ability to look back on them reflectively once more.

Srivastava (2016) states, however, that when the Bhagavad–gita is taught it functions as a means of value–based education. "This includes the complete range of values–representing human behavior at every end of the spectrum: physical, mental, moral; emotional, social; spatial or political; practical and cultural; nationalistic (type) national and individual. We must stress that the teachings of Bhagavad–gita work to make a vital connection between educational theory and practical application, helping society to bring learning into line with real living values every day. Yet this combination is not confined only among students. It also goes beyond teaching what should be done by those who lead educational institutions, laying the groundwork for a mass-type character and contentious educational institution.

Mehta (2016) investigated how emotional intelligence is internalized among engineers, focusing in particular on the process of empathic listening. The author found that after surveying 208 Indian engineers using tools such as Trait-based Emotional Intelligence Assessment Questionnaire and Empathetic Learning Scale "empathetic processing and follow-up action were shown to be highly associated with (trait) Emotional Intelligence, whereas mere sensing was not". Although this work took place in a modern engineering context, the writer immediately related her conclusions back to teachings in Bhagavad–gita: Principles of deep listening--

qualities that Mehta felt should be developed among (members) professionals as well as company culture and not just insulated within you oneself.

Jeong-kyu (2016) examined ancient Asian wisdom and wisdom principles of happiness, concentrating on in particular India's classics (the Upanishads, Brahma-Sutras and Bhagavad–gita) and Chinese Tao Te Ching. The Bhagavad–gita offers a militant view of happiness; it includes religious or supernatural and practical components. Like the Upanishads, the Tao Te Ching defines happiness in sprawling metaphysical terms and extends that into ethical. But despite all these many differences, both traditions are deeply rooted in the search for happiness. They hold as a latter resort nothing less than a total reconfiguration of man's spiritual nature, being and existing in peace with oneself. Jeong-kyu suggests that these ancient principles of happiness and education are of significant relevance to modern life. Drawing upon the spiritual, ethical and pragmatic lessons of texts like the Gita and Tao Te Ching, educators or philosophers can lay down curricular lines meant to instill virtue. Health, in all of its forms and with everyone acting as their own guardian philosopher or thinker one way is natural happiness belonging; love is repetitive (and routine), instead eternal.

Balambika (2014) conducted an educational analysis of the values and ideas concurred in Bhagavad–gita, in addition she put them into four domains: moral and spiritual values, social values, cultural values, intellectual values. The author argued that those values should thereby become an integral part of teacher and student life, and a matter concern for all curriculum developers to take into account. By promoting those on an all-around basis at roughly equal strength Balambika emphasized the need

for teachers to possess a thorough understanding and embodiment of human values and point of conduct. They should demonstrate pure love and compassion to their students in a way that is much as parent’s love children, nurturing the children's heart with positive, divine feelings. She, strongly that teachers must put aside ego and anger, engage in mutual cooperation, so that students will naturally absorb and practice these values in daily life。

Reddy (2012) outlined the therapeutic application of the Bhagavad–gita, coming up with a model which is part eclectic and part results–oriented. The model centers on zapping guilt, restoring motivation to win out in your private battles, and giving suggestions from common sense to handle mental as well emotional obstacles. The nine parts assigned to Reddy's project are Logic, Action, Renunciation, Power of Self–Knowledge, Wisdom, Integrity of Others', Trust, Universality, and man's immortality spirit. Bhagavad–gita-based therapeutic techniques are intended to be specifically tailored for maximum effect, and if applied carefully they can be a strong resource in a therapist's slot–in particular for clients grappling with distress or with their blocks. This body of work confirms that the Gita's teachings are not simply texts for spiritual exhortation but also practical means of emotional healing and personal growth.

Claudia (2010) analyzed the phenomenon of war and terror as aspects of internal psychological conflicts emerging outwardly anxiety turmoil. Her study cites Asian wisdom tradition, in particular the Bhagavad–gita, to demonstrate how spiritual insight can be a powerful tool for understanding and healing those deep existential anxieties that she terms "the war within." The Bhagavad–gita, with its concentration

on self-cognition and self-mastery, advises us about recognizing and resolving these inner battles.The study emphasizes contemplative techniques such as meditation and introspective reflection based on Gita teachings as powerful methods for "embodied insight." These practices allow people to attain clarity and peace of mind in inner combat, which in turn contributes to facing one's responsibilities--not just for oneself, but also towards children and society as a whole. This kind of insight, Claudia argues, encourages the ethical and moral growth needed to cultivate resilience and integrity in behavior. It makes the Bhagavad Gita an important resource for addressing today's existential and psychological challenges.

Summary of Studies

The summary of various studies related to Educational Significance of Bhagavad–gita were as given in table 6.

Table 6

Summary of Studies Related to Educational significance of Bhagavad–gita

Year	Author/s	Findings
2022	Shelly et al.	Revealed that the member of Indian academics' reflections obtainable a convergence on rich potential to pursue wisdom in Education and promote ethics, integrity, skillful action and inclusion
2022	Elin Rodahi	Maintained that the task of philosophy of education should be to reclaim the significance of the academic dimension in education and to philosophize on what negative emotions such as sadness require of education
2021	Gyananand Maharaj and et al.	Drew out that the philosophy of the Bhagavad–gita has great potential to address the some of the vital aspects of NEP-2020 especially the Pedagogy

Year	Author/s	Findings
2021	Kelkar and Mahajan	If the pupils get the exposure of the Knowledge of Bhagavad–gita then it will help them to develop an effective, successful and an excellent student
2020	Joe Munyoki	Suggested philosophy of education as the practice of education including the procedure of converting ideas into reality within the learning situation
2020	Garg et al.	Suggested that the Gita guides an individual to explore oneself thereby all the intellectual, physical, mental and spiritual health becomes clear and robust, in the student
2018	Andrew	Initiate that moral significance depends to a large extent on how we interpret or make sense of our wonder and what we wonder at
2018	Dabas and Singh	Indicated that the Indian interventions consisted of profound thoughts and Mantras that the students could relate to and easily integrate into most life circumstances
2017	Sharma and Shakir	Suggested some methods to reduce stress through the learning of Bhagavad Gita such as happy and content life, avoid over thinking, positive emotions, balanced life, proper sleep, proper exercise, confidence in divine and trust in the philosophy of integration
2016	Srivastava	Value-oriented education concerning Bhagavad–gita Teachings founds the relationship between theory and practice of education for society as a whole
2016	Mehta	Sensing was found to be unimportant in the internalization of emotional intelligence among engineers and instead processing and responding were found to be significantly related
2016	Jeong - kyu	Gita offers happiness concepts spiritual, religious, and pragmatic and recommended that the principles and concepts of happiness will impart beneficial resources and valuable theories of happiness or well-being education to all

Year	Author/s	Findings
2014	Balambika	The teacher should have a correct understanding of the true sense and merit of human values thereby practice what they teaches and should give their students abundant love so as to make students equipped with values of human life
2012	Reddy	The psycho therapeutic approach practiced in Bhagavad–gita act as a useful tool in the hands of an skilled therapist when applied judiciously for some patients with exact problems of distress
2010	Claudia	Spiritual understanding into ones' fundamental anxiety around one's insight of an inherent existential groundlessness offers possibilities for detecting and negotiating the war within

Major Findings and Research Gaps

The major findings obtained by the Investigator from the review of studies related to Educational significance of Bhagavad–gita are as follows;

- ❖ Teachings of Bhagavad–gita was found to reduce negative emotions and distress in students
- ❖ The educational elements in Bhagavad–gita helps students to become successful and an effective learner
- ❖ It helps to proper physical, mental and spiritual health in individuals
- ❖ Bhagavad–gita teachings helps to lead a happy and content life

In spite of the various studies related to educational significance of Bhagavad–gita, the Investigator found out that certain research gaps are there related to the area. They are;

- The direct inculcation of Bhagavad–gita oriented instructional strategies in the normal class rooms of Indian context are not found from the review of various studies
- Experimental studies regarding the implementation of Gita in the regular classrooms either in the soul form or blended form are not found from the studies discussed above
- There were not any studies regarding the development of new strategies, techniques or methods for the teaching of Gita in the classrooms of Kerala and Indian contexts.

So, the Investigator decided to develop a package in blended form for the teaching of concepts in Bhagavad–gita so that students can easily understand the essence of Gita and which will help them to succeed in their personal, academic and spiritual life.

Studies Related to Emotion Regulation and Bhagavad–gita

Heather (2023) highlighted that emotion modulation – being able to modify and control emotional responses – is achieved through multiple avenues. Support for such specificity came from the validation of the Novel Negative Emotion Regulation Inventory (NERI; Zimmermann and Iwanski 2014) in which Heather demonstrated that Emotion Regulation strategies such as adaptive regulation, seeking social support,

dysfunctional rumination, and expressive suppression are differentially regulating when people describe experiencing sadness versus fear or anger. This is consistent with prior evidence that individuals flexibly choose from a pool of strategies in response to specific situational triggers, and that this repertoire can be reliably differentiated and indexed by the NERI.

Lahoti (2023) discussed how conflict often triggers intense emotional reactions and highlighted the importance of developing strong Emotion Regulation skills to address these situations constructively. Drawing from the teachings of the Bhagavad–gita, the commentary suggests that practicing emotional balance—through self-reflection, patience, and spiritual discipline—enables individuals and families to approach conflict with clarity, empathy, and rational thinking. This approach, rooted in ancient wisdom, is presented as practical and relevant for cultivating healthy communication and effective conflict resolution in contemporary life.

Esen et al. (2022) investigated how science teachers are emotionally experienced and regulated in the classroom with a multiple case holistic design, grounded in two theoretical perspectives: control-value theory of emotions and process model of Emotion Regulation. Satisfaction and happiness were most frequently reported positive affect experiences, whereas anxiety and anger were the ones with higher frequency of being reported during instruction. Teachers mostly used antecedent-focused Emotion Regulation strategies—and specifically, situation selection—to regulate these emotions related to the event-based school incidents (with attention to classroom management situations in particular). This research also noted substantial variations in teachers' emotions and emotion regulation strategies as a

function of teaching experience, self-efficacy beliefs, personal goals and pedagogical content knowledge, suggesting that Emotion Regulation skills as well as contextual and individual factors play an important role in shaping teachers' classroom experiences and effectiveness.

Goparaj (2019) highlighted that emotional intelligence fundamentally about understands not just one's own emotions, but also those of others. The author drew on Daniel Goleman's division of emotional intelligence into personal competence (self-awareness, self-regulation) and social competence (empathy, relationship skills). According to Goparaj, the Bhagavad–gita similarly emphasizes two essential competencies for success: realization of the "Inner self" (atma swaroopam) and the "Supreme self" (brahma swaroopam). The Gita teaches that balance in life comes from profound self-understanding and a sense of connection to something greater, thus integrating emotional intelligence into spiritual and ethical living. The text is noted for providing Indians with values, ethics, and effective methods for emotional balance, aligning ancient wisdom with modern Emotional Intelligence concepts.

Vyas (2018) examined the potentials of broadening emotional intelligence theory by incorporating Bhagavad–gita teachings. When Vyas compared emotional intelligence as conceptualized by Western theorists with the teachings of the Gita, he found some uncanny correspondences—especially in the areas of self-awareness, mood management, social awareness and relationship management. Some of the concepts and methods taught by Sri Krishna in Bhagavad–gita were found to be strategies for improving Emotional Intelligence and Emotion Regulation, hence

purchasers of the scripture can use it as both a philosophical guide as well a contribution to self-development of individuals.

Kalinauskaite (2014) investigated yoga-based methodologies and their impacts on emotion regulation and well-being. Among 169 participants, those who performed yoga showed higher life satisfaction and more cognitive reappraisal (positive emotion regulation), as well as lower perceived stress and less emotion suppression. Yoga practices may increase satisfaction with life and the ability of individuals to positively reframe responses while reducing emotion suppression and perceived stress, the researchers suggest. These outcomes provide the basis for including yoga in training programs to develop emotional intelligence, particularly given its strong impact on mood and coping.

Summary of Studies

The summary of various studies related to Emotion Regulation and Bhagavad–gita were as given in table 7.

Table 7

Summary of Studies Related to Emotion Regulation and Bhagavad–gita

Year	Author/s	Findings
2023	Heather	Emotion modulation is attained through various strategies such as adaptive regulation, social support seeking, dysfunctional rumination and expressive destruction
2023	Lahoti	By keeping emotional balance through the learning and practice of Bhagavad–gita, individuals can approach conflicts with clarity, empathy, and rationality that will lead to more productive discussions and resolutions
2022	Esen et al.	The most regularly experienced emotions through the instruction were gratification and contentment as

Year	Author/s	Findings
		positive emotions and fear and anger as negative emotions and the most frequently used Emotion Regulation approach was situation selection for classroom management issues
2019	Goparaj	Confirmed that Bhagavad–gita, the ancient Hindu mythological text that has taught Indians human values, ethics and culture, has focused profoundly on methods of striking balance
2018	Vyas	Found the elements specifically Self-awareness, Mood supervision, Social awareness and Relationship management in Bhagavad–gita which will enhance the Emotional Intelligence and Emotion Regulation of individuals
2014	Kalinauskaite	Revealed that Yoga practice groups scored advanced results in Satisfaction with Life and Cognitive Reappraisal, and lower means in Perceived-Stress and Emotion Suppression and concluded that yoga has positive result on Satisfaction with Life and Cognitive Reappraisal, and virtually no effect on Emotion Suppression and Perceived-Stress

Major Findings and Research Gaps

The major findings obtained by the Investigator from the review of studies related to Emotion Regulation and Bhagavad–gita is as follows;

- ❖ Bhagavad–gita was found to help in emotion modulation through various strategies
- ❖ Bhagavad–gita was found to help in conflict resolution
- ❖ Bhagavad–gita was found to help in Emotion Regulation through Self-awareness, Mood management, social awareness and relationship management

In spite of the various studies related to Emotion Regulation and Bhagavad–gita, the Investigator found out that certain research gaps are there related to the area. They are;

- Even though there was found various strategies for Emotion Regulation in general settings, there was not any studies regarding the implementation of any strategies for Emotion Regulation based on Bhagavad–gita for students in regular classroom situations
- There were not enough studies explaining the experimental impact of Emotion Regulation-oriented strategies based on Bhagavad–Gita in Indian and Kerala contexts

So from the review of studies related to Emotion Regulation and Bhagavad–gita, the Investigator decided to develop a Package based on Bhagavad–gita for enhancing Emotion Regulation of secondary school students.

Conclusion

The Investigator collected various studies related to Emotional Awareness, Emotional Clarity, Emotional Tolerance and Bhagavad–gita, Various Emotions, Emotion Regulation, Educational significance of Bhagavad–gita and Emotion Regulation and Bhagavad–gita. From the studies, the investigator got an insight about the depth of the area under investigation and found that Emotion Regulation skills are necessary for the students of present scenario as they are often under the influence of media and technological advancements which badly affects their emotional development. So a proper teaching strategy based on Emotion Regulation is necessary for overcoming the emotional hazards faced by adolescent students. The Investigator

also found that Bhagavad–gita, the religious scripture is not only for peaceful life and salvation, but also for making the young generation emotionally stable and equip them to regulate their emotions in accordance with the situations to achieve success in their academic, professional and personal life. So the Investigator decided to develop a Package based on Bhagavad–gita for enhancing Emotion Regulation among secondary school students of Thrissur district.

CHAPTER III

METHODOLOGY

- *Method Adopted for the Study*
- *Research Design*
- *Variables Selected for the Study*
- *Sample for the Study*
- *Tools used for Collecting Data*
- *Procedure used for Data Collection*
- *Statistical Techniques Used for Analyzing Data*

METHODOLOGY

Research is the deliberate and formal process for systematic collection, analysis and interpretation of information to solve a problem or answer questions. Context of Education: Educational research is the careful, deliberate and persistent stage in which Methods within education are studied so that we may understand and improve (Gay, 1996). Methodology provides the overall design framework for addressing research problems, but it also includes the selection of research methods and reasons behind that choice. It would require a more considered communication of not just the methods with which researchers are engaging, but also how researcher's logics are guiding them to particular methods in order that findings can be transparent and open to examination by others (Kothari, 2008).

A well–articulated research methodology is a complete description of each step taken in the course of doing our inquiry seeking to make logical and comprehensive sense of a research problem. Its ultimate aim is to explicate the scientific-enterprise process and urge that science teachers take into consideration how knowledge is produced, rather than students learning what it reveals (Kaplan, 1973).

This study aims at developing and validating an Instructional Package on Bhagavad–gita to improve Emotion Regulation for Secondary school students. The dependent variable is Emotion Regulation. These specific elements related to research design implemented in this study will be expanded upon in the following sections.

- ✧ Method Adopted for the Study
- ✧ Research Design
- ✧ Variables Selected for the Study
- ✧ Sample for the Study
- ✧ Tools used for Collecting Data
- ✧ Procedure used for Data Collection
- ✧ Statistical Techniques Used for Analysing Data

Method Adopted for the Study

The preference for research methods Influence the entire research procedure, particularly in educational research because these techniques methodically enlighten human beings' behaviors to be accepted as genuine scientific data. Research methods Research methods refer to how data are collected, analyzed and interpreted in order to produce explanations and predictions (Cohen et al., 2018).

This was a Mixed methods study–A planned study that includes both qualitative and quantitative data, including some kind of mixing during the analysis/interpretation (e.g. by building on comparative analysis or using sequential/multi-stage designs) (Creswell & Creswell, 2018). The premise behind this approach is that all research methods are biased and have limitations. Through blending the qualitative and quantitative approaches, it is believed that weaknesses of both data generation and analytic practices are mitigated, thereby promising a richening of the problem at hand. Complex and strong: Mixed methods research is considered complex, and it is also viewed as strong (this second dimension being most appealing to researchers who wish for robustness in their investigations). When data

are available in both forms and the writer wishes to take advantage of their independent strengths, however, it can be especially useful (Creswell & Creswell, 2018).

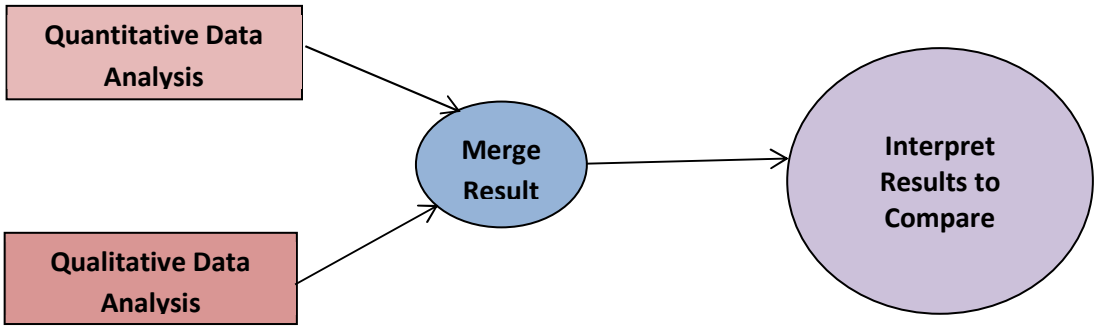
Research Design

The research design serves as the project plan for the naturalistic inquiry (Yin, 1994), that is, an outline of how the entire study should be conducted so that researchers may articulate and answer their hypotheses explicitly and decisively (Slavin, 1992). It is more than a research methodology and describes how data are to be collected, analyzed and interpreted, resulting in the character of the entire inquiry.

A Convergent Mixed method research approach was used for this study. This design collects quantitative and qualitative data simultaneously, which are then integrated to provide an in-depth exploration of the research problem (Creswell & Creswell, 2018). Through integration of the interpretative processes of both types of data, more finely grained and comprehensive analysis can be conducted. Traditionally, a researcher collects both qualitative and quantitative data concurrently then integrates the findings to explicate and interpret collective outcomes.

Figure 5

Convergent Mixed Method Design



The Convergent mixed method research design uses a side–by–side comparison. In this approach, the researcher can start with a discussion of statistical findings from the quantitative phase and then highlight qualitative information that confirms or refute those same areas. But the process can be retrofitted through introduction, first of qualitative results, then in comparison with quantitative data. The primary characteristic of this approach is the comparative process in which both sets of results are examined as a coherent whole, enabling an in–depth and unified understanding on the research issue (Creswell & Creswell, 2018).

For the qualitative component, the researcher conducted Informal discussions with secondary school students and teachers prior to and upon completion of the intervention using custom made casual discussion guides for each group. The rich data is also later enriched through informal educational research discussions; which may add more authentic and contextually greater depth than what structured interviews might glean (Swain & Spire, 2020). However, researchers should carefully address ethical and methodological concerns to guarantee informed consent and respect the dignity of participants during these exchanges (Swain & Spire, 2020).

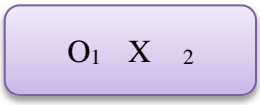
A quasi–experimental design was employed for the quantitative phase, using a Single–group pre test-post test design. This procedure implies comparing pre–and post–measures on the same group of subjects who received the intervention (in this case, the instruction based on Bhagavad–gita for Emotion Regulation). Although this design allows to assess effects due to treatment by comparing before and after test scores, it lacks control group that are often used in experimental research for increases the ability to eliminate other possible explanations of an observed effect (Best &

Kahn, 2007; Grey, 2023).Two intact classroom groups were selected as the experimental subjects because of practical limitations typical of educational settings where larger or random samples can be obtained only with substantial rearranging of class time.

Content of the intervention The Instructional Package based on teachings derived from Bhagavad–gita was uniquely designed by the investigator to aid in Emotion Regulation among Secondary school students with reference to prove connections between principles enshrined in the Bhagavad–gita and contemporary psychological concepts such as emotional intelligence, and mindfulness and cognitive reappraisal (Choudhary & Prabha, 2023; Gairola & Mishra, 2022). A diagram of the design is given in Figure 7 (Best & Kahn, 2007).

Figure 6

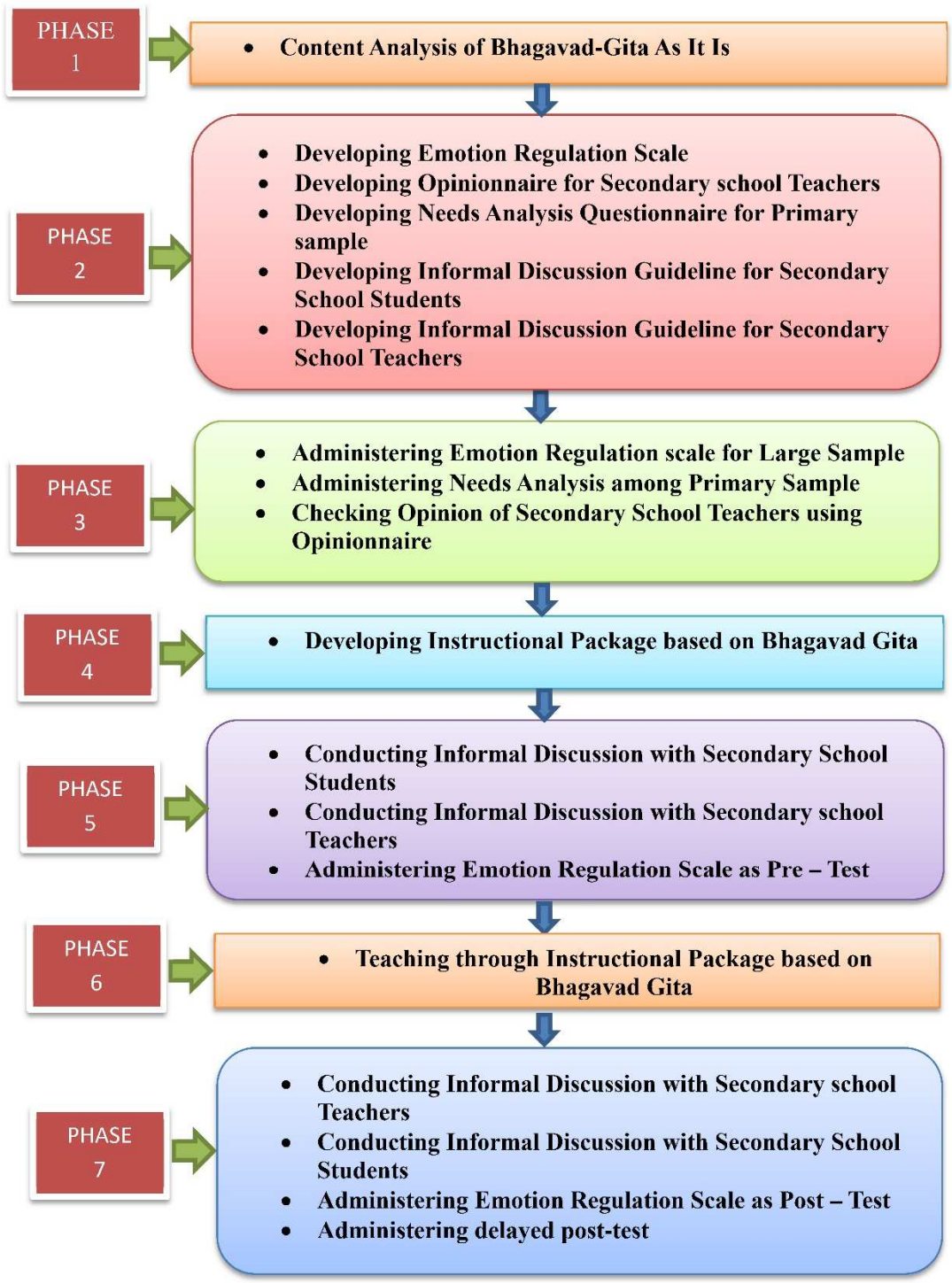
Symbolic Representation of the Experimental Design for the Quantitative Part



O_1 = Pre-test; O_2 = Post test

Figure 7

Research Design



Variables selected for the Study

In experimental studies, variables represent the building blocks or traits that a researcher manipulates, controls, or observes to study their impact on particular results (Best & Kahn, 2010). Focusing on discrete variables permits the researcher to focus systematically on particular elements of a phenomenon without the added difficulty (McBurney, 2001).

Two types of variables were the independent and dependent variables.

Independent Variables

Within educational research, independent variables may include teaching strategies, instructional materials, incentives or the duration of an intervention or participant characteristics such as gender or cognitive ability (Best & Kahn 2007). In general, independent variables are grouped into treatment and attribute variables.

Treatment Variable

The key objective of the current study is to develop and test through an experimental design, an Instructional Package based on Bhagavad–gita, with a focus on enhancing Emotion Regulation among secondary school students. Two intact classroom groups served as the experimental group and were taught this Instructional Package. Accordingly, the intervention variable was "Instructional package based on the Bhagavad–gita for Emotion Regulation" given to the experimental groups.

Attribute Variable

An attribute variable is a trait that does not change and 'over which the investigator has no intervention' (Kaur, 2013). Examples of classroom attribute variables that are routinely considered in educational research are age, gender, race or ethnicity, and cognitive skills. In this investigation investigator decides attribute variable (gender) which can categorize the subjects but does not manipulate experimentally (Kaur, 2013).

Dependent Variable

A dependent variable is a condition or characteristic of participants that can change in experiment, depending on what treatment they receive – it is the effect under question. These variables are usually expressed as effects (i.e., test scores, percentages of errors or times to complete) that are resulted from the experimental demand (Best & Kahn, 2005). The dependent variable for the research was Emotion Regulation and it was defined as student performance on pre-and post-test following exposure to Instructional Package that we created, based upon measurement of changes in learning (Best & Kahn, 2005).

The Independent and dependent variables used for the present study are summarized in Table 8.

Table 8

Variables used in the study

Independent Variables	Dependent Variable
❖ **Treatment Variable** ➢ Instructional Package based on the Bhagavad–gita for Emotion Regulation ❖ **Attribute Variable** ➢ Gender of Students	➢ Emotion Regulation

Sample for the Study

Population Selected for the Study

Sampling is the process of selecting a portion of a group's members so that such subgroup represents as much possible those from who it has been selected (Gay, 1996). The main purpose of sampling is to obtain information that can be generalized from the sample to the population. The study population included high school students studying in the schools with Kerala State Syllabus for this research work. In particular, those are pupils who were studying in Standard IX in secondary schools under the government of Kerala directly controlled by the Department of General Education.

Sample selected for the Study and Sampling Techniques

The population of the study is Secondary school students following Kerala State Syllabus. The investigator selected samples for the following purposes.

I. Standardization of Tools

II. Analysis of the Needs of the Students

III. Survey using Emotion Regulation Scale

IV. Analysis of opinionnaire of Secondary School Teachers

V. Informal Discussion for Secondary School Teachers

VI. Informal Discussion for Secondary School Ttudents

VII. Experimentation

VIII. Evaluation of the Package

Each one of the above will be discussed in detail.

Sample selected for Standardization of Tools

Sampling frame is a list of the individuals (elements/units) from which a sample is to be drawn (Madan, Paliwal & Bhardwaj, 2011). So we have to first define the appropriate sampling frame before selection of sample. In the current research, researcher set the sampling frame as Secondary school students from Government and Aided schools are elderly in Kerala State Syllabus for standardization, Survey and Needs analysis. Samples are selected using simple random sampling technique at the point of being generated from the sampling frame since any one of the elements is equally likely to be selected as sample (Kalton, 1983). Sample (page is also a sub node of Randomness) Sampling Populations or supplies are random if everyone in the population has an equal chance of being selected for the sample and nothing about selecting one unit or object affects another (Garret 2005).

A sample of 400 subjects was selected from Secondary schools of Thrissur District, Kerala, for the Standardization. Details on the schools where standard measures were structured as well as class size per school are presented in Table 9.

Table 9

The sample split up selected for the purpose of standardization.

Sl. No.	Name of School	Management	No. of Students		
			Boys	Girls	Total
1	Sreekrishna HSS, Guruvayur	Aided	20	30	50
2	NHSS Engandiyoor	Aided	25	25	50
3	GDEMS Guruvayur	Unaided	22	28	50
4	GMBHSS Kunnamkulam	Government	50		50
5	LFGHSS Mammiyoor	Aided		50	50
6	GHSS Chavakkadu	Government	20	30	50
7	GHSS Kadikkad	Government	18	32	50
8	GHSS Erumappetti	Government	28	22	50
	Total		193	217	400

From the selected 400 samples, 370 samples were used for the standardization of Emotion Regulation Scale. After item analysis of the scale, the final form was administered on a sample of 100 Secondary school students for finding the reliability and validity of the tools.

Sample selected for Analysis of the Needs of Students

The investigator selected 300 students at Secondary level for the analysis of the Needs of students before developing the Instructional Package based on Bhagavad–gita for Emotion Regulation by using random sampling technique. The sample splits up for the Needs analysis were given in Table 10.

Table 10

Sample split up selected for the Needs Analysis

Sl. No.	Name of School	Management	No. of Students		
			Boys	Girls	Total
1	SreekrishnaHSS, Guruvayur	Aided	20	30	50
2	NHSS Engandiyoor	Aided	25	25	50
3	GDEMS Guruvayur	Unaided	22	28	50
4	GHSS Chavakkadu	Government	20	30	50
5	GHSS Kadikkode	Government	18	32	50
6	GHSS Erumappetti	Government	28	22	50
	Total		133	167	300

Sample Selected for conducting survey on Emotion Regulation Scale

The investigator selected 600 samples from secondary schools of Thrissur District for the purpose of survey on Emotion Regulation Scale. Details regarding the schools selected for survey and the number of students in each school was given in Table 11.

Table 11

Sample split up selected for the Survey on Emotion Regulation

Sl. No.	Name of School	Management	No. of Students		
			Boys	Girls	Total
1	Sreekrishna HSS, Guruvayur	Aided	20	30	50
2	NHSS Engandiyoor	Aided	25	25	50
3	GDEMS Guruvayur	Unaided	22	28	50
4	GMBHSS Kunnamkulam	Government	50		50
5	LFGHSS Mammiyoor	Aided		50	50
6	GHSS Chavakkadu	Government	20	30	50

Sl. No.	Name of School	Management	No. of Students		
			Boys	Girls	Total
7	GHSS Kadikkode	Government	18	32	50
8	GHSS Erumappetti	Government	28	22	50
9	GMGHSS Kunnamkulam	Government	25	25	50
10	HDP Samajam school, Edathirinji	Aided	30	20	50
11	NSS HSS Mundathikkodu	Aided	28	22	50
12	HSS Aryampadam	Aided	26	24	50
	Total		292	308	600

Sample Selected for Analysis of opinion of Secondary School Teachers

The investigator selected 100 samples from Secondary schools of Thrissur District for the purpose of analysis of opinion of Secondary school teachers. Details regarding the schools selected for opinion analysis and the number of Secondary school teachers in each school was given in Table 12.

Table 12

Sample split up selected for the analysis of opinion of Secondary school teachers

Sl. No.	Name of School	Management	No. of Teachers		
			Male	Female	Total
1	Sreekrishna HSS, Guruvayur	Aided	8	10	18
2	NHSS Engandiyoor	Aided	5	7	12
3	GDEMS Guruvayur	Unaided	8	12	20
4	GHSS Chavakkadu	Government	9	11	20
5	GHSS Kadikkode	Government	4	6	10
6	GHSS Erumappetti	Government	10	10	20
	Total		44	56	100

Sample selected for Informal discussion of Secondary school teachers

The investigator selected 20 Secondary school teachers from, Guruvayur Devaswom EMS Guruvayur of Thrissur District for the purpose of Informal discussion with Secondary school teachers. Details regarding the school selected for informal discussion and the number of secondary school teachers in the school was given in Table 13.

Table 13

Sample split up selected for the Informal discussion of Secondary school teachers

Sl. No.	Name of School	Management	No. of Teachers		
			Male	Female	Total
1	GDEMS Guruvayur	Unaided	8	12	20
	Total		8	12	20

Sample selected for Informal discussion of Secondary school students

The investigator selected 100 samples from Guruvayur Devaswom English Medium School, Guruvayur of Thrissur District for the purpose of Informal discussion with Secondary school students. Details regarding the school selected for Informal discussion and the number of secondary school students in the school are given in Table 14.

Table 14

Break up of sample for the Informal discussion of Secondary school students

Sl. No.	Name of School	Management	No. of students		
			Boys	Girls	Total
1	Guruvayur Devaswom EMS	Uaided	50	50	100

Sample Selected for Experimentation

The sampling frame for Experimentation consists of Secondary school students of Government and Aided schools having sufficient infra structural facilities and are following Kerala State syllabus under the General Education department, Government of Kerala. The present study is also Experimental in nature, the investigator purposefully selected Thrissur district. From this district, the investigator selected the school - Guruvayur Devaswom English Medium School, Guruvayur randomly by giving due weightage to Gender of students. Here stratified random sampling was done so as to have a considerable representation of sample with regard to the strata namely Gender. Two divisions of standard IX students from the school were selected. Thus total of 96 samples were selected. From this a final sample of 90 students fulfilling all the aspects of homogeneity were selected and were used for further Analysis. The sample split up for Experimental study is as shown in the Table 15.

Table 15

Break – up of sample for Experimental Study

Groups		Experimental	Total Sample
Gender	Boys	40	90
	Girls	50	

Ensuring Homogeneity of the Sample Groups

The students in the Experimental group were from same school.The educational institutions were also selected in a careful manner. The Investigator was aimed to implement an innovative Instructional Package based on Bhagavad–gita for

enhancing Emotion Regulation. The present Secondary school curriculum doesn't have contents related to Bhagavad–gita and techniques for regulating emotions. So getting permission for the conduction of such an Experimental intervention was a tedious task for the Investigator. When the Investigator approached the authorities of Guruvayur Devaswom English Medium School, Guruvayur, they were become interested in the implementation of such an innovative intervention for their students. The school management also showed a positive attitude towards the educational aspects of Bhagavad–gita.Then the authority presented the idea and importance of emotional well being of students, infront of PTA. And after all permissions the Investigator purposively and carefully had chosen Guruvayur Devaswom English Medium School, Guruvayur for conducting the Experimental intervention. For ensuring the competency of the students for the Experimentation, the Investigator conducted four steps of testing to assure the homogeneity of the participating 96 students from the two divisions of Guruvayur Devaswom English Medium School, Guruvayur.

Steps 1 - Reading of the Slokas: Here the Investigator conducted a reading of the Text Bhagavad–gita. The ability to read the slokas included in Bhagavad–gita by the students were tested. Each student was allowed to read a sloka in Bhagavad–gita for a time of 2 minutes. With the help of standard indicators, the Investigator analysed the ability of students to read the slokas without any errors. The students were graded A, B and C according to their ability to read the slokas in Bhagavad–gita.

Step 2 - Comprehension of the Slokas: In this step, the Investigator first read a sloka and explains the meaning of sloka. Then she asks each of the students to find out and

record a situation in life where this meaning can be made use of in a response sheet within a time of 2 minutes. The investigator presents 9 more slokas with interpretations in this way and collects the responses given by the students and grade them as A, B or C according to their comprehension ability.

Step 3 - Emotion Recognition test: In this step, the Investigator describes a life situation based on an emotion before students. Then the Investigator asks each of the students to imagine the situation from their point of view and record the emotional element identified in the situation with remedy for the same. Teacher presents five such situations before the students and records the observations made by the students and grade them as A, B or C.

Step 4 - Test Paper: In this step, the Investigator conducts a one word test based on the Bhagavad–gita among students. The test consisted of 10 common one word questions based Bhagavad–gita. The answer scripts of the students were evaluated by the researcher and graded them as A, B or C.

Selection of Homogeneous Groups for the Experiment

After completion of the four steps, the assessment reports of each step were sorted carefully. The students who scored C grades for each test were not considered for the final sample of experimentation. All others were selected for the final experimentation phase. In this way 6 students were removed from the initial sample of 96 students and the remaining 90 students were choose for the Experimental study.

Sample selected for Evaluation of Package

After the implementation of Instructional Package based on Bhagavad Gita for Emotion Regulation, the investigator evaluated as per the evaluation phase of ADDIE Model. For this the Package Framework and Modules were given for evaluation by four Experts (One Professor, One Associate professor and two Assistant Professors) in the field of Teacher Education. For this a 5 point scale Evaluation Performa sheet was constructed by the Investigator. The Evaluation Performa sheets were also given for 21 Secondary schools teachers of Thrissur District along with the Modules and Framework of the developed Package. Thus a total sample of 25 was selected for the Expert evaluation of Package. User based evaluation was also carried out for checking the effectiveness of developed Package. For this the investigator prepared a student evaluation Performa sheet. A sample of 90 students of the Experimental group was selected for evaluating the Package.

Selection of School

Population for the experimental study were picking up from one school of Thrissur district. The school selected was Guruvayur Devaswom English Medium School Guruvayur. The school authorities, teachers and students were highly supportive, cooperative and provided helps wherever needed during the course of the Experimental study.

Selection of Class

The students of Ninth standard were selected for the present Experimental study. Piaget described age '12 +' as the proper operational stage, where children

improve the ability to understand abstract concepts and toward engage in systematic logical reasoning and problem solving (Banerjee, 2011). Instructional Package based on Bhagavad–gita for Emotion Regulation can be applied to that age group.

Selection of Groups and Units of the Study

Two intact class room groups each of standard IX from the selected school was considered as the Experimental group. The text selected for teaching the group was Bhagavad–gita As It Is. The Investigator selected contents from all the eighteen chapters of Bhagavad–gita based on the selected emotions under investigation.

Tools used for the study

The measure used in the probe is a scale of predefined aspects of human behavior (Best & Kahn, 2007). Research Instruments The following research tools were utilized by the researcher for data collection to analyze the problem and data collection, respectively. They are;

- Instructional Package based on Bhagavad-gita for Emotion Regulation (Prepared and validated by T.V, Bini & K. P, Seema Menon, 2023)
- Emotion Regulation scale for Secondary school students (Prepared and Standardized by T.V, Bini & K. P, Seema Menon, 2021)
- Needs Analysis Questionnaire (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2021)
- Opinionnaire for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2021)

- Informal discussion guideline for Secondary school students before Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2022)
- Informal discussion guideline for Secondary school teachers before Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2022)
- Informal discussion guideline for Secondary school students after Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Informal discussion guideline for Secondary school teachers after Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Validation Criteria for validation of the Instructional Package based on Bhagavad-gita for Emotion Regulation (Prepared and Standardized by T.V, Bini & K. P, Seema Menon, 2022)
- Evaluation Proforma for Secondary school students (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Evaluation proforma for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)

Content Analysis on Bhagavad–gita As It Is, written by H G AC Bhaktivedanta Swami Prabhupada

Steps in Qualitative Content Analysis

According to Moffett and Weare (2020), the content analysis was done by following the systematic steps as described under the following headings;

1. Determining the Research Questions

The research questions articulated for the present content analysis are as shown below;

i. What will be the dimensions of Emotion Regulation in Bhagavad–gita?

ii. What will be the verses that describe specific emotions in Bhagavad–gita?

iii. What will be the real meaning of the verses specifying emotions in Bhagavad–gita?

iv. How will be the particular verses specifying emotions contribute to the Instructional Package based on Bhagavad–gita?

2. Document Selection

For the qualitative content analysis (QCA) the investigator selected the text-'Bhagavad–gita as it is'–the best instructional material, most popular and the largest cultural product exported from India. It was written by H G AC Bhaktivedanta swami Prabhupada. It consisted of eighteen chapters classified under Karma yoga, Bhakthi yoga and Jnana yoga.

Why Bhagavad-gita As It Is

It is the best known, world's famous Bhagavad–gita today. According to the suggestion of Prof. Edward.c, Dimock junior in the forward of Bhagavad–gita as It Is (Prabhupada, 2007) it serves as a valuable text book in the field of Education for students and teachers. This text has translations in almost hundred languages in the

world. The author of this Bhagavad-gita tried to present it without any adulteration to fulfil someone's personal ambition. It is an authorised commentary upon Bhagavad–gita based on papambara explanation that will properly guide the students without any blunder like any other Text; the aim of this Bhagavad–gita is to understand Bhagavad–gita and its speaker and to know the important of Bhagavad–gita without misinterpretation. The interpretations of this Bhagavad–gita has suitable authentic references' understanding of this text is really profitable and authorised for the wellbeing of human society in satisfying the mission of life. The author follows parambara and followed direct approach– it is easy to understand and brings out the essence of Lord Krishna's message to the successful life.

This Bhagavad–gita contains sloga, word by meaning, meaning of the sloka and the purport connected to real life situations. This text is free from personal speculations and interpretations, focuses real teachings in the Bhagavad–gita. This Bhagavad–gita helps for enlightening and conductive to personal transformations. This text is consistent and comprehensible. It presents the great scripture in its true terms. This text is used as an instructional material in numerous courses in the foreign countries. It's brand new in its authenticity. It is addressed to all humanity as it clearly teaches the purpose of the human form to cultivate true knowledge. This book is presented without adulteration by philosophical interpretations. It is fully indexed and cross-referenced, illustrated with forty-four magnificent full-colour paintings. It is the most complete and authoritative translation of this timeless scripture in print, and the only transmission that does not obscure the true spirit of Krishna's teachings.

The most significant goal of a human life is to bring a balance in life, through success and failure, joy and sorrow, with an undisturbed, balanced state of mind. This mental stability allows one to think clearly, get better at decision-making, and manage our emotions, even under pressure, and to understand the source of emotions, like anger and fear, from attachment and unfulfilled desire— And the Gita brings us closer to achieving this. He explains the philosophy of life and spiritual essence of the Bhagavad–gita in a simplified and systematic manner, which can be executed in daily life to purify the mind, body, and soul.

3. Building Coding Frame

For the content analysis the investigator has already prepared or pre-determined set of dimensions of Emotion Regulation and various emotions. There are five dimensions of Emotion Regulation and twelve emotions. The dimensions include Emotion awareness, Emotion clarity, Emotion tolerance, and Emotion response modulation and emotion regulation strategy. Various emotions include Fear, Anger, Sadness, Jealousy, Anxiety, Shame (negative emotions), Happiness, Satisfaction, Pride, Sympathi, Love and Forgiveness (positive Emotions).

4. Segmenting the Material

The investigator analysed eighteen chapters of Bhagavad–gita in order to get the dimensions and emotions. The investigator conducted slogan wise analysis of seven hundred verses of Bhagavad–gita three times. Verses corresponding to selected emotions were collected and interpreted under separate headings. After the interpretation of all verses related to specific emotion, the Investigator gives a

reflection about how these slokas and their meanings have contributed to the development of Instructional Package based on Bhagavad–gita.

5. Trial Coding

Here the Investigator conducted a sampling analysis of the verse of a particular emotion along with its interpretation.

Example: - For the emotion Anger, investigator selects a particular verse such as 2 (56)

Meaning-One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

From this verse, Investigator understands that students should get an insight about the emotion anger and its effects in one's life; he should try to get detached from the emotion anger to have a balanced emotional state similar to that of a sage which will ultimately help him to concentrate more on learning. So the Investigator get an understanding about how to regulate the emotion–Ager through the developing Instructional package based on Bhagavad –gita.

6. Modifying the Coding Frame

In this step, the investigator decided to modify the coding procedure by including all the verses related to specific emotions first along with their interpretations. Then it should be followed by a collective reflection about how these

interpretations will contribute to the development of Instructional Package based on Bhagavad–gita.

7. **Data Analysis and Reflection**

For the purpose of meaningful content analysis, the investigator bridges the two steps Data analysis and Reflection together in order to get a true meaning for the content analysis. In the present study, Investigator conducted the content analysis along with reflection as described below;

The Verses Selected from Bhagavad–gita As It Is for the development of Instructional Package

Anger

The verses selected for the emotion–Anger are; 2(56), 2(62), 2(63), 4(10), 5(23), 12(17), 16(4), 16(18), 16(21), 18(23)

Fear

The verses selected for the emotion–Fear are; 2(35), 2(56), 4(10), 5(27), 5(28), 10(4), 10(5), 18(30), 18(35), 18(66)

Sadness

The verses selected for the emotion–Sadness are; 1(46), 2(25), 2(28), 2(56), 4(36), 6(7), 6(17), 13(21), 14(20), 18(58)

Jealousy

The verses selected for the emotion–Jealousy are; 1(1), 3(31), 3(32), 9(1), 9(29), 16(3), 16(19), 18(27), 18(67), 18(71)

Anxiety

The verses selected for the emotion–Anxiety are; 1(28), 1(29), 1(30), 1(31), 2(3), 2(7), 2(45), 6(5), 6(6), 12 (16)

Shame

The verses selected for the emotion –Shame are; 1(36), 2(2), 2(7), 2(33), 2(35), 2(37), 2(38), 16(23), 16(24), 18(47)

Happiness

The verses selected for the emotion–Happiness are; 2(14), 2(56), 5(20), 5(21), 5(22), 5(23), 5(24), 12(17), 18(54), 18(76)

Satisfaction

The verses selected for the emotion–Satisfaction are; 2(27), 2(70), 3(9), 3(31), 3(32), 4(31), 6(8), 9(29), 16(19), 18(71)

Pride

The verses selected for the emotion–Pride are; 2(3), 2(11), 2(18), 2(31), 2(35), 3(21), 3(27), 3(35), 4(13), 16(4)

Sympathy

The verses selected for the emotion–Sympathy are; 1(31), 2(2), 2(5), 4(7), 4(8), 5(18), 9(22), 9(32), 10 (11), 18(64)

Love

The verses selected for the emotion–Love are; 4(3), 5(7), 5(18), 4(10), 6(9), 9(22), 10(10), 10(11), 11(55), 18(64)

Forgiveness

The verses selected for the emotion–Forgiveness are; 2(21), 6(15), 6(17), 6(19), 9(30), 10(11), 11(41), 11(44), 13(8), 16(3)

Emotional Integration

The verses selected for Emotional Integration are; 2(14), 2(48), 2(56), 2(58), 2(70), 6(17), 6(35), 12(13), 12(14), 12(15)

Self–Realization (Supplementary module**)**

The verses selected for Self–Realization are; 2(18), 6(29), 8(15), 9(27), 10(8), 15(17), 18(42)

Reflection about Importance of the slogas in the package

The selected verses under each emotion are ten in number.These verses are also related to various dimensions of Emotion Regulation They are Emotion Awareness, Emotion Clarity, Emotion Tolerance, Emotion Response modulation, and

Emotion Regulation Strategy. The details of selected verses were given in (Appendix XVI)

Development of Instructional Package Based on Bhagavad– gita for Emotion Regulation

The Instructional Package based on Bhagavad–gita aims to develop Emotion Regulation among Secondary school students so that they may be able to develop stability in their emotions and thereby achieve proper emotional maturity. The package provides a clear understanding about Emotion Regulation, its emphasis on one's personal and professional life and how it is incorporated in Bhagavad– gita for the betterment of humanity. The Package trains students to practice the methods for managing selected emotions in their life which will help them to concentrate more on the academic matters and to achieve their goals without emotional disequilibrium. The various elements of Instructional Package based on Bhagavad– gita for Emotion Regulation are described under the following headings.

Scenario of the Package

Nowadays people are living in a world with full of stress and emotional outbreaks which often loses the quality of their life. Students who are our future generation are often leading a stressed period during their academic period. Most of the families now are nuclear families. Heavy work schedule and life goals often make the parents far away from their children both physically and mentally. So the children may develop an insecurity and inability to manage their stress, emotional disturbances and behavioural problems. Often these lead to undesirable behavioural practices from

the part of students. They forget how to behave properly before others, how to show emotions before others etc. Now students are reluctant towards the humanitarian emotions like empathy, forgiveness, compassion, kindness etc to their fellow human beings. When the aim of students now become more competitive oriented, their mind gradually become more and more concentrated towards the goals without human values.

The present Instructional Package is an attempt to make students aware about their basic emotions and how to control and nurture them in proper ways so as to make them socially useful citizens to the society. The Package develops Emotion Regulation skill among young generation which will help them to develop as successful personalities both in personal and professional path. It will ensure higher level of achievement and satisfaction through utilizing their own existing emotion regulation skills in an optimally flexible way.

Theoretical Assumptions of the Package

Emotion Regulation is the substratum of mental health in contemporary psychological perspective and one of core texts of Indian philosophy Bhagavad– gita offers significant insights on this (Gavade, 2023). Emotion Regulation is the ability to monitor, regulate and modify one's own emotional state with a view to promoting well–being and effective functioning (Gross, 2015). It is generally identified as an important skill in promoting good mental health and positive social interactions.

Radhakrishnan (1953) stressed concordance between the Gita doctrine on self–control and the laws of Emotional Regulation acknowledged by modern

psychology. It encourages over and over again governing oneself with control of self, including mastery of desire and attachment, strikingly equivalent to various psychological concepts like Emotion Regulation and resilience. For instance, the concept of 'Sthitaprajna' in the Gita as a person of stable equanimity and emotional balance is what today we talk as emotional resilience (Gavade, 2023).

Karma Yoga, a key teaching in the Gita, encourages people to fulfill their duties without attachment to results. This is consistent with the psychological notion of cognitive reappraisal, in which people are trained to change their interpretation of events or put distance between themselves and outcomes as a method for regulation of emotions (Webb, 2008). By advocating detachment from the fruits of action, which is advocated in Gita chapter 2 and verse 47; the theory gives a practical stance of managing emotional upturns by maintaining equanimity and sense acting during times of difficulty (Gavade, 2023; Choudhary & Prabhu, 2023).

There is also renewed interest in these teachings, with scholars highlighting their enduring relevance in a world where people are looking for practical ways to deal with strong or complicate emotions (Sharma, 2020). The Bhagavad–gita teaches pragmatic activities such as paying attention and reflection - building blocks that help individuals to balance emotions and adjust. Sharma (2020) proposes "that if everyone always remembers the teachings of Gita in shaping their lives, we will conform pace and stability to fight with circumstances.

According to Pandey (2023), teachings of Bhagavad–gita offer numerous examples of emotional intelligence in action. By incorporating these qualities into

one's own lives, one can cultivate greater self-awareness, empathy, and resilience, and build stronger relationships with those around us.

Self-awareness

Pandey (2023) pointed out that self-awareness is the ability to recognize and understand one's own thoughts, feelings, and behaviours. It is the foundation of emotional intelligence and the starting point of personal growth and development.

In the context of Krishna's life journey, we can see his self-awareness in several instances. Krishna reveals to Arjuna that he is the ultimate reality and the source of all beings showing that he has a deep understanding of his own identity and purpose. Moreover Krishna is also aware of his emotions and how it impacts his actions. This demonstrates his ability to regulate his emotions and respond in a thoughtful and rational manner. Krishna is able to perceive the emotions and motivations of others, which enabled him to communicate effectively and build positive relationships.

Self-regulation

Pandey (2023) points out that self-regulation, also known as emotional self-control, refers to the ability to manage one's own emotions, thoughts, and behaviours in a way that promotes positive outcomes. It involves recognizing and controlling impulsive or destructive impulses, and instead choosing to act in a deliberate and thoughtful manner. Krishna had exceptional self-control and could regulate his emotions and behaviour to achieve his goals. In the Mahabharata, Krishna advises Arjuna to control his emotions and focus on his duty as a warrior.

In the Mahabharata, Krishna is insulted by his cousin Shishupala during the Rajasuya Yajna. Despite being provoked, Krishna remains calm and composed, choosing to ignore the insults and not retaliate. When Arjuna overcome with grief and confusion, Krishna encouraged him to reflect on his duty as a warrior and the importance of fulfilling his role in the cosmic order. Krishna's self–regulation allowed him to maintain positive relationships with other as he is able to balance his own emotions with the needs of those around him, and communicate effectively to build trust and understanding.

Empathy

According to Pandey (2023), empathy is the capability to know and share the emotional state of others. It involves perceiving and identifying with the emotions and experiences of another person, and responding in a way that shows care and concern. Krishna demonstrated a high level of empathy towards others and could understand their perspectives. In the Bhagavad–gita, Lord krishna shows empathy towards Arjuna when he becomes overwhelmed and confused about his duty as a warrior. Krishna also demonstrated empathy in his relationships with others. Krishna is known for his love of animals, and is often depicted playing with cows and other creatures.

Social awareness

Pandey (2023) highlighted that social awareness is the ability to understand and navigate social situations, including recognizing and responding to the needs and emotions of others. It involves one’s ability for being able to read social cues, understand cultural norms, and show empathy towards those around us. Krishna was keenly aware of the social dynamics and the needs of different groups of people

around him. In the context of life journey of Lord Krishna, one can see his social awareness in several instances. He was able to navigate the different personalities and interests involved, and work towards a peaceful resolution. Krishna was also aware of cultural norms and traditions, and shows respect for them in his interactions with others.

Relationship administration

Relationship administration is the capacity to shape and maintain positive relationships with others, and to effectively resolve conflicts that may arise. It involves effective communication, empathy, and collaboration (Pandey, 2023). Krishna was an expert in administrating relationships and could build trust, rapport, and collaboration with people. Krishna's relationship management skills are demonstrated in his interactions with his family and friends. He is a loving and devoted son to his parents, and maintains strong bonds with his siblings and childhood friends. He is also able to form strong and lasting relationships with his disciples, such as Arjuna and Uddhava, and is able to inspire and guide them towards their goals.

Emotional self-control

Emotional self-control is the ability to manage and regulate one's emotions, especially in challenging situations. It involves being able to remain calm and composed in the face of stress, frustration, or anger, and to avoid impulsive or irrational behaviour (Pandey, 2023). Krishna had a remarkable ability to control his own emotions, even in the most challenging situations. In the Mahabharata, he remains calm and composed despite numerous provocations and insults from his enemies. Krishna's emotional self-control allowed him to remain focused on his goals

and respond to challenges in a measured and thoughtful way. When the Pandavas are exiled to the forest, Krishna remains calm and composed, and helped them to focus on their goals and priorities. He encouraged them to use the time in the forest for introspection and self-improvement, rather than getting angry or frustrated about their situation. He responded to others with patience, empathy, and understanding, rather than reacting impulsively or defensively.

Resilience

Resilience is the ability to recover quickly from setbacks, challenges, or adversity. It involves being able to bounce back from difficult situations, to persevere in the face of obstacles, and to maintain a positive outlook despite difficulties. According to Pandey (2023), Krishna had a strong sense of resilience and was able to bounce back from setbacks and challenges. In the Mahabharat, he faced numerous challenges, including opposition from the Kauravas and the loss of his loved ones. However, he remained committed to his purpose and continues to support the Pandavas in their fight for justice. In the context of Krishna's life journey, one can see his resilience in several instances. Resilience is demonstrated in his teachings in the Bhagavad–gita. He emphasizes the importance of cultivating inner strength, perseverance, and equanimity, and teaches that one should maintain a positive outlook and a sense of detachment, even in the face of difficult circumstances.

Humility

Even though divine in nature, Krishna remained humble and approachable. In the Bhagavad–gita, he says, "I am equal to all beings; I have no favourites and no

enemies" (9.29). Krishna's humility enabled him to connect with people from all walks of life and build relationships based on mutual respect. Lord Krishna treated everyone with respect and kindness, regardless of their social status, and is willing to listen to their concerns and provide guidance without a sense of superiority or arrogance. He was approachable, compassionate, and empathetic towards the needs and emotions of others. Moreover Krishna's humility is reflected in his teachings in the Bhagavad Gita. He emphasized the importance of selflessness, detachment from ego, and recognizing the interconnectedness of all beings. He teaches that true wisdom comes from a humble attitude of openness and receptivity, and that one should be willing to learn from others, regardless of their status or background (Pandey, 2023).

Gratitude

Gratitude is the quality of being thankful and expressing appreciation for what one has, rather than focusing on what one lacks. It involves acknowledging and valuing the positive experiences, people, and things in one's life, and recognizing the role of others in one's success and happiness. Krishna was grateful for the blessings he received and acknowledged the contributions of others (Pandey, 2023). Krishna's gratitude was evident from his teachings in the Bhagavad–gita. He emphasized the importance of acknowledging and valuing the positive aspects of life, and recognizing the role of others in one's success and happiness. He teaches that gratitude is a powerful tool for cultivating inner peace, happiness, and well-being, and that one should express gratitude to God and others for the blessings they have received.

Forgiveness

Forgiveness is the act of letting go of resentment, anger, and the desire for revenge towards someone who has harmed or wronged you. It involves releasing negative emotions and moving towards a state of compassion, understanding, and acceptance. In the context of Krishna's life journey, we can see his forgiveness in several instances. One notable example is his forgiveness towards his cousin, Shishupala, who repeatedly insulted and abused him. When Shishupala crossed the limit of 100 insults during the Rajasuya Yajna, Krishna forgave him and pardoned him for his actions. He did not harbor resentment or seek revenge, but instead showed compassion and understanding towards Shishupala's misguided behavior. Pandey (2023) stressed that Krishna in his teachings through Bhagavad–gita emphasized the importance of forgiveness as a virtue. He taught that forgiveness is a powerful tool for spiritual growth and liberation, and that holding onto grudges and resentments only perpetuates suffering. He encouraged individuals to let go of negative emotions and cultivate a forgiving heart towards oneself and others.

Patience

Krishna had a high level of patience and could endure long periods of waiting and uncertainty. In the Mahabharata, he waited for several years for the right moment to intervene in the conflict between the Pandavas and Kauravas. He also patiently explained complex concepts to Arjuna in the Bhagavad–gita, knowing that it will take time for Arjuna to fully understand them. Krishna in his teachings through Bhagavad–gita emphasized the importance of patience as a virtue. He taught that patience is

essential for spiritual growth and that it is necessary to endure the challenges and difficulties of life with equanimity and composure.

Courage

Krishna exhibited great courage and was not afraid to face danger and opposition. In the Mahabharata, he faced so many threats to his life, which included assassination attempts and battles with powerful demons. He also inspired Arjuna to fight bravely in the war, even though he knows it will be difficult and painful. In Lord Krishna's teachings through Bhagavad–gita, he emphasized the importance of courage as a virtue. He taught that courage is essential for spiritual growth and that it is necessary to face and overcome one's fears in order to achieve enlightenment and liberation.

Compassion

Lord Krishna had a deep sense of compassion towards all living beings and could feel their pain and suffering. In the Bhagavad–gita, he said, "I am the taste of water, O son of Kunti, and the light of the sun and the moon. I am the sound in ether and ability in man" (7.8). Krishna's compassion motivated him to help others and alleviate their suffering. Through his teachings based on Bhagavad–gita, Krishna emphasized the importance of compassion as a virtue. He teaches that compassion is essential for spiritual growth and that it is necessary to see all living beings as equal and deserving of love and respect.

Trustworthiness

Krishna was highly trustworthy and often tried to keep his word. In the Mahabharata, he makes several promises to Pandavas and fulfils them all, even at great personal cost. He also keeps his word to his devotees, who place their faith in him. In Krishna's teachings through Bhgavad– gita, he emphasized the importance of trustworthiness as a virtue. He taught that honesty and integrity are essential for living a meaningful and fulfilling life, and that one must be true to one's word and intentions in order to gain the trust and respect of others.

Creativity

Krishna had a creative mind and often came up with innovative solutions for complex problems. In the Mahabharata, he suggested various strategies to the Pandavas to defeat the Kauravas, including the use of the Sudarshan Chakra and the deployment of the Shikhandi. Krishna demonstrated creativity in his teachings through Bhagavad–gita. He encouraged Arjuna to think deeply about his role in the world and to consider alternative perspectives and approaches to life.

Sense of humour

Lord Krishna had a playful sense of humour and was able to lighten the mood in tense situations. In the Mahabharata, he used his wit to defuse tension between different characters and make them laugh. Krishna's description of the different types of devotees in Chapter 7 of the Bhagavad–gita, where he compared them to four types of soil - rocky, sandy, clayey, and fertile, which can be seen as an example of his use of humour to illustrate complex ideas in a relatable and light-hearted manner.

Persistence

Krishna had a strong sense of persistence and didn't give up easily from his goals. In the Mahabharata, he persisted in his efforts to help the Pandavas win the war, even when the odds were against them. He also persisted in his teachings to Arjuna in the Bhagavad–gita, patiently explaining and clarifying concepts until Arjuna fully understood them. Krishna also exhibited persistence in his teachings in the Bhagavad–gita. He urged Arjuna to remain committed to his duty as a warrior and to stay true to his values, even when it means making difficult choices and facing opposition. Overall, Krishna's persistence is a key part of his emotional intelligence.

Conflict resolution

Krishna was skilled in conflict resolution always helped others resolve their differences peacefully. In the Mahabharata, he attempted to mediate between the Pandavas and Kauravas to prevent the war. When this failed, he supported the Pandavas in their fight, but continued to advocate for peaceful resolution wherever possible. Throughout the war, Krishna remains impartial and provides guidance to both sides. He tried to negotiate a peaceful resolution several times, but when it became clear that war is inevitable, he advised the Pandavas on the most strategic way to achieve victory while minimizing casualties. Krishna's conflict resolution skills are rooted in his empathy and ability to understand the perspectives of all parties involved.

Steps for the Preparation of Package

Steps of Instructional Package based on Bhagavad–gita for Emotion Regulation was developed on the basis of ADDIE Model. ADDIE Model is a systematic instructional design consisting of 5 phases. ADDIE is an acronym for

Analysis, Design, Development, Implementation and Evaluation. This Model guides the instructors for the creation of Effective educational courses and materials for their audience. The table showing the different phases of ADDIE Model is as shown in Table 16.

Procedure for Development of the Instructional Package on Bhagavad– gita for Emotion Regulation

The Intructional package to develop Emotion Regulation based on Bhagavad–gita was conducted using ADDIE model, a widely accepted systematic approach of instructional design. The ADDIE model consists of five main, iterative phases: Analysis, Design, Development, Implementation and Evaluation. This model serves as a guide for designing good learning content and makes that learning is organized and flexible to fit the learners needs (Whatfix, 2025; LearnUpon, 2023; AIHR, 2024).

ADDIE Model with Phases in Brief

Analysis: The first stage is mostly related to the identification of learners' needs, establishing instruction goals, analyzing context of learning and identifying any limitations or constraints. This consists in identifying the distance between available knowledge and target situation, and to check whether it is the package that targets real educational needs (Whatfix, 2025; AIHR, 2024).

Design: The design phase is concerned with designing the course structure, determining learning objectives, formulating methods of assessment and sequencing content while deciding on suitable teaching methods and media. Detailed plans and storyboards are made to facilitate courseware development (LearnUpon, 2023; AIHR, 2024).

Development: In this stage, the course/instructional materials is developed and put together in line with the design document. Tasks such as writing text, creating visual communications, developing multimedia elements and using technology are performed, with frequent reviews to ensure alignment with the established goals (AIHR, 2024).

Implementation: The new Instructional Package is applied to the target learners. This would involve training facilitators, delivering the instruction itself, and ensuring that all logistics are secured. Feedback is collected from facilitators and participants to understand logistical barriers and smooth implementation (LearnUpon, 2023; Whatfix, 2025).

Evaluation: ongoing and summative evaluation On-going evaluation of the effectiveness/impact of the Instructional Package. This phase consists of formative feedback during each phase being used to shape the intervention, and a final summative evaluation following implementation; adjustments need to be made to optimize learning gain and inform future iterations (AIHR, 2024; Whatfix, 2025). The table that shows the various stages of ADDIE Model is displayed in Table 16.

Table 16

Description of the Phases of ADDIE Model

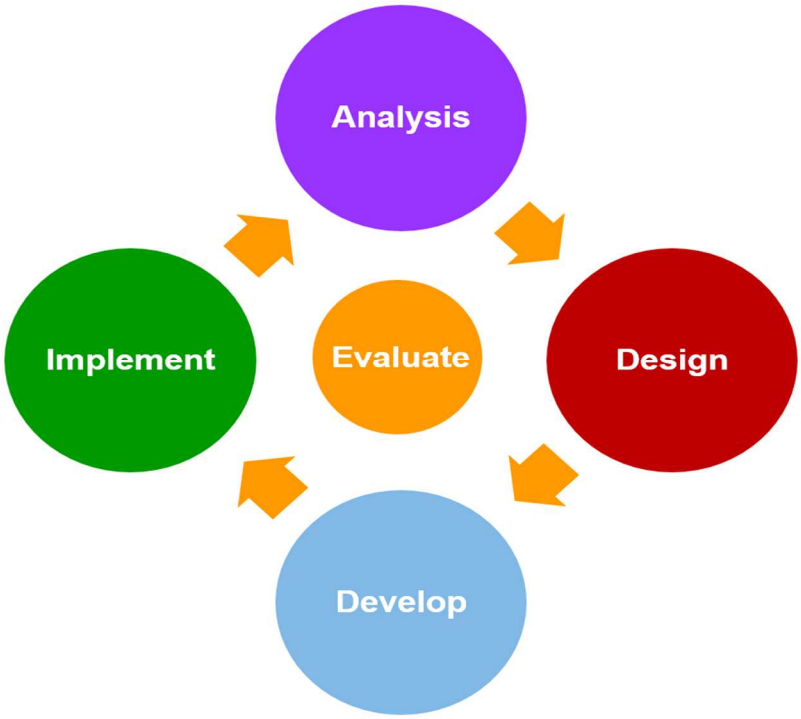
Phases	**Description of the task**
Analysis:-Is the process of determining what is to be learned.	• Needs Analysis • Problem Identification
Design: - The process of specifying how it is to be learned	• Write objectives • Plan Instruction • Identify Resources

Phases	Description of the task
Develop: - Development (writing and production of the materials	• Developing Modules based on the Package • Validating Modules based on the Package
Implementation: - Executing the Model in a real life/real world environment.	• Try out using sample lesson modules based on the Package • Experimentation using the developed learning Package
Evaluation: - Determining of Adequacy of the Instruction	• User based Evaluation • Expert Evaluation

The diagrammatic representation of the ADDIE Model is as shown in the figure 8.

Figure 8

ADDIE Model



The detailed description of each phases of ADDIE Model was given below.

Analysis Phase

The Analysis points the way to and lays the foundation for all other phases of instructional design. At this stage, the researcher identifies and defines the main problem, spawns from it and con-temporaneously searches for solutions. One of the tasks that researcher find absolutely critical to this step is conducting a thorough needs analysis. "The implications of this analysis are used to articulate clear instructional objectives that in turn form the basis for the ensuing design process" (Whatfix, 2025; Clark, 2001).

Logical framework The approach in a project to identify and assess differences between the sed actual status quo and what would be the ideal state for a designated population. A need can be characterized as an “actual material or psychological deficit, a gap between real and ideal that is acknowledged within the community” (Reviere, 1996). This description emphasizes the need to match perceived needs with community priorities and feasibility for intervention.

Mckillip (1998) described a systematic process for needs analysis, which included some critical steps. These steps include:

1. Who is the target audience and what is the goal of analysis?
2. Description of the population and context.
3. Road testing requirements or gaps by comparing current state to desired conditions.
4. Assessing the importance or criticality of these needs.

5. Communicating and utilizing the results to guide decision-making and instructional design (McKillip, 1998; Academia.edu, 2013).

This structured approach ensures that instructional objectives are grounded in the actual needs of learners and the broader context in which they operate.

These steps are described in detail as follows:

Determining the Audience and Analytical Purposes

The study group was Second year students at secondary school. The purpose of studying this target group was to see the individual learning objectives that are overarching in nature and get some insight concerning them. A third aim of this analysis was to confirm that the ides and tools suggested were appropriate for the context and adopted instructional design.blocks, with the identified needs or expected learning. The targeted analysis of the users would enable assessment and modification of the appropriateness and efficacy of the instructional intervention to realized educational goals (Compton, 1997).

Profile the Target Population and Service Environment

Altschuld et al. (2010) advice as Level 1 – the immediate stakeholders in any needs analysis process, as it underwrites and shapes all of the layers of analysis that follow. Therefore, secondary students in Kerala who are studying the state educational syllabus were chosen as a focus population for this study. "Secondary school students" in this study is limited to the study standards (VIII, IX, and X), under Department of General Education, Government of Kerala. Standard IX was however selected to be

the target group for the needs analysis and intervention. More information about the distribution of the sample for the needs analysis is found in Table 10.

Need Identification

The present study flashed a systematic need analysis to identify the essentials needed to develop Instructional Package on Bhagavad–gita for dealing with emotions among Secondary school students. The investigator developed a "Needs Analysis Questionnaire," which initially included 30 items, for data collection. A preliminary version was subjected to validity review and the domains of the questionnaire were determined with attention to whether or not they strongly represented the theoretical framework and study objectives (Creswell & Creswell, 2018). After the validation 25 items were included in the final version by expert opinions of relevance, clarity and representativeness. The resulting Needs Analysis Questionnaire can be found in Appendix V to this dissertation. The measurements, prepared of Needs Analysis Questionnaire were presented in table 17.

Table 17

Dimensions of Needs Analysis Questionnaire

Dimensions	Item Numbers	Total Number of Items
Students and Learning Process	1, 3, 4, 5, 6, 7, 9. 10. 11, 12, 13, 19, 22	13
Teacher and Teaching – Learning process	8, 14, 15, 16, 17, 18, 20, 21	8
Classroom Environment	2, 23, 24, 25	4
Total		25

Needs Assessment

Investigator administered the Needs Analysis Questionnaire on a sample of 400 standard IX students from several secondary schools of Thrissur district. The scores obtained from the Questionnaire were tabulated for further Analysis. The Analysis was done for the dimensions such as students and learning process, Teacher and teaching – learning process and infrastructural facilities. The percentage of responses of students on the dimension – Students and Learning process are specified in Table 18.

Table 18

Responses of Secondary school students regarding the dimension – Students and Learning process

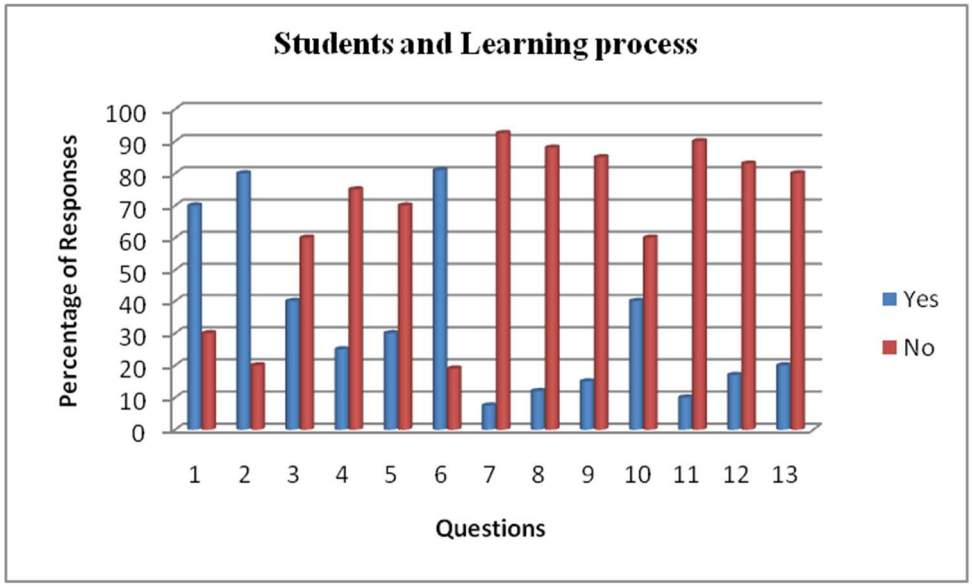
No.	Items	Yes	No
1	Do you feel frustrated while learning in the classroom hours?	70	30
2	Do you have the opinion that learning will become more interesting if the teachers understand your emotions appropriately?	80	20
3	Do you get angry in small things of unhappiness?	40	60
4	Do you have the opportunity to raise and rectify doubts in the class?	25	75
5	Do you participate actively during the classes?	30	70
6	Did you ever think of becoming an inspiring person to your peers in terms of your emotional stability?	81	19
7	Have you ever got an opportunity to read Srimad Bhagavad–gita?	7.5	92.5
8	Do you think Gita has an educational value in it??	12	88
9	Have you ever tried to recite the slokas of Gita by understanding the proper meaning?	15	85

No.	Items	Yes	No
10	Have you ever tried to reflect about your actions in the classroom?	40	60
11	Are you able to improve yourself as a person in the present education system?	10	90
12	Have you ever practiced Yoga for increasing concentration and relaxing of mind?	17	83
13	Have you utilized your time for training to control your emotions?	20	80

From Table 18, it is clear that 70 % of students feel frustrated while learning in the classroom hours. 80 % of the students have the opinion that learning will become more interesting if the teachers understand your emotions appropriately. 40 % of the secondary school students are of the opinion that they get angry in small things of unhappiness. 25 % of the secondary school students only have the opportunity to raise and rectify doubts in the class. Only 30 % of the students participate actively during the classes. 81 % of the students think of becoming an inspiring person to their peers in terms of emotional stability. Only 7.5 % of the secondary school students got an opportunity to read Srimad Bhagavad– gita. Only 12 % of the students think that Gita has an educational value in it. Only 15 % of the students tried to recite the slokas of Gita by understanding the proper meaning. 40 % secondary school students only tried to reflect about their actions in the classroom. 10 % students are only able to improve themself as a person in the present education system. But only 17 % secondary school students practiced Yoga for increasing concentration and relaxing of mind. 20 % of the students utilized their time for training to control your emotions. The above results are clearly denoted in figure 9.

Figure 9

Graphical Representation of the opinion of Secondary school students regarding the dimension – Students and Learning Process



The percentage of responses of students related to the dimension – Teacher and Teaching – Learning Process are specified in Table 19.

Table 19

Responses of Secondary school students regarding the dimension - Teacher and Teaching – Learning Process

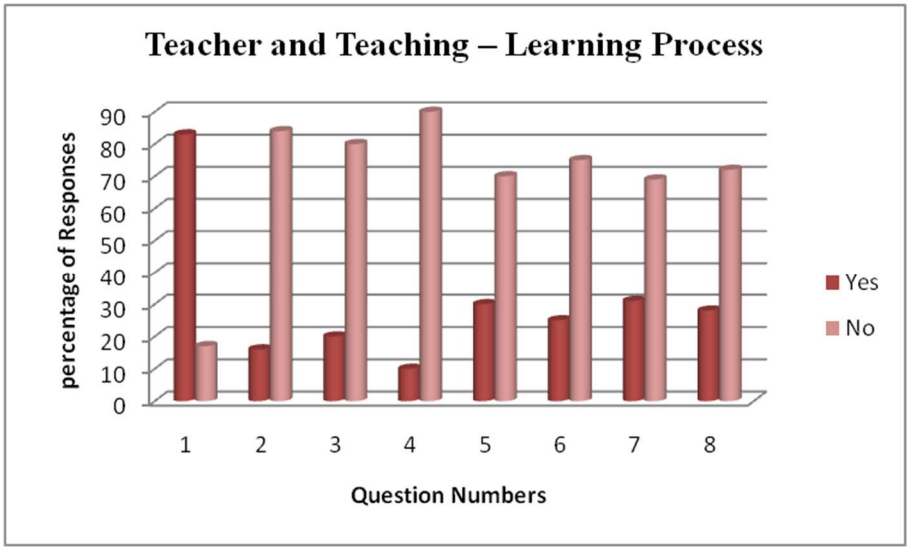
No.	Item	Yes	No
1	Have you ever felt that the teachers need a mature emotional balance to manage the students very well?	83	17
2	Whether your Teacher ever taught you about the ways of controlling your emotions?	16	84
3	Does the learning activities given by Teacher ever helped you to practice emotional balance in your daily life?	20	80
4	Does Teacher acted as a role model in terms of his emotional balance?	10	90

No.	Item	Yes	No
5	Does Teacher give motivation for increasing your positive potentialities in life?	30	70
6	Do the Teacher ever tried to utilize your personal abilities during learning?	25	75
7	Does the Teacher give any aspects of religious scriptures for the betterment of your moral system?	31	69
8	Do you get any type of spiritual elements from Teachers which aroused peace of mind necessary for your studies?	28	72

It shows that 83 % of secondary school students felt that the teachers need a mature emotional balance to manage the students very well. 16 % of Teachers taught students about the ways of controlling their emotions. 10 % Teachers believes that Teacher acted as a role model in terms of his emotional balance. Almost 30 % of Teachers give motivation for increasing their positive potentialities in life. But only 25 % Teachers tried to utilize their personal abilities during learning. 31 % of the school teachers give any aspects of religious scriptures for the betterment of your moral system. 28 % of secondary school teachers only got any type of spiritual elements from Teachers which aroused peace of mind necessary for their studies. The above results are graphically represented in figure 10.

Figure 10

Graphical Representation of the opinion of Secondary school students regarding the dimension – Teacher and Learning Process



The percentage of responses of students related to the dimension – Classroom Environment are given in Table 20.

Table 20

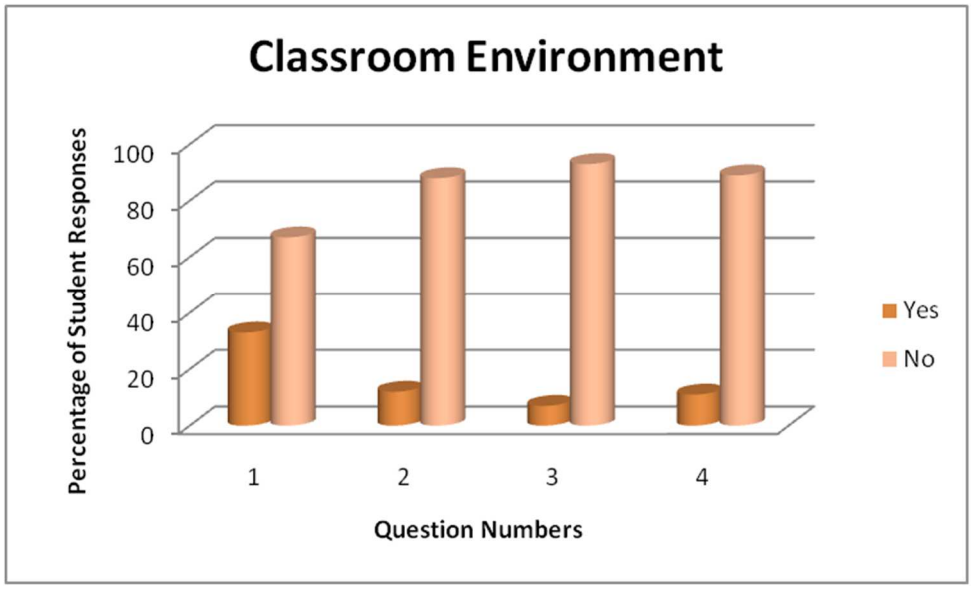
Responses of Secondary school students regarding the dimension – Classroom Environment

No.	Item	Yes	No
1	Does your class room environment create a feeling of love and compassion to others?	33	67
2	Is there a room for meditation and scripture reading in your School?	12	88
3	Have you utilized technological advancements for spiritual fulfillment?	7	93
4	Does your classrooms utilizing Innovative techniques for training your emotions properly?	11	89

Table 20 shows that 33 % students opinioned that their class room environment creates a feeling of love and compassion to others. 12 % of schools have a room for meditation and scripture reading in their School. 7 % of students are only utilized technological advancements for spiritual fulfilment 11% of secondary school students only have classrooms utilizing Innovative techniques for training your emotions properly. The results are clearly represented with the help of graph as perceived in the figure 11.

Figure 11

Graphical Representation of the opinion of Secondary school students regarding the dimension – Classroom Environment



Communicating the results to the audience identified

Form the results of Needs Analysis, the Investigator identified the following conclusions which help to formulate a practical design for constructing the steps of the Package. The major findings from the Needs Analysis include:

- Students do not have proper techniques for Emotion Regulation which greatly affects their academic, personal and professional life.
- Teachers must possess proper spiritual elements in their word and action and that they should taught students about various methods or ways to control their emotions.
- Schools lack proper classroom environment for meditation, spiritual reading and necessary technological advancements for the proper training of regulation of emotion among secondary school students.

Design Phase

The Investigator formulated General outcomes for the Package based on the Needs identified. The detailed description of General and Specific outcomes identified for the preparation of Instructional Package based on Bhagavad – gita for Emotion Regulation were as given below.

1. General Outcome

The instructional Package based on the Bhagavad–gita aims to help Secondary school students to understand and manage their emotions effectively in personal, academic, and social situations.

2. Specific Outcomes

A. Cognitive Outcomes

Students will be able to:

1. Explain the basics and importance of Bhagavad –gita.

2. Participants can engage with Bhagavad –gita as well.
3. Explain the concept of emotion regulation in our own words.
4. Identify emotions and emotional triggers
5. Recognize our own emotions.
6. Differentiate different emotions.

B. Affective Outcomes

After the instruction, students will:

1. Develop a positive attitude toward managing emotions calmly.
2. Show increased self – awareness and self – acceptance.
3. Appreciate values such as patience, tolerance, and inner peace.
4. Demonstrate acceptance of success and failure with emotional balance.
5. Use the art of emotion response modulation,
6. Express their emotions in a proper way.

C. Behavioural / Skill-Based Outcomes

Students will be able to:

1. Demonstrate emotional self-control in stressful academic or peer situations.
2. Practice mindfull thinking and reflective behaviour when facing emotional challenges.
3. Apply simple emotion regulation strategies inspired by the Bhagavad-gita in daily life.

4. Solve interpersonal and intra personal emotional issues.

5. Students can use Bhagavad –gita as a good reference and motivational material for emotion regulation in their life.

6. Empower children for self realization.

Then based on the Needs identified and the outcomes formulated, Investigator constructed adequate steps for the package which is the central part of the package. The Investigator constructed steps in a logically sequential manner for the effective transaction of learning concepts in the classrooms. The various steps included in the Instructional Package based on Bhagavad–gita for Emotion Regulation were discussed in detail as follows:

Preliminary Details

In this the Investigator included the basic elements needed for a Package such as setting Preface, Resource material; Bhagavad–gita As It Is, the Target population for whom the package has to be developed–IXth Standard sudents, the Duration of the package–total 40 hours and one hour for a single module, Introduction to the package, General and specific outcomes intended by the package, Instruction to the participants and listing of major contents included in the package.

Content of the Package

The content part of the Package is divided into two parts such as Part–1 and Part–II. Part I consists of; Making aware of students with Bhagavad–gita. This part helps students to realize the context of Bhagavad–gita, its various chapters with

glorifications, the general meaning and emotions depicted in various chapters of Bhagavad– gita. It consists of 14 modules under 3 units as shown below;

PART I

MAKING AWARE OF STUDENTS WITH BHAGAVAD GITA

Unit I: Historical Perspectives of Bhagavad–gita

Module 1: Introduction

Module 2: Historical background of Bhagavad–gita

Unit II: Bhagavad–gita Stories based on Padmapurana

Module 3: Glorification of chapters 1, 2 and 3

Module 4: Glorification of Chapters 4, 5 and 6

Module 5: Glorification of chapters 7, 8 and 9

Module 6: Glorification of chapters 10, 11 and 12

Module 7: Glorification of Chapters 13, 14 and 15

Module 8: Glorification of chapters 16, 17 and 18

Unit III: Summary of Bhagavad–gita chapters

Module 9: Summary of chapters 1-3

Module 10: Summary of chapters 4-6

Module 11: Summary of Chapters 7-9.

Module 12: Summary of Chapters 10-12

Module 13: Summary of Chapters 13-15

Module 14: Summary of Chapters 16-18

Each module is for duration of 60 minutes. Part - II of the Package is about Engaging students with Bhagavad–gita which consists of 26 modules under 13 units. This part helps the students to get familiarize with selected 12 Emotions hidden in the chapters of Bhagavad–gita, the ways and techniques to regulate the selected emotions and also about the practical applications of Emotion Regulation in natural life. An additional module on Self–realization is also given as Suppliementary module. The various units and modules listed in part II are as shown below;

PART II

ENGAGING THE STUDENTS WITH BHAGAVAD GITA

Unit IV: Anger

Module 15: Introduction

Module 16: Application

Unit V: Fear

Module 17: Introduction

Module 18: Application

Unit VI: Sadness

Module 19: Introduction

Module 20: Application

Unit VII: Jealousy

Module 21: Introduction

Module 22: Application

Unit VIII: Anxiety

Module 23: Introduction

Module 24: Application

Unit IX: Shame

Module 25: Introduction

Module 26: Application

Unit X: Happiness

Module 27: Introduction

Module 28: Application

Unit XI: Satisfaction

Module 29: Introduction

Module 30: Application

Unit XII: Pride

Module31: Introduction

Module 32: Application

Unit XIII: Sympathy

Module 33: Introduction

Module 34: Application

Unit XIV: Love

Module35: Introduction

Module 36: Application

Unit XV: Forgiveness

Module 37: Introduction

Module 38: Application

Unit XVI: Integration of emotions

Module 39: Introduction

Module 40: Application

Supplementary module

Self-realization

Conclusion

Module Preparation in the Package

The 40 modules in the package are developed by following systematic steps developed by the Investigator. The various steps involved in the module preparation are discussed in detail as depicted below;

1. General format

General format consists of basic details such as Name of the teacher, Unit, Module, Standard, Duration and date of the class.

2. Outcomes

Each module is prepared based on specific outcomes. It consisted of the major goals decided by the teacher for the successful completion of the module.

3. **Major Concepts/Ideas**

This consisted of the major ideas that the module is going to handle. It means the general and specific elements of Bhagavad–gita that the students are going to learn and practice in their life through the various academic activities enlisted in the module.

4. Learning Resources

Learning Resources in the module consisted of the major teaching learning materials that teacher utilizes for the effective transaction of the content. It may include Textbook, Written work sheets,activity work sheets, task cards, etc.

5. E - Resources

E - Resources are the various electronic materials such as power point slides, images, videos, internet sources such as you tube videos and e– content videos based on the various concepts of Bhagavad–gita that the teacher uses for making the ideas more concrete before students.

6. Evaluation Methods

The evaluation methods mainly consist of self–evaluation methods for the students after the successful completion of each module. It consists of activity assignments and filling of self–evaluation scale based on the module.

7. Introduction

In the introduction part, the investigator presents a general context of the module and its educational significance.

8. Content Narration

In this part, the Investigator presents the concept through a story narration. The story may be based on a particular concept in Bhagavad–gita. The content narration in the story helps pupils to understand concepts and their characteristic features in a simple and deep manner. The complex philosophical concepts can be made easily understandable for the students through this story narration phase.

9. Written Worksheet

The written worksheet consists of immediate feedback taken from students after the content narration. It consists of some questions based on the narrated content.

It helps to realize whether the students have followed the content and whether they have understood the various aspects of the content in a clear and objective way.

10. Activity Worksheet

In activity worksheet, the teacher provides specific activities based on the concept and assess whether they have understood the idea in its fullest potential level. The activity may consist of interpretation of the content, group discussions or individual activities based on the concept.

11. Interactive Session

The interactive session consists of ICT enabled activities such as the presentation of power point presentations, images, you tube videos, audio clips and e - content videos based on the concepts before students. After the presentation, teacher asks student groups to discuss in groups about the focal theme of the presentation and share their comments and reflections before the class in small groups. Teacher summarizes the each session and finally the entire module.

12. Self-Evaluation Session

In this session investigator provides a three point self–evaluation scale to students based on the module and ask them to rate their performances based on the module by them. This self–evaluation scale reflects the achievement of concepts in Bhagavad–gita by students and their ability to regulate respective emotions embedded in each module.

Develop Phase

In the develop phase, the Investigator prepares Modules based on the designed structure of Instructional Package based on Bhagavad–gita for Emotion Regulation. For this purpose the Investigator selects the eighteen chapters in Srimad Bhagavad–gita As It Is. The investigator prepares modules based on the steps of package. The prepared modules were made ready for the pilot study. The sample modules developed on the basis of Instructional Package based on Bhagavad–Gita for Emotion Regulation were given as consists of the following steps and activities as shown in the Table 21.

Table 21

Sample Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

MODULE 15

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit IV: **Anger**	Duration: 60min
Module 15: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the Emotion– Anger
- The student will be able to get awareness, clarity, how to tolerate, regarding the Emotion– Anger.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Anger are; Bhagavad–gita 2(62), 2(63), 4(10), 16(4) and 16(21). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, of the emotion– Anger.

1. BG Sloka 2.62

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate

Meaning– While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

2. BG Sloka 2.63

krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati

Meaning– From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

3. BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning– Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purifled by knowledge of Me– and thus they all attained transcendental love for Me.

4. BG Sloka 16.4

dambho darpo 'bhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha sampadam āsurīm

Meaning– Arrogance, pride, anger, conceit, harshness and ignorance– these qualities belong to those of demonic nature, O son of Partha.

5. BG Sloka 16.21

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet

Meaning–There are three gates leading to this hell–lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

Learning Resources

1. Bhagavad–gita As It Is
2. Recitation slide
3. Written work sheet
4. Task cards
5. Activity Sheets
6. Presentation slide

E – Resources

https://www.youtube.com/watch?v=IRtX-8FM98w

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

The Bhagavad–gita is a conversation between Krishna, and his friend and disciple, Arjuna. This conversation occurs in Bhishma Parva of Mahabharata. The Bhagavad–gita consists of 700 slokas (verses) distributed over 18 chapters. The Bhagavad–gita addresses the causes of Anger and discusses principles of Anger management. All the slokas selected in the module help to tackle Emotion–Anger, and it is a fact that everyone gets knowledge about emotion–Anger through Bhagavad–gita. This particular module is based on five Anger related slokas from Bhagavad–gita.

Content Narration

<u>The Story of Hiranyakashipu: When Anger Destroys Wisdom</u>

Once upon a time there lived a mighty demon king called Hiranyakashipu. He was very ambitious and wished to become the most powerful creature in the galaxy. In doing so, he underwent extreme sacrifice and was granted a unique boon that rendered him nearly invincible. This power slowly changed him. Hiranyakashipu did not become wise; he became proud, haughty and angry. He thought nobody—not even God—was better than him. He commanded all in his kingdom to worship him alone.

However, there was someone who broke the aforementioned rule. That man was his own son, Prahlada. Anger Transforms a Father into an enemy. Prahlada was a soft-hearted, loving child who adored Vishnu from the very onset. Upon hearing his son recite Vishnu's name, Hiranyakashipu was seething with rage. "How dare you disobey me!" he shouted. His rage was so consuming that he lost sight of his fatherhood. Rather than leading his son with love, he sought to control him with fear. He tormented Prahlada over and over—throwing him into flames, throwing him off a mountain, even sending lions after him. But Prahlada remained calm. He did not hate his father. He did not respond by getting angry. He had faith that those who remained tranquil were shielded by truth and devotion.

The Extremes of Anger and What Happened next; One day Hiranyakashipu was so furious that he asked his son: "Your God is everywhere? Is He even in this pillar?" When Prahlada replied "Yes" calmly, Hiranyakashipu hit the pillar in anger. At that time executed Lord Narasimha appeared. Hiranyakashipu's anger, pride and hatred finally were his undoing. His great power failed him as he was bereft of self-control and wisdom. Prahlada, however, was saved not by strength but by coolness, faith, and emotional balance.

Hiranyakashipu teaches us in the story: Anger blurs vision, Anger ruins relationships (even father–son relationship), Anger drives to wrong decisions and self-destruction Power, without emotional balance, becomes dangerous. Prahlada represents the some of the most fundamental lessons that calmness is strength, self-restraint is better than anger, a mild response protects and harmony leads to peace and success. The moral of this story is: Anger may seem powerful in the short term, but over time it deflates us. The one who controls anger controls his future.

Written Worksheet

1. What is the message of this story?

……

……..

2. What are the negative consequences of uncontrolled Anger?

……

……

Activity worksheets

BG Sloka 2.62

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho ’bhijāyate

BG Sloka 2.63

krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati

BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

BG Sloka 16.4

dambho darpo ’bhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha sampadam āsurīm

BG Sloka 16.21

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet

Teacher shows the recitation slides of five verses; Bhagavad–gita 2(62), 2(63), 4(10), 16(4), and 16(21). Students listen to the verses related to Anger, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

"In contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. Anger leads to complete delusion, while delusion leads to bewilderment of memory. When memory is bewildered, then intelligence gets lost and when intelligence is lost then we fall down again into that material pool. A sage of steady mind, who is not disturbed in the midst of threefold discomfort or elated when there is happiness, who is free from attachment, fear and anger, is called a sage. As already discussed, if a person is able to tolerate the urges of the material senses and check the force of desire and anger and still carry on his duty in this present body before giving it up, he will be well situated and is happy in this world. To one of the gates leading to hell lays weeping anger. These should be given up by every sane man, for they lead to the corruption of the soul. Anger is a demoniac nature".

1. How does Anger arise?

.....

.....

.....

2. What are the harmful effects of Anger, if it is not controlled?

.....

.....

.....

3. What are the characteristics of one freed from Anger ?

.....

.....

.....

Teacher asks to discuss in group and present the idea regarding the below statement

"If a person can control their inner desires and anger, that person can live comfortably and happily". Is it true? Why?

.....

.....

.....

.....

The teacher asks to give the opinion about the statement given below individually

"Anger is one of the doors that lead one to hell. It is a demonic nature that leads us to the degradation of life."

.....

.....

.....

Interactive Session

The Teacher asks students to observe carefully the video provided related to Anger. The video link for the module is as given below;

https://www.youtube.com/watch?v=IRtX-8FM98w

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Anger-Mjor ideas

- ✧ Contemplation of sense objects leads to attachment, which eventually gives rise to anger when desires are obstructed.
- ✧ Anger causes delusion, making a person lose clear understanding of right and wrong. From anger comes bewilderment of memory, leading to loss of wisdom and past learning.
- ✧ When intelligence is lost due to anger, a person falls into moral and spiritual degradation.
- ✧ A wise person (steady-minded sage) remains free from anger, staying calm in both happiness and distress.
- ✧ Controlling anger and desires before death leads to true happiness, while uncontrolledanger is a gateway to destruction and downfall.

Teacher summarises the concept– Anger to the whole class and displays major ideas on a digital presentation slide based on this module.

Self-Evaluation Session

Teacher provides a self–evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criterion.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

Implementation Phase

The Investigator selected a sample of 20 students for the pilot study from Guruvayur Devaswom English medium school Guruvayur. The investigator had taken classes based on the modules prepared on Instructional Package based on Bhagavad–gita for Emotion Regulation for a period of two weeks. After the pilot study the Investigator checked whether the prepared learning material served its purpose. Based on the feedback obtained the Investigator made necessary modifications in the package and the final forms of package were made ready for validation.

Validation of Instructional Package based on Bhagavad–gita for Emotion Regulation

The developed Instructional Package based on Bhagavad–gita was given to a cluster of 10 Professionals in the area of Education. Investigator also provided validation criteria for evaluating the Package. The developed modules of Package were given to the panel of experts for validation. They strictly validated the package based on the criteria. The evaluation criteria used for validating the package was given

as Appendix XII. The responses made by the experts for various items in the validation criteria are as shown in table 22.

Table 22

Responses of the Experts regarding the Statements in Validation Criteria for the Package

Sl. No.	Statements in the Validation Criteria	Responses made by Experts	
		Essential	Not Essential
1	Structure of the Instructional package	9	1
2	Student centred approaches	8	2
3	Proper distribution of teaching strategies	8	2
4	Suitable Evaluation Methods	8	2
5	Space for Self - directed learning	9	1
6	Following Logical sequential steps	8	2
7	Proper weightage to the dimensions of Emotion Regulation	8	2
8	Good Teacher - Pupil relationship	8	2
9	Modules without Errors	9	1
10	Incorporating the tools of ICT	8	2

From table 22, it was found that majority of experts found that the Instructional Package has followed all the essential features required for stating it as an effective Instructional Package. Investigator calculated CVR ratio (Content Validity Ratio) for validating the Instructional Package based on Bhagavad–gita using Lawshe's test. The results were tabulated as shown in the table 23.

Table 23

Lawshe's CVR ratio for various Items in the Validation of Instructional Package based on Bhagavad– gita

Sl. No.	Statements in the Validation Criteria	Responses made by Experts		CVR Ratio
		Essential	Not Essential	
1	Structure of the Instructional Package	9	1	0.8*
2	Student centred approaches	8	2	0.6*
3	Proper distribution of teaching strategies	8	2	0.6*
4	Suitable Evaluation Methods	8	2	0.6*
5	Space for Self – directed learning	9	1	0.8*
6	Following Logical sequential steps	8	2	0.6*
7	Proper weightage to the dimensions of Emotion Regulation	8	2	0.6*
8	Good Teacher - Pupil relationship	8	2	0.6*
9	Modules without Errors	9	1	0.8*
10	Incorporating the tools of ICT	8	2	0.6*

* - Significant at 0.05 level

From table 23, it was found that all the items in the validation criteria are valid at .05 level since the values obtained were equal or larger than the CVR value obtained from the table (for N = 10, CVR value = 0.62). Thus it was proved that the Instructional Package based on Bhagavad–gita contains all the essential components required for an effective Instructional Package. Thus the validation of Instructional Package based on Bhagavad–gita was ensured systematically. The final form of Package was made ready for the Experimental study.

The Investigator selected Guruvayur Devaswom EMS School, Guruvayur of Thrissur District aimlessly for the purpose of Experimental study. Due weightage was given to Gender of students while selecting the school. Experimental study was conducted on two divisions from the above school. The classes were taken by teaching them with the modules prepared on Instructional Package based on Bhagavad–gita for Emotion Regulation. The Instructional Package based on Bhagavad–gita for Emotion Regulation was given as Appendix XVII

Evaluation Phase

The final element of the ADDIE Model is Evaluation. The Investigator evaluated the Instructional Package based on Bhagavad–gita for Emotion Regulation in two ways. One is User (student) based evaluation and the other is Expert and Teacher Evaluation. Each of the evaluation procedure is described under the following heads.

Student based Evaluation

The modified Instructional Package based on Bhagavad Gita for Emotion Regulation was administered to a sample of 90 secondary school students of standard IX. The package was administered via modules prepared on the basis of the package. After the learning of concepts through the classes given by the Investigator, the Investigator asks students to evaluate the Package. For this purpose, the Investigator prepared an Evaluation Feedback form for students. The Evaluation Performa consisted of 30 items. On discussion with Professionals in the arena of Education, some things are changed and some others are excluded. The final form of Evaluation

Performa for students consists of 25 items. The final form of Evaluation Performa for students is given as Appendix X. The number of items in various components of Evaluation Performa for students is given in Table 24.

Table 24

Components ofEvaluation Performa for Students

Components	Number of Items
Learning Experiences	1, 2, 3, 15, 16, 22
Students and Learning process	4, 5, 6, 11, 14, 24, 25
Teacher and Learning process	7, 8, 9, 10, 12, 13, 17, 18, 19, 20,21, 23
Total	25

Scoring

The students were asked to express their agreement or disagreement towards entire element in the Evaluation Performa. Students asked to put a tick mark (✓) to the columns corresponding to 'Yes' or 'No' for each of the statement. The total number of respondents who choose 'Yes' or 'No' categories for each statement were found out.

Administration and Evaluation

The data collected was then analysed using simple percentage. The results corresponding to each statement regarding the component Learning Experiences are given in Table 25.

Table 25

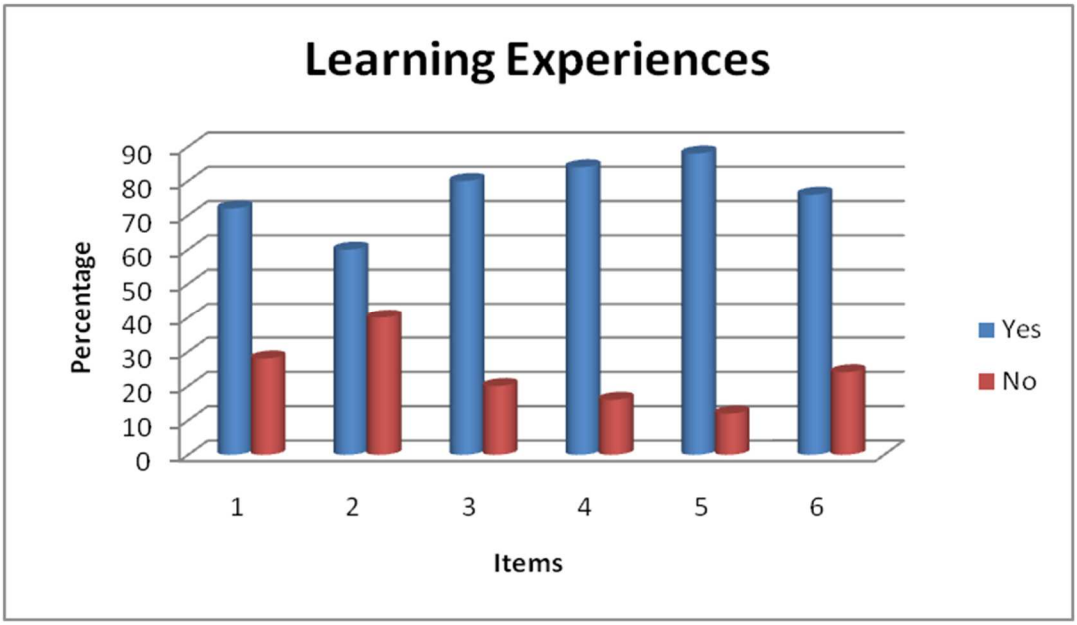
Percentage of responses for each statement regarding the component – Learning Experiences

No.	Statement	Yes	No
1	The modules are constructed in a way which will help to acquire the aims of study	72	28
2	The learning outcomes were stated clearly	60	40
3	Learning activities are arranged in a student – centred manner	80	20
4	The video presentations corresponding to the learned concepts are available in the classroom	84	16
5	Student centred approaches had made the classroom more lively and interactive	88	12
6	The classes helped in practising Emotion Regulation more easily	76	24

The Table 25 shows that maximum number of Secondary school students agrees with the statements given under the component – Learning Experiences. Hence it is concluded that the developed Instructional Package based on Bhagavad–gita for Emotion Regulation satisfies the Component – Learning Experiences. The findings can be graphically represented as revealed in the figure 12.

Figure 12

Graphical Representation for the evaluation by Secondary school students regarding the component – Learning Experiences



The percentage of results for each of the statement for the component – Students and Learning process is given in Table 26.

Table 26

Percentage of responses for each statement regarding the component – Students and Learning Process

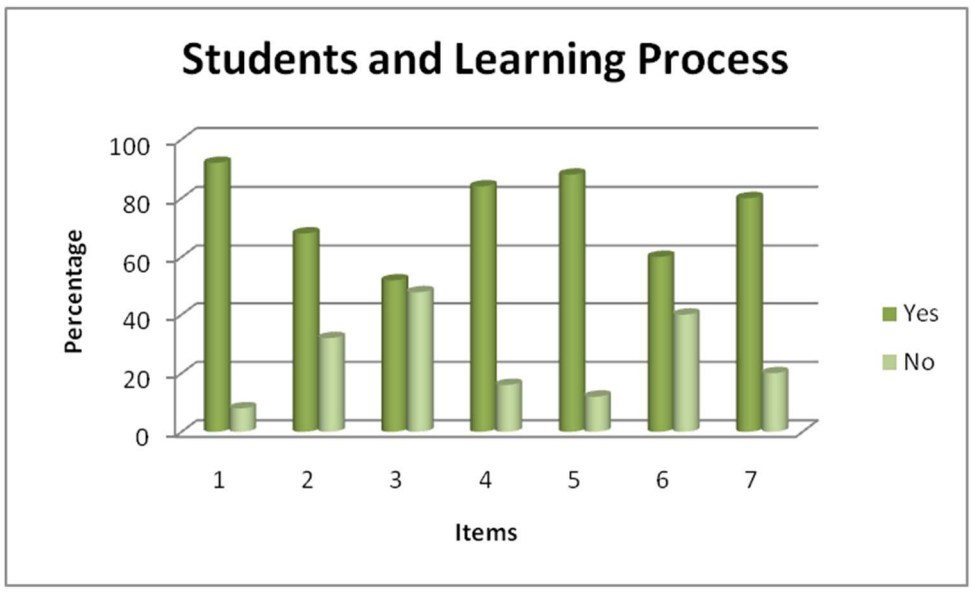
No.	Item	Yes	No
1	The learning processes are arranged in such a manner to provide a clear direction to students	92	8
2	The students gets sufficient freedom in doing the learning activities	68	32
3	The classes were giving more importance for the basic knowledge of students	52	48
4	Students are getting the opportunity to rethink about the learned concepts	84	16

No.	Item	Yes	No
5	Students got the opportunity to express their clear opinions before the Teacher	88	12
6	Students acquire the ability to look at a situation from different perspectives	60	40
7	Students got the opportunity to share their ideas and viewpoints with each other	80	20

From the Table 26, it is clear that most of the Secondary school students agree with the statements given under the component - Students and Learning process in the Evaluation performa for students. So it is inferred from the findings that the Instructional Package based on Bhagavad–gita for Emotion Regulation satisfies the component – Students and Learning process. The findings can be explained with the help of Figure 13.

Figure 13

Graphical Representation for the evaluation by Secondary school students regarding the component – Students and Learning process



The percentage of results for each of the statement for the component – Teacher and Learning process is given in Table 27.

Table 27

Percentage of responses for each statement regarding the Component – Teacher and the Learning Process

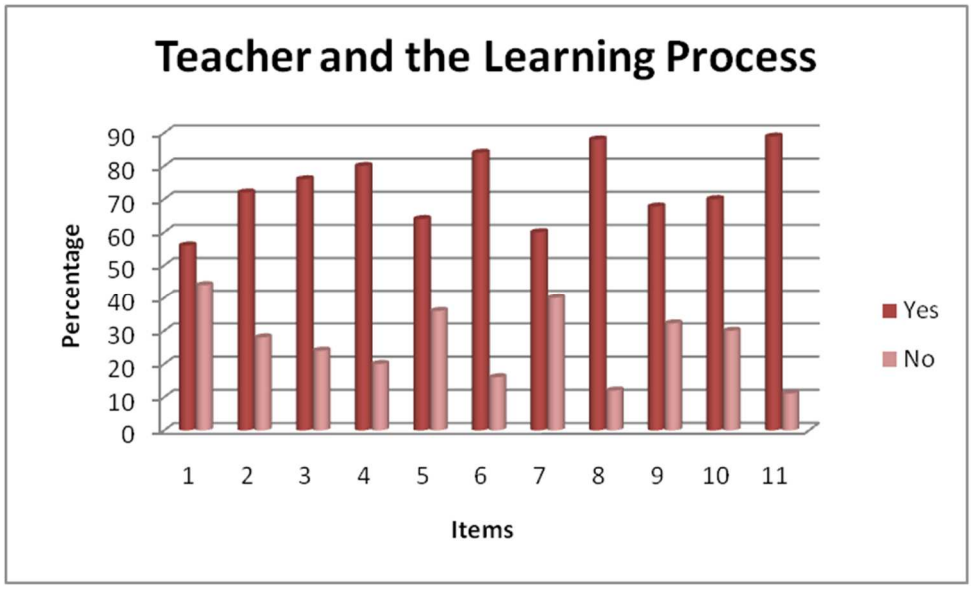
No.	Item	Yes	No
1	Teacher arranges the learning processes in a manner to arouse Motivation in students	56	44
2	Teacher gives proper importance for student responses	72	28
3	Teacher provides sufficient consideration for each student in the classroom	76	24
4	Throughout the learning activities, Teacher evaluated student performances by considering abilities of each student	80	20
5	Teacher succeeded in connecting the previous knowledge of students with new knowledge	64	36
6	Teacher provided required motivation to each student during learning	84	16
7	Through the proper utilization of time, Teacher was able to transact the content	60	40
8	Teacher was able to change difficult learning content into simple ones	88	12
9	Teacher was able to develop the natural capabilities of students	67.77	32.23
10	Teacher was able to develop proper confidence among students in the classroom	70	30
11	The classes taken by Teacher helped to approach the idea Emotion Regulation in a serious way	88.88	11.12

Table 27 showing that Majority of Secondary school students agrees with the statements given under the component- Teacher and Learning Process. So it is concluded that the Instructional Package based on Bhagavad–gita for Emotion

Regulation satisfies the component – Teacher and Learning process. The findings can be graphically represented as shown in the figure 14.

Figure 14

Graphical Representation for the evaluation by Secondary school students regarding the component – Teacher and Learning process



Hence from the findings of the evaluation by Secondary school students, it is clear that the Instructional Package based on Bhagavad–gita for Emotion Regulation satisfies all the dimensions and criteria required for an Effective package.

Evaluation by Experts and Teachers

Investigator tried to evaluate the Instructional Package based on Bhagavad–gita for Emotion Regulation by Experts and Teachers. For this purpose he constructed an Evaluation Performa for Experts and Teachers. The Evaluation Performa consisted of 30 statements covering various dimensions. After close examination of the items, some items were modified while some others were rejected. The final form of

Evaluation Performa consists of 25 items. The final form of Evaluation Performa for Experts and Teachers along with the structure of package and modules based on the package were given to a sample of 25 numbers. The sample includes 21 Secondary school teachers from Secondary schools of Thrissur district and four Experts (One Professor, One Associate Professor and two Assistant Professors) in the field of Education. The final form of Evaluation Performa for Experts and Teachers is given as Appendix XI. The number of items in various dimensions of Evaluation Performa for Experts and Teachers are given in Table 28.

Table 28

Dimensions of Evaluation Performa for Experts and Teachers

Dimensions	Number of Items
Learning Outcomes	5
Learning Processes	7
Steps of the Package	8
Structure of the Package	5
Total	25

Scoring and Evaluation

There are five types namely Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree corresponding to each statement in the Evaluation Performa. Experts and Teachers were demanded to mark their judgement by placing a tick mark (√) in the suitable column corresponding to each statement under various dimensions. The total numbers of respondents who choose different response categories for each statement were found out. These numbers were termed as observed frequencies (f_o) for each of the statement and corresponding expected frequencies (f_e) were also found

out for each of the statement. Then the significance of each item was found out for the purpose of evaluation by computing the χ^2 value for each of the statement. The χ^2 value can be calculated using the equation;

$$\chi^2 = \sum (f_0 - f_e)^2 / f_e$$

The χ^2 value for each of the statement for the dimension –Learning Objectives is given in Table 29.

Table 29

χ^2 value for each of the statement regarding the dimension –Learning Outcomes

No.	Item	S.A	A	U	D	S.D	χ^2 value
1	Outcomes are well defined in the package	15 (5)	10 (5)	0 (5)	0 (5)	0 (5)	40.0**
2	Outcomes were set in accordance with the Needs of the students	18 (5)	7 (5)	0 (5)	0 (5)	0 (5)	49.6**
3	Outcomes highlights the principles envisaged by the package	16 (5)	9 (5)	0 (5)	0 (5)	0 (5)	42.4**
4	Outcomes described are adequate for the effective transaction of the content	20 (5)	5 (5)	0 (5)	0 (5)	0 (5)	60.0**
5	Outcomes of the package have implications in the field of Education	21 (5)	4 (5)	0 (5)	0 (5)	0 (5)	66.4**

(** P > .01 level)

From the Table 29, it is clear that the χ^2 values corresponding to each of the statement are significant at .01 level corresponding to the df value (df = 4). The χ^2 value corresponding to df = 4 is 13.23. Since all the χ^2 values are greater than the table value, it is said that Instructional Package based on Bhagavad–gita for Emotion Regulation satisfies the dimension – Learning Outcomes.

The χ^2 values for each of the statement for the dimension –Learning Processes is given in Table 30.

Table 30

χ^2 value for each of the statement regarding the dimension –Learning Processes

No.	Item	S.A	A	U	D	S.D	χ^2 value
1	Outcomes can be clearly understood from the learning processes provided in the module	20 (5)	5 (5)	0 (5)	0 (5)	0 (5)	60.0**
2	Learning processes are mostly student – centred	19 (5)	6 (5)	0 (5)	0 (5)	0 (5)	54.4**
3	Learning processes ensure more freedom for divergent thinking among students	20 (5)	5 (5)	0 (5)	0 (5)	0 (5)	60.0**
4	Learning processes are appropriate for the content transacting in the classroom	18 (5)	7 (5)	0 (5)	0 (5)	0 (5)	49.6**
5	Learning processes incorporated in the package arouse Motivation in students	20 (5)	5 (5)	0 (5)	0 (5)	0 (5)	60.0**
6	Learning processes provided in the package are suitable for evaluating student performances	17 (5)	8 (5)	0 (5)	0 (5)	0 (5)	45.6**
7	Learning processes are planned in a manner to meet the levels of each student in the classroom	20 (5)	5 (5)	0 (5)	0 (5)	0 (5)	60.0**

(** P > .01 level)

The table value of χ^2 for df = 4 at .01 level is 13.23. All the χ^2 values from the Table 30 are above the table value corresponding to df = 4 at .01 level and therefore significant. Hence it is concluded that the Instructional Package based on Bhagavad–gita for Emotion Regulation satisfies the dimension – Learning Processes.

The χ^2 values corresponding to each of the statement under the dimension – Steps of the Package is given in Table 31.

Table 31

χ^2 value for each of the statement regarding the dimension –Steps of the Package

No.	Item	S.A	A	U	D	S.D	χ^2 value
1	Steps of the package are constructed in a logically sequential manner	18 (5)	7 (5)	0 (5)	0 (5)	0 (5)	49.6**
2	The steps provides activities which proceed from concrete to abstract conceptualization of ideas	20 (5)	5 (5)	0 (5)	0 (5)	0 (5)	60.0**
3	The steps of the package have more flexibility to the Role of Teacher in transacting concepts	16 (5)	9 (5)	0 (5)	0 (5)	0 (5)	42.4**
4	The steps of the package are suitable with respect to the outcomes of the package	21 (5)	4 (5)	0 (5)	0 (5)	0 (5)	66.4**
5	The steps are constructed in such a manner to avoid boredom in students	15 (5)	10 (5)	0 (5)	0 (5)	0 (5)	40.0**
6	The steps constructed in the package caters to the Needs and abilities of the students	20 (5)	5 (5)	0 (5)	0 (5)	0 (5)	60.0**
7	The steps clearly specifies the idea ‘simple’ to ‘complex’	21 (5)	4 (5)	0 (5)	0 (5)	0 (5)	66.4**
8	The steps of the package ensures emotion regulation among students	18 (5)	7 (5)	0 (5)	0 (5)	0 (5)	49.6**

(** P > .01 level)

The results from Table 31 shows that all the χ^2 values corresponding to each of the statement are significant at .01 level corresponding to the df value (df = 4). The χ^2 value corresponding to df = 4 is 13.227. As all the χ^2 values are greater than the

table value corresponding to df = 4, the Instructional Package based on Bhagavad–gita for Emotion Regulation satisfies the dimension – Steps of the Package.

The χ^2 values corresponding to each of the statement regarding the dimension –Structure of the Package are given in Table 32.

Table 32

χ^2 value for each of the statement regarding the dimension –Structure of the Package

No.	Item	S.A	A	U	D	S.D	χ^2 value
1	The package is well constructed according to the principles	17 (5)	8 (5)	0 (5)	0 (5)	0 (5)	45.6**
2	The package is constructed on the basis of a Strong Theory of Bhagavad Gita	19 (5)	6 (5)	0 (5)	0 (5)	0 (5)	54.4**
3	The Teacher – Pupil relation envisaged in the package is up to the desired level	21 (5)	4 (5)	0 (5)	0 (5)	0 (5)	66.4**
4	The learning effects suggested by the package are relevant	20 (5)	5 (5)	0 (5)	0 (5)	(5)	60.0**
5	The modules based on the package were well written without any errors	25 (5)	0 (5)	0 (5)	0 (5)	0 (5)	100.0**

(** P > .01 level)

The χ^2 values from Table 32 are all above the df value (df = 4) corresponding to .01 level (13.227). So it is said that Instructional Package based on Bhagavad–gita for Emotion Regulation satisfies the dimension – Structure of the Package. Hence the Package satisfies all the dimensions required for a Teaching – learning Package as suggested by the Experts and Secondary School Teachers.

Opinionnnaire for Secondary School Teachers

The theoretical background, preparation of draft tool, pilot study, validation of the tool and reliability and validity of the tool are described briefly under the following headings.

Theoretical background

Emotional Regulation is the strategies that individuals use to manage and transform their emotional responses it has attracted great attention in modern psychology for its significant impacts on mental health, decision-making process and social interaction at large (Gavade 2023). The advanced teaching that the Bhagavad–gita makes regarding Emotional Regulation deeply agrees with current concepts in Western thought.

In his doctoral dissertation poem, Gavade (2023) finds twenty-three different emotions mentioned with in the 700 verses of the Gita and observes how emotions are managed through specific behavioral norms as well as attitudes developed by learning the text.

Equanimity and Detachment

In this way, the Bhagavad–gita through how to sustain a detached perspective has interesting parallels– within modern psychology -with important constructs such as cognitive reappraisal and Emotional Regulation (Gavade 2023). The Bible reminds guiding oneself along material lines while overcoming adverse conditions that may arise from changing contingencies; but Western psychology does not have anything equivalent for this. (Gavade 2023; Wang et al., 2023). The approach outlined in

Chapter 2 of the Gita advises one to maintain serenity and a clear head whatever emotions one may feel in one's mind. Thus Krishna's observation in Verse 14 that a person has to "learn how contented he should be inside his head", corresponds to cognitive reappraisal in psychology, which teaches people to reinterpret events in a way producing more positive emotional reactions (Gavade 2023; Wang et al., 2023).

The Gita's instructions to continue in the midst of good and evil, as it were, only acting without attachment to results, correspond with modern psychology's idea of emotional distancing: the state in which living at present can help maintain balance and outcomes have little effect on one's emotions (Gavade 2023). Through these teachings, people can effectively control their emotions by maintaining a proper frame of mind equanimity and inner peace (Gavade, 2023).

Cognitive Reappraisal in Psychology

Cognitive reappraisal is a core Emotion Regulation strategy in CBT and psychological science. It involves reframing the meaning of a situation or event intentionally, so it has less emotional impact. Perspective shifting from a broader perspective may help down– regulate the intensity of negative emotions and enhance emotional balance and well-being (Wang et al., 2023; Troy et al., 2017). This correlates with the teachings in the Gita about detachment and equanimity bringing together ancient spiritual wisdom and modern day psychological messages (Gavade, 2023).

Self-Control and Mastery

Self-discipline and emotional discipline are the hallmarks of the teaching in Bhagavad–gita. In Chapter 6, Krishna says the disciplined are those who have "conquered themselves"; this is consistent with a psychological approach that emphasizes self-control as fundamental to adaptive functioning and emotional well-being. The first component of emotional intelligence, i.e., self– awareness and the second component, i.e., self-regulation share strong commonalities with Gita's emphasis on Self– mastery that fosters development of mechanisms in an individual to manage his affective functions effectively in order to maintain buoyancy and flexibility over different life situations (Gavade, 2023).

Mindful Awareness

The reminder to be vigilant and focused of mind in the Gita has modern psychological parallels with mindfulness. In verses 25 and 26 of Chapter 6, Krishna advise Arjuna to "steadily control the mind" and aim it with intellect, reflecting modern mindfulness techniques geared toward being present and nonjudgmentally observing one's thoughts and feeling. Both teachings understand that sustained awareness and vigilance are necessary to attain emotional balance and inner peace (Gavade, 2023; Sharma, 2023; Shalu Sharma, 2023).

Transcending Dualities

One of the great teachings of Bhagavad–gita is to transcend dualities like pleasure and pain, gain or loss, honor and dishonor. In Chapter 2, Verse 45 -Krishna encourages Arjuna to 'do (his) duty autonomous of the outcome' as in "be steadfast in

the performance of your duty, Oh Arjuna and remain balanced irrespective of what happens". This philosophical perspective is consistent with dialectical thought. The psychological principle that taking in seemingly oppositely values/ perspectives, can normal reduce emotional pain and cultivate personal flexibility. Through the practice of such state of equanimity, a person can learn to handle life's dualities with stability and with less emotional sway (Gavade, 2023; Vaniquotes, 2015).

Integrating Emotions and Reason

Emotion and rationality The Bhagavad– gita also plays on the requirement of balance between both, emotions versus rationale. In chapter 3, verse 42, Krishna tells Arjuna to use his mind for regulation of the passions—similar to psychological cognitive reappraisal methods in which subjects deliberately and cognitively reinterpret situations as a way of coping with distressing thoughts or emotions. This organization does not enable the emotions in neither to be repressed, nor does one allow passions to run rampant at the expense of reason, but rather integrates them and prompts our total self-control and informed conduct (Gavade 2023).

Relevance of Bhagavad–gita to the Present Day Person

The Gita's insight into human emotions and thoughts continue to strike a chord with readers almost two millennia after it was written. Its principles (based on philosophical and spiritual advice) give actionable strategies to solve the problems of todays that include stress, managing emotions, dealing with other people, as well ethical decision making in life (Gavade, 2023; Sharma, 2020).

Managing Stress and Anxiety

The advice of the Gita for developing calmness and dispassion is especially important to face the stress and anxieties of life in a fast-paced world. Teaching people to concentrate on their behavior, not the end result provides neutrality in moments of ambiguity or difficulty. Such advice is consistent with the new psychological models which highlight cognitive flexibility and emotional resilience as protective factors against stress-related diseases (Gross, 2015; Gavade, 2023). Therefore the Gita's practices of disengagement are consistent with modern cognitive behavioral treatments to counteract the negative impacts of chronic stress.

Enhancing Resilience

At the heart of the Gita are themes of self–control and controlled emotionality – critical for developing resilience. Sthita-prajna representing of a man having steady wisdom and emotional stability is similar to psychological resilience– which refers to the ability to deal with failure or disaster and rebound positively from tough circumstances (Gavade, 2023; Sharma, 2020). The Gita´s focus on self– discipline and organized emotional healing processes presents some good guidance for anyone who is keen to develop the ability to recover with composure and severe persistence from setbacks.

Emotion Regulation in Relationships

The Bhagavad–gita also gives thorough guidance to handle emotions in the context of relationships. Its emphasis on detached engagement and mindfulness encourages people to relate thoughtfully to others, yet find emotional equilibrium. Responding to listen instead of fixing guards people against being reactive, and gives

them a safer way to connect when conflicts arise. Modern psychological tools such as mindfulness and emotional consciousness for example, corroborate and abide by these timeless wisdoms of the Gita (Gross, 2015; Gavade, 2023).

Ethical Decision-Making

The ethical philosophy of the Bhagavad–gita helps one to pass through moral labyrinth with a sense of clarity and orderly coherence. The focus on Dharma (moral duty) in the text is reminiscent of current psychological theories about moral reasoning and ethical decision making (Rest et al., 2000). The ethical virtues of the Gita can play a significant role in achieving emotional convergence and psychological health, thus helping to take decisions as per one's values and ultimately lead to well–being (Sharma, 2020; Gavade, 2023).

Self–Discovery and Personal Growth

The concepts upheld by the Bhagavad–gita of self– consciousness and self–reflection are similar to modern day practices of introspection and personal exploration. The Gita exhorts people to embark on an exploration of their internal world, in terms of their feelings, motivations and psychological states (Ranganathan, 2022; Gavade, 2023). Participating in these reflexive acts is groundwork for meaningful self– enhancement and change.

Preparation of Opinionnnaire for secondary school teachers

From the theoretical background of Emotion Regulation and the emotion elements embedded in Bhagavad–gita, Investigator decided to develop an Opinionnnaire for Secondary school teachers on the basis of following factors namely;

1. Emotion Awareness
2. Emotion Clarity
3. Emotion Tolerance
4. Emotion response modulation
5. Emotion regulation strategy

Draft form of Opinionnnaire for secondary school teachers

Based on the factors identified, the Investigator prepared a draft tool containing 50 items. The Opinionnnaire consists of 10 items each from the five factors. The Opinionnnaire is prepared as Yes or No type. Each statement is accompanied by two choices such as Yes or No with scores 1 and 0 respectively. The maximum score of the Opinionnnaire is 50 and minimum score is 0. The student has to put a tick (√) mark corresponding to each statement in the Opinionnnaire.

Pilot Study

The draft form of the Opinionnnaire was administered on 20 teachers from secondary level among schools of Thrissur district. The response sheets were collected and based on the suggestions of the sample population; changes were made in the form of statements and the language usagel. All the corrections were made and the tool was made ready for expert validation.

Validation of the Opinionnnaire

The developed opinionnnaire for secondary school teachers was given to a group of 10 Experts in the field of Education including one professor, two Associate professors, two assistant professors and five Secondary school teachers.

Investigator also provided validation criteria for evaluating the Opinionnnaire. The developed Opinionnnaire were given to the panel of experts for validation. They strictly validated the Opinionnnaire based on the criteria. The responses made by the experts for various items in the validation criteria are as shown in table 33.

Table 33

Responses of the Experts regarding the Statements in Validation Criteria for the Opinionnnaire for secondary school teachers

Sl. No.	**Statements in the Validation Criteria**	**Responses made by Experts**	
		Essential	**Not Essential**
1	Structure of the Opinionnaire	8	2
2	Proper distribution of Items	8	2
3	Following Logical sequential steps	8	2
4	Proper weightage to the dimensions	8	2
5	Items without Errors	9	1

From table 33, it was found that majority of experts found that the Opinionnnaire for Secondary school teachers has followed all the essential features required for stating it as an effective tool. Investigator calculated CVR ratio (Content Validity Ratio) for validating the Opinionnnaire for Secondary school teachers using Lawshe's test. The results were tabluated as shown in the table 34.

Table 34

Lawshe's CVR ratio for various Items in the Validation of Opinionnnaire for Secondary school teachers

Sl. No.	Statements in the Validation Criteria	Responses made by Experts		CVR Ratio
		Essential	Not Essential	
1	Structure of the Opinionnaire	8	2	0.6*
2	Proper distribution of Items	8	2	0.6*
3	Following Logical sequential steps	8	2	0.6*
4	Proper weightage to the dimensions	8	2	0.6*
5	Items without Errors	9	1	0.8*

* - Significant at 0.05 level

From table 34 , it was found that all the items in the validation criteria are valid at .05 level since the values obtained were equal or greater than the the CVR value obtained from the table (for N = 10, CVR value = 0.62). Thus it was proved that the Opinionnnaire for Secondary school teachers contains all the essential components required for an effective tool. Thus the validation of Opinionnnaire for Secondary school teachers was ensured systematically. The final form of Opinionnnaire for Secondary school teachers was made ready for the Experimental study.

Final form of Opinionnnaire for Secondary school teachers

The final form of Opinionnnaire consists of 40 items with 8 items from each of the above mentioned factors. The Opinionnnaire is prepared as Yes or No type. Each statement is accompanied by two choices such as Yes or No with scores 1 and 0 respectively. The maximum score of the Opinionnnaire is 40 and minimum score is

0. The student has to put a tick (√) mark corresponding to each statement in the Opinionnnaire. The final form of Opinionnnaire after expert validation was given as Appendix III.

Reliability of Opinionnnaire for Secondary school teachers

Reliability of Opinionnnaire for Secondary school teachers was ensured using Test re test reliability. "Test-retest reliability is a measure of stability over time' (McIntire & Miller, 2007). The same Opinionnnaire was administered on 100 Secondary school teachers after a period of one month and the answer sheets were collected and scored. The correlation between the two tests was calculated using Pearson's product moment correlation. The value of correlation coefficient obtained was 0.90. The correlation coefficients for various dimensions of Opinionnnaire are Emotion Awareness (0.80), Emotion Clarity (0.84), Emotion Tolerance (0.89), Emotion response modulation (0.82) and Emotion regulation strategy (0.86). The values of correlation coefficients show that the Opinionnnaire for Secondary school teachers is highly reliable.

To calculate the inner consistency of the Opinionnnaire, Cronbach's α was used. The Chronbach's α Coefficient for the whole Opinionnnaire was found to be 0.92. The Chronbach's α Coefficient obtained for various components of Opinionnnaire are Emotion Awareness (0.84), Emotion Clarity (0.86), Emotion Tolerance (0.79), Emotion response modulation (0.88) and Emotion regulation strategy (0.87). The value of Chronbach's α coefficients of all the components ensures internal consistency of Opinionnnaire for Secondary school teachers.

Instrument Questionnaire Validity for High School Teachers

For validation of the questionnaire developed for secondary school teachers, three types of validity face validity, content and intrinsic were checked. The details are presented below.

Face Validity

Face validity is the degree to which a test seems on the surface to measure what it purports to. Each question was then analyzed by the researcher who felt that it generally fit with the construct being examined. Therefore, face validity was applied to the questionnaire.

Content Validity

Content validity is a qualitative aspect that checks if the tool has sufficiently covered the full range of content of the construct according to Bollem (1989). Expert review is needed to confirm that the contents of the tool include all important dimensions of concept. As the opinionnaire was constructed based on specific relevant constructs and reviewed by experts, its content validity was established.

Intrinsic Validity

Intrinsic validity is the square root of a test's reliability coefficient. The validity coefficient for the complete opinionnaire was 0.94. The validity coefficients of its subfactors were: Emotion Awareness (0.89), Emotion Clarity (0.92), Emotion Tolerance (0.94), Emotion response Modulation (0.91) and Emotion Regulation Strategy (0.93). Based on this, the internal validity of the opinionnaire was high.

Informal Discussion Guideline for Teachers before and after Experimentation

Introductions Course for How to Informal Discussion for Teachers Prior To and After Experimentation. The meetings are not minuted; however a rapporteur is available without conclusion. Rapporteur was handled by the investigator in this study. Questions are open ended and guide participants to freely express thoughts, attitudes, concerns, questions and information needs related on the topics of interest. The major steps involved in Informal group discussion according to CFS (2020) are the following;

1. Introduction of the background by Rapporteur
2. Posing of two or three leading questions for the discussion
3. Setting up of Discussion guidelines
4. Feedback on the process and Informal Discussion
5. Wrap – up and concluding remarks by the Rapporteur

The Investigator prepared open ended questions and Informal discussion guidelines based on the above – mentioned steps. Here the investigator selected three questions related to Emotion Regulation as leading questions for the Informal discussion and set proper guidelines to lead the discussion. The Informal discussion guideline prepared was validated with the help of Supervising teacher and a panel of professionals consisting of one professor, two Associate professors and two assistant professors in the field of Education. Based on the recommendations by the professionals, certain modifications were done in the guidelines and the final form of Informal Discussion guidelines prepared was given as in Appendix VII and IX.

Informal Discussion with Students Before and After Experimentation

In the informal discussions, a rapporteur guides and mediates the process, and in this study, it was the investigator who served as rapporteur. Discussion is lead with open-ended questions that promote an environment where students feel comfortable sharing their views, beliefs, concerns, doubts and what they would like to know in particular about the topic being discussed. The major steps involved in Informal group discussion according to CFS (2020) are the following;

1. Introduction of the background by Rapporteur
2. Posing of two or three leading questions for the discussion
3. Setting up of Discussion guidelines
4. Feedback on the process and Informal Discussion
5. Wrap – up and concluding remarks by the Rapporteur

The Investigator prepared open ended questions and Informal discussion guidelines based on the above mentioned steps. Here the investigator selected three questions related to emotion regulation as leading questions for the informal discussion and set proper guidelines to lead the discussion. The Informal Discussion guideline prepared was validated with the help of Supervising teacher and a panel of professionals consisting of one professor, two Associate professors and two assistant professors in the field of Education. Based on the recommendations by the professionals, certain modifications were done in the guidelines and the final form of Informal Discussion guidelines prepared was given as in Appendix VI and VIII.

Emotion Regulation Scale

Emotion Regulation

Emotional Regulation is the ability to influence which emotions one has, when they have them and how they experience and express these feelings. Indeed, Emotional Regulation may occur automatically or voluntarily/reactively or proactively/consciously or nonconsciously and have impact at 1 or more points during the unfolding of an emotion (Gross,1998).

Preparation and Standardization of Emotion Regulation Scale

Preparation and standardization of emotion regulation scale includes the following steps:

- Planning
- Preparation
- Pilot study
- Item Analysis & Standardization
- Reliability and Validity

Planning

The investigator thoroughly reviewed the literature related to Emotion Regulation and from the reviews; Investigator identified the following components as significant in predicting the Emotion Regulation ability of students. They are described as follows:

Emotion Awareness

Emotion Awareness is the capacity to recognize, identify and label one's emotions. This ability makes it possible for people to interpret emotions that may at times be bothersome or painful, and respond effectively, leading to better emotion Regulation. In adolescents, the development of emotion awareness is paramount due to heightened emotional variability and increased risk for psychopathology (e.g., depression, anxiety). It has been found that as interpreted focusing on the specific emotion expressions they mean among children, adults, and adolescents. This problem is particularly common among adolescents who are experiencing violence and it's linked to an increased risk for mental health issues. Low emotional awareness has been shown to be a strong determinant of the level of mental disorders during adolescence (Weissman et al., 2020; Mental Health Center Kids, 2025).

Emotion Clarity

Emotion Clarity is the ability to know and describe what one is feeling, which could be relevant for this population as people with traumatic stress may have difficulty in describing affect states. It's about more than simply naming your emotions, it's about understanding their sources and the reasons why you feel them, so that you can take intentional steps to change the situations or evaluations of neutral events that are provoking the feelings. Difficulties in emotional clarity are barriers to adaptive Emotion Regulation and associated with poorer psychosocial adjustment among adolescents, such as elevated depression and anxiety symptoms. Inversely, high levels of emotional clarity are associated with better psychological well–being, social functioning and resilience. Research has also found that emotion clarity

declines in adolescence, particularly for girls, and such deficits in emotion clarity are associated with greater levels of depression over time. Thus, improving emotion clarity at this sensitive time could be an important target of prevention and intervention for the promotion of mental health and positive psychosocial outcomes (Salguero et al., 2012; Weissman et al., 2020; Park & Naragon-Gainey, 2019).

Emotion Tolerance

The Emotion Tolerance is the capability to bear and go through an emotion without becoming blocked with aversive reactions such as hate, resistance or denial against an undesired feeling. The world is full of difficulties, tripping up (literally and metaphorically) the vast majority of us in one way or another at some time or another._strength char Tenacity Strengths. As Is with being fired from a job due to corporate restructuring, these circumstances take patience and perseverance. Without such an emotional tolerance and acceptance of these states, people can potentially get stuck or blocked in their emotional and subsequent behavioral development at those times. Emotion tolerance is necessary for moving forward in the face of adversity and encourages more adaptive coping (Gratz & Tull, 2010; Linehan, 2014).

Emotional Response Modulation

Emotional Response Modulation refers to the lowering of the intensity or duration of a dominant emotional state. Although a feeling of anger is something that everyone experience every now and then, having the inability to manage them effectively can be deadly not only to you but also knowing these around you. And if anger becomes persistent, it can develop into chronic hostility and damage. Thus, to

be able to tame the extreme emotional reactions is essential for good emotional health. Finally we acknowledge that regulation of emotion can also be an interpersonally regulated process, for instance caregivers (e.g., mothers) may often regulate their children's emotions and with maturation individuals then manage to do so their own. Even into their adult years, individuals continue to benefit during times of crisis from being emotionally regulated by others, an activity that women excel at controlling the distress of men in intimate relationships. Continuous emotional dysregulation may interfere with this modulating function, yet spontaneous responsivity persists in proximal relational contexts (Gross, 2015; Feldman Barrett, 2017).

Emotion Regulation Strategies

Individuals generally seek to control their emotions through a range of strategies that can be implemented at various points in the emotion generation process. Emotion Regulation Strategies can be either anticipatory, which means they are applied in advance of an emotional event occurring, or reactive, which means they are used after someone has already had a response to the emotion. According to Gross's influential Emotion–Regulation Model, there are 5 broad families of Emotion Regulation Strategy:

1. Situation Selection: The decision to attend or not attend a situation based on its predicted emotional consequences.

2. Situation Modification: Changing the situation to change the way you think about it.

3. Deployment of Attention- to or away from emotional stimuli.

4. Cognitive Change – it's about changing how the situation is evaluated or thought of to change its emotional value.

5. Response Modulation determining physiological, subjective and behavioral responses directly, often at the end of a chain (Gross, 2012).

These five strategies provide a broader system for understanding how people control their emotions adaptively and maladaptive across contexts.

Preparation

Based on the above components prepared an Emotion Regulation Scale for checking the Emotion Regulation ability of the Secondary school students. The researcher prepared the initial draft of Emotion Regulation Scale by selecting a pool of items related to the above – mentioned components. The items were prepared on the basis of the Dimensions of Emotion Regulation namely Emotion Awareness, Emotion Clarity, Emotion Tolerance, Emotion response modulation and Emotion regulation strategy. Initially a total of 140 items with five-point rating scale were prepared. After expert validation, a total of 120 items were selected for the Initial draft of Emotion Regulation Scale. Maximum Marks for the test was 600 and Minimum marks were 120. Due weightage was given to all the components of Emotion Regulation. The splitting of items for various components of Emotion Regulation Scale was given in Table 35.

Table 35

Split up of Items for Initial Draft of Emotion Regulation Scale

Sl. No.	Dimensions of Emotion Regulation	Number of Items
1	Emotion Awareness	24
2	Emotion Clarity	24
3	Emotion Tolerance	24
4	Emotion Response Modulation	24
5	Emotion Regulation Strategy	24
	Total	120

The splitting of Marks for various components of Initial draft of Emotion Regulation Scale is given in Table 36.

Table 36

Split up of Marks for Initial Draft of Emotion regulation scale

Sl. No.	Components of Emotion Regulation	Marks
1	Emotion Awareness	120
2	Emotion Clarity	120
3	Emotion Tolerance	120
4	Emotion Response Modulation	120
5	Emotion Regulation Strategy	120
	Total	600

The Initial Drafts of Emotion Regulation Scale was given as Appendix II.

Pilot Study

Pilot study was administrated on a sample of 370 Secondary school students. They were given proper instructions as to how the test is to be done. Enough time was

also given for the completion of the Emotion Regulation Scale. Answer sheets were collected and scored. Scores corresponding to different components and the overall score of the scale were found out. This was subjected to item analysis. The split up of sample selected for Pilot study were shown in Table 37.

Table 37

Sample split up for the Pilot Study of Emotion Regulation Scale

Sl. No.	Name of the School	Boys	Girls	Total
1	Sreekrishna HSS, Guruvayur	20	30	50
2	NHSS Engandiyoor	25	25	50
3	GDEMS Guruvayur	22	28	50
4	GMBHSS Kunnamkulam	20	30	50
5	LFGHSS Mammiyoor	18	32	50
6	GHSS Chavakkadu	28	22	50
7	GHSS Kadikkode	40	30	70
	Total	173	197	370

Item Analysis and Standardization

Item analysis is a process that helps to identify which test items show effective discrimination of groups known to differ on the measured trait or criterion. Ferguson (1952) stated that item analysis is a collection of procedures designed to determine which items tend to sort well, and which do not, forming the basis for choosing the final set of statement items in a summated rating scale.

In the current study, the rated rating forms were initially ordered in reverse according to the sum score of each participant. We then coded for the top 27% and

bottom 27% of scorers in this sorted list as 'upper' and 'lower' groups. The mean score of each item was then determined within the two groups. These mean responses were used for numerical estimates to measure the discriminating power of each item, by comparing upper and lower groups in the analysis as standard groups.

t values were calculated using the formula:

$$t = \frac{\overline{X_H} - \overline{X_L}}{\sqrt{\frac{\sum\left(\overline{X_H} - X_H\right)^2 + \sum\left(\overline{X_L} - X_L\right)^2}{N(N-1)}}}$$

(Edwards, 1957)

Where

$\overline{X}_H$ – The mean score of the high group for a given item

$\overline{X}_L$ – The mean score of the low group for a given item

X_H – The score of a given individual for the item in the high group

X_L – The score of a given individual for the item in the low group

N – Number of subjects in the criterion groups

The t-value indicates how much an item distinguishes between high and low scoring groups. An item having a t-value of 1.75 or more is assumed to have adequate internal consistency and discriminating power (Edwards, 1957). In order to guarantee the selection of items that has strong discrimination power, the researcher used stricter criterion and only those which had t-values greater than 8.5 were kept. Under the most strenuous selection, this procedure has contributed to a better instrument composed

by the more valid items for the measurement of the construct. Table 38 represents detailed results of the item analysis.

Table 38

Details of Item Analysis of Emotion Regulation Scale

Item No.	t - Value	Item No.	t - Value	Item No.	t - Value	Item No.	t - Value	Item No.	t - Value	Item No.	t - Value
1	6.12	21	9.82*	41		61	8.66*	81	9.22*	101	8.56*
2	7.14	22	8.22	42	8.74*	62	9.22*	82	6.21	102	8.72*
3	8.72*	23	8.86*	43	8.92*	63	8.71*	83	9.13*	103	9.31*
4	9.12*	24	8.58*	44	9.25*	64	9.62*	84	8.92*	104	8.11
5	9.34*	25	7.45	45	9.43*	65	9.77*	85	8.74*	105	8.14
6	7.23	26	9.23*	46	8.88*	66	8.11	86	8.64*	106	8.40
7	8.78*	27	9.11*	47	8.33	67	7.44	87	6.66	107	8.90*
8	8.83*	28	6.89	48	8.34	68	7.52	88	8.52*	108	8.62*
9	6.42	29	6.74	49	8.41	69	8.12	89	8.63*	109	8.91*
10	8.56*	30	7.65	50	8.05	70	7.12	90	8.91*	110	7.35
11	7.04	31	8.91*	51	8.78*	71	7.88	91	9.42*	111	7.62
12	8.13	32	9.55*	52	8.65*	72	7.34	92	8.18	112	7.81
13	9.54*	33	8.10	53	9.41*	73	7.77	93	7.33	113	9.33*
14	9.44*	34	8.01	54	7.44	74	7.28	94	6.44	114	9.72*
15	5.54	35	7.63	55	7.62	75	7.17	95	6.27	115	9.20*
16	6.23	36	7.95	56	8.77*	76	9.33*	96	6.17	116	9.31*
17	8.67*	37	6.88	57	8.67*	77	9.47*	97	6.03	117	8.14
18	8.95*	38	9.77*	58	7.18	78	9.58*	98	7.01	118	8.21
19	7.11	39	9.35*	59	8.14	79	8.47*	99	7.22	119	8.31
20	7.24	40	9.18*	60	7.92	80	8.69*	100	8.61*	120	7.42

* Selected items for Emotion Regulation scale

Items with *t* value > 2.53 at .01 level were only considered for the final scale. Among them, the items having t values > 8.50 were selected for the final scale. The final scale consists of 60 items. The maximum score that can be obtained is 300 and

minimum score is 60.The splitting of items and marks for various components of Final form of Emotion Regulation Scale are given in the Table 39.

Table 39

Split up of Items and Marks for Final form of Emotion Regulation Scale

Sl. No.	Components of Emotion Regulation	Number of Items	Marks
1	Emotion Awareness	12	60
2	Emotion Clarity	12	60
3	Emotion Tolerance	12	60
4	Emotion Response Modulation	12	60
5	Emotion Regulation Strategy	12	60
	Total	60	300

Final version of the Emotion regulation scale was given in Appendix I.

Reliability and Validity

A fundamental consideration in the use of psychological testing to measure qualities or behaviors is that the results are a consistent and accurate reflection of such over time (Rosenthal & Rosnow, 1991). Validity refers to the reliability and relevance of a measure, asking whether an instrument measures what it is intended to measure (Bollen, 1989).

Reliability of Emotion Regulation Scale

The reliability of the Emotion Regulation Scale was, to a large extent set up on the basis of test-re test reliability (Measuring gradually uses vary in scores). The scale was applied twice to 100 secondary school students, with an interval of one month. The answers were scored, and the Pearson product-moment correlation

coefficient was calculated; it measures how consistent the results are over time. High reliability was indicated by a global correlation coefficient of 0.94. Correlations between component scores of the scale were also found to be strong: Emotion Awareness (0.87), Emotion Clarity (0.91), Emotion Tolerance (0.89), Emotional Response Modulation (0.82) and Emotion Regulation Strategy (0.97) thereby manifesting strong internal consistency across subscales.

Internal consistency was evaluated by calculating Cronbach's alpha (α). This Cronbach's coefficient (Cronbach, 1951), which indicates the degree of interrelatedness and consistency among items within a scale and is particularly suitable for scales with multiple response choices (McIntire & Miller, 2007). The Cronbach's α for the overall scale was 0.96, indicating excellent internal consistency of the measure. For subscales the Cronbach's alphas were 0.88 for Emotion Awareness, 0.94 for Emotion Clarity, 0.83 for Emotion Tolerance, 0.87 for Emotion Response Modulation and 0.85 for Emotion Regulation Strategy. These findings support that the internal consistency of all Emotion Regulation subscales is strong.

Validation of the Emotion Regulation Scale

Face validity, content validity and intrinsic validity were ensured for the Emotion Regulation scale.

Face Validity

Face Validity: Subjective measure of whether or not a test looks like it measures what it's intended to measure. The investigator carefully examined the items in Emotion Regulation Scale so that, on their face, they fit within the conceptual

domain of Emotion Regulation. The process for this phase was to ensure that each of the measurement items adequately represented aspects of the construct (face validity; Gregory, 2014).

Content Validity

Content validity is 64 one of the non-statistical validity type which evaluates the extent to which the items on a test broadly cover the domain of a construct (Bollen, 1989). This refers to expert appraisal of the items and how well they address everything that is related with the content area. The scale considered issues of fundamentals in Emotion Regulation with attention to the core components and was presented for expert review. Such systematic expert ratings were conducted to make sure the scale features all important aspects of Emotion Regulation and thus confirm content validity for the appearance of the scale items.

Intrinsic Validity

Intrinsic, primary or direct validity "gives positive measurable definition to the extent that a test measures what we are requiring it to measure" (Gulliksen, 1950). It is determined by the reliability coefficient of the scale, which is its square root. The intrinsic validity coefficient for Emotion Regulation Scale across all items (overall) was 0.96 reflecting very strong validity. The Cronbach α of the five subscale were: Emotion Awareness 0.93, Emotion Clarity 0.95, Emotion Tolerance 0.94, Emotion Response Modulation and Emotion Regulation Strategy each was 0.91 and Emotion Toletance between scales was from 0.43 to 0.41 In addition Cronbach's alpha for all items of the Emotion Regulation Scale was found as 0.98. These good values reveal that intrinsic validity of the Emotion Regulation Scale was confirmed.

Procedure used for Data Collection

The current investigation was intended to develop an Instructional Package based on Bhagavad– gita for Emotion Regulation among Secondary school students. The investigator adopted Experimental method for directing the study. The Pre-test Post test Single group design (Best & Kahn, 2007) was used. This was a pre-experimental study with a sample of 90 Secondary School students. Two divisions each of Ninth Standard from one school in Thrissur District were selected at random. The treatment groups were taught through Instructional Package based on Bhagavad–gita for Emotion Regulation developed by the Investigator. The investigator himself conducted the classes for all the classes.

The tools used for the study are Instructional Package based on Bhagavad – gita for Emotion Regulation (Prepared and validated by T.V, Bini & K. P, Seema Menon), Needs Analysis Questionnaire (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Evaluation Proforma for Secondary school students (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Evaluation proforma for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Opinionnnaire for secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Informal discussion guideline before and after Experimentation for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Informal discussion guideline before and after Experimentation for Secondary school students (Prepared and Validated by T.V, Bini & K. P, Seema Menon) and Emotion Regulation Scale for secondary school students (Prepared and Standardized by T.V, Bini & K. P, Seema Menon). Emotion Regulation scale was

used as both pre-test and post test, before and after the conduct of Experiment. The data obtained were organized and analyzed using relevant statistical techniques.

Statistical Techniques Used for Analyzing Data

Pre-test and posttest scores of the two groups were analyzed using statistical method. For this, Descriptive statistics (mean, median, mode, skewness, kurtosis and standard deviation & quartile deviation) and Inferrrential Statistics have been applied (Test of significance of difference between means classifiable data by using the technique Test of significance), Paired t test and chi-squire test.

The objectives, hypotheses, tools and statistical techniques were summarized as in table 40.

Table 40

Objectives, hypotheses, tools and statistical techniques used in the Study

Sl. No.	Objective	Hypotheses	Tools used	Statistical techniques
1	To find out the various dimensions of Emotion Regulation in Bhagavad–gita	Nil	Content Analysis	Nil
2	To study the level of Emotion Regulation of Secondary school students	There will be significant difference in the level of Emotion Regulation among Secondary school students	Emotion Regulation scale for secondary school students Informal discussion guideline for secondary school teachers before and after Intervention	Descriptive statistics Percentage Analysis

Sl. No.	Objective	Hypotheses	Tools used	Statistical techniques
			Informal discussion guideline for secondary school students before and after Intervention.	
3	To find out the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students	There will be significant difference in the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among secondary school students	Emotion Regulation scale for Secondary school students Informal discussion guideline for secondary school teachers before and after Intervention Informal discussion guideline for secondary school students before and after Intervention	Descriptive statistics Percentage Analysis
4	To compare the Emotion Regulation of Secondary school students based on sub sample Gender	There will be significant difference in the Emotion Regulation of Secondary school students based on gender	Emotion Regulation scale for Secondary school students Informal discussion guideline for secondary school teachers before and after Intervention	Descriptive statistics Percentage Analysis Significance of difference between means

Sl. No.	Objective	Hypotheses	Tools used	Statistical techniques
			Informal discussion guideline for secondary school students before and after Intervention	
5	To find out the opinion of secondary school teachers about Emotion Regulation of Secondary school students	The secondary school teachers will have differences in the opinion about Emotion Regulation of Secondary school students	Opinionnnaire for secondary school teachers Informal discussion guideline for secondary school teachers before and after Intervention	Descriptive statistics Percentage Analysis
6	To develop and validate an instructional package based on Bhagavad–gita for enhancing Emotion Regulation among Secondary school students	Nil	Instructional Package based on Bhagavad–gita for Emotion Regulation Need Analysis Questionnaire Evaluation Proforma for Secondary school students Evaluation proforma for Secondary school teachers	Percentage analysis Chi square test CVR Ratio
7	To find out the effectiveness of the Instructional	The Instructional Package developed based on	Instructional Package based on Bhagavad–	Descriptive statistics

Sl. No.	Objective	Hypotheses	Tools used	Statistical techniques
	Package based on Bhagavad–gita for Emotion Regulation among Secondary school students for the Total sample and Subsample based on Gender	Bhagavad–gita will be effective in enhancing Emotion Regulation among Secondary school students for the Total sample and Sub sample based on Gender	gita for Emotion Regulation Emotion Regulation scale for Secondary school students Informal discussion guideline for Secondary school teachers before and after Intervention Informal discussion guideline for Secondary school students before and after Intervention	Paired t- test
8	To find out the effectiveness of the Instructional Package based on Bhagavad–gita for the dimensions of Emotion Regulation among Secondary school students for the Total sample	The Instructional package developed based on Bhagavad–gita will be effective in enhancing the Dimensions of Emotion Regulation among Secondary school students for the Total sample	Instructional Package based on Bhagavad–gita for Emotion Regulation Emotion Regulation scale for Secondary school students Informal discussion guideline for Secondary school teachers before and after Intervention	Descriptive statistics Paired t- test

Sl. No.	Objective	Hypotheses	Tools used	Statistical techniques
			Informal discussion guideline for Secondary school students before and after Intervention	

The various statistical techniques are described as follows;

Arithmetic Mean

The Arithmetic Mean is calculated using the formula

$$M = \frac{\sum fx}{N} \qquad \text{(Garett, 2005)}$$

Where X represents the midpoint of the class interval, *f* its respective frequency and N, the total number of samples,

Median

If the items of a series are arranged in ascending or descending order of magnitude, the measure or value of the central item in the series is termed as median. If n is the total frequency, the median lies somewhere between $\frac{N}{2}th$ and $\left(\frac{N}{2}+1\right)th$ items in the given distribution. Thus the median class should be identified in such a way that the class in which the $\frac{N}{2}th$ item belongs. After estimating the median class, the median may be calculated with the help of the following formula.

$$\text{Md} = L + \left[\frac{(N/2) - F}{f}\right] xi \qquad \text{(Garett, 2005)}$$

Where

L - Exact lower limit of the median class

F - Total of all frequencies before the median class

f - Frequency of the median class

i - Class Interval

N -Total Frequency

Mode

Mode is the size of variable which occurs most frequently. The mode is calculated using the formula,

$$\text{Mode (Mo)} = 3\text{Median} - 2\text{Mean}$$

Quartile Deviation

Quartile Deviation is computed by the formula

$$\text{QD} = \frac{Q_3 - Q_1}{2}$$

where, Q_1 and Q_3 represent the 1st and 3rd quartiles of the distribution.

Standard Deviation

Standard deviation of a set of scores is defined as the square root of the average of the squares of the deviations of each score from the mean. Thus it can be calculated using the formula

$$SD = \sqrt{\frac{\sum (X - M)^2}{N}} \qquad \text{(Garett, 2005)}$$

Where,

X – Individual Score

M – Arithmetic mean of the given scores

N - Total number of scores

Skewness

The lack of symmetry form the normal curve is termed as skewness and it is computed by the formula,

$$\text{Skewness (Sk)} = \frac{3(Mean - Median)}{SD}$$

Kurtosis

The characteristic of being flat or peaked from normal is termed as kurtosis and the value of kurtosis for a given curve may be computed through the formula

$$\text{Kurtosis (Ku)} = \frac{QD}{P_{90} - P_{10}}$$

Where QD – Quartile Deviation of the distribution

P_{90} - 90^{th} percentile

P_{10} – 10^{th} percentile

Paired T-Test

Paired T-test is a test which is based on the differences between the values of a single pair that is one deducted from the other. In the formula for a paired t-test, this difference is notated as d. The formula of the paired t-test is defined as the sum of the differences of each pair divided by the square root of n times the sum of the differences squared minus the sum of the squared differences, overall n-1.

The formula for the paired t-test is given by

$$t = \frac{\sum d}{\sqrt{\frac{n(\sum d^2) - (\sum d)^2}{n-1}}}$$

Where, Σd is the sum of the differences.

Content Validity Ratio (CVR)

The Content Validity Ratio (CVR) is a statistical measure used to assess the content validity of items in a test, survey, or educational material. It is based on expert judgments about whether an item is "essential" for measuring the construct it is intended to assess.

$$CVR = (n_e - N/2)/N/2$$

Where n_e = Number of experts who rated the item as essential

N = Number of Experts

Higher CVR values indicate stronger agreement among experts about the item's essentiality. The critical values ensure that the CVR accounts for chance

agreement and the number of experts. If the calculated CVR is greater than or equal to the table value, the item is considered valid at the 0.05 level. If the CVR is lower, the item may need revision or removal.

Chi Square Test

The Chi-Square (X^2) Test is a statistical method used to determine whether there is a significant association between two categorical variables. The formula for the Chi-Square statistic is,

$$X^2 = \frac{\left(O_f - E_f\right)^2}{E_f}$$

Where O_f = Observed frequency; and

E_f = Expected frequency

Significance of the difference between means for Independent Samples

The significance of the difference between means for two independent samples is typically done using a two-sample t-test.

$$t = \frac{\overline{X}_1 - \overline{X}_2}{\sqrt{\frac{s_1^2}{n_1} + \frac{s_2^2}{n_2}}}$$

Where:

$\bar{X}_1$, $\bar{X}_2$: - Sample Means

S_1^2, S_2^2 - Standard Deviations

n_1, n_2 - Sample sizes

CHAPTER IV

ANALYSIS AND INTERPRETATION OF DATA

- *Analysis of data to find out the level of Emotion Regulation among Secondary school students for the total sample*
- *Analysis of data to find out the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students for the total sample*
- *Analysis of data to find out the significant difference in the level of Emotion Regulation among Secondary school students for the sub sample Gender*
- *Analysis of data to find out the opinion of Secondary school teachers about the Emotion Regulation of Secondary school students*
- *Analysis of data to find out the Effectiveness of Instructional Package developed based on Bhagavad–gita in enhancing Emotion Regulation among Secondary school students*
- *Analysis of data to find out the Effectiveness of Instructional Package developed based on Bhagavad–gita in enhancing Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students for the total sample*

ANALYSIS AND INTERPRETATION OF DATA

An important part of the research process is Data Analysis that enables one to make sense of and explain the phenomenon under study (Gay, 1996). It is a purposive process of selection, classification, comparison and interpretation of data in order to develop explanation an interesting phenomenon from (McMillan & Schumacher, 2001). This methodological approach guarantees trustworthiness of the findings and adds to knowledge development in this area.

The investigator applied a Convergent Mixed methods design for this study because in order to analyze, we felt the need of both quantitative and qualitative lenses. Descriptive statistics and inferential statistical are usin to analyze quantitative data (e.g., mean, median, mode, skewness, kurtosis, standard deviation; testing for differences between means; paired t-tests). These techniques are tools for extracting the summary of pattern or significant differences within the sample.

The 90 participants in the study were High-school students (40 boys and 50 girls). In addition, 100 secondary teachers were surveyed about students' Emotion Regulation. A further analysis also considered the Emotion Regulation of an expanded sample of 600 Secondary students. Informal discussions with both teachers and students to better understand the data were conducted for the qualitative part.

Themes for data analysis in this study were classified into three categories

- Examining the general Emotion Regulation at Secondary education level.

- Investigating the Emotion Regulation in specific domains.

- Investigating significant differences in Emotion Regulation based on gender, as well as analyzing teachers' opinions and the impact of a targeted Instructional Package.

Following below is the data analysis:

1. Emotion Regulation Scale for Students at secondary level (Total Sample):

- The quantitative results showed that Most of students were in average level on the Emotion Regulation. Descriptive statistics indicated a marginal positive skew, indicating that few participants obtained high Emotion Regulation scores, and most scored around the mean level of Emotion Regulation.

- Qualitative responses pointed out those students face emotional difficulties like inability to control anger and a scarcity of opportunities for learning the skills associated with emotions as part of reflective practices.

2. Emotion Regulation Factors in High School Students (Overall Sample):

- Across different dimensions (emotion awareness, clarity, tolerance, response modulation and regulation strategy), most of students scored in average range. Results—Quantitative and Qualitative findings converged to demonstrate the absence of processes involved in detection and regulation of emotions.

3. Gender Differences in Emotion Regulation:

- Girls displayed significantly more Emotion Regulation than did boys, as evidenced by statistical comparisons (t–test significant at the 0.01 level). Higher regulation in girls was associated with at–home teaching and social behavior, while in boys; higher behavioral flexibility and lower control were reported.

4. Teachers' Perceptions of Students' Emotion Regulation:

- Teachers, overall, perceived students' Emotional Regulation as low, and many felt this issue was caused by influences other than the educational environment; for example social media-based influences were believed to interfere with classroom experiences focused on affective growth; insufficient curriculum dedicated to building emotional development capacity; and inadequate preparation in developing strategies relation to emotions. Statistical analyses supported that the majority of teachers had strong beliefs in students' Emotion Regulation deficits.

5. Efficacy of the Bhagavad– gita Oriented Instructional Package:

- The intervention group had significantly higher Emotion Regulation scores after the Instructional Package from pre-to post-test (large effect size). Effects were maintained at follow-up, suggesting maintenance of Emotion Regulation abilities.

- Both teachers and students reported that the instructional modules helped clarify emotional concepts, as well as cultivating practical strategies to cope with emotions.

6. Efficacy of the Instructional Package on Different Dimensions of Emotion Regulation:

- There was a substantial improvement in all the dimensions of Emotion Regulation after intervention. Effect sizes showed a strong effect, and follow-up assessment confirmed that the effects were predominantly maintained.

Analysing Data to determine the degree to Which Students Have Emotion Regulation at the Secondary Level for the Total Sample

Qualitative Analysis

Qualitative data analysis involves the data obtained from Informal discussion with students at Secondary level and Secondary school teachers.

Analysis of Data from the Informal Discussion with Students at Secondary level

The Investigator analysed the responses obtained from students at Secondary level through informal discussion and formulated conclusions which are described as follows;

- Students opinioned that they often get angry on small issues. They often fails to control their emotions like anger even in small instances of unhappiness

- ❖ Students opinioned that they are not getting options to read more about religious scriptures or spiritual books in order to improve the emotional health
- ❖ Most of the Students told that the fast life and busy academic schedule never allowed them to reflect on their past actions in order to realize the depth of the emotions they were undergoing during that past events
- ❖ Students opinioned that they are not getting any proper training in practices like Yoga, meditation or other mind relaxing activities. They suggested that the curriculum should include more practical sessions or instructional hours for practices like Yoga, or meditation to enhance their emotional wellbeing.

Analysis of Data from the Informal Discussion with Secondary School Teachers

The Investigator analysed the responses obtained from Secondary school teachers through Informal discussion and formulated conclusions which are described as follows;

- ❖ Secondary school Teachers opinioned that nowadays students especially adolescents are more influenced by the use of social media and advertisements which are destructing their emotional and mental health adversely
- ❖ Secondary school Teachers opinioned that the students are having poor emotional health which often leads them to burst up adversely on even small incidents of unhappiness
- ❖ Secondary school Teachers opinioned that the addiction of adolescents more on video games often leads them to be away from the social situations and

how to respond to these situations. This actually result in impatience, lack of empathy and compassion towards others

- ❖ Secondary school Teachers also opinioned that the curriculum lacks proper weightage to emotional development of students. The curriculum at present lacks importance for affective domain.

- ❖ Secondary school Teachers told that students are not getting training sessions in Value, Moral education and Ethical dimensions for a balanced emotional development

Quantitative Data Analysis

The quantitative data analysis to find out the level of Emotion Regulation of Students at Secondary level for the Total Sample are described under the following tables. The descriptive statistics for the total scores on the level of Emotion Regulation among Students at Secondary level for the Total Sample were found out statistically and are depicted in Table 41.

Table 41

Descriptive statistics for the total scores of level of Emotion Regulation among Secondary school studentsfor the Total sample

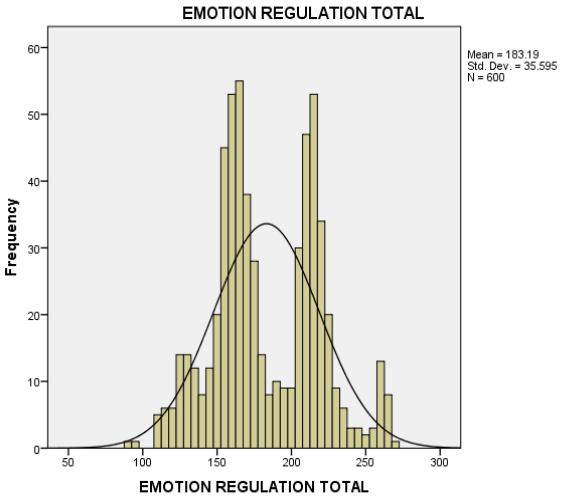
Item	Mean	Median	SD	Skewness	Kurtosis
Level of Emotion Regulation among Students at secondary level for the Total sample	183.2	173.0	35.6	0.170	- 0.584

Table 41 shows that arithmetic mean is very close to median of total Emotion Regulation among Students at secondary level and this indicates a symmetric distribution of data about the central tendency. The standard deviation is low, meaning that there are very few scores away from the mean and most of the scores cluster close to it. Furthermore, Emotion Regulation scores are positively skewed which indicates that the majority of students demonstrate fewer skills (i.e., lower score) with less representation of higher scoring. The kurtosis index of the summed scores was below 0.263, suggesting a leptokurtic distribution (i.e., relatively higher score frequencies close to the mean and fewer extreme values; Field, 2018; Gravetter & Wallnau, 2021).

The total scores of levels of Emotion Regulation among Students at secondary level for the Total sample were depicted in a Histogram which is presented in figure 15 below.

Figure 15

Histogram for the total scores of secondary School students regarding the level of Emotion Regulation



From the figure 15, it was clear that the distribution is leptokurtic in nature. The scores obtained regarding the level of Emotion Regulation among Students at secondary levelfor the Total sample were subjected to percentage analysis. Percentage analysis results were shown in table 42.

Table 42

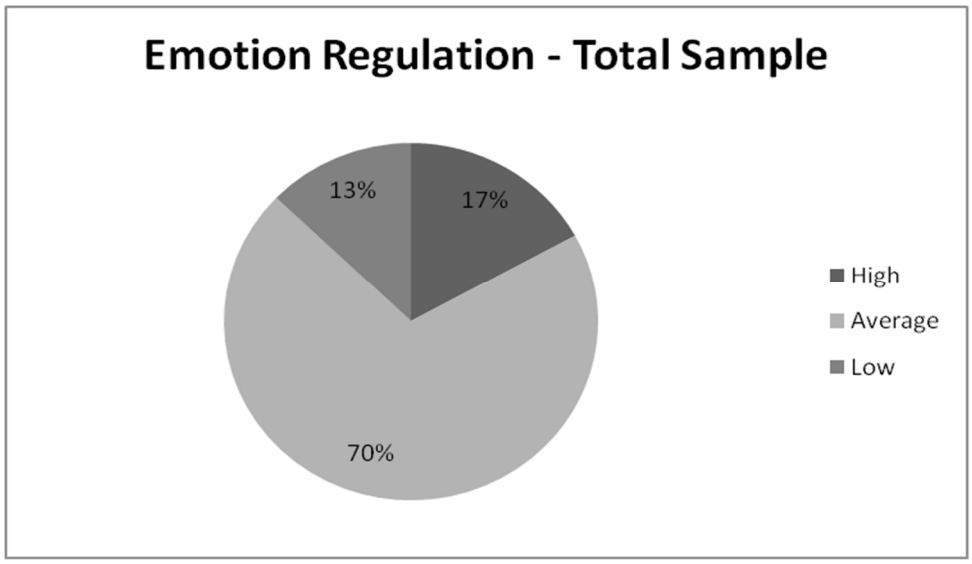
Level of Emotion Regulation among Secondary school students *for the Total sample*

Item	Low Level	Average Level	High Level
No. of students	77	421	102
Percentage	12.8	70.2	17

Table 42 showed that the level of Emotion Regulation among Students at secondary level for the Total sample are mostly at an average level. The results of percentage analysis are represented using a pie diagram as shown in figure 16.

Figure 16

Pie diagram for the level of Emotion Regulation among Secondary school students for Total Sample



Conclusion

The quantitative data analysis showed that the level of Emotion Regulation of Students at secondary level for the total sample are at an average level. This finding was in congruence with the findings obtained from qualitative data analysis obtained from informal discussions with Students at secondary level and teachers. Thus it was inferred that there is significant difference in the Emotion Regulation level of Students at secondary level for the total sample.

Analysis of Data to find out the Level of Emotion Regulation with respect to various dimensions of Emotion regulation among Students at secondary level for the Total Sample

Qualitative Analysis

The qualitative data analysis involves the data obtained from Informal discussion with Students at secondary level and Secondary school teachers.

Analysis of Data from the Informal Discussion with Students at secondary level

The Investigator analysed the responses obtained from Students at secondary level through Informal discussion and formulated conclusions which are described as follows;

- Students responded that they are not usually aware about their emotional patterns, emotional disturbances and controlling of various emotions. As a result of this the issues remains the same without any practical remedies to come out from these emotional disturbances. Students are of the opinion that

if they are able to have a proper awareness about the emotions and their characteristic features, they may be able to apply some innovative ways to control their emotional irregularities.

- ❖ Students revealed that they are often getting confused about their emotional problems as a common feature in the stage of adolescence. They opinioned that it is due to lack of clarity about the emotional problems and what all should be done to solve these problems.

- ❖ Students revealed that they are not able to control their emotions in a proper way. This may be due to their lack of control over emotions. They are not familiar to tolerate with the opinions, views, attitudes and thought processes of peers, teachers parents and other elders. Often these leads to emotional intolerance and adverse behavioural patterns during these situations.

- ❖ Students also opinioned that they are not aware of any strategies or techniques for controlling or regulating their emotions. Teachers are not giving any training regarding the controlling of emotions rather than punishments for misbehaviours.

Analysis of Data from the Informal Discussion with Secondary School Teachers

The Investigator analysed the responses obtained from Secondary school teachers through Informal discussion and formulated conclusions which are described as follows;

- ❖ Secondary school Teachers replied that students of present scenario are not able to identify the exact causes and characteristics of their emotional

disturbances. Teachers also explained that students are not getting clarity about their emotions and problems caused by the lack of control over their emotions.

- ❖ Secondary school Teachers reflected that some of the students nowadays are involving in cybercrimes and public offenses. Number of juvenile delinquents is also increasing. Emotional imbalances and lack of proper Emotional Tolerance are found to be the major reasons behind these incidents.

- ❖ Secondary school Teachers opinioned that students are not valuing the advices of teachers, parents and elders and they sometimes not accepting the opinion, attitude and perception of others.

- ❖ Secondary school Teachers revealed that curriculum is not promoting the practices of any strategies for Emotion Regulation. Curriculum is not concentrating on the development of affective domain through suitable methods, techniques and strategies for the same.

- ❖ Secondary school Teachers opinioned that even though counselling programmes in school are able to find out the causes of emotional disorders of students, suitable and regular follow up programmes are not systematically there to solve the causes behind them

Quantitative Data Analysis

Table 43 shows descriptive statistics of total scores on the level of Emotion Regulation among Students at secondary level for different dimensions of Emotion Regulation.

Table 43

Descriptive statistics for the total scores of level of dimensions of Emotion Regulation among Secondary school studentsfor the Total sample

Statistics	Emotion Awareness	Emotion Clarity	Emotion Tolerance	Emotion Response Modulation	Emotion Regulation Strategy
Mean	38.91	36.97	36.79	36.23	34.30
Median	38.0	35.5	35.0	35.0	32.0
Standard Deviation	7.62	7.51	7.2	7.45	7.2
Skewness	0.157	0.180	0.154	0.176	0.234
Kurtosis	- 0.710	- 0.540	- 0.530	- 0.506	- 0.514

Table 43 disclosed that the mean and median values are almost same for all the dimensions of Emotion Regulation for the total sample. In the SD values, scores are not much detached from mean value in all the dimensions of Emotion Regulation for the total sample. The skewness was positive for all the dimensions of Emotion Regulation for the total sample. It provide knowledge about the number of Students at secondary level who scored high values on Emotion Regulation are lower than that of students who scored low values on Emotion Regulation. The kurtosis values for the dimensions of Emotion Regulation are found to be less than 0.263 and are therefore leptokurtic in nature.

The Histogram representations for the dimensions of Emotion Regulation are as shown in figures 17, 18, 19, 20 and 21.

Figure 17

Histogram for the total scores of Secondary school students regarding the level of Emotion Regulation for the dimension Emotional Awareness

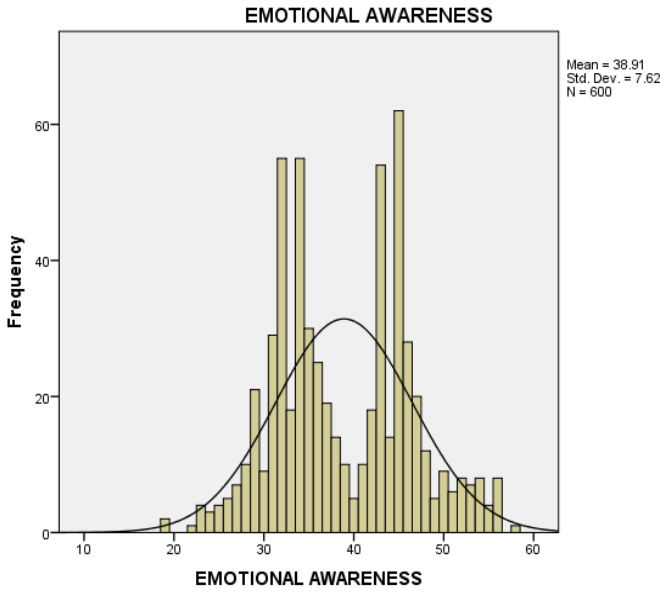


Figure 18

Histogram for the total scores of Secondary school students regarding the level of Emotion Regulation for the dimension Emotional Clarity

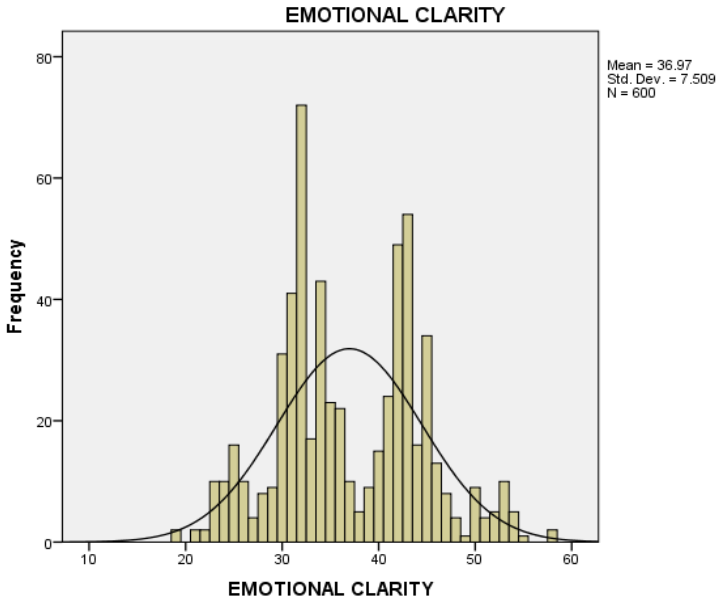


Figure 19

Histogram for the total scores of Secondary school students regarding the level of Emotion Regulation for the dimension Emotional Tolerance

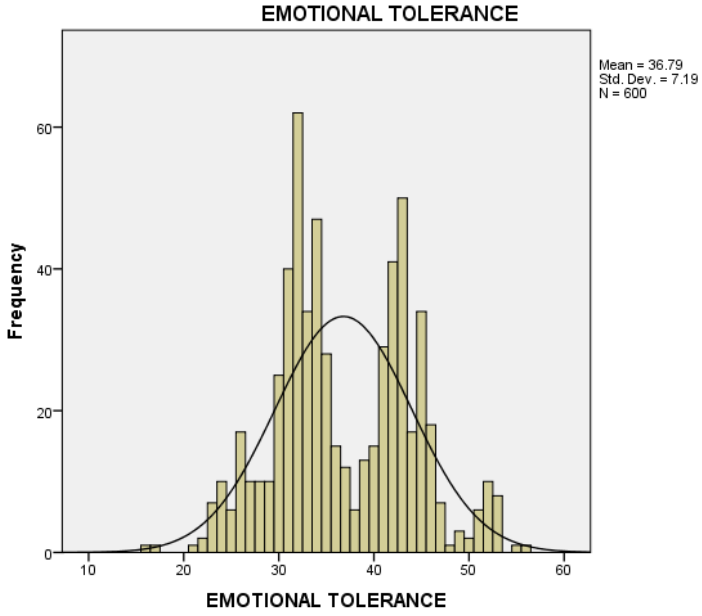


Figure 20

Histogram for the total scores of Secondary school studentsegarding the level of Emotion Regulation for the dimension Emotion Response Modulation

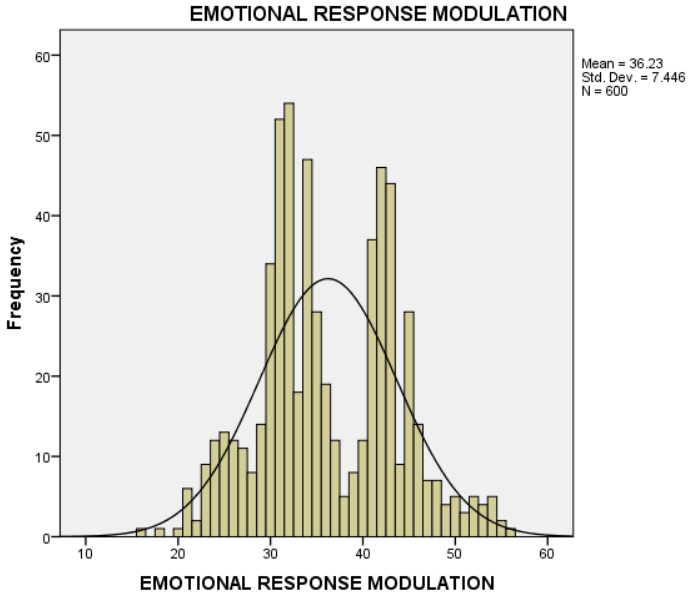
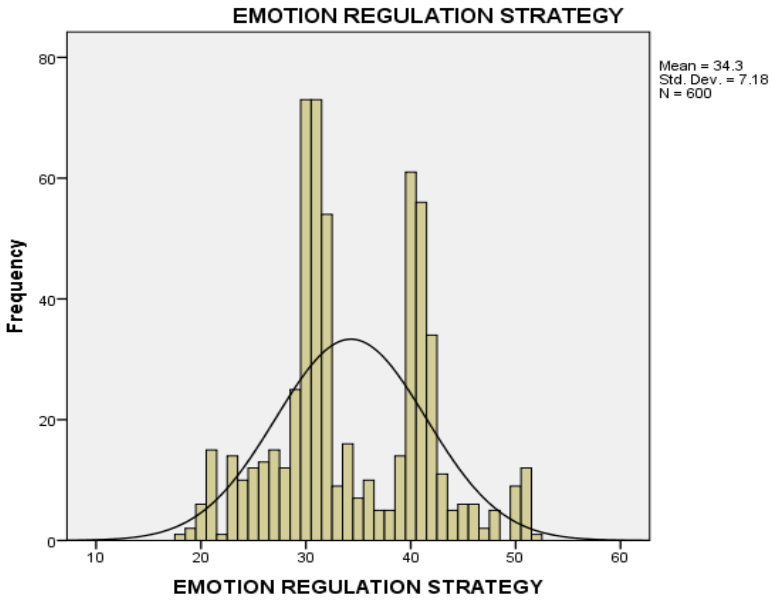


Figure 21

Histogram for the total scores of Secondary school studentsregarding the level of Emotion Regulation for the dimension Emotion Regulation Strategy



From the figures, it was clear that the distributions of scores for various dimensions of Emotion Regulation are leptokurtic in nature.

The scores obtained regarding the level of Emotion Regulation among Students at secondary level for various dimensions of Emotion Regulation for total sample were subjected to percentage analysis. The percentage outcomes analysis were shown in table 44.

Table 44

Level of Emotion Regulation for various Dimensions among Secondary school students for the Total sample

Dimensions	Low Level		Average Level		High Level	
	No. of Students	Percentage	No. of Students	Percentage	No. of Students	Percentage
Emotion Awareness	95	15.8	419	69.8	86	14.4
Emotion clarity	71	11.8	433	72.2	96	16
Emotion tolerance	74	12.3	418	69.7	108	18
Emotion Response modulation	70	11.7	438	73	92	15.3
Emotion Regulation Strategy	87	14.5	421	70.2	92	15.3

Table 44 showed that the level of Emotion Regulation among students at Secondary level for various dimensions of Emotion Regulation for total sample is mostly at an average level.

Conclusion

The quantitative data analysis showed that the levels of various dimensions of Emotion Regulation on Students at secondary level for the total sample are at an average level. Moreover the differences between high– and low–level students at Secondary level are high for all the dimensions of Emotion Regulation. The qualitative data analysis was in agreement with the above findings. The informal discussions with students and teachers also revealed that the students have no awareness about their emotions, clarity of emotions, tolerance in emotions and lack

of appropriate strategies for emotion regulation. Thus it was inferred that there is significant difference in the level of Emotion Regulation for various dimensions of Emotion Regulation for total sample.

Analysis of Data to find out the significant difference in the Level of Emotion Regulation of Students at secondary level for the sub Sample Gender

Qualitative Analysis

The qualitative data analysis involves the data obtained from Informal discussion with Secondary teachers.

Analysis of Data from the Informal Discussion with Secondary School Teachers

The Investigator analysed the responses obtained from Secondary school teachers through Informal discussion and formulated conclusions which are described as follows;

- Secondary school Teachers revealed that girls are getting some training of conduct especially behavioural conduct in social settings from their home environments. Parents and elders often provide advices regarding how to behave with peers, teachers and other elders in school and society. These advices and training often helps them to control their emotions appropriately to maintain a good socially acceptable pattern.

- Secondary school Teachers opinioned that Boys were given more flexibility as to behave freely in social settings by the society. This often leads to make them feel more privileged than girls which insist in them a sort of dominance. This dominant feeling makes them rebellious thoughts and arrogance on

common issues. Thus they will try to respond impatiently in problematic situations.

Quantitative Data Analysis

The descriptive statistics of the total scores at the level of Emotional Regulation among Students at secondary level for the subsample gender are shown in Table 45

Table 45

Descriptive statistics for the total scores of level of Emotion Regulation among secondary school students for the Sub sample – Gender

Item	Sub sample	Mean	Median	SD	Skewness	Kurtosis
Level of Emotion Regulation among Secondary school students	Boys	177.11	169.00	33.13	0.245	- 0.323
	Girls	188.96	189.50	36.92	0.039	- 0.744

Table 45 showed that the average values for the Emotional Regulation level scores among Students at secondary level between boys and girls were nearly identical. Standard deviation values shows that the distribution does not deviate much from the average value and distribution was found to be less positive in both boys and girls. It showed that the number of students who scored higher was lower among Students at econdary level than the number of students who scored lower on their Emotion Regulation levels. The kurtosis value of the sub-samples of boys and girls was less than 0.263. Hence the distribution is leptokurtic in nature. The histogram representations for boys and girls are shown in Figures 22 and 23.

Figure 22

Histogram for total scores of Boys regarding the Emotion Regulation Level

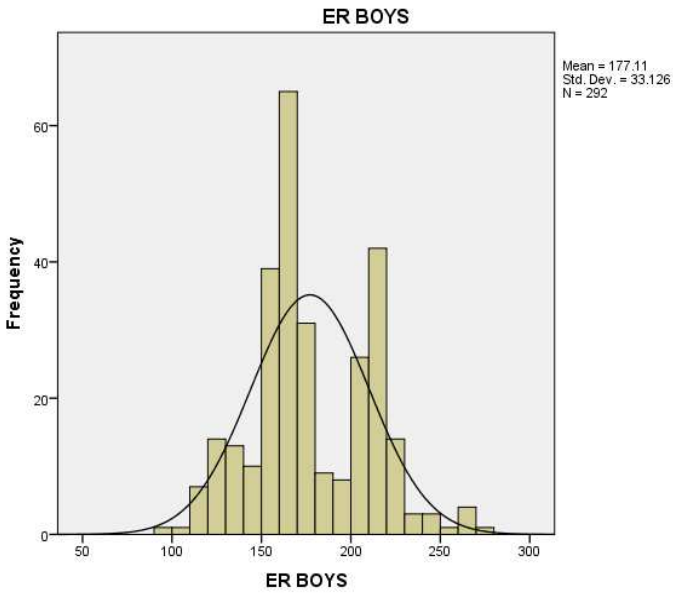
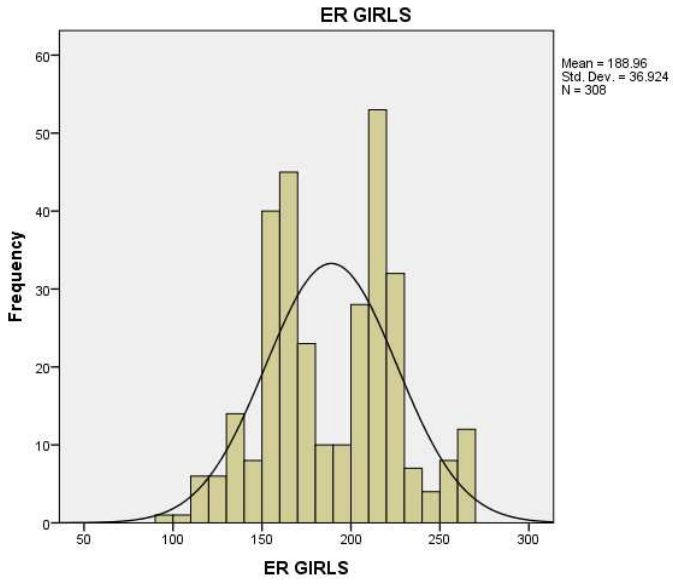


Figure 23

Histogram for total scores of Girls regarding the Emotion Regulation Level



From figures 22 and 23, it was clear that the scores on Emotion Regulation of Boys and Girls are leptokurtic in nature.

The scores obtained regarding the level of Emotion Regulation among Boys were subjected to percentage analysis. The results of the percentage analysis were as shown in table 46.

Table 46

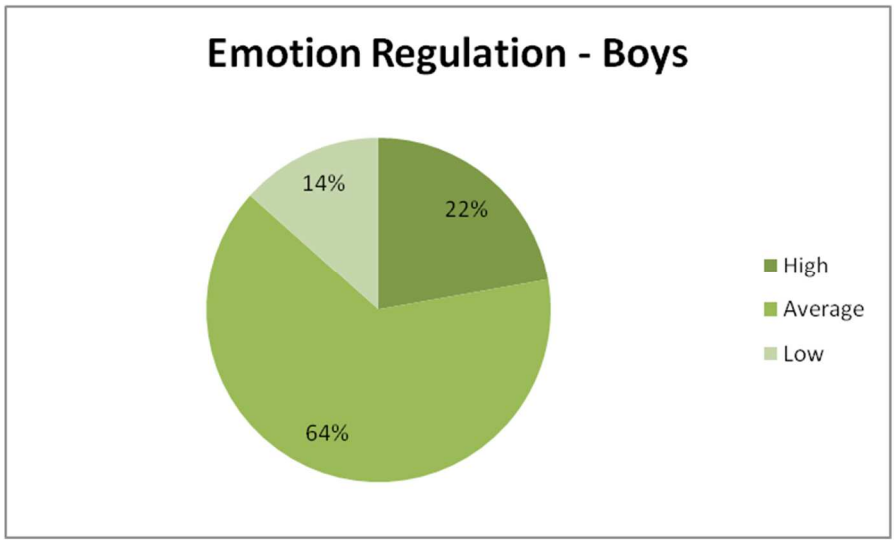
Level of Emotion Regulation among Secondary school students for the *Sub sample – Boys*

Item	Low Level	Average Level	High Level
No. of teachers	39	188	65
Percentage	13.4	64.4	22.2

Table 46 showed that the levels of Emotion Regulation among Boys are mostly at an average level. The results of percentage analysis are represented using a pie diagram as shown in figure 24.

Figure 24

Pie–diagram for the level of Emotion Regulation among Secondary school students for the Sub sample – Boys



The scores obtained regarding the level of Emotion Regulation among Girls were subjected to percentage analysis. The outcomes of the percentage analysis were as revealed in table 47.

Table 47

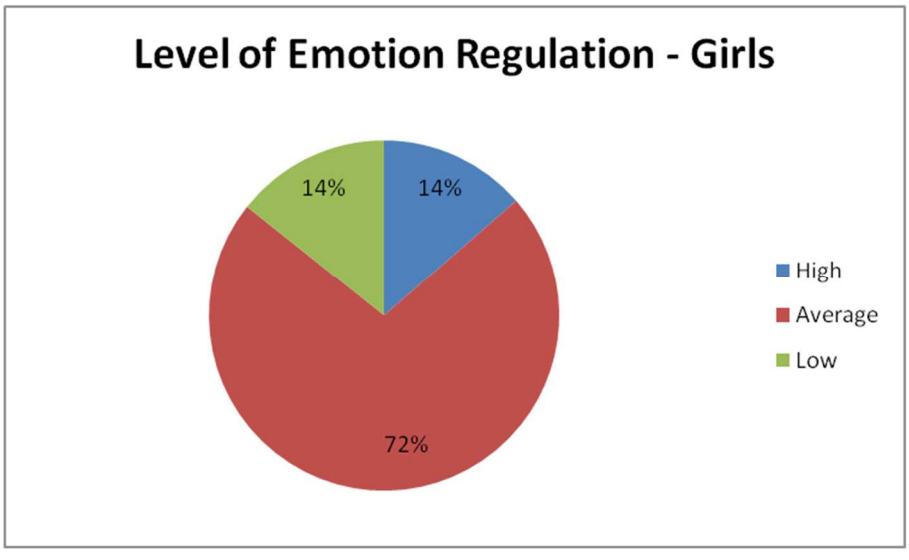
Level of Emotion Regulation among secondary school studentsfor the Sub sample – Girls

Item	Low	Average	High
No. of teachers	44	222	42
Percentage	14.3	72.1	13.6

Table 47 showed that the levels of Emotion Regulation among Girls are mostly at an average level. The results of percentage analysis are represented using a pie diagram as shown in figure 25.

Figure 25

Pie–diagram for the level of Emotion Regulation among Secondary school students for the Sub sample – Girls



The importance of the difference between average scores of boys and girls on the level of their Emotion Regulation among Students at secondary level for the subsample–gender is given in Table 48.

Table 48

Comparison of Mean Scores of Secondary school students regarding the level of Emotion Regulation for the subsample - Gender

Groups	N	Mean	Standard Deviation	t- value
Boys	292	177.11	33.13	4.13**
Girls	308	188.96	36.92	

** - Significant at 0.01 level

Table 48 showed, t–value found out is significant at 0.01 level. Mean values of Girls are found to be higher than that of Boys.

Conclusion

The quantitative data analysis showed that the level of Emotion Regulation is high for girls than Boys. This finding was in congruence with the findings obtained from qualitative data analysis. The Informal discussions with Secondary school teachers revealed that due to training in home environment and social code of conducts helps girls to control their emotions in a better way than boys of the same age. Thus from the qualitative and quantitative data analysis, there is significant difference in the level of Emotion Regulation of students at Secondary level for sub sample - Gender.

Analysis of Data to find out the Opinion of Secondary school teachers about Emotion Regulation of Students at secondary level

Qualitative Analysis

The qualitative data analysis involves the data obtained from Informal discussion with secondary teachers.

Analysis of Data from the Informal Discussion with Secondary School Teachers

The Investigator analysed the responses obtained from Secondary school teachers through Informal discussion and formulated conclusions which are described as follows;

- ❖ Secondary school Teachers opinioned that students of present scenario are not able to identify the causes, characteristics and clarity about their emotions.
- ❖ Secondary school Teachers opinioned that students are not valuing the opinions, attitudes and perception of peers, teachers and other elder members of the society.
- ❖ Secondary school Teachers opinioned that curriculum is not promoting suitable methods, techniques and strategies for Emotion Regulation.
- ❖ Secondary school Teachers opinioned that nowadays students especially adolescents are more influenced by the use of print and visual media which are distracting students to various behavioural patterns.
- ❖ Secondary school Teachers opinioned that the students are having poor Emotional Regulation which often leads to behave improperly on even small issues

- ❖ Secondary school Teachers opinioned that students are not getting training sessions or classes for a balanced emotional development

Quantitative Data Analysis

The quantitative data analysis to find out the level of opinion of Teachers at secondary school on the Emotion Regulation of Students at secondary level for the total sample is described under the following tables. Descriptive statistics of the total scores on the feedback level of Secondary school teachers on the Emotional Regulation of students at Secondary level for the total sample are found and illustrated in below Table 49.

Table 49

Descriptive statistics for total scores of level of Opinion of Secondary school teachers about Emotion Regulation of Secondary school students

Item	Mean	Median	SD	Skewness	Kurtosis
Level of Opinion of Secondary school teachers about Emotion Regulation of Secondary school students	37.33	37.50	1.93	- 0.763	0.402

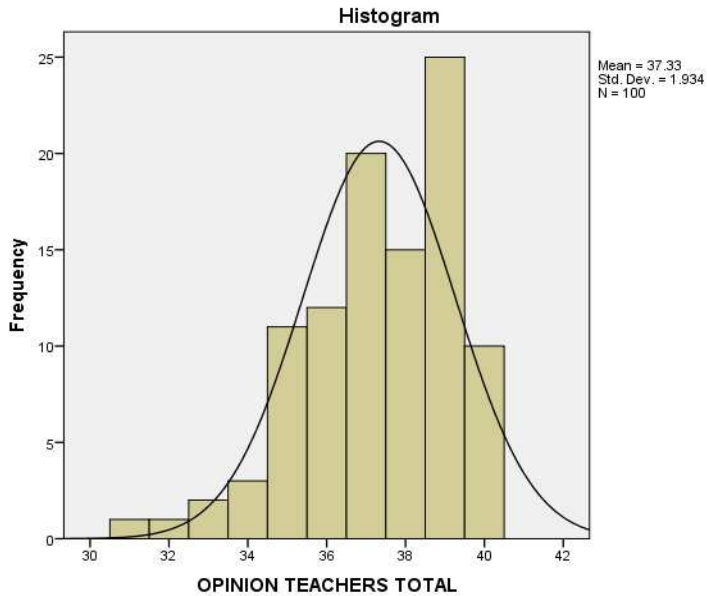
The computation shown in Table 49 indicates that the mean and median of total scores exposed in above Table regarding Secondary school teachers' views about Emotion Regulation among students at Secondary level are approximately to be same. This narrow spread between the value of mean and median indicates that the data is symmetrically distributed around central value, with negligible effect from outliers (Froast, 2025).

Furthermore, the values of standard deviations for these scores show partial dispersion which means that in the case most of teachers gave similar assessments concerning whether students can regulate emotions or not and scores are not widely dispersed from measure centre . The distribution of these scores is negatively skewed with the majority of responses concentrating towards the highest end of the scale (and not many teachers providing low response values). The tailedness or skewness of this distribution is negative indicating a longer left tail and maximum spread of the data to the right side which indicate that teachers are generally having favorable opinions (GeeksforGeeks, 2025; Investopedia, 2025).

The histogram representing the distribution of total scores of level of Opinion of Secondary school teachers about Emotion Regulation of Students at secondary level are as shown in the figure 26.

Figure 26

Histogram for the total scores of Secondary school teachers regarding the Opinion about Emotion Regulation of Secondary school students



From figure 26, it was showing that the scores on the level of Opinion of Secondary school teachers about Emotion Regulation of Students at secondary level are platykurtic in nature. The scores obtained regarding the level of Opinion of Secondary school teachers about Emotion Regulation of Students at secondary levelwere subjected to percentage analysis. Percentage analysis results were as shown in table 50.

Table 50

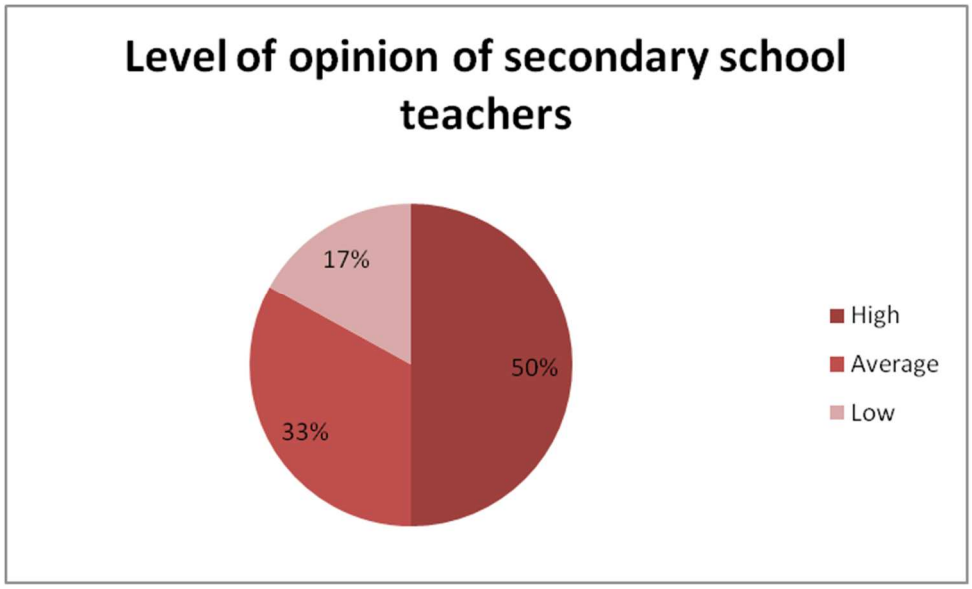
Level of Opinion of Secondary school teachers about Emotion Regulation of Secondary school students

Item	Low	Average	High
No. of teachers	17	33	50
Percentage	17	33	50

Table 50 showed that the levels of level of Opinion of Secondary school teachers about Emotion Regulation of Students at secondary level are mostly at high level. The results of percentage analysis are represented using a pie diagram as shown in figure 27.

Figure 27

Pie – diagram for the level of Opinion of Secondary school teachers about Emotion Regulation of Secondary school students



Conclusion

Quantitative data analysis showed that the levels of Opinion of Secondary school teachers about Emotion Regulation of Students at secondary level are mostly at high level. Moreover the mean difference between high and low level are high regarding the level of opinion about Emotion Regulation of students at secondary level among Secondary school teachers. This finding was in agreement with the findings obtained from qualitative data analysis obtained through casual discussion with Secondary school teachers. During the casual discussion with Secondary school teachers, they have clearly pointed out the Emotion Regulation aspects of Students at secondary level. Thus from the qualitative and quantitative data analysis, there is

significant difference in the level of Opinion of Teachers at secondary school about Emotion Regulation of Students at secondary level.

Analysis of data to find out the Effectiveness of Instructional Package based on Bhagavad–gita for enhancing Emotion Regulation of Secondary level students for the Total sample and Sub sample - Gender

The qualitative data analysis involves the data obtained from Informal discussion with Students at secondary level and Secondary school teachers. The details of the analysis are described following sub headings.

Analysis of Data from the Informal Discussion with Students at secondary level

The Investigator analysed the responses obtained from Students at secondary level through Informal discussion and formulated conclusions which are described as follows;

- Students observed that the Package developed was able to understand the characteristic features of specific emotions and how to practice the techniques for controlling these emotions thereby developing as emotionally balanced personalities.

- The students opinioned that the Package helped to understand the emotional elements present in the scripture ‘Bhagavad–gita’ and to practice them in daily life in order to attain Emotion Regulation.

- ❖ Through the Package, the students were able to adopt suitable strategies and activities to achieve proper Emotion Regulation as expressed from their collective responses.

Analysis of Data from the Informal Discussion with Secondary School Teachers

The Investigator analysed the responses obtained from Secondary school teachers through Informal discussion and formulated conclusions which are described as follows;

- ❖ Secondary school Teachers observed that the Instructional Package helps students to practice the strategies for regulating their emotions successfully through the systematically constructed modules and steps.

- ❖ The ICT incorporated Instructional Package gives students a multi-sensory approach to understand about various emotions in a systematic and logical way

- ❖ Secondary school Teachers opinioned that learning processes ensured more freedom for divergent thinking among students. They revealed that learning processes are planned in a manner to meet the levels of each student in the classroom and the Teacher – Pupil relation envisaged in the Package was up to the desired level.

- ❖ Secondary school Teachers observed that the Instructional Package based on Bhagavad–gita will help teachers to effectively apply suitable Emotion Regulation strategies to help students attain Emotion Regulation successfully

Quantitative Data Analysis

Descriptive statistics like Mean, Median, Skewness, Kurtosis and Standard Deviation were found out for the pre-test, post-test and Delayed post - test scores for getting a general picture of the groups. The values obtained as a result of the Analysis were given in Table 51.

Table 51

Descriptive statistics of pre-test, post-test and Delayed post test scores of Experimental group on Emotion Regulation for the total sample

Groups	Test	Mean	Median	SD	Skewness	Kurtosis
Experimental	Pre Test	112.68	116.00	13.61	- 0.322	- 0.421
	Post Test	198.48	202.5	18.2	- 0.172	- 1.099
	Delayed post test	198.40	202.50	18.13	- 0.168	- 1.094

Examination of Table 51 reveals that the mean and median figures in each of pre-test, post-test and delay test for the treatment group are very similar such a finding confirms a sound central tendency about these values. The standard deviation scores indicate that the scores for Emotion Regulation in the intervention group are highly concentrated around the mean and with low dispersion. Moreover, the negative skewness in scores at all levels, the Score distribution is concentrated towards higher on the scale or a more number of students did well in the test. The kurtosis of these scores are less than 0.263, which indicates leptokurtic distributions that have a more pronounced peak and fatter tails implying high frequency of the scores around the mean compared to extreme scores.

The investigator compared the pre-test and post-test means scores of the experimental groups (the total sample of the study) with regard to success in Emotion Regulation of the students at Secondary level using Instructional Package on the Bhagavad–gita's message. Average and variation of the scores for each test were obtained automatically by Paired t-test, aiming at evaluating whether there were significant differences between its averages. Table 51 shows the detailed view of pre-test and post-test scores of the experimental group with respect to total sample. This statistical procedure will determine if the Instructional Package made a significant difference in students' ability to regulate emotions.

The analysis of pre-test and post-test scores for the Experimental group across the full sample is shown in Table 52

Table 52

Comparison of Pre-test and Post test scores on Emotion Regulation of Secondary school Students of the Experimental group for the Total sample

Group	Type of test	*N*	Mean	SD	*t*	Effect Size
Experimental	Pre test	90	112.68	13.61	34.88**	3.67*
	Post test	90	198.48	18.2		

** - Significant at 0.01 level
* - Significant at 0.05 level

Table 52 demonstrates that, obtained t-value (t = 34.88; p <. 01) is significant at the 0.01 level. This suggests a notable change for the experimental group in Emotion Regulation between pre-test and post-test scores. Findings indicate that there was a significant improvement in Emotion Regulation in the experimental group after intervention. Further, Cohen's d effect size reflects a large difference between the pre-

test and post-test mean scores, providing evidence for substantial influence of Instructional Package. Hence forth, the Instructional Package developed on the Bhagavad–gita is effective in enriching Emotion Regulation of school students.

To find out the relative effectiveness of Instructional Package based on Bhagavad–gita on Emotion Regulation of Students at secondary level, the researcher compared the mean of post test scores and mean of delayed post-test scores both taken together. For this, after three weeks of the administration of the post-test, an overdue post test was administered. The mean and standard deviation of the scores obtained in this way for each test were calculated followed by Paired test to find out the significance in their means. The results for the Total sample are in Table 53.

Table 53

Comparison of Post test and Delayed Post test scores on Emotion Regulation of Secondary school students of the Experimental group for the Total sample

Group	Type of test	*N*	Mean	SD	*T*	Effect Size
Experimental	Post test	90	198.48	18.2	2.74	0.29
	Delayed Post test	90	198.4	18.13		

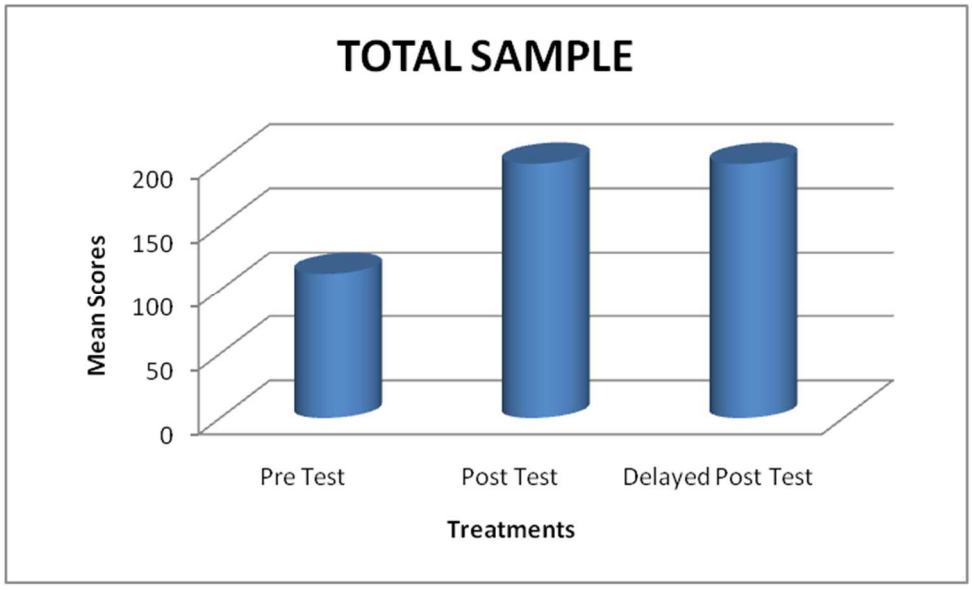
Table 53 showed that the *t* value attained for Experimental group is ($t = 2.74$; $p > .05$), which is not significant. The experimental group's post-test performance remained remarkably consistent when compared to delayed post-test assessment, indicating durable skill retention. Statistical comparison confirmed that the mean difference between these measurement occasions was negligible and non-significant, validating the intervention's capacity to produce sustained, internalized emotional development.

The Cohen's d effect size value also showed that the difference between the mean values of post and delayed post- test scores are small which also shows the significant retention occurred to experimental group. Thus it is concluded that the Experimental group is able to retain what they have attained through the Instructional Package based on Bhagavad–gita.

Graphical representations of the performance of experimental group on pre-test, post-test and delayed post-test are given in Figure 28.

Figure 28

Comparison of Mean scores on Pre-test, Post test and Delayed post-test of the Experimental group for the Total sample



The graphical representation reveals meaningful distinctions among the three measurement points for the experimental cohort. Notably, participants exhibited consistent performance on Emotion Regulation assessments when comparing immediate post-intervention outcomes with the follow-up evaluation conducted at a

later timepoint. These convergent results indicate that the Bhagavad–gita-informed pedagogical intervention successfully fostered sustained capacity for emotional self-management among adolescent learners, as demonstrated through their overall achievement on the Emotion Regulation assessment instrument. Descriptive analysis of the male subsample's pretest, post-test, and delayed post-test Emotion Regulation scores employed multiple statistical indices. Mean and standard deviation values characterized score distributions and variability, while median assessment confirmed the appropriateness of using parametric statistics. Skewness and kurtosis coefficients were examined to verify assumptions regarding data distribution normality. The values obtained were given in Table 54.

Table 54

Descriptive Statistics of Pre-test, Post-test and Delayed Post- test scores of Experimental group on Emotion Regulation for the sub sample-Boys

Groups	Test	Mean	Median	SD	Skewness	Kurtosis
Experimental	Pre Test	114.55	115.00	13.8	- 0.329	- 0.013
	Post Test	194.88	192.5	17.3	0.115	- 0.991
	Delayed post test	194.83	192.5	17.24	0.123	- 0.982

Table 54 demonstrates that for the male participants in the experimental condition, the arithmetic mean and median values across the three measurement occasions (pretest, immediate post-test, and delayed post-test) exhibited minimal variation, suggesting stable central locational properties throughout the assessment timeline. The magnitude of standard deviations observed for Emotion Regulation

scores among this subgroup indicates relatively low variability, with scores clustering in proximity to the central measure.

Pre-test scores of boys are negatively skewed, or 'left-skewed', which indicates that more students obtained higher than lower results in pre-testing phase. The post-test and delayed post-test scores, however, exhibit positive skew, indicating that after the intervention more of the scores are group at the low end with a larger proportion of students achieving lower scores than higher ones. Also, the kurtoses of pre-test, post-test, and delayed post-test scores are below 0.263 it reflects leptokurtic distributions. This indicates that the scores are pointed with more cases above and below the mean (as they should be), and have fatter tails than a normal distribution, which would mean that there are more scores at or near the average with a few very large (or small) values.

To know the effectiveness of Instructional Package based on Bhagavad–gita on Emotion Regulation of Students at secondary level with the Benefit of sub sample Boys, investigator compared Pre-test and Post-test scores of Experimental group among sub sampled Boys. Mean and Standard deviation of scores obtained so gained in each test was calculated. The resultant values of mean were tested for the significance of difference between them by using paired t test. Summary of analysis of experimental group with respect to pre-test and post test scores for the sub sample Boys is given in Table 55.

Table 55

Comparison of Pretest and Post-test scores on Emotion Regulation of Secondary school students of the Experimental Group for the sub sample-Boys

Group	Type of test	*N*	Mean	SD	*T*	Effect Size
Experimental	Pre test	90	114.55	13.8	23.29**	3.68*
	Post test	90	194.88	17.3		

** - Significant at 0.01 level
* - Significant at 0.05 level

The t-value (t = 23.29; p <. 01) from the Table 55 is significant at .01 level. This implies that there is differences between Pre-test scores to post-test scores on Emotion Regulation in the Experimental Group for the sub sample i.e. Boys. It indicates that Experimental group significantly deviate from the Post measure Boys for sub sample. Therefore, it was concluded that the Experimental Group scored higher than the Emotion Regulation for both boys and girls of sub sample. Cohen's d calculation revealed a moderate effect size for the male subsample in the experimental group, reflecting a substantive difference between pretest and post-test performance. This finding demonstrates that the intervention produced meaningful gains beyond what would occur through chance alone. The teaching through Instructional Package based on Bhagavad–gita seems to be enhancing the Emotion Regulation of Students at secondary level for the subsample Boys, thus it can be inferred.

For the sub sample Boys, in order to find out the relative effectiveness of Instructional Package based on Bhagavad–gita on Emotion Regulation of Students at secondary level; the Investigator compared Post-test and Delayed Post-test scores belonging to Experimental group. For this, 3 weeks after the administration of the post-test a post test delayed was applied. Mean and SD of the scores obtained for each

test were calculated in order to apply paired t test in establishing significant difference between means. The analysis results for sub sample Boys are presented in table 56.

Table 56

Comparison of Post test and Delayed Post test scores on Emotion Regulation of Secondary school students of the Experimental group for the sub sample - Boys

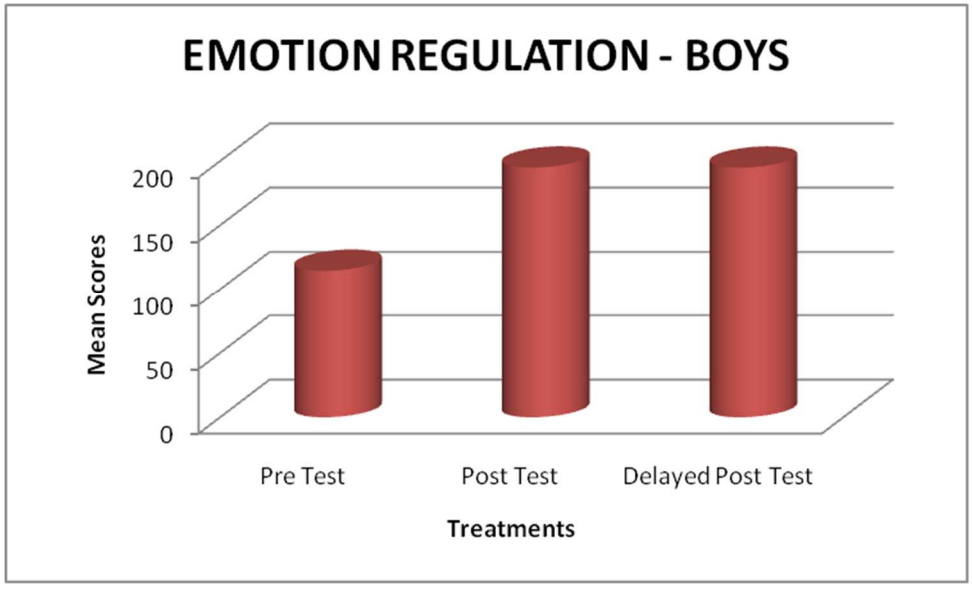
Group	Type of test	*N*	Mean	SD	*t*	Effect Size
Experimental	Post test	90	194.8	17.3	1.433	0.226
	Delayed Post test	90	194.83	17.24		

The t value obtained from Experimental group for the sub sample Boys is indicated in table 56 (t =1.433; p>. 05), which is not significant. Male participants in the experimental group exhibited minimal fluctuation in Emotion Regulation scores from post-test. The post-test-to-delayed post-test comparison yielded no statistically significant difference, confirming that boys' Emotion Regulation competencies remained remarkably consistent across measurement intervals. This performance stability underscores the intervention's capacity to produce enduring skill development rather than transient gains. The Cohens d effect size value also revealed both post and delayed post-test mean values were very low; meaning that here was a small difference between these scores which indicates higher significant retention of the experimental group. So, we can infer that the Experimental group is able to maintain whatever it has achieved through Instructional Package based on Bhagavad–gita for the sub sample Boys.

Graphical representation of the performance of the experimental group for the sub sample Boys on pre-test, post-test and behind post-test are given in Figure 29.

Figure 29

Comparison of Mean scores on Pre-test, Post test and delayed post-test of the Experimental group for the sub sample - Boys



The graph clearly depicted the difference in Mean scores of pre-test, Post-test and Delayed post-test scores of Experimental group for the sub sample Boys. The Experimental group does not show much difference between the Mean scores on the post-test and Delayed post-test. From the above results it is evident that the Instructional Package based on Bhagavad–gita has the advantage of helping Students at secondary level to retain their Emotion Regulation with respect to total scores on Emotion Regulation scale for the sub sample Boys.

To establish distributional baseline understanding of the female subsample's Emotion Regulation functioning, a comprehensive battery of descriptive statistics was computed across pretest, posttest, and delayed posttest assessment phases. Calculated measures included: mean and median (for central tendency assessment), standard deviation (for variability quantification), and skewness/kurtosis coefficients (for normality diagnostics). These multidimensional descriptive indices are summarized in Table 57 for comprehensive interpretation.

Table 57

Descriptive statistics of pre-test, post- test and Delayed post test scores of Experimental group on Emotion Regulation for the sub sample - Girls

Groups	Test	Mean	Median	SD	Skewness	Kurtosis
Experimental	Pre Test	111.18	116.00	13.41	- 0.360	- 0.722
	Post Test	201.36	209.00	18.51	- 0.437	- 0.932
	Delayed post test	201.3	209.00	18.5	- 0.435	- 0.926

Analysis of Table 57 The findings highlights for the experimental group including girls that the arithmetic means and median values of pre-test, post-test and delayed post-test scores are closely connected to each other which suggest a stable central tendency in this subgroup. The variance values reveal that the scores do not deviate significantly from the mean indicating little variability in Emotion Regulation outcomes between the girls of experimental group.

The distributions, across pre-test, post-test and delayed-post test are negatively-skewed. This finding indicates, more students obtained higher scores on Emotion Regulation measures and fewer students acquired lower scores. Also, the

kurtoses of these scores are all less than 0.263, indicating leptokurtic distribution. A visually recognizable peak near the mean and heavy tails: This describes the propensity of most scores to cluster around their average (mean) with only a few at either extreme.

To know the effect of Instructional Package based on Bhagavad–gita on Emotion Regulation of Students at secondary level for the sub sample Girls, the researcher compared the Pre-test and Post-test scores of Experimental group for the sub sample Girls. Mean and SD of scores achieved by each test were calculated and were applied to paired t test for testing the significance of different between means. Table 58 shows the results of the analysis for pre-test and post-test scores on the profile of Experimental group in case of sub sample Girls.

Table 58

Comparison of Pre-test and Post test scores on Emotion Regulation of Secondary school students of the Experimental group for the sub sample - Girls

Group	Type of test	*N*	Mean	SD	*t*	Effect Size
Experimental	Pre test	90	111.18	13.41	26.8**	3.79*
	Post test	90	201.36	18.51		

** - Significant at 0.01 level
* - Significant at 0.05 level

It shows that the t-value obtained (t = 26.8; p <. 01) is significant at .01 level. This shows that the Pre-test scores and post-test scores on Emotion Regulation of the Experimental Group for sub sample Girls is significant. It Indicates that the Experimental Group Scores are significantly different There is an After Intervention for sub sample Girls. Hence, the Experimental Group performed better than the

Control group in Emotion Regulation for the sub sample Girls.The female subsample in the experimental group demonstrated comparable treatment benefits to their male counterparts. Analysis of pretest-posttest performance revealed a large effect magnitude (Cohen's d), indicating that girls in the treatment condition achieved substantial gains in Emotion Regulation functioning analogous to the boys' improvement trajectory documented earlier. Therefore, it may be inferred that teaching through Instructional Package based on Bhagavad– gita has contributed to the enhancement of Emotion Regulation of Students at secondary level for the sub sample Girls.

For the sub sample Girls to find out the relative effectiveness of Instructional Package based on Bhagavad–gita in the Emotion Regulation of Students at secondary level, the investigator compared Post-test and delayed Post test scores of Experimental group for sub sample Girls. In view of this, a delayed post test was administered after 3 weeks since the post-test. The Mean and Standard deviation of the scores obtained in each test were calculated and thereafter paired t test was conducted to compare significance difference between means. Here are presented the results of the analysis for the sub sample Girls in Table 59).

Table 59

Comparison of Post test and Delayed Post test scores on Emotion Regulation of Secondary school of the Experimental group for the sub sample - Girls

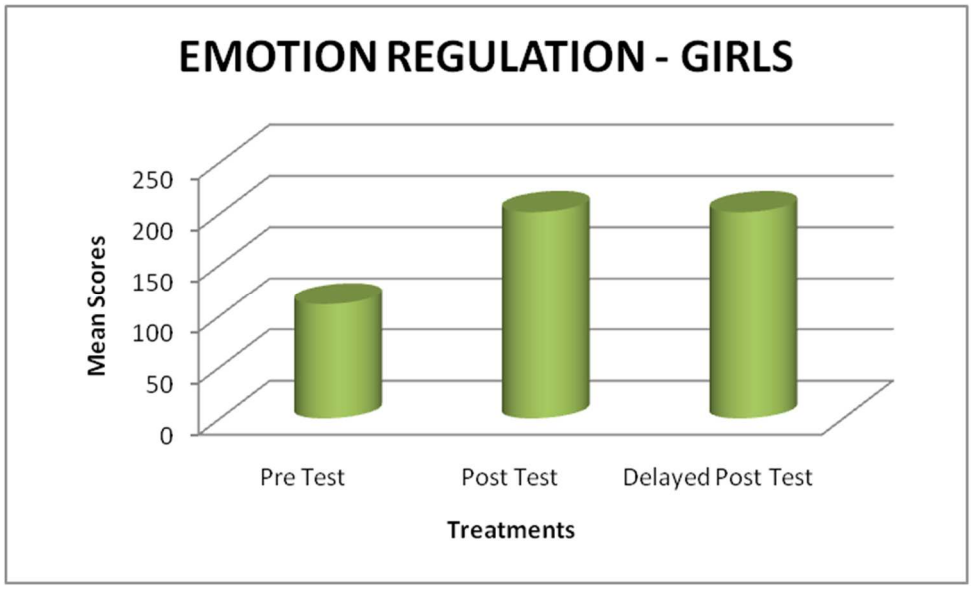
Group	Type of test	*N*	Mean	SD	*t*	Effect Size
Experimental	Post test	90	201.36	18.51	2.33	0.33
	Delayed Post test	90	201.3	18.5		

Table 59 showed that the *t* value obtained for Experimental group for the sub sample Girls is ($t = 2.33$; $p > .01$), which is not significant. This shows that there is no significant difference between the post and delayed post test scores of the Experimental group for the sub sample Girls. The Cohen's d effect size value also showed that the difference between the mean values of post and delayed post test scores are small which also shows the significant retention occurred to experimental group. Thus it is concluded that the Experimental group is able to retain what they have attained through the Instructional Package based on Bhagavad– gita for the sub sample Girls.

The performance trajectory of the female experimental subsample across pretest, post-test, and delayed post-test phases is visualized in Figure 30. This graphical display reveals the temporal pattern of Emotion Regulation improvement, showing that girls in the experimental group maintained their post-test gains through the delayed assessment phase. The visual evidence corroborates the statistical conclusions regarding sustained intervention benefits.

Figure 30

Comparison of Mean scores on pre test post test and delayed post test of the Experimental group for the subsample-Girls



The graph clearly depicted the difference in Mean scores of pre-test, Post-test and Delayed post-test scores of Experimental group for the sub sample Girls. The Experimental group does not show much difference between the Mean scores on the post test and Delayed post-test. From the above results it is evident that the Instructional Package based on Bhagavad–gita has the advantage of helping Students at secondary level to retain their Emotion Regulation with respect to total scores on Emotion Regulation scale for the sub sample Girls

Conclusion

The quantitative data analysis showed that the Instructional Package based on Bhagavad–gita was found to be effective in enhancing the Emotion Regulation of Students at secondary level for the total sample and sub samples namely Boys and Girls. Moreover the Students at secondary level were found to retain the level of

Emotion Regulation through the Instructional Package based on Bhagavad– gita for the total sample and sub samples namely Boys and Girls. Qualitative findings from semi-structured interviews with secondary-level students and teachers corroborated the quantitative evidence of intervention effectiveness. Student and educator perspectives on Emotion Regulation improvement as documented through thematic analysis aligned with the statistically significant pretest-post-test gains and sustained delayed posttest performance observed in the experimental group. This convergence of quantitative and qualitative evidence strengthens the conclusion regarding the intervention's genuine pedagogical impact. During the informal discussion, students and teachers revealed that the the Instructional Package based on Bhagavad–gita helped students to understand the emotions specifically and to tolerate the emotions appropriately. Similarly the package helped teachers to apply suitable strategies for enhancing the Emotion Regulation of students at secondary level. Thus from the qualitative and quantitative data analysis, it was inferred that the Instructional Package based on Bhagavad–gita was effective for enhancing the Emotion Regulation of students at secondary level for the total sample and sub sample based on Gender.

Analysis of Data to find out the Effectiveness of Instructional Package developed based on Bhagavad–gita in enhancing Emotion Regulation with respect to various dimensions of Emotion Regulation among Students at Secondary level for the Total sample

The qualitative data analysis involves the data obtained from Informal discussion with students at Secondary level and Secondary school teachers. The details of the analysis are described under the following sub headings.

Analysis of Data from the Informal Discussion with Students at secondary level

The Investigator analysed the responses obtained from Students at secondary level through Informal discussion and formulated conclusions which are described as follows;

- ❖ Students observed that each module was introduced with the narration of a story depicting the characteristics of specific emotions which had created an interest in the students towards the module.

- ❖ Students opinioned that the ICT incorporated Instructional Package helped them to identify each emotion from others through clear descriptions and activities embedded in the modules.

- ❖ Through the Instructional Package, students clearly distinguished between each emotion and students clearly obtained specific features of every emotion.

- ❖ The strategies and activities incorporated in the Package helped students to practice the strategy for regulating their emotions properly as evident from their responses in the Informal discussion

Analysis of Data from the Informal Discussion with Secondary School Teachers

The Investigator analysed the responses obtained from Secondary school teachers through Informal discussion and formulated conclusions which are described as follows;

- ❖ Secondary school teachers opinioned that the Instructional package based on Bhagavad– gita helped students to clearly identify the emotional imbalances

of students by themselves and thus motivates students to proceed for Emotion Regulation in order to attain an emotionally balanced personality.

- ❖ Secondary school teachers revealed that the Instructional Package based on Bhagavad–gita helps teachers to instil the qualities namely Emotion Awareness, Emotion Clarity and Emotion Tolerance, Emotion Response modulation and Emotion Regulation Strategy among students at secondary level who are in the stage of adolescence.

- ❖ Secondary school teachers opinioned that the Instructional Package will help teachers to implement proper Emotion Regulation strategies through meaningful activity assignments for developing proper Emotion Regulation among Students at secondary level

Quantitative Data Analysis

Descriptive statistics like Mean, Median, Skewness, Kurtosis and Standard Deviation were found out for the pre-test, post-test and Delayed post - test scores of various dimensions of Emotion Regulation for getting a general picture of the groups. The values obtained as a result of the Analysis were given in Table 60.

Table 60

Descriptive statistics of pre-test, post- test and Delayed post test scores of Experimental group on various dimensions of Emotion Regulation for the total sample

Sl. No.	Dimensions	Treatment	Mean	Median	Standard Deviation	Skewness	Kurtosis
1	Emotion Awareness	Pre Test	24.09	24.0	3.9	0.510	- 0.524
		Post Test	41.92	43.00	4.58	- 0.256	- 0.790
		Delayed Post Test	42.07	43.00	4.56	- 0.298	- 0.843
2	Emotion Clarity	Pre Test	23.04	24.0	2.8	0.197	0.002
		Post Test	40.69	41.00	4.9	- 0.037	- 0.568
		Delayed Post Test	40.67	41.00	4.89	- 0.085	- 0.538
3	Emotion Tolerance	Pre Test	22.46	23.0	3.75	- 0.757	- 0.483
		Post Test	39.21	40.00	4.5	- 0.082	- 0.969
		Delayed Post Test	39.13	39.50	4.4	- 0.124	- 1.050
4	Emotion Response Modulation	Pre Test	22.36	23.0	3.03	- 0.744	- 0.601
		Post Test	39.30	40.00	4.7	- 0.060	- 1.134
		Delayed Post Test	39.21	40.00	4.63	- 0.083	- 1.175
5	Emotion Regulation Strategy	Pre Test	20.73	21.0	1.94	0.819	0.720
		Post Test	37.36	39.00	4.52	- 0.016	- 0.745
		Delayed Post Test	37.32	39.00	4.50	- 0.063	- 0.909

Table 60 reveals that for the experimental group, the arithmetic mean and median scores in both pre-test, post-test and delayed post-test of all Emotion Regulation domains are around each other showing a moderate central tendency stability with very few skewness as outliners. The standard deviation scores are

generally low (Sl. No. 2 of Table 60), indicating narrow dispersion of measurements around the mean and not too much variation for each dimension.

At the pre-test scores, the Emotion Awareness, Emotion Clarity, and Emotion Regulation Strategy dimensions are positively skewed. This trend indicates that there were more students with lower scores on these dimensions before the interference and few with higher scores. Negative skewness is observed for pre-test scores in Emotion Tolerance and Emotion Response Modulation, meaning scores of more students obtained better results at the beginning of intervention.

There are also additional trends displayed in the post-test and delayed post-test data. The factors of Emotion Awareness, Emotion Clarity and Emotional Tolerance change to negative skewness which means that there are a greater relative number of students with higher scores after the treatment. By contrast, Emotion Response modulation and Emotion Regulation Strategy approach had a positive skewness in the post-test and delayed post-test stages which indicates that more students still have lower scores at these levels.

Regarding kurtosis, all pre-test, post-test and delayed post-tests scores of Emotion Regulation dimensions (except pre-test values of Emotion Regulation strategy) are less than 0.263 (the value is for a normal distribution), indicating leptokurtic distributions. It indicates a clustering of scores near the middle with relatively fewer outlying values than predicted by the normal curve (Gravetter & Wallnau, 2021). However, the pre-test scores of Emotion Regulation Strategy however having kurtosis value surpass then 0.263 which means regular distribution is platykurtic form a flatter peak and has wider spread values with thinner tails, better variability in student responses on that dimension before involving yet.

For the purpose of determining the effectiveness of Bhagavad–gita based Instructional Package on various components of Emotion Regulation among students at secondary level, researcher analyzed pre-test and post-test scores across dimensions for experimental group which is inclusive of entire sample. The mean and standard deviation were calculated for each dimension pre and post intervention. The results were examined through use of paired t-tests in order to determine if there were any significant differences between the pre-test and post-test scores for each dimension. The results, found in Table 61, offer a comprehensive outline of Emotion Regulation skills improvements after the implementation of the Instructional Package.

Table 61

Comparison of Pre-test and Post test scores on various dimensions of Emotion Regulation of Students at secondary level of the Experimental group for the Total sample

Sl.No.	Dimensions	Tests	N	M	S.D	t	Effect Size
1	Emotion Awareness	Pre Test	90	24.09	3.9	25.40**	2.67*
		Post Test	90	41.92	4.58		
2	Emotion Clarity	Pre Test	90	23.04	2.8	28.97**	3.05*
		Post Test	90	40.69	4.9		
3	Emotion Tolerance	Pre Test	90	22.46	3.75	26.61**	2.80*
		Post Test	90	39.21	4.5		
4	Emotion Response Modulation	Pre Test	90	22.36	3.03	30.43**	3.21*
		Post Test	90	39.30	4.7		
5	Emotion Regulation Strategy	Pre Test	90	20.73	1.94	32.04**	3.38*
		Post Test	90	37.36	4.52		

** - Significant at 0.01 level
* - Significant at 0.05 level

From the table 61, the t-values of Emotion Regulation, Emotion Awareness (t= 25.40; p <. 01; Emotion Clarity, t = 28. 01; Emotion Tolerance, t = 26.61; p <. 01; Emotion Response Modulation, t = 30.43; p <. 01; Emotion Regulation Strategy, t = 32.04; p <. 01) are significant at .01 level. It shows there is a high level of difference between the pre-test and post- test scores on all aspects of Emotion Regulation Scale of Experimental Group. It indicates a significant divergence in the Experimental group after the Intervention. Thereby, the Experimental group turned out to be outstanding on all Emotion Regulation dimensions. The Cohen d effect size also indicated that there was large difference between the scores of means pre-test and post-test indicating treatment effect given to experimental group on all dimensions of Emotion Regulation. Therefore, we can say that the training through Instructional Package based on Bhagavad–gita has helped in developing all the dimensions of Emotion Regulation of Students at secondary level.

To know the relative effectiveness of Instructional Package based on Bhagavad– gita on Emotion Regulation Dimensions of Students at secondary level, investigator ranked the Post-test and Delayed Post-test scores of Experimental Group for total sample. For this a delayed post test was conducted after three calendar weeks since the administration of post-test. Mean and S.D of the scores thus obtained for each test was calculated, which was then tested by paired sampled t-test to determine whether mean differences were significant. The analysis of the Total sample is presented in Table 62.

Table 62

Comparison of Post test and Delayed Post test scores on various dimensions of Emotion Regulation of Secondary school students of the Experimental group for the Total sample

Sl.No.	Dimensions	Tests	N	M	S.D	t	Effect Size
1	Emotion Awareness	Post Test	90	41.92	4.58	2.39	0.25
		Delayed Post Test	90	42.07	4.56		
2	Emotion Clarity	Post Test	90	40.69	4.9	0.498	0.052
		Delayed Post Test	90	40.67	4.89		
3	Emotion Tolerance	Post Test	90	39.21	4.5	2.39	0.252
		Delayed Post Test	90	39.13	4.4		
4	Emotion Response Modulation	Post Test	90	39.30	4.7	2.37	0.249
		Delayed Post Test	90	39.21	4.63		
5	Emotion Regulation Strategy	Post Test	90	37.36	4.52	1.35	0.142
		Delayed Post Test	90	37.32	4.50		

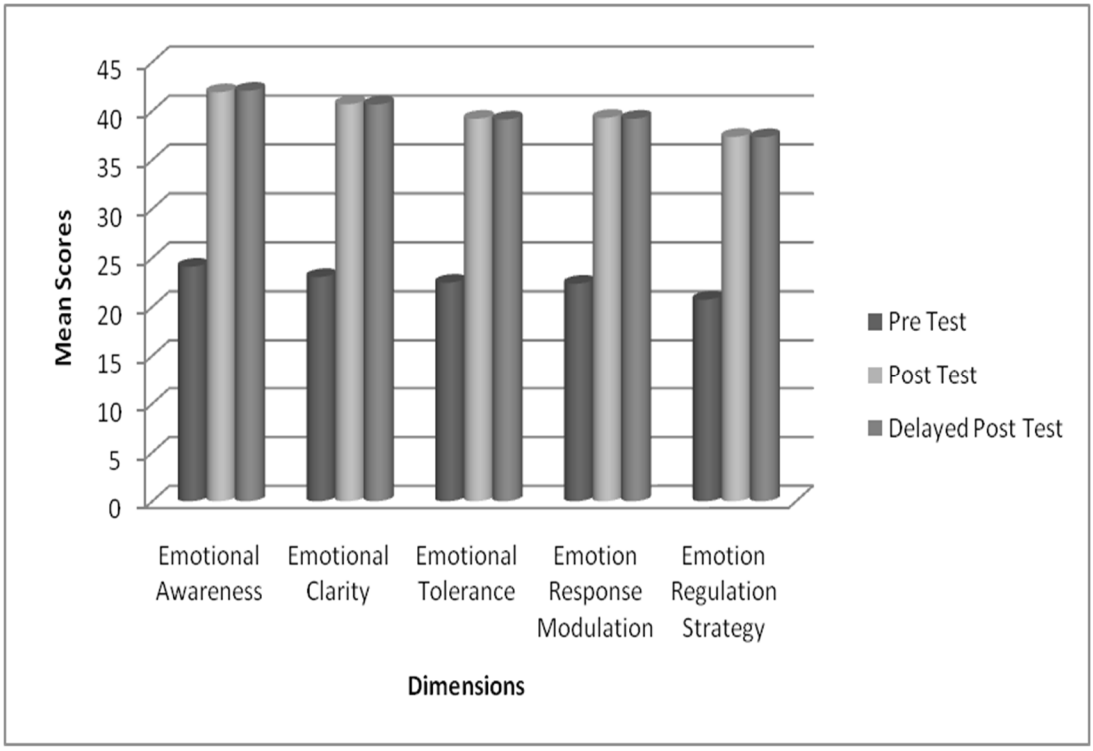
Table 62 showed that the *t* value obtained for Experimental group for the various dimensions of Emotion Regulation are (Emotion Awareness, t = 2.39; p > .01; Emotion Clarity, t = 0.498; p > .05; Emotion Tolerance, t = 2.39; p > .01; Emotion Response modulation, t = 2.37; p > .01; Emotion Regulation Strategy, t = 1.35; p > .05), which are not significant. This shows that there is no significant difference between the post and delayed post test scores of the Experimental group on all the dimensions of Emotion Regulation. The Cohen's d effect size value also showed that the difference between the mean values of post and delayed post test scores are small for all the dimensions of Emotion Regulation which also showed the significant

retention occurred to experimental group. Thus, it is concluded that the Experimental group is able to retain what they have attained through the Instructional Package based on Bhagavad–gita on all the dimensions of Emotion Regulation.

Graphical representation of the performance of the experimental group on all the dimensions of Emotion Regulation on pretest, post - test and delayed post-test are given in Figure 31.

Figure 31

Comparison of Mean scores on Pre-test, Post-test and Delayed post-test of the Experimental group on various dimensions of Emotion Regulation for the Total sample



The graph clearly depicted the difference in Mean scores of pre test, Post-test and Delayed post-test scores of Experimental group on all the dimensions of Emotion

regulation. The Experimental group does not show much difference between the Mean scores on the post test and Delayed post test on all the dimensions of Emotion regulation. From the above results it is evident that the Instructional Package based on Bhagavad–gita has the advantage of helping Students at secondary level to retain their emotion Regulation with respect to total scores on all the dimensions of Emotion Regulation scale.

Conclusion

The quantitative data analysis showed that the Instructional Package based on Bhagavad–gita was found to be effective in enhancing all the dimensions of Emotion Regulation namely Emotion Awareness, Emotion Clarity, Emotional Tolerance, Emotion Response Modulation and Emotion Regulation Strategy of Students at secondary level for the total sample. Moreover the Students at secondary level were found to retain the level of Emotion Regulation for all the dimensions of Emotion Regulation namely Emotion Awareness, Emotion Clarity, Emotion Tolerance, Emotion Response modulation and Emotion Regulation Strategy through the Instructional Package based on Bhagavad–gita for the total sample. These findings are in congruence with the findings from qualitative data analysis obtained through Informal discussions with Secondary school teachers and students at secondary level.

During the Informal discussions students revealed that ICT incorporated Instructional Package helped them to identify each emotion from others through clear descriptions and activities incorporated in the package. Secondary school teachers opinioned that the Instructional Package will help teachers to implement proper

Emotion Regulation Strategies through meaningful activities for the same. Thus, from the qualitative and quantitative data analysis, it was inferred that teaching through Instructional Package based on Bhagavad–gita has enhanced all the dimensions of Emotion Regulation of Students at secondary level for the total sample.

CHAPTER V

SUMMARY, FINDINGS AND CONCLUSION

- *Restatement of the research problem*
- *Major findings of the research*
- *Tenability of the Hypothesis*
- *Conclusion*
- *Suggestions for carrying out further Research*

Summary

Every research process aims at a systematic and objective analysis of the collected data. This helps the Investigator to arrive at valid conclusions based on the statistical analysis of the data. Sound generalizations are made based on these valid findings. This also leads to a discussion on the present context and leaves suggestions for conducting further research in the related areas. The final step of the whole process demands critical and logical thinking in drawing meaningful conclusion.

Restatement of the Research Problem

This research intended for developing an Instructional Package based on Bhagavad–gita for Emotion Regulation among Secondary school students. The investigator adopted Mixed method research for conducting the study. The investigator at first conducts a Needs analysis Survey among the target population to effectively identify the felt need of students in Secondary level. The investigator also conducts a Content Analysis based on Bhagavad–gita and identifies the elements of Emotion Regulation present in the Bhagavad–gita. Investigator then develops a Package based on Bhagavad–gita for Emotion Regulation and taught Students in secondary level using pre – test post – test single group design. The effectiveness of the developed Package was assessed using the pre- test and post – test scores of the experimental group on Emotion Regulation scale. Based on this research background, the investigator entitled the research work as 'Development and Validation of an Instructional Package Based on Bhagavad–gita for Emotion Regulation among Secondary School Students'.

Variables of the Study

In this context, the treatment variable is Instructional package based on Bhagavad–gita for Emotion Regulation. The treatment variable and attribute variable comes under the Independent variables of the study. The investigator selected Gender as attribute variable and the investigator selected Emotion Regulation as dependent variable in the present context

Objectives

1. To find out the various dimensions of Emotion Regulation in Bhagavad– gita.
2. To study the level of Emotion Regulation of Secondary school students.
3. To find out the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students.
4. To compare the Emotion Regulation of Secondary school students based on sub sample Gender.
5. To find out the Opinion of Secondary school teachers about Emotion Regulation of secondary school students
6. To develop and validate an Instructional Package based on Bhagavad–gita for enhancing Emotion Regulation among Secondary school students.
7. To find out the effectiveness of the Instructional Package based on Bhagavad–gita for Emotion Regulation among Secondary school students for the Total sample and Subsample based on Gender

8. To find out the effectiveness of the Instructional Package based on Bhagavad–gita for the dimensions of Emotion Regulation among Secondary school students for the Total sample

Hypotheses

1. There will be significant difference in the level of Emotion Regulation among Secondary school students.

2. There will be significant difference in the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students.

3. There will be significant difference in the Emotion Regulation of Secondary school students based on Gender.

4. The Secondary school teachers will have differences in the Opinion about Emotion Regulation of Secondary school students.

5. The Instructional Package developed based on Bhagavad–gita will be effective in enhancing Emotion Regulation among Secondary school students for the Total sample and Sub sample based on Gender

6. The Instructional Package developed based on Bhagavad–gita will be effective in enhancing the Dimensions of Emotion Regulation among Secondary school students for the Total sample

Methodology

Mixed Method research design was adopted since the study was intended to Develop and Validate an Instructional Package Based on Bhagavad–gita for Emotion Regulation among Secondary School Students. It consists of both qualitative and quantitative data analysis.

Design of the Study

The Convergent Mixed Method Design was used for the present study. The researcher collects both qualitative and quantitative data. Then the investigator analyzes the qualitative and quantitative data separately. After that the Investigator compares the results to see whether both confirms and disconfirms each other. It builds off the historic concept of multimethod imbibed from Campbell and Fiske (1959) where they suggested that a psychological trait can be best understood by gathering different forms of data.

The qualitative part of analysis was conducted by collecting and analyzing data obtained from Informal discussions conducted with Students in secondary level and Secondary school teachers before and after the intervention Package.

For the quantitative part, Single group pre – test post – test group design was used. Two divisions of students forming a total of 90 students were taken as the Experimental group. No control group was selected for the study. The pre – test was conducted by administering Emotion Regulation Scale among students in Secondary level before the administration of Package. To evaluate the efficacy of the Bhagavad–gita based instructional intervention, pretest scores were contrasted against posttest

performance measures across both the full cohort and Gender-differentiated subgroups. Furthermore, score trajectories across discrete Emotion Regulation dimensions were analyzed comparatively to assess the intervention's differential impact on various regulatory facets for the total sample. A survey was administered to Secondary–level adolescents to assess their current capacity for Emotion Regulation. Concurrently, the researcher obtained teacher perceptions regarding the emotional regulatory competencies demonstrated by students in their classrooms.

Sample used for the Study

The investigator selected 600 samples from Secondary schools of Thrissur District for the purpose of survey on Emotion Regulation Scale. The investigator selected 100 samples from Secondary schools of Thrissur District for the purpose of analysis of opinion of Secondary school teachers. The investigator selected 100 samples from Guruvayur Devaswom English medium school Guruvayur, for the purpose of Informal discussion with Students in Secondary level and 20 samples from Guruvayur Devaswom English medium school, Guruvayur for the purpose of Informal discussion with Secondary school teachers. Two divisions of standard IX students from the Guruvayur Devaswom English medium school, Guruvayur comprising of a total of 90 students in Secondary level were selected for the Experimental study.

Tools used for the Study

- Instructional Package based on Bhagavad-gita for Emotion Regulation (Prepared and validated by T.V, Bini & K. P, Seema Menon, 2023)

- Emotion Regulation scale for Secondary school students (Prepared and Standardized by T.V, Bini & K. P, Seema Menon, 2021)
- Needs Analysis Questionnaire (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2021)
- Opinionnaire for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2021)
- Informal discussion guideline for Secondary school students before Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2022)
- Informal discussion guideline for Secondary school teachers before Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2022)
- Informal discussion guideline for Secondary school students after Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Informal discussion guideline for Secondary school teachers after Intervention (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Validation Criteria for validation of the Instructional Package based on Bhagavad-gita for Emotion Regulation (Prepared and Standardized by T.V, Bini & K. P, Seema Menon, 2022)
- Evaluation Proforma for Secondary school students (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)
- Evaluation proforma for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon, 2023)

Delimitations of the research

This study could be conducted only in one district of Kerala state due to lack of time. Schools which could provide the needed facilities and required number of students had to be selected. Uncontrolled influences such as low interest, fatigue, memory retention, and overlearning may have affected students' performance. In this study, delimitations refer to the intentional boundaries set by the researcher to specify the scope and focus of the investigation. Due to the constraints of time and resources, the study had to be de-limited with respect to certain areas. The study was confined to a single school in the Thrissur district. Because of time constraints and limited resources, the investigator was unable to extend the investigation to additional schools or districts. Only 40 lesson modules With an additional supplementary module were prepared to teach according to the Instructional Package based on Bhagavad–gita for Emotion Regulation. The sample was restricted to students enrolled in Standard IX. Moreover, the investigation focused exclusively on the dimension of Emotion Regulation as reflected in the teachings of the Bhagavad–gita. The Investigator selected select slokas from Bhagavad–gita for developing the Instructional Package based on Bhagavad–gita. The Investigator selected only twelve Emotions and their regulation strategies for the present study due to time constraints. Moreover the Investigator selected only five dimensions of Emotion Regulation namely Emotion Awareness, Emotion Clarity, Emotion Tolerance, Emotion Response modulation and Emotion Regulation strategy for assessing the effectiveness of the Instructional package based on Bhagavad–gita.

Major Findings

The major research findings were as described below;

1. As part of the research investigation, the Investigator analyzed the content of the scripture Bhagavad–gita. It was found that slokas in Bhagavad–gita are highlighting the strategies for regulating our emotions namely Anger, Fear, Sadness, Jealousy, Anxiety, Shame, Happiness, Satisfaction, Pride, Sympathy, Love and Forgiveness. Moreover the content analysis also helped the investigator to select the dimensions namely Emotion Awareness, Emotion Clarity, Emotion Tolerance, Emotion Response modulation and Emotion Regulation Strategy for defining and assessing Emotion Regulation.

2. The level of Emotion Regulation of students in Secondary level for the total sample is at an average level.

2. a. Percentage analysis showed that the level of Emotion Regulation among Students in secondary level for the Total sample is mostly at an average level (70.2%).

3. It was found that the level of various dimensions of Emotion Regulation on students in Secondary level for the total sample is at an average level.

3. a. Table 44 showed that the level of Emotion Regulation among Students in secondary level for various dimensions of Emotion Regulation for total sample is mostly at an average level [Emotion Awareness (69.8%), Emotion Clarity (72.2%), Emotion Tolerance (69.7%), Emotion Response modulation (73%) and Emotion Regulation strategy (70.2%)].

4. It was found that the level of Emotion Regulation is high for girls than Boys. This finding was in congruence with the findings obtained from qualitative data analysis. The Informal discussions with Secondary school teachers revealed that due to training in home environment and social code of conducts helps girls to control their emotions in a better way than boys of the same age.

4. a. Table 46 showed that the levels of Emotion Regulation among Boys are mostly at an average level.

4. b. Table 47 showed that the levels of Emotion Regulation among Girls are mostly at an average level.

4. c. Table 48 shows a statistically significant t-value ($t = 4.13$, $p < 0.01$), indicating a meaningful difference between groups. Additionally, the mean score for girls was higher compared to boys. This suggests that girls outperformed boys on the measured variable at the 1% significance level.

5. It was found that the level of Opinion of Secondary school teachers about Emotion Regulation of students in Secondary level is mostly at high level. This finding was in agreement with the findings obtained from qualitative data analysis obtained through Informal discussion with Secondary school teachers.

5. a. Table 50 showed that the levels of Opinion of Secondary school teachers about Emotion Regulation of students in Secondary level are mostly at high level (50%).

6. It was found that the Instructional Package based on Bhagavad–gita was found to be effective in enhancing the Emotion Regulation of students in Secondary level for the total sample and sub samples namely Boys and Girls. Moreover the Students in secondary level were found to retain the level of Emotion Regulation through the Instructional Package based on Bhagavad– gita for the total sample and sub samples namely Boys and Girls. These findings align with the results from qualitative analysis derived from Informal discussions conducted with Secondary level students and teachers, confirming consistency between quantitative and qualitative data.

6. a. Table 52 displays a significant t-value ($t = 34.88$; $p < 0.01$), indicating a meaningful difference between the pre-test and post-test scores of the experimental group in Emotion Regulation. Furthermore, the large Cohen's d effect size of 3.67 demonstrates a substantial treatment effect, highlighting the strong impact of the intervention on experimental group participants.

6. b. Table 53 indicates that the t-value for the experimental group ($t = 2.74$; $p > 0.01$) is not statistically significant, suggesting no meaningful difference between the post-test and delayed post-test scores. The small Cohen's d effect size of 0.29 further confirms that the difference between these mean scores is minimal, indicating that the experimental group maintained the gains, reflecting significant retention of the treatment effects.

6.c Table 55 presents a significant t-value ($t = 23.29$; $p < 0.01$) for the experimental group's boys subgroup, indicating a significant difference between pre-test and post-test Emotion Regulation scores. The large Cohen's

d effect size of 3.68 further supports the strong impact of the treatment on this subgroup, demonstrating a substantial improvement following the intervention.

6. d. The t-value obtained for the experimental group's boys subgroup ($t = 1.433$; $p > 0.05$) in Table 56 was not statistically significant, indicating no meaningful difference between post-test and delayed post-test scores. The Cohen's d effect size of 0.226 falls into the small effect category, meaning the difference between mean scores is minor, which supports the conclusion that the experimental group demonstrated significant retention of treatment effects over time. Cohen's conventions classify effect sizes of around 0.2 as small, highlighting limited practical difference between the two test phases in this subgroup.

6. e. Table 58 revealed a significant t-value ($t = 26.8$; $p < 0.01$) for the experimental group's girls subgroup, indicating a meaningful difference between pre-test and post-test emotion regulation scores. The very large Cohen's d effect size of 3.79 highlights a substantial treatment effect, demonstrating that the intervention had a strong and beneficial impact on the Emotional Regulation of the girls in the experimental group. This large effect size far exceeds Cohen's threshold for a large effect (0.8), underscoring the practical significance of the findings for this subgroup.

6. f. Table 59 showed that the t-value for the experimental group's girls subgroup ($t = 2.33$; $p > 0.01$) was not statistically significant, indicating no meaningful difference between post-test and delayed post-test scores. The small Cohen's

d effect size of 0.33 suggests only a minor difference between the means, further supporting the conclusion that the experimental group demonstrated significant retention of the treatment effects over time within this subgroup. According to Cohen's conventions, an effect size around 0.2 to 0.3 is considered small, indicating limited practical difference between the two testing points.

7. It was found that the Instructional Package based on Bhagavad–gita was found to be effective in enhancing all the dimensions of Emotion Regulation namely Emotion Awareness, Emotion Clarity, Emotion Tolerance, Emotion Response modulation and Emotion Regulation Strategy of students in Secondary level for the total sample. Moreover the students in Secondary level were found to retain the level of Emotion Regulation for all the dimensions of Emotion Regulation namely Emotion Awareness, Emotiona Clarity, Emotion Tolerance, Emotion Response modulation and Emotion Regulation Strategy through the Instructional Package based on Bhagavad– gita for the total sample.

7. a. Table 61 demonstrated statistically significant t-values for all dimensions of Emotion Regulation within the experimental group: Emotion Awareness ($t = 25.40$; $p < 0.01$), Emotion Clarity ($t = 28.97$; $p < 0.01$), Emotion Tolerance ($t = 26.61$; $p < 0.01$), Emotion Response modulation ($t = 30.43$; $p < 0.01$), and Emotion Regulation Strategy ($t = 32.04$; $p < 0.01$). Correspondingly, the large Cohen's d effect sizes—Emotion Awareness (2.67), Emotion Clarity (3.05), Emotion Tolerance (2.80), Emotion Response modulation (3.21), and Emotion

Regulation Strategy (3.38)—indicate substantial differences between pre-test and post-test means for each dimension. These results collectively suggest a strong and positive impact of the treatment on all facets of emotion regulation in the experimental group. Effect sizes exceeding 0.8 are considered large, and these values greatly surpass that threshold, signaling pronounced practical significance of the intervention effects.

7. b. Table 62 showed that the t-values obtained for the various dimensions of Emotion Regulation in the experimental group were not statistically significant: Emotion Awareness ($t = 2.39$; $p > 0.01$), Emotion Clarity ($t = 0.498$; $p > 0.05$), Emotion Tolerance ($t = 2.39$; $p > 0.01$), Emotion Response modulation ($t = 2.37$; $p > 0.01$), and Emotion Regulation Strategy ($t = 1.35$; $p > 0.05$). Correspondingly, the Cohen's d effect sizes for these dimensions were small Emotion Awareness (0.25), Emotion Clarity (0.052), Emotion Tolerance (0.252), Emotion Response modulation (0.249), and Emotion Regulation Strategy (0.142) indicating minimal differences between post-test and delayed post-test scores. These findings suggest that the experimental group showed significant retention of treatment effects across all facets of Emotion Regulation, consistent with the small effect sizes observed.

Tenability of the Hypotheses

The details of tenability of hypotheses are described as follows;

1. The first Hypothesis stated that 'There will be significant difference in the level of Emotion Regulation among Students in secondary level'. The present

hypothesis was converted into Null Hypothesis for the purpose of statistical analysis. The Null Hypothesis was stated as;

'*There will be no significant difference in the level of Emotion Regulation among Students in secondary level*'

From the analysis of data, it was found that the level of Emotion Regulation among Students in secondary levelfor the Total sample is mostly at an average level. The mean score values showed that the Students in secondary level belonging to different categories regarding the level of Emotion Regulation for total sample. Thus it was concluded that there is significant difference in the level of Emotion Regulation of students in Secondary level for the total sample. **Hence Null Hypothesis was rejected and Hypothesis I is fully substantiated and accepted.**

2. The second Hypothesis stated that 'There will be significant difference in the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students'. The present hypothesis can be converted into Null Hypothesis for the purpose of statistical analysis. The Null Hypothesis was stated as;

'*There will be no significant difference in the level of Emotion Regulation with respect to various dimensions of Emotion Regulation among Secondary school students*'

From the analysis of data, it was evident from table 44 that the level of Emotion Regulation among Students in secondary level for various

dimensions of Emotion Regulation for total sample is mostly at an average level. Thus it was inferred that there is significant difference in the level of Emotion Regulation for various dimensions of Emotion Regulation for total sample. **Hence Null Hypothesis was rejected and Hypothesis II is fully substantiated and accepted.**

3. The third Hypothesis stated that 'There will be significant difference in the Emotion Regulation of students in Secondary level based on Gender'. The present hypothesis can be converted into Null Hypothesis for the purpose of statistical analysis. The Null Hypothesis can be stated as; '*There will be no significant difference in the Emotion Regulation of Secondary school students based on Gender*'

   From the Analysis of data, it was found that from table 46 and 47, thelevels of Emotion Regulation among Boys and Girls are mostly at an average level. The t-value obtained from Table 48 indicates that girls demonstrate a significantly higher level of Emotion Regulation compared to boys. Therefore, it was concluded that there exists a significant gender difference in Emotion Regulation levels among Secondary school students, with girls being at an advantageous position relative to boys. This finding is consistent with research showing gender-based differences in Emotional Regulation strategies and capacities during adolescence. **Hence Null Hypothesis was rejected and Hypothesis III is fully substantiated and accepted.**

4. The fourth Hypothesis stated that 'The Secondary school teachers will have differences in the opinion about Emotion Regulation of Students in secondary level'. The present Hypothesis can be converted into Null Hypothesis for the purpose of statistical analysis. The Null Hypothesis can be stated as;'*The secondary school teachers will have no differences in the opinion about Emotion Regulation of Secondary school students'*

   From the analysis of data, it was found that from table 50, the level of level of opinion of Secondary school teachers about Emotion Regulation of Secondary school students are mostly at high level. Thus it was inferred that there is significant difference in the level of opinion of Secondary school teachers about Emotion Regulation of Secondary school students. **Hence Null Hypothesis was rejected and Hypothesis IV is fully substantiated and accepted.**

5. The fifth Hypothesis stated that 'The Instructional Package developed based on Bhagavad–gita will be effective in enhancing Emotion Regulation among Students in secondary level for the Total sample and Sub sample based on Gender'. The present Hypothesis can be converted into Null Hypotheis for the purpose of statistical analysis. The Null Hypothesis can be stated as;

   '*The Instructional Package developed based on Bhagavad–gita will not be effective in enhancing Emotion Regulation among Secondary school students for the Total sample and Sub sample based on Gender*'

From the analysis of data, it was found that table 52 showed that there is significant difference between the Pre-test scores and Post - test scores on Emotion Regulation of the Experimental Group which indicates the significant difference of the Experimental after the Intervention. Table 53 showed that the Experimental group is able to retain what they have attained through the Instructional Package based on Bhagavad– gita for the total sample.

Analysis of data also showed that that the Experimental group differ significantly after the Intervention for the sub sample Boys as evident from table 55. Table 56 showed that the Experimental group is able to retain what they have attained through the Instructional Package based on Bhagavad– gita for the sub sample Boys.

It was also evident from the analysis that there is significant difference between the Pre-test scores and Post - test scores on Emotion Regulation of the Experimental Group for the sub sample Girls as evident from table 58. Furthermore, table 59 showed that the Experimental group is able to retain what they have attained through the Instructional Package based on Bhagavad– gita for the sub sample Girls.

The research data collectively indicate that the Bhagavad–gita-informed curriculum effectively cultivated Emotion Regulation competencies across the studied population. Both the total experimental sample and gender-stratified subanalyses revealed significant improvement trajectories, with effect sizes positioning the intervention within the moderate-to-large magnitude range.

Hence Null Hypothesis was rejected and Hypothesis V is fully substantiated and accepted.

6. The sixth Hypothesis stated that 'The Instructional Package developed based on Bhagavad–gita will be effective in enhancing the Dimensions of Emotion Regulation among Students in secondary level for the Total sample'. The present Hypothesis can be converted into Null Hypothesis for the purpose of statistical analysis. The Null Hypothesis can be stated as;

'*The Instructional Package developed based on Bhagavad–gita will not be effective in enhancing the Dimensions of Emotion Regulation among Students in secondary level for the Total sample*'

From the analysis of Data, it was found that there is significant difference between the Pre-test scores and Post - test scores on all the dimensions of Emotion Regulation of the Experimental Group as evident from table 61 which means that the Experimental group excelled in all the dimensions of Emotion Regulation. Also from table 62, it was found that that the Experimental group is able to retain what they have attained through the Instructional Package based on Bhagavad–gita on all the dimensions of Emotion Regulation. Thus it was inferred that teaching through Instructional Package based on Bhagavad–gita has enhanced all the dimensions of Emotion Regulation of Secondary school students for the total sample. **Hence Null Hypothesis was rejected and Hypothesis VI is fully substantiated and accepted.**

Conclusion

The present study was an attempt to develop an Instructional Package based on Bhagavad–gita for Emotion Regulation among Secondary school students. So the study was intended to find out the effectiveness of Instructional Package based on Bhagavad– gita in enhancing Emotion Regulation of Students in secondary level. The study found out that the Emotion Regulation of Students in secondary level are mostly at an average level. This finding has a great impact in the present educational scenario. The study necessitates that Emotion Regulation level of Students in secondary level must be increase in order to develop and equip them as emotionally stable personalities for academic, professional and personal development.

The study has leaded to the finding that Secondary school teachers have a high level of opinion about the Emotion Regulation level of Students in secondary level. The study highlighted the neeed for having further additional awareness about teachers to identify, develop and nurture the Emotion Regulation level of Secondary school students in a classroom environment.

It was also found that the level of Emotion Regulation was got increased by the Instructional Package based on Bhagavad–gita. The study also highlighted that the level of Emotion Regulation was greater for Girls compared to Boys before the Intervention. But Boys and Girls were equally benefited from the Instructional Package based on Bhagavad–gita for enhancing their Emotion Regulation level. Moreover the study also pointed out that the Instructional Package based on Bhagavad– gita was found to be effective in increasing the Emotion Regulation and

its retention for total sample and sub sample gender. It was also found out that the Students in secondary level were able to enhance Emotion Regulation and its retention for all the dimensions of Emotion Regulation.

All these findings supported the implementation of innovative Instructional Package based on Bhagavad–gita for uplifting the students who are our future generation to develop as social beings who can nurture emotional balance in all their activities and to develop practical skills to regulate their emotions successfully for a better tomorrow.

Suggestions for Carrying out further Research

- The present study can be conducted among Primary, Upper Primary and Higher secondary level students.
- The present study can be applied to cognitive variables such as critical thinking, divergent thinking, meta cognition and reflective thinking among Secondary school students
- Influence of the Package on other affective domain variables such as emotional attitude, social attitude, emotional maturity and social adjustment can be carried out.
- Developing strategies and techniques based on Emotion Regulation can be done among various levels of school education such as Upper primary, Secondary and Higher Secondary level.

- A comparative study on the effectiveness of Instructional Package based on Bhagavad–gita on enhancing Emotion Regulation among Science, Commerce and Humanity stream students can be carried out.

- A learning model can be developed for enhancing the Emotion Regulation of Secondary school students instead of the Package formulated

- The present study can be done to find out the effectiveness of Instructional Package based on Bhagavad–gita for other sub samples such as Locale, socio economic status and Type of Management

- A correlation study can be done between the level of Emotion Regulation of Secondary school students with other variables such as achievement, social attitude, emotional maturity and social adjustment.

- A study can be conducted to assess the extent to which Pre-service and In-service teacher training programmes cater to the Implementation of new techniques, strategies and methods for enhancing the Emotion Regulation among Secondary school students.

CHAPTER VI

GENERALISATIONS AND RECOMMENDATIONS

- *Overview of the Research*
- *Educational implications of the present research*
- *Generalisations and Recommendations*

GENERALISATIONS AND RECOMMENDATIONS

Adolescent stage is considered as a period of lot of storm and stress. Students in the adolescent stage face a lot of dilemmas – physical, mental and emotional. The students are often not get adjusted with various changes in the above-mentioned dimensions. They are thus undergoing certain confusions. Best strategies, techniques and practices are required to pave right path for the adolescents to develop themselves as balanced personalities in the society.

Emotional instability was found as a common issue among adolescents. The present social environment, influence of printed and visual media and influence of social platforms are all playing a prominent role in developing these emotional instabilities and related undesirable practices among adolescent students. The adolescent students are not able to identify and understand their emotions properly. Teachers due to lack of time and laborious content in the syllabus are also not getting enough opportunities to identify and rectify these emotional imbalances faced by the students. So, in most of the cases, the emotional imbalances in students are getting unidentified.

As a result, lot of socially unacceptable practices and undesirable behavioural patterns are seen to be developing among adolescent students which produce lot of social issues in the society. Juvenile crimes and number of juvenile delinquents are found increasing day by day. Here comes the importance of Srimad Bhagavad–gita.

Gita is not only a religious scripture, but also a true guide to entire humanity which teaches us how to be an emotionally stable person. In all the eighteen chapters of Bhagavad–gita, Lord Krishna advises about different types of emotions, their characteristic features, impact and how to control and regulate these emotions in order to lead a successful life. Hence the inculcation of values enshrined in Gita into the school curriculum will provide an opportunity for students to enhance their emotional health and to regulate their emotions properly thereby enabling them to lead a life as socially acceptable citizens of this country. Therefore, the present study aims to develop a teaching package based on the Bhagavad– gita to enhance Emotion Regulation among students studying secondary level.

Overview of the Research

Present research was intended to develop a Bhagavad–gita based Instructional Package for Emotion Regulation of learners in Secondary level. The investigator adopted Mixed method for conducting the study. The present study followed Convergent Mixed Method Design. The investigator analysed the content of Bhagavad–gita with special reference to Dimensions of Emotion Regulation. The content analysis found that slokas in Bhagavad– gita are highlighting the strategies for regulating our emotions namely Anger, Fear, Sadness, Jealousy, Anxiety, Shame Happiness, Satisfaction, Pride, Sympathy, Love and Forgiveness and also found out the dimensions namely Emotion Awareness, Emotion Clarity, Emotion Tolerance, Emotion Response modulation and Emotion Segulation strategy for defining and assessing Emotion Regulation.

The tools used for the present study are 'Instructional Package based on Bhagavad–gita for Emotion regulation' (Prepared and validated by T.V, Bini & K. P, Seema Menon), Needs Analysis Questionnaire (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Evaluation Proforma for Secondary school students (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Evaluation Proforma for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Opinionnaire for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Informal discussion guideline before and after Experimentation for Secondary school teachers (Prepared and Validated by T.V, Bini & K. P, Seema Menon), Informal discussion guideline before and after Experimentation for Secondary school students (Prepared and Validated by T.V, Bini & K. P, Seema Menon) and Emotion Regulation Scale for Secondary school students (Prepared and Standardized by T.V, Bini & K. P, Seema Menon).

The Investigator conducted a Needs analysis among 300 students in Secondary level and based on the felt needs identified, developed a Bhagavad–gita based Instructional Package for Emotion Regulation. Also, the investigator identified the level of Emotion Regulation of Students in secondary level for total sample and sub sample Gender through administering Emotion Regulation Scale among 600 Students in secondary level. The investigator selected 100 samples from Secondary schools of Thrissur District for the purpose of analysis of opinion of Secondary school teachers. The investigator conducted Informal discussion with 100 samples of Students in secondary level and 20 samples of Secondary school teachers. Two divisions of standard IX students from the Guruvayur Devaswom English medium school,

Guruvayur comprising of a total of 90 Students in secondary level were selected for the Experimental study. The treatment groups were taught through Instructional Package based on Bhagavad–gita for Emotion Regulation developed by the Investigator. The investigator himself conducted the classes for all the classes. A pre test and Post test on Emotion Regulation using Emotion Regulation Scale were also conducted. After three weeks of post-test, a delayed post-test using the Emotion Regulation Scale was also conducted.

The major statistical techniques used in the study include Descriptive statistics (mean, median, mode, standard deviation, kurtosis, skewness,) and Inferential Statistics (Test of significance of difference between means and Paired t test (Cohen, 1988; Fraenkel, Wallen, & Hyun, 2019). The results of the study indicated that Students in secondary level have an average level of Emotion Regulation for the total sample and subsample based on Gender. The study revealed that Instructional Package based on Bhagavad– gita was effective in enhancement and retention of Emotion Regulation of Students in secondary level for the total sample and sub sample based on Gender. Also, the study highlighted that Instructional Package based on Bhagavad–gita was effective in enhancement and retention of all the dimensions of Emotion Regulation among Students in secondary level for total sample(Gross, 2015).

Educational Implications of the Present Research

This study explored the effectiveness of a Bhagavad–gita based Instructional Package developed from the Bhagavad– gita for improving Emotion Regulation in Students at secondary level. The analysis established that, both for the overall sample and for subgroups based on gender, students primarily showed average levels of

Emotion Regulation. The findings additionally specified that girls tended to have higher Emotion Regulation compared to boys, though Secondary school teachers were found to hold only restrained awareness concerning students' Emotion Regulation abilities (Gross, 2015).

Significantly, the research providing evidence that the Bhagavad–gita-based Instructional Package significantly enhanced the Emotion Regulation skills of students across both total and gender-based samples. The involvement promoted continued retention of Emotion Regulation abilities over time for all groups. The Instructional Package was also shown to be effective in improving and maintaining each measured dimension of Emotion Regulation in the student population.

The results from this study carry several key implications for educational practice:

- Integrating structured, Scripture-based interventions can meaningfully increase students' emotional stability and self-regulation capacities.
- Special attention should be given to gender differences in Emotion Regulation, with targeted support for both boys and girls as needed.
- Teacher training programs may benefit from increasing emphasis on recognizing and fostering Emotion Regulation within the classroom environment.
- Comprehensive Emotion Regulation curricula, drawn from culturally relevant texts such as the Bhagavad–gita, may be effective tools for promoting holistic student development.

Secondary School Students

The level of Emotion Regulation of Students in secondary level found out from the study was at an average level. This finding is of utmost importance. The study highlighted that students are undergoing a lot of emotional diss-clarity and emotional stress which are responsible for the undesirable experiences getting from the part of students. So, the educational system of nation should provide ways for strengthening the emotional health of students especially in the stage of adolescence. The study proved that Instructional package based on Bhagavad–gita is effective in enhancing the Emotion Regulation of Secondary school students. So students should be provided opportunities to increase their Emotion Awareness, Emotion Clarity, Emotion Tolerance and Emotion Response modulation through formal education system by providing periods for practicing the Emotion Regulation strategies which may help them to improve Emotion Regulation skills and control their emotional imbalances. This will help adolescent students to manage their issues by themselves in a wise manner and to survive in this present scenario of altering social environments. The study showed that Girls are better in Emotion Regulation than Boys of the same age level. This finding also should be considered seriously. Boys also should be given training about how to behave in society, how to respect emotions of others, how to interact with people of opposite gender and how to deal with others in problematic situations. It can be act as a preventive mental health strategy against Behavioural problems, sress disorders and poor coping mechanism. Practicing Emotion Regulation through scriptures such as Bhagavad–gita can bring about a lot of changes in this regard. It brings Holistic development of students.

Secondary School Teachers

Secondary school teachers of present school system are entrusted with lots of duties, roles and responsibilities besides classroom teaching. The burdens of lot of responsibilities are often preventing them from understanding about the emotional aspects of students in a proper way. Due to lot of co-curricular activities in school in an academic year, they are not getting sufficient working days in an academic year. So, the primary focus of teachers should be in completing the syllabus within the time limit. This will lead to non-addressing of emotional problems faced by the students of the class. This will later lead to lots of issues among students which in future the teachers are not getting able to manage. In other systems of education such as kendriya vidyalayas and Navodaya system, there are special periods of moral studies. In military schools and colleges, there are posts of religious teachers of every religion. These provisions help to enhance the spiritual strength, emotional and mental health among respective students. The present study revealed the effectiveness of Instructional Package based on Bhagavad–gita in enhancing the Emotion Regulation. So special teachers must be provided for the teaching of such strategies and special periods for such strategies must be incorporated in the academic planning. If provisions of special teachers are not possible, then special training must be given for existing teachers in practising the strategies for Emotion Regulation and special periods must be provided to transact it effectively in the classrooms without increasing the workload of teachers.

Secondary School Curriculum

The present Secondary school curriculum gives more importance for cognitive and psychomotor domains. Due to this, proper provisions for cognitive development, kinaesthetic development and creative expressions were getting developed. But the affective domain is not getting proper significance which results in the poor emotional health levels of students especially those in the adolescent stage. When confronted with stressful situations in life, students are engaging in drugs, alcohol and smoking rather than approaching teachers or parents for a solution. Adolescent suicides are getting increased day by day. The primary causes for all these happenings are due to poor emotional development of students and lack of facilities to nurture the emotion development of students. Even though there are counselling programmes in schools, only issues are coming out rather than remedies. The problems are repeating again and again and focus is only going to the remedial measures rather than concentrating on the causes for the same. A very effective solution for these problems is incorporating and transaction of moral value hidden in the religious scriptures through appropriate strategies and techniques. It can be integrated into Value -Based Education programmes. The present study proves that Instructional Package based on Bhagavad–gita is effective in improving the Emotion Regulation of Secondary level students. Hence the Secondary school curriculum should compulsorily include the moral values from the essence of all religious scriptures and effective Instructional Packages such as Instructional Package based on Bhagavad–gita for the implementation of the same.

Educational Administrators and other Stakeholders

Students are the future citizens of the nation. The stakeholders including educational administrators are investing in education and providing suitable curriculum, strategies, financial provisions and infrastructural facilities in order to develop a generation who will satisfy the aims and requirements of the society and nation at a broad level. So, it is the responsibility of the stakeholders to plan the above-mentioned aspects appropriately. If anything is missed, there will be occurring deviations from the expected goals. In this context, the inculcation of elements of emotional development in the syllabus, curricular and cocurricular aspects is of utmost importance. The present study proved that Instructional package based on Bhagavad–gita is effective in enhancing the Emotion Regulation of Students in secondary level. By ensuring the inculcation of such innovative packages, the ultimate aim of education will become fulfilled and the education system can bring up younger generation who are developed in all the three such as cognitive, affective and psychomotor domains.

Teacher Education Programmes

The present teacher education programmes need a major reform in the present educational scenario. The lesson plans are not addressing the students with special needs and students with poor mental and emotional health. So, the lesson plans have to be reframed by incorporating the affective and psychomotor elements besides cognitive aspects. The pedagogic practices of the respective subjects should also include strategies for the emotional development of students. Innovative teaching methods, strategies and techniques have to be designed and developed for ensuring

the development of cognitive, affective and psychomotor domains of students. Special training must be given to student teachers as how to manage the classroom environment in an emotionally balanced way which helps the strengthening of student - teacher relationship. The student teachers can use it as a tool to create emotionally supportive classrooms. Special papers on Moral value practices must be incorporated in the teacher education programmes to develop moral upgradation, professional ethics and code of conduct among student teachers thereby making them morally and spiritually uplifted ones who are going to be the future social engineers of the Nation.

Generalizations and Recommendations

The present study aimed to develop a Bhagavad–gita based Instructional Package for enhancing the regulation of emotion in Secondary level students. From the results; the school students have an average level of Emotion Regulation as total and in the dimensions of Emotion Regulation for the total sample and average level of Emotion Regulation for subsample based on Gender. Moreover, it was also found that Girls have high level of Emotion Regulation when compared to Boys. This finding is similar to the study of Ciarrochi (2021) which proved that Emotional Intelligence of females are higher than males. Another study by Jehan and et al. (2020) proved that the ability to regulate emotions have provided greater impact on level of academic difficulties in male students when compared with female students.

The average level of emotion regulation revealed from the study are in agreement with the possible causes found out by various review studies. Liva and et al. (2023) highlighted the importance of Emotion Regulation in younger generation in order to reduce depression. Agustin and et al. (2022) disclosed that poor Emotion

Regulation individually associated with self-injury and difficulties in communication associated with stereotyped behaviours. Alexia and Sarah (2022) revealed that lack of emotional clarity predicted largest number of impulsive behaviours. Hanna and et al. (2022) indicated that mindfulness and healthy Emotion Regulation capacity reduces work - family - school conflicts. All the findings from these studies are proving for the average level of Emotion Regulation found out from the present study.

The study also found that Secondary school teachers have an average level of awareness about the Emotion Regulation of Students in secondary level. This finding demands the need of proper training of teachers regarding Emotion Regulation and its significance. This was in congruence with the finding by Natalia and et al. (2021) which suggested that Emotion Regulation training in college courses can provide meaningful training for Emotion Regulation.

The study also revealed that Instructional Package based on Bhagavad–gita was effective in enhancing the Emotion Regulation of Secondary level students for total sample and sub sample based on Gender. Also, the study found out that Instructional Package based on Bhagavad–gita was effective in retaining the level of Emotion Regulation for the total sample and sub sample based on Gender. Moreover, the study highlighted that Instructional Package based on Bhagavad–gita was effective for improving all the dimensions of Emotion Regulation in Secondary level students for total sample and Students in secondary-level are able to retain their level in all dimensions of Emotion Regulation through Instructional Package based on Bhagavad–gita. These findings are in agreement with similar studies conducted by other educationists. Meenakshi (2014) in her study said that emotions are seen as the

root cause of all problems and the Bhagavad–gita, considered to be the fifth Veda clearly addresses the emotional stability. Navaneetha krishnan (2012) found that the ancient text 'Bhagavad–gita can help readers develop a positive self-image, create a desire to emulate positive role models, promote tolerance, relieve emotional pressures, and encourage critical thinking'.

Bansal (2022) opinioned that Bhagavad–gita helps individuals deal with the difficulties, uncertainties, and challenges posed by the world in both personal and professional aspects. Kelkar and Mahajan (2021) said that if the students get the exposure of the Knowledge of Bhagavad–gita then it will help them to become an effective, successful and an excellent student. Joe Munyoki (2020) suggested philosophy of education as the practice of education including the process of converting ideas into reality within the learning context. Also, Dabas and Singh (2018) in their study showed that the 'Indian interventions involved profound thoughts and Mantras that the students could relate to and simply integrate into most life circumstances'. Sharma and Shakir (2017) also highlighted about some methods to reduce stress through the learning of Bhagavad–gita such as 'happy and content life, positive emotions, avoid over thinking, stable life, correct sleep, proper exercise, faith in divine and believe in the philosophy of integration'.

Lahoti (2023) opinioned that by keeping emotional balance through the learning and practice of Bhagavad–gita, individuals can approach conflicts with clarity, empathy, and rationality that will lead to more productive discussions and resolutions. Vyas (2018) found the elements namely Self-awareness, Mood management, Social awareness and Relationship management in Bhagavad–gita

which will enhance the emotional intelligence and Emotion Regulation of people. All these findings are in agreement with the finding of the study that Instructional Package based on Bhagavad–gita has enhanced the Emotion Regulation in total and all the dimensions of Emotion Regulation among Secondary school students.

Based on the results, innovative techniques, strategies and packages such as Instructional Package based on Bhagavad–gita must be included in the Secondary school curriculum. Similarly, text books based on Moral values from religious studies have to be incorporated for the practice of Emotion Regulation among Secondary school students. The textbooks can present the emotions and their regulation methods through creative story lines or other narrative incidents from daily life which may create interest in students towards the values hidden behind them.

Based on the findings from the study, Secondary school teachers should be given proper awareness programmes and orientation workshops on the practicing of Emotion Regulation skills by Department of General Education, Government of Kerala. Provision of post for special teachers must be implemented in the school system in order to nurture the emotional dimensions of adolescent students. The counselling services in school systems must be strengthened by allotting periods for the same in the school time table and by ensuring proper follow up for the programme. Educational policies and regulations should be reformed to include the affective domain more importantly in the Secondary school curriculum. Innovative techniques for affective domain assessment must be implemented in the school education system thereby ensuring the whole round development of students as envisaged by Gandhiji.

The professional bodies like NCERT, SCERT, CBSE, ICSE, SIET DIETS, and NCTE etc should incorporate the dimensions of Emotion Regulation effectively through text books, teaching and learning methods and also through effective assessment systems for the same. The conclusions of the present study strongly support for the recommendations of NEP 2020 which strongly aims at holistic development which encompasses the biological, cognitive and socio–emotional processes of students to groom as new age professionals with competencies of management in knowing, doing and being for the future.

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APPENDICES

APPENDIX I

EMOTION REGULATION SCALE (FINAL FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

GENERAL INSTRUCTIONS

Dear Student,

I am BINI T V, Ph.D scholar, under the supervision of Prof(Dr.)Seema Menon K, P, and NSS Training College Ottapalam, affiliated to Calicut University. As a part of Ph,D programme, I am undertaking a research on the topic, "Development and validation of an Instructional Package based on Bhagavad Gita for Rmotion Regulation among Secondary School Students", and in connection with this I am presenting before you a tool Emotion Regulation Scale. The scale intends to know your level of emotion regulation.Kindly read the statements carefully and record your valuable answer. I assure you that the answer given by you will be kept confidential and used only for research purpose

PERSONAL DATA

Name of the Student :

Name of the School :

Gender :

Type of Management : Gov /Aided/Unaided

Locality : Rural/Urban

Place:

Date:

Appendix

EMOTION REGULATION SCALE

Below mentioned statements are to measure the Emotion Regulation of secondary school students. Please read each statement carefully and mark your answer by putting a tick (✓) mark on the letter code given what you feel more suitable for you.

SA-Strongly Agree, A-Agree, U-Undecided, D-Disagree, SD-Strongly Disagree)

Sl.No.	Item	SA	A	U	D	SD
1.	I am not afraid about the scolding of teachers on getting low marks.					
2.	I am not feeling angry when parents talk about studies at home.					
3.	I don't feel hurt when friends or siblings make fun of me.					
4.	I don't feel jealous when classmates score better than me.					
5.	I am not anxious as exams are getting closer.					
6.	I don't feel shame when friends wear beautiful dress better than me.					
7.	I feel happy when I get good marks.					
8.	I feel satisfied when a wish is fulfilled.					
9.	I am proud when teachers congratulate me in class.					
10.	I sympathize when animals are being attacked.					
11.	I feel like I am getting enough love from family members.					
12.	I forgive my dear ones even though they have done something wrong					
13.	I have realized that I am not afraid of any specific things.					
14.	I can recognize anger when I feel it.					
15.	I am clear about my feeling of sadness when it happen.					
16.	I can recognize the feeling of jealousy when it occurs within me.					
17.	I can recognize my feeling of anxiety.					

Sl.No.	Item	SA	A	U	D	SD
18.	I am clear about my feeling of shyness.					
19.	It is easy for me to understand whether I am happy or not.					
20.	I understand my feeling of satisfaction.					
21.	I know when I am feeling proud.					
22.	I am not confused about whether my feeling is sympathy or not.					
23.	I am clear about my feeling of love.					
24.	I recognize my capability of forgiveness					
25.	I am not affected by fear when exams are approaching.					
26.	I can tolerate my anger when parents compare me with other children.					
27.	I can tolerate sadness when being ignored by my friends.					
28.	When I see the talents of other children I encourage them keeping my jealousy under control.					
29.	I can control my anxiety when performing on stage.					
30.	I am not overwhelmed by shyness when talking to other children of the same age.					
31.	I do not get overjoyed beyond limits when my friends praise me a lot.					
32.	I feel satisfied when I share what I know with other students.					
33.	I control myself when I feel too proud of my abilities.					
34.	I do not overly sympathize with the disabled children in my school.					
35.	I know where to control my love for my favorite friends.					
36.	I can forgive myself if I am accused of something I					

Appendix

Sl.No.	Item	SA	A	U	D	SD
	did not do.					
37.	When faced with the fear of failures in exams I tell myself not to be afraid.					
38.	When my parents scold me I think about all the good things they do for me and control my anger.					
39.	When loved ones leave me I inhibit my sadness by thinking that I must have the courage to face it.					
40.	I tell myself not to be jealous when my friends are praised for scoring higher marks in exams.					
41.	I calm the anxiety of not being able to do my homework by planning it properly.					
42.	While involving in activities facing the whole class, I overcome my shyness and do it bravely.					
43.	I calm down the overwhelming joy of being congratulated by my teachers and friends for winning the first prize in an event.					
44.	When I do not get the marks I expected I overcome my sense of dissatisfaction by accepting the marks obtained.					
45.	I control my pride even though I won prize in multiple competition.					
46.	I control my sympathy when my friends get punished by teacher for wrong doings					
47.	I control my love by not expressing it when I see a friend in opposite sex.					
48.	When I see the who hurt me, I quickly forgive them even if I am to do the same.					
49.	I engage in prayer to reduce my fear.					
50.	I take deep breaths and walk away from angry situations which I cannot manage.					
51.	I try to overcome sadness by thinking positively by reading religious texts.					
52.	I try to overcome jealousy by motivating myself to do better.					

Sl.No.	Item	SA	A	U	D	SD
53.	I seek help from the counselling teacher at school to overcome my anxiety.					
54.	I intentionally interact with classmates to remove shyness.					
55.	I engage in hobbies to feel happiness.					
56.	I acknowledge and accept dissatisfied moments in order to overcome it.					
57.	I manage good relationship with everyone in order to feel proud.					
58.	I try to understand the problems of others so that I can be sympathetic with them.					
59.	I talk to myself to overcome the love with over expression.					
60.	I forgive myself to develop forgiveness mind.					

APPENDIX II

EMOTION REGULATION SCALE (DRAFT FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

GENERAL INSTRUCTIONS

Dear Student,

I am BINI T V, Ph.D scholar, under the supervision of Prof(Dr.)Seema Menon K, P, NSS Training college Ottapalam, affiliated to Calicut University. As a part of Ph,D programme, I am undertaking a research on the topic, "Development and validation of an Instructional Package based on Bhagavad Gita for Emotion Regulation among Secondary School Students", and in connection with this I am presenting before you a tool Emotion Regulation scale. The scale intends to know your level of emotion regulation.Kindly read the statements carefully and record your valuable answer. I assure you that the answer given by you will be kept confidential and used only for research purpose.

PERSONAL DATA

Name of the Student :

Name of the School :

Gender :

Type of Management : Gov /Aided/Unaided

Locality : Rural/Urban

Place:

Date:

EMOTION REGULATION SCALE

Below mentioned statements are to measure the Emotion Regulation of secondary school students. Please read each statement carefully and mark your answer by putting a tick (✓) mark on the letter code given what you feel more suitable for you.

(SA-Strongly Agree, A-Agree, U-Undecided, D-Disagree, SD-Strongly Disagree)

Sl.No.	Item	SA	A	U	D	SD
1.	I am not afraid about the scolding of teachers on getting low marks.					
2.	I have no fear about failure in the exams.					
3.	I am not feeling angry when parents talk about studies at home.					
4.	I don't feel angry when friends are repeating their mistakes.					
5.	I don't feel hurt when friends or siblings make fun of me					
6.	I don't feel sad when close ones depart.					
7.	I don't feel jealous when classmates score better than me.					
8.	I don't feel jealous when teachers appreciate my friends in front of me.					
9.	I don't worry about the fact that I have no special abilities.					
10.	I never become anxious as exams are getting closer.					
11.	I don't feel ashamed when teachers punish me in class.(shame)					
12.	I don't feel shame when friends wear beautiful dress better than me.					
13.	I feel happy when I get good marks.					
14.	I feel happy when my parents buy me a beautiful dress.					
15.	I feel satisfied when I prepare well for the exam.					

Appendix

Sl.No.	Item	SA	A	U	D	SD
16.	I feel satisfied when a wish is fulfilled.					
17.	I am proud when I win a prize.					
18.	I am proud when teachers congratulate me in class.					
19.	I feel sympathy when I see a sick person.					
20.	I sympathize when animals are being attacked.					
21.	I feel loved when I see all living beings.					
22.	I feel like I am getting enough love from family members.					
23.	I feel like I have the ability to forgive everyone.					
24.	I forgive my dear ones even though they have done something wrong.					
25.	I can understand the feeling of fear.					
26.	I have realized that I am not afraid of specific things.					
27.	I can recognize anger when I feel it.					
28.	I understand the physical changes happening due to my anger.					
29.	I can recognize sadness in some situations.					
30.	I am clear about my feeling of sadness when it happen.					
31.	I understand that I am jealous and why I feel it.					
32.	I can recognize the feeling of jealousy when it occurs within me.					
33.	I understand my feelings of anxiety.					
34.	I understand my feelings of anxiety.					
35.	I am clear about my feeling of shyness.					
36.	I have no idea whether I am feeling shyness or not.					
37.	It is easy for me to understand whether I am happy or not.					

Sl.No.	Item	SA	A	U	D	SD
38.	I can clearly understand my feeling of happiness.					
39.	I have clear idea whether my feeling is satisfaction or not.					
40.	I understand my feeling of satisfaction.					
41.	I know when I am feeling proud.					
42.	I have no idea whether my feeling is pride or not.					
43.	I can understand the feeling of sympathy when it occurs within me.					
44.	I am clear about whether my feeling is sympathy or not.					
45.	I am clear about my feeling of love.					
46.	I have clear idea whether my feeling is love or not.					
47.	I can clearly understand my feeling of forgiveness.					
48.	I recognize my capability of forgiveness.					
49.	I am not affected by fear when exams are approaching.					
50.	I am not overwhelmed with fear when I see stray dogs on the road.					
51.	I can tolerate my anger when parents compare me with other children.					
52.	I can tolerate my anger when parents compare me with other children.					
53.	I can tolerate sadness of being ignored by my friends.					
54.	I overcome the sadness of hearing arguments at home.					
55.	I am able to control my jealousy when other children get more marks than me.					
56.	When I see the talents of other children I encourage them keeping my jealousy under control.					

Appendix

Sl.No.	Item	SA	A	U	D	SD
57.	I control my anxiety while waiting for exam results.					
58.	I can control my anxiety when performing on stage.					
59.	I control my shyness when participating in social events.					
60.	I am not overwhelmed by shyness when talking to other children of the same age.					
61.	My happiness get controlled when I get high marks in exams.					
62.	I do not get overjoyed beyond limits when my friends praise me a lot.					
63.	I feel satisfied when I share what I know with other students.					
64.	I can control my satisfaction when I get good marks.					
65.	I am able to control pride when I won a prize.					
66.	I control myself when I feel too proud of my abilities.					
67.	I can control my feeling of sympathy when I see poor people on the road.					
68.	68. I do not overly sympathize with the disabled children in my school.					
69.	I can control my love for pets at home.					
70.	I know where to control my love for my favorite friends.					
71.	I can forgive myself if I am accused of something I did not do.					
72.	I feel like forgiving my friends when I see them doing wrong					
73.	When faced with the fear of failures in exams I tell myself not to be afraid.					
74.	Even though` I am afraid of darkness I brave the fear of walking in the dark.					

Sl.No.	Item	SA	A	U	D	SD
75.	When my friends argue with me I do not react angrily thinking that they are less knowledgeable.					
76.	When my parents scold me I do not act on my anger by thinking about all the good things they have done for me.					
77.	When teachers scold me in front of my friends I try to limit my sadness by understanding that they are pointing out mistakes.					
78.	When loved ones leave me I inhibit my sadness by thinking that I must have the courage to face it.					
79.	I tell myself not to be jealous when my friends are being praised for scoring higher marks in exams.					
80.	I control my feeling of jealousy when my siblings get more love from parents by keeping an attitude of sharing the love.					
81.	I calm the anxiety of not being able to do my homework by planning it properly.					
82.	I tell myself that there is no need for excessive anxiety when the principal invites me to the stage for the prize.					
83.	When relatives visit my house I overcome my shyness and interact with them boldly.					
84.	I tell myself not to be overjoyed when my father gives me a big gift for getting good marks in exams.					
85.	I calm down the overwhelming joy of being congratulated by my teachers and friends for winning the first prize in an event.					
86.	When I do not get the marks I expected I overcome my sense of dissatisfaction by accepting the marks obtained.					
87.	Even when I feel dissatisfied with my preparations for a wedding I enjoy the function.					
89.	I control my pride even though I won prize in multiple competition.					
90.	When my father criticizes me in front of my friends					

Appendix

Sl.No.	Item	SA	A	U	D	SD
	even if my pride got hurt I calm down by thinking that he has the right to criticize me.					
91.	I control my sympathy when my friends get punished by teacher for wrong doings					
92.	I do not over sympathize when poor people ask for money and give small amount only.					
93.	In some situations when I feel a lot of love for my friends I control it myself.					
94.	I express my love when I see a friend in opposite sex.					
95.	When I see the friends who hurt me, I quickly forgive them even if I am to do the same.					
96.	Even though I forgive people in some situations I still show unforgiveness.					
97.	I engage in prayer to reduce my fear.					
98.	I face my fear in order to overcome it.					
99.	I take deep breaths and walk away from angry situations that I cannot manage.					
100.	To control the effect of my anger I limit my words.					
101.	I read religious texts or favorite books to overcome in sad situations.					
102.	I try to overcome sadness by thinking positively.					
103.	I try to overcome jealousy by motivating myself to do better.					
104.	I write down the reasons for jealousy in order to overcome it.					
105.	I play games or watch T V to reduce my anxiety.					
106.	I seek help from the counselling teacher at school to overcome my anxiety.					
107.	I do self-improvement practices to overcome					

Sl.No.	Item	SA	A	U	D	SD
	shyness and build confidence.					
108.	I intentionally interact with classmates to remove shyness.					
109.	I play with my friends to feel happiness.					
110.	I engage in hobbies to feel happiness.					
111.	I help people in need to feel satisfied.					
112.	I acknowledge and accept dissatisfied moments to overcome it.					
113.	I achieve success to feel proud.					
114.	I manage good relationship with everyone to feel proud.					
115.	I try to understand the problems of others so that I will be sympathetic with them.					
116.	To limit my sympathy I think it is the fate of some people to be sick.					
117.	I talk to myself to overcome the love with over expression.					
118.	I try to practice love deliberately.					
119.	I try to find meaning of sufferings to understand forgiveness					
120.	I forgive myself to develop forgiveness mind.					

APPENDIX III

EMOTION REGULATION OPINIONNAIRE (FINAL FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

Respected Teacher,

I am BINI T V, Ph.D. scholar, under the supervision of Prof(Dr.)Seema Menon K, P, and NSS Training College Ottapalam, affiliated to University of Calicut. As a part of PhD programme, I am undertaking a research on the topic, "Development and validation of an Instructional Package based on Bhagavad Gita for Emotion Regulation among Secondary School Students". I am presenting before you a tool Emotion Regulation Opinionnaire. The Opinionnaire is intends to know the Level of Emotion Regulation of Secondary School Students.Kindly read the statements carefully and record your valuable answer. I assure you that the answer given by you will be kept confidential and used only for research purpose.

PERSONAL DATA

Name of the Teacher :

Name of the School :

Gender :

Teaching experience :

Type of Management :Gov/Aided/Unaided

Locality : Rural/Urban

Place:

Date:

Appendix

EMOTION REGULATION OPINIONNAIRE

Below mentioned statements are to measure the Level of Emotion Regulation of Secondary School Students. Please read each statement and mark your opinion by putting a tick (✓) mark on the corresponding column given what you feel more suitable for you.

Sl.No.	Item	Yes	No
1.	Children have a clear understanding of the different emotions they have		
2.	Children are aware of the changes in the body when they express emotions.		
3.	Children have the ability to understand their feelings.		
4.	Every emotion is seemed to be over expressive in children.		
5.	Children know how to tackle the overwhelmed emotions.		
6.	Children recognize the positive and negative emotions		
7.	Children think about why they have different emotions.		
8.	Children value the need for emotional awareness.		
9.	Children have the ability to desecrate each emotion.		
10.	Children have ability to recognize the same emotions.		
11.	Children know how to express every emotion.		
12.	Emotional clarity is common among children.		
13.	Children lack the ability to think about how each emotion differs from another.		
14.	Children have no confusion in expressing their own emotions.		
15.	Children are very keen and clear in conveying each emotion.		
16.	Children have accurate understanding about their emotions in each situation		
17.	Children generally have the ability to manage emotions.		
18.	Children know the ways to manage their emotions.		

Appendix

Sl.No.	Item	Yes	No
19.	Children have the sense that emotions should be tolerated.		
20.	Children identify the situations where the emotions should be tolerated.		
21.	Children know that both the positive emotions and negative emotions need to be tolerated.		
22.	Children understand that their emotions will affect their lives if they are unable to manage them.		
23.	Children are generally capable enough to cope up with emotional outbursts.		
24.	Children know how to maintain emotional tolerance in all situations.		
25.	Children evaluate the emotions after the emotions have been expressed.		
26.	Children generally make efforts to modify the emotions after they have been employed		
27.	Children know how to modify an emotional response when it occurs.		
28.	It would be good to train children how to modulate emotional response.		
29.	Once emotion response modulation is achieved, it will affect children's behaviour.		
30.	If emotional response modulation is possible it can influence physiological changes in children		
31.	Children generally think that the wrong emotional feelings need to be corrected,		
32.	Children make an effort to evaluate an immediate emotion response after it occurs.		
33.	Children are generally equipped with capacity to go through emotion regulation strategies.		
34.	Children have a clear understanding of the importance of emotion regulation strategies.		
35.	Children are generally interested in practicing emotion		

Sl.No.	Item	Yes	No
	regulation strategies on their own		
36	Emotion regulation strategies are applied in classrooms.		
37	It is essential to develop emotion regulation strategies that the children can practice.		
38.	Children get the opportunity to go through the means of controlling their emotions.		
39.	Emotion regulation strategies should be practiced in the children in the school environment.		
40.	After giving the means to control the emotions, the changes in behaviour of children must be accurately evaluated.		

APPENDIX IV

EMOTION REGULATION OPINIONNAIRE (DRAFT FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

Respected Teacher,

I am BINI T V, Ph.D. scholar, under the supervision of Prof(Dr.)Seema Menon K, P, and NSS Training College Ottapalam, affiliated to University of Calicut. As a part of Ph,D program, I am undertaking a research on the topic, "Development and Validation of an Instructional Package based on Bhagavad Gita for Emotion Regulation among Secondary School Students". I am presenting before you a tool Emotion Regulation Opinionnaire. The Opinionnaire is intends to know the Level of Emotion Regulation of Secondary School Students.Kindly read the statements carefully and record your valuable answer. I assure you that the answer given by you will be kept confidential and used only for research purpose.

PERSONAL DATA

Name of the Teacher :

Name of the School :

Gender :

Teaching experience :

Management :Gov/Aided/Unaided

Locality : Rural/Urban

Place:

Date:

Appendix

EMOTION REGULATION OPINIONNAIRE

Below mentioned statements are to measure the Level of Emotion Regulation of Secondary School Students. Please read each statement and mark your opinion by putting a tick (✓) mark on the corresponding column given what you feel more suitable for you.

Sl.No.	Item	Yes	No
1.	Children have a clear understanding of the different emotions they have		
2.	Children are aware of the changes in the body when they express emotions.		
3.	Children have the ability to understand their feelings.		
4.	Every emotion is seemed to be over expressive in children.		
5.	Children know how to tackle the overwhelmed emotions.		
6.	Children recognize the positive and negative emotions		
7.	Children think about why they have different emotions.		
8.	Children value the need for emotional awareness		
9.	Children have the ability to desecrate each emotion.		
10.	Children are mature enough to know about emotions		
11.	Everyone tells children about different emotions		
12.	Children have ability to recognize the same emotions.		
13.	Children know how to express every emotion.		
14.	Emotional clarity is common among children.		
15.	Children lack the ability to think about how each emotion differs from another.		
16.	Children have no confusion in expressing their own emotions.		
17.	Children are very keen and clear in conveying each emotion.		
18.	Children have accurate understanding about their emotions in each situation		
19.	Everyone gives children emotional clarity.		

Appendix

Sl.No.	Item	Yes	No
20.	Children understand the need for emotional clarity.		
21.	Children generally have the ability to manage emotions.		
22.	Children know the ways to manage their emotions.		
23.	Children have the sense that emotions should be tolerated.		
24.	Children identify the situations where the emotions should be tolerated.		
25.	Children know that both the positive emotions and negative emotions need to be tolerated.		
26.	Children understand that their emotions will affect their lives if they are unable to manage them.		
27.	Children are generally capable enough to cope up with emotional outbursts.		
28.	Children know how to maintain emotional tolerance in all situations.		
29.	Children have emotional tolerance.		
30.	Children strive for emotional tolerance.		
31.	Children evaluate the emotions after the emotions have been expressed.		
32.	Children generally make efforts to modify the emotions after they have been employed.		
33.	Children know how to modify an emotional response when it occurs.		
34.	It would be good to train children how to modulate emotional response.		
35.	Once emotion response modulation is achieved, it will affect children's behavior.		
36.	If emotional response modulation is possible it can influence physiological changes in children		
37.	Children generally think that the wrong emotional feelings need to be corrected,		
38.	Children make an effort to evaluate an immediate emotion response after it occurs.		

Sl.No.	Item	Yes	No
39.	Children know how to channel emotions		
40.	Children are generally very responsive to emotions.		
41.	Children are generally equipped with capacity to go through emotion regulation strategies.		
42.	Children have a clear understanding of the importance of emotion regulation strategies.		
43.	Children are generally interested in practicing emotion regulation strategies on their own.		
44.	Emotion regulation strategies are applied in classrooms.		
45.	It is essential to develop emotion regulation strategies that the children can practice.		
46.	Children get the opportunity to go through the means of controlling their emotions.		
47.	Emotion regulation strategies should be practiced in the children in the school environment.		
48.	After giving the means to control the emotions, the changes in behaviour of children must be accurately evaluated.		
49.	Children are familiar of emotion regulation strategies.		
50.	Children follow emotion regulation strategies,		

APPENDIX V

NEEDS ANALYSIS QUESTIONNAIRE (FINAL FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

General Instructions

- Answer all questions honestly
- Put a tick (√) mark corresponding column of the option you are selecting

PART I

Name of the Student :

Name of the School :

Class :

Gender : Male/Female

Type of Management of School : Government/Aided

PART II

Sl.No.	Item	Yes	No
1	Do you feel frustrated while learning in the classroom hours?		
2	Does your class room environment create a feeling of love and compassion to others?		
3	Do you have the opinion that learning will become more interesting if the teachers understand your emotions appropriately?		
4	Do you get angry in small things of unhappiness?		
5	Do you have the opportunity to raise and rectify doubts in the class?		
6	Do you participate actively during the classes?		

Sl.No.	Item	Yes	No
7	Do you ever think of becoming an inspiring person to your peers in terms of your emotional stability?		
8	Have you ever felt that the teachers need a mature emotional balance to manage the students very well?		
9	Have you ever got an opportunity to read Srimad Bhagavad Gita?		
10	Do you think Gita has an educational value in it??		
11	Have you ever tried to recite the slokas of Gita by understanding the proper meaning?		
12	Have you ever tried to reflect your actions in the classroom?		
13	Are you able to improve yourself as a person in the present education system?		
14	Whether your Teacher ever taught you about the ways of controlling your emotions?		
15	Do the learning activities given by Teacher ever helped you to practise emotional balance in your daily life?		
16	Does Teacher acted as a role model in terms of his emotional balance?		
17	Does Teacher give motivation for increasing your potential in life?		
18	Does the Teacher ever try to utilize your personal abilities during learning?		
19	Have you ever practised Yoga for increasing concentration and relaxing of mind?		
20	Does the Teacher give any aspects of religious scriptures for the betterment of your moral values?		
21	Do you get any type of spiritual elements from Teachers which aroused peace of mind necessary for your studies?		
22	Have you utilized your time for training to control your emotions?		
23	Is there a room for meditation and scripture reading in your School?		

Appendix

Sl.No.	Item	Yes	No
24	Have you utilized technological advancements for spiritual fulfilment?		
25	Does your classrooms utilizing Innovative techniques for training your emotions properly?		

APPENDIX VI

INFORMAL DISCUSSION GUIDELINE FOR STUDENTS

(BEFORE INTERVENTION)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

General Instructions

The present Informal Discussion guideline is constructed in order to carry out an effective discussion on the sample population, i.e., secondary school students for bringing out suggestions and remarks regarding the existing level of Emotion Regulation among them in the present educational scenario. The findings and conclusions obtained from this informal discussion guideline will be strictly used for the research purpose only.

1. Introduction of the background by Rapporteur

The present study is aimed to develop an Instructional Package based on Bhagavad Gita for enhancing the Emotion Regulation level among secondary school students of Kerala. Since the investigator is going to implement the package in the school system, It is curious to know the present level of emotion regulation among secondary school students and also about the existing practices they are using for controlling their emotions. The Investigator hopes that the discussions will help to elucidate out the present level of emotion regulation among secondary school students and also about the level of knowledge regarding emotion regulation of students by themselves.

2. Posing of two or three leading questions for the discussion

The major questions formulated for leading the discussion were as given below;

I. How you are managing your emotions in various situations?

II. How teachers are helping you in controlling your emotions?

III. Is there any difference found in the emotional regulation of your peers based on Gender? Why?

3. Discussion Guidelines

The general discussion guidelines formulated for the present theme are;

I. Free expression of ideas are most invited in this discussion

II. There will be no criticism for the responses elicited

III. Explanation of concepts with real examples or real incident narration will be having utmost significance

IV. Sincerity in the responses and discussion will be appreciated

V. Everyone should participate seriously in the discussion and ready for providing valuable suggestions in this regard

VI. All the responses and suggestions will be recorded for the purpose of Research

VII. All the responses given by participants will be kept confidential

4. Feedback on the process and Informal Discussion

The Investigator introduced the theme for the discussion to the whole group. Then the Investigator will provide guidelines on how to carry out the discussion and also on how the responses will be used for the purpose of research. Investigator will then provide the leading questions to carry out the discussion. Investigator will then divides the group to small numbers of 2 to 3 and allow them to discuss the ideas in group. After that each group will be given time for presenting their thoughts, suggestions and conclusions based on the theme before the whole class. It will be followed by queries from other groups and clarification of ideas. After the deliberate discussions, the Investigator will consolidate the major ideas obtained and summarizes the discussion.

5. Wrap – up and concluding remarks by the Rapporteur

The Investigator will present the overall report of the discussion carried out based on the theme and will express her concluding remarks on the discussion.

APPENDIX VII

INFORMAL DISCUSSION GUIDELINE FOR TEACHERS

(BEFORE INTERVENTION)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

General Instructions

The present Informal Discussion guideline is constructed in order to carry out an effective discussion on the sample population, i.e., secondary school teachers for bringing out suggestions and remarks regarding the Emotion Rregulation of secondary school students in the present educational scenario. The findings and conclusions obtained from this informal discussion guideline will be strictly used for the research purpose only.

1. Introduction of the background by Rapporteur

The present study is aimed to develop an Instructional Package based on Bhagavad Gita for enhancing the Emotion Regulation level among secondary school students of Kerala. Since the investigator is going to implement the package in the school system, It is curious to knowthe present level of emotion regulation among secondary school students and also about the viewpoints, attitudes and suggestions of secondary school teachers who are teaching these students for the past few years. The Investigator hopes that the discussions will help to elucidate out the present level of emotion regulation among secondary school students and also about the level of knowledge regarding Emotion Regulation of students among secondary school teachers.

2. Posing of two or three leading questions for the discussion

The major questions formulated for leading the discussion were as given below;

i. How regulation of emotions among adolescent students help in their all-round development?

ii. What is the present state of emotional development in adolescent students?

iii. What are the differences seen in the emotional development of adolescents based on their Gender?

3. Discussion Guidelines

The general discussion guidelines formulated for the present theme are;

I. Free expression of ideas are most invited in this discussion

II. There will be no criticism for the responses elicited

III. Explanation of concepts with real examples or real incident narration will be having utmost significance

IV. Sincerity in the responses and discussion will be appreciated

V. Everyone should participate seriously in the discussion and ready for providing valuable suggestions in this regard

VI. All the responses and suggestions will be recorded for the purpose of Research

VII. All the responses given by participants will be kept confidential

4. Feedback on the process and Informal Discussion

The Investigator introduced the theme for the discussion to the whole group. Then the Investigator will provide guidelines on how to carry out the discussion and also on how the responses will be used for the purpose of research. Investigator will then provide the leading questions to carry out the discussion. Investigator will then divides the group to small numbers of 2 to 3 and allow them to discuss the ideas in group. After that each group will be given time for presenting their thoughts, suggestions and conclusions based on the theme before the whole class. It will be followed by queries from other groups and clarification of ideas. After the deliberate discussions, the Investigator will consolidate the major ideas obtained and summarizes the discussion.

5. Wrap – up and concluding remarks by the Rapporteur

The Investigator will present the overall report of the discussion carried out based on the theme and will express her concluding remarks on the discussion.

APPENDIX VIII

INFORMAL DISCUSSION GUIDELINE FOR STUDENTS

(AFTER INTERVENTION)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

General Instructions

The present Informal Discussion guideline is constructed in order to carry out an effective discussion on the sample population, i.e., secondary school students for bringing out suggestions and remarks regarding the Emotion Regulation of them in the present educational scenario. The findings and conclusions obtained from this informal discussion guideline will be strictly used for the research purpose only.

1. Introduction of the background by Rapporteur

The present study is aimed to develop an Instructional Package based on Bhagavad Gita for enhancing the Emotion Regulation level among secondary school students of Kerala. Since the investigator has implemented the package in the school system, It is curious to know the viewpoints, reflections and suggestions of secondary school students regarding the level of attainment of objectives after the implementation of the package. The Investigator hopes that the discussions will help to make necessary modifications in the package for the full-fledged implementation in the secondary school curriculum in the long run.

2. Posing of two or three leading questions for the discussion

The major questions formulated for leading the discussion were as given below;

I. To which extent does the Instructional Package based on Bhagavad Gita has helped you in regulating emotions in a class room?

II. What are the differences you have experienced after learning through the Instructional Package based on Bhagavad Gita?

III. What are the suggestions you have in for enhancing the effectiveness of the Instructional Package developed based on Bhagavad Gita?

3. Discussion Guidelines

The general discussion guidelines formulated for the present theme are;

I. Free expression of ideas are most invited in this discussion

II. There will be no criticism for the responses elicited

III. Explanation of concepts with real examples or real incident narration will be having utmost significance

IV. Sincerity in the responses and discussion will be appreciated

V. Everyone should participate seriously in the discussion and ready for providing valuable suggestions in this regard

VI. All the responses and suggestions will be recorded for the purpose of Research

VII. All the responses given by participants will be kept confidential

4. Feedback on the process and Informal Discussion

The Investigator introduced the theme for the discussion to the whole group. Then the Investigator will provide guidelines on how to carry out the discussion and also on how the responses will be used for the purpose of research. Investigator will then provide the leading questions to carry out the discussion. Investigator will then divides the group to small numbers of 2 to 3 and allow them to discuss the ideas in group. After that each group will be given time for presenting their thoughts, suggestions and conclusions based on the theme before the whole class. It will be followed by queries from other groups and clarification of ideas. After the deliberate discussions, the Investigator will consolidate the major ideas obtained and summarizes the discussion.

5. Wrap – up and concluding remarks by the Rapporteur

The Investigator will present the overall report of the discussion carried out based on the theme and will express her concluding remarks on the discussion.

APPENDIX VIX

INFORMAL DISCUSSION GUIDELINE FOR TEACHERS

(AFTER INTERVENTION)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

General Instructions

The present Informal Discussion guideline is constructed in order to carry out an effective discussion on the sample population, i.e., secondary school teachers for bringing out suggestions and remarks regarding the Emotion Rregulation of secondary school students in the present educational scenario. The findings and conclusions obtained from this informal discussion guideline will be strictly used for the research purpose only.

1. Introduction of the background by Rapporteur

The present study is aimed to develop an Instructional Package based on Bhagavad Gita for enhancing the Emotion Regulation level among secondary school students of Kerala. Since the investigator has implemented the package in the school system, It is curious to know the viewpoints, reflections and suggestions of secondary school teachers regarding the level of attainment of objectives after the implementation of the package. The Investigator hopes that the discussions will help to make necessary modifications in the package for the full-fledged implementation in the secondary school curriculum in the long run.

2. Posing of two or three leading questions for the discussion

The major questions formulated for leading the discussion were as given below;

I. To which extent does the Instructional Package based on Bhagavad Gita has helped in the regulation of emotions among adolescent students?

II. What are the advantages found out regarding the Instructional Package based on Bhagavad Gita?

III. What all changes should be needed for enhancing the effectiveness of the Instructional package developed based on Bhagavad Gita?

3. Discussion Guidelines

The general discussion guidelines formulated for the present theme are;

I. Free expression of ideas are most invited in this discussion

II. There will be no criticism for the responses elicited

III. Explanation of concepts with real examples or real incident narration will be having utmost significance

IV. Sincerity in the responses and discussion will be appreciated

V. Everyone should participate seriously in the discussion and ready for providing valuable suggestions in this regard

VI. All the responses and suggestions will be recorded for the purpose of Research

VII. All the responses given by participants will be kept confidential

4. Feedback on the process and Informal Discussion

The Investigator introduced the theme for the discussion to the whole group. Then the Investigator will provide guidelines on how to carry out the discussion and also on how the responses will be used for the purpose of research. Investigator will then provide the leading questions to carry out the discussion. Investigator will then divides the group to small numbers of 2 to 3 and allow them to discuss the ideas in group. After that each group will be given time for presenting their thoughts, suggestions and conclusions based on the theme before the whole class. It will be followed by queries from other groups and clarification of ideas. After the deliberate discussions, the Investigator will consolidate the major ideas obtained and summarizes the discussion.

5. Wrap – up and concluding remarks by the Rapporteur

The Investigator will present the overall report of the discussion carried out based on the theme and will express her concluding remarks on the discussion.

APPENDIX X

EVALUATION PERFORMA FOR STUDENTS (FINAL FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

GENERAL INSTRUCTIONS

This evaluation Performa consists of 25 statements. These are based on the package that your teacher practised in the classrooms. As you are primary consumer of this teaching method, this Performa provides an opportunity for you to critically evaluate the merits and demerits of the method adopted by the teacher. This evaluation Performa consists of two parts. Part I is for entering your personal details. Part II consists of 25 statements. You have to read carefully each of the statements. If you are agreeing with each statement in the Performa, then make your response by putting a tick (✓) mark in the column corresponding to Yes and if you are disagreeing with the statement, place a tick (✓) mark in the column corresponding to the option No. your responses will be kept secure and will only be used for research purposes.

PART I

Name of the Student :

Name of the School :

Class :

Gender : Male/Female

Type of Management of School : Government/Aided

Appendix

PART II

Sl. No.	Statement	Yes	No
1	The modules are constructed in a way which will help to acquire the aims of study		
2	The learning outcomes were stated clearly		
3	Learning activities are arranged in a student – centred manner		
4	The learning processes are arranged in such a manner to provide a clear direction to students		
5	The students gets sufficient freedom in doing the learning activities		
6	The classes were giving more importance for the basic knowledge of students		
7	Teacher arranges the learning processes in a manner to arouse Motivation in students		
8	Teacher gives proper importance for student responses		
9	Teacher provides sufficient consideration for each student in the classroom		
10	Throughout the learning activities, Teacher evaluated student performances by considering abilities of each student		
11	Students are getting the opportunity to rethink about the learned concepts		
12	Teacher succeeded in connecting the previous knowledge of students with new knowledge		
13	Teacher provided required motivation to each student during learning		
14	Students got the opportunity to express their clear opinions before the Teacher		
15	The video presentations corresponding to the learned concepts are available in the classroom		
16	Student centred approaches had made the classroom more lively and interactive		

Sl. No.	Statement	Yes	No
17	Through the proper utilization of time, Teacher was able to transact the content		
18	Teacher was able to change difficult learning content into simple ones		
19	Teacher was able to develop the natural capabilities of students		
20	Teacher was able to develop proper confidence among students in the classroom		
21	Teacher provides mental support for student responses through praises and rewards		
22	The classes helped in practising emotion regulation more easily		
23	The classes taken by Teacher helped to approach the idea emotion regulation in a serious way		
24	Students acquire the ability to look at a situation from different perspectives		
25	Students got the opportunity to share their ideas and viewpoints with each other		

APPENDIX XI

EVALUATION PERFORMA FOR EXPERTS AND TEACHERS (FINAL FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

General Instructions

I am a research scholar of NSS Training College, Ottappalam of University of Calicut. I have submitted here an Evaluation Performa based on the Package based on Bhagavad Gita for Emotional Regulation as part of my research work. You have observed the classes taken by me based on the package and also understood about the theoretical foundations of the package submitted by me before you. Based on these experiences I request you Sir/Madam to kindly evaluate the package suitably. 25 statements based on four dimensions were given in the Evaluation Performa. Corresponding to each statement there are five options namely Strongly Agree, Agree, Not Decided, Disagree and Strongly Disagree. Please go through each statement carefully and put your response by making a tick (✓) mark in the column corresponding to appropriate column of the option selected.

PART I

Name of the Expert/Teacher :

Name of the Institution :

Designation :

Teaching Experience :

Gender : Male/Female

PART II

Dimension	Sl.No.	Statement	Strongly Agree	Agree	Not Decided	Disagree	Strongly Disagree
Learning outcomes	1	Outcomes are well defined in the package					
	2	Outcomes were set in accordance with the Needs of the students					
	3	Outcomes highlights the principles envisaged by the package					
	4	Outcomes described are adequate for the effective transaction of the content					
	5	Outcomes of the package have implications in the field of Education					
Learning processes	6	Outcomes can be clearly understood from the learning processes provided in the module					
	7	Learning processes are mostly student – centred					
	8	Learning processes ensure more freedom for divergent thinking among students					
	9	Learning processes are appropriate for the content transacting in the classroom					
	10	Learning processes incorporated in the package arouse Motivation in students					
	11	Learning processes provided in the package are suitable for evaluating student performances					

Appendix

Dimension	Sl.No.	Statement	Strongly Agree	Agree	Not Decided	Disagree	Strongly Disagree
	12	Learning processes are planned in a manner to meet the levels of each student in the classroom					
Steps of the Package	**13**	Steps of the package are constructed in a logically sequential manner					
	14	The steps provides activities which proceed from concrete to abstract conceptualization of ideas					
	15	The steps of the package have more flexibility to the Role of Teacher in transacting concepts					
	16	The steps of the package are suitable with respect to the outcomes of the package					
	17	The steps are constructed in such a manner to avoid boredom in students					
	18	The steps constructed in the package caters to the Needs and abilities of the students					
	19	The steps clearly specifies the idea 'simple' to 'complex'					
	20	The steps of the package ensures emotion regulation among students					
Structure of the package	**21**	The package is well constructed according to the principles					
	22	The package is constructed on the basis of a Strong Theory of Bhagavad Gita					
	23	The Teacher – Pupil relation envisaged in the package is up to the desired level					

Dimension	Sl.No.	Statement	Strongly Agree	Agree	Not Decided	Disagree	Strongly Disagree
	24	The learning effects suggested by the package are relevant					
	25	The modules based on the package were well written without any errors					

APPENDIX XII

VALIDATION CRITERIA FOR THE INSTRUCTIONAL PACKAGE BASED ON BHAGAVAD GITA

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

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NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

General Instructions

The present tool is a list of criteria to be assessed for ensuring the validity of the Instructional Package based on Bhagavad Gita for enhancing Emotion Regulation among secondary school students. The experts of the panel has to go through each of the criteria enlisted in the schedule and to check whether it was satisfied by the Instructional Package based on Bhagavad Gita and has to mark the response as Essential or Not Essential. The experts also have to summarize their suggestions regarding the overall validation of the package qualitatively

Validation Criteria

The Expert has to put a tick (√) mark in the appropriate column for every statement after thorough investigation of the package

Sl. No.	Statements in the Validation Criteria	Responses made by Experts	
		Essential	Not Essential
1	Structure of the Instructional package		
2	Student cantered approaches		
3	Proper distribution of teaching strategies		
4	Suitable Evaluation Methods		
5	Space for Self - directed learning		
6	Following Logical sequential steps		
7	Proper weightage to the dimensions of Emotion Regulation		
8	Good Teacher - Pupil relationship		
9	Modules without Errors		
10	Incorporating the tools of ICT		

APPENDIX XIII

EMOTION REGULATION SCALE (FINAL FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

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NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
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University of Calicut

പൊതുവായ നിർദ്ദേശങ്ങൾ

പ്രിയ വിദ്യാർത്ഥി,

ഞാൻ ബിനി. ടി.വി. കോഴിക്കോട് യൂണിവേഴ്സിറ്റിയുടെ കീഴിലുള്ള എൻ.എസ്.എസ്. ട്രെയിനിംഗ് കോളേജിൽ പ്രൊഫ. ഡോ. സീമ മേനോൻ കെ.പിയുടെ മേൽനോട്ടത്തിൽ ഗവേഷണം നടത്തുന്നു. എന്റെ ഗവേഷണ വിഷയം; 'സെക്കണ്ടറിതല വിദ്യാർത്ഥിക്കിടയിൽ വൈകാരിക നിയന്ത്രണത്തിനായി ഭഗവദ് ഗീതയെ അിസ്ഥാനമാക്കിയുള്ള അധ്യാപന പാക്കേജിന്റെ വികസനവും സാധൂകരണവും എന്നതാണ്. ഗവേഷണ പഠനത്തിന്റെ ഭാഗമായി നിങ്ങളുടെ വൈകാരിക നിയന്ത്രണ ശേഷിയുടെ അളവ് അറിയേണ്ടതിന്റെ ആവശ്യമുണ്ട്. ആയതിനാൽ ഞാൻ നല്കുന്ന ഈ വൈകാരിക നിയന്ത്രണ സ്കെയിലിൽ നൽകിയിരിക്കുന്ന പ്രസ്താവനകൾ ശ്രദ്ധാപൂവ്വം വായിച്ച് നിങ്ങളുടെ പ്രതികരണം രേഖപ്പെടുത്തുക. നിങ്ങളുടെ അഭിപ്രായങ്ങളും പ്രതികരണങ്ങളും പ്രബന്ധ ആവശ്യങ്ങൾക്ക് മാത്രമേ ഉപയോഗിക്കുകയുള്ളൂ എന്നും പ്രതികരണത്തിന്റെ രഹസ്യാത്മകത തീർച്ചയായും സംരക്ഷിക്കുകയും ചെയ്യും എന്ന് ഞാൻ ഉറപ്പ് തരുന്നു.

വ്യക്തിഗത വിവരങ്ങൾ

പേര് :

സ്കൂളിന്റെ പേര് :

ക്ലാസ്സ് :

ലിംഗം : ആൺ/ പെൺ

സ്കൂൾ വിഭാഗം : സർക്കാർ/എയ്ഡഡ്/അൺഎയ്ഡഡ്

പ്രദേശം : നഗരം/ഗ്രാമം

സ്ഥലം:

തിയതി:

Appendix

വൈകാരിക നിയന്ത്രണ സ്കെയിൽ

താഴെ കൊടുത്തിരിക്കുന്ന പ്രസ്താവനകൾ ഒരു സെക്കണ്ടറി സ്കൂൾതലത്തിൽ പഠിക്കുന്ന വിദ്യാർത്ഥിയുടെ വൈകാരിക നിയന്ത്രണശേഷിയെ അളക്കുന്നതിനു വേണ്ടി തയ്യാറാക്കിയിട്ടുള്ളതാണ്. ശ്രദ്ധാപൂർവ്വം ഓരോ പ്രസ്താവനയും വായിച്ച തിനു ശേഷം പ്രസ്താവനയ്ക്കൊപ്പം കൊടുത്തി രിക്കുന്ന ഓപ്ഷനുകളിൽ നിന്നും നിങ്ങൾക്ക് ഏറ്റവും യോജ്യമെന്ന് തോന്നുന്ന ഒരു ഓപ്ഷന് നേരെ '✓' മാർക്ക്രേഖഷെടുത്തി നിങ്ങളുടെ പ്രതികരണം കൃത്യമായി നല്കുക.

SA ശക്തമായി യോജിക്കുന്നു, A യോജിക്കുന്നു, U അഭിപ്രായമില്ല, D വിയോജിക്കുന്നു, SD ശക്തമായി വിയോജിക്കുന്നു

Sl.No.	Item	SA	A	U	D	SD
1	കുറഞ്ഞ മാർക്ക് നേടുമ്പോഴുള്ള അധ്യാപകരുടെ ശകാരത്തെ ഞാൻ ഭയപ്പെട്ടുന്നില്ല.					
2	വീട്ടിൽ മാതാപിതാക്കൾ പഠനത്തെ സംബന്ധിച്ചു നടന്ന സംഭാഷണം എന്നെ അലോസരപ്പെടു ത്തുന്നില്ല.					
3	സുഹൃത്തുക്കളോ, സഹോദരങ്ങളോ എന്നെ കളിയാക്കുമ്പോൾ എനിക്കു വേദന തോന്നുന്നില്ല					
4	എന്റെ സഹപാഠികൾ എന്നേക്കാൾ കൂടുതൽ മാർക്ക് നേടുമ്പോൾ എനിക്കു അസൂയ തോന്നുന്നില്ല.					
5	പരീക്ഷാദിനങ്ങൾ അടുത്തു വരുന്നത് എന്നെ ഉത്കണ്ഠപ്പെടുത്തുന്നില്ല.					
6	എന്റെ സുഹൃത്തുക്കൾ എന്നേക്കാൾ നന്നായി 'വേഷവിധാനം ചെയ്യുന്നത് എന്നേന്നിൽ ലജ്ജ ജനിപ്പിക്കുന്നില്ല					
7	നല്ല മാർക്ക് നേടുമ്പോൾ എനിക്കു സന്തോഷം തോന്നുന്നു.					
8	അധ്യാപകർ എന്നെ ക്ലാസിൽ വച്ച് അഭിനന്ദിക്കുമ്പോൾ എനിക്കു അഭിമാനം തോന്നുന്നു .					
9	എന്റെ സ്വപ്നങ്ങൾ സാക്ഷാത്കരിക്കപെടുമ്പോൾ എനിക്ക് സംതൃപ്തി തോന്നുന്നു.					
10	മൃഗങ്ങൾ ആക്രമിക്കപ്പെടുമ്പോൾ ഞാൻ സഹതപിക്കുന്നു.					
11	എനിക്കു വേണ്ട വിധത്തിലുള്ള സ്നേഹം എന്റെ കുടുംബാംഗങ്ങളിൽ നിന്നും ലഭിക്കുന്നുണ്ടെന്ന് ഞാൻ വിശ്വസിക്കുന്നു.					
12	എന്നോട് എത്ര തെറ്റുചെയ്താൽ പോലും എന്റെ പ്രിയപെട്ടവരോട് ഞാൻ ക്ഷമിക്കുന്നു.					

Sl.No.	Item	SA	A	U	D	SD
13	ഒരു പ്രത്യേക കാര്യത്തോടും എനിക്ക് ഭയമില്ലെന്ന് ഞാൻ തിരിച്ചറിയുന്നു.					
14	എനിക്ക് കോപം വരുന്നത് എനിക്കു മനസിലാക്കാൻ സാധിക്കുന്നു.					
15	എന്നിലുണ്ടാകുന്ന സങ്കടം എന്ന വികാരത്തെ എനിക്ക് മനസിലാക്കാൻ സാധിക്കുന്നു.					
16	എന്നിലുണ്ടാകുന്ന അസൂയ എന്ന സ്വഭാവത്തെ എനിക്കു മനസിലാക്കാൻ സാധിക്കുന്നു.					
17	ഉത്കണ്ഠ എന്ന അവസ്ഥ എന്നിലുണ്ടാകുന്നത് എനിക്ക് മനസിലാക്കാൻ സാധിക്കുന്നു.					
18	ലജ്ജ എന്ന എന്നിലെ വികാരത്തെ എനിക്ക് അറിയാൻ സാധിക്കുന്നു.					
19	എന്നിലുണ്ടാകുന്ന സന്തോഷം, സങ്കടം എന്നീ വികാരങ്ങളെ വളരെ എളുപ്പത്തിൽ മനസിലാക്കാൻ സാധിക്കുന്നു.					
20	എന്നിലുണ്ടാക്കുന്ന സംതൃപ്തി എന്ന അവസ്ഥയെ എനിക്കു മനസിലാക്കാൻ സാധിക്കുന്നു.					
21	എനിക്ക് അഭിമാനം ഉണ്ടാകുമ്പോൾ ഞാൻ അത് മനസിലാക്കുന്നു.					
22	എന്റെ വികാരം ഒരു സഹതാപമോ അല്ലയോ എന്ന ഉത്കണ്ഠ എനിക്ക് ഉണ്ടാകാറില്ല.					
23	എന്നിലുണ്ടാക്കുന്ന സ്നേഹം എന്ന വികാരത്തെ അറിയാൻ എനിക്ക് സാധിക്കുന്നുണ്ട്.					
24	ക്ഷമിക്കാനുള്ള എന്റെ കഴിവ് ഞാൻ തിരിച്ചറിയുന്നു.					
25	പരീക്ഷകൾ അടുക്കുമ്പോൾ ഭയം എന്നെ അലട്ടുന്നില്ല.					
26	മാതാപിതാക്കന്മാർ മറു കുട്ടികളുമായി എന്നെ താരതമ്യം ചെയ്യുമ്പോൾ എന്റെ കോപത്തെ നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
27	സുഹൃത്തുക്കളാൽ അവഗണിക്കപ്പെടുമ്പോൾ എന്റെ വിഷമത്തെ സഹിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
28	പ്രതിഭാശാലികളായ മറ്റു കുട്ടികളുടെ കഴിവുകൾ കാണുമ്പോൾ, എന്റെ അസൂയയെ നിയന്ത്രിച്ചുകൊണ്ട് അവരെ പ്രോത്സാഹിപ്പിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
29	വേദിയിൽ കഴിവുകൾ പ്രകടിപ്പിക്കുമ്പോൾ എന്റെ ഭയത്തെ നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു.					

Appendix

Sl.No.	Item	SA	A	U	D	SD
30	സമപ്രായക്കാരുമായി സംസാരിക്കുമ്പോൾ നാണം കൊണ്ട് വീർപ്പുമുട്ടുന്ന അവസ്ഥ എനിക്ക് ഉണ്ടാകുന്നില്ല.					
31	എന്റെ സുഹൃത്തുക്കൾ എന്നെ വല്ലാതെ പുകഴ്ത്തുമ്പോൾ അതിരു വിട്ട് ഞാൻ സന്തോഷിക്കാറില്ല.					
32	എന്റെ അറിവ് മറ്റു കുട്ടികളുമായി പങ്കുവക്കുമ്പോൾ ഞാൻ സംതൃപ്തി അനുഭവിക്കുന്നു.					
33	എന്റെ കഴിവുകളിൽ ഞാൻ വളരെയധികം അഭിമാനിക്കുമ്പോഴും ഞാൻ എന്നെ തന്നെ നിയന്ത്രിക്കുന്നു.					
34	എന്റെ വിദ്യാലയത്തിലെ വികലാംഗരായ കുട്ടികളോട് അതിരുവിട്ട സഹാനുഭൂതി എനിക്കു തോന്നുന്നില്ല.					
35	എന്റെ പ്രിയപ്പെട്ട സുഹൃത്തുക്കളോടുള്ള എന്റെ സ്നേഹത്തെ എവിടെ നിയന്ത്രിക്കണമെന്ന് ഞാൻ മനസിലാക്കുന്നു					
36	ചെയ്യാത്ത തെറ്റ് എന്നിൽ ആരോപിക്കപെപ്പെടുമ്പോഴും അത് ക്ഷമിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
37	പരീക്ഷകളിൽ തോൽവി എന്ന ഭയത്തെ അഭിമുഖീകരിക്കുമ്പോഴും, ഭയക്കരുത് എന്ന് എന്നോട് തന്നെ പറയാൻ എനിക്കു് സാധിക്കുന്നു.					
38	എന്റെ മാതാപിതാക്കൾ എന്നെ ശകാരിക്കുമ്പോഴും അവർ ചെയ്തു തരുന്ന നല്ല കാര്യങ്ങൾ ഓർത്തുകൊണ്ട് അപ്പോൾ തോന്നുന്ന കോപത്തെ നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
39	പ്രിയപ്പെട്ടവരാൽ ഞാൻ ഉപേക്ഷിക്കപെടുമ്പോഴും, ഈ അവസ്ഥയേയും അഭിമുഖീകരി ക്കാനുള്ള ധൈര്യം ഞാൻ നേടിയിരിക്കണം എന്നു ചിന്തിച്ചു കൊണ്ട്, എന്റെ സങ്കടത്തെ ഞാൻ നിയന്ത്രിക്കുന്നു.					
40	എന്റെ സുഹൃത്തുക്കൾ നല്ല മാർക്ക് നേടി പ്രശംസിക്കപ്പെടുമ്പോഴും അസൂയപെടരുതെന്ന് ഞാൻ എന്നോട് തന്നെ പറയുന്നു .					
41	ഹോം വർക്ക് ചിട്ടയിൽ ചെയ്യാൻ സാധിക്കാത്തതിലുള്ള എന്റെ ഉത്കണ്ഠയെ ശാന്തമായി കൈകാര്യം ചെയ്യാൻ എനിക്കു സാധിക്കുന്നു.					
42	ക്ലാസുമുറിയിലെ മുഴുവൻ കുട്ടികളേയും അഭിമുഖികരച്ചുകൊണ്ട് ചെയ്യുന്ന പ്രവർത്തനങ്ങളിൽ സങ്കോചകരമായ എന്റെ വികാരങ്ങളെ ധൈര്യപൂർവ്വം					

Sl.No.	Item	SA	A	U	D	SD
	മറികടക്കാൻ എനിക്കു സാധിക്കുന്നു.					
43	ഒന്നാം സമ്മാനം കരസ്ഥമാക്കിയതിന്റെ പേരിൽ അധ്യാപകരാലും, കൂട്ടുക്കാരാലും പ്രശംസിക്കപെടുമ്പോൾ ഉണ്ടാകുന്ന അതിയായ സന്തോഷത്തെ വേണ്ടവിധം ശാന്തമായി കൈകാര്യം ചെയ്യാൻ എനിക്കു സാധിക്കുന്നു.					
44	44) ഞാൻ പ്രതീക്ഷിച്ച മാർക്ക് നേടാനാകാത്ത സാഹചര്യങ്ങളിലും നേടിയ മാർക്ക് സ്വീകരിച്ചു കൊണ്ട് എന്റെ അസംതൃപ്തിയെ കൈകാര്യം ചെയ്യാൻ എനിക്കു സാധിക്കുന്നു.					
45	വിവിധയിനം മത്സരങ്ങളിൽ ഒന്നാം സ്ഥാനം നോടുമ്പോഴും എന്റെ സന്തോഷത്തെ വേണ്ടവിധം നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു					
46	എന്റെ സുഹൃത്തുക്കൾ തെറ്റുകൾ ചെയ്തതിന്റെ പേരിൽ അധ്യാപകരിൽ നിന്നും ശിക്ഷ നേടുമ്പോൾ അനാവശ്യമായി ഉണ്ടാക്കുന്ന സഹതാപം ഞാൻ നിയന്ത്രിക്കുന്നു					
47	എതിർ ലിംഗത്തിൽപെട്ട എന്റെ സുഹൃത്തിനെ കാണുമ്പോൾ എന്റെ സ്നേഹത്തെ പ്രകടി പ്പിക്കാതെ ഞാൻ നിയന്ത്രിക്കുന്നു.					
48	48) എന്നെ വേദനപ്പിച്ച കൂട്ടുകാരെ കാണുമ്പോൾ എനിക്ക് പൊറുക്കാനാവാത്ത തെറ്റാണ് അവർ ചെയ്തതെന്നാൽ കൂടി, പെട്ടെന്ന് തന്നെ അവരോട് ക്ഷമിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
49	എന്റെ ഭയത്തെ കുറക്കാൻ ഞാൻ പ്രാർത്ഥനയിൽ അഭയം തേടുന്നു.					
50	എനിക്ക് നിയന്ത്രിക്കാനാവാത്ത കോപാവസ്ഥകളെ കൈകാര്യം ചെയ്യുന്നതിനായി ഞാൻ ആഴത്തിലുള്ള നിശ്വാസങ്ങൾ എടുത്ത് ആ അവസ്ഥകളിൽ നിന്നും മാറി നിൽക്കുകയാണ് ചെയ്യാറുള്ളത്.					
51	എന്റെ ദുഖത്തെ മറികടക്കുന്നതിനായി ഞാൻ മതഗ്രന്ഥങ്ങൾ വായിച്ചു കൊണ്ട് എന്റെ ചിന്തകളെ പോസറ്റീവ് ആക്കി മാറ്റുന്നു.					
52	എന്റെ അസൂയയെ ഇല്ലാതാക്കാൻ ഞാൻ മികച്ച കാര്യങ്ങൾ ചെയ്തുകൊണ്ട് എന്നെ തന്നെ പ്രചോദിപ്പിക്കുന്നു.					
53	എന്റെ ഉതകണ്ഠയെ മറികടിക്കാൻ എന്റെ വിദ്യാലയത്തിലെ കൗൺസലിംഗ് നല്കുന്ന അധ്യാപകന്റെ സഹായം തേടാറുണ്ട്.					
54	എന്റെ ലജ്ജയെ ലഘൂകരിക്കാനായി മന:പ്പൂർവ്വം ഞാൻ എന്റെ കൂട്ടുകാരുമായി സമ്പർക്കം					

Appendix

Sl.No.	Item	SA	A	U	D	SD
	പുലർത്തുന്നു.					
55	സന്തോഷം അനുഭവിക്കുന്നതിനായി ഞാൻ വിനോദങ്ങളിൽ ഏർപ്പെടുന്നു.					
56	അസംതൃപ്തി നിറഞ്ഞ നിമിഷങ്ങളെ കൈകാര്യം ചെയ്യുന്നതിനായി അത്തരം സന്ദർഭങ്ങളെ അംഗീകരിച്ചു കൊണ്ട് ഞാൻ നേരിടുന്നു.					
57	എനിക്ക് അഭിമാനം നിലനിർത്തുന്നതിനായി ഞാൻ എല്ലാവരുമായി ഒരു നല്ല ബന്ധം പുലർത്തുന്നു.					
58	മറ്റുള്ളവരുടെ പ്രശ്നങ്ങൾ മനസിലാക്കി അവരോട് സഹതാപം പുലർത്താൻ ഞാൻ ശ്രമിക്കുന്നു.					
59	അമിതമായ സ്നേഹ പ്രകടനങ്ങളെ മറികടക്കുന്നതിനായി ഞാൻ എന്നോടു തന്നെ സംസാരിക്കാറുണ്ട്.					
60	60) ക്ഷമിക്കാനുള്ള മനസ് വളർത്തിയെടുക്കാൻ ഞാൻ എന്നോടു തന്നെ ക്ഷമിക്കുന്നു.					

APPENDIX XIV

EMOTION REGULATION SCALE (DRAFT FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

Ms. Bini T V
NCERT Doctoral Fellow
NSS Training College, Ottappalam
University of Calicut

Dr. Seema Menon K P
Professor
NSS Training College, Ottappalam
University of Calicut

പൊതുവായ നിർദ്ദേശങ്ങൾ

പ്രിയ വിദ്യാർത്ഥി,

ഞാൻ ബിനി. ടി.വി. കോഴിക്കോട് യൂണിവേഴ്സിറ്റിയുടെ കീഴിലുള്ള എൻ.എസ്.എസ്. ട്രെയിനിംഗ് കോളേജിൽ പ്രൊഫ. ഡോ. സീമ മേനോൻ കെ.പിയുടെ മേൽനോട്ടത്തിൽ ഗവേഷണം നടത്തുന്നു. എന്റെ ഗവേഷണ വിഷയം; 'സെക്കണ്ടറിതല വിദ്യാർത്ഥിക്കിടയിൽ വൈകാരിക നിയന്ത്രണത്തിനായി ഭഗവദ് ഗീതയെ അിസ്ഥാനമാക്കിയുള്ള അധ്യാപന പാക്കേജിന്റെ വികസനവും സാധൂകരണവും എന്നതാണ്. ഗവേഷണ പഠനത്തിന്റെ ഭാഗമായി നിങ്ങളുടെ വൈകാരിക നിയന്ത്രണ ശേഷിയുടെ അളവ് അറിയേണ്ടതിന്റെ ആവശ്യമുണ്ട്. ആയതിനാൽ ഞാൻ നല്കുന്ന ഈ വൈകാരിക നിയന്ത്രണ സ്കെയിലിൽ നൽകിയിരിക്കുന്ന പ്രസ്താവനകൾ ശ്രദ്ധാപൂവ്വം വായിച്ച് നിങ്ങളുടെ പ്രതികരണം രേഖപ്പെടുത്തുക. നിങ്ങളുടെ അഭിപ്രായങ്ങളും പ്രതികരണങ്ങളും പ്രബന്ധ ആവശ്യങ്ങൾക്ക് മാത്രമേ ഉപയോഗിക്കുകയുള്ളൂ എന്നും പ്രതികരണത്തിന്റെ രഹസ്യാത്മകത തീർച്ചയായും സംരക്ഷിക്കുകയും ചെയ്യും എന്ന് ഞാൻ ഉറപ്പ് തരുന്നു.

വ്യക്തിഗത വിവരങ്ങൾ

പേര് :

സ്കൂളിന്റെ പേര് :

ക്ലാസ്സ് :

ലിംഗം : ആൺ/ പെൺ

സ്കൂൾ വിഭാഗം : സർക്കാർ/എയ്ഡഡ്/അൺഎയ്ഡഡ്

പ്രദേശം : നഗരം/ഗ്രാമം

സ്ഥലം:

തിയതി:

Appendix

വൈകാരിക നിയന്ത്രണ സ്കെയിൽ

താഴെ കൊടുത്തിരിക്കുന്ന പ്രസ്താവനകൾ ഒരു സെക്കണ്ടറി സ്കൂൾതലത്തിൽ പഠിക്കുന്ന വിദ്യാർത്ഥിയുടെ വൈകാരിക നിയന്ത്രണശേഷിയെ അളക്കുന്നതിനു വേണ്ടി തയ്യാറാക്കിയിട്ടുള്ളതാണ്. ശ്രദ്ധാപൂർവ്വം ഓരോ പ്രസ്താവനയും വായിച്ച തിനു ശേഷം പ്രസ്താവനയ്ക്കൊപ്പം കൊടുത്തി രിക്കുന്ന ഓപ്ഷനുകളിൽ നിന്നും നിങ്ങൾക്ക് ഏറ്റവും യോജ്യമെന്ന് തോന്നുന്ന ഒരു ഓപ്ഷന് നേരെ '✓' മാർക്ക്രേഖഷെടുത്തി നിങ്ങളുടെ പ്രതികരണം കൃത്യമായി നല്കുക.

SA ശക്തമായി യോജിക്കുന്നു, A യോജിക്കുന്നു, U അഭിപ്രായമില്ല, D വിയോജിക്കുന്നു, SD ശക്തമായി വിയോജിക്കുന്നു

Sl.No.	Item	SA	A	U	D	SD
1	കുറഞ്ഞ മാർക്ക് നേടുമ്പോഴുള്ള അധ്യാപകരുടെ ശകാരത്തെ ഞാൻ ഭയപ്പെട്ടുന്നില്ല.					
2	പരീക്ഷയിൽ പരാജയപ്പെടുന്നതിനെ കുറിച്ച് ഞാൻ ഭയപ്പെടുന്നില്ല.					
3	വീട്ടിൽ മാതാപിതാക്കൾ പഠനത്തെ സംബന്ധിച്ചു നടന്ന സംഭാഷണം എന്നെ അലോസരപ്പെടുത്തുന്നില്ല.					
4	എന്റെ സഹപാഠികൾ തെറ്റുകൾ ആവർത്തിക്കുമ്പോൾ എനിക്ക് ദേഷ്യം തോന്നുന്നില്ല.					
5	സുഹൃത്തുക്കളോ, സഹോദരങ്ങളോ എന്നെ കളിയാക്കുമ്പോൾ എനിക്കു വേദന തോന്നുന്നില്ല					
6	എന്റെ പ്രിയപ്പെട്ടവർ വേർപിരിയുമ്പോൾ എനിക്ക് സങ്കടം തോന്നുന്നില്ല.					
7	എന്റെ സഹപാഠികൾ എന്നേക്കാൾ കൂടുതൽ മാർക്ക് നേടുമ്പോൾ എനിക്കു അസൂയ തോന്നുന്നില്ല.					
8	എന്റെ മുൻമ്പിൽവച്ച് എന്റെ സഹപാഠികളെ അധ്യാപകർ പ്രശംസിക്കുമ്പോൾ എനിക്ക് അസൂയ തോന്നുന്നില്ല.					
9	പരീക്ഷാദിനങ്ങൾ അടുത്തു വരുന്നത് എന്നെ ഉത്കണ്ഠപ്പെടുത്തുന്നില്ല.					
10	പരീക്ഷകൾ അടുത്തു വരുമ്പോൾ എനിക്കു ആശങ്കകൾ തോന്നുന്നില്ല.					
11	എന്റെ സുഹൃത്തുക്കൾ എന്നേക്കാൾ നന്നായി 'വേഷവിധാനം ചെയ്യുന്നത് എന്നേന്നിൽ ലജ്ജ ജനിപ്പിക്കുന്നില്ല					
12	എന്റെ ഡ്രസ്സിനേക്കാൾ ഭംഗിയുള്ളവ എന്റെ സഹപാഠികൾ ധരിക്കുമ്പോൾ എനിക്ക് ലജ്ജ തോന്നുന്നില്ല.					

Sl.No.	Item	SA	A	U	D	SD
13	നല്ല മാർക്ക് നേടുമ്പോൾ എനിക്കു സന്തോഷം തോന്നുന്നു.					
14	എന്റെ മാതാപിതാക്കൾ എനിക്കു പുതിയ വസ്ത്രം വാങ്ങി തരുമ്പോൾ എനിക്കു സന്തോഷം തോന്നുന്നു					
15	പരീക്ഷകൾക്ക് നന്നായി ഒരുങ്ങുമ്പോൾ എനിക്ക് സംതൃപ്തി തോന്നുന്നുണ്ട്.					
16	എന്റെ, ആഗ്രഹങ്ങൾ സാക്ഷാത്കരിക്കപ്പെടുമ്പോൾ എനിക്കു സംതൃപ്തി തോന്നുന്നുണ്ട്.					
17	ഞാൻ ഒരു സമ്മാനം കരസ്ഥമാക്കുമ്പോൾ എനിക്കു അഭിമാനം തോന്നുന്നു.					
18	അധ്യാപകർ എന്നെ അഭിനന്ദിക്കുമ്പോൾ എനിക്കു അഭിമാനം തോന്നുന്നു .					
19	ഒരു അസുഖമുള്ള വ്യക്തിയെ കാണുമ്പോൾ എനിക്ക് സഹതാപം തോന്നുന്നു.					
20	മൃഗങ്ങൾ ആക്രമിക്കപ്പെടുമ്പോൾ ഞാൻ സഹതപിക്കുന്നു.					
21	എല്ലാ ജീവജാലങ്ങളോടും എനിക്കു സ്നേഹം തോന്നുന്നു.					
22	എന്റെ കുടുബാംഗങ്ങളിൽ നിന്നും ആവശ്യത്തിനു സ്നേഹം കിട്ടുന്നതായി എനിക്കു അനുഭവപ്പെടുന്നു.					
23	മറ്റുള്ളവരോട് ക്ഷമിക്കാനുള്ള കഴിവ് എനിക്കു ഉണ്ടെന്ന് ഞാൻ വിശ്വസിക്കുന്നു.					
24	എന്നോട് ദ്രോഹം ചെയ്തിട്ടുള്ളവരോടു പോലും ഞാൻ ക്ഷമിക്കുകയും അവരെ സ്നേഹിക്കുകയും ചെയ്യുന്നു.					
25	ഭയം എന്ന വികാരത്തെ എനിക്കു മനസിലാക്കാൻ സാധിക്കുന്നു.					
26	എനിക്ക് ഒരു പ്രത്യേകിച്ച് ഒന്നിനോടും ഭയം ഇല്ലെന്ന് ഞാൻ മനസിലാക്കുന്നു.					
27	എനിക്കു ദേഷ്യം വരുന്നത് എനിക്ക് മനസിലാക്കാൻ സാധിക്കുന്നു.					
28	ദേഷ്യം എന്ന വികാരം കൊണ്ട് എന്റെ ശാരീരിക മാറ്റങ്ങൾ എനിക്ക് മനസിലാകുന്നുണ്ട്					
29	ചില സാഹചര്യങ്ങളിൽ ഉണ്ടാകുന്ന സങ്കടങ്ങൾ എനിക്ക് മനസിലാകുന്നുണ്ട്.					
30	സങ്കടകരമായ വികാരം എന്നിലുണ്ടാകുന്നത് എനിക്ക്					

Appendix

Sl.No.	Item	SA	A	U	D	SD
	കൃത്യമായി അറിയുവാൻ സാധിക്കുന്നു .					
31	എനിക്ക് അസൂയ ഉണ്ടാകുന്നതും അത് എന്ത് കൊണ്ട് ഉണ്ടാകുന്നു എന്നും എനിക്ക് മനസിലാകുന്നുണ്ട്.					
32	എന്നിൽ അസൂയ എന്ന വികാരം ഉണ്ടാകുന്നേത് എനിക്ക് അറിയുവാൻ സാധിക്കുന്നു.					
33	എന്നിൽ ഉത്കണ്ഠ ഉണ്ടാകുന്നത് എനിക്ക് മനസിലാകുന്നുണ്ട്.					
34	എനിക്ക് എന്നിൽ ഉത്കണ്ഠ ഉണ്ടാകുന്നത് അറിയാൻ സാധിക്കുന്നു.					
35	എന്നിലുള്ള ലജ്ജ എന്ന വികാരത്തെ ഞാൻ അറിയുന്നു.					
36	എന്നിൽ ലജ്ജ എന്ന വികാരം ഉണ്ടോ അതോ ഇല്ലയോ എന്ന് എനിക്ക് മനസിലാക്കാൻ സാധിക്കുന്നില്ല.					
37	ഞാൻ സാന്തോഷവാനാണോ ദു:ഖിതനാണോ. എന്ന് എനിക്ക് മനസിലാക്കാൻ സാധിക്കുന്നു.					
38	എന്റെ സന്തോഷകരമായ അവസ്ഥയെ എനിക്ക് കൃത്യമായി മനസിലാകുന്നുണ്ട്.					
39	എനിക്ക് സംതൃപ്തിയാണോ അതോ മറിച്ചാണോ എന്ന് മനസിലാക്കാൻ സാധിക്കുന്നില്ല.					
40	എന്റെ സംതൃപ്തി എന്ന അവസ്ഥ, എനിക്കു മനസിലാകുന്നുണ്ട്					
41	എനിക്ക് അഭിമാനം അനുഭവപ്പെടുന്നത് തിരിച്ചറിയാൻ സാധിക്കുന്നു.					
42	എന്റെ വികാരം അഭിമാനമാണോ അതോ മറിച്ചാണോ. എന്ന് തിരിച്ചറിയാൻ എനിക്കു സാധിക്കുന്നില്ല.					
43	എന്നിൽ സഹതാപം എന്ന വികാരം ഉണ്ടാകുന്നത് എനിക്ക് തിരിച്ചറിയാൻ സാധിക്കുന്നു.					
44	എന്നിലുണ്ടാകുന്ന വികാരം സഹതാപമാണോ അതോ മറിച്ചാണോ എന്ന് മനസ്സിലാക്കാൻ എനിക്കു സാധിക്കുന്നു.					
45	എന്നിലുണ്ടാക്കുന്ന സ്നേഹം എന്ന വികാരം എനിക്ക് തിരിച്ചറിയാൻ സാധിക്കുന്നു.					
46	എന്നിലുണ്ടാകുന്നത് സ്നേഹം എന്ന വികാരമാണോ അതോ മറിച്ചാണോ എന്ന് തിരിച്ചറിയാൻ എനിക്കു സാധിക്കുന്നു.					

Sl.No.	Item	SA	A	U	D	SD
47	എന്റെ ക്ഷമിക്കാനുള്ള കഴിവ് ഞാൻ മനസിലാക്കുന്നു.					
48	എന്നിലുള്ള ക്ഷമിക്കാനുള്ള കഴിവിനെ ഞാൻ തിരിച്ചറിയുന്നു.					
49	പരീക്ഷകൾ അടുക്കുമ്പോൾ ഞാൻ വല്ലാതെ ഭയപ്പെടുന്നില്ല.					
50	റോഡരികിൽ അലഞ്ഞു തിരിഞ്ഞു നടക്കുന്ന നായ്കുട്ടികളെ കാണുമ്പോൾ എനിക്കു ഭയം തോന്നുന്നില്ല.					
51	മറ്റു കുട്ടികളുമായി എന്നെ എന്റെ മാതാപിതാക്കൾ താരതമ്യം ചെയ്യുന്നത് എനിക്ക് തരണം ചെയ്യാൻ സാധിക്കുന്നു					
52	എന്റെ സഹപാഠികൾ എന്നെ വല്ലാതെ കളിയാക്കുമ്പോൾ എന്റെ ദേഷ്യം എന്ന വികാരത്തെ നിയന്ത്രിക്കാൻ എനിക്ക് സാധിക്കുന്നു..					
53	എന്റെ സഹപാഠികൾ എന്നെ ഒറ്റപ്പെടുത്തുമ്പോഴും എന്നിലുണ്ടാകുന്ന സങ്കടത്തെ നിയന്ത്രിക്കാൻ എനിക്ക് സാധിക്കുന്നു.					
54	വീട്ടിലുണ്ടാകുന്ന വാദപ്രതിവാദങ്ങൾ കൊണ്ടുണ്ടാകുന്ന സങ്കടത്തെ മറികടക്കാൻ എനിക്കു സാധിക്കുന്നു.					
55	മറ്റു കുട്ടികൾ എന്നേക്കാൾ അധികം മാർക്ക് വാങ്ങുമ്പോൾ എനിക്ക് ഉണ്ടാകുന്ന അസൂയയെ നിയന്ത്രിക്കാൻ എനിക്ക് സാധിക്കുന്നു.					
56	മറ്റുകുട്ടികളുടെ കഴിവുകൾ കാണുമ്പോൾ, എന്നിലുണ്ടാകുന്ന അസൂയയെ നിയന്ത്രിച്ചു കൊണ്ട് അവരെ പ്രോത്സാഹിപ്പിക്കുവാൻ എനിക്ക് സാധിക്കുന്നു.					
57	പരീക്ഷാഫലം കാത്തിരിക്കുമ്പോഴുണ്ടാകുന്ന ഭയത്തെ നിയന്ത്രിക്കുവാൻ എനിക്ക് സാധിക്കുന്നു.					
58	സ്റ്റേജിൽ എന്തെങ്കിലും അവതരിപ്പിക്കുമ്പോഴുണ്ടാകുന്ന ഉത്കണ്ഠ യെ നിയന്ത്രിക്കുവാൻ എനിക്കു സാധിക്കുന്നു.					
59	സാമൂഹികമായ പരിപാടികളിൽ പങ്കെടുക്കുമ്പോൾ ഉണ്ടാകുന്ന ലജ്ജയെ നിയന്ത്രിക്കുവാൻ എനിക്കു സാധിക്കുന്നു.					
60	എന്റെ സമപ്രായക്കാരായ മറ്റു കുട്ടികളോട് സംസാരിക്കുമ്പോൾ ലജ്ജകൊണ്ട് ഞാൻ വിവശയാകാറില്ല.					

Appendix

Sl.No.	Item	SA	A	U	D	SD
61	ഉയർന്ന മാർക്ക് പരീക്ഷയിൽ ലഭിക്കുമ്പോൾ എന്റെ സന്തോഷത്തെ നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
62	എന്റെ സഹപാഠികൾ എന്നെ പ്രശംസിക്കുമ്പോൾ അതിരുവിട്ട് ഞാൻ സന്തോഷിക്കാറുണ്ട്.					
63	എനിക്ക് അറിയുന്നത് എന്റെ സഹപാഠികളുമായി പങ്കുവക്കുമ്പോൾ എനിക്കു സന്തോഷം തോന്നുന്നു.					
64	എനിക്ക് നല്ല മാർക്ക് കിട്ടുമ്പോഴുള്ള എന്റെ സംതൃപ്തിയെ നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
65	എനിക്ക് സമ്മാനം ലഭിക്കുമ്പോഴുള്ള എന്റെ അഹങ്കാരത്തെ നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
66	എന്റെ കഴിവുകളിൽ കൂടുതലായി എനിക്ക് അഹങ്കാരം തോന്നുമ്പോൾ എന്റെ വികാര ങ്ങളെ നിയന്ത്രിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
67	പാവപ്പെട്ട ആളുകളെ റോഡിൽ കാണുമ്പോൾ എനിക്കുണ്ടാകുന്ന സഹതാപം എന്ന വികാരത്തെ ഞാൻ നിയന്ത്രിക്കുന്നു.					
68	എന്റെ സ്കൂളിലെ അംഗവൈകല്യമുള്ള കുട്ടികളോട് ഞാൻ അതിരുവിട്ട് സഹതപിക്കുന്നില്ല.					
69	വീട്ടിലെ വളർത്തു മൃഗങ്ങളോട്ടുള്ള സ്നേഹം ഞാൻ നിയന്ത്രിക്കാറുണ്ട്.					
70	എന്റെ പ്രിയ സുഹൃത്തുക്കളോടുള്ള എന്റെ സ്നേഹത്തെ എങ്ങനെ നിയന്ത്രിക്കണമെന്നു ഞാൻ മനസിലാക്കുന്നു					
71	ഞാൻ ചെയ്യാത്ത തെറ്റുകളാൾ ആരോപിക്കപ്പെടുമ്പോൾ എന്നോട് തന്നെ ക്ഷമിക്കാൻ എനിക്ക് സാധിക്കുന്നു.					
72	എന്റെ സുഹൃത്തുക്കൾ തെറ്റു ചെയ്യുന്നത് കാണുമ്പോഴും അവരോട് ക്ഷമിക്കാൻ എനിക്കു സാധിക്കുന്നു.					
73	പരാജയ ഭീതിയോർത്ത് പരീക്ഷകളെ അഭിമുഖീകരിക്കാൻ ഭയപ്പെട്ടുമ്പോഴും, പേടിക്കരുതെന്ന് എന്നോട് തന്നെ ഞാൻ പറയുന്നു.					
74	ഇരുട്ടിനെ ഭയപ്പെടുമ്പോഴും, ഇരുട്ടിൽ നടക്കാൻ ഞാൻ ധൈര്യപ്പെടുന്നു.					
75	എന്റെ സഹപാഠികൾ എന്നോട് വാദപ്രതിവാദം നടത്തുമ്പോൾ എന്നേക്കാൾ അറിവില്ലാ ത്തവരാണ് അവർ എന്ന് ചിന്തിച്ച് ഞാൻ അവരോട്					

Sl.No.	Item	SA	A	U	D	SD
	ദേഷ്യത്തോടെ പ്രതികരിക്കുന്നില്ല.					
76	എന്റെ മാതാപിതാക്കൾ എന്നെ ശകാരിക്കുമ്പോൾ, അവർ എനിക്കു ചെയ്തു തരുന്ന നല്ല കാര്യങ്ങൾ ഓർത്തു കൊണ്ട് അവരോട് ഞാൻ കോപം എന്ന ഭാവത്തിൽ പ്രതികരിക്കാതിരിക്കുന്നു.					
77	എന്റെ അധ്യാപകർ എന്നെ സുഹൃത്തുക്കൾക്ക് മുൻപിൽവച്ച് ശകാരിക്കുമ്പോൾ, എന്റെ തെറ്റുകൾ അവരെനിക്ക് പറഞ്ഞു തരുന്നതാണെന്ന് മനസിലാക്കി എന്റെ സങ്കടത്തെ ഞാൻ നിയന്ത്രിക്കുന്നു.					
78	എന്റെ പ്രിയപ്പെട്ടവർ എന്നെ ഉപേക്ഷിക്കുമ്പോൾ അത്തരം സാഹചര്യങ്ങളെ കൈകാര്യം ചെയ്യാൻ ധൈര്യം ഉണ്ടാകണമെന്ന് ചിന്തിച്ചു കൊണ്ട് എന്റെ സങ്കടത്തെ ഞാൻ നിയന്ത്രിക്കുന്നു.					
79	എന്റെ സഹപാഠികൾ നല്ല ഉയർന്ന മാർക്ക് നേടി പ്രശംസ നേടുമ്പോൾ അസൂയപ്പെടാ തിരിക്കാൻ ഞാൻ എന്നോട് തന്നെ പറയുന്നു..					
80	എന്റെ കൂടപിറപ്പുകൾക്ക് എന്നോട് ഉള്ളതിനേക്കാൾ അധികം സ്നേഹം മാതാപിതാക്കളിൽ നിന്ന് ലഭിക്കുമ്പോൾ എനിക്കു എന്റെ അസൂയയെ നിയന്ത്രിക്കാൻ സാധിക്കുന്നു.					
81	എന്റെ ഹോം വർക്കുകൾ കൃത്യമായി ചെയ്യാൻ സാധിക്കാതെ വരുമ്പോഴുള്ള എന്റെ ഉത്കണ്ഠയെ ശാന്തമായി ഞാൻ കൈകാര്യം ചെയ്യുന്നു.					
82	സമ്മാനം സ്വീകരിക്കാൻ പ്രിൻസിപ്പാൾ എന്നെ വേദിയിലേക്ക് ക്ഷണിക്കുമ്പോൾ ഉണ്ടാകുന്ന അമിതമായ ഉത്കണ്ഠ ആവശ്യമില്ലാത്തതാണെന്ന് ഞാൻ എന്നോട് തന്നെ പറയാറുണ്ട്.					
83	എന്റെ ബന്ധു മിത്രാദികൾ വീട് സന്ദർശനം നടത്തുമ്പോൾ എന്റെ ലജ്ജയെ മറികടന്ന് ആത്മവിശ്വാസത്തോടെ അവരോട് പെരുമാറുന്നു .					
84	ക്ലാസിലെ മുഴുവൻ സഹപാഠികളെ അഭിമുഖീകരിച്ചുകൊണ്ട് പ്രവർത്തനങ്ങളിൽ ഏർപ്പെടുമ്പോൾ, എന്റെ ലജ്ജയെ അതിജീവിച്ചുകൊണ്ട് ധൈര്യമായി ഞാൻ എന്റെ കാര്യങ്ങൾ ചെയ്യുന്നു.					
85	പരീക്ഷയിൽ ഉയർന്ന മാർക്ക് നേടിയതിന് പിതാവ് വലിയ സമ്മാനങ്ങൾ നല്കുമ്പോൾ അതിരുവിട്ട് സന്തോഷിക്കാതിരിക്കാൻ ഞാൻ എന്നോട് തന്നെ പറയുന്നു.					
86	മത്സരത്തിൽ ഒന്നാം സ്ഥാനം നേടിയതിന്റെ പേരിൽ അധ്യാപകരും സഹപാഠികളും അഭിനന്ദിക്കുമ്പോൾ					

Appendix

Sl.No.	Item	SA	A	U	D	SD
	ഉണ്ടാകുന്ന അതിരു കവിഞ്ഞ സന്തോഷത്തെ ഞാൻ ശാന്തമായി കൈകാര്യം ചെയ്യുന്നു.					
87	എനിക്ക് പ്രതീക്ഷിച്ച മാർക്ക് കിട്ടാതെ വരുമ്പോൾ കിട്ടിയ മാർക്കിൽ തൃപ്തിപ്പെട്ടു കൊണ്ട് എന്റെ അസംതൃപ്തിയെ ഞാൻ കൊക്കൊകാര്യം ചെയ്യുന്നു.					
88	ഒരു വിവാഹ പാർട്ടി ചടങ്ങിൽ വേണ്ട രീതിയിൽ ഒരുങ്ങാൻ പറ്റാത്തതിന്റെ അസംതൃപ്തി ഉള്ളപ്പോഴും ആചടങ്ങ് ഞാൻ നന്നായി ആസ്വദിക്കുന്നു.					
89	വിവിധ മത്സരങ്ങളിൽ സമ്മാനം നേടുമ്പോഴും എന്റെ അഹങ്കാരത്തെ ഞാൻ നിയന്ത്രിക്കുന്നു					
90	മറ്റു സഹപാഠികളുടെ മുൻപിൽ വച്ച് എന്റെ പിതാവ് എന്നെ വിമർശിക്കുമ്പോൾ എന്നെ വിമർശിക്കാൻ അധികാരമുള്ളത് എന്റെ അച്ഛനു തന്നെയാണ് എന്നു ചിന്തിച്ചുകൊണ്ട് ക്ഷതമേറ്റ എന്റെ അഭിമാനത്തെ ഞാൻ ശാന്തമാക്കുന്നു.					
91	തെറ്റു ചെയ്തതിന്റെ പേരിൽ എന്റെ സഹപാഠികൾ അധ്യാപകരിൽ നിന്നും ശിക്ഷ സ്വീകരിക്കുമ്പോൾ ഞാൻ സഹതപിക്കാറില്ല					
92	പാവപ്പെട്ടവർ പണം ആവശ്യപ്പെട്ടിട്ട് വളരെ കുറച്ച് മാത്രം അവർക്ക് ലഭിക്കുമ്പോൾ ഞാൻ അനാവശ്യമായി സഹതപിക്കാറില്ല.					
93	ചില സാഹചര്യങ്ങളിൽ എന്റെ സഹപാഠികളോട് എനിക്ക് അതിരു കവിഞ്ഞ സ്നേഹം തോന്നുമ്പോൾ ഞാൻ എന്നെ തന്നെ നിയന്ത്രിക്കുന്നു..					
94	എതിർ ലിംഗത്തിലുള്ള എന്റെ സഹപാഠിയോടുള്ള എന്റെ സ്നേഹം ഞാൻ അവരെ കാണുമ്പോൾ പ്രകടിപ്പിക്കാറുണ്ട്:					
95	എന്നെ വേദനിപ്പിച്ചവരെ കാണുമ്പോൾ എനിക്കു അവരോട് ക്ഷമിക്കാൻ സാധിക്കാതിരിക്കുന്ന അവസ്ഥയിലും ഞാൻ പെട്ടെന്ന് അവരോട് ക്ഷമിക്കുന്നു.					
96	ചില സന്ദർഭങ്ങളിൽ മറ്റുള്ളവരോട് ക്ഷമിക്കുമ്പോഴും ഇന്നും ഞാൻ ക്ഷമയില്ലായ്മ എന്ന വികാരം കൊണ്ടു നടക്കുന്നുണ്ട്.					
97	എന്റെ ഭയത്തെ ലഘൂകരിക്കാൻ ഞാൻ പ്രാർത്ഥനയിൽ ഏർപ്പെടാറുണ്ട്.					
98	എന്റെ ഭയത്തെ എനിക്ക് മറികടക്കണമെന്നുള്ളതുകൊണ്ട് തന്നെ ഞാൻ എന്റെ ഭയത്തെ അഭിമുഖീകരിക്കുന്നു.					
99	എനിക്ക് നിയന്ത്രിക്കാനാവാത്ത കോപാവസ്ഥകളിൽ					

Sl.No.	Item	SA	A	U	D	SD
	ഞാൻ ദീർഘശ്വാസമെടുത്ത് ആ സാഹചര്യത്തെ കൈകാര്യം ചെയ്യുന്നു.					
100	എന്റെ കോപത്തെ നിയന്ത്രിക്കാനും, അതിന്റെ കാഠിന്യം കുറക്കാനും വേണ്ടി ഞാൻ എന്റെ വാക്കുകൾ നിയന്ത്രിക്കുന്നു.					
101	വിഷമാവസ്ഥകളെ മറികടക്കാൻ ഞാൻ ആത്മീയ പുസ്തകങ്ങളോ, എനിക്കു ഇഷ്ടപ്പെട്ട പുസ്തകളോ വായിക്കുന്നു.					
102	നല്ല കാര്യങ്ങൾ ചിന്തിച്ചു കൊണ്ട് ഞാൻ എന്റെ സങ്കടത്തെ മറികടക്കുന്നു.					
103	നല്ല കാര്യങ്ങൾ ചെയ്യാൻ എന്നെ തന്നെ പ്രചോദിപ്പിച്ചു കൊണ്ട് എന്റെ അസൂയയെ മറികടക്കുന്നു.					
104	എന്റെ അസൂയയെ മറികടക്കാനായി ഞാൻ അസൂയയുടെ കാരണങ്ങൾ കുറിച്ചു വയ്ക്കുന്നു.					
105	എന്റെ ഉത്കണ്ഠയെ ലഘൂകരിക്കാൻ ഞാൻ ടി.വി കാണുകയോ, വിനോദങ്ങളിൽ ഏർപ്പെടുകയോ ചെയ്യുന്നു.					
106	എന്റെ ഉത്കണ്ഠയെ മറികടക്കാൻ വിദ്യാലയത്തിലെ കൗൺസലിംഗ് ചെയ്യുന്ന അധ്യാപികയുടെ സഹായം തേടാറുണ്ട്.					
107	എന്റെ ലജ്ജയെ ലഘൂകരിക്കാനും, ആത്മവിശ്വാസം കൂടാനും വേണ്ടി സ്വയം മെച്ചപ്പെടുത്താനുള്ള രീതികൾ ചെയ്യാറുണ്ട്.					
108	എന്റെ ലജ്ജയെ ഇല്ലാതാക്കാൻ ഞാൻ മനഃപൂർവ്വം എന്റെ സഹപാഠികളോടൊപ്പം ചിലവഴിക്കാറുണ്ട്.					
109	സന്തോഷം അനുഭവിക്കുന്നതിനു വേണ്ടി ഞാൻ എന്റെ സുഹൃത്തുക്കളുമായി വിനോദങ്ങളിൽ ഏർപ്പെടുന്നു.					
110	സന്തോഷത്തിനായി ഞാൻ വിനോദങ്ങളിൽ ഏർപ്പെടുന്നും					
111	എനിക്കുതന്നെ സംതൃപ്തി തോന്നുന്നതിനായി ഞാൻ മറ്റുള്ളവരെ അവരുടെ ആവശ്യങ്ങളിൽ സഹായിക്കാറുണ്ട്.					
112	അസംതൃപ്തമായമായ സാഹചര്യങ്ങളെ മറികടക്കാൻ ഞാൻ അത്തരം സാഹചര്യങ്ങളെ അഭിമുഖീകരിക്കുന്നു.					

Appendix

Sl.No.	Item	SA	A	U	D	SD
113	എനിക്ക് അഭിമാനം തോന്നുന്നതിനായി ഞാൻ വിജയം കരസ്ഥമാക്കുന്നു					
114	എനിക്ക് അഭിമാനം തോന്നുന്നതിനായി എല്ലാവരുമായി ഒരു നല്ല ബന്ധം ഞാൻ നിലനിർത്തുന്നു.					
115	മറ്റുള്ളവരോടുള്ള ഒരു സഹതാപം നിലനിർത്തുന്നതിനായി അവരുടെ പ്രശ്നങ്ങൾ മനസിലാക്കാൻ ഞാൻ ശ്രമിക്കുന്നു.					
116	എനിക്ക് മറ്റുള്ളവരോടു എന്റെ സഹതാപത്തെ നിയന്ത്രിക്കുന്നതിനായി അവരുടെ രോഗാവസ്ഥ അവരുടെ വിധിയെന്ന് ചിന്തിക്കാൻ ഞാൻ ശ്രമിക്കാറുണ്ട്:					
117	എന്റെ സ്നേഹം അതിരുവിട്ട രീതിയിൽ പ്രകടിപ്പിക്കാതിരിക്കാൻ ഞാൻ എന്നോട് തന്നെ സംസാരിക്കാറുണ്ട്:					
118	ഞാൻ മന:പൂർവ്വം സ്നേഹം പരിശീലിക്കാൻ ശ്രമിക്കുന്നു.					
119	ക്ഷമയെ മനസ്സിലാക്കാൻ ഞാൻ കഷ്ടപ്പാടുകളുടെ അർത്ഥം അറിയാൻ ശ്രമിക്കുന്നു.					
120	ക്ഷമയുള്ള ഒരു മനസ്സ് ഉണ്ടാക്കി എടുക്കുന്നതിനായി ഞാൻ എന്നോട് തന്നെ ക്ഷമിക്കുന്നു					

APPENDIX XV

NEED ANALYSIS QUESTIONNAIR (FINAL FORM)

NSS TRAINING COLLEGE, OTTAPPALAM

University of Calicut, Thenjippalam

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(പൊതുവായ നിർദ്ദേശങ്ങൾ)

- സത്യസന്ധമായി എല്ലാ ചോദ്യങ്ങൾക്കും ഉത്തരമെഴുതുക.
- നിങ്ങൾ തിരഞ്ഞെടുക്കുന്ന ഓപ്ഷൻ കോളത്തിൽ ✓ മാർക്ക് അടയാളപ്പെടുത്തുക

പാർട്ട് - I

പേര് :

സ്കൂളിന്റെ പേര് :

ക്ലാസ്സ് :

ലിംഗം : ആൺ/ പെൺ

സ്കൂൾ വിഭാഗം : സർക്കാർ/എയ്ഡഡ്/അൺഎയ്ഡഡ്

പാർട്ട് - II

Sl.No	Item	ഉണ്ട്	ഇല്ല
1	ക്ലാസ്റൂം സമയങ്ങളിൽ ഇരുന്ന് പഠിക്കുമ്പോൾ അലോസരം അനുഭവപ്പെടാറുണ്ടോ?		
2	നിങ്ങളുടെ ക്ലാസ്റൂം അന്തരീക്ഷം മറ്റുള്ളവർക്ക് സ്നേഹത്തിന്റേയും, സാന്ത്വനത്തിന്റേയും തോന്നലുകൾ സൃഷ്ടിക്കുന്നുണ്ടോ?.		
3	അധ്യാപകർ നിങ്ങളുടെ വികാരങ്ങൾ കൃത്യമായി മനസിലാക്കുകയാണെങ്കിൽ പഠനം വളരെ രസകരമായിരിക്കും എന്ന ഒരു അഭിപ്രായം നിങ്ങൾക്ക് ഉണ്ടോ?.		
4	ചെറിയ അസന്തുഷ്ടമായ കാര്യങ്ങൾ നിങ്ങളെ കോപിഷ്ടനാക്കാറുണ്ടോ?		
5	ക്ലാസിൽ നിങ്ങൾക്ക് സംശയങ്ങൾ ചോദിക്കാനും, ദൂരികരിക്കാനും അവസരം ഉണ്ടോ?		

Appendix

Sl.No	Item	ഉണ്ട്	ഇല്ല
6	ക്ലാസിൽ നിങ്ങൾ സജീവമായി പങ്കെടുക്കാറുണ്ടോ?.		
7	വൈകാരിക സന്തുലിതാവസ്ഥയുടെ കാര്യത്തിൽ നിങ്ങളുടെ സമപ്രായക്കാർക്ക് ഒരു പ്രചോദനാത്മക വ്യക്തിത്വമാകണമെന്ന് നിങ്ങൾ എപ്പോഴെങ്കിലും ചിന്തിച്ചിട്ടുണ്ടോ?.		
8	കുട്ടികളെ വളരെ നന്നായി കൈകാര്യം ചെയ്യുന്നതിനു അധ്യാപകർക്ക് ഒരു വൈകാരിക പക്വത ആവശ്യമാണെന്ന് നിങ്ങൾക്ക് എപ്പോഴെങ്കിലും തോന്നിയിട്ടുണ്ടോ?.		
9	നിങ്ങൾക്ക് എപ്പോഴെങ്കിലും ഭഗവദ്ഗീത വായിക്കുവാൻ അവസരം കിട്ടിയിട്ടുണ്ടോ?		
10	ഭഗവദ്ഗീതയിൽ വിദ്യാഭ്യാസ മൂല്യങ്ങൾ ഉണ്ടെന്ന് നിങ്ങൾക്ക് തോന്നിയിട്ടുണ്ടോ?		
11	കൃത്യമായി അർത്ഥം മനസിലാക്കികൊണ്ട് ഗീതയിലെ ശ്ലോകങ്ങൾ ചൊല്ലാൻ നിങ്ങൾ എപ്പോഴെങ്കിലും ശ്രമിച്ചിട്ടുണ്ടോ?		
12	നിങ്ങളുടെ പ്രവർത്തികളെ ക്ലാസു മുറിയിൽ പ്രതിഫലിപ്പിക്കാൻ നിങ്ങൾ എപ്പോഴെങ്കിലും ശ്രമിച്ചിട്ടുണ്ടോ?		
13	ഇന്നത്തെ വിദ്യാഭ്യാസ പദ്ധതിയ്ക്കനുസരിച്ചുള്ള ഒരു വ്യക്തിത്വമായി നിങ്ങളെ വികസിപ്പി ച്ചെടുക്കാൻ നിങ്ങൾക്ക് കഴിയുമോ?		
14	നിങ്ങളുടെ വികാരങ്ങളെ നിയന്ത്രിക്കേണ്ട മാർഗ്ഗങ്ങളെ കുറിച്ച് നിങ്ങളുടെ അധ്യാപകർ നിങ്ങൾക്ക് പഠിച്ചിച്ചു തന്നിട്ടുണ്ടോ?.		
15	നിങ്ങളുടെ അധ്യാപകർ നല്കുന്ന പഠന പ്രവർത്തനങ്ങൾ നിങ്ങൾക്ക് നിത്യ ജീവിതത്തിൽ ആവശ്യമായ വൈകാരിക സന്തുലിതാവസ്ഥയെ കൈകാര്യം ചെയ്യുന്നതിന് എപ്പോഴെങ്കിലും ഉപകരിച്ചിട്ടുണ്ടോ?		
16	അധ്യാപകൻ വൈകാരിക സന്തുലിതാവസ്ഥയുടെ കാര്യത്തിൽ നിങ്ങൾക്ക് ഒരു റോൾ മോഡൽ ആണോ?		
17	നിങ്ങളുടെ സാധ്യതകളെ ഉത്തേജിപ്പിക്കാൻ ഉതകുംവിധത്തിലുള്ള പ്രചോദനം നിങ്ങളുടെ അധ്യാപകൻ നല്കുന്നുണ്ടോ?		
18	പഠന പ്രക്രിയയുടെ വേളകളിൽ നിങ്ങളുടെ വ്യക്തിപരമായ കഴിവുകൾ ഉപയോഗപ്പെടുത്താൻ നിങ്ങളുടെ അധ്യാപകൻ ശ്രമിക്കുന്നുണ്ടോ?		
19	നിങ്ങളുടെ ഏകാഗ്രതയും, മാനസിക ഉല്ലാസവും വർദ്ധിപ്പിക്കുന്നതിനു് നിങ്ങൾ യോഗ അഭ്യസിക്കുന്നുണ്ടോ?		

Sl.No	Item	ഉണ്ട്	ഇല്ല
20	നിങ്ങളുടെ ധാർമ്മിക മൂല്യങ്ങൾ മെച്ചപ്പെടുത്താൻ ഉതകുന്ന ആദ്ധ്യാത്മിക ഗ്രന്ഥങ്ങളിലെ ഭാഗങ്ങൾ ഏതെങ്കിലും അധ്യാപകൻ നിങ്ങൾക്ക് പറഞ്ഞു തരുന്നുണ്ടോ?		
21	നിങ്ങളുടെ പഠനത്തിന് അത്യാവശ്യമായ മനസ്സമാധാനം ഉത്തേജിപ്പിക്കുവാൻ ഉതകുന്ന ഏതെങ്കിലും തരം ആത്മീയ ചിന്തകൾ അധ്യാപകരിൽ നിന്നും ലഭിക്കുന്നുണ്ടോ?		
22	നിങ്ങളുടെ വികാരങ്ങളെ നിയന്ത്രിക്കാൻ ഉപകരിക്കുന്ന കാര്യങ്ങൾ പരിശീലിക്കുന്നതിനായി നിങ്ങൾ നിങ്ങളുടെ സമയം ഉപയോഗപ്രദമാക്കുന്നുണ്ടോ?		
23	നിങ്ങളുടെ വിദ്യാലയങ്ങളിൽ ആദ്ധ്യാത്മിക പുസ്തകങ്ങൾ വായിക്കുന്നതിനോ, ധ്യാനിക്കുന്നതിനോ വേണ്ടി ഒരു മുറി ഉണ്ടോ?		
24	ആദ്ധ്യാത്മിക വളർച്ചക്കുവേണ്ടി പുത്തൻ സാങ്കേതിക വിദ്യകൾ നിങ്ങൾ ഉപയോഗപ്രദമാക്കുന്നുണ്ടോ?		
25	നിങ്ങളുടെ വികാരങ്ങളെ കൃത്യമായി പരിശീലിപ്പിക്കുന്നതിനായി നിങ്ങളുടെ ക്ലാസ്മുറികളിൽ നൂതന സാങ്കേതിക വിദ്യകൾ ഉപയോഗിക്കുന്നുണ്ടോ?		

APPENDIX XVI

THE VERSES SELECTED FROM BHAGAVAD-GITA AS IT IS FOR THE DEVELOPMENT OF INSTRUCTIONAL PACKAGE

(The below mentioned verses are selected from the Text-
Bhagavad-gita As It Is by Srila Prabhupada)

Anger

The verses selected for the emotion–Anger are; 2(56), 2(62), 2(63), 4(10), 5(23), 12(17), 16(4), 16(18), 16(21), 18(23)

Introduction

1. BG Sloka 2.62

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate

Meaning– While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

2. BG Sloka 2.63

krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati

Meaning– From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

3. BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning– Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purifled by knowledge of Me—and thus they all attained transcendental love for Me.

4. BG Sloka 16.4

dambho darpo 'bhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha sampadam āsurīm

Meaning– Arrogance, pride, anger, conceit, harshness and ignorance—these qualities belong to those of demonic nature, O son of Pṛthā.

5. BG Sloka 16.21

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet

Meaning–There are three gates leading to this hell–lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

Application

6. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning– One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

Appendix

7. BG Sloka 5.23

śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

Meaning– Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world.

8. BG Sloka 12.17

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ

Meaning– One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

9. BG Sloka 16.18

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu pradviṣanto 'bhyasūyakāḥ

Meaning– Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion.

10. BG Sloka 18.23

niyataṁ saṅga-rahitam arāga-dveṣataḥ kṛtam
aphala-prepsunā karma yat tat sāttvikam ucyate

Meaning– As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

Fear

The verses selected for the emotion–Fear are; 2(35), 2(56), 4(10), 5(27), 5(28), 10(4), 10(5), 18(30), 18(35), 18(66)

Introduction

1. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning– one who is not disturbed in spite of the three fold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

2. BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning– BeIing freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me. many, many persons in the past became purified by knowledge of Me– and thus they all attained transcendental love for Me.

3. BG Sloka 10.4

buddhir jñānam asammohaḥ kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo ’bhāvo bhayaṁ cābhayam eva ca

Meaning– Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and a calmness, pressure and pain, birth, death, fear, fearlessness are created by Me alone.

4. BG Sloka 10.5

ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo ’yaśaḥ
bhavanti bhāvā bhūtānāṁ matta eva pṛthag-vidhāḥ

Meaning– Nonviolence, equanimity, satisfaction, austerity,Charity, fame and infaming ar created by Me alone.

5. BG Sloka 18.35

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī

Meaning–And that determination which cannot to go beyond dreaming, fearfulness, lamentation, moroseness, and illusion– such un intelligent determination is in the mode of darkness.

Application

6. BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

Meaning–The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

7. BG Sloka 5.27

sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau

8. BG Sloka 5.28

yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ
vigata-icchā-bhaya-krodho yaḥ sadā mukta eva saḥ

Meaning–(5.27-28) Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils - thus controlling the mind, senses and intelligence, the tranecendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

9. BG Sloka 18.30

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī

Meaning–O son of Prthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

10. BG Sloka 18.66

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

Meaning– Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

Sadness

The verses selected for the emotion–Sadness are; 1(46), 2(25), 2(28), 2(56), 4(36), 6(7), 6(17), 13(21), 14(20), 18(58)

Introduction

1. BG Sloka 2.25

avyakto 'yam acintyo 'yam avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ nānuśocitum arhasi

Meaning–It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

2. BG Sloka 2.28

avyaktādīni bhūtāni vyakta-madhyāni bhārata
avyakta-nidhanāny eva tatra kā paridevanā

Meaning–All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

3. BG Sloka 4.36

api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛt-tamaḥ
sarvaṁ jñāna-plavenaiva vṛjinaṁ santariṣyasi

Meaning–Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

4. BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

Meaning–He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

5. BG Sloka 13.21

kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ bhoktṛtve hetur ucyate

Meaning–Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

Application

6. BG Sloka 1.46

sañjaya uvāca
evam uktvārjunaḥ saṅkhye rathopastha upāviśat
visṛjya sa-śaraṁ cāpaṁ śoka-saṁvigna-mānasaḥ

Meaning–Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

7. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning–One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

8. BG Sloka 6.7

jitātmanaḥ praśāntasya paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ

Meaning–For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

9. BG Sloka 14.20

guṇān etān atītya trīn dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair vimukto ’mṛtam aśnute

Meaning–When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

10. BG Sloka 18.58

mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi

Meaning–If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Appendix

Jealousy

The verses selected for the emotion–Jealousy are; 1(1), 3(31), 3(32), 9(1), 9(29), 16(3), 16(19), 18(27), 18(67), 18(71)

Introduction

1. BG Sloka 1.1

dhṛtarāśtra uvāca
dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya

Meaning–Dhṛtarāṣtra said: O Sañjaya, after assembling in the place of pilgrimage at Kurukṣetra, what did my sons and the sons of Pāṇdu do, being desirous to fight?

2. BG Sloka 9.1

śrī-bhagavān uvāca
idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ yaj jñātvā mokṣyase ’śubhāt

Meaning–The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence

3. BG Sloka 16.3

tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā
bhavanti sampadaṁ daivīm abhijātasya bhārata

Meaning–Vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor - these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

4. BG Sloka 18.27

rāgī karma-phala-prepsur lubdho hiṁsātmako ’śuciḥ
harṣa-śokānvitaḥ kartā rājasaḥ parikīrtitaḥ

Meaning–But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

5. BG Sloka 18.67

idaṁ te nātapaskāya nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ na ca māṁ yo ’bhyasūyati

Meaning–This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

Application

6. BG Sloka 3.31

ye me matam idaṁ nityam anutiṣṭhanti mānavāḥ
śraddhāvanto ’nasūyanto mucyante te ’pi karmabhiḥ

Meaning–One who executes his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

7. BG Sloka 3.32

ye tv etad abhyasūyanto nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāṁs tān viddhi naṣṭān acetasaḥ

Meaning–But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

8. BG Sloka 9.29

samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ
ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham

Meaning–I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

9. BG Sloka 16.19

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

Meaning–Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

10. BG Sloka 18.71

śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ
so ’pi muktaḥ śubhāl lokān prāpnuyāt puṇya-karmaṇām

Meaning–And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell.

Anxiety

The verses selected for the emotion–Anxiety are; 1(28), 1(29), 1(30), 1(31), 2(3), 2(7), 2(45), 6(5), 6(6), 12(16)

Introduction

1. BG Sloka 1.28

arjuna uvāca
dṛṣṭvemaṁ sva-janaṁ kṛṣṇa yuyutsuṁ samupasthitam
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati

Meaning–All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

2. BG Sloka 1.29

vepathuś ca śarīre me roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate

Meaning–Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all .

3. BG Sloka 1.30

na ca śaknomy avasthātuṁ bhramatīva ca me manaḥ
nimittāni ca paśyāmi viparītāni keśava

Meaning–O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.

4. BG Sloka 1.31

na ca śreyo 'nupaśyāmi hatvā sva-janam āhave
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca

Meaning–Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

5. BG Sloka 2.3

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa

Meaning– O son of Prthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

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Application

6. BG Sloka 2.7

kārpaṇya-doṣopahata-svabhāvaḥ pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam

Meaning– Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

7. BG Sloka 2.45

trai-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān

Meaning–The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.

8. BG Sloka 6.5

uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ

Meaning–A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

9. BG Sloka 6.6

bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ
anātmanas tu śatrutve vartetātmaiva śatru-vat

Meaning– For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

10. BG Sloka 12.16

anapekṣaḥ śucir dakṣa udāsīno gata-vyathaḥ
sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ

Meaning– A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

Shame

The verses selected for the emotion –Shame are; 1(36), 2(2), 2(7), 2(33), 2(35), 2(37), 2(38), 16(23), 16(24), 18(47)

Introduction

1. BG Sloka 1.36

pāpam evāśrayed asmān hatvaitān ātatāyinaḥ
tasmān nārhā vayaṁ hantuṁ dhārtarāṣṭrān sa-bāndhavān
sva-janaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava

Meaning– Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣtra and our friends. What should we gain, O Krṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

2. BG Sloka 2.2

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam
anārya-juṣṭam asvargyam akīrti-karam arjuna

Meaning–The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy

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3. BG Sloka 2.7

kārpaṇya-doṣopahata-svabhāvaḥ pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam

Meaning– Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

4. BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

Meaning–The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

5. BG Sloka 2.37

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ

Meaning– O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination

Application

6. BG Sloka 2.33

atha cet tvam imaṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi

Meaning– If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

7. BG Sloka 2.38

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivaṁ pāpam avāpsyasi

Meaning– Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin.

8. BG Sloka 16.23

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ
na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim

Meaning– But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

9. BG Sloka 16.24

tasmāc chāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ karma kartum ihārhasi

Meaning–One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

10. BG Sloka 18.47

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣam

Meaning– It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

Happiness

The verses selected for the emotion–Happiness are; 2(14), 2(56), 5(20), 5(21), 5(22), 5(23), 5(24), 12(17), 18(54), 18(76)

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Introduction

1. BG Sloka 2.14

> mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
> āgamāpāyino ’nityās tāṁs titikṣasva bhārata

Meaning– O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

2. BG Sloka 5.20

> na prahṛṣyet priyaṁ prāpya nodvijet prāpya cāpriyam
> sthira-buddhir asammūḍho brahma-vid brahmaṇi sthitaḥ

Meaning– A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self- intelligent, unbewildered, and who knows the science of God, is to be understood as already situated in Transcendence.

3. BG Sloka 5.21

> bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham
> sa brahma-yoga-yuktātmā sukham akṣayam aśnute

Meaning– Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

4. BG Sloka 5.22

> ye hi saṁsparśa-jā bhogā duḥkha-yonaya eva te
> ādy-antavantaḥ kaunteya na teṣu ramate budhaḥ

Meaning– An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

5. BG Sloka 5.24

yo 'ntaḥ-sukho 'ntar-ārāmas tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇaṁ brahma-bhūto 'dhigacchati

Meaning– One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

Application

6. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning– One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

7. BG Sloka 5.23

śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

Meaning– Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogī and is happy in this world.

8. BG Sloka 12.17

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ

Meaning– One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

9. BG Sloka 18.54

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām

Meaning– One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

10. BG Sloka 18.76

rājan saṁsmṛtya saṁsmṛtya saṁvādam imam adbhutam
keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhur muhuḥ

Meaning– O King, as I repeatedly recall this wondrous and holy dialogue between Krşṇa and Arjuna, I take pleasure, being thrilled at every moment.

Satisfaction

The verses selected for the emotion–Satisfaction are; 2(27), 2(70), 3(9), 3(35), 4(31), 4(40), 6(8), 10(9), 12(14), 17(16)

Introduction

1. BG Sloka 2.27

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe na tvaṁ śocitum arhasi

Meaning– For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

2. BG Sloka 2.70

āpūryamāṇam acala-pratiṣṭhaṁ samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī

Meaning– A person who is not disturbed by the incessant flow of desires -that enter like rivers into the ocean which is ever being filled but is always still - can alone achieve peace, and not the man who strives to satisfy such desires.

3. BG Sloka 3.9

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

Meaning– Work done as a sacrifice for Viṣnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage

4. BG Sloka 4.31

nāyaṁ loko 'sty ayajñasya kuto 'nyaḥ kuru-sattama

Meaning– O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

5. BG Sloka 6.8

jñāna-vijñāna-tṛptātmā kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī sama-loṣṭrāśma-kāñcanaḥ

Meaning– A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything - whether it be pebbles, stones or gold - as the same.

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Application

6. BG Sloka 3.35

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ

Meaning– It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

7. BG Sloka 4.40

ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ

Meaning– But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.

8. BG Sloka 10.9

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca

Meaning– The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

9. BG Sloka 12.14

santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

Meaning– Who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

10. BG Sloka 17.16

manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat tapo mānasam ucyate

Meaning– And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

Pride

The verses selected for the emotion–Pride are; 2(3), 2(11), 2(18), 2(31), 2(35), 3(21), 3(27), 3(35), 4(13), 16(4)

Introduction

1. BG Sloka 2.3

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa

Meaning– O son of Prthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

2. BG Sloka 2.11

śrī-bhagavān uvāca
aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ

Meaning–The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.

3. BG Sloka 2.18

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino ’prameyasya tasmād yudhyasva bhārata

Meaning– Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

4. BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

Meaning– The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

5. BG Sloka 3.27

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate

Meaning– The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

Application

6. BG Sloka 2.31

sva-dharmam api cāvekṣya na vikampitum arhasi
dharmyād dhi yuddhāc chreyo ’nyat kṣatriyasya na vidyate

Meaning– Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

7. BG Sloka 3.21

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute lokas tad anuvartate

Meaning– Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

8. BG Sloka 3.35

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ

Meaning– It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

9. BG Sloka 4.13

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ viddhy akartāram avyayam

Meaning– According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

10. BG Sloka 16.4

dambho darpo 'bhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha sampadam āsurīm

Meaning– Arrogance, pride, anger, conceit, harshness and ignorance - these qualities belong to those of demonic nature, O son of Prtha.

Sympathy

The verses selected for the emotion–Sympathy are; 1(31), 2(2), 2(5), 4(7), 4(8), 5(18), 9(22), 9(32), 10 (11), 18(64)

Appendix

Introduction

1. BG Sloka 1.31

na ca śreyo 'nupaśyāmi hatvā sva-janam āhave
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca

Meaning–I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krṣṇa, desire any subsequent victory, kingdom, or happiness.

2. BG Sloka 2.2

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam
anārya-juṣṭam asvargyam akīrti-karam arjuna

Meaning–The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy.

3. BG Sloka 2.5

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān

Meaning–It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

4. BG Sloka 4.8

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

Meaning–In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

5. BG Sloka 5.18

vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ

Meaning–The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].

Application

6. BG Sloka 4.7

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

Meaning–Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion at that time I descend Myself.

7. BG Sloka 9.22

ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham

Meaning–But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

8. BG Sloka 9.32

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim

Meaning–O son of Prthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers] can approach the Supreme destination.

9. BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

Meaning–Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

10. BG Sloka 18.64

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti tato vakṣyāmi te hitam

Meaning–Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.

Love

The verses selected for the emotion–Love are; 4(3), 5(7), 5(18), 4(10), 6(9), 9(22), 10(10), 10(11), 11(55), 18(64)

Introduction

1. BG Sloka 4.3

sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam

Meaning–That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

2. BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning–Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me - and thus they all attained transcendental love for Me.

3. BG Sloka 5.7

yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā kurvann api na lipyate

Meaning–One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

4. BG Sloka 5.18

vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ

Meaning–The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].

5. BG Sloka 10.10

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

Meaning–To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

Application

6. BG Sloka 6.9

suhṛn-mitrāry-udāsīna-madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu sama-buddhir viśiṣyate

Meaning–A person is said to be still further advanced when he regards all - the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial - with an equal mind.

7. BG Sloka 9.22

ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham

Meaning–But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

8. BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

Meaning–Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

9. BG Sloka 11.55

mat-karma-kṛn mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu yaḥ sa mām eti pāṇḍava

Meaning–My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

10. BG Sloka 18.64

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo ’si me dṛḍham iti tato vakṣyāmi te hitam

Meaning–Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.

Forgiveness

The verses selected for the emotion–Forgiveness are; 2(21), 6(15), 6(17), 6(19), 9(30), 10(11), 11(41), 11(44), 13(8), 16(3)

Introduction

1. BG Sloka 9.30

api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

Meaning–Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

2. BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

Meaning–Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

3. BG Sloka 11.41

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānata mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi

Meaning–I have in the past addressed You as "O Krsna," "O Yādava," "O my friend," without knowing Your glories. Please forgive whatever I may have done in madness or in love.

4. BG Sloka 13.8

amānitvam adambhitvam ahiṁsā kṣāntir ārjavam
ācāryopāsanaṁ śaucaṁ sthairyam ātma-vinigrahaḥ

Meaning–Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control -all these I thus declare to be knowledge, and what is contrary to these is ignorance.

5. BG Sloka 16.3

tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā
bhavanti sampadaṁ daivīm abhijātasya bhārata

Meaning–Vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

Application

6. BG Sloka 2.21

vedāvināśinaṁ nityaṁ ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam

Meaning–O Pārtha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

7. BG Sloka 6.15

yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ
śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati

Meaning–Thus practicing control of the body, mind and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

8. BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

Meaning–He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

9. BG Sloka 6.19

yathā dīpo nivāta-stho neṅgate sopamā smṛtā
yogino yata-cittasya yuñjato yogam ātmanaḥ

Meaning–As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self.

10. BG Sloka 11.44

tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

Meaning–You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

Emotional Integration

The verses selected for Emotional Integration are; 2(14), 2(48), 2(56), 2(58), 2(70), 6(17), 6(35), 12(13), 12(14), 12(15)

Introduction

1. BG Sloka 2.14

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ

āgamāpāyino 'nityās tāṁs titikṣasva bhārata

Meaning–O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

2. BG Sloka 2.48

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

Meaning– Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.

3. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning–One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

4. BG Sloka 2.58

yadā saṁharate cāyaṁ kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā

Meaning–One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge.

5. BG Sloka 2.70

āpūryamāṇam acala-pratiṣṭhaṁ samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī

Meaning–A person who is not disturbed by the incessant flow of desires – that enter like rivers into the ocean which is ever being filled but is always still– can alone achieve peace, and not the man who strives to satisfy such desires.

Application

6. BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu

yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

Meaning–He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

7. BG Sloka 6.35

śrī-bhagavān uvāca asaṁśayaṁ mahā-bāho mano durnigrahaṁ calam
abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate

Meaning–The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

8. BG Sloka 12.13

adveṣṭā sarva-bhūtānāṁ maitraḥ karuṇa eva ca nirmamo
nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī

9. BG Sloka 12.14

santuṣṭaḥ satataṁ yogi yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

Meaning– (12-13, 14) One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

Appendix

10. BG Sloka 12.15

yasmān nodvijate loko lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ

Meaning–He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

Self–Realization (Supplementary module**)**

The verses selected for Self–Realization are; 2(18), 6(29), 8(15), 9(27), 10(8), 15(17), 18(42)

1. BG Sloka 2.18

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya tasmād yudhyasva bhārata

Meaning–Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

2. BG Sloka 6.29

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā sarvatra sama darśanaḥ

Meaning–A true yogī observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

3. BG Sloka 8.15

mām upetya punar janma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ

Meaning–After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

4. BG Sloka 9.27

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam

Meaning–O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

5. BG Sloka 10.8

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ budhā bhāva-samanvitāḥ

Meaning–I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

6. BG Sloka 15.17

uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ
yo loka-trayam āviśya bibharty avyaya īśvaraḥ

Meaning–Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

7. BG Sloka 18.42

śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam

Meaning–Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness - these are the qualities by which the brahmaṇas work.

APPENDIX XVII

INSRUCTIONAL PACKAGE BASED ON BHAGAVAD GITA FOR EMOTION REGULATION AMONG SECONDARY SCHOOL STUDENTS

(IPBERSSS)

DEVELOPED BY

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RESEARCH CENTRE IN EDUCATION

2023



THE KEY PRINCIPLE OF BHAGAVAD–GITA



Chariot-Body, Horses-Senses, Reins-mind, Driver-Intelligence, Passenger-soul

Bhagavad–gita helps to purify one's intelligence. From the picture, when the intelligence (Driver) is pure and strong, then it can control the mind (Reins) which in turn can control the senses (Horses–each horse represents; sight, hearing, smell, taste, and touch) there by emotions, just a good driver controls the reins and thus the horses as well. The overall purpose of the body–mind arrangement can be fulfilled only if the senses are controlled. If the senses are controlled emotions will be controlled. When the intelligence is contaminated and weak the mind and senses carry away the body (Chariot) in a very dangerous and uncontrolled way. If the chariot is moving in the right direction the soul (Passenger) reaches his destination. Then the passenger is happy and experiences the real happiness.

PREFACE

Education today extends beyond the development of intellectual abilities to include the nurturing of emotional and social competencies essential for holistic growth. Adolescence, particularly the secondary school stage, is a critical period marked by emotional fluctuations, academic pressure, and social challenges. The ability to regulate emotions effectively plays a vital role in students' mental well-being, interpersonal relationships, and academic growth.

Emotion regulation, as a core component of emotional competence, enables students to manage stress, cope with challenges, and respond constructively to life situations. However, contemporary schooling often emphasizes academic performance while providing limited structured support for emotional development.This gap necessitates the integration of culturally rooted, value-based, and developmentally appropriate interventions within the educational framework.

The Bhagavad–gita, a timeless philosophical text, offers profound insights into self– awareness, emotional balance, self–control, and purposeful action. Its teachings emphasize equanimity, resilience, mindfulness, and ethical living, which are highly relevant to the emotional needs of secondary school students in the contemporary educational context. When interpreted in an age-appropriate, secular, and practical manner, these principles can serve as valuable tools for emotion regulation.

The present instructional package, titled **" Instructional Package Based on the Bhagavad–gita for Emotion Regulation among Secondary School Students "** has been developed with the aim of helping students recognize their emotions, understand emotional triggers and manage their emotions constructively, develop self-regulation strategies, and cultivate adaptive responses to academic and social challenges. This instructional package has been developed with due consideration of students' developmental needs, curricular relevance, and classroom feasibility. Efforts have been made to present the concepts of the Bhagavad–gita in a non-sectarian, inclusive, and learner–friendly manner, ensuring that the material remains educational rather than religious in orientation. The package is intended to serve as a supportive resource for teachers, educators, counsellors, and researchers for fostering emotional competence among students and seeking to integrate emotional education with indigenous knowledge systems.

It is hoped that this instructional package will contribute meaningfully to the field of educational psychology by offering an innovative, culturally grounded approach to emotion regulation among secondary school students. The researcher sincerely believes that the insights drawn from the Bhagavad–gita, when thoughtfully applied, can empower adolescents to develop self–discipline, emotional stability, positive attitudes, and inner strength among learners, thereby promoting their overall personality development, well–being and academic success.

Bini T V
NCERT Doctoral Fellow
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RESOURSE MATERIAL: BHAGAVAD GITA AS IT IS

By A.C.Bhaktivendata Swmi Prabhupad

Bhagavadg–gita is also known as Gitopanisad. It is the essence of Vedic knowledge and one of the most important Upanishads in Vedic literature. "Bhagavad–gita As It Is" is the most wdely read edition of the Bhagavad–gita in the world. Bhagavad–gita is universally renowned as the jewel of India's spiritual wisdom. Spoken by Lord Krishna, the Supreme Personality of Godhead, to His intimate devotee Arjuna, the Gita's seven hundred concise verses provide a definitive guide to the science of– selfrealization.It discuss also with the art of managing the mind, senses and emotions. Indeed no work even compares in its revelations of man's essential nature, his environment, and ultimately his relationship with God. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the world's foremost Vedic scholar and teacher, represents an unbroken chain of fully self –realized spiritual masters beginning with Lord Krishna Himself. Thus, unlike other editions of the Bhagavad–gita, Srila Prabhupada conveys Lord Krishna's profound message "As it is"–without the slightest taint of adulteration or personally motivated change, will stimulate and enlighten any reader with its ancient yet thoroughly timely teachings.

Some eminent personalities about Bhagavad–gita

Henry David Thoreau–In the morning I bathe my intellect in the stupendous and cosmological philosophy of the Bhagavad–gita, in comparison with which our modern world and its literature seem puny and trivial.

Ralph Waldo Emerson–I owed a magnificent day to the Bhagavad – gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.

Albert Einstein–When I read the Bhagavad-gita, the only question left is how God created the universe. Everything else seems to be superfluous.

Mahatma Gandhi–When doubts haunt me when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad–gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day.

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INTRODUCTION

Adolescence is a crucial stage of human development marked by rapid physical, emotional, and social changes. Secondary school students often experience intense emotions such as stress, anger, fear, anxiety, and confusion due to academic pressure, peer relationships, family expectations, and personal identity formation. If not managed properly, these emotions may negatively affect students' academic performance, behaviour, and overall well–being. Therefore, developing effective emotion regulation ability is essential for helping students cope with daily challenges in a healthy and constructive manner. The Bhagavad-gita, an ancient Indian philosophical text, provides practical guidance on managing emotions, maintaining mental balance, and performing one's duties with clarity and self-discipline. These teachings can be meaningfully adapted to suit the developmental level and educational context of secondary school students.

This instructional initiative is also rooted in the principles of **Indian Knowledge Systems (IKS)**, which emphasize the integration of India's rich philosophical, psychological, and ethical traditions into contemporary education. IKS recognizes classical texts such as the Bhagavad–gita not merely as religious scriptures, but as sources of timeless knowledge on human psychology, ethics, self–management, and holistic development. By drawing upon this indigenous knowledge tradition, the package aligns with the vision of culturally responsive and value–based education.

Furthermore, the programme is in harmony with the objectives of the **National Education Policy 2020 (NEP 2020),** which advocates holistic, multidisciplinary, and value-oriented education. NEP 2020 emphasizes character building, ethical reasoning, emotional well–being, critical thinking, and the incorporation of Indian knowledge traditions into the curriculum. By fostering emotional balance, self– awareness, and responsible action, this instructional package contributes directly to the policy's vision of developing well–rounded individuals equipped with both cognitive competence and socio-emotional strength.

The package–"Instructional Package Based on Bhagavad-gita for Emotion Regulation among Secondary School Students" is designed to help students become aware of, recognize, understand, and manage their emotions with the support of the Vedic philosophical as well as psychological insights of the Bhagavad–gita. The

target community of this package is secondary school students, and the total duration of the programme is forty hours.

The content of the package is divided into two parts: Part I and Part II.

Part I: "Making Students Aware of the Bhagavad–gita" consists of 14 modules organized under three units. These units cover the historical background of the Bhagavad-gita, its significance and glorification, and concise summaries of its all chapters.

Part II: "Engaging Students with the Bhagavad–gita" consists of 26 modules organized under 13 units. These units focus on 12 key emotions, integration of emotions, along with a supplementary module on self–realization.

The package includes systematically designed learning outcomes, structured content modules, experiential activities, group discussions, reflective sessions, and value-based exercises that translate selected concepts from the Bhagavad-gita into meaningful and age-appropriate learning experiences. By combining traditional wisdom with modern pedagogical strategies, and aligning with IKS and NEP 2020 frameworks, this instructional package aims to promote emotional maturity, ethical awareness, and holistic personality development among secondary school students.

OUTCOMES OF THE PACKAGE

1. General Outcome

The instructional package based on the Bhagavad–gita aims to help secondary school students to understand and manage their emotions effectively in personal, academic, and social situations.

2. Specific Outcomes

A. Cognitive Outcomes

Students will be able to:

1. Explain the basics and importance of Bhagavad–gita.
2. Participants can engage with Bhagavad–gita as well.
3. Explain the concept of emotion regulation in our own words.
4. Identify emotions and emotional triggers

5. Recognize our own emotions.

6. Differentiate different emotions.

B. Affective Outcomes

After the instruction, students will:

1. Develop a positive attitude toward managing emotions calmly.

2. Show increased self–awareness and self–acceptance.

3. Appreciate values such as patience, tolerance, and inner peace.

4. Demonstrate acceptance of success and failure with emotional balance.

5. Express their emotions in a proper way.

C. Behavioural / Skill-Based Outcomes

Students will be able to:

7. Demonstrate emotional self–control in stressful academic or peer situations.

8. Practice mindful thinking and reflective behaviour when facing emotional challenges.

9. Apply simple emotion regulation strategies inspired by the Bhagavad–gita in daily life.

10. Solve interpersonal and intra personal emotional issues.

11. Use the art of emotion response modulation.

12. Students can use Bhagavad–gita as a good reference and motivational material for emotion regulation in their life.

INSTRUCTIONS TO THE PARTICIPANTS

Dear Students,

You are going to take part in an instructional programme designed to helpyou understand and manage your emotions such as Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, and forgiveness. This programme uses ideas from the Bhagavad–gita as life lessons, not as religious teaching.

1. Purpose of the Programme

- To help you recognize your emotions
- To learn healthy ways to control and express emotions
- To improve concentration, calmness, and decision-making
- To apply these skills in school, home, and social life

2. Nature of the Instructional Package

- The package includes:
- Short stories and verses (in simple meaning, not memorization)
- Group discussions
- Activities and examples from daily life
- Reflection exercises
- There are no tests based on religion or belief.

3. How You Should Participate

- Listen carefully during each session
- Take part in discussions and activities honestly
- Share your thoughts only if you feel comfortable
- Respect others' opinions and feelings
- Follow the instructions given by the teacher

4. Guidelines during the Sessions

- Everyone's feelings are important
- Do not criticize others
- Maintain discipline and silence when required
- Ask questions freely if you do not understand something

5. Confidentiality and Safety

- Your responses will be kept confidential
- Participation is meant for learning and self-improvement
- You may choose not to answer any question you feel uncomfortable with

6. Expected Outcome

By the end of this programme, you may notice:

- Better control over different emotions
- Improved patience and focus
- More balanced emotional reactions
- Increased self-confidence

Closing Statement to Participants

"This programme aims to help you become calmer, more aware, and emotionally strong by learning life lessons. Your honest participation will make this experience meaningful."

PART- I

MAKING AWARE OF STUDENTS WITH BHAGAVAD GITA

It consists of 14 modules under 3 units. They are **Introduction and Bhagavad–gita glorifications, and chapter summaries**. Gaining knowledge about these are important because it helps learners understand the text in a complete and meaningful way. The introduction Mahatmya and glorifications explain what is Bhagavad-gita and why Gita is valued as a guide for righteous living and inner growth, inspiring respect and interest in its teachings, while the historical background and setting place its teachings in context, making them easier to relate to real human conflicts and decisions. Chapter summaries helping students the main ideas of each chapter clearly and grasp core concepts such as duty, self–discipline, devotion, and wisdom, and apply them thoughtfully in their personal, academic, and social lives.



UNIT I: HISTORICAL PERSPECTIVES OF BHAGAVAD–GITA

Module 1: Introduction

Module 2: Historical Background of Bhagavad–gita



MODULE 1

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: 1-Historical Perspectives of Bhagavad–gita	Duration: 60min
Module 1: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the basics of Bhagavad–gita
- The student will be able to explain the importance of Bhagavad–gita

Major Concepts/ Ideas

- Bhagavad–gita is one of the greatest sacred text in the world
- It is otherwise called song of God
- It is the essence of all Vedic knowledge
- It is also known as Gitopanishad and it is considered as the Fifth Veda.
- The author of Bhagavad–gita is the great sage Vedavyasa.
- It is part of the epic Mahabharata -25-42 chapters in the Bhishma parva.
- Bhagavad-gita consists of 18 chapters and about 700 verses.
- It consists of a dialogue between Lord Krishna and the warrior Arjuna on the battlefield of Kurukshetra. The conversation takes place just before a great war, when Arjuna becomes confused and troubled about his duty.
- In the Bhagavad–gita, Lord Krishna teaches Arjuna about the nature of life, duty, the time, the soul and God. Krishna explains that the soul is eternal, while the body is temporary, and that one should perform one's duties selflessly without attachment to results. These teachings help Arjuna overcome fear and confusion.
- It isserves both as apractical guide for living meaningful life**.**
- From the Gita mahatmya written by Sree Sankaracarya, the Bhagavad–gita is a pure and sacred scripture; one who studies it with sincerity attains freedom from fear and sorrow. This scripture can able to make positive changes in your life.

Learning Resources

Bhagavad–gita As It Is

Written work sheet

Task cards

Activity Sheets

Presentation slide

Audio clip

E – Resources

https://youtu.be/-ORLdOqpjrA?si=O1CmBtv7fklv3-YL

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

The Bhagavad–gita is a dialogue between Krishna, and his friend and disciple, Arjuna. This dialogue takes place in the Bhishma Parva of the Mahabharata. The Bhagavad–Gita is composed of 700 shlokas (verses) arranged in 18 chapters. It is required to know basics of Bhagavad-gita and its importance of Bhagavad–gita. The present module deals with the basic knowledge about Bhagavad-gita and its importance or Gita mahatmya. It is required to know the basic informations about Bhagavad–gita.

Content Narration

Bhagavad–gita is one of the greatest sacred Text in the world. It is otherwise called song of God. It is the essence of all Vedic knowledge.It is also known as Gitopanishad and it is considered as the Fifth Veda. The author of Bhagavad-gita is the great sage Vedavyasa. Bhagavad-gita was spoken five thousand years ago by Lord Krishna to his friend Arjuna. It is part of the epic Mahābhārata, 25-42 chapters in the Bhishma parva.Bhagavad-gita consists of 18 chapters and about 700 verses. It consists

of a dialogue between Lord Krishna and the warrior Arjuna on the battlefield of Kurukshetra. The conversation takes place just before a great war, when Arjuna becomes confused and troubled about his duty.In the Bhagavad-gita, Lord Krishna teaches Arjuna about the nature of life, duty, the time, the soul and God. Krishna explains that the soul is eternal, while the body is temporary, and that one should perform one's duties selflessly without attachment to results. These teachings help Arjuna overcome fear and confusion.It isserves both as apractical guide for living meaningful life**.**

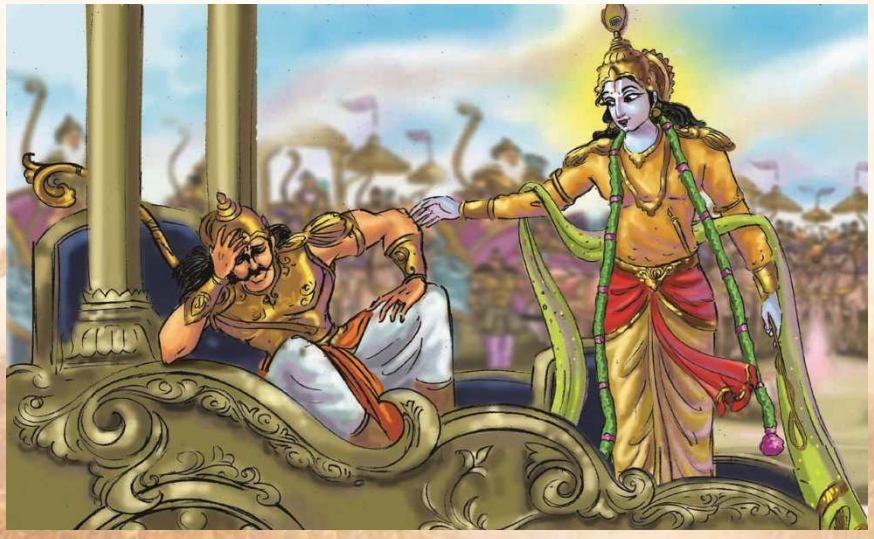
Written Worksheet

Teacher asks students to read the above content carefully and give the answers by filling the blanks individually.

1. The Bhagavad–gita is a part of the epic _____
2. The conversation takes place on the battlefield of _____
3. The two main speakers in the Gita are _____
4. Bhagavad–gita consists of 18 chapters and about _____
5. The Bhagavad–gita is written in the form of a _____

Activity worksheets

For the visual engagement, interest and curiosity teacher shows an image of Krishna and Arjuna on the chariot.



Teacher asks students to discuss the following questions in group

1. What do you see in the picture?

   .....

2. Who looks emotionally upset? Who looks calm?

   .....

3. What might they be talking about?

   .....

4. Have you heard about Bhagavad–gita before? What do you think it is about?

   .....

   .....

Teacher plays the audio of Gitamahatmya and gives a short information sheet about the explanation of Gitamahatmya to the students. Then asks to read the explanation and answer the questions in groups.

From the Gita mahatmya written by Sree Sankaracarya,The Bhagavad-gita is a pure and sacred scripture; one who studies it with sincerity attains freedom from fear and sorrow.Regular study of the Gitadestroys sins, even those from past births.A single immersion in the nectar of the Gita cleanses the impurities in the mind.It is very good, one who understands the Gita regularly and attentively, as it flows directly from Kṛṣṇa.The Gita is compared to a divine river; drinking its wisdom ends rebirth.All Upaniṣads are cows, Kṛṣṇa is the cowherd, Arjuna is the calf, and the Gita is the supreme nectar.This scripture can able to make positive changes in your life.

1. According to the Gita mahatmya, how does Bhagavad–gita help a person?

   .....

   .....

   .....

Interactive Session

Teacher gives questions to the class for teacher-class interaction.

1. Briefly explain what you understand about Bhagavad-gita
2. Why do people feel confused about their duties? In that situation, Do you need an instructor?
3. Doing your duty is more important than following your emotions?

Teacher summarise the ideas regarding the concept Bhagavad–gita to the whole class based on this module. Teacher ask students to discuss in group

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 2

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: 1- Historical Perspectives of Bhagavad–gita	Duration: 60min
Module 2: Historical Background of Bhagavad–gita	Date:

Outcomes of the Module

- ❖ The student will be able to understand the family tree underlying in the epic Mahabharatha.
- ❖ The student will be able to aware about the historical setting of Bhagavad–gita.

Major Concepts/ Ideas

- ➢ King Bharatha started Bharatha Dynasty
- ➢ Among the various descendants of Bharatha King kuru was the founder of Kuruvamsha
- ➢ Sons of King Dhritharashtra belonged to Kauravas
- ➢ Sons of Lord Pandu belonged to Pandavas
- ➢ Yudhishtira and his brothers, trapped by the cheatful gambling organized by Duryodhana and his colleagues losted their kingdom and went to exile for fourteen years
- ➢ Kauravas were not ready to give land to pandavas after thirteen years of exile and as a result Kurukshethra war happened between Pandavas and Kauravas
- ➢ Lord Krishna drove Arjun's chariot during Kurukshethra war
- ➢ In order to clarify the doubts and confusions of Arjuna before war, Krishna advised Gita to him in the form of conversations

Learning Resources

Bhagavad–gita As It Is

Written worksheet

Task cards

Visual slide

Activity Sheets

E – Resources

https://www.youtube.com/watch?v=qoLUlkL8HQc

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

Historically, the teachings in the Gita are set in the spectacle of a Great War—the Mahabharata War between the Pandavas and Kauravas cousins. The story starts on the battlefield right before war introduces itself. For all his outward confidence, the great Pandava warrior Arjuna is paralysed by an attack of existential doubt. Confronted with the ordeal of waging battle against his near and dear ones, revered teachers and companions, Arjuna finds himself in a state of mental crisis and depression. He's conflicted between his duty as a fighter and his caring, family love, with symptoms of anxiety, confusion and moral paralysis—the "emotional disequilibrium" that's at the heart of some opening Gita chapters.The present module deals with the historical background of Bhagavad-gita including the family tree and setting .

Content Narration

Long ago, there lived a great king named Bharata, who founded the famous Bharata dynasty. Many generations passed, and from this dynasty came King Kuru, after whom the Kuru dynasty was named. The story of the Mahabharata mainly revolves around this Kuru family.Several generations later, King Santanu ruled the kingdom. He married Ganga, and they had a son named Bhiṣma. Bhīṣma took a great vow never to marry so that his father's kingdom would remain strong. Because of this vow, Bhiṣma had no children but became the protector and guide of the Kuru family.

After Ganga left, King Santanu married Satyavati. They had two sons, Chitrangada and Vichitravirya. When Vichitraṅgada died young and Vichitravirya

also died without children, Satyavati called her son Vyasadeva, a great sage, to continue the royal line.Vyasadeva had three important sons. From Queen Ambika was born Dhṛtaraṣṭra, who was blind. From Queen Ambalika was born Paṇḍu. Vyasa also had a son named Vidura, born to a maid, who grew up to be wise and noble.Dhṛtaraṣṭra married Gandhari, and they had one hundred sons called the Kauravas. The eldest among them was Duryodhana, who later became the main opponent of his cousins.

Paṇḍu married two queens, Kunti and Madri. Due to a curse, Paṇḍu could not have children directly. With divine blessings, Kunti had three sons—Yudhiṣṭhira, Bhima, and Arjuna. Madri had twin sons—Nakula and Sahadeva. These five brothers were known as the Paṇḍavas.From the Vṛṣṇi family, this family came Vasudeva, whose children were Balarama, Subhadra, and Śri Kṛṣṇa. Kunti was Vasudeva's sister, which made Krishna a close relative and friend of the Paṇḍavas.As the cousins grew up, jealousy and rivalry developed between the Kauravas and the Paṇḍavas. This family conflict finally led to the great Kurukshetra War, which is the central event of the Mahabharata.

Written Worksheet

Read the story carefully and answer the question

1. Who are Pandavas and Kauravas

.....

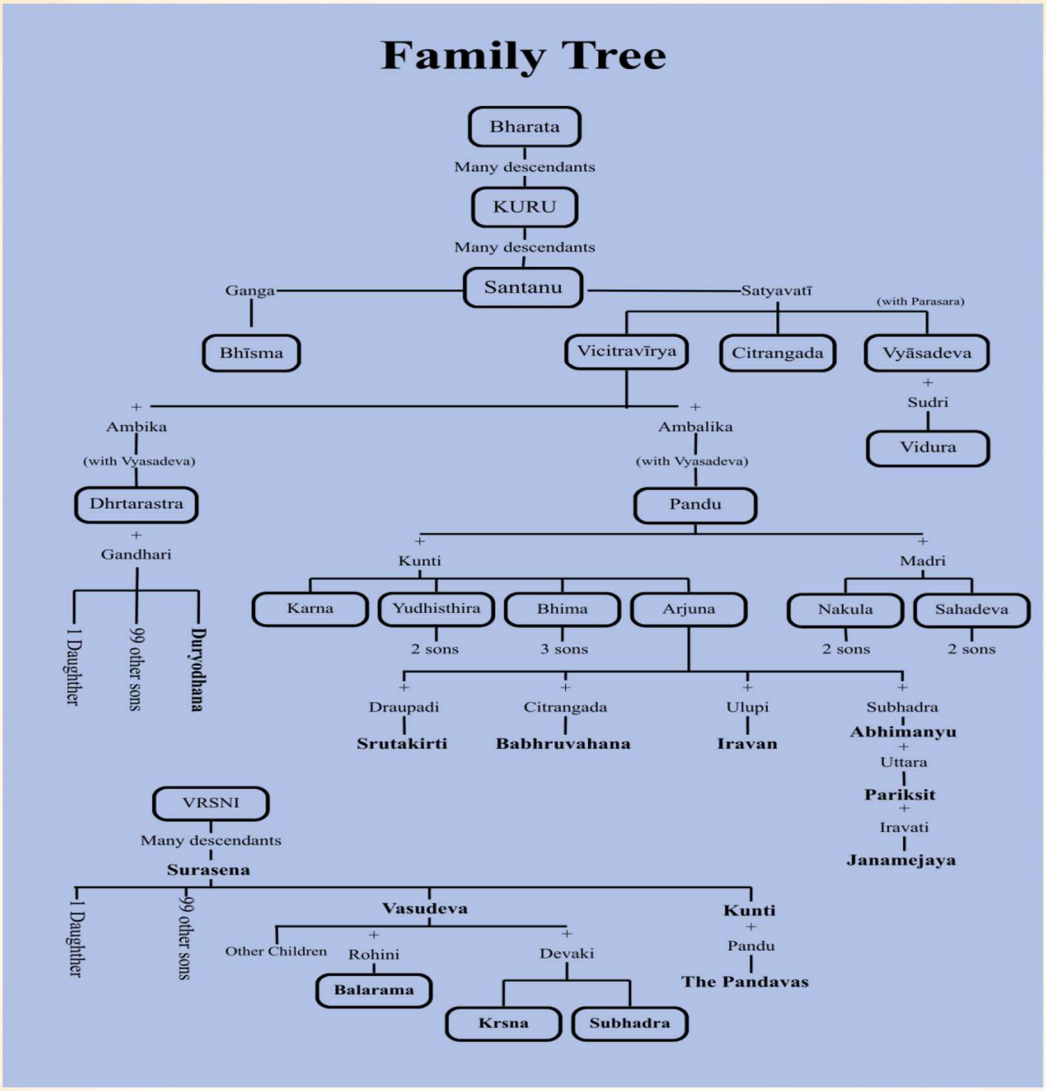
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Activity Worksheet

Observe the family tree given below and answer the following question appropriately.



1. Discuss the relationship of Pandavas with Lord Krisna

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Teacher asks to read the ‘Setting’ of Bhagavad-gita

Imagine a huge plain in ancient India called Kurukshetra — it’s like a big open battlefield where two huge armies are about to fight a great war. This wasn’t just any fight — it was a family war between cousins who couldn’t agree on who should be king. On one side were the Pandavas — five brothers known for doing what’s right — and on the other side were the Kauravas — one hundred cousins who wanted power for themselves. King Dhritarashtra, who was old and blind, couldn’t see the battlefield himself. So he asked his trusted advisor Sanjaya to tell him what was happening. This is where the story of the Bhagavad-gita begins — with Sanjaya describing the scene to the king.

At the front of the Pandava army stood Prince Arjuna, a brave and noble warrior. His chariot was driven by Krishna, who was not just a friend but a wise guide. When Arjuna looked across the battlefield and saw his teachers, friends, and relatives waiting to fight, he suddenly felt confused and sad. He didn’t want to hurt his own family, even if they were on the opposite side. This emotional and moral confusion is the heart of the setting — it’s not just about a physical war, but about inner conflict and duty.

Right at that moment — just before the war begins — Arjuna puts down his bow and turns to Krishna for help. He asks Krishna what he should do. And it’s here, in this curious moment of fear, sadness, and confusion, that Krishna begins to teach him life’s deepest lessons on duty, courage, purpose, and how to deal with hard choices.

So, the setting is not only the battlefield of Kurukshetra — a real place where a great war was about to start — but also the emotional battlefield inside Arjuna’s mind, full of questions about what is right and what is wrong. The teachings of the Bhagavad-gita come from this powerful scene where action meets morality and wisdom

Read the passage given above carefully and answer the following Questions.

1. What is the reason behind Kurukshethra War?

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2. What is the situation which leaded Lord Krishna to advise Bhagavad Gita to Arjuna?

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Interactive Session

Teacher asks students to observe carefully the video provided and then to answer the queries appropriately. The video link for the module is as given below;

https://www.youtube.com/watch?v=qoLUlkL8HQc

Teacher asks student groups to discuss about the educational significance and the role of Bhagavad-gita in the current educational situation in small groups and to present the ideas Group wise before the class.

Teacher summarizes the idea to the whole class and then displays major ideas on a digital presentation slide.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criterion.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT II:

BHAGAVAD-GITA STORIES BASED ON PADMAPURANA

Module 3: Glorification of chapter 1, 2 and 3

Module 4: Glorification of Chapter 4, 5 and 6

Module 5: Glorification of chapter 7, 8 and 9

Module 6: Glorification of chapter 10, 11 and 12

Module 7: Glorification of Chapter 13, 14 and 15

Module 8: Glorification of chapter 16, 17 and 18



MODULE 3

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: II-Bhagavad-gita stories based on Padmapurana	Duration: 60min
Module 3: Glorification of Bhagavad-gita chapter 1,2,3	Date:

Outcomes of the Module

- The student will be able to understand the benefits of Bhagavad-gita chapter 1,2 and 3
- The student will be able to recognize various emotions shared by the stories related to the glorification of chapter 1,2 and 3

Major Concepts/ Ideas

- Anyone who hears, studies, or recites the first chapter of the Bhagavad-gita can cross over the cycle of birth and death and attain the God.Even a small contact with the Bhagavad-gita-especially its first chapter-has great power. It can purify anyone, no matter how sinful their past may be, and lead them toward liberation.
- Bhagavad-gita Chapter Two has the power to remove fear, control the mind, and bring peace-even to animals. Sincerity is more important than rituals, and true knowledge brings inner happiness.
- Sincere recitation of the Bhagavad-gitaChapter 3, can remove sins, free ancestors, and lead the soul to liberation. It also shows the power of a righteous child and the importance of selfless duty performed for God.
- The various emotions shared by the stories related to the glorification of chapter 1, 2 and 3 are Fear, anger, love, sadness, anxiety, happiness, pride, jealousy. sympathy, forgiveness, satisfaction

Learning Resources

Bhagavad Gita stories from Padmapurana

Task cards

Written workshet

Activity Sheets

E – Resources

https://www.youtube.com/watch?v=a6cGg6K7TDc

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Padma Puraṇa**,** the stories glorifying Bhagavad-gita Chapters 1, 2, and 3 teach simple but powerful lessons for students. Chapter one is glorified through the story of Susharma**,** who was freed from suffering simply by hearing the first chapter, showing that even listening to the Gita can bring positive change. Chapter Two teaches that true knowledge removes sadness and confusion, helping a person understands the soul and stay strong during difficulties. Chapter Three shows the value of doing one's duty sincerely and selflessly, teaching that honest work done with the right attitude leads to inner peace and growth. These Padma Puraṇa stories help students understand that the Bhagavad-gita guides people to make better choices, overcome problems, and live a meaningful life.The present module deals with the glorification of Bhagavad-gita chapter 1,2 and 3 and also the various emotions shared by the stories. This will be helpful for the students to know the importance of these chapters and recognise various emotions from the stories.

Content Narration

Glorification of Chapter 1 of the Bhagavad-gita

Susharma, the Bull, and the Parrot

Goddess Lakshmi once asked Lord Vishnu about a devotee named Susharma. She wanted to know who he was and how he became so elevated.

Lord Vishnu explained that Susharma was born in a brahmaṇa family, but he lived a very sinful life. He was cruel, never helped others, never welcomed guests, and never remembered God. He earned money by selling leaf plates and wasted it on meat and wine.One day, while collecting leaves in a sage's garden, Susharma was

bitten by a snake and died. Because of his bad actions, he was taken to hell, where he suffered for a long time. After that, he was reborn as a bull.

The bull was bought by a poor and crippled man who forced him to work very hard. After many years of carrying heavy loads, the bull collapsed on the road and died. Many kind people gathered around and blessed the bull. Among them was a prostitute who, out of kindness, offered the results of whatever good deeds she had to the bull.

When the bull died, Yamaraja, the Lord of Death, told him that he was now free from his sins because of the blessing of that woman. As a result, Susharma was reborn again, this time in a respected brāhmaṇa family. He could remember his past lives.

Curious to know how he was saved, Susharma searched for the prostitute and asked her what good deed she had done. She replied that she herself was unsure, but she kept a parrot at home who daily recited a sacred hymn that purified her heart. She believed that by hearing it, she had gained some piety and passed it on to the bull.

They then asked the parrot to explain. The parrot said that in his previous life he was a proud brahmaṇa who insulted learned people. Because of this, he suffered in hell and was later reborn as a parrot. His parents died early, but kind sages rescued him and kept him in their hermitage. There, he repeatedly heard the first chapter of the Bhagavad-gita being taught to the sages' children and learned it himself. Later, he was stolen and sold to the prostitute.

Hearing this story, Susharma understood the power of the first chapter of the Bhagavad-gita. He also learned it and recited it regularly. Soon, his heart became completely pure, and he became spiritually enlightened.

Lord Vishnu concluded that by hearing and reciting the first chapter of the Bhagavad-gita, the parrot, the prostitute, and Susharma were all purified and reached the spiritual world, Vaikuntha.Lord Shiva later explained to Goddess Parvati that anyone who hears, studies, or recites the first chapter of the Bhagavad-gita can cross over the cycle of birth and death and attain the God.

Main Message of the Story: Even a small contact with the Bhagavad-gita-especially its first chapter-has great power. It can purify anyone, no matter how sinful their past may be, and lead them toward liberation.

Written Worksheet

Teacher asks students to read the above story carefully and answer to the questions

1. What are the benefits of reading or hearing the first chapter of Bhagavad-gita?

   .....

   .....

2. Which are the key emotions shared by this story?

   Pick up the emotions from the list (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

3. Which character's emotions did you understand the most? Why?

   .....

   .....

Activity worksheets

Glorification of Bhagavad-gita Chapter 2

<u>The Brahmana, the Tiger, the Goat, and the Monkey</u>

Teacher's narration:

Long ago, in a town called Pandharpur, there lived a wise brahmana named Devashyama. He performed many religious duties and always welcomed guests kindly. People respected him, yet Devashyama felt something was missing in his life. He wanted true devotion to Lord Krishna, not just rituals.

So, Devashyama traveled far and served many saints, searching for the right teacher. After many years, a yogi guided him to a simple goat-herder named Mitravan, who lived in a forest village called Sowpur. When Devashyama reached the forest, he saw something surprising. Mitravan was sitting peacefully by a river, and his goats were grazing freely. Even tigers, which are usually dangerous, did not harm them. This peaceful sight made Devashyama calm and curious.

Devashyama respectfully asked Mitravan, "How can one develop devotion to God?"

Mitravan smiled and began his story.One day, a hungry tiger attacked my goats and trapped one of them. Suddenly, the tiger changed. His anger disappeared, and he felt peaceful. The goat was shocked and asked, “Why aren’t you eating me?”The tiger replied, “I don’t know. I feel calm and satisfied. My hunger is gone.”

Nearby, a monkey was sitting on a tree branch. They asked him for an explanation. The monkey told them about a sage named Sukarma, who once worshipped in a forest temple. A holy man had taught Sukarma the second chapter of the Bhagavad-gita and asked him to recite it daily with devotion. Because of this, Sukarma became free from fear, hunger, and suffering. The spiritual power of those verses remained in that place.

After hearing this, Mitravan, the goat, and even the tiger went to the temple and recited Chapter Two of the Bhagavad-gita. All of them felt peace and developed devotion to God

After listening carefully, Devashyama understood the lesson. He returned home and began reciting the second chapter every day. He also taught it to others.

Teacher concludes, this story teaches us that Bhagavad-gita Chapter Two has the power to remove fear, control the mind, and bring peace-even to animals. Sincerity is more important than rituals, and true knowledge brings inner happiness.

1. What are the effects of reciting the second chapter of Bhagavad-gita?

   .....

   .....

2. From the emotions listed below, identify key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

   .....

Interactive Session

Teacher ask students to observe the audio

https://www.youtube.com/watch?v=a6cGg6K7TDc

Glorification of Bhagavad-gita – Chapter 3

The Ghost Attains a Vishnu Form

Long ago, in a town called Janasthan, there lived a brahmana named Jada, born in the Kaushik dynasty. Though born into a religious family, Jada did not follow the teachings of the scriptures. He gave up good habits and spent his life in hunting, gambling, drinking, and other sinful activities. Whatever money he earned was wasted on these bad habits.

When Jada lost all his wealth, he decided to travel to distant northern lands to do business. After some time, he became rich and happily started his journey back home. One night, while passing through a lonely forest, he stopped to rest under a tree. Sadly, robbers found him there, stole all his money, and beat him to death.

Because Jada had lived a sinful life, he did not get peace after death. Instead, he was punished by the messengers of Yama and was forced to live as a ghost, suffering greatly.

Jada's son, however, was completely different from his father. He was kind, religious, and well-educated in the scriptures. When his father did not return for a long time, the son became worried and went out to search for him. After many days, he met a traveller who told him the truth about his father's death.

Feeling deep sorrow, the son decided to go to Kashi (Benares) to perform sacred rites for his father's soul. By a strange coincidence, on the ninth day of his journey, he stopped to rest under the same tree where his father had died.

Before resting, the son performed his daily worship of Lord Krishna and recited Chapter 3 of the Bhagavad-gita with full devotion. As soon as he finished chanting, a powerful divine sound filled the sky. Suddenly, a wonderful sight appeared before him—his father stood before him!

But Jada no longer looked like a ghost. His body transformed into a bright, divine form resembling Lord Vishnu, shining in all directions. Jada spoke gently to his son and said,

"My dear son, because you recited the third chapter of the Bhagavad-gita, I have been freed from my ghostly life caused by my past sins. You have truly saved me."

Jada then made one more request. He said that many of their ancestors, including his own brother, were still suffering because of their sinful actions. He asked his son to help them by continuing to chant the Bhagavad-gita. The son, full of compassion, promised to chant until all suffering souls were liberated.

Blessing his noble son, Jada then rose in a glowing chariot and went to Vaikuntha, the spiritual world.

The son returned home and continued chanting Chapter 3 of the Bhagavad-gita with deep faith. His devotion pleased Lord Vishnu, who ordered Yamaraja, the lord of death, to release all souls suffering in hell. Yamaraja obeyed the Lord and later offered his prayers at Vishnu's divine abode.

Finally, the son himself was taken by the Vishnudutas to the spiritual world, where he serves Lord Vishnu eternally.

This story teaches that sincere recitation of the Bhagavad-gitaChapter 3, can remove sins, free ancestors, and lead the soul to liberation. It also shows the power of a righteous child and the importance of selfless duty performed for God.

1. What are the Benefits of reciting the second chapter of Bhagavad-gita?

   .....

   .....

2. From the emotions listed below, what are the key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

   .....

Teacher summarise the ideas regarding the Bhagavad-gita chapters 1,2,and 3 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 4

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: II-Bhagavad-gita stories based on Padmapurana	Duration: 60min
Module 4: Glorification of Bhagavad-gita chapter 4,5,6	Date:

Outcomes of the Module

- The student will be able to understand the benefits of Bhagavad-gita chapter 4,5 and 6
- The student will be able to recognize various emotions shared by the stories related to the glorification of chapter 4,5 and 6.

Major Concepts/ Ideas

- The Bhagavad-gita is so powerful that even its recitation without intention can liberate souls. Past mistakes do not stop internal progress if one comes in contact with true devotion. Knowledge, devotion, and mercy are central teachings of Chapter 4. True knowledge from Bhagavad-gita burns past sins, just as fire burns fuel. The fourth chapter of the Bhagavad-gita teaches that **spiritual knowledge and devotion can destroy past karma,** and that emotions like anger and fear can be transformed into mercy and wisdom.
- Bad actions bring suffering, but spiritual knowledge can purify. The Bhagavad-gītā has great transforming power. Even accidental contact with devotion can change one's destiny. Chapter 5 teaches inner renunciation and selfless action. Wrong emotions like pride, anger, and fear lead to suffering, but contact with devotion and right knowledge can purify even the most sinful life. Chapter 5Message: Inner renunciation and selfless understanding bring true peace.
- By regularly reciting Chapter 6 with devotion, his heart became pure and peaceful.True greatness comes from humility, not power or wealth Self-control, meditation, and devotion lead to inner peace. TheBhagavad Gita, especially Chapter 6, teaches mastery of the mind.

- The various emotions shared by the stories related to the glorification of chapter 4, 5 and 6 are Fear, anger, love, anxiety, happiness, pride, sympathy, forgiveness, and satisfaction.

Learning Resources

Bhagavad Gita stories from Padmapurana

Task cards

Activity Sheets

Audio clip

E – Resources

https://www.youtube.com/watch?v=nVxLrvDGO78

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Padma Puraṇa, the stories glorifying Bhagavad-gita Chapters 4, 5, and 6 explain important life values in a way students can understand. Chapter Four is honored through stories showing that true knowledge, when learned from a teacher and followed sincerely, can remove ignorance and past mistakes. Chapter Five teaches that inner peace comes from doing good actions without selfish motives, helping students learn how to stay calm and kind while handling responsibilities. Chapter Six is glorified through stories that highlight the power of self-discipline and meditation, teaching that controlling the mind leads to confidence, focus, and inner happiness. These Padma Puraṇa stories show students that the Bhagavad-gita gives practical guidance for balanced thinking, responsible action, and personal growth.

Content Narration

Glorification of Chapter 4 of the Bhagavad-gita

Cursed to Become Trees

Long ago, there lived a great saint named Maharaj Bharat. He stayed in a temple on the banks of the holy river Ganga in Kashi (Benares). Every day, with deep devotion, he recited the fourth chapter of the Bhagavad-gita.

Once, Maharaj Bharat went on pilgrimage to Tapodan, where he had darshan of Lord Krishna in His Deity form. While returning, the heat became unbearable. Feeling exhausted, he rested under the shade of two bael trees, using the roots of one tree as a pillow and the other as a footrest.

After Maharaj Bharat left, something unusual happened. Within a few days, both trees dried up and died. The souls living in those trees were then released from their tree bodies and later took birth as two daughters in a pious brahmana family.

When the girls turned seven, their father took them on pilgrimage to Kashi. There, they met Maharaj Bharat. As soon as they saw him, they remembered their past lives, fell at his feet, and said,“O Maharaj, by your mercy we are free. You saved us from our cursed lives as trees.”

Maharaj Bharat was surprised and asked them to explain.The girls then told their story. In a previous life, they had been heavenly dancers (apsaras). Lord Indra, the king of heaven, feared a powerful rishi who was performing severe penance and gaining divine strength. Afraid of losing his position, Indra sent them to distract the rishi with dance and music.

However, the rishi was unmoved and became angry. He cursed them to become bael trees on the banks of the Ganga. When they begged forgiveness, the rishi softened and blessed them, saying that they would remember their past lives and be freed when a great devotee chanting Bhagavad-gita came to them.

That devotee was Maharaj Bharat. By resting under them and chanting the fourth chapter of the Bhagavad-gita, he unknowingly freed them from their curse. After telling their story, the girls returned with Maharaj Bharat to his ashram. They continued chanting Chapter 4 of the Bhagavad-gita and finally attained spiritual

perfection. Lord Shiva concluded that even unconscious contact with the Bhagavad-gita can free souls from great suffering.

Written Worksheet

Teacher asks students to read the above story carefully and answer to the question in groups.

1. What are the benefits of reading or hearing the fourth chapter of Bhagavad-gita?

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2. Identify the various emotions discussed in the story from the below mentioned emotions-(Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

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Activity worksheets

Glorification of Bhagavad-gita Chapter 5

The Vulture and the Parrot

Long ago, in the land of Madra, there lived a brahmana named Pingala. As a child, he learned the Vedas and religious duties, but he was never interested in spiritual life. When he grew up, he became deeply attracted to music, dance, and enjoyment.

Pingala was very talented. Because of this, the king invited him to live in the palace. Surrounded by luxury, Pingala slowly lost his good habits. He drank alcohol, ate meat, behaved immorally, and became proud. He often insulted others and forgot all sense of right and wrong.

Pingala's wife, Aruna, also lived a sinful life. She secretly met other men. When Pingala found out, Aruna feared punishment. One night, while Pingala was sleeping, she killed him and buried his body. Later, she continued her sinful life and eventually died.

Because of their wrong actions, both Pingala and Aruna suffered in hell for a long time. After this punishment,Pingala was reborn as a vulture and Aruna was reborn as a parrot

One day, while searching for food, the vulture saw the parrot. At that moment, Pingala remembered his previous life. Filled with anger, he attacked and killed the parrot. As she fell, her head landed in a human skull lying on the ground.

At the same time, a hunter shot the vulture, and his head also fell into the same skull.

The messengers of Yamaraja, the lord of death, then took both souls before him. To their great surprise, Yamaraja said, “You are now free from all sinful reactions and ready to go to Vaikuntha, the spiritual world.”

Pingala and Aruna were shocked. They asked, “How is this possible? We have done nothing good.”

Yamaraja explained, “That skull belonged to a pure devotee named Vat, who daily recited Chapter 5 of the Bhagavad-gita. Because of his devotion, he reached Vaikuntha. By touching his skull, you received the power of his devotion, and your sins were destroyed.”

Hearing this, Pingala and Aruna became very happy. A celestial chariot arrived and took them to the spiritual world.

1. What are the effects of reciting the fifth chapter of Bhagavad-gita?

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2. From the emotions listed below, identify key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

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3. Which character’s emotions did you understand the most? Why?

   .....

   .....

Interactive Session

Teacher asks students to observe the audio clip

https://www.youtube.com/watch?v=nVxLrvDGO78

Glorification of Bhagavad-gita – Chapter 6

The great Sage Raikva

Long ago, in the town of Paithan on the banks of the Godavari River, there lived a kind and powerful king named Janshruti. He cared deeply for his people and followed religious duties sincerely. Every day he performed great fire sacrifices, built wells and lakes, and gave generous gifts to his citizens. Because of his good actions, the kingdom prospered—crops grew well, rains came at the right time, and the people lived happily.

The gods were very pleased with King Janshruti. One day, they flew over his kingdom in the form of white swans to bless him. As they flew, one swan laughed and said,"Is this king really as great as Sage Raikva?".The other swans were surprised, but King Janshruti, who could understand the language of birds, heard this conversation. Though praised by everyone, theking felt curious and humble."Who is this Sage Raikva who is greater than a king?" he wondered.

The king immediately called Maha,the chariot -driver and said, "Go and search the world. Do not return until you find Sage Raikva." Maha traveled to many holy places—Kashi, Gaya, Mathura, and other sacred lands. Finally, he reached Kashmir, a beautiful city devoted to Lord Shiva. Near a temple, Maha saw a peaceful sage sitting under a tree on a small cart. The sage looked simple, calm, and spiritually powerful. Maha bowed and asked, "Great soul, please tell me who you are." The sage replied quietly,"I am Raikva. I am fully satisfied and need nothing."Maha knew at once that this was the great sage.

He quickly returned to King Janshruti and told him everything. The king was overjoyed and said,"Prepare my fastest chariot and the finest gifts. I must meet this great sage."When King Janshruti met Sage Raikva, he respectfully offered him silk clothes and jewels. But Sage Raikva became angry and said,"I do not want these material things. Take them away."Realizing his mistake, the king fell at the sage's feet and said humbly,"I am proud and ignorant, but you are detached and wise. Please

teach me how to purify my life." Sage Raikva was pleased by the king's humility. Smiling, he said,"Every day I recite the sixth chapter of the Bhagavad Gita, spoken by Lord Krishna. Stay with me, and I will teach you these sacred verses."

King Janshruti stayed and sincerely practiced what he learned. By regularly reciting Chapter 6 with devotion, his heart became pure and peaceful. In time, a celestial airplane came and took him to Vaikuntha, the spiritual world.Soon after, Sage Raikva also went to Vaikuntha, where both continued their eternal service to Lord Krishna.

1. What you understand from the story? What are the Benefits of reciting the sixth chapter of Bhagavad-gita?

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2. From the emotions listed below, what are the key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

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Teacher summarise the ideas regarding the Bhagavad-gita chapters 4, 5.and 6 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 5

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: II- Bhagavad-gita stories based on Padmapurana	Duration: 60min
Module 5: Glorification of Bhagavad-gita chapter 7,8,9	Date:

Outcomes of the Module

- The student will be able to understand the benefits of Bhagavad-gita chapter 7, 8 and 9.
- The student will be able to recognize various emotions shared by the stories related to the glorification of chapter 7, 8 and 9.

Major Concepts/ Ideas

- Anyone who hears Bhagavad-gita chapter 7 with faith is freed from sinful reactions. Greed binds the soul, but devotion frees it. Knowledge of the Bhagavad-gita leads to true transformation. Greed and attachment to wealth bring suffering, not happiness. True freedom comes from devotion and spiritual knowledge, not money or rituals alone. Right guidance and good actions can transform a person and lead to liberation.
- Theselfish actions and sinful living lead to suffering**,** butspiritual knowledge and sincere devotion can bring liberation**.** Even asingle sacred verse spoken with faith has the power to destroy past sins**.** The Bhagavad Gita reminds us thattrue change begins with understanding the self and right action**.** No one is beyond hope when humility and devotion enter the heart.
- Performing sacrifices without understanding can bring suffering. Everyliving being deserves kindness and respect. Chanting and remembering Chapter 9of theBhagavad-gita removes fear and sin. True devotion to Lord Krishna leads to courage, peace, and a perfect life.
- The various emotions shared by the stories related to the glorification of chapter 7, 8 and 9 are Fear, love, anxiety, happiness, sadness, pride, sympathy, and satisfaction.

Learning Resources

Bhagavad Gita stories from Padmapurana

Written work sheet

Task cards

Activity Sheets

Audio clip

E – Resources

https://www.youtube.com/watch?v=q65EypuRuCE

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Padma Puraṇa, the stories glorifying Bhagavad-gita Chapters 7, 8, and 9 help students understand devotion and faith in a simple way. Chapter Seven is praised by stories showing that when people understand God as the source of everything, their faith becomes strong and steady. Chapter Eight teaches the importance of remembering God at the time of death, explaining that whatever we focus on in life shapes our future. Chapter Nine, called the "king of knowledge," is glorified through stories showing that pure devotion, even when offered by ordinary people, is accepted by God and brings great joy. Together, these Padma Puraṇa stories teach students that faith, right focus, and sincere devotion can guide them toward a positive and meaningful life.

Content Narration

Glorification of Chapter 7 of the Bhagavad-gita

The treasure of the snake ghost

There lived a wealthy man named Shankukarna in the city of Pataliputra. Though born a brahmana, he did not believe in devotion to Lord Krishna. He ignored religious duties, did not care for his ancestors, and was completely obsessed with money. He earned huge wealth, but instead of using it for good, he hid it underground and lived like a miser. Even with three wives and children, he was never satisfied and wanted more.

While travelling to marry a fourth wife, Shankukarna was bitten by a poisonous snake and died. Because of his greed and neglect of spiritual duties, he was reborn as a preta-sarp (snake-ghost). Remembering his past life, he guarded the hidden treasure but felt miserable in that form.

One night, he appeared in the dreams of his sons and told them where the treasure was buried. His son Shiva, who was also greedy, went alone to dig it up. The snake-ghost appeared and warned him. When Shiva claimed to be his son, the snake-ghost asked why no rituals were being done to free him from his cursed state.

Shankukarna then revealed that no charity or sacrifice could save him. Only the recitation of the seventh chapter of the Bhagavad-gita could free him from the cycle of birth and death. He asked his sons to perform the shraddha ceremony while a learned brahmana recited that chapter.

The sons obeyed sincerely. By the power of the Gita, Shankukarna was freed from his snake-ghost body and attained a four-armed spiritual form, entering the spiritual world. Inspired by this transformation, the sons used their wealth for good deeds and devotion and eventually attained the same divine destination.

Lord Shiva concluded that anyone who hears this story with faith is freed from sinful reactions.

Written Worksheet

Teacher asks students to read the above story carefully and answer to the question in groups.

1. What are the benefits of reading or hearing the chapter 7th of Bhagavad-gita?

   .....

   .....

2. Identify the various emotions discussed in the story from the below mentioned emotions-(Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

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Activity worksheets

Glorification of Bhagavad-gita Chapter 8

Two Ghosts and a Date Palm Tree

Long ago, in South India, there lived a brahmana named Bhavasharma in a town called Amardhakapur. Although born into a learned family, he lived a sinful life. He stole, hunted animals, drank wine, ate meat, and ignored all religious duties. After years of wrongdoing, he became very ill and suffered greatly before dying.Because of his sinful actions, Bhavasharma was reborn as a date palm tree.

One day, two powerful ghosts (brahma-rakshasas) came to rest under that tree. In their previous lives, they were a brahmana named Kushibal and his wife Kumati. Kushibal was very knowledgeable in the Vedas, but he was greedy, and his wife was cruel and selfish. Though they collected charity daily, they never shared with anyone. Because of this selfishness, they were cursed to become ghosts, wandering the earth in hunger and misery.

Exhausted and hopeless, the wife cried, “How will we ever escape this terrible life?”

Kushibal replied that only true spiritual knowledge and right action could free them.

Then the wife unknowingly spoke sacred words from the Bhagavad Gita, Chapter 8:

"Kim tad brahma kim adhyatmam kim karma purushottama?"(What is Brahman? What is the self? And what is action?)

At that very moment, a miracle occurred. The date palm tree disappeared, and Bhavasharma was freed from his curse and returned to his human form as a purified brahmana. At the same time, a divine flower-airplane appeared in the sky. The ghostly couple were released from their cursed forms and received divine bodies, ascending to Vaikuntha, the spiritual world.

Deeply moved by what he had witnessed, Bhavasharma wrote down the sacred verse and travelled to Kashi on the banks of the Ganges. There, he constantly chanted those words and performed austerities. Pleased with his devotion, Lord Vishnu granted him liberation and blessed even his ancestors.

Lord Shiva ended by telling Parvati that this story reveals the great power and glory of the eighth chapter of the Bhagavad Gita.

1. What are the effects of reciting the chapter 8th of Bhagavad-gita?

   .....

   .....

2. From the emotions listed below, identify key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

   .....

Interactive Session

Teacher ask students to observe the audio

https://www.youtube.com/watch?v=q65EypuRuCE

The goat sacrifice

In a town called Mahismati, on the banks of the Narmada River, lived a strict and learned brahmana named Madhava. He was expert in Vedic rituals and received much wealth through charity. Wanting to perform a grand sacrifice, he decided to begin with the ritual sacrifice of a goat.

As the goat was being prepared, something unbelievable happened. The goat laughed loudly like a human and spoke, saying that such sacrifices only bind a person to repeated birth and death. Everyone was shocked. Madhava humbly asked the goat about its past life. The goat explained that it had once been a pious brahmana. When his son became ill, he sacrificed a goat to please the goddess Durga. The dying goat cursed him for his cruelty, and as a result, he was reborn as a goat.

The goat then told another story. Long ago, King Chandrasharma gave charity during a solar eclipse. One servant he donated carried within him the forms of sin and offense. When these sinful beings entered a brahmana, the brahmana calmly chanted the ninth chapter of the Bhagavad-gita and meditated on Lord Govinda. Immediately, Vishnu's messengers arrived and removed those sinful forms. The brahmana explained that chanting Chapter 9 gives divine protection and fearlessness.

Hearing this, the king memorized the ninth chapter and perfected his life through devotion. Inspired by these teachings, Madhava gave up animal sacrifice, learned Chapter 9 of the Bhagavad-gita, and also attained spiritual perfection.

1. What you understand from the story? What are the Benefits of reciting the chapter 9th of Bhagavad-gita?

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   .....

2. From the emotions listed below, what are the key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

3. Which character's emotions did you understand the most? Why?

   .....

   .....

Teacher summarise the ideas regarding the Bhagavad-gita chapters 7, 8.and 9 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 6

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard :IX
Unit: II- Bhagavad-gita stories based on Padmapurana	Duration: 60min
Module 6: Glorification of Bhagavad-gita chapter 10,11,12	Date:

Outcomes of the Module

- The student will be able to understand the benefits of Bhagavad-gita chapter 10,11 and 12
- The student will be able to recognize various emotions shared by the stories related to the glorification of chapter 10,11 and 12

Major Concepts/ Ideas

- Chanting and remembering the tenth chapter of the Bhagavad-gita has great spiritual power. Even those who suffer due to mistakes or curses can be uplifted through devotion. Sincere remembrance of Lord gives strength during difficult times. True devotion purifies the heart and leads one toward divine grace. Students understand how emotions like fear, regret, hope, and devotion influence actions and how spiritual knowledge provides emotional strength.
- Sincere devotion and remembrance of God have the power to protect, purify, and liberate even the most fallen souls. Bhagavad-gita Chapter 11 reveals the Lord's universal form, reminding us that God controls all life and death. By faith, humility, and selfless service, fear is destroyed and divine grace is received. True spiritual knowledge leads one beyond suffering to eternal peace and liberation.
- True devotion and sincere prayer bring divine help in times of need. Faith and guidance from wise teachers can overcome even the hardest challenges. Spiritual knowledge, like the Bhagavad-gita, guides us to live righteous lives. Love and devotion to God lead to inner peace and lasting happiness.
- The various emotions shared by the stories related to the glorification of chapter 10, 11, and 12 are Fear, love, sadness, anxiety, happiness, and satisfaction.

Learning Resources

1. Bhagavad Gita stories from Padmapurana
2. Written work sheet
3. Audio clip
4. Task cards
5. Activity Sheets

E – Resources

https://www.youtube.com/watch?v=_Lzsinpqc7g

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Padma Puraṇa, the stories glorifying Bhagavad-gita Chapters 10, 11, and 12 help students appreciate God's greatness and the value of devotion. Chapter Ten is praised through stories that show how God's special powers can be seen everywhere-in nature, talent, and goodness-helping students recognize the divine in daily life. Chapter Eleven is glorified by stories describing the amazing universal form of God, which fills the heart with wonder, respect, and humility. Chapter Twelve teaches that loving devotion is the easiest and most meaningful path, showing that kindness, patience, and faith make a person truly dear to God. These Padma Puraṇa stories guide students to develop gratitude, respect, and loving devotion in their lives.

Content Narration

Glorification of Chapter 10 of the Bhagavad-gita

The Great Black Swan

Lord Shiva once told Parvati about the greatness of the tenth chapter of the Bhagavad-gita. He said that anyone who hears or chants this chapter with faith becomes filled with wonder and devotion to Lord Krishna. Shiva explained that he

himself always loves and protects devotees who constantly glorify Krishna. One such devotee was Dhirabuddhi, whose devotion was so pure that Lord Shiva personally cared for him.

Shiva then shared an amazing story from the past. One peaceful evening in Kailash, while Shiva was sitting in a garden under the bright moon, a strong wind suddenly blew. A huge black swan descended from the sky and offered Shiva a beautiful lotus flower. To Shiva's surprise, the swan spoke respectfully, praising him as the greatest devotee of Lord Krishna.

Curious, Shiva asked the swan who he was and why his body was black instead of white. The swan explained that he was the carrier of Lord Brahma and told the story of how he lost his white colour.

The swan said that once, while flying over a sacred lotus lake near Surat, his wings suddenly became weak and he fell into the water. There he noticed that his white body had turned black. From the centre of the lake, a mysterious voice called him closer. The lotus flowers then transformed into a beautiful woman, who explained the reason behind his fall.

The woman told him that she had once lived as a devoted brahmana woman named Sarojavadana. Because she neglected her husband while caring for a sick bird, her angry husband cursed her to become a blackbird in her next life. As a blackbird, she lived in the ashram of holy men who chanted the tenth chapter of the Bhagavad-gita every day. By hearing those sacred verses, she gained spiritual strength.

Due to this devotion, she was later born in heaven as an apsara named Padmavati. One day, while bathing in a lake, she was seen by the short-tempered sage Durvasa, who cursed her to become five lotus flowers for one hundred years. During this long time, remembering the tenth chapter of the Bhagavad-gita gave her the strength to endure the curse.

When the curse ended, she taught the swan the tenth chapter of the Bhagavad-gita, which freed him from his dark condition. She then returned to Vaikuntha, the spiritual world.

Lord Shiva concluded that the black swan later took birth as a brahmana named Dhirabuddhi. With a pure heart, he constantly chanted the tenth chapter of the Bhagavad-gita. Such was the power of his chanting that anyone who heard it would

be blessed by the vision of Lord Krishna. Lord Shiva said that whoever chants or listens to the tenth chapter with faith—no matter whom they are-will surely receive the same spiritual benefit.

Written Worksheet

Teacher asks students to read the above story carefully and answer to the questions

1. What are the benefits of reading or hearing the chapter 10th of Bhagavad-gita?

   .....

   .....

2. Which are the key emotions shared by this story?

   Pick up the emotions from the list (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

3. Which character's emotions did you understand the most? Why?

   .....

   .....

Activity worksheets

Glorification of Bhagavad-gita Chapter 11

A Curse and a Blessing

Long ago, there lived a pure and devoted brahmana named Sunanda. He lived in a town called Megankara, near the river Pranita. Every day, Sunanda visited the temple of Lord Jagat Isvara. Sitting before the deity, he would chant the eleventh chapter of the Bhagavad-gita and meditate on the universal form of the Lord. This practice filled his heart with peace and happiness.

One day, Sunanda and his friends decided to travel along the Godavari River to visit holy places. They bathed in sacred rivers and visited temples. Everything went well until they reached a town called Vivaha-Tirtha, where they stayed in a guesthouse for the night.

The next morning, Sunanda woke up and discovered that all his friends were missing. Worried, he searched for them and finally met the head of the town. The headman bowed respectfully and requested Sunanda to stay in the town for a few days. Sunanda agreed, hoping to understand what had happened.

On the eighth day, a villager came to Sunanda crying. He said that a man-eating rakshasa (demon) had eaten his son. The rakshasa lived nearby and used to eat travelers who stayed at a certain guesthouse. Sunanda's friends had also been eaten there, but Sunanda was spared because he was chanting the eleventh chapter of the Bhagavad-gita.

The villager explained that the rakshasa had said he could be freed from his curse if a devotee who regularly recited the eleventh chapter sprinkled water on his head. The rakshasa also promised that the villager's son would be brought back to life.

Sunanda agreed to help. He went to the rakshasa's home, recited the eleventh chapter seven times, and sprinkled water on the rakshasa's head. At once, the rakshasa's ugly form disappeared, and he became a beautiful, four-armed divine being like Lord Vishnu. All the people he had eaten also appeared in divine forms.

A heavenly airplane came to take them all to Vaikuntha, the spiritual world. The villager's son appeared and told his father that he was now free from birth and death. He advised his father to serve Sunanda and learn the eleventh chapter of the Bhagavad-gita.

Lord Shiva concluded by saying that Sunanda taught the villager, and soon both of them also reached Vaikuntha.

1. What are the effects of reciting the chapter 11th of Bhagavad-gita?

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2. From the emotions listed below, identify key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

   .....

Interactive Session

Teacher ask students to observe the audio

https://www.youtube.com/watch?v=_Lzsinpqc7g

Glorification of Bhagavad-gita – Chapter 12

The Prince Saves the King

Long ago, in a holy town called Kolbapur in the South, there was a famous temple of Maha-Lakshmi, the goddess who fulfills all wishes and protects everyone. One day, a handsome young prince came to the town. He first refreshed himself at a nearby lake and then went to the temple. Bowing at the feet of Maha-Lakshmi, he prayed sincerely, praising her for her mercy and divine powers.

The goddess was pleased with his devotion and asked him to make a request. The prince explained that his father, King Brahadratha, had died before finishing an important ritual called the Ashwamedha sacrifice. The ceremonial horse needed for the ritual had gone missing, and despite searching everywhere, no one had found it. He asked Maha-Lakshmi for help.

She told the prince to seek a wise brahmana named Siddha-Samadhi, who lived near the temple. The prince found Siddha-Samadhi, explained the situation, and begged for help. Siddha-Samadhi agreed immediately. Together, they went to the place where the king's body had been preserved in a tub of boiled oil. Siddha-Samadhi chanted sacred prayers and sprinkled holy water on the king's head. Miraculously, the king woke up, completely restored.

Overjoyed, the king thanked the brahmana and asked how he had gained such powers. Siddha-Samadhi explained that he gained them by regularly studying and chanting the twelfth chapter of the Bhagavad-gita. The king and his son also learned this chapter, which guided them to live good, spiritual lives. In the end, they returned to the spiritual world and devoted themselves forever to serving Lord Krishna

1. What are the Benefits of reciting the chapter 12th of Bhagavad-gita?

   .....

   .....

2. From the emotions listed below, what are the key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

   .....

Teacher summarise the ideas regarding the Bhagavad-gita chapters 10, 11,and 12 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 7

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: II Bhagavad-gita stories based on Padmapurana	Duration: 60min
Module 7: Glorification of Bhagavad-gita chapter 13,14,15	Date:

Outcomes of the Module

- The student will be able to understand the benefits of Bhagavad-gita chapter 13,14 and 15
- The student will be able to recognize various emotions shared by the stories related to the glorification of chapter 13.14 and 15.

Major Concepts/ Ideas

- Regular recitation reduces ignorance, pride, and sinful tendencies.It promotes humility, self-control, patience, and compassion. Sincere hearing and chanting help one progress toward spiritual freedom.Wrong actions bring suffering, but no one is beyond correction.True knowledge transforms life more powerfully than punishment.Even the fallen can be purified by hearing the Bhagavad-gita with faith.Spiritual wisdom leads the soul from darkness to liberation.Uncontrolled emotions lead to suffering, but knowledge, faith, and self-awareness can heal and transform the heart. Knowledge of the soul and body, when heard with sincerity, can change even the most difficult life into a meaningful one.
- By hearing and understanding Chapter 14, we learn to rise above negative influences and move toward a pure, peaceful, and meaningful life.The words of the Bhagavad-gītā are spiritually powerful and purifying.Even accidental contact with devotion can free one from sinful reactions.Chapter 14 teaches liberation from material qualities through divine knowledge.Sincere chanting leads the soul toward eternal service of Lord Krishna.
- Even one verse of the Bhagavad Gita, heard with sincerity, has the power to transform lives and free the soul.Even a single verse of the Bhagavad Gita can liberate the soul.Past sins are destroyed by contact with divine knowledge.The soul is eternal and can rise beyond any condition.Sincere hearing and recitation lead to spiritual freedom.

- The various emotions shared by the stories related to the glorification of chapter 13,14 and 15 are Love, Fear, love, anxiety, happiness, sympathy, forgiveness, and satisfaction.

Learning Resources

Bhagavad Gita stories from Padmapurana

Written work sheet

Audio clip

Task cards

Activity Sheets

E – Resources

https://www.youtube.com/watch?v=ZeSUcLq6y5M&list=PLf7ZV3uZA7sAKgF19t_5Iq4rtHl99TbeJ&index=15

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Padma Puraṇa, the stories glorifying Bhagavad-gita Chapters 13, 14, and 15 help students understand the difference between the body and the soul and how to live wisely. Chapter Thirteen is praised through stories that teach that the soul is different from the body and that true knowledge helps us see ourselves and others with respect. Chapter Fourteen explains the three modes of nature—goodness, passion, and ignorance—showing how our habits and choices shape our behaviour and future. Chapter Fifteen is glorified through stories describing the world as a temporary place and God as the ultimate shelter; encouraging students to stay rooted in values and seek lasting truth. Together, these Padma Puraṇa stories guide students toward self-understanding, wise choices, and spiritual growth.

Content Narration

Glorification of Chapter 13 of the Bhagavad-gita

The Tiger's story

On the banks of the Tungabhadra River stood a peaceful town called Hariharpur, named after Lord Shiva, who was worshipped there.

In this town lived a wise and disciplined brahmana who followed a simple and pure life. His wife, however, was very different. She was known as Durachara, meaning "one who behaves badly." She spoke harshly to her husband, disrespected his friends, and lived only to satisfy her own desires. She spent her time drinking and seeking pleasure, yet she was never truly happy.

One night, driven by desire, Durachara went alone into the forest searching for pleasure. After wandering for a long time, she became completely exhausted and frustrated. Weak and helpless, she sat down on the ground and began to cry.

Nearby, a hungry tiger heard her crying and came closer. Mistaking the sound for a human, Durachara stood up, but instead of help, she saw the frightening tiger before her. Terrified, she begged the tiger to tell his story before killing her.

The tiger explained that in his previous life he had been a greedy brahmana who performed religious rituals only for money and never helped others. Because of his selfish actions, he had been reborn as a tiger. He then attacked and killed Durachara.

After her death, Durachara suffered greatly because of her wrong actions. After many painful experiences and several rebirths, she was finally born again as a poor and sick woman. By good fortune, she once again came to Hariharpur.

Near the temple of Goddess Parvati, she heard a great saint chanting the thirteenth chapter of the Bhagavad-gita. By listening with faith again and again, her heart became purified. All her past sins were destroyed. She attained a divine form and reached Vaikuntha, the spiritual world.

Thus, even a person who has lived wrongly can be transformed by hearing and understanding the Bhagavad-gita.

Written Worksheet

Teacher asks students to read the above story carefully and answer to the question in groups.

1. What are the benefits of reading or hearing the chapter 13th of Bhagavad-gita?

   .....

   .....

2. Identify the various emotions discussed in the story from the below mentioned emotions-(Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

   .....

Activity worksheets

Glorification of Bhagavad-gita Chapter 14

The Dog and the Rabbit

Long ago, King Vikram-Betal ruled a land called Simhaldvip. One day, he went hunting in the forest with his son and two trained hunting dogs. While riding through the forest, the king saw a rabbit and released one of the dogs to chase it. The rabbit ran fast, and the dog followed closely, while the king and his son chased behind.

After a long run, they reached a peaceful hermitage. The place was calm and beautiful. Deer grazed freely, monkeys played in trees, elephants and tiger cubs played together, and even snakes and peacocks lived without fear. A holy brahmana living there had just washed his feet, leaving the ground wet and muddy.

Suddenly, the running rabbit and the chasing dog slipped in the wet mud. At that very moment, something miraculous happened. Both animals gave up their animal bodies and attained shining divine forms. A glowing heavenly chariot descended and carried them to the heavenly regions. Seeing this, King Vikram-Betal was astonished.

The king approached the brahmana and respectfully asked how such a miracle could happen. Smiling, the brahmana explained that he had been chanting the

fourteenth chapter of the Bhagavad-gita while washing his feet. The sacred power of Lord Krishna's words entered the water and liberated the rabbit and the dog.

The brahmana then revealed why he had laughed. In a previous life, the rabbit and dog was a sinful couple-a cruel man named Keshava and his immoral wife Vilobana. Because of their wrong actions, they were born as animals. By coming in contact with the holy water charged with the Gita's verses, they were freed from their sinful reactions and attained heaven.

Deeply inspired, King Vikram-Betal began reciting the fourteenth chapter of the Bhagavad-gita daily. At the end of his life, he attained a spiritual body and went to Vaikuṇṭha, where he eternally served Lord Krishna.

1. What are the effects of reciting the chapter 14th of Bhagavad-gita?

   .....

   .....

2. From the emotions listed below, identify key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

3. Which character's emotions did you understand the most? Why?

   .....

   .....

Interactive Session

Teacher asks students to observe the audio

https://www.youtube.com/watch?v=ZeSUcLq6y5M&list=PLf7ZV3uZA7sAKgF19t_5Iq4rtHl99TbeJ&index=15

Glorification of Bhagavad-gita – Chapter 15

The Commander Becomes a Horse

Long ago, in the land of Gaudadesa, there ruled a powerful and just king named Narasimha. He had a strong army, led by a commander called Sarab-Merunda. Although trusted, the commander became greedy for power. Secretly, he planned with

the king's son to kill the king and take over the kingdom. But before he could carry out his plan, Sarab-Merunda suddenly died of a deadly disease.

Because of his sinful intentions, Sarab-Merunda was reborn in another land as a beautiful and fast-running horse. One day, a wealthy businessman from Gaudadesa saw this fine horse and bought it for a large amount of money. He proudly presented it to King Narasimha, who was very pleased and rewarded the businessman generously.

A few days later, the king took the horse on a hunting trip into the forest. While chasing a deer, he went deeper and deeper into the woods and became separated from his companions. Tired and thirsty, the king stopped to rest. He tied the horse to a tree and sat on a rock nearby.Just then, a piece of parchment floating in the air landed beside him, as if guided by destiny. Curious, the king picked it up. On it was written half a verse from the fifteenth chapter of the Bhagavad Gita. The king read the sacred words aloud.

At that very moment, the horse fell lifeless to the ground. From its body emerged a divine four-armed being, shining with spiritual brilliance. A heavenly airplane from Vaikuntha, the spiritual world, appeared and carried the soul away. The king stood in silence, filled with wonder and awe.Nearby, the king noticed an ashram surrounded by fruit trees. There he met a peaceful and wise brahmana named Vishnusharma. With folded hands, the king humbly asked him to explain what he had just witnessed.

The sage smiled and said, "O King, that horse was once your commander Sarab-Merunda. Because of his sinful plot, he was reborn as an animal. But by hearing the sacred words of Chapter 15 of the Bhagavad Gita from your lips, his soul was purified and he attained liberation."

Deeply moved, King Narasimha bowed his head, touched the parchment to his forehead, and returned to his palace with great joy. From that day on, he treated the Gita verse as his greatest treasure and read it daily.

Later, the king handed over the kingdom to his son and retired to the forest. By constantly reciting Chapter 15 of the Bhagavad Gita, he fixed his mind on Lord Krishna and finally attained the Lord's lotus feet.

1. What you understand from the story? What are the Benefits of reciting the chapter 15th of Bhagavad-gita?

   .....

   .....

2. From the emotions listed below, what are the key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

   .....

Teacher summarise the ideas regarding the Bhagavad-gita chapters 13, 14, and 15 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 8

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: II- Bhagavad-gita stories based on Padmapurana	Duration: 60min
Module 8: Glorification of Bhagavad-gita chapter 16, 17,18	Date:

Outcomes of the Module

- The student will be able to understand the benefits of Bhagavad-gita chapter 16,17 and 18
- The student will be able to recognize various emotions shared by the stories related to the glorification of chapter 16, 17 and 18.

Major Concepts/ Ideas

- True fearlessness, control over anger, and inner strength come from devotion, knowledge, and the practice of the Bhagavad Gita, not from physical power or wealth.Spiritual wisdom can transform even the wildest challenges into peace.Regular chanting and understanding of the Gita's teachings bring courage, calmness, and divine protection.Anyone who sincerely follows these teachings can attain inner perfection and the blessings of Lord Krishna.
- Foolish and reckless actions bring suffering, as seen in Dushasan's life.The law of karma ensures that every action has consequences, even in future lives.Devotion and regular recitation of the Bhagavad-gita purify the mind and soul. Compassion, care, and righteous living inspire positive transformation.Even past mistakes can be overcome through wisdom, devotion, and spiritual practice.
- The eighteenth chapter of the Bhagavad-gita is especially powerful. Those who study or chant it with faith can attain ultimate perfection, be free of sins, enjoy heavenly pleasures, and finally enter the eternal world.True devotion to the Bhagavad-gita can bring greater rewards than even great sacrifices or charity.The eighteenth chapter is especially powerful and purifies the heart of all desires. Sincere chanting and study of its verses lead to spiritual perfection and ultimate bliss. Even great beings like Lord Indra can learn humility and the value of

devotion.Devotion to Lord Krishna guarantees eternal happiness in the spiritual world beyond temporary pleasures.

- The various emotions shared by the stories related to the glorification of chapter 16,17 and 18 are Fear, love, anxiety, sadness, happiness and satisfaction.

Learning Resources

Bhagavad Gita stories from Padmapurana

Written work sheet

Audio clip

Task cards

Activity Sheets

E – Resources

https://www.youtube.com/watch?v=uwbiF7iSaGM&list=PLf7ZV3uZA7sAKgF19t_5Iq4rtHl99TbeJ&index=18

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Padma Puraṇa, the stories glorifying Bhagavad-gita Chapters 16, 17, and 18 teach students how to build good character and make responsible choices. Chapter Sixteen is praised through stories that clearly show the difference between divine qualities like kindness, honesty, and self-control and harmful qualities like anger and pride. Chapter Seventeen explains how faith influences our actions, food, speech, and habits, helping students understand the importance of choosing what is pure and uplifting. Chapter Eighteen, the conclusion of the Gita, is glorified through stories that teach surrender to God, responsible duty, and freedom through devotion. Together, these Padma Puraṇa stories encourage students to develop strong values, positive faith, and a purposeful life.

Content Narration

Glorification of Chapter 16 of the Bhagavad-gita

The King and the Elephant

Long ago, there lived a powerful king named Maharaj Khadgabahu, who ruled the wealthy kingdom of Surat. Among his many elephants was Arimardana, a huge and very proud elephant. Because of his anger and pride, Arimardana was difficult to control.

One day, the elephant broke free from his chains and ran wildly through the city. He smashed houses and terrified the people. Citizens ran in fear, and the elephant keepers rushed to inform the king. King Khadgabahu quickly came to see the situation, but no one knew how to stop the raging animal.

Just then, the king noticed a calm brahmana walking toward the elephant. People shouted warnings, but the brahmana was not afraid. He was peacefully chanting verses from Chapter 16 of the Bhagavad Gita, which begin with the word abhayam, meaning fearlessness.

The brahmana slowly went near the furious elephant and gently touched him. To everyone's surprise, the elephant immediately became calm and lay down at the brahmana's feet. After blessing the elephant, the brahmana quietly walked away.

The king and the people were amazed. The king hurried after the brahmana and asked him how he had gained such power. The brahmana replied that he regularly chanted verses from the sixteenth chapter of the Bhagavad Gita.

The king requested the brahmana to teach him these verses. After learning them and practicing daily, the king himself became fearless. One day, he ordered the elephant to be released again. The people were scared, but the king calmly walked up to the elephant and gently stroked him. Once more, the elephant lay down peacefully.

Seeing this, the king realized the great power of spiritual knowledge. He handed over the kingdom to his son and retired to the forest to spend his life chanting the verses of Chapter 16, focusing on devotion to Lord Krishna.In this way, King Khadgabahu perfected his life.This story teaches us that true fearlessness comes from devotion, purity, and the teachings of the Bhagavad Gita, not from physical strength or power.

Written Worksheet

Teacher asks students to read the above story carefully and answer to the question in groups.

1. What are the benefits of reading or hearing the chapter 16th of Bhagavad-gita?

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2. Identify the various emotions discussed in the story from the below mentioned emotions-(Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

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3. Which character's emotions did you understand the most? Why?

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Activity worksheets

Glorification of Bhagavad-gita Chapter 17

<u>Dushasan Becomes an Elephant</u>

Long ago, there was a great king named Khadgabahu. Before he gave up his kingdom to live in the forest, something unusual happened involving his son's servant, Dushasan. Dushasan was very foolish. One day, he bragged that he could ride the most dangerous royal elephant, even though everyone warned him it was too risky. Ignoring their advice, he climbed onto the elephant's back. The powerful animal got angry, twisted, turned, and threw Dushasan to the ground. Sadly, he was trampled to death.

This shows the law of karma: whatever a person's mind is focused on at the time of death affects their next life. So, Dushasan was reborn as an elephant in the palace of the King of Simhaldwip. Later, the king sent this elephant as a gift to his friend, King Khadgabahu, who gave it to his favorite poet. Eventually, the elephant was sold to the King of Malva.

One day, the elephant became very sick and could neither eat nor drink. Even the best doctors couldn't help. Amazingly, the elephant spoke to the king! He said, "Your Majesty, medicines can no longer help me. If you truly wish to help, bring someone who recites the seventeenth chapter of the Bhagavad-gita."

The king found a devoted person who regularly chanted that chapter. As the devotee sprinkled holy water on the elephant while reciting the verses, the elephant peacefully gave up his body and transformed into a divine four-armed form like Lord Vishnu. Before leaving for Vaikuntha, he explained his entire past life and how he had received an elephant's body because of his karma.

Seeing this, the King of Malva was so inspired that he began reciting the seventeenth chapter of the Bhagavad-gita himself. By doing so, he purified his life and eventually attained the lotus feet of Lord Krishna.The story teaches us about karma, devotion, and the power of the Bhagavad-gita. Even past mistakes can be purified through sincere devotion and spiritual practice.

1. What are the effects of reciting the chapter 17th of Bhagavad-gita?

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   .....

2. From the emotions listed below, identify key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

   .....

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Interactive Session

Teacher ask students to observe the audio

https://www.youtube.com/watch?v=uwbiF7iSaGM&list=PLf7ZV3uZA7sAKgF19t_5Iq4rtHl99TbeJ&index=18

Glorification of Bhagavad-gita – Chapter 18

The New Indra

One day, Lord Indra, the king of heaven, was sitting on his throne with his wife Sachi, surrounded by demigods serving him. Suddenly, a beautiful young person arrived with the attendants of Lord Vishnu and walked straight to the throne. Before anyone could react, Indra fainted. When he opened his eyes, he saw that this newcomer had taken his throne. The demigods placed the crown on the new king's head and celebrated with rituals, music, and dancing.

Shocked and confused, Indra thought, "How can this person become king without performing the usual hundred horse sacrifices, acts of charity, or building ponds and wells?" Disturbed, he traveled to the Ocean of Milk to seek the guidance of Lord Vishnu.Lord Vishnu smiled and said, "Indra, the new king became so powerful simply by chanting five verses from the eighteenth chapter of the Bhagavad-gita throughout his life. That devotion gave him all the rewards of great sacrifices. You too can achieve the same by sincerely reciting these verses."

Filled with hope, Indra went to the Godavari River, where a saintly person was chanting the eighteenth chapter daily. Indra humbly asked the saint to teach him the verses. By practicing them with devotion, Indra perfected his life and reached Vishnuloka, the eternal spiritual world, where he enjoyed true and unlimited bliss, realizing that even the pleasures of heaven are temporary compared to the service of Lord Krishna.

Lord Shiva told Parvati, "My dear, the eighteenth chapter is very powerful. Anyone who studies or chants it with faith can be freed from all sins, enjoy heavenly happiness, and ultimately attain the eternal spiritual world, serving Lord Krishna forever."

1. What you understand from the story? What are the Benefits of reciting the chapter 18th of Bhagavad-gita?

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2. From the emotions listed below, what are the key emotions shared by the story?

   (Anger, fear, sadness, jealousy, anxiety, shame, happiness, satisfaction, pride, sympathy, love, forgiveness)

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   .....

Teacher summarise the ideas regarding the Bhagavad-gita chapters 16, 17, and 18 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT III:

SUMMARY OF BHAGAVAD-GITA CHAPTERS

Module 9: Summary of chapters 1-3

Module 10: Summary of chapters 4-6

Module 11: Summary of Chapters 7-9

Module 12: Summary of Chapters 10-12

Module 13: Summary of Chapters 13-15

Module 14: Summary of Chapters 16-18

MODULE 9

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: III-Summary of Bhagavad-gita chapters	Duration: 60min
Module 9: Summary of chapters 1,2,3	Date:

Outcomes of the Module

- The student will be able to understand the summary of Bhagavad-gita chapter 1,2 and 3
- The student will be able to recognize various emotions laid down in chapter 1,2 and 3

Major Concepts/ Ideas

- Chapter 1 **-** Observing the Armies on the Battlefield OF Kurukshetra **-**Arjuna is overwhelmed with sorrow on seeing his relatives and teachers on the battlefield.Conflicted between duty and compassion; he loses his will to fight. This chapter shows the human crisis that opens the door to spiritual wisdom.
- Chapter 2- Contents of the Gita Summarized- Krishna teaches the immortality of the soul and the temporary nature of the body. He explains duty, self-control, and detachment from results. This chapter lays the foundation of the Gita's philosophy.
- Chapter 3 –Karma yoga-Krishna explains that no one can live without action. Selfless work performed as duty purifies the heart. True renunciation lies in giving up attachment, not action.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Video clip

Task cards

Activity Sheets

E – Resources

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

The Bhagavad Gita begins on the battlefield of Kurukshetra, where the warrior Arjuna faces a deep inner crisis. In Chapter 1, seeing his own relatives, teachers, and friends ready for battle, Arjuna is overcome with sorrow, fear, and confusion, symbolizing the human struggle when emotions clash with duty. Chapter 2 marks the start of Lord Krishna's divine teachings, where He explains the eternal nature of the soul, the temporary nature of the body, and the importance of performing one's duty with wisdom and detachment, laying the foundation of spiritual knowledge. In Chapter 3, Krishna guides Arjuna toward Karma Yoga, teaching that no one can avoid action and that true renunciation lies in performing one's responsibilities selflessly, without attachment to results. Together, these three chapters lead us from confusion to understanding and finally to purposeful action, offering timeless guidance for life.

Content Narration

Summary of Chapter 1- Observing the Armies on the Battlefield OF Kurukshetra

The teacher makes students listen to verses from Bhagavad-gita chapter 1.

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Dhriarastra said, "O Sanjaya, what did my sons and the sons of Pandu do after getting ready to fight at Kuruksetra?" Sanjaya then told the king as follows: Duryodhana went to his teacher and told him, "O my teacher, look at the armies of the Pandavas, so nicely arranged by your student. They have many great fighters in their army. I also have many great fighters in my army, and my army is more powerful than the Pandavas. We are protected by Grandfather Bhisma." Then Grandfather Bhisma

blew his conchshell, and all the other Kurus blew their conchshells, bugles, trumpets and horns. On the other side Lord Krsna blew his conchshell Pancajanya, and the other Pandavas also blew their conchshells. This made a very loud noise that shattered the hearts of Dhrtarastra's sons. Then Arjuna said to Krsna, "O Krsna, please draw my chariot between the two armies so that I may see who has come to fight with us in this great battle." Krsna said, "Just look, O Partha. See all the Kurus that are here." When Arjuna could see in both armies his family and friends, he became overwhelmed with compassion. "My dear Krsna," Arjuna said, "Seeing my friends and family here ready to fight, I feel my body quivering and trembling and my mouth is drying up. My hairs are standing on end. My bow Gandiva is slipping from my hand and my skin is burning. I do not care to win this battle and a kingdom if I have to kill my family and friends. That would not make me happy. "We will get sinful reactions for killing the sons of Dhrtarastra. If the elder members of the family are killed, the rest of the family will become irreligious. The women will become unchaste and have many unwanted children, who will make life hellish for everyone. It would be better to just let the sons of Dhrtarastra kill me." Then Arjuna put down his bow and sat down on the chariot feeling very sad. Some emotional aspects discussed in this chapter are Grief, fear, confusion, attachment, despair,Compassion, sensitivity

Written Worksheet

Teacher asks students to read the above summary carefully and answer to the question in groups.

1. What is the name of chapter 1?

   .....

2. What you understand from chapter 1?

   .....

   .....

3. Were you able to find any emotional aspects in this chapter? What are they?

   .....

   .....

Activity worksheets

Summary of Chapter 2- Contents of the Gita Summarized

The teacher makes students listen to verses from Bhagavad-gita chapter 2

Seeing Arjuna full of compassion and very sad, Krsna said, "My dear Arjuna, give up this weakness. Get up." Arjuna said, "I am confused about what to do. Please tell me clearly what is best for me to do. Now I am Your disciple and a soul surrendered unto You. Please instruct me." Then Krsna said, "You are crying for something that is not worthy of grief. You are not the body but an eternal, personal spirit soul. As a person puts on new clothes giving up his old ones, the soul takes new material bodies giving up the old and useless ones. The soul cannot be cut into pieces by any weapon, burned by fire, moistened by water, or withered by the wind. The soul is invisible. It cannot be broken or changed. It is always the same. It does not die when the body dies. If you know this, you should not be sorry for anyone. "As a ksatriya, it is your duty to fight. By neglecting your duty you will incur sins and lose your reputation as a fighter. The great generals will then think you are a coward. You should fight because it is your duty. You should not care about winning or losing, or about happiness or distress. Give up fruitive work and do devotional service." Arjuna said, "How can we know if someone is a pure devotee? How does he speak, how does he sit, and how does he walk?" The Supreme Personality of Godhead said, "O Partha, a pure devotee is not disturbed by happiness and distress. He is not interested in sense enjoyment; he is free from attachment, fear and anger. He controls his senses and fixes his mind on Me. Someone who acts like this even at the hour of death can enter the kingdom of God."Attachment, sorrow, anxiety, delusion, detachment, courage, and inner stability are some emotional aspects discussed in this chapter.

1. What is the name of chapter 2?

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2. What you understand from chapter 2?

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   .....

3. What are the emotional aspects discussed in this chapter?

   .....

   .....

Interactive Session

Summary of Chapter 3- Karma-yoga

The teacher makes students listen to verses from Bhagavad-gita chapter 3

Arjuna said, "O Janardana, O Kesava, why do you encourage me to fight in this ghastly warfare if you think that I should give up fruitive activity? I am bewildered by Your instructions. Therefore, please tell me clearly what is best for me." Krsna said, "You cannot become free from reaction by not working and you cannot become perfect by renunciation alone. Because the three modes force everyone to act, no one can stop themselves from doing something, not even for a moment. It is better to do your duty than to do nothing, because everyone must work, just to maintain the body. "You must work for Visnu, otherwise work binds you to this material world. If you work for Visnu you will become free from bondage. If men perform sacrifice (yajha), they will get all the good things that they need. But if they do not perform yajha, they will be living a sinful, useless life. So you should work for Visnu without being attached to the fruits of activities. "A self-realized soul does not need to perform any duty. But common men always follow what a great man does, so pure devotees do their duties just to show others a good example. "You should not be lazy or care about winning. Just fix your mind on Me and fight to please Me." Arjuna asked, "O Krsna, what forces a man to act sinfully, even though he doesn't want to?" Krsna said, "It is lust only, Arjuna, which comes from the mode of passion and which is the all-devouring enemy of everyone. This demon lust is never satisfied and burns like fire. Therefore, O Arjuna, in the very beginning kills this demon lust by controlling the senses." Desire, anger, greed, restlessness,sense of duty, discipline, self-control are some emotional aspects discussed in this chapter.

1. What is the name of chapter 3?

   .....

2. What you understand from chapter 3?

   .....

   .....

3. What are the emotional aspects discussed in this chapter?

   .....

   .....

Teacher summarise the ideas regarding the Bhagavad-gita chapters 1, 2, and 3 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 10

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: III- Summary of Bhagavad-gita chapters	Duration: 60min
Module 10: Summary of chapters 4,5,6	Date:

Outcomes of the Module

- The student will be able to understand the summary of Bhagavad-gita chapter 4,5 and 6
- The student will be able to recognize various emotions laid down in chapter 4,5 and 6

Major Concepts/ Ideas

- Chapter 4 **-** Transcendental Knowledge-Krishna reveals the divine origin of the Gita's knowledge. True wisdom destroys ignorance and frees one from bondage. Action offered in sacrifice leads to liberation.
- Chapter 5- Karma-yoga—Action in Krsna Consciousness.This chapter harmonizes renunciation and selfless action. Both lead to liberation when practiced with wisdom and detachment. A true renunciant is peaceful and free from hatred.
- Chapter 6- Dhyanayoga- Krishna explains the practice of meditation and self-discipline. Control of the mind leads to inner peace and balance. A yogi remains steady in joy and sorrow.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Audio clip

Task cards

Activity Sheets

E-Resources

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

Chapters 4, 5, and 6 of the Bhagavad Gita deepen the path of spiritual growth by uniting knowledge, action, and meditation. In Chapter 4, Lord Krishna reveals the divine origin of this sacred wisdom and explains that true knowledge destroys ignorance, while selfless action offered to God frees one from bondage. Chapter 5 harmonizes renunciation and action, teaching that both the path of knowledge and the path of work lead to liberation when practiced with detachment and inner purity, and that a true renunciant is one who is free from hatred and desire. In Chapter 6, Krishna describes the discipline of meditation (*Dhyana Yoga*), emphasizing self-control, balance, and steady practice as the means to master the mind and realize inner peace. Together, these chapters show how enlightened action, inner renunciation, and meditation work together to lead a seeker toward self-realization and lasting peace.

Content Narration

Summary of Chapter 4- Transcendental Knowledge

The teacher makes students listen to verses from Bhagavad-gita chapter 4.

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Krsna said, "I instructed this spiritual knowledge to the sun-god Vivasvan, Vivasvan instructed it to Manu, and Manu instructed it to Iksvaku. This greatest spiritual knowledge was passed down through the chain of disciplic succession and the saintly kings understood it in that way. But after some time the succession was broken and the knowledge as it is seems to be lost. "So today I am going to tell you all about that ancient knowledge of the relationship with the Supreme, because you

are my devotee as well as My friend. Therefore you can understand it." Arjuna said, "The sun-god Vivasvan is older than you. How could you have spoken this knowledge to him in the beginning?" Krsna said, "We have both passed through many, many births. I can remember all of them, but you cannot, O Arjuna. Every millennium I appear in My transcendental form to protect the devotees and kill the demons. Those who can understand all about My appearance take shelter of Me. They become purified and go back to My eternal abode, because this perfect knowledge is just like a fire that burns up all fruitive reactions. "You must try to learn this knowledge by going to a spiritual master. If you submissively ask him questions and serve him, he will teach you this knowledge, because he understands it perfectly. When you have learned from the spiritual master, you will understand that all living entities are part of Me. "One who works only for Me, not for himself and has no doubts about spiritual life, will not get any karmic reactions. So, if you have any doubts in your heart about what to do, slash those doubts with the weapon of knowledge. Armed with yoga, stand and fight." Ignorance, doubt, pride,Faith, humility, clarity, reverence for knowledge are some emotional aspects discussed in this chapter.

Written Worksheet

Teacher asks students to read the above summary carefully and answer to the question in groups.

1. What is the name of chapter 4?

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2. What you understand from chapter 4?

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3. Were you able to find any emotional aspects in this chapter? What are they?

   .....

   .....

Activity worksheets

Summary of Chapter 5- Karma-yoga—Action in Krsna Consciousness

The teacher makes students listen to verses from Bhagavad-gita chapter 5

Arjuna said to Krsna, "First you ask me to renounce work and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is better?" Krsna replied that renunciation of work and work in devotion are both good for liberation but work in devotional service is better. A person who neither hates nor desires the results of his actions is renounced. Such a person does everything for Krsna, knowing that he is part and parcel of Him, and is then freed from material bondage, liberated even in the material world. Simply renouncing activities without engaging in Krsna s service does not make one happy. One who works in devotion to Krsna and controls his senses is dear to everyone because he is a servant to all. Since everyone is connected to Krsna, when Krsna is pleased everyone is satisfied, just as when the roots of a tree are watered the whole tree is nourished. When the mind is fixed on Krsna the senses are controlled because the person does not want to hear anything but topics of Krsna, does not want to eat anything not offered to Him, and does not want to go anywhere except in His service. The material senses are engaged with their objects but the person in Krsna consciousness understands that he is aloof from them. One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water. He resides happily in the city of nine gates, the body, neither working nor causing work to be done. The embodied soul is covered by ignorance, but when enlightened with knowledge and fixed in the Supreme, he understands the simultaneous identity and individuality in Krsna. Such knowledge is imparted by the bonafide spiritual master, as the rising of the sun helps us to see everything clearly. The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog eater [outcaste]. One who knows he is not the body neither rejoices over something pleasant nor laments over something unpleasant. One who is not attracted to material pleasure is situated in transcendence and always enjoys happiness within. One who tolerates the urges of the senses, controlling desire and anger is happy in this world. Krsna is the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord, and the benefactor and well-wisher of all. One who knows this attains peace from all material miseries.

Hatred, agitation, selfishness, Peace, balance, contentment, compassion are some emotional aspects discussed in this chapter

1. What is the name of chapter 5?

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2. What you understand from chapter 5?

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3. What are the emotional aspects discussed in this chapter?

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Interactive Session

Summary of Chapter 6- Dhyana-yoga

The teacher makes students listen to verses from Bhagavad-gita chapter 6

Krsna said, "The truly renounced person does his duty without being attached to the results of his work. One who just does no work at all is not really renounced. "It is important to control the mind. If you control your mind it is the best friend; if you don't, the mind is your worst enemy. Someone who controls the mind can easily follow the instructions of Supersoul, and he is not disturbed by material happiness and distress. "To practice yoga, one should go to a secluded place, lay kusa grass on the ground, and then cover it with a deer skin and a soft cloth. The seat should neither be too high nor too low, and should be in a sacred place. "The yogi should sit very straight and stare steadily at the tip of the nose. When his mind is free from fear and desire for sex, he can always think about the Supreme Lord. Then he easily goes back to Godhead, because he has given up material life. "But a person can't be a yogi if he eats too much or eats too little, sleeps too much or does not sleep enough. The perfect yogi who is not interested in material sense enjoyment, because he is always thinking of Me, enjoys unlimited transcendental happiness with his spiritual senses and he is freed from sinful reaction. "So fix your mind on Me and nothing else. When the mind wanders to other things, bring it back under your control." Arjuna said, "This yoga that you are telling mc about seems too hard for me because the mind is very strong and restless, and is harder to control than the wind." Krsna said, "Yes, it is difficult to control the mind, but you can do it by practicing constantly and by not being attached to material things." Arjuna asked, "What happens to someone who starts to do yoga

but stops before he becomes perfect?" Krsna said, "He will enjoy for many years on heavenly planets. Then he will take birth in a rich family or a family of advanced devotees and continues to do yoga to become perfect. After many births of practice he becomes perfect and goes back to Godhead. "Yoga is better than any other process and of all the yogis, one who always worships Me with devotional service is the highest of all." Restlessness, distraction, self-doubt, Concentration, calmness, self-masteryare some emotional aspects discussed in this chapter.

1. What is the name of chapter 6?

   .....

2. What you understand from chapter 6?

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3. What are the emotional aspects discussed in this chapter?

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Teacher summarise the ideas regarding the Bhagavad-gita chapters 4, 5, and 6 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criterion.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 11

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: III- Summary of Bhagavad-gita chapters	Duration: 60min
Module 11: Summary of chapters 7,8,9	Date:

Outcomes of the Module

- The student will be able to understand the summary of Bhagavad-gita chapter 7.8 and 9
- The student will be able to recognize various emotions laid down in chapter 7,8 and 9

Major Concepts/ Ideas

- Chapter 7-Knowledge of the Absolute -Krishna explains His material and spiritual energies. He reveals Himself as the source of all creation. True knowledge leads to surrender and devotion.
- Chapter 8-Attaining the Supreme-This chapter focuses on death and the eternal soul. One's final thoughts determine the next destination. Constant remembrance of God leads to liberation.
- Chapter 9-The most confidential knowledge-Krishna reveals the most confidential spiritual knowledge. Pure devotion is declared the highest path. Even simple offerings made with love are accepted.

Learning Resourses

Bhagavad-gita As It Is

Written worksheet

Audio clip

Task cards

Activity Sheets

E – Resources

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

Chapters 7, 8, and 9 of the Bhagavad Gita reveal the deeper mysteries of God, devotion, and eternal destiny. In Chapter 7, Lord Krishna explains His divine nature, describing how He is the source of both the material and spiritual worlds, and teaches that true wisdom leads one to surrender to Him with devotion. Chapter 8 focuses on the moment of death, emphasizing that one's final thoughts determine the next destination and that constant remembrance of God leads the soul to liberation. In Chapter 9, Krishna reveals the most confidential knowledge, proclaiming the power of pure devotion (*Bhakti*), assuring that even the simplest offering made with sincere love is accepted by Him. Together, these chapters guide the seeker from understanding God's greatness, to remembering Him at all times, and finally to loving surrender as the highest spiritual path.

Content Narration

Summary of Chapter 7- Knowledge of the Absolute

The teacher makes students listen to verses from Bhagavad-gita chapter 7.

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

The Supreme Lord said, "Now hear, O son of Prtha, how you can fully understand the Absolute Truth, if you fix your mind on Me. I shall now tell you this knowledge about Myself. Once you understand this you will understand everything. "Most people are not at all interested in becoming perfect in spiritual life. Only a few try to become perfect. And out of all the ones who do become perfect hardly one of them really knows Me. "Earth, water, fire, air and ether, mind, intelligence and false

ego make up my material energy. Besides this inferior material energy there is a superior (spiritual) energy which is made up of all the living entities who are struggling in the material world and who arc making it work. "I create and destroy everything. There is nothing superior to Me. Everything rests on Me as pearls are strung on a thread. "O son of Kunti, I am the taste of water, the light of the sun and moon, the syllable "Orh" in Vedic mantras. I am the sound in ether and the ability in man. I am the original fragrance of the earth, and I am the light in fire. I am the life of all that lives and I am the penances of all ascetics. I am the seed of everything, the intelligence of the intelligent and the prowess of all powerful men. I am the strength of the strong. I am religious sex, O Lord of the Bharatas. I create the three modes that control everything, but they do not control Me. It is very difficult to get free from this material world. But those who surrender to Me can do it easily. "Those who are very foolish (mudhas), the lowest among men (naradhamas), those whose knowledge is stolen by maya, and those who hate God and don't believe in Him do not surrender to Me. "Four kinds of pious men do devotional service to Me—the one who is unhappy, one who needs money, one who is curious, and one who seeks spiritual knowledge. Of these, the wise one is the best, for I am dear to him and he is dear to Me. "Men who don't have much intelligence worship the demigods. The things that they get from the demigods do not last forever. Those who worship the demigods go to the planets of the demigods, but My devotees reach My Supreme abode. "Other unintelligent men think that My form is material. Because they do not have much knowledge, they do not understand that I am Supreme and I do not change. Foolish unintelligent people cannot understand Me because I am covered by yogamaya. Only by doing devotional service can a person understand Me even at the time of death." Ego, illusion, material attachment, Devotion, humility, surrenderare some emotional aspects discussed in this chapter.

Written Worksheet

Teacher asks students to read the above summary carefully and answer to the question in groups.

1. What is the name of chapter 7?

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2. What you understand from chapter 7?

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3. Were you able to find any emotional aspects in this chapter? What are they?

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Activity worksheets

Summary of Chapter 8- Attaining the Supreme

The teacher makes students listen to verses from Bhagavad-gita chapter 8

Arjuna asked, "O my Lord, O Supreme Person, what is Brahman? What are fruitive activities? What is this material manifestation? And what arc the demigods? How does the Lord live in the body? Where does He live, O Madhusudana how can the devotees know You at the time of death?" The Supreme Personality of Godhead said, "The spirit soul is called Brahman. Anything done for the material body is fruitive activities. This material world is the universal form of the Lord, and I am that Lord living as Supersoul in the heart of every living entity. "Anyone who at the time of death leaves his body remembering Me, comes to Me. Whatever one remembers at death, that determines what body he will have in his next life. Therefore, O Arjuna, you should always think of Me and at the same time you should continue your prescribed duty and fight. If your mind is always fixed on Me and you do all your activities to please Me, you will surely come to Me. By practicing to always remember the Supreme Lord without being deviated, one is sure to reach My planet. "You should think of the Supreme Person as the one who knows everything, who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond any material conception and who is always a person. He is luminous like the sun, beyond this material nature and transcendental. "One who always remembers Me, because he is constantly engaged in devotional service, easily comes to Me and never comes back to this temporary world which is full of miseries."From

the highest planet in the material world down to the lowest, all arc places of misery where repeated birth and death take place. "There is another place which is eternal. It is supreme and never destroyed. When all in this world is destroyed, that place stays the same. It is the highest place to which one can go. When one goes there, one never returns. That is My Supreme abode. "Now I shall explain the different times of passing from this world. Those who know the Supreme Brahman pass away from this world (1) during the influence of the fiery god, (2) in the light (3) at an auspicious moment (4) during the bright fortnight of the moon (5) and the 6 months when the sun travels in the north. The mystic who passes from this world (1) during the smoke (2) the night (3) the moonless fortnight (4) the six months when the sun passes to the south, reaches the moon and again comes back. There are two ways of passing from this world, one is light and one is darkness. When one passes in darkness he returns. The devotees are not confused by these different things. So be fixed in devotional service." Fear of death, forgetfulness, anxiety,Remembrance, faith, hope, steadinessare some emotional aspects discussed in this chapter.

1. What is the name of chapter 8?

   .....

2. What you understand from chapter 8?

   .....

   .....

3. What are the emotional aspects discussed in this chapter?

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Interactive Session

Summary of Chapter 9- The Most Confidential Knowledge

The teacher makes students listen to verses from Bhagavad-gita chapter 9

The Supreme Lord said, "Because you are never envious of Me, O Arjuna, I shall give you this most secret knowledge. When you know this you will be free from the miseries of the material world. This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge. It helps you to understand your real

self directly. It is the highest religion. It is everlasting and joyfully performed. "I am the ritual, the sacrifice, the offering to ancestors, the healing herb, the transcendental chant. I am the butter, and the fire and the offering. I am the father, mother, maintainer and grandfather of all this universe. I am what is to be known, I am purity, I am Om. I am the Rig, Sama, and Yajur Vedas. I am the goal, the upholder, the master, the witness, the home, the shelter, and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and eternal seed. I control heat, the rain and drought. I am immortality and I am death personified. "Those who study the Vedas and drink soma juice because they want to go to the heavenly planets are also worshiping Me, but not directly. They will take birth on the planets of Indra, and enjoy heavenly pleasures. Then they'll come back to this planet again. So the happiness they get lasts only for a little while. But those who worship Me with devotion, meditating on My transcendental form—to them I give whatever they need and keep safely whatever they already have. When people worship other demigods the offering is actually for Me, but they don't understand that. "If one offers Me with love and devotion a leaf, a flower, fruit, or water I will accept it. O son of Kunti, all that you do, all that you eat, all that you offer and give away as well as all austerities that you may perform, should be done as an offering to Me. Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me." Pride, disbelief, arrogance,Love, trust, gratitude, joyful devotionare some emotional aspects discussed in this chapter.

1. What is the name of chapter 9?

   .....

2. What you understand from chapter 9?

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3. What are the emotional aspects discussed in this chapter?

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Teacher summarise the ideas regarding the Bhagavad-gita chapters 7, 8, and 9 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 12

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: III-Summary of Bhagavad-gita chapters	Duration: 60min
Module 12: Summary of chapters10,11,12	Date:

Outcomes of the Module

- The student will be able to understand the summary of Bhagavad-gita chapter 10,11 and 12
- The student will be able to recognize various emotions laid down in chapter 10,11 and 12

Major Concepts/ Ideas

- Chapter10-The opulence of the Absolute- Krishna describes His divine manifestations in the world. All greatness, beauty, and power originate from Him. Devotion deepens through recognizing God everywhere.
- Chapter 11-The Universal form- Arjuna beholds Krishna's universal form. He sees creation, preservation, and destruction within Him. This vision fills Arjuna with awe and humility.
- Chapter 12- Devotional Service-Krishna explains the path of loving devotion. He describes the qualities of a true devotee. Bhakti is shown as the easiest and highest path.

Learning Resourses

Bhagavad-gita As It Is

Written worksheet

Audio clip

Task cards

Activity Sheets

E – Resources

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

Chapters 10, 11, and 12 of the Bhagavad Gita glorify the supreme position of Lord Krishna and the power of loving devotion. In Chapter 10, Krishna reveals His divine opulences, explaining that all beauty, strength, wisdom, and greatness in the world originate from Him. Chapter 11 presents the awe-inspiring Universal Form (Vishvarupa), where Arjuna beholds Krishna as the cosmic reality containing all creation, preservation, and destruction, filling him with wonder, humility, and devotion. In Chapter 12, Krishna describes Bhakti Yoga, the path of loving devotion, and outlines the noble qualities of a true devotee who is compassionate, humble, steady, and free from hatred. Together, these chapters move the heart from admiration of God's greatness, to direct divine vision, and finally to a loving, personal relationship with the Supreme.

Content Narration

Summary of Chapter 10- The Opulence of the Absolute

The teacher makes students listen to verses from Bhagavad-gita chapter 10.

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Krsna said, "Neither demigods nor great sages know My origin or opulences for I am the source of the demigods and sages. The person who knows that I am unborn, beginningless, and the Supreme Lord, is free from illusion and freed of sins. I am the source of all the qualities of the living beings. The great sages and Manus [progenitors of mankind] are born from My mind. I am the source of all spiritual and material worlds. Everything comes from Me. The wise man who understands this

engages in My devotional service and worships Me with all his heart. "My pure devotees are always thinking of Me and have devoted their lives to serving Me. They get much happiness from talking with one another about Me. To those who are always devoted to serving Me with love, I give the understanding how to come to Me. I show them special mercy by destroying their ignorance with the shining lamp of knowledge." Arjuna said, "You are the Supreme Personality of Godhead, the greatest, the purest, the Absolute Truth, eternal, transcendental, unborn original person. All the great sages say this about You and now You are telling me Yourself. I totally believe all that You have told me. Neither the demigods or demons can understand You, for only You know Yourself. Please tell me about Your opulences so I can constantly think of You." Krsna replied, "All right, but since My opulences are unlimited, I will only tell you the main ones. I am the Supersoul in the heart of all beings. I am the beginning, middle and end of all beings. Of lights I am the sun, among stars I am the moon, of the Vedas I am the Sama Veda, of demigods I am the king of heaven [India]. Of the mountains I am Mount Meru, of flowing rivers I am the Ganges, of trees I am the great banyan. Of sacrifices I am the chanting of the holy names, of immovable things I am the Himalayas, of bodies of water, the ocean. Of seasons, I am spring. Among men, I am the king, among beasts I am the lion, of birds I am Garuda. Of weapons, I am the thunderbolt, among weapon-carriers I am Rama. Among judges I am Yamaraja, the lord of death, among subduers I am time. Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience. Among sages, I am Vyasa, of the Pandavas I am Arjuna. Of poetry I am Gayatri, of vibrations I am the syllable *Om' and of creations I am the beginning, middle, and end. I am victory, adventure, and the strength of the strong. "I am the source of all existence. There is no being, moving or non-moving that can exist without Me. My opulences are unlimited. Everything that is opulent, beautiful and glorious comes from only a spark of My splendor. I pervade and support the entire universe." Envy, possessiveness,Wonder, admiration, gratitude, devotionare some emotional aspects discussed in this chapter.

Written Worksheet

Teacher asks students to read the above summary carefully and answer to the question in groups.

1. What is the name of chapter 10?

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2. What you understand from chapter 10?

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3. Were you able to find any emotional aspects in this chapter? What are they?

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Activity worksheets

Summary of Chapter 11- The Universal Form

The teacher makes students listen to verses from Bhagavad-gita chapter 11

Arjuna said, "I've heard Your kind spiritual instructions. My illusion is gone. I see Your actual form, but I want to see Your universal form. Please show it to me." Krsna said, "My dear Arjuna, see my thousands of multicoloured divine forms. No one has seen or heard this form before. Whatever you want to see you can see in one place." The universal form was brighter than hundreds of thousands of suns adorned with crowns, clubs and discs; it had numberless faces, eyes, and mouths with terrible teeth and blazing fire. Arjuna said, "You are the best, the oldest, the origin. You have no beginning, middle, or end. You have many arms. The sun and moon are Your eyes. You are spread throughout the sky." The demigods could also see the universal form and were afraid. Lord Siva, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the two Asvis, the Maruts, the forefathers, the Gandharvas, the Yaksas and the Asuras also saw it. Arjuna said, "When I see Your bright color fill the sky, Your many mouths and eyes, I'm afraid." All the great warriors were rushing into the mouth of the universal form like moths rushing into a fire or rivers flowing into the ocean. Some of their heads were smashed between His teeth. Arjuna said, "O fierce form, who are You? What is Your mission?" Krsna said, "Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you (the

Pandavas), all the soldiers here on both sides will be slain. You are My instrument." Arjuna said, "The world is joyful hearing Your name, but the demons are afraid and run away. The perfect beings offer You their obeisances. "You are air, fire, water, and the moon! I offer You my respects from the front, the back, from behind and from all sides! Forgive me for being casual with You as a friend. Please tolerate my friendship. Please show me Your four-armed form." Krsna said, "I'm happy to show you this universal form which no one saw before. Now let it be finished." Then Krsna showed Arjuna His real four-armed form, and at last His two-armed form. Arjuna was now peaceful. Krsna said, "This form is difficult to see. Only by pure devotional service can I be understood and seen directly. Only in this way can you know My mysteries." Fear, awe mixed with terror, humility,Reverence, surrender, deep faithare some emotional aspects discussed in this chapter.

1. What is the name of chapter 11?

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2. What you understand from chapter 11?

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3. What are the emotional aspects discussed in this chapter?

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Interactive Session

Summary of Chapter 12- Devotional Service

The teacher makes students listen to verses from Bhagavad-gita chapter 12

Arjuna asked Krsna whether it is better to engage in devotional service or to worship impersonal Brahman. Krsna said that to think of His personal form is most perfect. Impersonal realization is very difficult for the common man and there is a risk that he may not realize the Absolute Truth. If someone gives all his activities to Krsna, Krsna saves him from birth and death. The devotee who fixes his mind on Krsna lives in constant contact with Krsna. Krsna says, "He lives in Me." If you cannot fix your mind on Krsna then follow the regulative principles of bhaktiyoga to develop a desire for Krsna. If you cannot practice bhakti-yoga then you should work for Krsna. If a

person cannot assist the Krsna consciousness movement then if he gives charity or does some social, community service or service to his country, then gradually his mind will become purified and be able to understand Krsna consciousness. If one cannot do this then one should try to renounce the fruits of one's action, meditate or acquire knowledge. Krsna tells Arjuna about a person who is dear to Him. Such a person isn't envious, but kind to all creatures. He doesn't think he owns anything and is always satisfied, whether happy or sad. He doesn't put others into difficulty and has no anxiety. He is pure, expert and doesn't want material things. He treats friends and enemies equally. He doesn't care where he lives. He has real knowledge, always thinks of Krsna, serving Him with determination. Krsna said, "someone who completely serves Me with devotion and faith, making Me the supreme goal, is very, very dear to Me." Hatred, jealousy, intolerance,Love, compassion, patience, forgivenessare some emotional aspects discussed in this chapter.

1. What is the name of chapter 12?

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2. What you understand from chapter 12?

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3. What are the emotional aspects discussed in this chapter?

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Teacher summarise the ideas regarding the Bhagavad-gita chapters 10, 11, and 12 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 13

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: III- Summary of Bhagavad-gita chapters	Duration: 60min
Module 13: Summary of chapters 13,14,15	Date:

Outcomes of the Module

- The student will be able to understand the summary of Bhagavad-gita chapter 13,14 and 15
- The student will be able to recognize various emotions laid down in chapter 13,14 and 15

Major Concepts/ Ideas

- Chapter 13- Nature,the Enjoyer and Consciousness-Krishna explains the body as the field and the soul as the knower. True knowledge lies in understanding this distinction. Such wisdom leads to liberation.
- Chapter 14- The Three modes of Material Nature-This chapter describes the three gunas-sattva, rajas, and tamas. They bind the soul to material life. Transcending them leads to freedom.
- Chapter 15-The Yoga of the Supreme Person- Krishna explains the cosmic tree of material existence. He declares Himself the Supreme Person. Knowing Him leads to eternal liberation.

Learning Resourses

Bhagavad-gita As It Is

Written worksheet

Audio clip

Task cards

Activity Sheets

E – Resources

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

Chapters 13, 14, and 15 of the Bhagavad Gita explain the nature of the soul, material existence, and the path to liberation. In Chapter 13, Lord Krishna distinguishes between the field (body) and the knower of the field (soul), teaching that true knowledge lies in understanding this difference and cultivating humility, compassion, and wisdom. Chapter 14 describes the three gunas—sattva, rajas, and tamas—that bind the soul to material life, and explains how one can rise above them through devotion and right understanding. In Chapter 15, Krishna reveals the eternal cosmic tree and declares Himself as the Supreme Person (Purushottama), the source and sustainer of all beings. Together, these chapters guide the seeker to self-awareness, freedom from material influence, and realization of the Supreme Truth.

Content Narration

Summary of Chapter 13- Nature, the Enjoyer and Consciousness

The teacher makes students listen to verses from Bhagavad-gita chapter 13.

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Arjuna said, "O my dear Krsna, I wish to know about prakrtl (nature), purusa (the enjoyer), the field, the knower of the field, knowledge, and the object of knowledge." Krsna said, "This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field." Each person is the knower of his own body [the field of activity], but Krsna as Supersoul is the knower of all bodies. True knowledge is to understand the knower, the field and material and spiritual natures by hearing from great sages and studying Vedic literature. The field of activity

[the body) consists of twenty-four elements including the five elements, false ego, intelligence, the unmanifested, the ten senses and the mind, and the five sense objects. Knowledge consists of humility, nonviolence, tolerance, simplicity, cleanliness, self-control, giving up objects of sense pleasure, no false ego, and seeing pleasant and unpleasant situations equally. Knowledge is realizing that this world of birth, death, disease and old age is a place of suffering, detachment from family, living in a solitary place and being separate from people in general. Knowledge means that with constant devotion to Krsna one should find the Absolute Truth by approaching a bonafide spiritual master. All else is ignorance. Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything. Although the Lord does not have material senses He is the source of all senses. He is the master of the modes of nature although He transcends all of them. He knows everything, but no one knows Him. Because the Supreme Lord is not material, it is impossible to understand him with our material senses. Although He is in all bodies. He is not divided and He is source of light for the sun, moon, and stars. He is far away but near also. He is the source of all light. He is knowledge. He is in everyone's heart. Only one devoted to Krsna can understand the Supersoul and Brahman. In this world, we live in association with the three modes of nature. Nature is the cause of material activities. The soul is the cause of suffering and enjoying. If one comes to understand the soul, the Supersoul and the material energy, one qualifies to go back to Godhead, no matter what his material position. Some people understand this by knowledge, some by meditation and some by acting for Krsna. Others hear from proper authorities. Such a person attains Brahman realization and sees that the soul is the same in all types of bodies and actually the body is the cause of action and the soul is not involved in the material nature. Understanding this, the soul in Brahman realization is aloof from the body. He sees that all action is done by the body. The soul is doing nothing. Consciousness is the proof of the existence of the soul and that soul spreads that consciousness all over the body. Just as the sun lights the universe, so consciousness lights the body and enables us to be aware of what is going on within it. If we understand the difference between the soul and body, we can reach the supreme goal. Ignorance of the self, pride,Discrimination, humility, self-awarenessare some emotional aspects discussed in this chapter.

Written Worksheet

Teacher asks students to read the above summary carefully and answer to the question in groups.

1. What is the name of chapter 13?

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2. What you understand from chapter 13?

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3. Were you able to find any emotional aspects in this chapter? What are they?

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Activity worksheets

Summary of Chapter 14- The Three modes of Material Nature

The teacher makes students listen to verses from Bhagavad-gita chapter 14

Krsna said, "Again I will give you supreme wisdom. The total material substance containing the three modes of nature is impregnated with the seed of the living entities by the Supreme Lord. It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father. The soul in matter is conditioned by goodness, passion and ignorance." Goodness is illuminating and frees one from sin. One gets knowledge and a sense of happiness. Passion is born of unlimited desires. One in passion works for himself and for his desires. The mode of ignorance results in madness, laziness and sleep. One in the mode of ignorance is often addicted to intoxicants. A particular mode can defeat the other modes. They are always competing. In goodness, the body's gates, such as eyes, ears, and mouth, are used in knowledge. In passiion, one works hard with uncontrolled desires. In ignorance, one becomes mad and illusioned. Action performed in the mode of goodness is pure, action in the mode of passion causes misery, and action in the mode of ignorance results in foolishness. If one dies in the mode of goodness he goes to the higher planets. If one dies in the mode of passion, he

takes birth in earthly planets, and if he dies in the mode of ignorance he takes birth in the animal kingdom. The material world is controlled by the three modes, but Krsna is above them. One who, through Krsna consciousness, transcends the modes of material nature becomes free from the miseries of birth, death, old age and disease and finds happiness even in this life. The symptoms of one who has transcended the modes of material nature are that he is peaceful in happiness and distress, steady, treats friends and enemies alike, is detached from material desires and activities and is unaffected by the modes of nature. If a person engages with determination in serving Krsna, the modes of nature are easily overcome. He knows what is Brahman, spirit. Krsna says that impersonal Brahman rests on Him. It is immortal, eternal and the beginning of ultimate happiness. Laziness ,passion ,attachment,Purity, clarity, detachmentare some emotional aspects discussed in this chapter.

1. What is the name of chapter 14?

   .....

2. What you understand from chapter 14?

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3. What are the emotional aspects discussed in this chapter?

   .....

   .....

Interactive Session

Summary of Chapter 15- The Yoga of the Supreme Person

The teacher makes students listen to verses from Bhagavad-gita chapter 15

The material world is described as a banyan tree with its roots upward and its branches downward. Sometimes we see a tree reflected in the water that appears to have its branches downward and its roots upward. In the same way, the tree of the material world is also a reflection of the real tree in the spiritual world. The material "tree" is temporary but the spiritual "tree" is eternal. There is no end to the branches and for one who is attached, there is no hope of liberation. The roots are said to grow upward because they begin in Brahmaloka. The leaves of the tree are the Vedic hymns.

The fruits are the fruits of the living entities* activities—religion, economic development,sense gratification and liberation. The twigs are the sense objects and the tips of the branches are the senses. The tree can be cut down with the weapon of detachment. One cannot see the beginning or the end of this tree, but one should search for the origin of the tree, the Supreme Personality of Godhead. To get free from entanglement in the branches of this tree, one must surrender to Krsna. In order to surrender to Krsna one must give up pride which is caused by illusion, the false notion that one is the owner and false associations such as family, and country. Then one can attain to the spiritual world. The spiritual world is illuminated by the internal potency of the Supreme Lord and once one goes there he will never return to the material world. The consciousness of the soul is clear and pure. Like air which carries different scents, so the soul is naturally pure but takes on the impressions of the mind it has developed. The impressions are carried with the soul when the soul passes from the body. This makes it go to a particular body suited to the type of consciousness the living entity has developed. Fools can't see this, although they may try. If we train our eyes in knowledge, we can see it clearly. Krsna says that the brilliance of the sun is coming from Him, by entering into the planets He is keeping them in orbit, and because of Him the moon gives juice to all vegetables. He digests the food we eat. Krsna is seated in everyone's heart as the Supersoul. He gives us the ability to remember, know and forget. As Vyasadeva, He compiled Vedanta. The purpose of the Vedas is to understand Krsna. Krsna helps us to understand Him by giving us the Vedic knowledge. Beings in the spiritual world are perfect. In the material world they are covered by imperfect bodies. But, Krsna says, "I am above them, the greatest living personality, who is maintaining everything. If you know this you know everything, you arc wise, and you will serve Me with devotion." Worldly obsession, forgetfulness, Detachment, devotion, spiritual clarityare some emotional aspects discussed in this chapter.

1. What is the name of chapter 15?

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2. What you understand from chapter 15?

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   .....

3. What are the emotional aspects discussed in this chapter?

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Teacher summarise the ideas regarding the Bhagavad-gita chapters 13,14, and 15 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 14

Module on Instructional Package based on Bhagavad-gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: III- Summary of Bhagavad-gita chapters	Duration: 60min
Module 14: Summary of chapters16,17,18	Date:

Outcomes of the Module

- The student will be able to understand the summary of Bhagavad-gita chapter 16,17 and 18
- The student will be able to recognize various emotions laid down in chapter 16,17 and 18

Major Concepts/ Ideas

- Chapter 16-The Divine and Demoniac Natures-Krishna contrasts divine and demoniac qualities. Divine traits lead to liberation, demoniac traits to bondage. Character shapes destiny.
- Chapter 17-The Divisions of Faith- Faith is influenced by the three gunas. Food, worship, and charity reflect one's faith. Pure faith leads to spiritual growth.
- Chapter 18- Conclusion-The perfection of Renunciation-Krishna summarizes the entire Gita. He explains duty, renunciation, and devotion. Complete surrender leads to peace and liberation.

Learning Resourses

Bhagavad-gita As It Is

Written work sheet

Audio clip

Task cards

Activity Sheets

E – Resources

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

Chapters 16, 17, and 18 of the Bhagavad Gita guide the seeker toward righteous living, inner purity, and complete surrender. In Chapter 16, Lord Krishna contrasts divine and demoniac qualities, teaching that virtues such as fearlessness, compassion, and self-control lead to liberation, while pride, anger, and ignorance result in bondage and suffering. Chapter 17 explains how faith shapes a person's thoughts, actions, food, worship, and discipline according to the three gunas, showing that true faith must be guided by wisdom and purity. In Chapter 18, the final chapter, Krishna summarizes all the teachings of the Gita, clarifying renunciation, duty, and devotion, and ultimately calls Arjuna to surrender fully to Him, promising liberation and peace. Together, these chapters conclude the Gita by showing how right character, pure faith, and wholehearted surrender lead to freedom and fulfillment.

Content Narration

Summary of Chapter 16- The Divine and Demoniac Natures

The teacher makes students listen to verses from Bhagavad-gita chapter 16.

https://bhagavadgitaclass.com/bhagavad-gita-recitation-in-sanskrit-by-his-grace-radha-gopinath-prabhu/

Krsna said that transcendental qualities such as fearlessness, spiritual knowledge, self-control, sacrifice, austerity, simplicity, nonviolence, truthfulness, renunciation, peacefulness, compassion, determination, forgiveness, cleanliness, and freedom from anger, envy and faultfinding belong to those with divine nature. Demoniac qualities are pride, arrogance, conceit, anger, harshness and ignorance. There are two types of nature, divine and demoniac. The divine act according to

regulative principles of the scriptures. The demoniac act whimsically. Those with demoniac natures are selfish and are only concerned with pleasing their senses. Demons are not clean inside or outside. They don't believe in God. They think everything is matter and they engage in work such as producing atom bombs meant to destroy the world. Demons are filled with desire and anger and think the goal of life is to enjoy their senses. The demoniac person thinks, "I am so wealthy today and I will be more wealthy tomorrow. I will kill my enemies. I am perfect, powerful and happy." Actually they are covered by illusion and filled with anxieties. Sometimes the demons make up their own religion. Confused by false ego, lust, and anger, they envy Krsna who is in their heart. They then blaspheme real religion. The demoniac man because of his demoniac actions is put into the lowest species of life, again and again. The gates of hell are lust, anger and greed. The wise man gives these up and acts according to the rules and regulations of the Vedas to elevate his life. Those who follow their own ideas don't become perfect, happy, nor go to the spiritual world. Therefore, follow your duty as given in the scriptures. Anger, arrogance, cruelty, greed, Fearlessness, kindness, self-discipline are some emotional aspects discussed in this chapter.

Written Worksheet

Teacher asks students to read the above summary carefully and answer to the question in groups.

1. What is the name of chapter 16?

   .....

2. What you understand from chapter 16?

   .....

   .....

3. Were you able to find any emotional aspects in this chapter? What are they?

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   .....

Activity worksheets

Summary of Chapter 17- The Divisions of Faith

The teacher makes students listen to verses from Bhagavad-gita chapter 17

Arjuna asked, "If someone doesn't follow the scriptures, is he in goodness, passion or ignorance?" Krsna said that those who do not worship God according to scriptural regulations have three kinds of faith: goodness, passion and ignorance. Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons, and those in the mode of ignorance worship ghosts and spirits. In passion, lust, and attachment, demons sometimes do severe austerities and penances, torturing the body for political or social purposes. Foods, sacrifice, austerity and charity can be classified in the three modes of nature. Food in the modes of ignorance are stale, tasteless, spoiled and made of untouchable things. Foods in the mode of passion are bitter, sour, hot, pungent, dry, burning and too salty. Such foods will result in disease. Foods in the mode of goodness are juicy, fatty and wholesome. Such foods will make one healthy and give one strength, long life and a peaceful mind. Prasadam, because it has been offered to the Lord, is transcendental to the three modes of nature and nourishes not only the body but the soul. Sacrifice in the mode of goodness is done out of duty, with no desire for reward and according to the directions of scripture. In the mode of passion, sacrifice is for material benefit, going to heaven, or being respected as a great religious person. Those in darkness sacrifice without following scriptures and without faith. True austerity of the body is to worship the Supreme Lord, the spiritual master, the brahmanas and superiors. One should be clean, simple, free from illicit sex (celibate), and non-violent. Austerity of speech is to always speak words that are true, pleasant, helpful, and to recite Vedic literature regularly. Penance without wanting a reward is in goodness. Penance to get respect is in passion. It is temporary. Foolish penance that hurts oneself or others is in ignorance. Charity to a worthy person as duty is in goodness. Charity wanting some return is in passion. Charity to the wrong person without respect is in ignorance. Only by performing all his activities in devotional service for the pleasure of the Supreme Lord, referred to as "Om tat sat" (the Supreme Eternal) will one be able to elevate himself to the spiritual position. "Om" means one wants to attain the Supreme, "tat" means that one's purpose is to become free from material entanglement. "Sat" means that by performing activities in Krsna consciousness those activities become spiritual. By performing charity, penance, etc. according to scriptural injunctions, while uttering

"Om tat sat" and remembering the Supreme Personality of Godhead with faith, the devotee's activities will enable him to return home, back to Godhead. Anything done without faith in the Supreme Lord is considered "asat" or temporary and useless in this life and the next. Blind faith, hypocrisy, ignorance,Pure faith, sincerity, discipline are some emotional aspects discussed in this chapter.

1. What is the name of chapter 17?

   .....

2. What you understand from chapter 17?

   .....

   .....

3. What are the emotional aspects discussed in this chapter?

   .....

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Interactive Session

Summary of Chapter 18- The Perfection of Renunciation

The teacher makes students listen to verses from Bhagavad-gita chapter 18

Arjuna asked, "What is renunciation and renounced life (sannyasa) "Giving up the result of activities is called renunciation," Krsna said. Sacrifice, charity and penance should not be given up as they purify even great souls. Such activities should be performed as a matter of duty without attachment or expectation of a result. If one renounces one's given duties out of illusion he is in the mode of ignorance. If one gives up duties thinking they are troublesome, that is in the mode of passion. If one does his work out of duty without attachment to the result, he is in the mode of goodness. It is impossible to give up all activities. One is considered renounced if he gives up the fruit of his actions. Because such a person gives up the fruit of his actions he does not have to suffer their consequences, but the person who does not renounce the fruits must suffer their reactions, good and bad, after death. There are five causes for action: the place of action (body), the person acting (doer), the senses (instruments of action), the kinds of work and the Supersoul (supercause). An unintelligent person thinks that he alone is the doer, not understanding these five causes. The person who, giving up false ego, acts according to the direction of the Supersoul is not affected by the reaction of his actions. Any work has three motivators: knowledge, the object of

knowledge and the knower. Knowledge, work and workers can be identified in the three different modes of nature. Knowledge which sees equally all forms of life as spirit and knows the soul to be eternal is knowledge in the mode of goodness. Knowledge which sees the body to be the soul and consciousness to be temporary is in the mode of passion. Knowledge only of one's work and bodily comforts is in the mode of ignorance. When actions (work) are performed out of duty and the results given to Krsna. They are in the mode of goodness. Actions done to satisfy one's desires and false ego are in the mode of passion. Actions performed without concern for others or for future punishment and without care for the rules of scripture are in the mode of ignorance. The worker who acts without false ego, and with determination and enthusiasm in success or failure is in the mode of goodness. The worker attached to the fruits of his labor, greedy and envious is in the mode of passion and the worker who is materialistic, stubborn, cheating, lazy and who puts off his work is in the mode of ignorance. One can also have understanding and determination according to the three modes. In goodness, one knows right from wrong. In passion, one makes mistakes and cannot tell right from wrong. In ignorance one thinks right is wrong and wrong is right. Determination which is steady and controls the mind and senses is in the mode of goodness. determination for money and sense pleasure is in the mode of passion and determination which is full of fear, sorrow, depression and laziness is in the mode of ignorance. Happiness which is like poison in the beginning but like nectar at the end and gives one self-realization is in the mode of goodness, happiness which comes from pleasing the senses is in the mode of passion and although like nectar at the beginning is like poison at the end. Happiness which is delusion from beginning to end and comes from sleep, laziness and illusion is in the mode of ignorance. The modes of nature govern the entire material world and all its living entities, including the demigods. The brahmanas have the natural qualities of peacefulness, purity, austerity, truthfulness, tolerance, knowledge, religiousness and wisdom. The ksatriyas are full of heroism, power, courage, generosity, leadership, determination and resourcefulness. The vaisyas work in farming, cow protection and business. And the sudras are engaged in labor and serving others. By performing his own work, each man becomes perfect if he offers the result of his work to Krsna. One should perform the type of work for which he is best suited by his modes of nature and not try to copy the duties of others. Although in this world there are flaws and unpleasant duties in all situations, by performing the work for the Lord, the results are purified and there is no sin. Krsna said, "Learn from Me, son of Kunti, how to come to the supreme perfection." When one by purified intelligence controls his mind and senses he keeps

himself in the mode of goodness. When he is completely free from false ego and not attached to material things, he is of the stage of Brahman realization {brahma-bhuta) and is completely peaceful and joyful. Such a person doesn't want anything material. He is a friend to all beings and then comes to pure devotional service. In all activities one should work under Krsna's direction. Then, Krsna says that He will deliver him. If instead, one acts according to his own desires, he will be lost. Krsna tells Arjuna that if he does not follow Krsna's directions he will be forced to act by the modes of nature. The living entity is always forced to act by the modes of nature. The living entity is always under the Lord's control so he should surrender to Him. By doing so, he will be relieved of the miseries of this world and go back to Godhead. Krsna is in everyone's heart. Just surrender to Him. Krsna has revealed this most confidential knowledge to Arjuna because he is His friend. Such knowledge cannot be revealed to one who is envious, not austere, not devoted or not engaged in devotional service. The dearest servant is one who explains this knowledge to others. One who studies this conversation between Arjuna and Krsna worships Krsna by his intelligence. One who listens with faith becomes free from sinful reactions. Krsna says, "I've told you the most secret knowledge. Think about it and decide what you will do." Krsna gives His ultimate instructions: "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." He then describes how to do this: "Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail." Arjuna said, "My dear Krsna, my illusion is now gone. I am now firm and free from doubt and am prepared to act according to your instructions. Finally, Sanjaya concludes by telling Dhrtarastra, "By Vyasadeva's mercy I have heard this conversation between Krsna and Arjuna. Wherever there is Krsna, the master of all mystics and wherever there is Arjuna, the supreme archer, there will also be opulence, victory, extraordinary power and morality." Confusion, ego, attachment,Acceptance, clarity, surrender, peace are some emotional aspects discussed in this chapter

1. What is the name of chapter 18?

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2. What you understand from chapter 18?

   .....

   .....

3. What are the emotional aspects discussed in this chapter?

   .....

   .....

Teacher summarise the ideas regarding the Bhagavad-gita chapters 16, 17, and 18 to the whole class based on this module.

Self-Evaluation Session

Teacher provides a self-evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

PART II

ENGAGING THE STUDENTS WITH BHAGAVAD GITA FOR EMOTION REGULATION

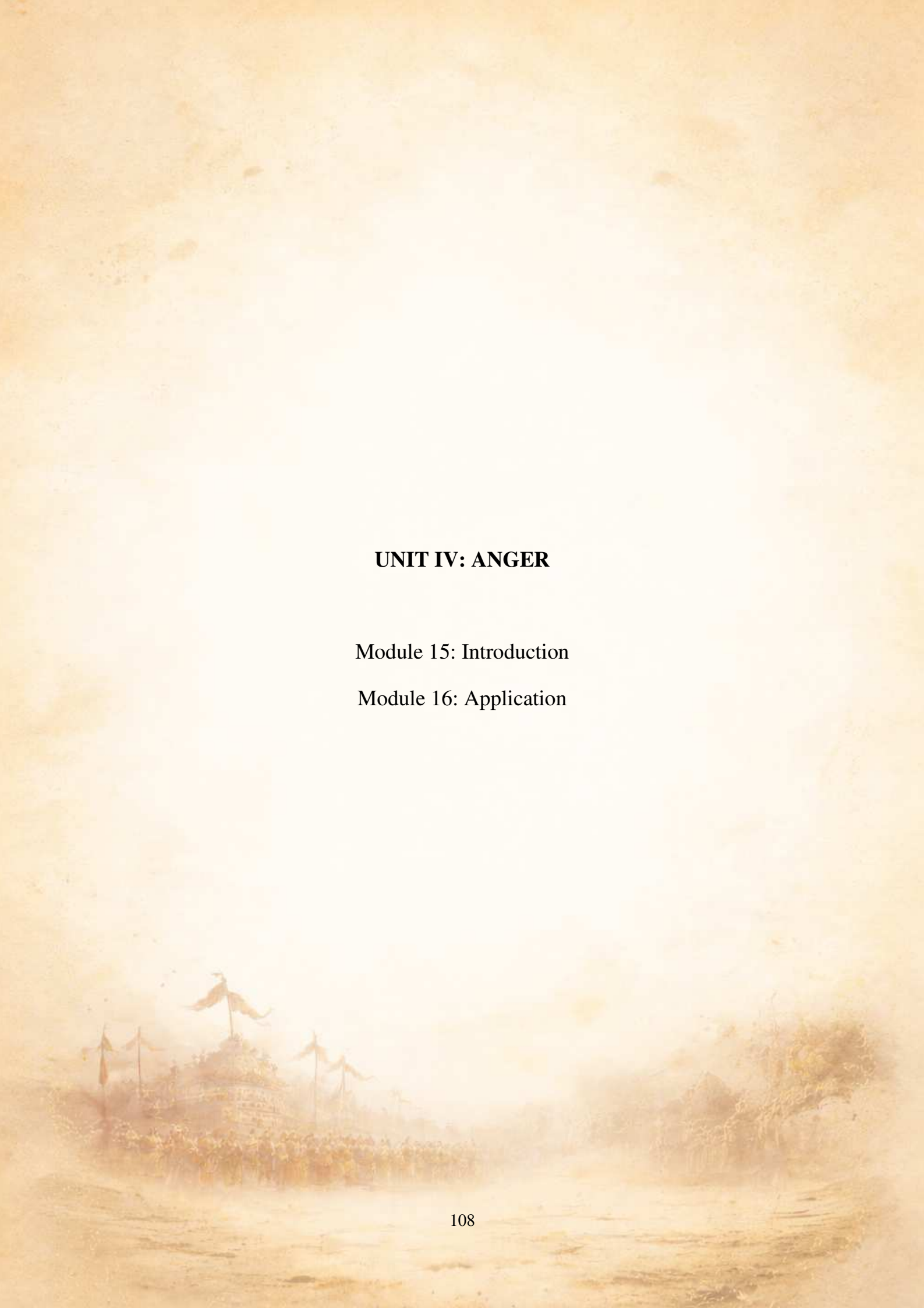
It consists of 26 modules under 13 units.here each emotion is considered as units.The Bhagavad–gita emphasizes that managing emotions is essential for inner peace, right action.Through Krishna's guidance to Arjuna, the Gita shows how uncontrolled emotions like fear, anger, attachment, and grief cloud judgment and lead to suffering, while balanced emotions rooted in self-knowledge bring clarity and strength. By practicing karma yoga, bhakti yoga, and jnana yoga, one learns to act without being overwhelmed by success or failure. The Gita teaches samatvam-emotional equanimity-encouraging individuals to remain steady in pleasure and pain, gain and loss. In this way, emotional discipline becomes not suppression but transformation, allowing a person to respond wisely rather than react impulsively, and to live a life guided by dharma with calmness, courage, and compassion. This part helps the students to get familiarize with selected 12 emotions hidden in the chapters of Bhagavad–gita, the ways and techniques to regulate the selected emotions and also about the practical applications of emotion regulation in natural life. A module on Self-realization is added as supplementary module, to get additional information, that will help them in their future.



UNIT IV: ANGER

Module 15: Introduction

Module 16: Application



MODULE 15

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit:IV-Anger	Duration: 60min
Module 15: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion– anger
- The student will be able to get awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion –Anger.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Anger are; Bhagavad–gita 2(62), 2(63), 4(10), 16(4) and 16(21).The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion –Anger.

1. BG Sloka 2.62

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate

Meaning– While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

2. BG Sloka 2.63

krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati

Meaning– From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

3. BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning– Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purifled by knowledge of Me—and thus they all attained transcendental love for Me.

4. BG Sloka 16.4

dambho darpo 'bhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha sampadam āsurīm

Meaning– Arrogance, pride, anger, conceit, harshness and ignorance—these qualities belong to those of demonic nature, O son of Pṛthā.

5. BG Sloka 16.21

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet

Meaning–There are three gates leading to this hell–lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=IRtX-8FM98w

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

The Bhagavad-Gita is a dialogue between Krishna, and his friend and disciple, Arjuna. This dialogue takes place in the Bhishma Parva of the Mahabharata. The Bhagavad-Gita is composed of 700 shlokas (verses) arranged in 18 chapters. Bhagavad-gita deals with the principles of anger management.The selected slogas helps to deal with the emotion anger in a good manner. The present module deals with the emotion anger. Bhagavad-gita discuss about the management of anger. Through this module everyone gets thorough knowledge about the emotion anger. This module is based on anger related selected five slogas from Bhagavad-Gita.

Content Narration

The Story of Hiranyakashipu: When Anger Destroys Wisdom

Long ago, there lived a powerful demon king named Hiranyakashipu. He was extremely ambitious and wanted to become the most powerful being in the universe. To achieve this, he performed severe penance and received a special boon that made him almost impossible to defeat.

This power slowly changed him.Instead of becoming wise, Hiranyakashipu became proud, arrogant, and filled with anger. He believed that no one—not even God—was greater than him. He ordered everyone in his kingdom to worship only him.

But there was one person who did not obey.That person was his own son, Prahlada.Anger Turns a Father into an Enemy.Prahlada was a gentle, kind child who loved Lord Vishnu deeply. When Hiranyakashipu heard his son chanting Vishnu's name, his anger exploded.

"How dare you disobey me!" he shouted.His anger was so strong that he forgot his role as a father. Instead of guiding his son with love, he tried to control him with fear. He punished Prahlada again and again—throwing him into fire, pushing him off a mountain, and even ordering wild animals to attack him.But Prahlada remained calm.He did not hate his father. He did not become angry in return. He believed that truth and devotion protect those who stay peaceful.

The Peak of Anger and Its Consequence; One day, blinded by rage, Hiranyakashipu challenged his son:"Is your God everywhere? Is He even in this

pillar?"When Prahlada calmly said "Yes," Hiranyakashipu struck the pillar in anger.At that moment, Lord Narasimha appeared.

Hiranyakashipu's anger, ego, and hatred finally led to his downfall. His great power could not save him because he had lost self-control and wisdom.Prahlada, however, was saved—not by strength, but by calmness, faith, and emotional balance.

In the story, Hiranyakashipu shows us that: Anger clouds thinking, Anger destroys relationships(even a father–son bond), Anger leads to wrong decisions and self-destruction, Power without emotional control becomes dangerous. Prahlada teaches us that: Calmness is strength, Self-control is more powerful than anger, Responding with patience protects us, and Inner peace leads to safety and success. The Message of this story is: Anger may feel powerful for a moment, but it weakens us in the long run. Those who control anger control their future.

Written Worksheet

1. What is the message of this story?

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   .....

2. What are the negative consequences of uncontrolled Anger?

   .....

   .....

Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita 2(62), 2(63), 4(10), 16(4), and 16(21). Students listen to the verses related to Anger, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.62

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate

BG Sloka 2.63

krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati

BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

BG Sloka 16.4

dambho darpo 'bhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha sampadam āsurīm

BG Sloka 16.21

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool. One who is not disturbed in mind even amidst the threefold misery or elated when there is happiness, and who is free from attachment, r and anger, is called a sage of steady mind. Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world. Anger is one of the gates leading to the hell. Every sane man should give these up, for they lead to the degradation of the soul. Anger is a demoniac nature".

1. What is the reason behind Anger?

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2. What are the harmful effects of anger if it is not controlled?

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3. What are the characteristics of one freed from anger?

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Teacher asks to discuss in group and present the idea regarding the below statement

"If a person can control their inner desires and anger, that person can live comfortably and happily". Is it true? Why?

.....

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.....

The teacher asks to give the opinion about the statement given below individually

"Anger is one of the doors that lead one to hell. It is a demonic nature that leads us to the degradation of life."

.....

.....

.....

Interactive Session

Teacher asks students to observe carefully the video provided related to Anger. The video link for the module is given below;

https://www.youtube.com/watch?v=IRtX-8FM98w

Teacher asks students to discuss in group about the lesson laid down in the the video and present it before the class.

Anger

- ✧ Contemplation of sense objects leads to attachment, which eventually gives rise to anger when desires are obstructed.
- ✧ Anger causes delusion, making a person lose clear understanding of right and wrong. From anger comes bewilderment of memory, leading to loss of wisdom and past learning.
- ✧ When intelligence is lost due to anger, a person falls into moral and spiritual degradation.
- ✧ A wise person (steady-minded sage) remains free from anger, staying calm in both happiness and distress.
- ✧ Controlling anger and desires before death leads to true happiness, while uncontrolledanger is a gateway to destruction and downfall.

Teacher summarises the concept-Anger to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			



MODULE 16

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: IV-Anger	Duration: 60min
Module 16: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion anger
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Anger.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Anger are- 2(56), 5(23), 12(17) and 16(18) and 18(23). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Anger.

1. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning– One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

2. BG Sloka 5.23

śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

Meaning– Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world.

3. BG Sloka 12.17

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ

Meaning–One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

4. BG Sloka 16.18

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu pradviṣanto 'bhyasūyakāḥ

Meaning– Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion.

5. BG Sloka 18.23

niyataṁ saṅga-rahitam arāga-dveṣataḥ kṛtam
aphala-prepsunā karma yat tat sāttvikam ucyate

Meaning– As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=a_1ctZmcXcA

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In Bhagavad Gita, anger is described as an emotion that arises from desire and attachment. It clouds judgment, leads to confusion, and ultimately causes one to lose self-control and peace. The Gita advises mastering anger through discipline, detachment, and clarity of mind. Through this module everyone gets clear idea by thinking and how to tackle this emotion. This module is based on anger related selected five slogas from Bhagavad-gita. The students can able to apply the knowledge of Anger into real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita 2(56), 5(23), 12(17), 16(18), and 18(23). Students listen to the verses related to Anger, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

BG Sloka 5.23

śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

BG Sloka 12.17

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ

BG Sloka 16.18

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu pradviṣanto 'bhyasūyakāḥ

BG Sloka 18.23

niyataṁ saṅga-rahitam arāga-dveṣataḥ kṛtam
aphala-prepsunā karma yat tat sāttvikam ucyate

"One who is not disturbed in mind even amidst the threefold misery,What or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind. Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world. One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things. Bewildered by false ego, strength, pride, lust and anger, the demons become envious and who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion. That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness."

Written Worksheet

Teacher asks to read the meaning of the verses carefully and answer the following questions.

1. What are the signs of a person with a studious mind?

   .....

   .....

2. When anger is removed and one is in a state of virtue, what are the characteristics of action at that time?

   .....

   .....

Activity Worksheets

Teacher asks to discuss in group regarding the below statement

"He who has controlled the force of anger, and free from anger is always happy".

Justify your answer.

.....

.....

.....

.....

Teacher asks to write individual opinion about a question

Has anger made you confused? What happens at that time? Find the answer from your own experience.

.....

.....

.....

.....

Teacher asks to discuss in group about a question given below

What do you do to control anger in a situation where you have to fight with your friends in the class room?

……
……
……
……

Interactive Session

Teacher asks students to observe carefully the video provided related to Anger. The video link for the module is given below;

https://www.youtube.com/watch?v=a_1ctZmcXcA

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Anger

- ✧ A sage of steady mind remains undisturbed by anger, maintaining calmness in both suffering and happiness.
- ✧ Controlling anger and desires is essential for true happiness and self-mastery in life.
- ✧ Freedom from reactions like rejoicing or grieving helps prevent the rise of anger and emotional imbalance.
- ✧ False ego, pride, and lust fuel anger, leading to demonic qualities like envy and disrespect toward others.
- ✧ Anger disturbs inner peace, while detachment from outcomes helps keep the mind steady and balanced.
- ✧ Actions performed in the mode of goodness are free from anger, hatred, and selfish desires, leading to a peaceful state of mind

Teacher summarise the concept-Anger to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT IV: FEAR

Module 17: Introduction

Module 18: Application



MODULE 17

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: V-Fear	Duration: 60min
Module 17: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion -Fear
- The student will be able to get awareness, clarity, how to tolerate the emotion-Fear.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion -Fear are; 2(56), 4(10), 10(4), 10(5), and 18(35). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Fear

1.BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning– one who is not disturbed in spite of the three fold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

2. BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning– BeIing freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me. many, many persons in the past became purified by knowledge of Me– and thus they all attained transcendental love for Me.

3. BG Sloka 10.4

buddhir jñānam asammohaḥ kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo ’bhāvo bhayaṁ cābhayam eva ca

Meaning– Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and a calmness, pressure and pain, birth, death, fear, fearlessness are created by Me alone.

4. BG Sloka 10.5

ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo ’yaśaḥ
bhavanti bhāvā bhūtānāṁ matta eva pṛthag-vidhāḥ

Meaning– Nonviolence, equanimity, satisfaction, austerity,Charity, fame and infaming ar created by Me alone.

5. BG Sloka 18.35

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī

Meaning–And that determination which cannot to go beyond dreaming, fearfulness, lamentation, moroseness, and illusion– such un intelligent determination is in the mode of darkness.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://youtube.com/shorts/n2T8o8ipQGI?si=qMfQd9bU_zx9vyCl

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In bhagavad gita, fear is described as a mental state that arises from attachment, ignorance, and ego.when a person is overly attached to result or worried about other's opinions, fear grows. Krishna teaches that feat weakens the mind and prevents one from performing their duty. Thus gita teaches that fear is born from doubt and attachment, and fearlessness is born from wisdom and devotion. Through this module everyone gets clear idea by thinking and how to tackle this emotion.This module is based on fear related selected five slogas from Bhagavad–gita.

Content Narration

Kamsa: When Fear Becomes the Enemy

Long ago, in the kingdom of Mathura, there lived a powerful king named Kamsa. He was strong, intelligent, and fearless on the battlefield. But there was one emotion that slowly destroyed him—not anger, not pride—but fear.

One day, during the wedding of his beloved cousin Devaki, a heavenly voice echoed from the sky:"Kamsa, the eighth son of Devaki will be the cause of your death."The moment Kamsa heard this, his heart froze. His mind filled with terror. Instead of thinking calmly, fear took control of his thoughts.

Fear Turns Love into Cruelty-Blinded by fear, Kamsa raised his sword to kill Devaki instantly. Though he was stopped and advised to spare her, the seed of fear had already grown inside him. He imprisoned Devaki and her husband Vasudeva, deciding to kill every child born to them.

Each time a baby was born, Kamsa's fear returned stronger than before. One by one, he killed the infants. Instead of feeling safer, he became more anxious, restless, and suspicious.Fear did not protect him—it made him cruel.

Fear Creates More Fear-When the eighth child, Krishna, was secretly taken away to safety, Kamsa felt cheated by fate. His fear turned into obsession. He sent

demons one after another to kill Krishna.But each failure only increased his fear. He could not sleep peacefully, He trusted no one, He saw danger everywhere, Even though he was a king, fear made him weak from inside.

The Final Consequence-Years later, Krishna returned to Mathura. Kamsa, trembling inside, tried one last time to protect himself through violence. But fear had already clouded his judgment and weakened his strength.Krishna defeated Kamsa easily.In the end, it was not Krishna who destroyed Kamsa first-it was Kamsa's own fear.

Kamsa's story teaches us an important lesson:Fear, when ignored or misused, can control our actions,Fear can turn good relationships into harmful ones, Fear leads to wrong decisions and painful consequences, Fear is a natural emotion, but when we allow it to rule us, it becomes our biggest enemy.Courage does not mean absence of fear—it means learning to face fear with wisdom.

Written Worksheet

1. What are the negative consequences of Fear?

   .....

   .....

2. What is the message of this story?

   .....

   .....

Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita 2(56), 4(10), 10(4), 10(5), and 18(35).Students listen to the verses related toFear, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

BG Sloka 10.4

buddhir jñānam asammohaḥ kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo bhayaṁ cābhayam eva ca

BG Sloka 10.5

ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānāṁ matta eva pṛthag-vidhāḥ

BG Sloka 18.35

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī

"One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind. Being freed from attachment, fear and anger, being fully absorbed in God and taking refuge in God, many, many persons in the past became purified by knowledge of God - and thus they all attained transcendental love for God. Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone. The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant".

1. What are the peculiarities of a person free from fear?

   .....

   .....

2. Does fear affect your actions?

   .....

   .....

Teacher asks to give individual opinion regarding the below statement

"To get a steady mind, it is important to free from fear". Is it true? Why?

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The teacher asks to discuss in group about the statement given below

Is it right to run away from what one has to do out of fear? What are the consequences of that?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Fear. The video link for the module is given below;

https://youtube.com/shorts/n2T8o8ipQGI?si=qMfQd9bU_zx9vyCl

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Fear

- ✧ Fear disturbs the mind, but a wise person remains steady even in fearful situations.
- ✧ Attachment creates fear of loss, so freedom from attachment removes fear.
- ✧ Surrendering to God helps overcome fear and brings inner security.
- ✧ Fear arises from ignorance, while true knowledge removes fear and doubt.
- ✧ Many emotions (fear and fearlessness) originate from the Divine and must be understood wisely.
- ✧ Acting out of fear (like avoiding duty) leads to loss of honor and self-respect.

Teacher summarise the concept-Fear to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 18

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: V-Fear	Duration: 60min
Module 18: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion Fear
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Fear.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion -Fear are; 2(35), 5(27), 5(28) ,18(30) and 18(66). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Fear.

1. BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

Meaning–The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

2. BG Sloka 5.27

sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau

3. BG Sloka 5.28

yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ
vigata-icchā-bhaya-krodho yaḥ sadā mukta eva saḥ

Meaning–(5.27-28) Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils - thus controlling the mind, senses and intelligence, the tranecendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

4. BG Sloka 18.30

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī

Meaning–O son of Prthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

5. BG Sloka 18.66

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

Meaning– Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=Q22PvqfyQ9Q

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In bhagavad gita, fear is described as a mental state that arises from attachment, ignorance, and ego.when a person is overly attached to result or worried about other's opinions, fear grows. Krishna teaches that feat weakens the mind and prevents one from performing their duty. Thus gita teaches that fear is born from doubt and attachment, and fearlessness is born from wisdom and devotion. Through this module everyone gets clear idea by thinking and how to tackle this emotionin the level of application. This module is based on fear related selected five slogas from Bhagavad-Gita. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita 2(35), 5(27), 5(28), 18(30) and 18(66). Students listen to the verses related to Fear, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group

BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

BG Sloka 5.27

sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau

BG Sloka 5.28

yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ
vigata-icchā-bhaya-krodho yaḥ sadā mukta eva saḥ

BG Sloka 18.30

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī

BG Sloka 18.66

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils-thus controlling the mind, senses and intelligence, the tranecendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated. The understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.Abandon all varieties of religion and just surrender unto Supreme. Me. The God shall deliver you from all sinful reaction. Do not fear".

Written Worksheet

Teacher asks to discussthe meaning of the verses in group carefully and answer the following questions.

1. What happens if fear is not controlled?

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2. What methods can be adopted to eliminate fear?

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Activity Worksheets

Teacher asks to give individual opinion regarding the below statement

"No matter whom you are, if you surrender to God, your sins will be erased and your fear will be dispelled". Justify your answer.

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Teacher ask to write individual opinion about a question

If you are asked to speak about a topic in class, what do you do to present without fear?

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Teacher gives knowledge and demonstrates breathing exercise. Also asks students to perform 5 minutes exercise.

What did you feel when you exercised?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Fear. The video link for the module is given below;

https://www.youtube.com/watch?v=Q22PvqfyQ9Q

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Fear

- ✧ Acting out of fear (like leaving duty) leads to loss of honor and respect.
- ✧ Fear can be overcome by controlling the mind, senses, and breath.
- ✧ Freedom from desire reduces fear, anger, and inner disturbance.
- ✧ True understanding helps distinguish what should be feared and what should not.
- ✧ Fear binds a person, while right knowledge and discipline lead to liberation.
- ✧ Complete surrender to God removes fear and brings ultimate protection and peace.

Teacher summarise the concept-Fear to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

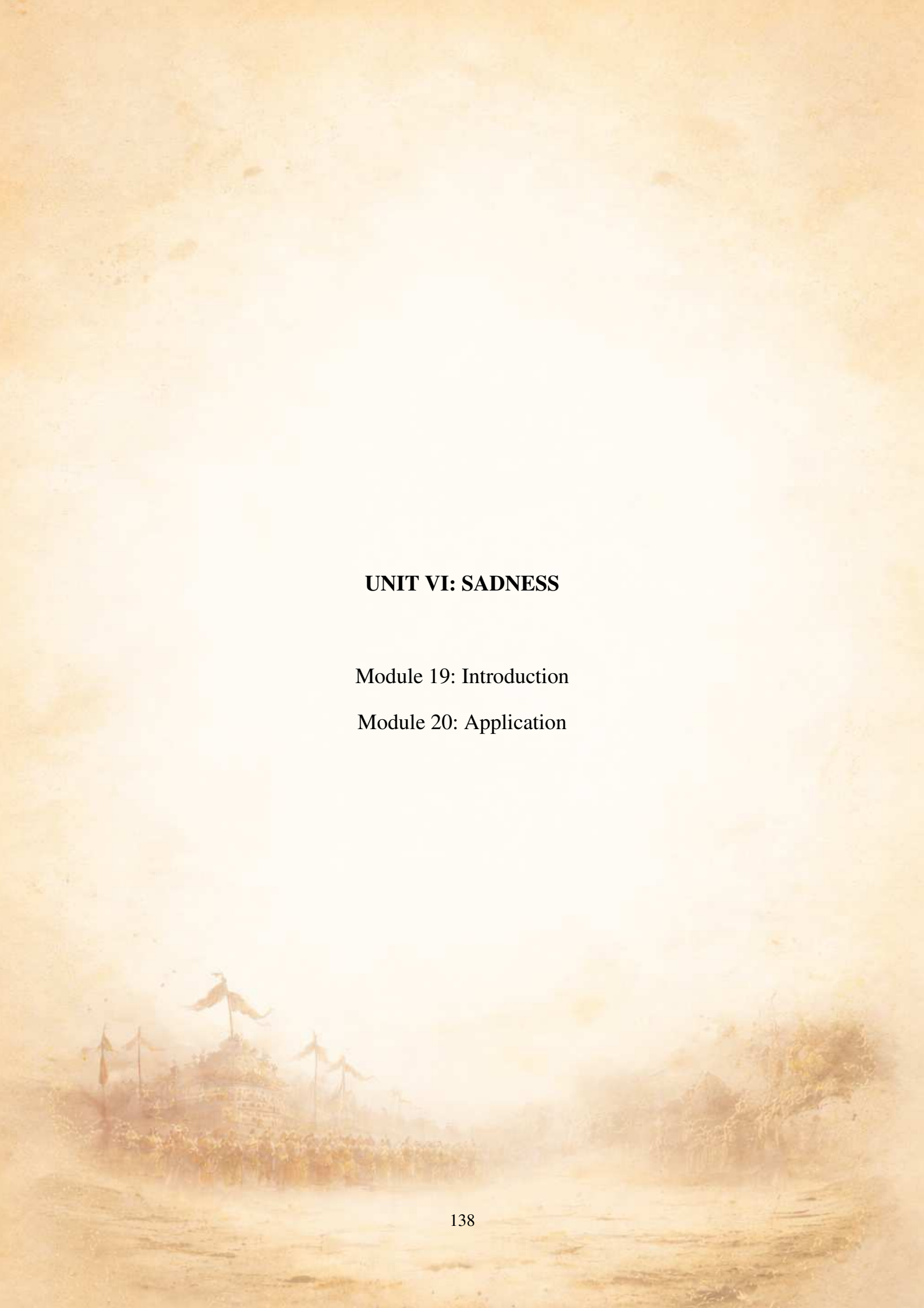
Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT VI: SADNESS

Module 19: Introduction

Module 20: Application



MODULE 19

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit:VI-Sadness	Duration: 60min
Module 19: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion- Sadness
- The student will be able to get awareness, clarity, how to tolerate the emotion- Sadness.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Sadness are; 2(25), 2(28), 4(36), 6(17) and 13(21). The selected slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Sadness.

1.BG Sloka 2.25

avyakto 'yam acintyo 'yam avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ nānuśocitum arhasi

Meaning–It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

2. BG Sloka 2.28

avyaktādīni bhūtāni vyakta-madhyāni bhārata
avyakta-nidhanāny eva tatra kā paridevanā

Meaning–All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

3. BG Sloka 4.36

api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛt-tamaḥ
sarvaṁ jñāna-plavenaiva vṛjinaṁ santariṣyasi

Meaning–Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

4. BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

Meaning–He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

5. BG Sloka 13.21

kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ bhoktṛtve hetur ucyate

Meaning–Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=fAxvJOUn9RI&t=8s

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad–gita, sadness comes from attachment and misunderstanding of the true Self. Krishna tells Arjuna that sorrow arises when we identify only with the body and temporary situations. Understanding the eternal nature of the soul and performing one's duty with clarity helps one rise above sadness and find inner peace.When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.The present module deals with the emotion sadness. Bhagavad gita discuss about the management of sadness. Through this module everyone gets thorough knowledge about the emotion -Sadness.

Content Narration

Gandhari: When Unexpressed Sadness Turns into Suffering

Long ago, in the great epic Mahabharata, lived Queen Gandhari, a woman known for her strength, sacrifice, and deep inner sorrow.

Gandhari was born a princess of Gandhara. She was intelligent, calm, and full of hope about her future. But her life changed when she was married to King Dhritarashtra, who was blind from birth. When Gandhari realized this, a deep sadness filled her heart. She felt disappointed and helpless, but she did not speak about her pain to anyone.

Instead, Gandhari made a serious decision. To share her husband's fate, she blindfolded herself for life. People praised her sacrifice, but inside her heart, her sadness only grew stronger. By choosing silence over expression, Gandhari locked her emotions deep within herself.

Years passed. Gandhari became the mother of one hundred sons, the Kauravas. She loved them deeply, but because of her long-held sadness, she found it difficult to guide them firmly. Her sons grew up powerful but arrogant. They were filled with jealousy, anger, and greed—especially toward their cousins, the Pandavas.

Gandhari often felt worried about her sons' behavior. She advised them to follow dharma (righteousness), but her voice lacked strength. Her sadness had slowly

turned into emotional weakness, and she could not stop them from choosing the path of hatred.

This unchecked anger and jealousy finally led to the great Kurukshetra war. In that terrible war, Gandhari lost all one hundred sons. Standing on the battlefield, surrounded by silence and death, her long-suppressed sadness burst out as unbearable grief.

For the first time, Gandhari questioned her life choices. She realized that her silence, her inability to express pain and correct wrong actions firmly, had tragic consequences—not only for her family, but for the entire kingdom.In the end, Gandhari understood a powerful truth:Sadness that is not understood, expressed, or guided by wisdom can slowly destroy peace, relationships, and even lives.The message of the story is Sadness is a natural emotion, but suppressing it is harmful,Emotional pain must be acknowledged and expressed in healthy ways,Inner sorrow, if ignored, can weaken decision-making and leadership,True strength lies not in silent suffering, but in emotional awareness and balance.

Written Worksheet

1. What are the negative consequences of sadness?

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2. What is the message of this story?

   .....

   .....

Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita 2(25), 2(28), 4(36), 6(17), and 13(21). Students listen to the verses related to Sadness, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group

It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body. All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation? Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries. He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

1. You don't need to lament about your body? What is the reason for saying this?

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2. How will you overcome sadness?

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Teacher asks to discuss in group regarding the below question

Why our body consciousness and its associated desires are the source of the suffering we experience?

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The teacher asks to discuss in group about the statement given below

Teacher asks to comment individually to the statement given below

"No matter how sinful you are, if you have true wisdom, you can cross the ocean of sorrow".What does it mean?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Sadness. The video link for the module is given below;

https://www.youtube.com/watch?v=fAxvJOUn9RI&t=8s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Sadness

- ✧ Sadness reduces when we understand that the soul is eternal and only the temporary body changes.
- ✧ Realizing that life and death are natural cycles helps us avoid unnecessary grief.
- ✧ Transcendental knowledge acts as a guide to overcome emotional suffering and sadness.
- ✧ Practicing discipline and balance (yoga) helps control the mind and reduces mental distress.
- ✧ Understanding that nature controls events reduces blame, regret, and sadness.
- ✧ Knowing that attachment causes suffering helps us detach and remain emotionally steady.

Teacher summarise the concept-Sadness to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 20

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: VI-Sadness	Duration: 60min
Module 20: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion -Sadness
- The student will be able to apply awareness, clarity, how to tolerate the emotion-Sadness.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Sadness are; 1(46), 2(56), 6(7), 14(20) and 18(58). The selected slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Sadness.

1. BG Sloka 1.46

sañjaya uvāca
evam uktvārjunaḥ saṅkhye rathopastha upāviśat
visṛjya sa-śaraṁ cāpaṁ śoka-saṁvigna-mānasaḥ

Meaning–Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

2. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning–One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

3. BG Sloka 6.7

jitātmanaḥ praśāntasya paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ

Meaning–For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

4. BG Sloka 14.20

guṇān etān atītya trīn dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair vimukto ’mṛtam aśnute

Meaning–When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

5. BG Sloka 18.58

mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi

Meaning–If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=DrJHBhjnKIg

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad Gita, sadness comes from attachment and misunderstanding of the true Self. Krishna tells Arjuna that sorrow arises when we identify only with the body and temporary situations. Understanding the eternal nature of the soul and performing one's duty with clarity helps one rise above sadness and find inner peace.The present module deals with the emotion sadness in an application level.Bhagavad gita discuss about the management of sadness. Through this module everyone gets thorough knowledge about the emotion Sadness. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita ; 1(46), 2(56), 6(7), 14(20), 18(58). Students listen to the verses related to Sadness, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group

Sloka 1.46

sañjaya uvāca
evam uktvārjunaḥ saṅkhye rathopastha upāviśat
visṛjya sa-śaraṁ cāpaṁ śoka-saṁvigna-mānasaḥ

BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

BG Sloka 6.7

jitātmanaḥ praśāntasya paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ

BG Sloka 14.20

guṇān etān atītya trīn dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair vimukto 'mṛtam aśnute

BG Sloka 18.58

mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi

"Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.One who is not disturbed in mind even amidst the threefold misery or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind .For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity.To such a man happiness and distress, heat and cold, honor and dishonor are all the same. He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system. If you become conscious of the Supreme, you will pass over all the obstacles of conditioned life by grace of God. If, however, you do not work in such consciousness but act through false ego, not hearing the God, you will be lost".

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the question.

1. What should a person do to eliminate sorrow?

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Activity Worksheets

Teacher asks to give individual opinion regarding the below statement

"He who is not disturbed in mind is at peace. He is the owner of a steady mind". What is the meaning of this statement? Comment your opinion.

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Teacher asks to discuss in group about a statement given below

Heat, cold, pleasure, sorrow, honor, dishonor, all these are related to the body. When one transcends these, one becomes free from suffering.

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Teacher asks students to prepare a note about a question given below

Answer the question below in group

Do you believe that by the grace of God, one can overcome all sorrows if one attains true wisdom with a mind free from pride?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Sadness. The video link for the module is given below;

https://www.youtube.com/watch?v=DrJHBhjnKIg

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Sadness

- ✧ Sadness can overwhelm the mind, as seen when one feels helpless and loses inner strength.
- ✧ A steady mind helps a person remain unaffected by both happiness and distress, reducing sadness.
- ✧ Conquering the mind leads to inner peace, this removes emotional suffering.
- ✧ Viewing opposites (pleasure–pain, honor–dishonor) equally helps avoid mental disturbance and sadness.
- ✧ A balanced lifestyle (yoga and discipline) helps control emotions and reduces mental pain.
- ✧ Acting with higher consciousness instead of ego prevents confusion and long-term sadness.

Teacher summarise the concept-Sadness to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and asks them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criterion.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT VII: JEALOUSY

Module 21: Introduction

Module 22: Application



MODULE 21

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: VII-Jealousy	Duration: 60min
Module 21: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion Jealousy
- The student will be able to get awareness, clarity, how to tolerate the emotion-Jealousy.

Major Concepts/ Ideas

Texts from Bhagavad-gita As Is Is

The verses selected for the emotion- jealousy are; 1(1), 9(1), 16(3), 18(27) and 18(67)**.** The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- jealousy.

1.BG Sloka 1.1

dhṛtarāśtra uvāca
dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya

Meaning–Dhṛtarāṣtra said: O Sañjaya, after assembling in the place of pilgrimage at Kurukṣetra, what did my sons and the sons of Pāṇḍu do, being desirous to fight?

2. BG Sloka 9.1

śrī-bhagavān uvāca
idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave
jñānaṁ vijñāna-sahitaṁ yaj jñātvā mokṣyase ’śubhāt

Meaning–The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence

3. BG Sloka 16.3

tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā
bhavanti sampadaṁ daivīm abhijātasya bhārata

Meaning–Vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor - these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

4. BG Sloka 18.27

rāgī karma-phala-prepsur lubdho hiṁsātmako ’śuciḥ
harṣa-śokānvitaḥ kartā rājasaḥ parikīrtitaḥ

Meaning–But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

5. BG Sloka 18.67

idaṁ te nātapaskāya nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ na ca māṁ yo ’bhyasūyati

Meaning–This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://youtu.be/iE_PwpxmPHo?si=5pFW6D-naZG70kbh

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad Gita, jealousy is seen as a product of ego and attachment. It arises when the mind is dominated by comparison and desire. Krishna advises cultivating equanimity, devotion, and self-awareness to overcome jealousy, reminding that a steady mind focused on one's own duty remains free from envy. The present module deals with the emotion-jealous. Bhagavad-gita discuss about the management of jealous. Through this module everyone gets thorough knowledge about the emotion jealous.

Content Narration

The Story of Sisupala – When Jealousy Blinds the Heart.

Long ago, in the kingdom of Chedi, a prince named Sisupala was born.From the very beginning, his life was unusual. It was said that the child had extra limbs and eyes, and a divine voice announced that the one who would remove these strange features would also be the cause of his death.

Many kings and relatives came to see the baby.When Lord Krishna held the child in his arms, the extra limbs disappeared, and Sisupala became a normal, handsome boy.Sisupala's mother, who was Krishna's aunt, became frightened.She begged Krishna,"Please forgive my son for any mistakes he may make."Krishna gently promised,"I will forgive him a hundred times.

"Growing Jealousy-As Sisupala grew older, he became brave and powerful—but also full of jealousy.He could not bear to hear people praise Krishna's wisdom, kindness, and courage.Instead of improving himself, Sisupala kept comparing himself with Krishna.Jealousy slowly filled his heart with anger and pride.Whenever he met Krishna, he spoke harsh words.Krishna remained calm and patient, remembering His promise to Sisupala's mother.

The Royal Assembly-Years later, the great king Yudhishthira performed the grand Rajasuya sacrifice.Many kings and sages gathered.As a mark of highest respect, they decided to honor Krishna first.This made Sisupala furious.In front of everyone, he began to insult Krishna loudly.He spoke again and again with anger and disrespect.Krishna still stayed peaceful because He had promised to forgive one hundred insults.But when Sisupala crossed that limit, the time of consequence arrived.The Consequence of Jealousy-Krishna released His divine Sudarshana Chakra, which ended Sisupala's life instantly.

At that moment, something surprising happened.A bright light emerged from Sisupala's body and merged into Krishna.This showed that even though Sisupala lived with hatred, his mindwas always fixed on Krishna.Yet his jealousy brought suffering, humiliation, and destruction before that final moment.

Message of the story is Jealousy does not harm others first—it harms us,Comparing ourselves with others fills the mind with anger and unhappiness,Respect, self-improvement, and calm thinking lead to peace,Patience and forgiveness are powerful virtues, as shown by Krishna.When we choose admiration instead of jealousy, our hearts become lighter and happier.

Written Worksheet

1. What are the consequences of jealousy?

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   .....

2. What is the message of this story?

   .....

   .....

Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita ; 1(1), 9(1), 16(3), 18(27) and 18(67)**.** Students listen to the verses related to Jealousy, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group

Dhrtarashtra said to Sanjaya, after my sons and the sons of Pandu assembled in the place of pilgrimage at Kurukshetra, desiring to fight, what did they do?The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of God, shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.Vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor—these transcendental qualities, belong to godly men endowed with divine nature.The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved by joy and sorrow, is said to be in the mode of passion. This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, or to one who is envious of God.

1. Can a person with envy in his heart attain true wisdom?

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Teacher asks to discuss in group regarding the question given below

Why is it said that the 'mine-ness' is one of the reasons why jealousy arises within us?

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The teacher asks to discuss in group about the statement given below

"Only a person without envy can attain true wisdom. It helps one to escape from suffering."

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Interactive Session

Teacher asks students to observe carefully the video provided related to Jealousy. The video link for the module is given below;

https://youtu.be/iE_PwpxmPHo?si=5pFW6D-naZG70kbh

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Jealousy

- ✧ Jealousy creates conflict, as seen in the rivalry between individuals
- ✧ Freedom from envy is essential to gain higher spiritual knowledge and peace.
- ✧ Divine qualities like forgiveness and humility help overcome jealousy.
- ✧ Attachment, greed, and desire for results increase jealousy and inner disturbance.
- ✧ Jealousy blocks one from receiving confidential spiritual wisdom.
- ✧ A person free from jealousy develops a pure and stable mindset, leading to harmony and growth.

Teacher summarise the concept-Jealousy to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 22

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit; VII-Jealousy	Duration: 60min
Module 22: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion -Jealousy
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Jealousy

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion-Jealousy are; 3(31), 3(32), 9(29), 16(19) and 18(71)**.**The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- jealousy.

1. BG Sloka 3.31

ye me matam idaṁ nityam anutiṣṭhanti mānavāḥ
śraddhāvanto 'nasūyanto mucyante te 'pi karmabhiḥ

Meaning–One who executes his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

2. BG Sloka 3.32

ye tv etad abhyasūyanto nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāṁs tān viddhi naṣṭān acetasaḥ

Meaning–But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

3. BG Sloka 9.29

samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ
ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham

Meaning–I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

4. BG Sloka 16.19

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

Meaning–Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

5. BG Sloka 18.71

śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ
so ’pi muktaḥ śubhāl lokān prāpnuyāt puṇya-karmaṇām

Meaning–And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=bdPLmqdQ9fk

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, jealousy is seen as a product of ego and attachment. It arises when the mind is dominated by comparison and desire. Krishna advises cultivating equanimity, devotion, and self-awareness to overcome jealousy, reminding that a steady mind focused on one's own duty remains free from envy. The present module deals with the emotion-jealous in an application level. Bhagavad-gita discuss about the management of jealous. Through this module everyone gets thorough knowledge about the emotion jealous. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita ; 3(31), 3(32), 9(29), 16(19) and 18(71)**.** Students listen to the verses related to Jealousy, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

"Those persons who execute their duties according to God's injunctions and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection. I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto the Supreme in devotion is a friend, is in God and God also a friend to him. Those who are envious and mischievous, who are the lowest among men, God perpetually cast into the ocean of material existence, into various demoniac species of life. And one who listens with faith and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell".

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the following question.

1. What happens to those who live with jealousy inside?

.....

.....

.....

.....

Activity Worksheets

Teacher asks to give individual opinion regarding the below statement

"Those who are jealous have to suffer in life". What is your opinion?

.....

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.....

Teacher asks students to write Personal action plan

Students complete:

When I feel jealous, I will:

1. Pause and take 3 deep breaths.
2. Remember: "My duty is to improve myself."
3. .....
4. .....

Teacher gives a question below to answer individually.

What can you do for your friends to eliminate their jealousy?

.....

.....

.....

Interactive Session

Teacher asks students to observe carefully the video provided related to Jealousy. The video link for the module is given below;

https://www.youtube.com/watch?v=bdPLmqdQ9fk

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Jealousy

- ✧ Freedom from jealousy helps a person follow divine teachings sincerely and attain liberation.
- ✧ Jealousy leads to ignorance and failure, blocking spiritual growth and perfection.
- ✧ The Supreme treats everyone equally, but devotion without envy builds a closer connection with God.
- ✧ Jealous and negative attitudes keep a person trapped in cycles of suffering and material existence.
- ✧ Letting go of jealousy allows one to develop purity, faith, and inner peace.
- ✧ Listening and learning without envy leads to positive outcomes and a higher state of life.

Teacher summarise the concept-Jealousy to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT VIII: ANXIETY

Module 23: Introduction

Module 24: Application

MODULE 23

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit:VIII-Anxiety	Duration: 60min
Module 23: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion Anxiety
- The student will be able to get awareness, clarity, how to tolerate the emotion-Anxiety.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Anxiety are; Bhagavad-gita 1(28), 1(29), 1(30), 1(31) and 2(3).The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Anxiety.

1. BG Sloka 1.28

arjuna uvāca
dṛṣṭvemaṁ sva-janaṁ kṛṣṇa yuyutsuṁ samupasthitam
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati

Meaning–All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

2. BG Sloka 1.29

vepathuś ca śarīre me roma-harṣaś ca jāyate
gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate

Meaning–Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all .

3. BG Sloka 1.30

na ca śaknomy avasthātuṁ bhramatīva ca me manaḥ
nimittāni ca paśyāmi viparītāni keśava

Meaning–O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.

4. BG Sloka 1.31

na ca śreyo 'nupaśyāmi hatvā sva-janam āhave
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca

Meaning–Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

5. BG Sloka 2.3

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa

Meaning– O son of Prthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=cBhNTFWUnNk

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, anxiety arises when the mind is attached to results and fears loss or failure. Krishna teaches that performing one's duty with devotion, without worrying about outcomes, brings inner peace. By practicing detachment, self-control, and faith, one can reduce anxiety and gain clarity of mind. The present module deals with the emotion anxiety. Bhagavad gita discuss about the management of anxiety. Through this module everyone gets thorough knowledge about the emotion anxiety.

Content Narration

Dhritarashtra – The King Who Could Not See Clearly

Long ago in the great kingdom of Hastinapura, there lived a king named Dhritarashtra.
He was born blind, and because of this, he often depended on others to understand what was happening around him. But the real blindness in his life was not only in his eyes—it slowly grew in his mind and heart.Dhritarashtra loved his hundred sons deeply, especially his eldest son, Duryodhana.Like many parents, he wanted his children to be safe, powerful, and respected.

But inside his heart, Dhritarashtra carried a constant anxiety-a fear that his sons might lose the kingdom to their cousins, the Pandavas.This fear stayed with him day and night.Even when wise people like Vidura, Bhishma, and Krishna advised him to act with fairness and truth, Dhritarashtra's anxious thoughts kept whispering:"What if my sons lose everything?""What if the Pandavas become stronger?"Because of this worry, he began to make weak and unfair decisions.He allowed Duryodhana to cheat the Pandavas in a game of dice.He stayed silent when Draupadi was humiliated in the royal court.

Each time he remained quiet, his anxiety grew stronger, and his courage grew weaker. Deep inside, Dhritarashtra knew what was right. But anxiety made him choose what felt safe instead of what was just. Years passed, and the tension between the cousins turned into a terrible war at Kurukshetra.Before the battle began, Dhritarashtra sat in his palace, restless and afraid. He asked his charioteer Sanjaya to describe everything happening on the battlefield because he himself could not see.As the war continued, Sanjaya narrated painful news each day-great warriors falling,

armies destroyed, and finally.Dhritarashtra's own sons dying one by one.At last, the king who tried so hard to protect everything lost everything.His lifelong anxiety, instead of saving his family, had led to their destruction.In his silence and fear, he had allowed injustice to grow, and injustice always brings sorrow in the end.

The message is Anxiety can cloud our judgment and stop us from doing what is right.Ignoring small wrong actions can lead to very big problems later. True courage means choosing fairness and truth, even when we feel afraid. When we face fear or worry, we should seek wisdom, calm thinking, and guidance-just as the Bhagavad Gita teaches—so that our decisions create peace, not regret.

Written Worksheet

1. What are the consequences of Anxiety?

   .....

   .....

2. What is the message of this story?

   .....

   .....

Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 1(28), 1(29), 1(30), 1(31) and 2(3).Students listen to the verses related to Anxiety, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

"Arjuna said to Krishna, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.My whole body is trembling, my hair is standing on end, my bow Gandeeva is slipping from my hand, and my skin is burning.I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only causes of misfortune, O Krishna, killer of the Kesi, demonI do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krishna, desire any subsequent

victory, kingdom, or happiness.Krishna sais;I do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy".

1. What are the physical symptoms of a person becoming very anxious?

   .....

   .....

   .....

2. What happened to Arjuna mentally when he became anxious? What was Krishna's advice?

   .....

   .....

Teacher asks to give individual opinion regarding the question below

What difficulties have you experienced in anxious situations?

.....

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The teacher asks to give the opinion about the statement given below individually

"When anxiety comes, the mind becomes restless and makes wrong decisions."Do you agree with this statement and why?

……

……

Interactive Session

Teacher asks students to observe carefully the video provided related to Anxiety. The video link for the module is given below;

https://www.youtube.com/watch?v=cBhNTFWUnNk

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Anxiety

- ✧ Anxiety creates physical distress like trembling, dryness, and weakness in the body.
- ✧ It leads to mental confusion, making a person unable to think clearly or act decisively.
- ✧ Anxiety causes one to focus only on negative outcomes, losing hope and confidence.
- ✧ Strong emotional attachments can intensify anxiety and make situations feel overwhelming.
- ✧ It brings self-doubt and loss of inner strength, leading to avoidance of responsibilities.
- ✧ Overcoming anxiety requires mental courage and clarity, helping a person rise above fear and act wisely.

Teacher summarise the concept-Anxiety to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 24

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: VIII- Anxiety	Duration: 60min
Module 24:Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion Anxiety
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion-Anxiety.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion-Anxiety are; 2(7), 2(45), 6(5), 6(6) and 12(16).The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Anxiety

1. BG Sloka 2.7

kārpaṇya-doṣopahata-svabhāvaḥ pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me śiṣyas te ’haṁ śādhi māṁ tvāṁ
prapannam

Meaning– Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

2. BG Sloka 2.45

trai-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān

Meaning–The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free

from all dualities and from all anxieties for gain and safety, and be established in the Self.

3. BG Sloka 6.5

uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ

Meaning–A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

4. BG Sloka 6.6

bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ
anātmanas tu śatrutve vartetātmaiva śatru-vat

Meaning– For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

5. BG Sloka 12.16

anapekṣaḥ śucir dakṣa udāsīno gata-vyathaḥ
sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ

Meaning– A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=TeHnldwI7Os

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad Gita, anxiety arises when the mind is attached to results and fears loss or failure. Krishna teaches that performing one's duty with devotion, without worrying about outcomes, brings inner peace. By practicing detachment, self-control, and faith, one can reduce anxiety and gain clarity of mind. The present module deals with the emotion anxiety and how to deal with it. Bhagavad gita discuss about the management of anxiety. Through this module everyone gets thorough knowledge about the emotion anxiety. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(7), 2(45), 6(5), 6(6) and 12(16).Students listen to the verses related to Anxiety, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

"Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You, Please instruct me Arjuna said. Krishna said;The Vedas deal mainly with the subject of the three modes of material nature. Become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. One who is free from dependence on

external circumstances, who is pure, expert, without cares, free from all distress, and who does not strive for any result-is very dear to God.

Written Worksheet

Teacher asks to read the meaning of the verses carefully and answer the following questions.

1. How should a person's mind function when they are anxious?

   .....

   .....

2. When does the mind become our friend and our enemy?

   .....

   .....

Activity Worksheets

Teacher asks to give individual opinion regarding the below statement.

"When someone is mentally exhausted due to anxiety, it is good to seek the advice of a trusted teacher".What is your opinion?

.....

.....

.....

.....

Teacher asks to discuss in group about a question below

When you are anxious, your mind becomes restless. At that time, should you move in the direction your mind tells you to go or should you direct your mind in the direction it tells you to go?

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.....

Teacher asks students to prepare a note individually about a question given below

How do you lift your mind when you are in an anxious situation?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Anxiety. The video link for the module is given below;

https://www.youtube.com/watch?v=TeHnldwI7Os

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Anxiety

- ✧ Anxiety creates confusion and loss of composure, making it difficult to understand one's duty clearly.
- ✧ Surrender and seeking guidance help in overcoming anxiety and gaining clarity of mind.
- ✧ Attachment to gain, safety, and outcomes increases anxiety, while detachment reduces inner tension.
- ✧ The mind can either increase anxiety (as an enemy) or bring peace when controlled (as a friend).
- ✧ Self-control and inner discipline help a person rise above anxiety and emotional disturbance.
- ✧ Freedom from external dependence and expectations leads to a calm, stable, and anxiety-free state of mind.

Teacher summarise the concept-Anxiety to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT IX: SHAME

Module 25: Introduction

Module 26: Application



MODULE 25

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: IX-Shame	Duration: 60min
Module 25: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion -Shame
- The student will be able to get awareness, clarity, how to tolerate the emotion-Shame.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Shame are- 1(36), 2(2), 2(7), 2(35) and 2(37). The selected slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Shame.

1. BG Sloka 1.36

pāpam evāśrayed asmān hatvaitān ātatāyinaḥ
tasmān nārhā vayaṁ hantuṁ dhārtarāṣṭrān sa-bāndhavān
sva-janaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava

Meaning– Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣtra and our friends. What should we gain, O Krṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

2. BG Sloka 2.2

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam
anārya-juṣṭam asvargyam akīrti-karam arjuna

Meaning–The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy

3. BG Sloka 2.7

kārpaṇya-doṣopahata-svabhāvaḥ pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam

Meaning– Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

4. BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

Meaning–The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

5. BG Sloka 2.37

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ

Meaning– O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=b0JVBPPxqZs

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

The Bhagavad Gita is important in tackling the emotion of shame because it teaches that our true identity is the eternal soul, not the body or social image that often causes shame. By understanding this, a person can gradually free themselves from feelings of unworthiness. The Gita also emphasizes performing one's duty (dharma) sincerely, without being affected by others' opinions, which helps reduce shame. The Gita guides individuals toward self-acceptance, inner strength, and a stable mind beyond shame. Through this module everyone gets thorough knowledge about the emotion anxiety.This module is based on Shame related five slokas from Bhagavad gita.

Content Narration

Karna – A Life Touched by Hidden Shame

Long ago, in the great epic Mahabharata, there lived a brave warrior named Karna.
He was strong, generous, and extremely skilled in archery. Many people admired his courage.But deep inside his heart, Karna carried a silent pain-a feeling of shame about his birth.

A Secret BeginningKarna was actually born a prince, the son of Kunti.But before her marriage, she became afraid of society's judgment and secretly left the baby in a river.The child was found and lovingly raised by a kind charioteer's family.Karna grew up not knowing his true identity.When others called him "the son of a charioteer," he felt small, rejected, and ashamed, even though he was truly noble.

The Wound of Humiliation-As a young man, Karna wanted to become the greatest archer.But when he tried to show his talent, some people insulted him because

of his birth.These moments of humiliation created a deep inner wound.Instead of healing this pain,Karna tried to hide his shame with pride and anger.At that time, Duryodhana, a prince who opposed the Pandavas, offered him friendship and respect.Feeling accepted at last, Karna promised lifelong loyalty to Duryodhana-even when Duryodhana chose the wrong path.

When Shame Guides ChoicesKarna was truly kind and generous.He never refused anyone who asked for help.Yet his unhealed shame made him;Stay loyal to injustice,Speak harshly to Draupadi in anger,Fight against his own brothers without knowing the truth,Because of these choices, Karna faced great sorrow and loss in the war of Kurukshetra.

A Moment of Truth-Before the final battle, Kunti revealed,"You are my son, the eldest of the Pandavas."For a moment, Karna's heart trembled.He realized the truth about himself.But years of hurt, loyalty, and shame had already shaped his destiny.He chose to keep his promise to Duryodhana and continued toward a tragic end.

The message is Karna was not evil.He was a great soul wounded by shame and rejection.His story teaches us; Hidden shame can influence our decisions.Feeling accepted in the wrong place can lead to painful consequences,True strength comes from knowing our worth, not from others' opinions,Healing our emotions early can change our future.Karna's life reminds us that every person deserves dignity, understanding, and a chance to rise above pain.

Written Worksheet

1. What are the negative consequences of Shame?

   .....

   .....

2. What is the message of this story?

   .....

   .....

Activity work sheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(36), 2(2), 2(7), 2(35), and 2(37).Students listen to the verses related to Shame, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 1.36

pāpam evāśrayed asmān hatvaitān ātatāyinaḥ
tasmān nārhā vayaṁ hantuṁ dhārtarāṣṭrān sa-bāndhavān
sva-janaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava

BG Sloka 2.2

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam
anārya-juṣṭam asvargyam akīrti-karam arjuna

BG Sloka 2.7

kārpaṇya-doṣopahata-svabhāvaḥ pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam

BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

BG Sloka 2.37

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhritarashtra and our friends. What should we gain, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?Arjuna sais.The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.Arjuna said, Now I am

confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant. Either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fighter.

If you don't perform your duties due to shame, the result is disrepute .Is it right?

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Teacher asks to discuss in group regarding the below question.

Who should you ask for advice when you feel ashamed?

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The teacher asks to discuss in group about the statement given below

Teacher asks to comment individually to the question given below

"He who acts knowing the value of life will not feel shame". What is your opinion?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Shame. The video link for the module is given below;

https://www.youtube.com/watch?v=b0JVBPPxqZs

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Shame

- ✧ This shame causes confusion about his duty and weakens his mental stability.
- ✧ He feels unworthy and loses self-confidence, seeing himself as incapable of right action.
- ✧ Fear of social dishonor and loss of reputation increases his sense of shame.
- ✧ Shame leads him to avoid his responsibility and withdraw from the battle.
- ✧ Krishna teaches that such weakness results in infamy rather than honor.
- ✧ Overcoming shame with courage and clear understanding helps restore dignity and right action.

Teacher summarise the concept-Shame to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 26

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: IX- Shame	Duration: 60min
Module 26: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion Shame
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Shame.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Shame are 2(33), 2(38), 16(23), 16(24) and 18(47). The selected slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Shame.

1. BG Sloka 2.33

atha cet tvam imaṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi

Meaning– If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

2. BG Sloka 2.38

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivaṁ pāpam avāpsyasi

Meaning– Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin.

3. BG Sloka 16.23

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ
na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim

Meaning– But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

4. BG Sloka 16.24

tasmāc chāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ karma kartum ihārhasi

Meaning–One should understand what duty is and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

5. BG Sloka 18.47

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣam

Meaning– It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=CKDeL4kct2s

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, understanding shame is important because it shows how emotional weakness can disturb one’s sense of duty. Arjuna’s shame makes him confused and unable to act, even when action is necessary. Krishna teaches that such

shame, when based on fear and attachment, leads to loss of confidence and honor. By gaining true knowledge, a person can overcome shame and develop clarity and courage. Thus, the Gita emphasizes transforming shame into strength to perform one's duty with a steady mind.The students can able to apply the knowledge about this emotion in real life situations. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(33), 2(38), 16(23), 16(24) and 18(47). Students listen to the verses related to Shame, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.33

atha cet tvam imaṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi

BG Sloka 2.38

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivaṁ pāpam avāpsyasi

BG Sloka 16.23

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ
na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim

BG Sloka 16.24

tasmāc chāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ karma kartum ihārhasi

BG Sloka 18.47

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣam

"If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter. Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat-and by so doing you shall never incur sin.He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.One should therefore understand what duty is and what not duty by the regulations of the scriptures is. Knowing such rules and regulations, one should act so that he may gradually be elevated.It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions."

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the question.

Shame will not affect you if you do your work regardless of happiness, sorrow, loss, profit, success or failure.Is it right?

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Activity Worksheets

Teacher asks to give individual opinion regarding the below question

Should you really feel shame when you do your duties or when you neglect them?

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Teacher asks to discuss in group about a question given below

What thoughts should we have to avoid feeling shame?

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Teacher asks opinion of a given question below individually.

What is your opinion that a person who is doing their duty does not need unnecessary shame?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Shame. The video link for the module is given below;

https://www.youtube.com/watch?v=CKDeL4kct2s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class

Teacher asks students to sit comfortably on their chairs, back straight, feet flat.Then teacher briefly explains,“The Gita teaches balance in food, sleep, study, and play. When we are balanced, our mind becomes peaceful.”Students gently close theireyes and notice their breathing for one minute.

Shame

- ✧ Neglecting one's duty leads to shame and loss of reputation, especially when responsibilities are avoided.
- ✧ Shame arises when a person fails to act according to their role and purpose (dharma).
- ✧ Acting based on personal whims instead of guidance brings inner shame, dissatisfaction, and lack of growth.
- ✧ Following scriptural guidance helps avoid feelings of guilt and shame by ensuring right action.
- ✧ Comparing oneself with others and abandoning one's own duty can lead to shame and self-doubt.
- ✧ Performing one's own duty sincerely, even imperfectly, protects a person from shame and moral downfall.

Teacher summarise the concept-Shame to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT X: HAPPINESS

Module 27: Introduction

Module 28: Application



MODULE 27

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: X -Happiness	Duration: 60min
Module 27: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion- Happiness
- The student will be able to get awareness, clarity, how to tolerate the -emotion Happiness.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion - Happiness are- 2(14), 5(20), 5(21), 5(22) and 5(24). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Happiness

1.BG Sloka 2.14

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāṁs titikṣasva bhārata

Meaning– O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

2. BG Sloka 5.20

na prahṛṣyet priyaṁ prāpya nodvijet prāpya cāpriyam
sthira-buddhir asammūḍho brahma-vid brahmaṇi sthitaḥ

Meaning– A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self- intelligent, unbewildered,

and who knows the science of God, is to be understood as already situated in Transcendence.

3. BG Sloka 5.21

bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham
sa brahma-yoga-yuktātmā sukham akṣayam aśnute

Meaning– Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

4. BG Sloka 5.22

ye hi saṁsparśa-jā bhogā duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya na teṣu ramate budhaḥ

Meaning– An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

5. BG Sloka 5.24

yo 'ntaḥ-sukho 'ntar-ārāmas tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇaṁ brahma-bhūto 'dhigacchati

Meaning– One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=4h18tkTqotc&t=43s

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad–gita, true happiness comes from within, not from external objects or temporary pleasures. Krishna teaches that steady wisdom, self-control, and performing one's duty without attachment lead to lasting inner joy. When the mind is peaceful and free from desires, one experience real, spiritual happiness.The present module deals with the emotion Happiness. Bhagavad-gita also discuss about the management of Happiness. Through this module everyone gets thorough knowledge about the emotion Happiness.

Content Narration

The Story of Prahlada – The Happiness That Could Not Be Destroyed

Long ago, there lived a powerful demon king named Hiranyakashipu. He wanted everyone in the kingdom to worship only him. He believed power, control, and fear were the sources of happiness.

But his own little son, Prahlada, was very different.From a young age, Prahlada's heart was filled with love and devotion for Lord Vishnu. While other children played with toys, Prahlada happily chanted the name of Vishnu. He felt peaceful, fearless, and joyful inside.One day, his father asked him:"Prahlada, what is the greatest thing you have learned?"Prahlada calmly replied,"The greatest happiness comes from loving and remembering Lord Vishnu."Hiranyakashipu became furious."How can my own son worship my enemy?" he shouted.

He tried to change Prahlada's mind. Teachers were sent to instruct him. Soldiers threatened him. But Prahlada remained calm and smiling. His happiness did not depend on comfort or safety -it came from faith and inner peace.

Trials of Prahlada includes; Hiranyakashipu decided to punish him.He ordered soldiers to throw Prahlada from a cliff -but Prahlada survived.He had him trampled by elephants-but Prahlada remained unharmed.He asked his sister Holika to sit in fire with Prahlada-but Prahlada came out safe.Through every danger, Prahlada did not show fear or anger. He continued to pray with a joyful heart.Why?-Because his happiness was not based on outer situations. It was based on inner faith.Finally, in anger, Hiranyakashipu asked,"Where is yourVishnu? Is he in this pillar?"Prahlada confidently replied,"Yes, He is everywhere."In that very moment, Lord Vishnu appeared in the fierce form of Narasimha and protected Prahlada. Hiranyakashipu's cruelty came to an end.

The Real Meaning of Happiness ,Prahlada teaches us an important lesson:Happiness is not power,Happiness is not control,Happiness is not forcing others.True happiness is inner peace, faith, courage, and trust in goodness.Prahlada remained joyful even in suffering.

His father had everything- power, wealth, authority- but lived in anger and fear.Consequences of True Happiness-Fearlessness-Prahlada was not afraid even in danger, Emotional Stability – He did not react with anger or hatred,Protection of Goodness – Good ultimately wins over evil,Inspiration to Others-Prahlada became a symbol of devotion and positivity.

The Message is;You may face criticism,You may feel pressured,You may experience unfair situations.But like Prahlada, if your happiness comes from:Strong values,Positive thinking,Inner faith,Calmness in difficulty.Then no external problem can break you.True happiness is an inside strength.

Written Worksheet

1. What is true Happiness?

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2. What is the message of this story?

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   .....

Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(14), 5(20), 5(21), 5(22) and 5(24). Students listen to the verses related to Happiness, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group

BG Sloka 2.14

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāṁs titikṣasva bhārata

BG Sloka 5.20

na prahṛṣyet priyaṁ prāpya nodvijet prāpya cāpriyam
sthira-buddhir asammūḍho brahma-vid brahmaṇi sthitaḥ

BG Sloka 5.21

bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham
sa brahma-yoga-yuktātmā sukham akṣayam aśnute

BG Sloka 5.22

ye hi saṁsparśa-jā bhogā duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya na teṣu ramate budhaḥ

BG Sloka 5.24

yo 'ntaḥ-sukho 'ntar-ārāmas tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇaṁ brahma-bhūto 'dhigacchati

"The nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, and one must learn to tolerate them without being disturbed.A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person

enjoys unlimited happiness, for he concentrates on the SupremeAn intelligent person does not take part in the sources of misery, which are due to contact with the material senses. Such pleasures have a beginning and an end, and so the wise man does not delight in them.One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme".

1. How do joys and sorrows come and go?

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   .....

2. Where do happiness and sorrow come from?

   .....

   .....

3. Where is true happiness? What are the characteristics of someone who knows it?

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Teacher asks to give individual opinion regarding the below statement

'We must learn to endure pleasures and pains with an untroubled mind'. Why?

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The teacher asks to discuss in group about the statement given below

"He who has joy within is one who has true knowledge and purpose.He is in a higher state of mind". What is your opinion?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Happiness. The video link for the module is given below;

https://www.youtube.com/watch?v=4h18tkTqotc&t=43s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Happiness

- In the Bhagavad Gita, happiness is described as temporary when it depends on external sense experiences, just like changing seasons.
- Krishna teaches that true happiness comes from within, not from material gains or pleasures.
- A wise person remains steady, neither overly joyful in success nor deeply disturbed in failure, showing balanced inner happiness.
- Real happiness is experienced by one who is self-realized and detached from fleeting sensory pleasures.
- Such a person avoids sources of misery, understanding that worldly pleasures have a beginning and an end.
- Ultimately, lasting happiness is attained by focusing on the inner self and connecting with the Supreme, leading to peace and fulfillment.

Teacher summarise the concept-Happiness to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 28

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: X- Happiness	Duration: 60min
Module 28: Application	Date:

Outcomes of the Module

- ❖ The student will be able to understand the emotion Happiness
- ❖ The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Happiness.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion - Happiness are-2(56), 5(23), 12(17), 18(54)and 18(76). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Happiness

1. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning– One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

2. BG Sloka 5.23

śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

Meaning– Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogī and is happy in this world.

3. BG Sloka 12.17

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ

Meaning– One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

4. BG Sloka 18.54

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām

Meaning– One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

5. BG Sloka 18.76

rājan saṁsmṛtya saṁsmṛtya saṁvādam imam adbhutam
keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhur muhuḥ

Meaning– O King, as I repeatedly recall this wondrous and holy dialogue between Krṣṇa and Arjuna, I take pleasure, being thrilled at every moment.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/shorts/BTRUFIDNh5Y

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad–gita, true happiness comes from within, not from external objects or temporary pleasures. Krishna teaches that steady wisdom, self-control, and performing one's duty without attachment lead to lasting inner joy. When the mind is peaceful and free from desires, one experiences real, spiritual happiness.The present module deals with the emotion Happinessin application level. Bhagavad-gita also discuss about the management of Happiness. Through this module everyone gets thorough knowledge about the emotion Happiness. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(56), 5(23), 12(17), 18(54), 18(76). Students listen to the verses related to Hppiness, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

BG Sloka 5.23

śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

BG Sloka 12.17

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha-parityāgī bhaktimān yaḥ sa me priyaḥ

BG Sloka 18.54

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām

BG Sloka 18.76

rājan saṁsmṛtya saṁsmṛtya saṁvādam imam adbhutam
keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhur muhuḥ

"One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind. Meaning-Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things-such a devotee is very dear to God.One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto God. As We repeatedly recall this wondrous and holy dialogue between Krishna and Arjuna, will take pleasure, being thrilled at every moment".

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the following questions.

1. Who can experience true happiness?

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Activity Worksheets

Teacher asks to discuss in group regarding the below statement

"He who sees happiness and sorrow as equals is able to experience true happiness".Is it right?

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Teacher asks to write individual opinion about a question

Is excessive happiness dangerous for us? What is your opinion?

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Teacher asks students to prepare a note individually about a question given below

What to teach your mind if you want happiness to always be in your life?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Happiness. The video link for the module is given below;

https://www.youtube.com/shorts/BTRUFIDNh5Y

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Happiness

- ✧ In the Bhagavad Gita, true happiness is shown as inner stability, where a person is not disturbed by suffering or overly excited by pleasure.
- ✧ Krishna explains that controlling desires and emotions like anger leads to lasting happiness in this life.
- ✧ A sage of steady mind experiences happiness by being free from attachment, fear, and emotional extremes.
- ✧ Real happiness comes when a person neither laments nor desires, remaining balanced in all situations.
- ✧ Such a person becomes self-realized, feels inner joy, and treats all living beings equally.
- ✧ Ultimately, pure happiness is attained through devotion and connection with the Supreme, as seen in the dialogue with Arjuna.

Teacher summarise the concept-Happiness to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT XI: SATISFACTION

Module 29: Introduction

Module 30: Application

MODULE 29

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XI- Satisfaction	Duration: 60min
Module 29: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion- Satisfaction
- The student will be able to get awareness, clarity, how to tolerate the emotion- Satisfaction

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- are- Satisfaction are; 2(27), 2(70), 3(9), 4(31) and 6(8).The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Satisfaction

1.BG Sloka 2.27

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe na tvaṁ śocitum arhasi

Meaning– For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

2. BG Sloka 2.70

āpūryamāṇam acala-pratiṣṭhaṁ samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī

Meaning– A person who is not disturbed by the incessant flow of desires -that enter like rivers into the ocean which is ever being filled but is always still - can alone achieve peace, and not the man who strives to satisfy such desires.

3. BG Sloka 3.9

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

Meaning– Work done as a sacrifice for Viṣnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage

4. BG Sloka 4.31

nāyaṁ loko 'sty ayajñasya kuto 'nyaḥ kuru-sattama

Meaning– O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

5. BG Sloka 6.8

jñāna-vijñāna-tṛptātmā kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī sama-loṣṭrāśma-kāñcanaḥ

Meaning– A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything - whether it be pebbles, stones or gold - as the same.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/shorts/l8GASw9ThUY

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad Gita, satisfaction arises when a person is content with what they have and performs their duty without greed or comparison. Krishna teaches that one who is self-disciplined, detached from material desires, and steady in wisdom experiences deep inner contentment. True satisfaction comes from inner peace, not external gains.The present module deals with the emotion Satisfaction. Bhagavad-gita discuss about the management of satisfaction. Through this module everyone gets thorough knowledge about the emotion satisfaction.

Content Narration

The Story of Sudama – The Power of Satisfaction

Long ago, in the holy city of Dwarka, lived a great king named Krishna. Though he was a mighty ruler, he never forgot his childhood friend Sudama, a poor Brahmin who lived in a small village.This is a story not about riches—but about satisfaction.

Childhood Friendship-Krishna and Sudama studied together in the ashram of their guru. As boys, they shared food, laughter, and even hardships. Their friendship was pure and simple.Years passed.Krishna became the king of Dwarka.

Sudama, however, remained very poor. He lived in a small hut with his wife and children. Sometimes they did not even have enough food to eat.Yet Sudama was peaceful.He never complained.He never blamed God.He never compared himself to others.He believed, “Whatever I have is given by the Lord. I am satisfied.”

A Loving Wife’s RequestOne day, Sudama’s wife gently said:“Krishna is your dear friend. Maybe you can visit him. Not to ask for riches—but perhaps he will help us.”Sudama hesitated. He did not want to ask for anything. But seeing his children hungry, he agreed.They had nothing to offer Krishna except a small handful of flattened rice tied in a cloth. It was a simple gift—but filled with love.

The Meeting in Dwarka-When Sudama reached the grand palace in Dwarka, he felt shy. “How can a poor man like me enter such a place?”But when Krishna saw him from a distance, he ran forward and embraced him warmly!The king of Dwarka

washed Sudama's feet with his own hands. The palace was stunned. Why would a king honor a poor man like this?Because Krishna valued love, not wealth.

The Hidden GiftSudama felt embarrassed to offer the small packet of flattened rice. But Krishna happily grabbed it and began eating it with great joy."This is the most delicious gift!" Krishna said.Sudama never asked for money. He never mentioned his poverty. He simply enjoyed being with his friend. His heart was full.

That is true satisfaction—being happy in love and friendship, not in possessions.The Beautiful SurpriseAfter spending time together, Sudama returned home.On the way, he wondered, "I did not ask Krishna for anything. But my heart feels so peaceful."When he reached his village, he could not recognize his home. His small hut had turned into a beautiful palace! His family was dressed in fine clothes.Krishna had blessed him with wealth—but without Sudama asking.

The message is-Sudama teaches us something powerful:Satisfaction does not mean laziness.It means being grateful for what we have.It means not letting greed control us.It means valuing relationships over riches.

Positive influences of Satisfaction:Peace of Mind – Sudama was calm even in poverty,Strong Relationships – His pure heart deepened his bond with Krishna,Unexpected Blessings – When he did not chase wealth, wealth came to him,Inner Richness – Before gaining a palace,he already had a rich heart.Satisfaction does not mean having everything.It means feeling content with what you have—and trusting that goodness will come at the right time.

Moral for High School Students-In today's world, it is easy to compare:Marks,Mobile phones,Clothes,Social media likes.But like Sudama, true happiness comes from gratitude, friendship, and contentment.When your heart is satisfied, you are already rich.

Written Worksheet

1. What are the positive influences of Satisfaction?

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2. What is the message of this story?

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Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(27), 2(70), 3(9), 4(31) and 6(8).Students listen to the verses related to Satisfaction, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.27

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe na tvaṁ śocitum arhasi

BG Sloka 2.70

āpūryamāṇam acala-pratiṣṭhaṁ samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī

BG Sloka 3.9

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

BG Sloka 4.31

nāyaṁ loko 'sty ayajñasya kuto 'nyaḥ kuru-sattama

BG Sloka 6.8

jñāna-vijñāna-tṛptātmā kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī sama-loṣṭrāśma-kāñcanaḥ

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament. A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires. Work done as a sacrifice for God has to be performed; otherwise work causes bondage in this material world. Therefore, perform your prescribed duties for His satisfaction, and in that way you

will always remain free from bondage. Without sacrifice one can never live happily on this planet or in this life: what then of the next? A person is said to be established in self-realization and is called a yogé [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones or gold—as the same.

1. Can a person with envy in his heart attain true wisdom? What kind of person can achieve satisfaction?

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2. The mind of a person who performs all his actions by dedicating them to God will be satisfied.

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3. Can a person with proper knowledge and mental control experience satisfaction?

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Teacher asks to discuss in group regarding the question given below

Why is it said that it is difficult to feel contentment when one wanders around to satisfy desires?

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The teacher asks to discuss in group about the statement given below

"If you are willing to sacrifice, you will be happy and satisfied".Is it right?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Satisfaction.The video link for the module is given below;

https://www.youtube.com/shorts/l8GASw9ThUY

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Satisfaction

- ✧ In the Bhagavad Gita, satisfaction comes from accepting the natural cycle of life and death without unnecessary lamentation.
- ✧ Krishna teaches that inner peace is achieved when one is not disturbed by endless desires, like the calm ocean despite flowing rivers.
- ✧ True satisfaction arises when a person performs duties selflessly as an offering, rather than for personal gain.
- ✧ Actions done in a spirit of sacrifice free a person from bondage and lead to a contented life.
- ✧ A self-realized person feels satisfied through knowledge and inner realization, not external possessions.
- ✧ Such a person remains equal-minded toward all things and experiences deep, lasting satisfaction within.

Teacher summarise the concept-Satisfaction to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 30

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XI- Satisfaction	Duration: 60min
Module 30: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion Satisfaction
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Satisfaction

Major Concepts/ Ideas

Texts from Bhagavad-gita

The verses selected for the emotion- Satisfaction are-; 3(35), 4(40), 10(9), 12(14) and 17(16)**.**The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Satisfaction

1. BG Sloka 3.35

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ

Meaning– It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

2. BG Sloka 4.40

ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ

Meaning– But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.

3. BG Sloka 10.9

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca

Meaning– The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

4. BG Sloka 12.14

santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

Meaning– Who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

5. BG Sloka 17.16

manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat tapo mānasam ucyate

Meaning– And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/shorts/IYfSdwHbhio

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, satisfaction arises when a person is content with what they have and performs their duty without greed or comparison. Krishna teaches that one who is self-disciplined, detached from material desires, and steady in wisdom experiences deep inner contentment. True satisfaction comes from inner peace, not external gains. The present module deals with the emotion Satisfaction in an application level. Bhagavad-gita discuss about the management of satisfaction. Through this module everyone gets thorough knowledge about the emotion satisfaction. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 3(35), 4(40), 10(9), 12(14) and 17(16)**.** Students listen to the verses related to Satisfaction, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 3.35

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ

BG Sloka 4.40

ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko ’sti na paro na sukhaṁ saṁśayātmanaḥ

BG Sloka 10.9

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca

BG Sloka 12.14

santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

BG Sloka 17.16

manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat tapo mānasam ucyate

"It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous. But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.The thoughts of pure devotees dwell in God, their lives are fully devoted to God's service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.Who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with God—he is very dear to God. And satisfaction, simplicity, gravity, self-control and purification of one's existence are the austerities of the mind".

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the following question.

1. Why is it said that a person who walks his own path, doing his own work, is more likely to experience satisfaction than someone who does the work of others?

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2. Can one experience happiness and satisfaction if one has faith in God within?

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Activity Worksheets

Teacher asks to give individual opinion regarding the below statement

"Having a satisfied mind is a very important thing in life". What is your opinion?

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Teacher asks students to discuss in group about a statement given below.

The mind of the one who surrenders his responsibilities to God with determination will be satisfied. Why?

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Teacher gives a question below to answer individually.

Write about a situation in which you felt content in your mind and the happiness that came with it. What can you do to maintain that happiness?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Satisfaction. The video link for the module is given below;

https://www.youtube.com/shorts/IYfSdwHbhio

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Satisfaction

- ✧ In the Bhagavad Gita, true satisfaction comes from performing one's own duty (dharma), even imperfectly, rather than imitating others.
- ✧ Doubt and lack of faith destroy inner satisfaction and prevent spiritual growth.
- ✧ Real satisfaction is experienced by those who dedicate their thoughts and actions fully to God.
- ✧ Devotees find joy and contentment by sharing spiritual knowledge and discussing divine topics together.
- ✧ A person who is self-controlled, simple, and steady in mind naturally develops deep inner satisfaction.
- ✧ Ultimately, satisfaction arises from devotion, clarity of purpose, and alignment of mind and intelligence with the Supreme.

Teacher summarise the concept-Satisfaction to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

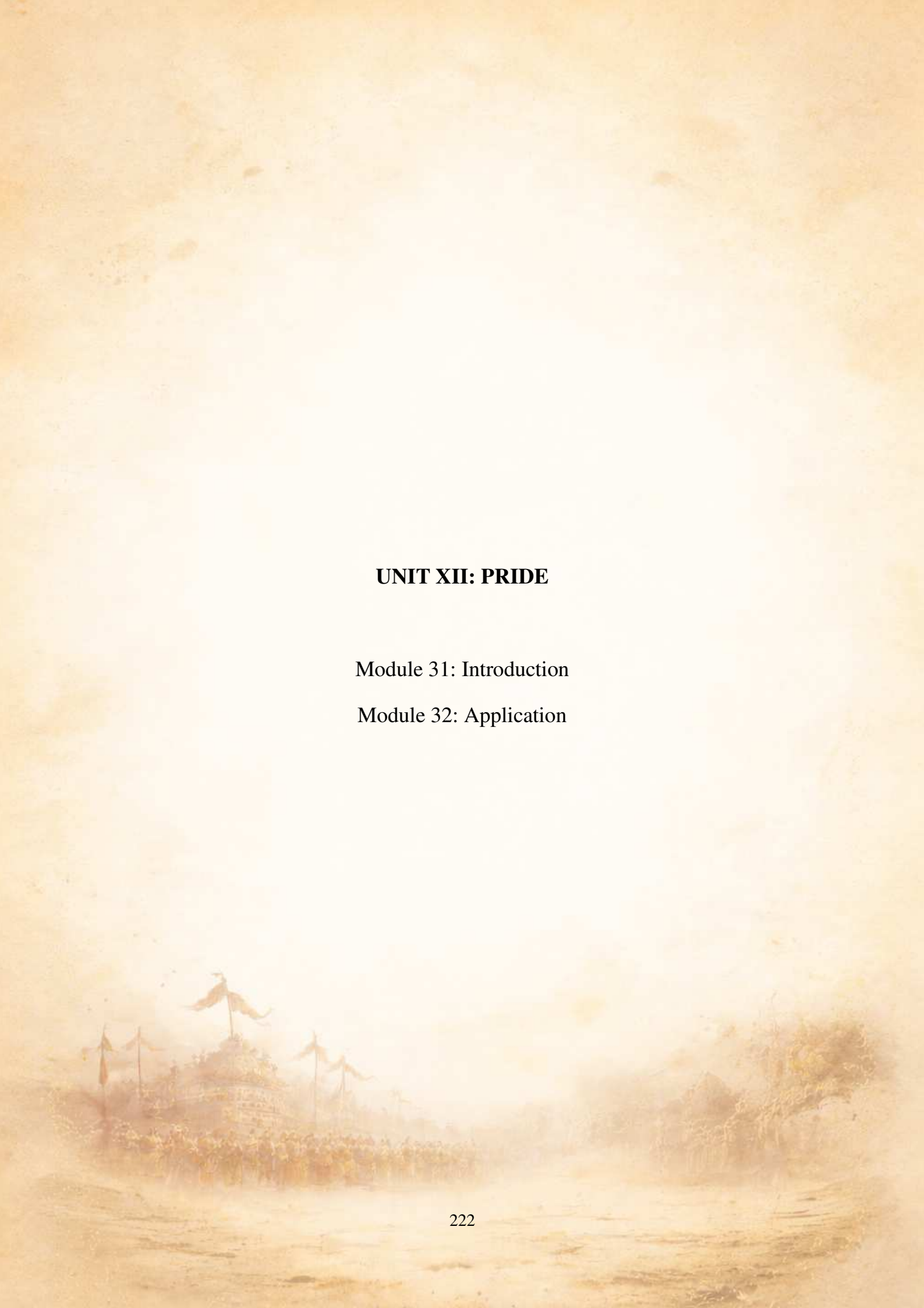
Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT XII: PRIDE

Module 31: Introduction

Module 32: Application



MODULE 31

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XII-Pride	Duration: 60min
Module 31: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion -Pride
- The student will be able to get awareness, clarity, how to tolerate the emotion-Pride

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion Pride are- Bhagavad-gita 2(3), 2(11), 2(18), 2(35) and 3(27).The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Pride.

1. BG Sloka 2.3

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa

Meaning– O son of Prthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

2. BG Sloka 2.11

śrī-bhagavān uvāca
aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ

Meaning–The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.

3. BG Sloka 2.18

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya tasmād yudhyasva bhārata

Meaning– Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

4. BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

Meaning– The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

5. BG Sloka 3.27

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate

Meaning– The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=eapRcbNx26k

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad Gita, pride is seen as an obstacle to spiritual growth. It arises from ego and the belief that one's achievements are solely personal. Krishna teaches that humility and understanding the divine source of all abilities remove pride. A person who acts without ego and stays grounded develops true wisdom and inner peace. The present module deals with the emotion Pride. Bhagavad-gita discuss about the management of Pride.Through this module everyone gets thorough knowledge about the emotion Pride.

Content Narration

The Story of Duryodhana: When Pride Blinds the Heart

In the great epic Mahabharata, there lived a powerful prince named Duryodhana. He was the eldest son of King Dhritarashtra of Hastinapura.Duryodhana was brave, skilled in warfare, and deeply loyal to his friend Karna. But he had one powerful weakness that slowly destroyed him - pride.

A Prince Who Wanted Everything-From childhood, Duryodhana compared himself with his cousins, the Pandavas. Especially with Yudhishthira and Bhima.Whenever the Pandavas were praised, Duryodhana felt insulted. Instead of improving himself, he allowed pride to whisper in his heart:"I am the true heir. I deserve the throne. No one is greater than me."Pride made him believe he was always right — even when he was wrong.

The Game of Dice – Pride Turns Dangerous;One day, Duryodhana invited the Pandavas for a game of dice. With the help of his clever uncle Shakuni, he cheated and won everything— their kingdom, their wealth, even their freedom.When the Pandavas lost, instead of feeling satisfied, Duryodhana's pride grew bigger. He humiliated them in public. He laughed at their suffering.At that moment, he crossed a line.Pride had now become cruelty.

A Chance to Change-Before the Great War, Krishna came as a peace messenger. He asked Duryodhana for a simple compromise — give the Pandavas just five villages.Just five.But pride refused to bend.Duryodhana declared:"I will not give them land enough to fit the tip of a needle!"That single sentence shows how pride can close the doors of peace.

The Consequence – The Great War;The result was the terrible Kurukshetra War.Millions died. Great warriors fell. His beloved friend Karna died. His brothers died.In the end, Duryodhana stood alone.On the battlefield, wounded and defeated, he finally faced the truth:His pride had cost him everything.

The message is;Duryodhana was not evil from birth.He was intelligent, brave, and capable.But:Pride turned into jealousy.Jealousy turned into hatred.Hatred led to destruction.Pride is not confidence.Confidence builds relationships.Pride destroys them.

Duryodhana did not lose because he was weak.He lost because he refused to bend.Sometimes, the strongest person is not the one who fights —but the one who lets go of pride.

Written Worksheet

1. What are the consequences of Pride?

   .....

   .....

2. What is the message of this story?

   .....

   .....

   .....

Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(3), 2(11), 2(18), 2(35) and 3(27). Students listen to the verses related to Pride, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.3

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa

BG Sloka 2.11

śrī-bhagavān uvāca
aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ

BG Sloka 2.18

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino ’prameyasya tasmād yudhyasva bhārata

BG Sloka 2.35

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam

BG Sloka 3.27

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate

“Do not yield to the degrading impotence,It does not become you. Give up such petty weakness of heart and arise.The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight.The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.The spirit soul bewildered by the influence of false ego

thinks himself the doer of activities that are in actuality carried out by the three modes of material nature".

1. Only those who abandon weakness of heart can live with pride.Why?

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2. Never back down from your work out of fear. That is not for the proud. Why?

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Teacher asks to discuss in group and present the idea regarding the below statement

"Pride and arrogance lead us down the wrong path". Is this true?

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The teacher asks to give the opinion about the statement given below individually

"The thought that we are not really responsible for anything will help us to carry our pride in a good way."Is it true?

……

……

Interactive Session

Teacher asks students to observe carefully the video provided related to Pride. The video link for the module is given below;

https://www.youtube.com/watch?v=eapRcbNx26k

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Pride

- ✧ In the Bhagavad Gita, false pride arises when a person identifies with the body and ego, thinking "I am the doer."
- ✧ Krishna warns that such ego-based pride is due to ignorance of the true self (soul).
- ✧ True pride, or dignity, comes from understanding one's duty (dharma) and acting with courage, not from fear or weakness.
- ✧ Arjuna is reminded that avoiding duty out of fear will lead to loss of honor and self-respect.
- ✧ The wise do not feel pride in temporary things like the body or social status, as these are perishable.
- ✧ Real pride is spiritual—rooted in self-knowledge, humility, and alignment with the eternal soul and divine will.

Teacher summarise the concept-Pride to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 32

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XII- Pride	Duration: 60min
Module 32: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion- Pride
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion -Pride.

Major Concepts/ Ideas

Texts from Bhagavad-gita As Is Is

The verses selected for the emotion- Pride are- 2(31), 3(21), 3(35), 4(13) and 16(4). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Pride.

1. BG Sloka 2.31

sva-dharmam api cāvekṣya na vikampitum arhasi
dharmyād dhi yuddhāc chreyo 'nyat kṣatriyasya na vidyate

Meaning– Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

2. BG Sloka 3.21

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute lokas tad anuvartate

Meaning– Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

3. BG Sloka 3.35

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ

Meaning– It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

4. BG Sloka 4.13

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ viddhy akartāram avyayam

Meaning– According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

5. BG Sloka 16.4

dambho darpo 'bhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṁ cābhijātasya pārtha sampadam āsurīm

Meaning– Arrogance, pride, anger, conceit, harshness and ignorance - these qualities belong to those of demonic nature, O son of Prtha.

Learning Resources

Srimad Bhagavad Gita
Recitation slides
Task cards
Activity Sheets

E – Resources

https://www.youtube.com/watch?v=TevnSibKKHc

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, pride is seen as an obstacle to spiritual growth. It arises from ego and the belief that one's achievements are solely personal. Krishna teaches that humility and understanding the divine source of all abilities remove pride. A person who acts without ego and stays grounded develops true wisdom and inner peace. The present module deals with the emotion Pride in an application level. Bhagavad-gita discuss about the management of Pride.Through this module everyone gets thorough knowledge about the emotion Pride. The students can able to apply the knowledge about this emotion in real life situations

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(31), 3(21), 3(35), 4(13) and 16(4). Students listen to the verses related to Anger, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

"Considering your specific duty as a kshatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.According to the three modes of material nature and the work associated with them, the four divisions of human society are created by God. And although God is the creator of this system, you should know that God yet the non-doer, being unchangeable. Pride, arrogance, conceit, anger, harshness and ignorance—these qualities belong to those of demoniac nature".

Written Worksheet

Teacher asks to read the meaning of the verses carefully and answer the following questions.

1. Why is it impossible for a proud person to be lazy?

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   .....

2. Proud people should do exemplary deeds and be guides for others. Why?

   .....

   .....

Activity Worksheets

Teacher asks to discuss in group regarding the below question

Why do you say that one should do one's own work without following in the footsteps of others out of pride?

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Teacher asks to write individual opinion about a question

Pride, arrogance, conceit, anger, harshness and ignorance can make a humble person arrogant. Why?

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Teacher asks students to prepare a note about a question given below

Are you proud of your knowledge and abilities? Do you think there are any negative consequences to this? What precautions do you take to avoid being arrogant in life?

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……
……

Interactive Session

Teacher asks students to observe carefully the video provided related to Pride. The video link for the module is given below;

https://www.youtube.com/watch?v=TevnSibKKHc

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Pride

- ✧ Pride can make a person ignore their true duty, leading them away from their rightful path.
- ✧ Performing one's own duty humbly is better than pridefully imitating others.
- ✧ Great individuals must act without pride, as their behavior influences society.
- ✧ Understanding that God is the ultimate doer helps reduce ego and pride.
- ✧ Pride often brings negative traits like arrogance, anger, and harshness, leading to downfall.
- ✧ Letting go of pride allows a person to act with responsibility, balance, and righteousness.

Teacher summarise the concept-Pride to the whole class and displays major ideas on a digital presentation slide based on this module

Self Evaluation Session

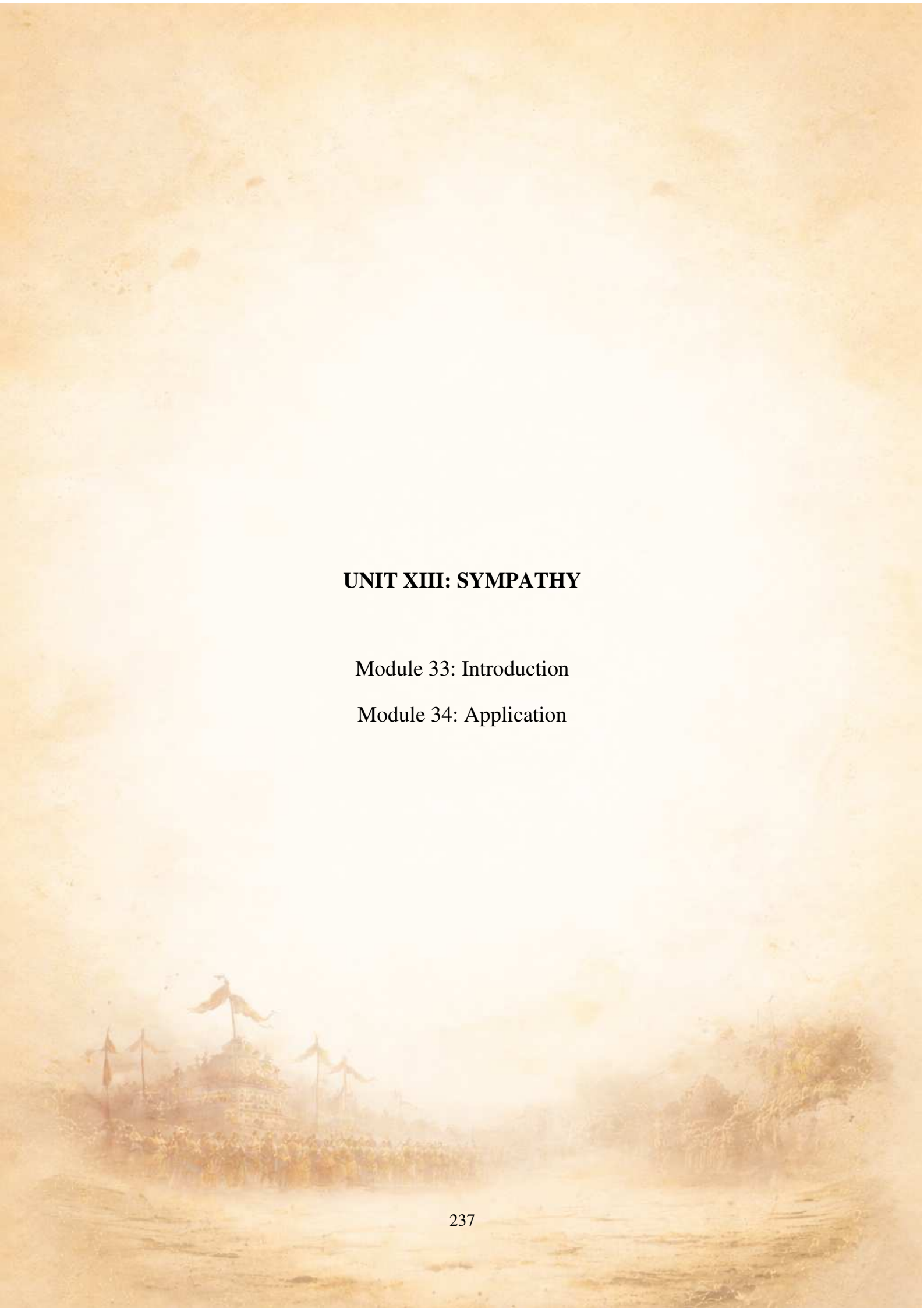
Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT XIII: SYMPATHY

Module 33: Introduction

Module 34: Application



MODULE 33

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XIII-Sympathy	Duration: 60min
Module 33: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion- Sympathy
- The student will be able to get awareness, clarity, how to tolerate the emotion-Sympathy.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion-Sympathy are; 1(31), 2(2), 2(5), 4(8) and 5(18). The selected slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Sympathy.

1. BG Sloka 1.31

na ca śreyo 'nupaśyāmi hatvā sva-janam āhave
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca

Meaning–I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krşņa, desire any subsequent victory, kingdom, or happiness.

2. BG Sloka 2.2

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam
anārya-juṣṭam asvargyam akīrti-karam arjuna

Meaning–The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy.

3. BG Sloka 2.5

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān

Meaning–It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

4. BG Sloka 4.8

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

Meaning–In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

5. BG Sloka 5.18

vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ

Meaning–The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].

Learning Resources

Bhagavad-gita As It Is

Written work sheet

Recitation slides

Task cards

Activity Sheets

Presentation slide

E – Resources

https://www.youtube.com/watch?v=Y_HuZyPAhhA

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad Gita, sympathy comes from seeing all beings with compassion and understanding their suffering. Krishna teaches that a wise person feels connected to others and treats everyone with kindness and empathy. When the mind is free from selfishness and ego, natural sympathy and care for all living beings arise. The present module deals with the emotion anger. Bhagavad-gita discuss about the management of sympathy. Through this module everyone gets thorough knowledge about the emotion Sympathy.

Content Narration

The Sage Who Listened: Narada Muni and the Power of Sympathy

Long ago, in the ancient stories of India, there lived a traveling sage named Narada Muni. He moved freely between heaven, earth, and even the spiritual worlds, carrying his veena and chanting the holy names of Lord Vishnu.But Narada was not just a messenger of the gods.He was a listener.And that made all the difference.

A Poor Boy with a Listening Heart-Before becoming the great sage Narada, he was once a simple boy. His mother worked as a servant in the house of saints. The boy would quietly sit near them and listen to their spiritual discussions.The saints noticed something special in him.He wasn't just hearing their words — he was listening with his heart.

When the saints were leaving, they blessed him. They saw his sincerity and sympathy for spiritual life. Their kindness changed his destiny.After his mother passed away, the young boy did not become bitter. Instead, he remembered the compassion shown to him. He began meditating deeply, praying not just for himself, but for the happiness of all living beings.His sympathy transformed him into Narada Muni — a sage dedicated to uplifting others.

Sympathy for a Fallen Hunter-One day, Narada met a cruel hunter named Mrigari. The hunter enjoyed half-killing animals and leaving them to suffer. Instead

of scolding him angrily, Narada felt deep sympathy. He gently asked, “Why do you cause so much pain?” The hunter replied, “It is my profession. My father taught me this.” Narada didn’t shame him. He didn’t insult him. He explained patiently how suffering returns to the one who causes it. His compassionate words touched the hunter’s heart. The hunter broke his bow and gave up cruelty. He became kind and peaceful. Later, he was known as a saintly person. Because Narada chose sympathy over anger, a violent man became gentle.

Sympathy for a Little Prince-Narada also showed sympathy to a young prince named Dhruva. Dhruva was hurt because his stepmother insulted him and denied him his father’s affection. The little boy ran into the forest, full of anger and sadness. Narada found him. Instead of dismissing Dhruva’s pain, Narada listened carefully. He guided the boy toward meditation and devotion. He taught him to focus his pain into determination and spiritual growth. Because of Narada’s sympathy, Dhruva transformed his hurt into strength and became a great devotee.

The Positive Influence of Sympathy-Narada Muni teaches us something powerful: Sympathy can reform the cruel. Sympathy can strengthen the broken. Sympathy can guide the confused. Sympathy can change destiny. He did not control people. He did not punish people. He understood people. And that understanding changed lives.

Message-In school life:When a classmate fails, show sympathy instead of mocking.When someone behaves badly, try to understand their pain.When a friend is hurt, listen before giving advice.Sympathy does not mean agreeing with wrong actions.It means caring enough to guide someone toward better choices.Just like Narada Muni, you can become someone whose kindness transforms others.

Written Worksheet

1. What is the message of this story?

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2. What are the positive influences of Sympathy?

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   .....

Activity work sheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 1(31), 2(2), 2(5), 4(8) and 5(18). Students listen to the verses related to Sympathy, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 1.31

na ca śreyo 'nupaśyāmi hatvā sva-janam āhave
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca

BG Sloka 2.2

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam
anārya-juṣṭam asvargyam akīrti-karam arjuna

BG Sloka 2.5

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān

BG Sloka 4.8

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

BG Sloka 5.18

vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ

I do not see how any good can come from killing my own kinsmen in this battle, nor can desire any subsequent victory, kingdom, or happiness.The Supreme Personality of Godhead said:, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with

blood.To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, God appear, millennium after millennium.The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater.

1. Why is Arjuna sympathetic towards his relatives?

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Teacher asks to discuss in group regarding the below statement.

"Those who can see all living beings equally are those who know the value of life". What is your opinion?

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The teacher asks to discuss in group about the statement given below

Teacher asks to comment individually to the question given below

Is it right to not perform one's own duty out of sympathy when one should be doing one's own?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Sympathy. The video link for the module is given below;

https://www.youtube.com/watch?v=Y_HuZyPAhhA

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Sympathy

- ✧ Sympathy arises when we feel compassion for others' suffering, as seen in Arjuna's reluctance to harm his kinsmen.
- ✧ True sympathy must be guided by wisdom, not just emotion, to avoid wrong decisions.
- ✧ Respect and sympathy for elders and teachers make one value their lives over personal gain.
- ✧ Divine intervention ensures protection of the righteous, balancing sympathy with justice.
- ✧ Genuine sympathy includes seeing all beings equally, beyond social or physical differences.
- ✧ Balanced sympathy leads to righteous action, combining compassion with duty.

Teacher summarise the concept-Sympathy to the whole class and displays major ideas on a digital presentation slide based on this module

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate column corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 34

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XIII- Sympathy	Duration: 60min
Module 34: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion Sympathy
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Sympathy.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Sympathy are 4(7), 9(22), 9(32), 10(11) and 18(64). The selected slogans are related to emotion- awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Sympathy.

1. BG Sloka 4.7

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

Meaning–Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion at that time I descend Myself.

2. BG Sloka 9.22

ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham

Meaning–But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

3. BG Sloka 9.32

māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ’pi yānti parāṁ gatim

Meaning–O son of Prthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers] can approach the Supreme destination.

4. BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

Meaning–Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

5. BG Sloka 18.64

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo ’si me dṛḍham iti tato vakṣyāmi te hitam

Meaning–Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/shorts/-0ClcGYaEnE

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, sympathy comes from seeing all beings with compassion and understanding their suffering. Krishna teaches that a wise person feels connected to others and treats everyone with kindness and empathy. When the mind is free from selfishness and ego, natural sympathy and care for all living beings arise. The present module deals with the emotion anger in an application level. Bhagavad-gita discuss about the management of sympathy. Through this module everyone gets thorough knowledge about the emotion Sympathy. The students can able to apply the knowledge about this emotion in real life situations

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; (7), 9(22), 9(32), 10(11) and 18(64). Students listen to the verses related to Sympathy, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 4.7

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

BG Sloka 9.22

ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham

BG Sloka 9.32

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim

BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

BG Sloka 18.64

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti tato vakṣyāmi te hitam

"Whenever and wherever there is a decline in religious practice and a predominant rise of irreligion—at that time God descend Himself. But those who always worship God with exclusive devotion, meditating on God's transcendental form—to them God carry what they lack, and preserve what they have. Those who are devotees of other gods and who worship them with faith actually worship only Me, but they do so in a wrong way. To show them special mercy, God, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance. Because Arjunaare very dear friend, speaking to you God's supreme instruction, the most confidential knowledge of all. Hear this from God, for it is for your benefit"

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the question.

1. In what ways does God show sympathy to us?

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Activity Worksheets

Teacher asks to give individual opinion regarding the below question

Can you write about a sympathetic situation and the experience you had?

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Teacher asks to discuss in group about a question given below

God shows mercy to believers and protects them.It is because God is sympathetic to us that He sheds the light of knowledge within us and helps us dispel the darkness of ignorance. What is your opinion?

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Teacher asks students to answer the question below in group

How can you prepare your mind to always be sympathetic to everyone?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Sympathy. The video link for the module is given below;

https://www.youtube.com/shorts/-0ClcGYaEnE

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Sympathy

- ✧ God's descent shows divine sympathy for humanity, restoring righteousness when it declines.
- ✧ God's care for devoted souls reflects compassion, providing and protecting what they need.
- ✧ Even when people worship incorrectly, God responds with understanding and sympathetic guidance.
- ✧ Out of sympathy, God removes ignorance by giving the light of knowledge.
- ✧ Sharing confidential knowledge with Arjuna shows personal care and concern for his well-being.
- ✧ Divine sympathy helps guide individuals toward truth, clarity, and spiritual growth.

Teacher summarise the concept-Sympathy to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT XIV: LOVE

Module 35: Introduction

Module 36: Application



MODULE 35

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XIV-Love	Duration: 60min
Module 35: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion -Love
- The student will be able to get awareness, clarity, how to tolerate the emotion - Love.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion- Love are- 4(3), 4(10), 5(7), 5(18), and 10(10)**.** The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Love.

1. BG Sloka 4.3

sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam

Meaning–That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

2. BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning–Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me - and thus they all attained transcendental love for Me.

3. BG Sloka 5.7

yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā kurvann api na lipyate

Meaning–One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

4. BG Sloka 5.18

vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ

Meaning–The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].

5. BG Sloka 10.10

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

Meaning–To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=H2nj0qaWl50

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, love is understood as selfless devotion and compassion toward all beings. Krishna teaches that true love is free from attachment and ego, and it expresses itself through kindness, duty, and a pure heart. When love is rooted in understanding the divine in everyone, it becomes stable, unconditional, and spiritually uplifting.The present module deals with the emotion anger. Bhagavad gita discuss about the management of Love. Through this module everyone gets thorough knowledge about the emotion Love.

Content Narration

Krishna and His Friends – A Story of Love

In the peaceful village of Gokul, and later in Vrindavan, lived a joyful boy named Krishna. Though he was divine, to his friends he was simply "Kanha"— their playful companion.

Krishna did not grow up in a palace. He grew up among cowherd boys — Sridama, Sudama, Subala, and many others. Every morning, they would gather with their lunch bags and wooden flutes, ready to take the cows to the green fields.

The Lunch Under the Tree-One afternoon, after hours of playing and herding cows, the boys felt hungry. They sat in a circle under a big banyan tree. Each opened his lunch.Some had butter.Some had rice.Some had only dry flatbread.Krishna looked at them and smiled. Without hesitation, the boys began sharing everything. No one said, "This is mine." No one felt embarrassed about what they had brought.Krishna happily took food from everyone's hands — even half-eaten pieces. And he gave his own food in return.That simple act showed something powerful:Love removes comparison. Love removes shame. Love creates equality.

The Day of Danger-One day, while playing near the river, a dangerous serpent appeared. The boys were terrified. They ran toward Krishna, calling his name.Krishna did not run away.He did not scold them.He stood calmly and protected them.Why?-Because love gives courage.

Krishna's love for his friends made him fearless. And the friends' love for Krishna gave them trust instead of panic.After the danger passed, they did not praise

Krishna as God. They simply hugged him as their best friend.That is the beauty of pure love — it is natural, not formal.

The Story of Sudama-Among all his friends, one was especially dear — Sudama.Years later, when Krishna became king of Dwarka, Sudama remained poor. His clothes were simple. His home was small.Encouraged by his wife, Sudama decided to visit Krishna.As he entered the grand palace, he felt nervous. "Will Krishna remember me?"But the moment Krishna saw him, he ran forward — yes, the king ran — and embraced his childhood friend.Krishna washed Sudama's feet with tears in his eyes.No pride.No status difference.Only love.Sudama had brought a small handful of beaten rice as a gift. Krishna accepted it with joy, as if it were the most valuable treasure.True love does not measure wealth.It measures the heart.

Positive Influences of Love in the Story-Love Creates Equality,Krishna treated every friend the same— rich or poor.Love Builds Courage,In times of danger, love replaced fear with trust.Love Removes Ego.Even as a king, Krishna never forgot his friends. Love Strengthens Friendship.Years and distance could not weaken their bond. Love Brings Joy.Their days were simple — cows, rivers, trees — yet full of laughter.

Message -Friendship based on true love:Does not compare marks, money, or popularity,Does not disappear in difficult times,Does not look down on others,Makes us brave, kind, and humble.Krishna's friendship teaches us that:The greatest power in the world is not strength or wealth— it is love.And when love is pure, it transforms everyone around us.

Written Worksheet

1. What is the message of this story?

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Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 4(3), 4(10), 5(7), 5(18), and 10(10)**.** Students listen to the verses related to Love, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 4.3

sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam

BG Sloka 4.10

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

BG Sloka 5.7

yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā kurvann api na lipyate

BG Sloka 5.18

vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ

BG Sloka 10.10

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

That very ancient science of the relationship with the Supreme is today told by Krishna to Arjuna because he is devotee as well as friend and can therefore understand the transcendental mystery of this science. Being freed from attachment, fear and anger, being fully absorbed in God and taking refuge in God, many, many persons in the past became purified by knowledge of God—and thus they all attained transcendental love for Me.One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a

cow, an elephant, a dog and a dog-eater [outcaste].To those who are constantly devoted to serving God with love, I give the understanding by which they can come to God.

1. Do you know who really loves us the most? Who should we really trust and love? Is it God?

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2. Can a person who knows God experience real love?

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Teacher asks to discuss in group regarding the question given below

A person who is pure and can control his mind and senses can love everyone. What is your opinion?

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The teacher asks to discuss in group about the statement given below

'If we truly love God, we will be able to see with equal and love everyone'Comment your answer

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Interactive Session

Teacher asks students to observe carefully the video provided related to Love. The video link for the module is given below;

https://www.youtube.com/watch?v=H2nj0qaWl50

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Love

- ✧ Divine knowledge is shared with Arjuna because of his loving devotion and friendship with Krishna.
- ✧ Freedom from fear, anger, and attachment leads to pure love for God.
- ✧ A true devotee acts with love and purity, becoming dear to all and loving toward all.
- ✧ Real love is shown through selfless action without attachment to results.
- ✧ Wise sages express love by seeing all beings equally, without discrimination.
- ✧ God reciprocates love by giving guidance and understanding to devoted souls.

Teacher summarise the concept- Love to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 36

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XIV- Love	Duration: 60min
Module 36: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion -Love
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Love.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion-Love are- 6(9), 9(22), 10(11), 11(55) and 18(64)**.**The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Love.

1. BG Sloka 6.9

suhṛn-mitrāry-udāsīna-madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu sama-buddhir viśiṣyate

Meaning–A person is said to be still further advanced when he regards all - the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial - with an equal mind.

2. BG Sloka 9.22

ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham

Meaning–But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

3. BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

Meaning–Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

4. BG Sloka 11.55

mat-karma-kṛn mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu yaḥ sa mām eti pāṇḍava

Meaning–My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

15. BG Sloka 18.64

sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti tato vakṣyāmi te hitam

Meaning–Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=RsjqLOe17_s&t=3s

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad–gita, love is understood as selfless devotion and compassion toward all beings. Krishna teaches that true love is free from attachment and ego, and it expresses itself through kindness, duty, and a pure heart. When love is rooted in understanding the divine in everyone, it becomes stable, unconditional, and spiritually uplifting.The present module deals with the emotion anger in an application level. Bhagavad gita discuss about the management of Love. Through this module everyone gets thorough knowledge about the emotion Love. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 6(9), 9(22), 10(11), 11(55) and 18(64)**.** Students listen to the verses related to Love, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 6.9

suhṛn-mitrāry-udāsīna-madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu sama-buddhir viśiṣyate

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sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo ’si me dṛḍham iti tato vakṣyāmi te hitam

"A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.But those who always worship God with exclusive devotion, meditating on God's transcendental form—to them God will carry what they lack, and I preserve what they have.To show them special mercy, God dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance. One who engages in pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for God, who makes Me the supreme goal of his life, and who is friendly to every living being—he certainly comes to God .Obey Supreme instruction, the most confidential knowledge of all. Hear this, for it is for your benefit".

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the following statement.

1. Those who can love everyone equally are in a good mental state. Do you agree?

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Activity Worksheets

Teacher asks to discuss in group regarding the below statement

"In the heart of one who has true love, there will be no darkness of ignorance, only light of knowledge". What your opinion?

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Teacher asks students to write individual opinion about the statement

‘He who is friendly to all living beings is a friend of God’.Comment your opinion

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Teacher asks to discuss in group regarding the below question

Have you been able to be equally loving to everyone? How do you prepare to become the owner of such a mind?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Love. The video link for the module is given below;

https://www.youtube.com/watch?v=RsjqLOe17_s&t=3s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Love

- ✧ True love is shown by treating all people equally, beyond friend, enemy, or status.
- ✧ Loving devotion to God brings care, protection, and fulfillment of needs.
- ✧ Divine love expresses itself through guidance and removal of ignorance.
- ✧ Pure love is selfless, free from selfish desires and personal gain.
- ✧ A loving person becomes kind and friendly toward all living beings.
- ✧ Accepting divine guidance with love leads to spiritual growth and ultimate peace.

Teacher summarise the concept- Loveto the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

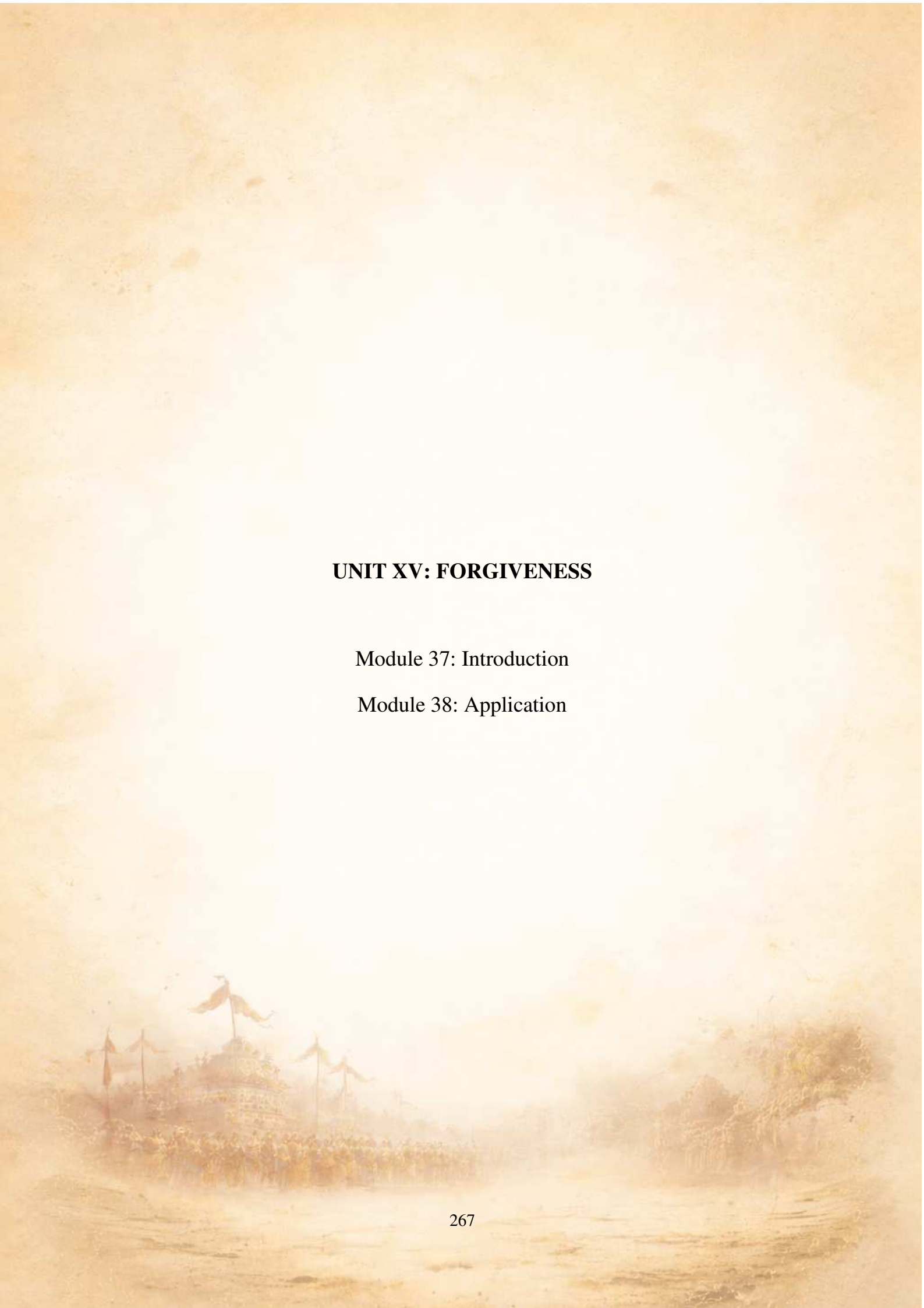
Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT XV: FORGIVENESS

Module 37: Introduction

Module 38: Application



MODULE 37

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XV -Forgiveness	Duration: 60min
Module 37: Introduction	Date:

Outcomes of the Module

- The student will be able to understand the emotion- Forgiveness
- The student will be able to get awareness, clarity, how to tolerate the emotion- Forgiveness.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion – Forgiveness are- 9(30), 10(11), 11(41), 13(8) and 16(3). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion- Forgiveness.

1. BG Sloka 9.30

api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

Meaning–Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

2. BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

Meaning–Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

3. BG Sloka 11.41

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānata mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi

Meaning–I have in the past addressed You as "O Krsna," "O Yādava," "O my friend," without knowing Your glories. Please forgive whatever I may have done in madness or in love.

4. BG Sloka 13.8

amānitvam adambhitvam ahiṁsā kṣāntir ārjavam
ācāryopāsanaṁ śaucaṁ sthairyam ātma-vinigrahaḥ

Meaning–Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control -all these I thus declare to be knowledge, and what is contrary to these is ignorance.

5. BG Sloka 16.3

tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā
bhavanti sampadaṁ daivīm abhijātasya bhārata

Meaning–Vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=Twe7rgBNq4E&t=52s

Evaluation methods

Questions based on the Module

Activity assignments

Self-evaluation scale

Introduction

In the Bhagavad–gita, forgiveness is a sign of inner strength and purity of mind. Krishna teaches that a wise person lets go of anger, resentment, and revenge, understanding that such emotions disturb inner peace. By cultivating compassion and self-control, one develops the ability to forgive, which leads to spiritual growth and harmony.The present module deals with the emotion anger. Bhagavad–gita discuss about the management of anger. Through this module everyone gets thorough knowledge about the emotion Forgiveness.

Content Narration

The Power of Forgiveness: The Story of Ambarisha Maharaj

Long ago, there lived a noble king named Ambarish Maharaj. He was not just powerful and wealthy — he was known for something far greater: his deep devotion to Lord Vishnu and his calm, gentle heart.

Ambarish ruled his kingdom with kindness. He believed that true strength did not lie in armies or weapons, but in self-control and devotion. Every year, he observed a sacred fast called Ekadashi with great discipline and sincerity.

The Test of Patience-One year, after completing a year-long vow, the king prepared to break his fast at the exact sacred time. Just then, a powerful sage named Durvasa Muni arrived at his palace.

Durvasa was famous for his wisdom-but also for his quick temper.The king warmly welcomed the sage and requested him to join the meal. Durvasa agreed but went to the river to bathe and meditate before eating.Time passed.

The sacred moment to break the fast was almost over. If the king did not eat at that exact time, his entire year of devotion would be wasted. But how could he eat before his guest returned? That would be disrespectful!

Ambarish was confused but calm. After consulting learned priests, he took a small sip of water — just enough to technically break the fast, but not enough to begin the full meal. He chose respect over selfishness.

Anger and Danger-When Durvasa returned and learned what had happened, he became furious."How dare you eat before your guest!" he shouted.In his anger, he created a fiery demon to destroy the king.The entire court trembled in fear. But Ambarish Maharaj did not move. He did not argue. He did not defend himself. He simply stood quietly, praying to Lord Vishnu.Suddenly, the Sudarshan Chakra -the divine discus of Vishnu appeared and destroyed the demon. Then it began chasing Durvasa Muni himself!

Now the powerful sage was terrified. He ran to many gods for help, but none could save him. Finally, he went to Lord Vishnu.Lord Vishnu said gently,"I am bound by the love of my devotee. Only King Ambarish can forgive you and save you."

The Moment of Forgiveness-Durvasa returned to the palace– exhausted, frightened, and humbled. He fell at the king's feet and begged for forgiveness.Now came the most important moment.Ambarish had every reason to feel angry. He had been insulted. His life had been threatened. His kingdom had been put in danger.

But what did he do?-He immediately prayed for the safety of Durvasa. He asked the Sudarshan Chakra to stop. He did not blame the sage. He did not remind him of his mistake.He simply forgave.And at that very moment, the divine weapon withdrew.Durvasa realized something powerful that day— true greatness is not in power, but in humility and forgiveness.

The message is-this story teaches important life lessons:Forgiveness is Strength-Ambarish was not weak. He had divine protection. Yet he chose forgiveness over revenge.Anger Creates Problems-Durvasa's anger put him in danger. One moment of uncontrolled emotion led to fear and humiliation. Forgiveness Brings Peace-The moment Ambarish forgave, everything became peaceful again. Forgiveness stopped the cycle of anger.Humility Builds Respect-After this incident, Durvasa respected Ambarish even more.

Positive Influence of Forgiveness in Real Life;Just like Ambarish Maharaj:When someone insults you, you can choose not to react in anger.When a friend makes a mistake, forgiving can save the friendship.When we forgive, we free our own heart from negativity.

Forgiveness does not mean forgetting or accepting wrong behavior. It means choosing peace over revenge.Ambarish Maharaj showed that the strongest person is not the one who fights back, but the one who forgives with a calm heart.And sometimes, the most powerful victory is the victory over our own anger.

Written Worksheet

1. What does the ability to forgive actually mean?

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2. What is the message of this story?

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Activity worksheets

Teacher shows the recitation slides of five verses; Bhagavad–gita; 9(30), 10(11), 11(41), 13(8) and 16(3). Students listen to the verses related to Forgiveness, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 9.30

api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

BG Sloka 10.11

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā

BG Sloka 11.41

sakheti matvā prasabhaṁ yad uktaṁ he kṛṣṇa he yādava he sakheti
ajānata mahimānaṁ tavedaṁ mayā pramādāt praṇayena vāpi

BG Sloka 13.8

amānitvam adambhitvam ahiṁsā kṣāntir ārjavam
ācāryopāsanaṁ śaucaṁ sthairyam ātma-vinigrahaḥ

BG Sloka 16.3

tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā
bhavanti sampadaṁ daivīm abhijātasya bhārata

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.To show them special mercy, God, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance,even they stay without knowing God's glories. Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; all these I thus declare to be knowledge. Vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor-these transcendental qualities, belong to godly men endowed with divine nature".

1. Even if someone makes a mistake, if he is a believer in God, God will impart the right knowledge within.Why would we say we should forgive such people?

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2. The ability to forgive is a great knowledge that a person must acquire.Why?

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Teacher asks to give individual opinion regarding the below question

What is your opinion that only a person with good character has the ability to forgive?

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The teacher asks to discuss in group about the statement given below

If you can't practice patience, it would be better to approach a good teacher to get proper marking instructions. What is your opinion?

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Interactive Session

Teacher asks students to observe carefully the video provided related to Forgiveness. The video link for the module is given below;

https://www.youtube.com/watch?v=Twe7rgBNq4E&t=52s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class.

Forgiveness

- ✧ Forgiveness allows even a person with past wrongs to be considered saintly through sincere devotion.
- ✧ Divine mercy shows forgiveness by removing ignorance and guiding the soul toward truth.
- ✧ Forgiveness is rooted in qualities like humility, tolerance, and nonviolence.
- ✧ A forgiving nature helps one develop self-control and inner stability.
- ✧ Letting go of pride and envy supports a spirit of forgiveness and purity.
- ✧ Forgiveness leads to transformation into a divine and virtuous character.

Teacher summarise the concept- Forgiveness to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 38

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XV- Forgiveness	Duration: 60min
Module 38: Application	Date:

Outcomes of the Module

- The student will be able to understand the emotion- Forgiveness
- The student will be able to apply awareness, clarity, how to tolerate, modulate and use of strategies regarding the emotion Forgiveness.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for the emotion –Forgiveness are-2(21), 6(15), 6(17), 6(19) and 11(44). The selected ten slogans are related to emotion awareness, emotion clarity, emotion tolerance, emotion response modulation, and emotion regulation strategy of the emotion-

Forgiveness.

1. BG Sloka 2.21

vedāvināśinaṁ nityaṁ ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam

Meaning–O Pārtha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

2. BG Sloka 6.15

yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ
śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati

Meaning–Thus practicing control of the body, mind and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

3. BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

Meaning–He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

4. BG Sloka 6.19

yathā dīpo nivāta-stho neṅgate sopamā smṛtā
yogino yata-cittasya yuñjato yogam ātmanaḥ

Meaning–As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self.

5. BG Sloka 11.44

tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

Meaning–You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/shorts/4olpn-Ugh_Y

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

In the Bhagavad Gita, forgiveness is a sign of inner strength and purity of mind. Krishna teaches that a wise person lets go of anger, resentment, and revenge, understanding that such emotions disturb inner peace. By cultivating compassion and self-control, one develops the ability to forgive, which leads to spiritual growth and harmony.The present module deals with the emotion anger an application level. Bhagavad-gita discuss about the management of anger. Through this module everyone gets thorough knowledge about the emotion Forgiveness. The students can able to apply the knowledge about this emotion in real life situations.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(21), 6(15), 6(17), 6(19) and 11(44). Students listen to the verses related to Forgiveness, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.21

vedāvināśinaṁ nityaṁ ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam

BG Sloka 6.15

yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ
śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati

BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

BG Sloka 6.19

yathā dīpo nivāta-stho neṅgate sopamā smṛtā
yogino yata-cittasya yuñjato yogam ātmanaḥ

BG Sloka 11.44

tasmāt praṇamya praṇidhāya kāyaṁ prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum

"One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind. Meaning-Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things-such a devotee is very dear to Me.One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.O King, as I repeatedly recall this wondrous and holy dialogue between Krishna and Arjuna, I take pleasure, being thrilled at every moment".

Written Worksheet

Teacher asks to discuss the meaning of the verses in group carefully and answer the following questions.

1. What are the characteristics of a person with a steady mind?

   .....

   .....

2. Only by controlling our desires and anger can we live a good life and interact with others before we leave this body.Do you think this is correct?

   .....

   .....

Activity Worksheets

Teacher asks to give individual opinion regarding the below question

What kind of people do you think God really likes?

.....

.....

.....

Teacher asks to write individual opinion about a statement

"For one who can control his mind, happiness and sorrow are all the same. He will have the ability to forgive others."What is your ipinion?

.....

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.....

Teacher asks students to discuss in group prepare a note about the question below.

God forgives so many mistakes we make. So, can we forgive those who hurt us? Right? What do you think?

.....

.....

.....

Interactive Session

Teacher asks students to observe carefully the video provided related to Forgiveness. The video link for the module is given below;

https://www.youtube.com/shorts/4olpn-Ugh_Y

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class

Forgiveness

- ✧ Forgiveness allows even a person with past wrongs to be considered saintly through sincere devotion.
- ✧ Divine mercy shows forgiveness by removing ignorance and guiding the soul toward truth.
- ✧ Forgiveness is rooted in qualities like humility, tolerance, and nonviolence.
- ✧ A forgiving nature helps one develop self-control and inner stability.
- ✧ Letting go of pride and envy supports a spirit of forgiveness and purity.
- ✧ Forgiveness leads to transformation into a divine and virtuous character.

Teacher summarise the concept- Forgiveness to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

UNIT XVI: INTEGRATION OF EMOTIONS

Module 39: Introduction

Module 40: Application



MODULE 39

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit: XVI-Emotional Integration	Duration: 60min
Module 39:Introduction	Date:

Outcomes of the Module

- The student will be able to understand the concept Emotional integration.
- The student will be able to maintain emotional balance in school, family and peer interactions.

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

The verses selected for Emotional Integration are; Bhagavad-gita 2(14), 2(48), 2(56), 2(58) and 2(70).

1. BG Sloka 2.14

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ

āgamāpāyino 'nityās tāṁs titikṣasva bhārata

Meaning–O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

2. BG Sloka 2.48

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

Meaning– Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.

3. BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ

vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

Meaning–One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

4. BG Sloka 2.58

yadā saṁharate cāyaṁ kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā

Meaning–One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge.

5. BG Sloka 2.70

āpūryamāṇam acala-pratiṣṭhaṁ samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī

Meaning–A person who is not disturbed by the incessant flow of desires – that enter like rivers into the ocean which is ever being filled but is always still– can alone achieve peace, and not the man who strives to satisfy such desires.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=ZqyqitKftaI&t=47s

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

Emotional integration strengthens mental stability and reduces inner conflicts, leading to peace of mind. Emotional integration also improves relationships, as people learn to respond with empathy and patience rather than react impulsively. It supports personal growth by helping individuals learn from their emotional experiences. Overall, emotional integration creates harmony between the mind, heart, and actions, leading to a balanced and meaningful life.Bhagavad-gita talks about emotional integration in an application level.Trough this module everyone gets knowledge about Emotional integration.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(14), 2(48), 2(56), 2(58) and 2(70). Students listen to the verses related to Emotional Integration, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.14

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāṁs titikṣasva bhārata

BG Sloka 2.48

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

BG Sloka 2.56

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

BG Sloka 2.58

yadā saṁharate cāyaṁ kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā

BG Sloka 2.70

āpūryamāṇam acala-pratiṣṭhaṁ samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī

"The contact between the senses and sense objects gives rise to cold and heat, happiness and distress. They come and go; they are temporary. Therefore, learn to tolerate them.Be steadfast in yoga. Perform your duty and give up attachment to success or failure. Such evenness of mind is called yoga.One who is not disturbed in distress, not attached in happiness, and free from fear, anger, and attachment is called a sage of steady mind.When a person withdraws the senses from sense objects, just as a tortoise withdraws its limbs into its shell, that person's wisdom becomes steady.As the ocean remains full and undisturbed though many rivers enter it, similarly a person who is not disturbed by desires attains peace—not the one who strives to satisfy such desires".

Written Worksheet

Teacher asks to read the meaning of the verses carefully and answer the following questions.

1. How do joys and sorrows come and go? Do we have to learn to tolerate them?

   .....

   .....

2. When does the mind become our friend and our enemy?How should you perform your duties?

   .....

   .....

Activity Worksheets

Teacher asks to give individual opinion regarding the below statement.

What is your opinion? What is peculiarity of a person with emotional integration?

.....

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.....

Teacher asks to discuss in group about a question below

When a person withdraws the senses from sense objects, just as a tortoise withdraws its limbs into its shell, that person's wisdom becomes steady.Why?

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.....

.....

.....

Teacher asks students to discuss in group about a question given below

Why is an emotionally integrated person able to live in peace?

……

……

……

Interactive Session

Teacher asks students to observe carefully the video provided related to Emotional Integration. The video link for the module is given below;

https://www.youtube.com/watch?v=ZqyqitKftaI&t=47s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class

Emotional Integration

- ✧ Understanding that emotions are temporary helps in accepting and managing them calmly.
- ✧ Practicing detachment from success and failure builds emotional balance and stability.
- ✧ A steady person remains calm in both happiness and distress, showing emotional maturity.
- ✧ Controlling the senses helps in regulating emotional reactions effectively.
- ✧ Withdrawing from excessive desires leads to inner clarity and emotional control.
- ✧ Like the ocean, emotional integration means remaining peaceful despite external influences.

Teacher summarise the concept- Emotional integrationtion the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

MODULE 40

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard: IX
Unit-XVI-Emotional Integration	Duration: 60min
Module 40:Application	Date:

Outcomes of the Module

- The student will be able to understand and apply the concept Emotional integration.
- The student will be able to maintain emotional balance in school, family and peer interactions.

Major Concepts/ Ideas

Texts from Bhagavad-gita

The verses selected for Emotional Integration are- Bhagavad-gita 6(17), 6(35), 12(13), 12(14) and 12(15).

1. BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

Meaning–He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

2. BG Sloka 6.35

śrī-bhagavān uvāca asaṁśayaṁ mahā-bāho mano durnigrahaṁ calam
abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate

Meaning–The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

3. BG Sloka 12.13

adveṣṭā sarva-bhūtānāṁ maitraḥ karuṇa eva ca nirmamo
nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī

4. BG Sloka 12.14

santuṣṭaḥ satataṁ yogi yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

Meaning– (12-13, 14) One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

5. BG Sloka 12.15

yasmān nodvijate loko lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ

Meaning–He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=UvFODFFFiZ0&t=12s

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

Emotional integration helps maintain equanimity in happiness and distress, leading to inner stability. It enables control over desires, anger, and fear, preventing mental disturbance. A balanced mind supports right action (dharma) without attachment to outcomes. It leads to self-realization and spiritual growth by purifying the mind. Ultimately, emotional integration brings lasting peace and liberation. The students can able to apply the knowledge about this emotion in real life situations. Bhagavad-gita talks about emotional integration. Trough this module every one gets knowledge about Emotional integration.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 6(17), 6(35), 12(13), 12(14) and 12(15).Students listen to the verses related to Emotional Integration, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 6.17

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

BG Sloka 6.35

śrī-bhagavān uvāca asaṁśayaṁ mahā-bāho mano durnigrahaṁ calam
abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate

BG Sloka 12.13

adveṣṭā sarva-bhūtānāṁ maitraḥ karuṇa eva ca nirmamo
nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī

BG Sloka 12.14

santuṣṭaḥ satataṁ yogi yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

BG Sloka 12.15

yasmān nodvijate loko lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ

"One who is regulated in eating, recreation, working, sleeping, and waking can practice yoga successfully and become free from material pains. Moderation and balance in daily life help in controlling the mind and senses. The mind is restless and difficult to control, but it can be controlled by constant practice (*abhyasa*) and detachment (*vairagya*). Steady effort and spiritual discipline bring mastery over the mind. A true devotee does not envy any living being, is friendly and compassionate, free from possessiveness and false ego, equal in happiness and distress, and always forgiving. These qualities reflect a pure and balanced heart. One, who is always satisfied, self-controlled, firmly determined, and whose mind and intelligence are fixed on Krishna in devotion is very dear to Him. Steadiness and devotion make one spiritually strong. A devotee who does not disturb others and is not disturbed by the world, who is free from joy, envy, fear, and anxiety, is very dear to the Lord. Such a person lives peacefully and spreads peace around them".

Written Worksheet

Teacher asks to read the meaning of the verses carefully and answer the following questions.

1. What are the things that a person who wants to become emotionally mature should control?

   .....

   .....

   .....

   .....

Activity Worksheets

Teacher asks to give individual opinion regarding the below statement.

"A simple life and a balanced mind will help you control your mind". Comment your answer

.....

.....

.....

.....

Teacher asks to discuss in group about a question below

"It is difficult to control the mind, but with constant practice, it is possible". Is it right? Why?

.....

.....

.....

.....

Teacher asks students to prepare a note individually about a question given below

What things should you pay attention to in order to live emotionally stable?

……

……

……

Interactive Session

Teacher asks students to observe carefully the video provided related to Emotional Integration. The video link for the module is given below;

https://www.youtube.com/watch?v=UvFODFFFiZ0&t=12s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class

Emotional Integration

- ✧ Balanced lifestyle (eating, sleeping, working, recreation) supports emotional stability.
- ✧ Practice and detachment help in controlling the restless mind.
- ✧ Emotional integration brings self-control, satisfaction, and inner discipline.
- ✧ A balanced person shows compassion, forgiveness, and freedom from ego.
- ✧ Remaining undisturbed by external situations reflects emotional maturity.
- ✧ Steadiness in devotion to God leads to inner peace and harmony.

Teacher summarise the concept- Emotional integrationto the whole class and displays major ideas on a digital presentation slide based on this module

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

SUPPLEMENTARY MODULE

Self-realization

SULLPLEMENTARY MODULE

Module on Instructional Package based on Bhagavad Gita for Emotion Regulation

Name of the Teacher: Bini T V	Standard
Name of the text: Bhagavad-gita as It Is	Duration: 60min
Topic: Self- Realization	Date:

Outcomes of the Module

- The student will be able to understand the concept Self- Realization
- The student will be able to realize the true knowledge and experience the inner peace

Major Concepts/ Ideas

Texts from Bhagavad-gita As It Is

Self–Realization (Supplementary module**)**

The verses selected for Self–Realization are; 2(18), 6(29), 8(15), 9(27), 10(8), 15(17) and 18(42)

1. BG Sloka 2.18

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya tasmād yudhyasva bhārata

Meaning–Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

2. BG Sloka 6.29

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā sarvatra sama darśanaḥ

Meaning–A true yogī observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

3. BG Sloka 8.15

māṁ upetya punar janma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ

Meaning–After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

4. BG Sloka 9.27

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam

Meaning–O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

5. BG Sloka 10.8

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ budhā bhāva-samanvitāḥ

Meaning–I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

6. BG Sloka 15.17

uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ
yo loka-trayam āviśya bibharty avyaya īśvaraḥ

Meaning–Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

7. BG Sloka 18.42

śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam

Meaning–Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness - these are the qualities by which the brahmaṇas work.

Learning Resources

Bhagavad-gita As It Is
Written work sheet
Recitation slides
Task cards
Activity Sheets
Presentation slide

E – Resources

https://www.youtube.com/watch?v=lWeZrlfYWQA&t=25s

Evaluation methods

Questions based on the Module
Activity assignments
Self-evaluation scale

Introduction

Self-realisation is the understanding of one's true nature beyond temporary roles, emotions, and external achievements. It helps a person discover inner strengths, values, and purpose in life. When we realise who we truly are, we develop confidence, clarity, and emotional balance. Self-realisation reduces confusion and stress because decisions are guided by deeper awareness. Ultimately, it leads to inner peace, meaningful relationships, and a more purposeful life.Bhagavad-gita talks about Self realisation.

Content Narration

Teacher shows the recitation slides of five verses; Bhagavad–gita; 2(18), 6(29), 8(15), 9(27), 10(8), 15(17) and 18(42). Students listen to the verses related to Self-realisation, recited by the teacher. Then the teacher asks students-those who are interested, to recite each verse, teacher also helps the students to read the verses. Then gives the written explanation of these verses and asks to read it carefully and answer the questions in group.

BG Sloka 2.18

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino ’prameyasya tasmād yudhyasva bhārata

BG Sloka 6.29

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā sarvatra sama darśanaḥ

BG Sloka 8.15

mām upetya punar janma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ

BG Sloka 9.27

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam

BG Sloka 10.8

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ budhā bhāva-samanvitāḥ

BG Sloka 15.17

uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ
yo loka-trayam āviśya bibharty avyaya īśvaraḥ

BG Sloka 18.42

śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and faith in the scriptures—these are the natural qualities of a good person.Iam not this body,but the soul.Iam the part and parcel of the Supreme.This is the real knowledge.The material body is temporary and perishable, but the soul within is eternal, indestructible, and immeasurable. Therefore, one should perform one’s duty without lamenting over the temporary body. Besides the perishable and the

imperishable living beings, there is the Supreme Person (Paramātmā) who enters the three worlds and sustains them. He is the eternal Lord. He is the the source of all spiritual and material worlds. Everything emanates from Lord. The wise who understand this engage inLord's devotional service with full faith and love. Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that as an offering unto Lord. Life becomes spiritualized when actions are dedicated to the Supreme. Great souls who attain God never return to this temporary world of misery, for they have achieved the highest perfection. Liberation comes through devotion to the Supreme. A self-realised person sees the Super soul present in all beings and all beings existing in the Supreme. Such a person has equal vision and sees everyone with spiritual understanding".

Written Worksheet

Teacher asks to read the meaning of the verses carefully and answer the following questions.

1. What are the characteristics of a good person?

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   .....

2. What is real knowledge?

   .....

   .....

Activity Worksheets

Teacher asks to discuss in group regarding the below question

Who am I? Where did I come from?

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Teacher asks to discuss in group about a question below

What is my job here? How should I carry out my responsibilities?

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Teacher asks students to discuss in group about a question given below

Where should I go back?

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……

……

Interactive Session

Teacher asks students to observe carefully the video provided related to Self-realisation. The video link for the module is given below;

https://www.youtube.com/watch?v=lWeZrlfYWQA&t=25s

Teacher asks students to discuss in group about the lesson laid down in the video and present it before the class

Self- realization

- ✧ Self-realization begins with understanding "I am not the body, but the eternal soul. I am the part and parcel of the Supreme Lord"
- ✧ Recognizing the Supreme God as the source and sustainer of everything deepens spiritual awareness.
- ✧ Practicing qualities like self-control, purity, tolerance, and wisdom supports inner growth.
- ✧ Performing all actions as an offering to the Supreme spiritualizes daily life.
- ✧ A self-realized person develops equal vision, seeing the divine in all beings.
- ✧ Through devotion and true knowledge, one attains Lord, and gets liberation from the cycle of birth and death and

Teacher summarise the concept- Self-realisation to the whole class and displays major ideas on a digital presentation slide based on this module.

Self Evaluation Session

Teacher provides a self evaluation scale to each student and ask them to rate their realizations accordingly by putting a tick (√) mark to appropriate coloumn corresponding to each criteria.

Sl. No.	Realizations about the Concept	Completely	Partially	To a little extent
1	Enabled to realize the concept			
2	Enabled to Understand the concept			
3	Enabled to felt the Need			
4	Enabled to understand the significance			
5	Enabled to understand what to do in order to manage or internalize the concept			

CONCLUSION

The " instructional package based on Bhagavad–gita for Emotion regulation among secondary school students" was implemented with the objective of enhancing the ability of managing emotions through emotional awareness, clarity, tolerance, response modulation and strategies, among secondary school students. The package provided structured activities, reflective exercises, stories, and discussions rooted in selected verses of the Bhagavad–gita, which emphasized emotional balance, and inner stability. After the implementation of the package, it was observed that the students demonstrated better understanding of their emotions and showed improvement in managing emotions such as anger, fear, anxiety etc. The students were able to relate the philosophical concepts of the Bhagavad Gita to their day-to-day life situations, which helped them, develop positive emotional responses such as patience, self-control, confidence, and emotional maturity.

The package proved to be effective in creating a calm and supportive learning environment and encouraged students to reflect on their thoughts and actions before reacting emotionally. Thus, the instructional package based on the Bhagavad–gita was found to be meaningful and beneficial in promoting emotion regulation among secondary school students. It can therefore be recommended as a valuable resource for teachers and educators to support students' emotional development along with academic learning.so the package can serve as an effective tool for promoting emotional regulation and holistic development among secondary school students. Teachers can use the instructional package as a value-based approach to support students' emotional and social development alongside academic learning. The package helps educators to integrate emotional education with moral and spiritual values in a culturally relevant manner. Schools may incorporate such packages into life skills education, guidance and counselling programmes, and value education classes. Teacher educators and curriculum planners may also consider including teachings from the Bhagavad Gita as a resource for developing emotional competence and well-being among students.

The Gita will be aligned with the vision and recommendations of the National Education Policy (NEP) 2020, which emphasizes holistic, value-based, and learner-

centered education. NEP 2020 highlights the importance of developing cognitive, emotional, ethical, and social capacities among students, and this package will directly support these goals. In accordance with NEP 2020's focus on Indian Knowledge Systems (IKS), the package will utilize culturally rooted concepts and values drawn from the Bhagavad Gita. This will help students connect traditional wisdom with contemporary life challenges, thereby fostering a sense of cultural awareness, moral responsibility, and inner discipline.

