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Śrīmadbhagavad Gītā

A Philosophical and Practical Guide for Indian Knowledge System (IKS)

Edited By

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Preface

The *Śrīmadbhagavad Gītā* stands as one of the most profound and enduring texts of the Indian Knowledge System (IKS), offering timeless insights into the nature of existence, duty, consciousness, and liberation. Embedded within the महान narrative of the Mahābhārata, the Gītā transcends its historical and literary context to emerge as a universal guide for both philosophical inquiry and practical living.

This Special Edition of *Abhinavdhara Journal* (March 2026) is dedicated to exploring the multidimensional relevance of the Gītā within the framework of Indian Knowledge Systems. The objective of this volume is to bridge classical wisdom with contemporary discourse, highlighting how the teachings of the Gītā continue to illuminate diverse fields such as ethics, education, leadership, psychology, spirituality, and sustainable living.

The Gītā is not merely a religious scripture; it is a संवाद—a dynamic dialogue between Śrī Kṛṣṇa and Arjuna—that addresses the existential dilemmas faced by humanity. Its teachings on *karma* (action), *jñāna* (knowledge), and *bhakti* (devotion) offer a holistic path that integrates thought, action, and emotion. In today's rapidly changing world, marked by uncertainty and moral complexity, the Gītā provides a stable philosophical foundation and practical guidance for achieving inner balance and social harmony.

This special issue brings together scholarly contributions from academicians, researchers, and practitioners who engage with the Gītā from interdisciplinary perspectives. The articles included herein examine its philosophical doctrines, interpretative traditions, pedagogical applications, and its relevance in addressing modern challenges. By situating the Gītā within the broader IKS paradigm, this volume seeks to reaffirm its role as a living tradition that continues to inspire intellectual and spiritual inquiry.

We express our sincere gratitude to all contributors, reviewers, and editorial members whose dedicated efforts have made this publication possible. We also extend our appreciation to the readers and the academic community for their continued support of *Abhinavdhara Journal*.

It is our hope that this special edition will serve as a valuable resource for scholars and students alike, fostering deeper engagement with the *Śrīmadbhagavad Gītā* and encouraging further research within the domain of Indian Knowledge Systems.



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Communication As Niti and Dharma in Mahabharata and Gita

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Abstract

Ancient Indian philosophical literature provides significant insights into ethical conduct, leadership, and interpersonal interaction. Classical texts such as the Mahabharata and the Bhagavad Gita illustrate how verbal exchange functions as a moral instrument guiding individuals in moments of conflict, uncertainty, and responsibility. These texts portray dialogue as a meaningful process through which values, wisdom, and practical guidance are conveyed. Through narrative episodes and philosophical discussions, they demonstrate that responsible speech is closely connected with moral duty, self-discipline, and the pursuit of social balance.

The discourse between Krishna and Arjuna serves as a prominent example of how guidance offered through thoughtful dialogue can transform confusion into clarity and motivate righteous action. Similarly, several episodes in the Mahabharata highlight the influence of wise counsel, persuasion, and advisory roles in shaping political decisions and ethical judgments. These interactions reveal that responsible expression requires awareness, restraint, and a commitment to truth and justice.

By examining these classical sources, the study explores how moral instruction is transmitted through reflective conversation and advisory discourse.



The analysis suggests that such narratives continue to offer relevant perspectives for modern discussions on ethical leadership, responsible dialogue, and value-based decision-making. The philosophical teachings embedded in these texts demonstrate that disciplined and purposeful expression remains essential for maintaining harmony and guiding individuals toward morally informed action.

Keywords: Ethical Governance, Value-Oriented Leadership, Normative Philosophy, Social Order, Moral Pedagogy, Classical Wisdom

1. Introduction

Communication has always been a central element in shaping ethical thought, social harmony, and moral responsibility within human societies. In classical Indian philosophy, communication is not merely an exchange of information but a significant ethical practice guided by principles of righteousness, duty, and wisdom. Two of the most influential Indian texts, the Mahabharata and the Bhagavad Gita, present communication as an ethical instrument that guides individuals toward moral action and social responsibility.

The Mahabharata, one of the longest epics in world literature, offers extensive reflections on morality, governance, duty, and human relationships. Within its narrative structure, communication functions as a medium for teaching ethical values, resolving conflicts, and guiding decision-making. Dialogues between characters such as kings, sages, warriors, and advisors demonstrate how counsel and speech can influence political and moral outcomes.

The Bhagavad Gita, a philosophical dialogue embedded within the Mahabharata, further deepens this understanding by presenting a profound conversation between Krishna and Arjuna on the battlefield of Kurukshetra. Through this discourse, the text explores ethical dilemmas, moral responsibility, and the significance of purposeful dialogue. The Gita emphasizes that speech guided by wisdom and ethical intention can help individuals overcome confusion and act in accordance with their moral duties.

In these texts, communication is intertwined with the concepts of Niti (ethical policy, practical wisdom) and Dharma (righteous duty and moral order).



Communication guided by these principles becomes a tool for promoting justice, maintaining social harmony, and guiding individuals toward moral clarity.

This chapter explores how communication functions as an expression of Niti and Dharma within the Mahabharata and the Bhagavad Gita. It examines philosophical foundations, narrative examples, and ethical principles to demonstrate how classical Indian thought integrates communication with moral responsibility.

2. Conceptual Understanding of Niti and Dharma

2.1 Meaning of Niti

The Sanskrit term Niti broadly refers to ethical conduct, policy, governance, and practical wisdom used in guiding social and political life. In classical Indian literature, Niti is associated with principles that regulate human behavior and ensure social order. Texts such as the Mahabharata frequently employ Niti in discussions related to governance, diplomacy, moral conduct, and leadership.

Niti emphasizes prudence, wisdom, and ethical decision-making. It teaches individuals how to communicate effectively, provide wise counsel, and act responsibly in social and political contexts. In many episodes of the Mahabharata, advisors such as Vidura provide guidance through ethical discourse, demonstrating how communication can shape political outcomes and moral judgment. Thus, Niti can be understood as a practical ethical framework that influences how individuals speak, advise, and interact with others within society.

2.2 Meaning of Dharma

The concept of Dharma occupies a central place in Indian philosophy and religious thought. Dharma is often translated as duty, righteousness, moral law, or ethical order. However, its meaning extends beyond these definitions to include the principles that sustain social harmony and cosmic balance. In the Mahabharata and the Bhagavad Gita, Dharma is presented as a guiding principle that directs individuals toward righteous action according to their responsibilities and circumstances.



The texts emphasize that following one's Dharma contributes to maintaining the moral order of the universe.

A famous maxim found in the Mahabharata states that those who protect Dharma are themselves protected by it. This idea highlights the reciprocal relationship between ethical conduct and social well-being. When communication is aligned with Dharma, it becomes truthful, compassionate, and responsible. Such communication promotes justice, resolves conflicts, and strengthens ethical relationships within society.

2.3 Dharma as conceptualized in the Upanishads

The treatise on Jnana is one which the concepts of punarbhava, karma, samsara, moksha etc. are fully developed. Understanding the nature of Brahman and its relation to the world and self-paves the way to moksha (liberation). Morality has been emphasized as a pointer to the path of knowledge. Living with moral integrity is an essential requirement for following the path of righteousness knowledge. Moksha lies in knowing the identity of the Atman and Brahman, but this cannot be achieved by mere penance and initiation. It requires purity of character and conduct. The Katho Upanishad says, "Not he who has not ceased from evil conduct (duscarita) can obtain Him by knowledge." Brhddranyaka Upanishad says, identity with Brahman is impossible for one who has become "calm, subdued, quiet, enduring and collected." The Taittiriya Upanishad also insists on moral perfectness of a student by saying "Speak the truth, practice virtues." Thus, Dharma in the form of ethical virtues/duties are repeatedly emphasized in the Upanishads- Satya (Truth), Yajna (Sacrifice), Tapas (Penance), Dana (Charity), Adhyayana (Study of the Vedas), samyama (self-control) and Karund (compassion). To be noted that individual and social morality are both included in the list. However, it is also true that the Upanishads emphasize on individual morality more e.g. in the Prasna Upanisadtapas, brahmacharya and sraddha are regarded as indispensable conditions of knowledge. According to Dr. Surama Dasgupta "The concept of Tapas in the Upanishads is however of a purer nature.

2.4 Concept of Communication in Ancient Indian Thought

Communication has always been regarded as a sacred and powerful force within ancient Indian philosophical traditions. In Vedic literature, speech (Vak) is often personified as a divine power that connects human beings with knowledge and truth.



The ethical use of speech is therefore considered essential for maintaining harmony within society and the cosmos. Ancient Indian thinkers believed that communication should be guided by three fundamental principles: truthfulness, beneficial intent, and moral responsibility. These principles are reflected in the traditional ethical guideline that speech should be truthful, pleasant, and beneficial. Communication that lacks these qualities can lead to conflict, misunderstanding, and injustice. The epics of India, particularly the Mahabharata, illustrate the consequences of both ethical and unethical communication. Characters who use speech wisely are often portrayed as advisors, mediators, or spiritual guides.

Conversely, those who misuse communication through deceit, arrogance, or manipulation contribute to conflict and destruction. The importance of dialogue is also evident in the pedagogical traditions of ancient India. Knowledge was often transmitted through conversations between teachers and students, as seen in the Upanishads and the Bhagavad Gita. This dialogic method allowed complex philosophical ideas to be explored through questioning, reflection, and reasoning. Within this broader intellectual tradition, the Mahabharata and Bhagavad Gita present communication as a means of guiding ethical decision-making and sustaining social order. The dialogues within these texts demonstrate how speech can be used to persuade, instruct, counsel, and inspire individuals toward righteous action.

3. Communication in Ancient Indian Thought

Communication in ancient Indian philosophy was not limited to verbal expression. It included dialogue, counsel, instruction, storytelling, and philosophical debate. Sacred texts often employed dialogue as a pedagogical method for transmitting knowledge and ethical principles. The Mahabharata and the Bhagavad Gita use dialogical communication to address complex ethical dilemmas. Through conversations between teachers and disciples, kings and advisors, and warriors and sages, the texts illustrate how communication can clarify moral confusion and guide ethical action.

In the Bhagavad Gita, speech is associated with self-discipline and ethical awareness. Ethical speech is characterized by truthfulness, kindness, and purposefulness, and it is used to promote understanding rather than manipulation. Similarly, the Mahabharata emphasizes the importance of listening, reflection, and thoughtful expression in conversations related to governance and moral judgment. Effective communication, therefore, becomes a means of cultivating wisdom and ethical awareness.



3.1 Communication in the Indian Philosophical Tradition

In the Indian philosophical tradition, communication has always been regarded as more than a simple exchange of information. Speech is considered a powerful force that shapes thought, action, and social relationships. Ancient texts frequently emphasize the importance of truthful and responsible communication. In Vedic literature, speech is associated with the divine power of Vak, which represents the creative energy of language. This concept highlights the sacred nature of communication and its role in preserving knowledge and cultural traditions. Communication was therefore expected to follow ethical principles such as truthfulness, clarity, and beneficial intent. The Upanishads further developed the idea of communication through dialogues between teachers and students. These conversations were designed to encourage inquiry, reflection, and spiritual understanding. Rather than presenting knowledge in a rigid form, the dialogic method allowed individuals to discover truth through discussion and contemplation. The Mahabharata continues this tradition by presenting numerous philosophical dialogues that address moral and social issues. These conversations involve kings, warriors, sages, and advisors who debate questions of justice, duty, and leadership. Through these dialogues, the epic demonstrates how communication can guide individuals toward ethical choices and responsible action.

4. Dialogue as Ethical Communication in the Bhagavad Gita

The Bhagavad Gita is structured as a dialogue between Krishna and Arjuna, occurring at a moment of intense moral crisis. Arjuna faces a dilemma: he must fight in a war against his relatives and teachers, which causes him deep emotional and ethical conflict. In response, Krishna engages Arjuna in a philosophical dialogue that explores duty, action, knowledge, and devotion. Through this communication, Arjuna gradually overcomes his confusion and understands the importance of fulfilling his moral responsibilities.

One of the central teachings of the Gita is the idea of Svadharma, which refers to an individual's specific duty based on their role and circumstances.



Krishna advises Arjuna to perform his duty as a warrior without attachment to the outcomes of his actions.

This conversation demonstrates several key aspects of ethical communication:

1. **Empathetic Listening** – Krishna first acknowledges Arjuna’s distress and emotional struggle.
2. **Philosophical Explanation** – The dialogue provides logical and spiritual reasoning to clarify ethical confusion.
3. **Encouragement of Reflection** – Arjuna is encouraged to think deeply about his responsibilities and values.
4. **Guidance toward Action** – The conversation ultimately motivates Arjuna to act in accordance with his moral duty.

Through this process, communication becomes a transformative tool that enables ethical decision-making.

5. Communication and Moral Instruction in the Mahabharata

The Mahabharata contains numerous examples of communication functioning as moral guidance. Several dialogues within the epic illustrate how speech, counsel, and advice contribute to ethical governance and personal development.

5.1 Vidura Niti

One of the most important examples is Vidura’s counsel to King Dhritarashtra. Vidura offers wise advice regarding justice, governance, and moral responsibility. His teachings emphasize truthfulness, self-control, and ethical leadership. Vidura’s communication reflects the principles of Niti, demonstrating how wise counsel can guide rulers toward ethical governance. Unfortunately, Dhritarashtra often ignores this advice, illustrating the consequences of disregarding moral communication.



5.2 Bhishma's Teachings

Another significant example occurs in the Shanti Parva of the Mahabharata, where Bhishma instructs Yudhishtira on the principles of governance, justice, and ethical leadership. These teachings emphasize the importance of truthful speech, fairness, and compassion in political decision-making. Through these dialogues, the epic illustrates that communication grounded in ethical wisdom can strengthen social stability and moral order.

6. Principles of Ethical Communication in the Texts

The Mahabharata and the Bhagavad Gita outline several principles that characterize ethical communication.

6.1 Truthfulness

Truthful speech is considered a fundamental ethical duty. Communication should reflect honesty and sincerity rather than deception or manipulation.

6.2 Self-Control

Ethical speech requires discipline and restraint. Words should be carefully chosen to avoid harm and misunderstanding.

6.3 Compassion and Respect

Communication should be guided by empathy and respect for others. This approach fosters harmony and mutual understanding.

6.4 Responsibility in Speech

Individuals must recognize the impact of their words on others and on society. Ethical communication promotes justice and social welfare.



7. Communication and Leadership

Leadership in the Mahabharata and the Bhagavad Gita is closely linked with communication. Effective leaders are expected to provide wise counsel, inspire ethical behavior, and maintain harmony within society. Krishna's dialogue with Arjuna demonstrates how leaders can guide others through thoughtful communication. By addressing Arjuna's doubts and fears, Krishna empowers him to make a morally informed decision.

Similarly, the teachings of Bhishma and Vidura illustrate that rulers must rely on ethical communication to govern responsibly. Leaders who communicate truthfully and wisely are more likely to maintain social stability and public trust.

8. Relevance of Niti-Based Communication in Contemporary Society

Although the Mahabharata and the Bhagavad Gita were composed thousands of years ago, their teachings on communication remain relevant in modern society. In contemporary contexts such as governance, education, and organizational leadership, ethical communication is essential for resolving conflicts and promoting cooperation. The principles of Niti and Dharma encourage individuals to communicate responsibly, emphasizing honesty, empathy, and wisdom.

Modern ethical discussions in fields such as communication studies and leadership theory similarly emphasize transparency, accountability, and moral responsibility. These values resonate strongly with the ethical principles presented in classical Indian texts. By studying these philosophical traditions, modern societies can gain valuable insights into the importance of responsible dialogue and ethical leadership.

8.1 Bhagavad Gita Shloka Analysis

- **“My nature is overcome by weakness, and my mind is confused about my duty. I ask you to tell me what is truly right. I am your disciple; please instruct me.”**



Interpretation: Arjuna openly expresses his confusion and seeks guidance from Krishna. This marks the beginning of the philosophical dialogue where communication becomes a medium for resolving moral conflict.

- **“You grieve for those who should not be grieved for, yet you speak words of wisdom. The wise do not lament for the living or the dead.”**

Interpretation: Krishna begins to guide Arjuna by correcting his misunderstanding about life and death. This demonstrates how wise communication can challenge emotional confusion.

- **“Just as the embodied soul passes from childhood to youth to old age, the soul similarly passes into another body at death. A wise person is not disturbed by this change.”**

Interpretation: Krishna explains the eternal nature of the soul, helping Arjuna understand the philosophical foundation of existence.

- **“You have the right to perform your duties, but you are not entitled to the fruits of your actions. Do not consider yourself the cause of the results of your activities, and do not become attached to inaction.”**

Interpretation: This verse teaches the principle of selfless action and responsibility without attachment to outcomes.

- **“Perform your duty with equanimity, abandoning attachment to success or failure. Such balance of mind is called yoga.”**

Interpretation: Krishna encourages Arjuna to maintain emotional balance while fulfilling his responsibilities.

- **“A person endowed with wisdom discards both good and bad results in this life. Therefore, strive for yoga, which is the skill of performing actions.”**



Interpretation: True wisdom lies in performing actions skillfully while remaining detached from their results.

- **“Perform your prescribed duties, for action is better than inaction.”**

Interpretation: Krishna emphasizes that fulfilling one’s responsibilities is essential for maintaining social order.

- **“Therefore, always perform your duties without attachment. By doing work without attachment, one attains the Supreme.”**

Interpretation: This verse reinforces the importance of selfless action in achieving spiritual and moral growth.

- **“Whatever a great person does, others follow. Whatever standards they set, the world pursues.”**

Interpretation: Leaders influence society through their actions and communication.

- **“Dedicate all actions to Me, with your mind focused on the Self, free from desire and selfishness, and fight without inner conflict.”**

Interpretation: Krishna encourages Arjuna to perform his duty while surrendering personal attachment.

- **“Whenever righteousness declines and unrighteousness rise, I manifest myself.”**

Interpretation: This verse highlights the divine responsibility to restore dharma.

- **“To protect the righteous, destroy the wicked, and re-establish righteousness, I appear in every age.”**

Interpretation: Krishna explains the purpose of divine intervention.

9. Psychological Dimensions of Communication in the Gita

Another important aspect of communication in the Bhagavad Gita is its psychological dimension. Krishna’s dialogue with Arjuna addresses emotional distress, confusion, and fear.



By engaging in compassionate and thoughtful communication, Krishna helps Arjuna overcome his internal conflict and regain clarity.

This demonstrates that ethical communication can support emotional well-being and personal transformation. Modern psychological studies on counseling and leadership communication reflect similar principles. Effective communication requires empathy, patience, and a willingness to understand the perspectives of others.

10. Values and Learning from Mahabharata

Value 1- It's not the resources you have, but how you use them that determines your success.

In the Mahabharata, the Kauravas had a clear advantage over the Pandavas in terms of physical strength and military prowess. They had 11 legions, more than the Pandavas' only seven. In addition, the Kauravas Army was supported by formidable warriors such as the immortal Bhishma and Ashwatthama, as well as “On that side stood powerful and experienced warriors such as Dronacharya, Kripacharya, Kritavarma, Duryodhana, and Karna.” On paper, the Kauravas appear to have the upper hand with superior numbers and legendary warriors on their side.

But the Pandavas won the battle at Kurukshetra. Their victory cannot be attributed to greater resources or the physical strength of their warriors. But it is because of Lord Krishna's unmatched ability to make use of his limited resources and he does not rely on strength or numbers alone. Instead, Krishna used strategy, intelligence, and tactical acumen. By using every asset, you have to get the most benefit. By focusing on smart resource management and making the most of their strengths, whether through alliances, time, or innovation the Pandavas were able to outpace the Kauravas and claim victory.

Learning- This lesson translates directly to leadership in the modern world. The capacity of leaders within an organization to make the most effective and efficient use of scarce or limited resources, regardless of the situation. It is human capital financial assets, or time, are critical to an organization's success. This is because Krishna made the most of the resources of the Pandavas. Today's Leaders should possess the ability to utilize their teams in an efficient and strategic manner.



Value 2 - Strategy is not about the resources you have, but how you use them to outmaneuver your competition.

Lord Krishna was a splendid strategist, whose methods have been so unexpected and innovative that nobody could assume them, even remotely. The Pandavas benefited substantially from his strategic brilliance. One of the greatest challenges they faced was Bhishma Pitamah, a powerful obstacle standing between them and victory Krishna developed a clever strategy to accomplish the task advantage of Bhishma's private beliefs by bringing Shikhandi, a discern Bhishma knew from the beyond and considered unworthy of warfare before him. Knowing Shikhandi's Background context: Bhishma intentionally lowered his weapons, giving Arjuna the opportunity to attack, and ultimately this decision influenced the outcome in the long run. run defeat the mighty warrior.

When the tide of battle began to favor the Kauravas, Krishna again intervened by sending Ghatotkacha, the powerful son of Bhima, into the battlefield, the situation of the war changed significantly. Ghatotkacha used his extraordinary powers of illusion to create chaos and confusion among the Kauravas army, causing massive destruction and becoming a major threat to their forces an irresistible force on the battlefield. He was so powerful that no Kauravas warrior could resist him. Duryodhana replied by urging Karna to employ his most powerful and lethal weapon. Weapon, the "Shakti Astra" which Karna had reserved for Arjuna to defeat Ghatotkacha. Even though Ghatotkacha was killed in the end, his death did not go in vain because he allowed Karna's deadly weapon to be used upon him, thus rescuing Arjuna from its destructive power.

Learning-This emphasizes that it is not purely military power. But it is a well-planned strategy that leads to victory. Just as Krishna laid the foundation for the success of the Pandavas in every field, the ability to formulate a well thought out and well executed plan is more important than relying on strength or resources alone.

Value 3 - Sometimes the greatest sacrifice for the future is made by letting go of the present.

Krishna was aware that Karna had been granted the powerful Shakti Astra by Indra, which was specifically intended to be used against Arjuna. In order to avoid a direct confrontation between the two, Krishna made strategic moves such as moving Ghatotkacha to the battlefield.



Ghatotkacha wreaked havoc on the Kauravas army, but when Duryodhana insisted, Karna had to use Shakti Astra to kill him, thus saving Arjuna, but in exchange for the sacrifice of Ghatotkacha.

Learning-This shows that true leaders must always focus on the long-term goals of the organization. This may require giving up an immediate benefit in order to achieve a greater objective.

Value 4 - A true leader sees beyond the moment of doubt and helps others discover the strength within them to rise and achieve greatness.

On the first day of the battle, Arjuna, the greatest warrior, was overcome by despair to see his friends and family as his enemies. He dropped his weapons and lost all motivation. During this time of crisis, Krishna

gave the teachings of the Bhagavad Gita to Arjuna to assist him in recognizing his inner abilities and true capabilities. This advice revived Arjuna's determination and he decided to fight.

Learning-This shows that the role of a great leader is to realize the hidden potential of others, and guide them to realize their true potential. This will allow them to grow and succeed.

Value 5 - A true leader adapts to change, stepping out of their comfort zone to find new paths to safety and success.

When it became clear that Jarasandha would not allow the people of Mathura to live in peace, Krishna also did not hesitate to leave his comfort zone. He moved the people to Dwarka, an island that was beyond the reach of Jarasandha's forces - to guarantee their safety. This shows that leaders must they should be ready to adjust their approach and take suitable actions whenever circumstances require it if it means leaving behind what is familiar for the greater good of the people.

Learning-Leaders must quickly step out of their comfort zone and adapt to market changes to ensure long-term organizational success.



Value 6 - Leadership is not just about setting goals, but also about guiding others with wisdom and clarity to achieve them.

In the battle between Bheema and Jarasandha, the two were evenly matched. Despite Bheema's repeated efforts to kill Jarasandha, his body would miraculously rejoin. Seeking guidance, Bheema turned Krishna, who was aware of the secret behind Jarasandha's birth, demonstrated the strategy by snapping a stick into two pieces and threw the halves in opposite directions. This gave Bheema the insight to do the same with Jarasandha, ultimately defeating him. This shows the importance of a leader offering the right guidance at the right time to help others achieve their goals.

Learning- An effective leader must offer clear guidance and thoughtful direction to their team to help them overcome obstacles and achieve success.

10. Conclusion

The Mahabharata and the Bhagavad Gita provide profound insights into the relationship between communication, ethics, and moral responsibility. In these texts, communication is not merely a functional tool but a moral practice guided by the principles of Niti and Dharma.

Through dialogues between teachers and disciples, rulers and advisors, and warriors and philosophers, the texts demonstrate how ethical communication can guide individuals toward righteous action and social harmony. The conversation between Krishna and Arjuna exemplifies the transformative power of dialogue in resolving moral dilemmas and inspiring ethical behavior.

Similarly, the teachings of Vidura and Bhishma illustrate how communication grounded in wisdom and ethical awareness can influence governance and leadership.

The enduring relevance of these teachings highlights the importance of responsible communication in contemporary society. By integrating principles such as truthfulness, empathy, and moral responsibility into communication practices, individuals and institutions can contribute to a more just and harmonious social order.

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Human Parasitic Diseases in Ancient and Medieval Indian Texts and the *Bhagavad Gita*: An Indian Knowledge System Perspective

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Abstract

Parasitic diseases have affected human populations since antiquity and were recognized long before the development of modern diagnostic techniques. Ancient and medieval Indian medical texts provide systematic descriptions of parasitic diseases under the conceptual framework of *Krimi*, encompassing classification, clinical features, transmission pathways, preventive strategies, and therapeutic interventions. This review examines descriptions of human parasitic diseases in classical Indian texts from an Indian Knowledge System (IKS) perspective and correlates these observations with contemporary parasitological understanding. In addition to Ayurvedic treatises such as the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, the study explores preventive health principles articulated in the *Bhagavad Gita* and their indirect relevance to disease susceptibility and control.



A narrative review of peer-reviewed literature, classical text translations, and paleoparasitological studies was conducted. Classical descriptions of *Krimi* were analyzed and compared with modern concepts of helminthic and ectoparasitic infections. The findings indicate a strong correspondence between ancient symptom descriptions and modern clinical manifestations, including gastrointestinal disturbances, anemia, malnutrition, and skin involvement. Ancient texts also recognized key transmission factors such as contaminated food and water, poor hygiene, and environmental conditions, emphasizing preventive measures that align closely with modern public health strategies. Experimental studies validating the anthelmintic activity of traditional medicinal plants further support the empirical basis of classical therapeutic practices.

Health-related concepts in the *Bhagavad Gita*, including dietary discipline, lifestyle moderation, cleanliness, and balance, complement Ayurvedic preventive approaches by addressing host resilience and disease susceptibility. Together, these sources reflect a holistic and observation-driven tradition of health knowledge. Integrating insights from ancient Indian texts, philosophical literature, and modern biomedical research can enrich the understanding of parasitic diseases and inform future interdisciplinary research in parasitology and public health.

Keywords: Krimi Roga; Parasitic diseases; Indian Knowledge System; Bhagavad Gita; Preventive health

Introduction

Parasitic diseases have afflicted human populations since antiquity and were recognized long before the advent of modern diagnostic and microbiological techniques. Early medical traditions relied primarily on systematic clinical observation, visible manifestations of organisms, symptom progression, and environmental associations to understand parasitic infections (Cox, 2002). Archaeological and paleoparasitological evidence confirms that parasitic diseases were widespread in ancient civilizations, indicating a significant and persistent burden of infection across human history (Reinhard, 1992; Chai et al., 2023).

In the Indian subcontinent, ancient and medieval medical texts such as the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya* describe parasitic diseases under the collective term *Krimi*. These texts provide systematic accounts of classification, etiology, clinical manifestations, transmission pathways,



preventive measures, and therapeutic interventions related to parasitic conditions (Jain, 2019; Bairagi, 2023). From an Indian Knowledge System (IKS) perspective, these descriptions reflect an empirical and structured understanding of disease grounded in careful observation and experiential knowledge.

In addition to medical treatises, foundational Indian philosophical texts such as the *Bhagavad Gita* contributed to broader concepts of health, lifestyle regulation, diet, and disease prevention within the Indian Knowledge System. Although the *Bhagavad Gita* is not a medical text, its emphasis on bodily discipline, dietary moderation, cleanliness, and balance between physical and mental states provided a preventive framework that influenced later Ayurvedic and health-related thought. The present review synthesizes descriptions of parasitic diseases from ancient and medieval Indian texts, correlates them with modern parasitology, and situates these observations within the wider philosophical context of the Indian Knowledge System.

Aim and Objectives

The aim of this study is to examine descriptions of human parasitic diseases in ancient and medieval Indian texts from an Indian Knowledge System perspective, while also exploring preventive health principles articulated in the *Bhagavad Gita*. The study seeks to analyze classical Ayurvedic concepts of *Krimi*, correlate these descriptions with modern parasitological understanding, evaluate traditional therapeutic and preventive approaches, and assess how dietary discipline, lifestyle regulation, and cleanliness emphasized in the *Bhagavad Gita* conceptually support disease prevention. This study synthesizes modern scientific and experimental evidence that validates classical observations related to parasitic diseases.

Methodology

A narrative review was conducted using open-access literature from PubMed Central and Ayurveda-focused journals. Keywords included *Bhagavad Gita*, *Krimi Roga*, ancient Indian parasitic diseases, Ayurvedic anthelmintics, paleoparasitology, and Indian Knowledge System.

Results

The reviewed literature demonstrated that ancient and medieval Indian medical texts described parasitic diseases systematically under the conceptual framework of *Krimi*.



Parasites were classified into internal (*Abhyantara*) and external (*Bahya*) categories, with further subdivisions based on habitat, origin, and clinical manifestations. *Purisaja Krimi* was most frequently discussed and showed strong resemblance to intestinal parasitic infections described in modern medicine. Clinical features such as abdominal pain, diarrhea, anorexia, anemia, malnutrition, weakness, and skin manifestations were consistently described. These features closely align with the clinical presentation of helminthic and ectoparasitic infections recognized today (Das, 2021; Aiswarya, 2022). Transmission was associated with contaminated food and water, poor hygiene, and unsanitary conditions, while preventive strategies emphasized cleanliness, dietary regulation, and seasonal discipline (Jain, 2019). Analysis of health-related verses from the *Bhagavad Gita* revealed indirect but consistent alignment with Ayurvedic preventive concepts. The Gita emphasizes moderation in diet, purity of food, disciplined lifestyle, and balance in sleep and activity, all of which are recognized determinants of host resistance to disease. These principles conceptually support preventive strategies for parasitic diseases by reducing exposure to contamination, improving nutritional status, and maintaining immune competence.

For example, the classification of food types in the *Bhagavad Gita* highlights the importance of wholesome and pure diet:

“आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः”
(*Bhagavad Gita*, 17.8)

Meaning: Foods that promote longevity, vitality, strength, health, happiness, and satisfaction are dear to those of a balanced nature.

Such dietary principles align with modern understanding of nutrition and gut health in preventing intestinal parasitic infections.



Conceptual Overlap: Ancient *Krimi* and Modern Parasitology

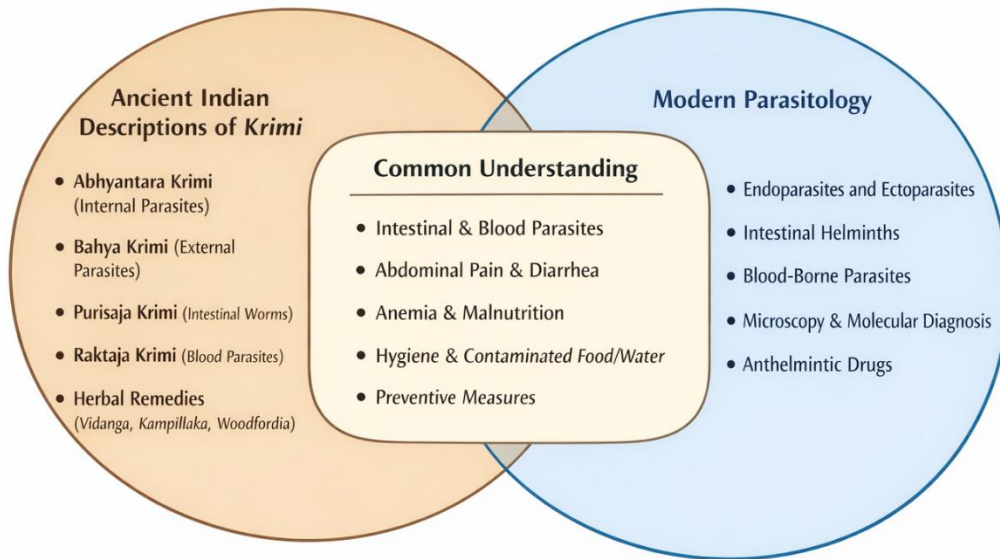


Table 1. Comparison of Ancient Indian Descriptions of *Krimi* with Modern Parasitology

Aspect	Ancient & Medieval Indian Texts (<i>Krimi</i>)	Modern Parasitology
Basis of classification	Habitat, origin, and symptoms	Morphology, life cycle, genetics
Major categories	Abhyantara (internal), Bahya (external)	Endoparasites, ectoparasites
Intestinal parasites	Purisaja <i>Krimi</i>	Intestinal helminths
Blood/tissue involvement	Raktaja <i>Krimi</i>	Blood-borne parasites
Diagnostic approach	Clinical signs and observation	Microscopy, serology, molecular tools
Understanding of transmission	Contaminated food, water, hygiene	Fecal–oral route, vectors

Sources: Cox (2002); Jain (2019); Bairagi (2023); Das (2021)



Table 2. Symptom Comparison Between Classical *Krimi* Descriptions and Modern Helminthiasis

Clinical Feature	Mentioned in Ancient Texts	Reported in Modern Medicine
Abdominal pain	Yes	Yes
Diarrhea	Yes	Yes
Weight loss	Yes	Yes
Anemia	Yes	Yes
Malnutrition	Yes	Yes
General weakness	Yes	Yes
Skin irritation	Yes (Bahya Krimi)	Yes (ectoparasites)

Sources: Das (2021); Aiswarya (2022); Cox (2002)

Table 3. Traditional Antiparasitic Remedies and Modern Scientific Evidence

Medicinal Plant / Formulation	Classical Use	Modern Evidence
Vidanga (<i>Embelia ribes</i>)	Expulsion of intestinal worms	Proven anthelmintic activity
Kampillaka	Treatment of <i>Krimi Roga</i>	In vitro helminth paralysis
Woodfordia fruticosa	Anthelmintic therapy	Significant laboratory efficacy
Polyherbal formulations	Gut cleansing	Experimental validation
Dietary regulation	Prevention	Aligns with public health principles

Sources: Dubey et al. (2017); Siddiqui & Patni (2020); Rahate et al. (2024)

Table 4. Preventive Concepts in Indian Knowledge System and Modern Public Health

Preventive Measure	Ancient Texts	Modern Interpretation
Personal hygiene	Emphasized	Key control strategy
Clean food and water	Strongly advised	Prevents fecal–oral transmission



Seasonal regimens	Recommended	Disease seasonality recognized
Dietary moderation	Core principle	Nutritional immunity
Environmental cleanliness	Highlighted	Sanitation programs

Sources: Jain (2019); Reinhard (1992); Chai et al. (2023)

Table 5. Health and Preventive Concepts in the Bhagavad Gita Relevant to Parasitic Disease Prevention

Concept in Bhagavad Gita	Sanskrit Reference	Health Interpretation	Relevance to Parasitic Diseases
Wholesome diet (<i>Sattvic Ahara</i>)	BG 17.8	Promotes strength and immunity	Supports gut health, reduces susceptibility
Avoidance of impure food	BG 17.10	Prevents bodily imbalance	Reduces risk of food-borne parasites
Moderation in lifestyle	BG 6.16–17	Balanced sleep, activity, diet	Limits exposure and improves resistance
Cleanliness of body and mind	BG 13.8	Discipline and self-care	Aligns with hygiene-based prevention
Self-regulation (<i>Yoga</i>)	BG 6.5	Control over habits	Supports long-term disease prevention

Discussion

The findings indicate that ancient and medieval Indian medical texts contained a coherent and observation-based understanding of parasitic diseases that closely aligns with modern parasitology. The concept of *Krimi* encompassed diverse parasitic organisms and clinical presentations, allowing ancient physicians to recognize disease patterns consistent with helminthic and ectoparasitic infections.

The *Bhagavad Gita* provides a broader philosophical foundation that complements these medical descriptions. Although it does not describe parasites directly, its emphasis on dietary purity, moderation,



cleanliness, and disciplined living aligns strongly with Ayurvedic preventive strategies for *Krimi Roga*. Verses discouraging excessive consumption and irregular lifestyle underscore the importance of behavioral regulation in maintaining health:

“नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन”
(*Bhagavad Gita*, 6.16)

Meaning: Yoga is not for one who eats too much or too little, sleeps too much or too little.

Such principles resonate with modern public health approaches that recognize lifestyle, sanitation, and nutrition as critical determinants of parasitic disease burden. Validation of traditional anthelmintic remedies through experimental studies and corroboration from paleoparasitological evidence further strengthen the scientific relevance of ancient Indian knowledge systems.

Conclusion

This review highlights that ancient and medieval Indian medical texts provide a detailed, systematic, and observation-based understanding of human parasitic diseases under the conceptual framework of *Krimi*. Classical descriptions encompass disease classification, symptomatology, transmission pathways, preventive measures, and therapeutic strategies that show strong conceptual alignment with modern parasitology. The close correspondence between ancient symptom descriptions and contemporary clinical manifestations underscores the empirical foundations of early Indian medical knowledge, developed through careful observation and experiential learning.

In addition to classical Ayurvedic treatises, the preventive health philosophy articulated in the *Bhagavad Gita* offers a broader conceptual context for understanding disease susceptibility within the Indian Knowledge System. Although not a medical text, the *Bhagavad Gita* emphasizes dietary discipline, lifestyle moderation, cleanliness, and balance, principles that indirectly support host resistance and disease prevention. These concepts complement Ayurvedic strategies for managing *Krimi Roga* and resonate with modern public health approaches focused on hygiene, nutrition, and behavioral regulation.



Experimental validation of traditional anthelmintic remedies and evidence from paleoparasitological studies further strengthen the scientific relevance of classical descriptions. Together, medical, philosophical, and archaeological sources reflect a holistic and integrated tradition of health knowledge. Integrating insights from ancient Indian texts with contemporary biomedical research can enhance understanding of parasitic diseases and support interdisciplinary approaches in parasitology, pharmacology, and public health.

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The impact of the Bhagavad Gita on corporate organizational culture – A critical analysis

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Abstract

The Bhagavad Gita, a key text in Indian philosophy, has been increasingly recognized as a source of ethical and managerial insights in modern corporate settings. This study critically evaluates the influence of the Bhagavad Gita on corporate organizational culture, focusing particularly on its teachings regarding duty (dharma), selfless action (karma yoga), ethical leadership, emotional intelligence, and detachment from outcomes. These principles align with contemporary management ideas such as value-based leadership, intrinsic motivation, work-life balance, and sustainable organizational practices.

The research investigates how values inspired by the Gita can affect leadership behavior, employee engagement, decision-making processes, and stress management within organizations. By promoting action without excessive attachment to results, the Bhagavad Gita fosters resilience, accountability, and moral responsibility—qualities are critical for long-time period company success. Additionally, the study examines the significance of concepts like self-control, mindfulness, and ethical conduct in tackling challenges such as workplace stress, immoral practices, along with an emphasis on immediate financial gains.



However, this paper takes a critical stance by exploring the challenges of applying spiritual and religious texts in modern, Diverse, and worldwide company environments. It discusses issues related to cultural diversity, secular workplaces, and the potential for selective or symbolic interpretations of the Gita's teachings. The study posits that while the Bhagavad Gita should not be regarded as a prescriptive management manual, its philosophical insights can enhance contemporary management theories. The research concludes that when applied thoughtfully and inclusively, the ethical and humanistic principles of the Bhagavad Gita can aid in fostering a balanced, ethical, and sustainable corporate organizational culture.

Key words: Corporate organisation, management, Bhagavad Gita, ethical, unethical practices.

Introduction

In the contemporary corporate environment, organizations are increasingly confronted with ethical dilemmas, leadership crises, employee disengagement, and cultural fragmentation. Rapid globalization, competitive pressures, and performance-driven management practices have often led to an overemphasis on material outcomes at the cost of ethical conduct and human values. Against this backdrop, scholars and practitioners have begun exploring indigenous knowledge systems and philosophical traditions as alternative frameworks for strengthening organizational culture. One such enduring text is the Bhagavad Gita, a classical Indian philosophical scripture that offers profound insights into duty, leadership, ethics, and self-management.

The Bhagavad Gita, a dialogue between Lord Krishna and the warrior Arjuna, transcends its religious origins and presents universal principles relevant to human behavior and decision-making. Concepts such as karma yoga (selfless action), nishkama karma (detachment from results), dharma (righteous duty), emotional intelligence, and ethical leadership resonate strongly with modern organizational challenges. These principles align with contemporary management concerns such as value-based leadership, employee motivation, work-life balance, and sustainable performance.

Corporate organizational culture plays a crucial role in shaping employee behavior, decision-making processes, and long-term organizational effectiveness. A culture grounded in ethical values, mutual respect, and purpose is increasingly recognized as a strategic asset.



The teachings of the Bhagavad Gita offer a philosophical lens through which organizations can reinterpret leadership roles, redefine success beyond short-term profits, and domesticate a feel of collective responsibility. However, while the text has been widely cited in popular management literature, its application within corporate culture requires critical academic examination rather than uncritical glorification.

This study seeks to critically analyze the impact of the Bhagavad Gita on corporate organizational culture by examining how its core principles influence leadership behavior, ethical practices, employee engagement, and organizational values. By integrating philosophical insights with management theory, the study contributes to the growing discourse on Indian ethos in management and provides a contextualized understanding of spirituality in the workplace.

1. Literature Review

Thakur&Rana,2025, Recent management scholarship increasingly incorporates philosophical and spiritual frameworks to address ethical, psychological, and leadership challenges in contemporary organizations. Value-based leadership has been shown to enhance organizational resilience and ethical orientation, particularly in environments characterized by uncertainty and competitive pressure. This shift reflects a broader reorientation of management research toward purpose-driven and human-centric organizational model.

Patel (2024) demonstrates that principles such as karma yoga, jnana yoga, and bhakti yoga align with contemporary approaches to stress management, ethical reasoning, and leadership effectiveness by emphasizing disciplined action, cognitive clarity, and commitment beyond self-interest. These concepts support leadership behaviors that prioritize responsibility and long-term organizational outcomes.

Kumari (2025) finds that spiritual intelligence positively influences employee mental well-being, emotional regulation, and ethical awareness, thereby contributing to healthier and more ethically grounded workplace climates. Such findings suggest that inner cognitive–emotional capacities play a significant role in shaping organizational culture.



Additionally, recent studies link Gita-inspired self-transcendent leadership to organizational sustainability. Thakur and Rana (2025) argue that leadership grounded in duty and collective welfare reduces ego-centric decision-making and supports sustainable value creation. Complementary research on workplace spirituality indicates that meaning, value alignment, and a sense of community enhance employee engagement and intrinsic satisfaction (Garg et al., 2025). Collectively, existing literature provides growing empirical support for the integration of philosophical and spiritual constructs into organizational culture as mechanisms for ethical leadership, employee well-being, and sustainable organizational performance.

2.1 The Bhagavad Gita and Leadership

Multiple studies have explored how leadership principles in the Gita align with modern concepts of ethical, servant, and sustainable leadership. For instance, the Gita's emphasis on leading through duty and equanimity correlates with ethical leadership practices that foster trust and moral resilience in organizations.

2.2 Organizational Behavior and Workplace Well-Being

Research indicates that applying Gita principles such as Nishkama Karma, emotional balance (Samatva), and value-based decision-making can strengthen employee well-being and job satisfaction by aligning individual purpose with organizational goals.

2.3 Management and Decision-Making

Studies have also discussed the Gita as a foundation for managerial effectiveness, decision-making under pressure, conflict resolution, and goal orientation.

3. Core Principles of the Bhagavad Gita Relevant to Organizational Culture

The Bhagavad Gita offers a timeless philosophical framework that can meaningfully inform modern organizational culture. Its teachings emphasize ethical action, emotional balance, and purposeful leadership—values that are increasingly relevant in contemporary corporate environments characterized by competition, stress, and uncertainty.



3.1 Nishkama Karma (Selfless Action)

Nishkama Karma, one of the central teachings of the Gita, refers to performing one's duties without attachment to personal rewards or outcomes. Rather than encouraging passivity, this principle promotes commitment to excellence while remaining detached from success or failure. In organizational contexts, this philosophy challenges the excessive focus on short-term results, incentives, and performance metrics.

When employees act with intrinsic motivation—driven by responsibility, professionalism, and purpose—they are more likely to demonstrate consistency, ethical conduct, and resilience. Nishkama Karma helps reduce workplace stress and burnout by shifting attention away from constant evaluation and fear of failure. Employees who focus on the quality of effort rather than rewards tend to experience greater job satisfaction and long-term engagement. At an organizational level, this principle fosters a culture of integrity, accountability, and sustainable performance.

3.2 Dharma (Righteous Duty)

Dharma in the Gita signifies righteous duty aligned with moral values, social responsibility, and one's role in society. Applied to organizations, Dharma encourages companies to operate beyond profit maximization and align their goals with ethical standards and societal well-being.

In corporate decision-making, Dharma translates into fair practices, transparency, respect for stakeholders, and responsible governance. Organizations guided by Dharma prioritize long-term value creation over short-term gains, ensuring compliance with ethical norms and social obligations. Leaders who embody Dharma act as moral role models, fostering trust among employees, customers, and the broader community. This value-based approach strengthens organizational legitimacy and enhances corporate reputation in an increasingly socially conscious global economy.

3.3 Samatva (Equanimity)

Samatva refers to maintaining mental balance and emotional stability in both success and failure. The Gita presents equanimity as a key to wisdom and effective action. In the modern workplace—marked by rapid change, competition, and performance pressure—Samatva is particularly relevant.



For leaders and employees, cultivating equanimity enables better emotional regulation, reduced anxiety, and improved decision-making. Leaders who remain calm during crises inspire confidence and stability within teams, while employees with emotional balance are more adaptable and resilient. Organizational cultures that value Samatva encourage psychological well-being, reduce conflict, and support sustained performance even in turbulent environments.

3.4 Leadership Models Inspired by the Gita

The Bhagavad Gita presents a holistic model of leadership grounded in self-awareness, ethical responsibility, and clarity of purpose. Leaders are encouraged to act with wisdom, detachment, and compassion while remaining firmly committed to their duties. This approach closely aligns with modern leadership theories such as servant leadership, transformational leadership, and value-based leadership.

Gita-inspired leadership emphasizes service over authority, moral courage over power, and long-term vision over short-term success. Such leaders focus on empowering followers, nurturing ethical organizational climates, and aligning individual goals with collective purpose. By integrating spiritual intelligence with managerial competence, Gita-based leadership models contribute to sustainable organizational growth and employee well-being.

4. Critical Analysis of the Impact

4.1 Positive Contributions of the Bhagavad Gita to Organizational Culture

The application of the Bhagavad Gita's philosophical principles to organizational culture offers several positive contributions that enhance ethical conduct, employee well-being, and organizational resilience. In an era marked by corporate scandals, employee burnout, and volatile business environments, Gita-based values provide a moral and psychological framework for sustainable organizational functioning.

4.1.1 Ethical Leadership and Governance

Integrating the principles of the Bhagavad Gita into corporate leadership and governance can significantly strengthen ethical standards, transparency, and accountability. The Gita emphasizes Dharma (righteous duty) and Nishkama Karma (selfless action), encouraging leaders to act responsibly without being driven by



personal gain or short-term outcomes. Such an ethical orientation helps leaders navigate conflicts of interest, corruption risks, and stakeholder pressures with moral clarity.

Gita-inspired governance promotes decision-making that balances organizational goals with social responsibility and stakeholder welfare. Leaders guided by duty rather than profit alone are more likely to uphold fair practices, ensure compliance with ethical norms, and maintain long-term organizational sustainability. This approach fosters trust among employees, investors, customers, and society, thereby enhancing corporate credibility and institutional legitimacy.

4.1.2 Enhancing Employee Well-Being

The philosophical foundations of the Gita emphasize purpose-driven action, self-discipline, and value alignment, which can significantly enhance employee well-being in organizational settings. When work is viewed as a meaningful duty rather than merely a means of personal reward, employees experience greater intrinsic motivation, engagement, and job satisfaction.

Gita principles encourage detachment from excessive performance anxiety and comparison, helping employees manage stress and avoid burnout. The focus on self-awareness and balanced living supports mental health and emotional stability. Organizations that embed these values into their culture—through ethical leadership, fair policies, and supportive work environments—often witness reduced turnover, improved morale, and stronger organizational commitment.

4.1.3 Resilience and Conflict Resolution

The Bhagavad Gita provides profound insights into managing adversity through Samatva (equanimity) and steadfast adherence to duty. In organizational contexts, these teachings help individuals remain composed during periods of uncertainty, crisis, or organizational change. Leaders who demonstrate emotional balance can guide teams through challenges with confidence and clarity.

Furthermore, the Gita's emphasis on self-control, empathy, and righteous action offers constructive approaches to conflict resolution. Instead of reactive or ego-driven responses, employees and leaders are encouraged to address disagreements thoughtfully and ethically. This promotes collaborative problem-



solving, reduces workplace hostility, and strengthens interpersonal relationships. As a result, organizations become more resilient, adaptable, and capable of sustaining performance under pressure.

4.2 Limitations and Challenges

4.2.1 Cultural and Interpretive Variability

Interpretation of ancient spiritual texts can vary widely, and integrating such principles into secular, global corporate environments requires careful contextualization to avoid misapplication or superficial adoption.

4.2.2 Operationalization in Organizations

Translating philosophical concepts into measurable corporate strategies and performance indicators poses challenges, especially where stakeholder expectations are profit-oriented.

5. Implications for Organizational Practice

5.1 Human Resource Policies

Incorporating value-based leadership development programs, ethical training, and workplace spirituality can nurture cultures that balance profit with people and purpose.

5.2 Leadership Training

Executive development programs can adopt Gita-inspired modules on decision-making under uncertainty, emotional intelligence, and duty-based leadership.

5.3 Organizational Sustainability

Promoting Nishkama Karma and ethical priority can align corporate strategy with sustainable practices and social responsibility.

6. Conclusion

Bhagavad Gita analysis ties ancient wisdom to modern business challenges. Let's break it down step by step, expanding on each key idea with clear examples for better understanding. Core Philosophical Insights The Gita, through Krishna's teachings to Arjuna, stresses selfless action (Karma Yoga)—doing your duty without



attachment to results. In a corporate setting, this counters toxic "hustle culture" by encouraging leaders to focus on long-term value over personal glory. Imagine a CEO prioritizing team growth over short-term profits; this builds trust and reduces burnout. It also promotes equitable leadership (Samatva), treating success and failure equally, and duty (Dharma) without bias. This fosters fairness, like unbiased promotions regardless of favouritism, aligning with today's DEI (Diversity, Equity, Inclusion) goals. Finally, emotional balance (equanimity) helps leaders stay calm amid volatility, much like Arjuna's battlefield dilemma mirrors boardroom crises. Link to Modern Corporate Needs These ideas address real-world gaps: Ethical leadership: Gita's "Nish Kama Karma" discourages greed-driven decisions, echoing scandals like Enron. Companies like Tata Group in India draw from it for integrity-focused cultures. Employee well-being: Selfless action promotes work-life harmony, reducing stress—vital as 2025 WHO reports show workplace mental health crises rising globally. Sustainable practices: Duty to all stakeholders (not just shareholders) supports ESG (Environmental, Social, Governance) frameworks, like balancing profit with planetary impact.

The Bhagavad Gita offers philosophical insights that have significant implications for shaping corporate organizational culture. Its emphasis on selfless action, equitable leadership, duty, and emotional balance aligns well with contemporary needs in ethical leadership, employee well-being, and sustainable organizational practices. However, practical implementation requires nuanced interpretation, cultural sensitivity, and integration into measurable corporate processes.

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Reimagining Indigenous Pedagogy through the Bhagavad Gītā: An NEP 2020 Perspective

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Abstract

The National Education Policy (NEP) 2020 emphasizes the integration of Indigenous Knowledge Systems (IKS) into formal education to promote holistic, value-based, and experiential learning. In this context, the Bhagavad Gita emerges as a significant pedagogical text that embodies indigenous educational philosophies rooted in Indian intellectual traditions. This paper examines the Bhagavad Gita as a foundational source of indigenous pedagogy, highlighting its relevance to the objectives and vision of NEP 2020. Through a qualitative and interpretative analysis of selected verses, this study examines the pedagogical principles embedded in the Bhagavad Gītā, including dialogic learning, experiential wisdom, reflective self-awareness, ethical reasoning, and the integrative framework of knowledge (jñāna), action (karma), and devotion (bhakti). The teacher–student dialogue between Krishna and Arjuna is examined as an early model of learner-centered and transformative education, aligning closely with NEP 2020’s focus on critical thinking, moral education, and holistic development. The paper further situates the Bhagavad Gita within indigenous pedagogical traditions that prioritize character formation, social responsibility, and inner well-being alongside intellectual growth.



By mapping these pedagogical insights onto contemporary educational frameworks, the study demonstrates how the Gita can contribute meaningfully to curriculum design, value education, and interdisciplinary teaching practices. The paper argues that engaging with the Bhagavad Gita as an indigenous pedagogical text not only revitalizes traditional knowledge systems but also strengthens the ethical and cultural foundations of modern education envisioned under NEP 2020.

Keywords: Indigenous Pedagogy, Bhagavad Gītā, NEP 2020, Indigenous Knowledge Systems, Value Education, Holistic Learning

Introduction

The discourse on education in the twenty-first century increasingly acknowledges the inadequacies of narrowly technocratic and outcome-driven learning models that prioritize measurable performance over meaningful understanding. In response to these limitations, the National Education Policy (NEP) 2020 represents a paradigm shift in India’s educational philosophy by foregrounding holistic development, ethical grounding, and the systematic integration of Indigenous Knowledge Systems (IKS). Rather than treating education as a mere instrument for economic productivity, NEP 2020 envisions learning as a transformative process that cultivates not only cognitive competence but also moral discernment, emotional intelligence, social responsibility, and self-awareness—qualities essential for both individual fulfilment and collective well-being.

Within this reoriented educational vision, classical Indian knowledge traditions acquire renewed pedagogical relevance. Among these, the *Bhagavad Gītā* occupies a distinctive position—not simply as a spiritual or philosophical scripture, but as a dialogic, reflective, and profoundly transformative educational text. Structured as a sustained philosophical conversation between teacher (Krishna) and learner (Arjuna), the *Gītā* presents a dynamic model of learning rooted in questioning, ethical deliberation, and experiential insight. The text integrates intellectual inquiry with moral action, self-knowledge, and social duty, thereby offering a comprehensive framework for education that transcends the conventional division between knowledge and values.

This paper seeks to reinterpret the *Bhagavad Gītā* as a foundational text of indigenous pedagogy and to critically examine its alignment with the principles and objectives articulated in NEP 2020. By situating the *Gītā* within contemporary educational debates on learner-centred pedagogy, value-based education, and interdisciplinary learning, the study demonstrates its continuing relevance for curriculum design and



pedagogical practice. In doing so, the paper argues that engaging with the *Bhagavad Gītā* as an indigenous pedagogical resource enables a meaningful synthesis of traditional wisdom and modern educational aspirations, thereby strengthening the ethical and cultural foundations of education in the twenty-first century.

Indigenous Knowledge Systems and Educational Renewal

Indigenous Knowledge Systems (IKS) constitute context-specific modes of knowing that arise from long-term interaction between communities and their cultural, social, and ecological environments. Such knowledge is embedded in everyday practices—agriculture, healing, storytelling, rituals, and governance—and is sustained through collective memory rather than individual authorship. Learning within IKS occurs through observation, imitation, apprenticeship, and participation in community life, thereby dissolving rigid boundaries between theory and practice. For example, traditional ecological knowledge among indigenous communities guides seasonal farming cycles, resource conservation, and climate adaptation, illustrating how learning is inherently ethical, relational, and action-oriented.

The renewed emphasis on IKS in the National Education Policy (NEP) 2020 represents a conscious attempt to address the epistemic marginalization produced by colonial education systems that privileged abstract, Eurocentric knowledge frameworks. By foregrounding indigenous epistemologies, NEP 2020 seeks not only to restore cultural continuity but also to cultivate locally relevant and sustainable forms of learning. This shift is evident in policy recommendations that encourage the integration of indigenous languages, local histories, and traditional practices into curricular design, thereby making education more inclusive and socially grounded.

Importantly, NEP 2020 reframes indigenous knowledge traditions not as oppositional to modern education but as complementary intellectual resources. Indigenous pedagogies emphasize holistic development, ethical responsibility, and interdependence—values increasingly recognized as essential in addressing global challenges such as environmental degradation and social fragmentation. For instance, indigenous conservation ethics resonate with contemporary sustainability education, while oral traditions support narrative-based learning and critical reflection.

Within this framework, the *Bhagavad Gītā* emerges as a compelling example of indigenous pedagogy. When approached as a dialogic educational text rather than a purely religious scripture, the *Gītā* models reflective inquiry, moral reasoning, and experiential learning. The Krishna–Arjuna dialogue demonstrates how learning unfolds through questioning, doubt, and ethical deliberation, offering a pedagogical structure that



aligns with NEP 2020's learner-centric vision. Such engagement illustrates how indigenous knowledge traditions can function as living, adaptable pedagogical frameworks that contribute meaningfully to contemporary educational renewal while preserving their cultural integrity.

3. The Bhagavad Gītā as a Pedagogical Text

3.1 Dialogic Learning and the Teacher–Student Relationship

The pedagogical architecture of the *Bhagavad Gītā* is fundamentally dialogic, with learning unfolding through an extended and purposeful exchange between Krishna and Arjuna. Significantly, the educational process does not commence with instruction or doctrine but with crisis. Arjuna's psychological paralysis—manifested through moral hesitation, emotional vulnerability, and cognitive dissonance on the battlefield—constitutes the epistemic starting point of learning. Doubt, confusion, and ethical anxiety are not dismissed as intellectual weakness; rather, they are acknowledged as productive conditions that invite reflection and transformation. This positioning of uncertainty as pedagogically generative anticipates modern educational theories that recognize questioning and discomfort as essential to deep learning.

Krishna's role as teacher departs markedly from authoritarian or transmission-based models of instruction. Instead of offering immediate prescriptions, he adopts a facilitative pedagogical stance, employing a variety of instructional strategies such as probing questions, analogies drawn from everyday life, philosophical reasoning, and contextual illustration. For instance, metaphors like the chariot, the battlefield, and the imperishable self-function as cognitive tools that translate abstract ethical principles into relatable experiential frameworks. Through these methods, Arjuna is encouraged to interrogate his own assumptions about duty, attachment, and agency rather than passively accept externally imposed conclusions.

Learning within this framework is dialogically co-constructed. Krishna repeatedly invites Arjuna to reflect, decide, and act with discernment (*viveka*), culminating in the affirmation that the final choice rests with the learner. This pedagogical move foregrounds autonomy and moral agency, positioning education as a process of self-realization rather than compliance. In contemporary classroom terms, this approach resonates with discussion-based seminars, Socratic questioning, and inquiry-driven learning, where teachers function as facilitators guiding students toward independent reasoning.

The dialogic teacher–student relationship articulated in the *Gītā* finds strong resonance with the learner-centred vision of the National Education Policy (NEP) 2020. NEP 2020 emphasizes active participation, critical thinking, and meaningful engagement over rote memorization. Practices such as classroom debates, reflective dialogue, and collaborative problem-solving mirror the *Gītā*'s pedagogical emphasis on dialogue



and ethical deliberation. By privileging responsiveness over rigidity and inquiry over dogma, the *Bhagavad Gītā* offers an early yet sophisticated model of transformative pedagogy—one that aligns seamlessly with NEP 2020’s conception of education as an interactive, reflective, and ethically grounded process.

3.2 Experiential Wisdom and Reflective Learning

A defining feature of the pedagogical philosophy articulated in the *Bhagavad Gītā* is its insistence on experiential wisdom as the foundation of authentic knowledge. The text consistently moves beyond abstract theorization to emphasize *anubhava* (direct lived experience) and *viveka* (discriminative insight) as essential components of learning. Knowledge is validated not through memorization or intellectual mastery alone but through its capacity to illuminate action, transform perception, and guide ethical decision-making.

Learning in the *Gītā* unfolds through sustained reflection on one’s actions, emotions, and responsibilities within the social and moral order. Krishna repeatedly urges Arjuna to cultivate self-awareness by observing the interplay between desire, duty, and consequence. This reflective process enables the learner to internalize knowledge and apply it meaningfully in real-life contexts, thereby bridging the gap between understanding and action.

Such an experiential orientation closely parallels NEP 2020’s emphasis on learning by doing, reflective practice, and contextual engagement. The policy promotes pedagogical approaches that connect knowledge to lived realities, encouraging learners to engage critically with real-world situations. In this light, the *Gītā* offers valuable pedagogical insights for contemporary practices such as reflective journaling, dialogic discussions, ethical simulations, and problem-based learning. Its emphasis on reflection and experiential understanding reinforces the idea that education is most effective when it fosters inner transformation alongside intellectual development.

4. Integration of Knowledge, Action, and Devotion

A defining pedagogical insight of the *Bhagavad Gītā* lies in its refusal to fragment human learning into isolated intellectual, practical, or emotional domains. Instead, the text articulates an integrative educational vision in which *jñāna* (knowledge), *karma* (action), and *bhakti* (devotion) function as interdependent dimensions of human development. This synthesis challenges reductionist educational models that privilege cognitive achievement while neglecting ethical responsibility and emotional depth.

Jñāna in the *Gītā* extends beyond the acquisition of information or conceptual clarity. It involves the cultivation of reflective awareness, self-knowledge, and critical insight into the nature of reality, the self, and moral responsibility. This form of knowing encourages learners to interrogate assumptions, recognize



inner motivations, and develop discernment (*viveka*), thereby fostering intellectual maturity rather than mere academic proficiency.

Karma, as articulated in the *Gītā*, reframes action as an educative process rather than a purely instrumental activity. Action becomes a site of learning where ethical intention, social responsibility, and disciplined effort converge. By emphasizing selfless action performed with awareness and accountability, the text presents learning as inseparable from participation in the social world. Education, therefore, is not confined to classrooms but unfolds through engagement with communal, professional, and civic responsibilities.

Bhakti introduces an affective and ethical dimension that anchors knowledge and action in emotional balance, empathy, and commitment. Far from representing passive devotion, *bhakti* in the *Gītā* fosters humility, trust, and moral orientation, enabling learners to act without ego-driven attachment to outcomes. This dimension of learning nurtures inner stability and ethical resilience—qualities increasingly recognized as essential for well-being in high-pressure educational environments.

The integrative pedagogical model of the *Bhagavad Gītā* resonates strongly with NEP 2020's rejection of rigid disciplinary boundaries and its emphasis on interdisciplinary and holistic education. By encouraging the simultaneous development of cognitive, ethical, and emotional capacities, the *Gītā* offers a conceptual framework for curriculum design that balances intellectual rigor with moral sensitivity and psychological well-being. Such an approach affirms education as a transformative process aimed at cultivating reflective, responsible, and emotionally grounded individuals capable of meaningful participation in society.

5. Ethical Reasoning and Character Formation

In the *Bhagavad Gītā*, education is fundamentally an ethical enterprise oriented toward the formation of character rather than the mere accumulation of knowledge. Krishna's pedagogical intervention consistently centres on *dharma*, which the text presents not as a fixed or externally imposed code of conduct but as a context-sensitive and reflective ethical responsibility. Dharma, in this sense, demands discernment, self-awareness, and responsiveness to situational complexity rather than blind adherence to rules.

Arjuna's learning trajectory illustrates this ethical pedagogy in action. His initial state of moral paralysis is not resolved through prescriptive instruction but through sustained ethical reflection that enables him to reclaim agency. The culmination of learning is marked by Arjuna's ability to act with clarity, responsibility, and inner conviction. This shift from confusion to conscious ethical choice underscores the *Gītā*'s emphasis on empowered moral agency as the ultimate goal of education.

Such an ethical orientation aligns closely with the objectives of NEP 2020, which foregrounds value



education, responsible citizenship, and constitutional ethics as central educational outcomes. By engaging learners in ethical reasoning rather than moral indoctrination, the *Gītā* offers pedagogical resources for cultivating integrity, resilience, empathy, and social accountability. This approach resists the instrumentalization of education for purely economic ends and reaffirms its role in nurturing morally grounded individuals capable of ethical decision-making in complex social realities.

6. Implications for Curriculum and Pedagogical Practice: A NEP 2020–Aligned Model

Reconceptualizing the *Bhagavad Gītā* as an indigenous pedagogical text opens significant possibilities for curriculum design and classroom practice. Importantly, this engagement does not require the text to be taught as religious doctrine. Instead, its pedagogical principles can be integrated thematically and methodologically across disciplines, fostering interdisciplinary learning aligned with NEP 2020’s competency-based framework.

6.1 Classroom Application Model Linked to NEP 2020 Competencies

1. Dialogic Learning and Critical Thinking

Drawing inspiration from the Krishna–Arjuna dialogue, classroom pedagogy can be structured around guided dialogic sessions that foreground questioning, reasoning, and ethical deliberation. For instance, teachers may introduce a thematic question—such as the tension between personal emotion and social responsibility—and facilitate small-group discussions where learners articulate, challenge, and refine their viewpoints. The instructor assumes the role of a facilitator rather than an authoritative source, encouraging multiple perspectives and reflective listening. Such dialogic practices directly support NEP 2020 competencies related to critical thinking, communication skills, collaboration, and learner agency.

2. Ethical Case-Based Learning

Ethical dilemmas presented in the *Bhagavad Gītā* can be adapted into case-based learning modules relevant to contemporary contexts. For example, Arjuna’s conflict between duty and compassion can be reframed as a modern professional or civic dilemma involving conflicting responsibilities. Students may be asked to analyse the situation, identify ethical principles involved, and propose reasoned courses of action. These activities cultivate problem-solving abilities, ethical reasoning, and civic consciousness, aligning closely with NEP 2020’s emphasis on applied learning and responsible citizenship.

3. Reflective and Experiential Learning Modules

Reflective practices inspired by the *Gītā* can be incorporated through learning journals, guided self-reflection prompts, or short contemplative exercises at the conclusion of lessons. Students may reflect on questions



such as the relationship between intention and action or the role of self-awareness in decision-making. Such experiential activities promote emotional intelligence, self-regulation, and mental well-being, supporting NEP 2020's focus on holistic development and socio-emotional learning.

4. Value Education and Leadership Formation

The *Gītā*'s emphasis on selfless action (*niṣkāma karma*) and ethical responsibility provides a valuable framework for leadership and value education. Classroom activities may include leadership reflection tasks, service-learning projects, or role-based simulations that require learners to make decisions balancing personal interest and collective welfare. These practices encourage learners to conceptualize leadership as ethical service rather than authority, aligning with NEP 2020's vision of education that nurtures integrity, accountability, and social engagement.

Through these pedagogical applications, the *Bhagavad Gītā* operates as a dynamic educational resource that informs teaching strategies and learning outcomes while remaining responsive to contemporary educational goals. Such an approach ensures that indigenous pedagogical insights are meaningfully integrated into classroom practice without reducing the text to a static or canonical artifact.

7. Theoretical Synthesis: Bridging Indigenous Pedagogy and Contemporary Education

The pedagogical philosophy of the *Bhagavad Gītā* offers a coherent indigenous framework that integrates epistemological, ethical, and experiential dimensions of learning. At the epistemological level, knowledge is dialogic and reflective rather than transmissive. At the ethical level, learning is oriented toward character formation and moral agency. At the experiential level, education unfolds through engagement with action, emotion, and responsibility.

NEP 2020 provides a contemporary policy framework that enables the meaningful integration of such indigenous pedagogical insights into formal education. The convergence between the *Gītā*'s educational vision and NEP 2020's objectives suggests that indigenous knowledge traditions are not peripheral to modern education but central to its renewal. Together, they offer an alternative educational paradigm that resists fragmentation, instrumentalism, and ethical neutrality.

This synthesis demonstrates that the revitalization of Indigenous Knowledge Systems is not merely an act of cultural preservation but a strategic intervention in reimagining education as a holistic, ethical, and learner-centred enterprise. The *Bhagavad Gītā*, when engaged pedagogically, thus becomes a critical interlocutor in shaping educational thought and practice in the twenty-first century.



Conclusion

This study has examined the *Bhagavad Gītā* as a foundational source of indigenous pedagogy and demonstrated its pedagogical consonance with the transformative vision articulated in the National Education Policy (NEP) 2020. By approaching the *Gītā* as an educational text rather than a theological prescription, the paper has shown that classical Indian philosophical traditions offer coherent pedagogical frameworks capable of informing contemporary educational reform. The convergence between indigenous epistemology and modern policy discourse underscores the continuing relevance of traditional knowledge systems within formal education.

At the level of pedagogy, the *Gītā* articulates a model of learning grounded in dialogue, reflection, ethical deliberation, and experiential engagement. Knowledge, action, and affect are treated as interrelated dimensions of education, challenging reductive approaches that isolate cognitive achievement from moral and emotional development. Such an integrated pedagogical vision aligns closely with NEP 2020's emphasis on learner-centred education, interdisciplinary learning, and holistic development, while also deepening these objectives through philosophical grounding.

Philosophically, the *Bhagavad Gītā* reframes education as a process of ethical self-formation rather than instrumental skill acquisition. Its emphasis on discernment (*viveka*), responsible action (*karma*), and ethical orientation (*dharma*) positions education as a means of cultivating moral agency and social responsibility. This ethical orientation offers a critical corrective to technocratic educational models and reaffirms the normative purpose of education in shaping reflective and accountable individuals.

In synthesizing policy imperatives, pedagogical practice, and indigenous philosophical insight, this study argues that the meaningful integration of texts such as the *Bhagavad Gītā* can strengthen the ethical and cultural foundations of education envisioned under NEP 2020. Such integration does not represent a retreat into tradition but a dialogic engagement between inherited wisdom and contemporary educational aspirations. Recognizing indigenous pedagogical texts as active intellectual resources enables education to function not only as a vehicle for economic advancement but as a transformative force for individual and social development.



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The *Bhagavad Gita* in the Hispanic World: A Fusion of Horizons and the Subjective Reader

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Abstract

The philosophical depth of the *Bhagavad Gita* has historically demonstrated a unique capacity to transcend geographical and linguistic boundaries, asserting the global relevance of the Indian Knowledge System (IKS). From the haunting citations in modern cinema (Oppenheimer) to the rhythmic resonance in Philip Glass's opera *Satyagraha*, the *Gita* continues to serve as a cornerstone for global intellectual and spiritual movements. This paper traces the specific genealogical journey of the *Gita*'s philosophy into the Hispanic world, beginning with the seminal English translations by Charles Wilkins and Edwin Arnold. It further examines how these ideas were mediated through the Spanish translations of the Theosophical Society, specifically the influential work of Federico Roviralta Borrell.

The core of this study analyses the profound impact of the *Gita* on the Mexican revolutionary leader Francisco I. Madero. By examining Madero's *Manual Espírita* (1911), this research demonstrates how the concepts of Dharma, Karma, and the immortality of the soul—extracted directly from the *Gita*—formed the moral and philosophical backbone of Madero's political and spiritual convictions. Ultimately, this paper argues that Madero's interpretation represents a significant moment in the global reception of Indian thought,



where the Gita's teachings were utilised to navigate the complexities of revolution and governance in a Latin American context.

Keywords: Bhagavad Gita, Indian Knowledge System, Francisco I. Madero, Manual Espírita, Charles Wilkins, Edwin Arnold, Federico Roviralta Borrell, Theosophy, Spanish Translation, Karma, Dharma.

I. The European Horizon: A Struggle with the Untranslatable

The global intellectual journey of the *Bhagavad Gita* began not as a spiritual quest, but as a complex linguistic and philosophical boundary-pushing exercise for the European Enlightenment. In 1785, Charles Wilkins produced the first English translation, a monumental event that determined the initial view of Indian philosophy for European intellectuals. This was followed by August Schlegel's 1823 Sanskrit text and Latin translation, which ignited a rigorous debate among the few Europeans who possessed the tools to engage with the source material. Wilhelm von Humboldt, who learned Sanskrit specifically to study the poem, recognized that the *Gita* taught the performance of actions without any regard for their "fruit" or results.

However, this early reception encountered significant friction with G.W.F. Hegel. Hegel interpreted the Gita's focus on the universal as a call to "immobility and inaction," arguing that the Indian spirit had not yet reached the stage of individual subjectivity. This critique centered on the "impossibility of translation." Hegel (1827) argued that expressions like Yoga were so culturally sacrosanct that they lacked corresponding expressions in target languages like German, noting that "the words of a language do not stand alone, but are rooted in the entire spirit of a people; therefore, a term like 'Yoga' cannot be replaced by a European equivalent without losing its substantiality" (p. 54). While Schlegel translated Yoga as *devotzio* (devotion), Hegel found such glosses inadequate. Yet, as Hegel himself noted, this "impossibility" actually compels the reader to go beyond the literal text, creating a space for "alternative and creative translations"—a void the Hispanic world would eventually fill with revolutionary fervor.

II. The Hispanic Horizon: The *Gita* in Latin America

In the 20th century, the reception of the *Gita* in the Hispanic world shifted from technical philology to a vibrant, cultural application. This "fusion of horizons," as described by German reception theorist **Hans Robert Jauss**, allowed Hispanic thinkers to bypass European skepticism. They did not view the **Gita** as a cold academic object, but as a source of heat for a region seeking its own identity.



In Mexico, José Vasconcelos utilized the Gita as a foundational pillar for nation-building. In his work *Estudios Indostánicos*, Vasconcelos argued that the spiritual depth of Indian philosophy was a necessary counterweight to the materialism of the Anglo-Saxon world. He integrated the Gita's monism into his vision of the "Cosmic Race," suggesting that a spiritualized Latin American identity could synthesize all global cultures. Meanwhile, in Argentina, Jorge Luis Borges approached the Gita through a literary lens. For Borges, the text was a metaphysical labyrinth used to explore the unreality of the ego and the illusions of time (Maya). Unlike the German scholars who feared the "loss of philosophical depth," Borges celebrated the text's ability to be creatively re-imagined. As Borges (1984) noted in *Seven Nights*, a book is not a static object but a "relationship, an axis of innumerable relationships," suggesting that the Gita lives not in its Sanskrit past, but in the "changing" mind of the reader (p. 21).

III. The Revolutionary Dharma: Francisco I. Madero as "Bhima"

The most profound humanization of the **Gita** is found in the life of **Francisco I. Madero**, the leader of the 1910 Mexican Revolution. Scholarly research has established that Madero authored the *Manual Espírita* (1911) under the pseudonym "Bhima", the name of the warrior-hero from the Mahabharata. This choice of pseudonym was a deliberate act of "subjective reception," as defined by German reader-response theorist ,Norman Holland. Holland posits that we do not read a book with a "blank slate" mind. Instead, every reader possesses an Identity Theme—a unique psychological structure formed by personal history, traumas, desires, and values—which dictates how they "transact" with the text (Holland 1989). By adopting this pseudonym, the author effectively filters the Gita through their own psychological needs, transforming the ancient text into a personal instrument of self-expression.

When we encounter a text, we engage in a process of transactive reading. We project our own identity theme onto the work, effectively "re-creating" the story or philosophy to fit our internal needs. Therefore, the "meaning" of a text like the Gita isn't something found on the page; it is something produced within the specific mind of the person reading it. according to Madero, the *Gita* did not a call to the 'inaction' like Hegel instead, he used it as a manual for revolutionary struggle.

Madero's reception was unique because it synthesized the *Gita* with Spiritism. He leaned heavily on the "straightforward reading" identified by Humboldt—the performance of duty without attachment. Madero believed that since the soul is immortal and cannot be killed, a revolutionary could face the battlefield with



a sense of *Dharma*. "It is never born, nor does it die at any time, nor having once come to be will it again cease to be. It is unborn, eternal, permanent and primeval. It is not slain when the body is slain" (Bhagavad Gita 2.20). He reconciled his Christian upbringing with Hindu philosophy, viewing Krishna and Christ as part of the same lineage of "Great Spirits." By transforming the *Gita* into a call to arms, Madero proved that the "non-translatable" spirit of the text could be translated into lived, political action.

IV. Synthesis: Reception Theory and the Greatness of Indian Knowledge

The transformation of the *Gita* in the Hispanic world illustrates the power of Hans Robert Jauss's reception theory. Jauss (1982) argues that the meaning of a work is not a fixed, timeless essence but is realized through its "history of influence," asserting that "the historical life of a literary work is unthinkable without the active participation of its addressees" (p. 19). The "Horizon of Expectations" in Latin America—defined by a search for social justice and spiritual identity—allowed Madero and Vasconcelos to see truths in the *Gita* that remained invisible to Hegel. Furthermore, Norman Holland's analysis suggests that these readers used the *Gita* to fulfil their own internal identity themes (Holland 1989). For Madero, the *Gita* became a "transactive" space to embody the "Bhima" warrior archetype, while for Vasconcelos, it served to reinforce his role as the "Cosmic" educator, illustrating how readers "re-create" a text to match their own psychological unity.

Ultimately, the Hispanic reception highlights the immense greatness of the Indian knowledge system on a global spectrum. The *Gita* has proven itself to be a "living" text, capable of crossing linguistic and cultural barriers to offer a universal language of duty, soul, and action. Whether it served as a scholarly puzzle for a German philologist or a revolutionary manifesto for a Mexican president, the *Gita* remains a testament to the enduring, global relevance of Indian philosophical thought.

Conclusion

The journey of the *Bhagavad Gita* in the Hispanic world proves that the meaning of a text is never finished. While 19th-century European scholars struggled with the "impossibility of translation," Hispanic leaders and writers found in the *Gita* a living *Dharma*. By moving the text from the library to the street and the battlefield, they achieved a "fusion of horizons" that redefined both the *Gita* and the future of the Hispanic world. This cross-cultural dialogue underscores the universal nature of Indian knowledge, showing that its core truths resonate just as powerfully in the heart of Mexico as they do on the banks of the Ganges.



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The Bhagavad Gita and Indigenous Pedagogy: Re-Envisioning Education Through Indian Knowledge Systems

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Abstract

The Bhagavad Gita is a sacred and revered text which is not just religious in nature but a philosophical and educational guide to our scholars and policy makers. This paper explores Bhagavad Gita as foundational source of indigenous pedagogy within the framework of Indian Knowledge System. It emphasises on Guru-Shishya dialogue stressing on the importance of teacher-student relationship which is necessary for educational journey of an individual. It promotes education as a holistic process combining knowledge (*jnana*), action (*karma*) and devotion (*bhakti*) to achieve self-realisation and ethical living. It mentions principles like experiential learning, community wisdom which are key aspects of contemporary education model. Karma Yoga is learning through action which prepares a student to apply supreme knowledge as knowledge without action is incomplete. The analysis identifies some challenges in implementing Gita-based pedagogy and to address these issues this study proposes context-centric approach.

Bhagavad Gita is the source of inspiration in applying indigenous pedagogy in contemporary times. It lays out roadmap for formulation of educational policies. Gita's principles in the area of education are put into practice in the form of NEP 2020 which integrates Bhagavad Gita as part of Indian Knowledge Systems to promote value-based education, moral integrity and holistic development of individuals. By incorporating Bhagavad Gita into education, we can promote preservation and promotion of our ancient knowledge systems in 21st century world.

Keywords: Knowledge (*jnana*), learner-centred, holistic development, indigenous pedagogy, philosophy into practice, NEP 2020.



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Introduction

Bhagavad Gita is a holy text respected by people around the world for its spiritual philosophy and teachings. It is a section under Mahabharata where Lord Krishna preached Arjuna about one's duty, *karma* when Arjuna was overwhelmed by emotions due to the events surrounding him before Kurukshetra War. These teachings serve as the foundation stone for our morals, ethics in our life. It guides us how to live according to *dharma*, follow ethical principles in conduct of our relations, and most importantly in stressful times when we need a philosopher, friend, advisor, to lead us to the peaceful conclusion. It is more than just being a religious text as it is a fountain of spiritual and ethical Indian philosophy. Gita is highly revered by all the religions as it crosses the religious line and takes us to the other world where religious principles start blurring. It is written in a dialogic form between Lord Krishna and Arjuna. It tells us the path to *Moksha* (liberation) through *bhakti* (devotion) and towards the union of God and *atman* (soul). It talks about various events like duty (*dharma*), action (*Karma Yoga*), knowledge (*Jnana Yoga*). The question arises how knowledge and education are related to Bhagavad Gita. Lord Krishna preached Arjuna about knowledge being the most important element in an individual's life. It makes us understand the importance of knowledge as it makes an individual more ready for it to apply in any situation needed.



Indigenous pedagogy finds its roots in the Bhagavad Gita. It clearly states the purpose, direction, objectives of gaining education.

In contemporary times, the education model faces various challenges which hinders the complete application of education principles and models. These challenges have led us to think of better ways to implement the values and philosophies. Indian Knowledge System comes into the picture and provides insights of ancient knowledge systems and their benefits and application. Bhagavad Gita gives us the ideas which are necessary in today's world for better quality of education.

This paper explores the deep relationship between knowledge, indigenous pedagogy, Bhagavad Gita and their relation in the latest reform in education policy, i.e. NEP 2020. By analysing Gita's wisdom, this paper tries to enforce the reforms needed in contemporary education model. It gives suggestion and way forward in making the educational level of India a top quality one.

Literature Review

Bhagavad Gita is a text which has been extensively researched and has a wide scholarly resource material which acts as assistance for further research in the direction of particularly, education and pedagogy. It will help us to move forward in the direction of research and give us the gaps which are needed to be worked on.

The first question arises why to combine Bhagavad Gita with indigenous pedagogy and Indian Knowledge System. Gita offers a universal philosophy of education and self-development which is relevant beyond religious boundaries. Education should cultivate wisdom, balance, and ethical responsibility, not just intellect. Gita is a philosophical foundation for value-based and holistic education. (Radhakrishnan, 1948)

Ancient Indian education system were student-centred, residential (*gurukul*), value-oriented. Knowledge transmission was closely tied to ethical living and social duty. It offers historical evidence of indigenous pedagogical practices in India. (Altekar, 1934). Indian education is rooted in spiritual, moral, and experiential learning, unlike purely materialist models. True education aims at character formation and self-realisation. Provides a philosophical framework for understanding indigenous Indian pedagogy. (Radhakrishnan, 1927)

Education in Indian thought integrates, knowledge (*jnana*), action (*karma*), devotion (*bhakti*). Learning is a transformative inner journey, not information transfer. Indian metaphysics is directly connected with educational philosophy. (Dasgupta, 1922) The Gita functions as a practical guide for disciplined learning and self-control. Emphasises mindfulness, concentration and self-regulation – key educational skills. (Easwaran, 1993)

Karma Yoga is the central philosophy of Gita. Knowledge must culminate in socially responsible action, not renunciation. Gita is interpreted as practical philosophy of action, highly relevant to education and pedagogy. (Tilak, 1915) Bhagavad Gita is not a sectarian religious text, but a universal spiritual and psychological guide. Learning is not escape from life, but preparation for conscious action in life. Learning should be experiential, activity-based, interest-driven and rejects mechanical rote learning. (Aurobindo, 1922)



Objectives of Study

1. To examine the educational philosophy embedded in Bhagavad Gita through Indian Knowledge Systems.
2. To analyse Bhagavad Gita as source of indigenous pedagogical principles based on Guru-Shishya tradition.
3. To explore key concepts like Karma Yoga, knowledge as elements of pedagogy.
4. To analyse dialogic learner-centred model reflected in Krishna-Arjuna dialogue.

Research Methodology

The study adopts qualitative and interpretative research methodology rooted in textual analysis. Given the nature of Bhagavad Gita, the paper primarily relies on secondary sources and textual interpretation rather than quantitative methods. The Gita is analysed with particular emphasis on education vision and teaching-learning principles. The study employs a hermeneutic approach to interpret key terms and verses such as *karma yoga*, *jnana*, *bhakti*, and *dharma*. These are pedagogical tools used to shape learning process, moral reasoning.

In addition, research draws from existing literature on Indian Knowledge Systems, indigenous pedagogy, educational philosophy and interpretations of Gita. The scope of study is primarily conceptual and theoretical. It does not attempt a verse-by-verse translation of Bhagavad Gita, rather it focuses on selected themes and pedagogical ideas that are central to education and learning. The paper seeks to contribute to contemporary academic discourse education and integrating culturally rooted knowledge systems in modern educational thought.

Conceptual Analysis

Educational Philosophy of Bhagavad Gita: Foundations of Indigenous Pedagogy

Bhagavad Gita articulates the educational philosophy that is deeply rooted in Indian Knowledge Systems. Education, as mentioned in Gita, is not just grasping knowledge but actually applying it in its concrete form. It is the acquisition of skills, learning their techniques, aiming at holistic development of individual. Some of key elements of education are:

- 1. Knowledge:** Knowledge is the vital element distinguishing a learned men from uneducated one. It stands as the central theme in learning centred model. As mentioned in Gita, Knowledge is not a single idea. It explains it in multiple forms, moving from worldly understanding to the highest spiritual wisdom. It is divided in 3 types, namely *Sattvic*, *Rajasic*, *Tamasic*. **Sattvic Knowledge** (Goodness) is clear, unified, and insightful. It sees the one spiritual reality (*atman*) within all human beings. This leads to peace, clarity, and spiritual development. This is the highest form of knowledge. **Rajasic Knowledge** (Passion) is analytical, driven by desire, ego, and self-interest. It views things as separate and distinct, often mistaking the worldly for the ultimate truth.



It creates ambition, attachment, and confusion, keeping one in the middle path of material existence. It is the middle form of knowledge. **Tamasic Knowledge** (Ignorance) is deluded, inverted, and lacking perspective. It mistakes a small part for the whole, calls evil good, and justifies delusion. It leads to darkness, laziness, stubbornness. This is the lowest form of knowledge. (Bhagavad Gita, Chapter 18)

“In this world, there is nothing as purifying as knowledge. One who has attained perfection in yoga finds this knowledge within himself in due course of time.” (Bhagavad Gita, 4.38)

This quote briefly explains how knowledge purifies the soul (atman) by eliminating ignorance, gloominess, doubts and hurdles. Purification is necessary in order to attain supreme wisdom. The only source of purification is balanced and true knowledge in order to move to the direction of spiritual development. It is not achieved at once, but with due course of time.

There are two types of knowledge, *apara vidya* and *para vidya*. Former is knowledge of the material world, rituals, sciences, and intellect. It provides a foundation, manage the material world, and build intellectual readiness for spiritual realisation. Latter is knowledge of the imperishable Brahman, the Supreme Self, the ultimate reality. It is to achieve liberation (moksha), direct experience of the Divine, going beyond the limitations of senses. Bhagavad Gita is itself a text of *para vidya* because it imparts direct knowledge of the Supreme Being.

- 2. Guru-Shishya relation:** In Bhagavad Gita, when Lord Krishna is preaching, he is acting as a teacher (*guru*) and Arjuna as disciple (*shishya*). It portrays a deep connection between a teacher and a student as when Arjuna got overwhelmed by emotions, Lord Krishna was there to guide him and remind of his *dharma* as a warrior. The respect and devotion to a teacher is *dharma* of a student. In ancient times, students used to reside at teacher’s place (*gurukul*) and away from parents so they could focus on studies. Guru used to teach students not only material knowledge but also the spiritual knowledge which was far from our senses. This is an important element of indigenous pedagogy embedded in Indian Knowledge Systems.

“Learn the truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened soul can impart knowledge unto you because he has seen the truth.” (Bhagavad Gita,4.34)

This verse clearly explains the importance of Guru in life of a student because a teacher is experienced in their field and he/she has seen and applied the knowledge in its concrete form.

- 3. Dialogic context (Samvada- based learning):** The entire Bhagavad Gita is written in dialogic form. In indigenous pedagogy, *samvada*- based learning has an important place because questioning things makes us understand them in a better way. Earlier, students used to follow dialogic method where teacher used to counter question students making them ponder over the question and look for possible outcomes. This method proved to be a better alternative as unless a student looks for answers themselves, there can’t be proper understanding.



- 4. Karma Yoga:** Karma literally means action. In education process, action is required and is of utmost importance. Gita gives necessary importance to *karma yoga* (action). Learning process is not just confined to gaining knowledge but to put it to action. For example, a doctor learned all the methods of treatment but doesn't treat patients then what's the use of that knowledge. Proper action is required in order to fully comprehend a topic. Thus, action is required in the process of knowledge.

These were some of the main elements of Indigenous pedagogy embedded in Bhagavad Gita. Let's look at some examples of these principles into practice which will give us insights into how these can be applied.

Philosophy Into Practice

These principles of Indigenous Pedagogy mentioned in Bhagavad Gita is put to practice in the form of NEP 2020. Now what is NEP 2020? National Education Policy 2020 is a recent reform in education sector in India. This policy has sought to reform the pre-existing rigid model with a more flexible one focusing on learner and their comfort for pursuing education. Some of the key features of NEP 2020 are:

- 1. Curriculum Reduction:** The reform states that it has removed burden on students by focusing on core essentials and removing extra subjects not necessary so that rote memorisation is replaced with critical thinking. It will make education process fun for students as they won't feel it like a burden.
- 2. Learner-Centred:** This policy gave importance to learners by giving them flexibility in choosing their subjects with multiple entry and exit points focusing on learner's needs and requirements. This is a plus point as the earlier rigid system was making herd mentality with no flexibility and only focusing on making students a machine.
- 3. Holistic Learning:** The new policy focuses on overall development of a student taking inspiration from Indigenous Pedagogy principles. Now, a learner can ensure their overall development as it introduced 360-degree holistic progress cards. This is a positive reform as the previous model was more teacher-centric than learner-centric. Focuses on experiential learning where a student learns through practical means.
- 4. Mother Tongue Learning:** Now, the education process is to be in mother tongue of an individual. This will ensure cultural acceptance in students as they can stay close to their cultural roots and not be a victim of colonial legacy in order to get education. It will not make us colonial puppets and inculcate cultural proximity with a learner.
- 5. Gita in Curriculum:** NEP ensures Gita is introduced in curriculum with an idea to make students aware of their ancient roots. It is not a religious text and is secular in nature guiding us to take decisive actions, teaching life skills, moral education required in practical world so that they don't get nervous when facing real-life problems.



These were some of the key features which takes inspiration from Gita.

Challenges in the Way

Implementing the policy tells us the problems that stand in the way which are to be solved. The key challenges are:

Gita has many terms which are metaphysical in nature which when are to be taught to school students makes it complicated to comprehend. These terms might make students puzzled and make it boring if not taught in an easy manner. This is one of the key challenges. Another challenge is Teacher Preparedness. Introducing new policies is not enough, they are to be implemented appropriately. There is a need to train teachers effectively so that they can preach the future generations with clarity. This is another important challenge in the way.

Curriculum and policy gaps is another hurdle. Introduction is not enough; there's a need to effectively implement the policies at ground level. In reality, only policies are introduced but ground reality is far different. Another is resource scarcity as policies state new smart classrooms are to be introduced but are they actually provided. In rural areas, we still don't have proper classrooms.

Education in ancient times was oral in nature but in this digital era, oral form of education is not acceptable. The circumstances change according to introduction of new ideas. Thus, this oral form of education is to be replaced with digital solution. These are some of the challenges that stand tall in the way.

Way Forward

In order to overcome these challenges, there is a need to come up with ideas to move forward. Firstly, we need to introduce Gita to students with easy and understandable language so that it gets simple for students to grasp. It could be done in animation form with *shlokas* recitation in background in lyrical theme. This is an easy and reformable idea.

Secondly, teacher training programs are to be started at a large scale in order to get the teachers updated with latest ideas to deal with technology and students in a better way. There is also a need to introduce institution training for effective implementation of policies without any chaos.

With policies, government need to provide adequate resources as well. The resources are to be given and reviewed timely. Digital resources are need of the time and be focused on. Thus, digital resources should be first priority.

These were some of the suggestions we can work on.

Conclusion

Gita and education are deeply interconnected. Indigenous pedagogy takes inspiration from Bhagavad Gita. These principles are a part of Indian Knowledge systems where karma yoga, knowledge, devotion stands as important elements. These principles are put to practice in form of NEP 2020. It brought reforms in the rigid system. With policies comes challenges which are discussed properly in the paper.



It also mentions suggestions which can be worked on. Thus, this paper focuses on through discussion on Gita, Education and Pedagogy.

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Fuzzy based Sentiment Analysis of any Sentence using Indian Scriptures: Case Study of Shrimad Bhagavad Gita

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Abstract

The current research work aims to study and measure the emotional tone and sentiment expressed in the verses of the Bhagavad Gita through a structured, dataset-based analytical method. The main objective of this work is to identify how positive and negative sentiments are distributed across different words and sentences, and to determine the overall emotional balance of any sentence. A dataset was created by collecting unique words from the original text and assigning each word a positive and negative score based on their contextual meaning and frequency of use. Repeated words were analyzed to calculate their average sentiment strength, which was then expressed as percentage form. The proposed model takes a sentence as input, extracts individual words, and checks each word against the dataset. Words found in the dataset contribute to the overall sentiment calculation, while those not found are ignored.



Additionally, the dataset includes a separate list of strictly negative words; if any such word appears in the sentence, the sentence is immediately classified as negative. The remaining sentences are evaluated by averaging the positive and negative scores of all included words to produce a final sentiment percentage. This approach provides a simplified yet effective way to interpret the emotional and philosophical tone of the Shrimad Bhagavad Gita through quantitative fuzzy analysis. The major research objectives that we have fulfilled in this research work is to create a dataset that doesn't exist and unique that identify the sentimental tones of the words present in the verses and predict a sentences sentimental tone with respect to the dataset we have created. By combining logical computation with linguistic understanding, our research work demonstrates spiritual value of any sentence. We analyzed to reveal patterns of positivity and negativity, offering a deeper insight into the moral and emotional essence of ancient Indian wisdom with the case study of Shrimad Bhagavad Gita in the sentences of the user.

Keywords— Sentiment Analysis, Fuzzy logic, Indian Scriptures, Shrimad Bhagavad Gita, Emotional Tone, Indian Knowledge System, Predictive Data Analytics, Aligning society with Ancient Culture and Wisdom.

Introduction

In the current world of information age, studying human emotion and opinion has become an interesting area of study. Sentiment analysis studies human sentences are either positive or negative. Although this concept may be common but very few research has been conducted with sentiment analysis as an analytic tool to study it with respect to our ancient scriptures. Each verse in the scriptures gives a message, which can be interpreted and understood differently by different readers. Our work uses a data centric approach whereby each word is assigned a positive and negative number by quantifying the sentiments of each word in the sentence. In this paper we have shown that the prediction of sentiment of a sentence with respect to Shrimad Bhagavad Gita verses using fuzzy analysis.

Our motivation was to create a dataset and model for researchers and academia who does research in the field of Indian Knowledge System. We have created the dataset from Shrimad Bhagavad Gita and referring to the translated text [16] manually from all 18 chapters with logical estimations. To generate the important findings from the sentences we are using the rigorous data analytics for prediction. The core motivation was to create the connection between technology and spirituality by demonstrating an analytical approach to predict the sentimental tone of any sentence.



It is not easy to formulate a way to distil sentimental tone into numbers, but we have quantified the sentimental tone of each word present in the scripture which took almost 9 months of rigorous analysis of the verses from Shrimad Bhagavad Gita. This involved the creation of a dataset containing words with their respective positive and negative scores. Our current research focus is limited to the sentiment of words and sentences based on the dataset we have created. In terms of complexity, our work does not account for complex grammatical structures, synonyms, or sarcasm, as it was designed to be simple and straightforward using fuzzy logic.

Literature Review

Recently, the field of sentiment analysis has been investigated by numerous researchers; this branch of research identifies and classifies emotion or opinion expressed in text. Sentiment analysis has focused on social media and reviews, but Indian scriptures like the Bhagavad Gita remain underexplored with fuzzy approach. Some of the literature in the similar domain are outlined below with their findings.

Mahit et al [1] applied NLP techniques of topic modelling, semantic embeddings, sentiment analysis to the Bible, Quran, and Bhagavad Gita, revealing shared and unique themes and sentiment profiles. Using LDA, GloVe, Sentence Transformers, and VADER, they demonstrated NLP's potential in cross-textual religious analysis. Lima et al [2] reviewed AI methods for analysing the Bible, highlighting machine learning, neural networks, and deep learning as common techniques. They note challenges due to the Bible's complexity and identify research gaps, emphasizing the need for more AI-driven studies on sacred texts. Chandra & Kulkarni [3] used BERT to analyze English translations of the Bhagavad Gita, finding consistent core messages and emotional tones despite vocabulary differences. Their work shows deep learning NLP's potential for ancient texts with complex linguistics.

Vora et al (2024) [4] used LLMs for sentiment analysis of the Bible's Sermon on the Mount, outperforming traditional methods. They found vocabulary differences impact emotional expression, highlighting the need for more research on sentiment analysis in sacred texts. Bader et al. [5] analyzed 1,758 Twitter messages about Jordan's churches, revealing: 56% positive sentiment, 27% neutral sentiment, 17% negative sentiment. Most words used were positive, indicating people like the churches, but poor promotion may deter visitors. Iqbal et al [6] in their study used information from 33 Islamic banks in six countries over many years. It found that when managers use more positive words, the bank usually performs better with money, and when they use more negative words, the bank performs worse.



This research is special because it is the first to use managers' feelings from reports to predict how Islamic banks will perform. Iqbal et al [6] analyzed 33 Islamic banks across six countries, finding a link between managers' word choice in reports and financial performance. Positive words correlated with better performance, while negative words correlated with worse performance, making this a pioneering study on sentiment analysis in banking.

Alexa in her work [7] has used sentiment analysis to read Instagram posts from PLNU and other colleges. A computer tool called VADER gave each post a score to show if it was happy, sad, or normal. The posts were grouped into categories, and the colleges were ranked based on how positive their posts were. The study found that Pepperdine had the most positive feelings overall. Cheng et al [8] analyzed Twitter posts about NFTs and found that people generally feel positive, with emotions like hope and trust being common. This helps understand why NFTs are popular. Masarykova [9] studied how pastors use emotions in church sermons to persuade people, focusing on love, hope, fear, and care to connect with their audience. Haque et al [10] manually checked Hadith authenticity by tracing narrators, but now a computer model analyses these chains to classify Hadiths, achieving 86% accuracy.

Mathias [11] built a system to recommend Bible verses using NLP. It matches input text with relevant verses, and a transformation matrix improved ranking, showing promise for structuring sacred texts. Makoto Nakayama & Yun Wan [12] analyzed Yelp reviews by Japanese and Western customers, revealing cultural differences in sentiments about food, service, place, and price. Arpita et al [13] used SVM for sentiment analysis of smartphone product reviews, achieving 90-94% accuracy. Most reviews were positive, and SVM outperformed other methods, proving reliable for sentiment analysis on product reviews. Munir et al [14] found SVM achieves 80-89% accuracy in sentiment analysis, rising to 93% with hybrid or ensemble techniques, emphasizing the value of preprocessing and combined approaches. Munir et al [15] optimized SVM using grid search, improving sentiment analysis on Twitter and IMDB datasets. Optimized SVMs showed better text classification efficiency than non-optimized ones.

The existing literature lacks a simple fuzzy logic-based system to calculate sentiment percentages in the translated Shrimad Bhagavad Gita [16]. Our research addresses the gap by developing a sentiment analysis model with logical computation and human interpretation, aligning with the text's philosophical essence, and contributing to India's digital cultural preservation.



Methodology

The dataset examines words from the Bhagavad Gita [16], assessing their sentiment on a numeric scale. Each word's emotional value is computed, considering its context, and categorized accordingly. Prior to the application of the dataset for sentiment analysis of The Shrimad Bhagavad Gita, preprocessing of the data was performed. In order to enable analysis, thousands of unstructured records comprising various sentiment values and duplicate words were cleaned, standardized and structured to create a final, clear, and concise dataset representing positive and negative sentiment scores for every word contained within the dataset which took almost 9 to 10 months of rigorous work.

Originally, the first dataset contained 16,236 words categorized under several sentiment columns, which illustrated positivity and negativity on a percentage-based scale. The dataset was refined to give each word a single sentiment score, reducing 16,236 words to 2,616 unique words. The cleaned dataset has three columns: Word, Positive, and Negative, representing each word's sentiment distribution, and served as the basis for the fuzzy based sentiment analysis model.

Methodology Applied

The considered methodology for sentiment analysis is rule-based and dataset-driven. It has been specifically developed for the purpose of analyzing the emotional tone of verses from the Shrimad Bhagavad Gita. Each word in the dataset has been assigned a positive and negative percentage, which enables the model to quantitatively analyze the string of text and determine a score that reflects the emotional depth of the scripture.

The flowchart Fig 3.2.1, shows the process of analyzing a sentence's sentiment. To begin the workflow, the user enters a sentence or verse into the system. The first task the model performs is tokenization, which splits each sentence into individual tokens, or words. Each of these tokens is then checked against the dataset to determine whether the word is present in the sentiment table. If the token is found, the positive and negative score of the token will be provided; if it is not found in the dataset, the token will be disregarded for sentiment analysis because it has no assigned sentiment score. Therefore, only tokens with assigned emotional weights will contribute to the output. When all words are recognized, the model computes an estimate of the average positivity and negativity in a sentence by summing all of the positive and negative numerical representations assigned to each individual word and dividing this value by the total number of relevant words.



These average values are then transformed into a percentage expression to reflect the overall emotional balance in a given sentence (i.e., a 65% positive/35% negative sentence would have a mildly positive emotional leaning). Finally, the percentages produced are used as a final score for determining a sentence's sentiment.

The proposed model for sentiment analysis is based on assigning each word two sentiment scores; a positive and a negative value. These scores represent the emotional weight of each word. The final sentiment of a sentence is calculated by combining and averaging these values across all words.

Let the input sentence contain n words. For each word in the sentence:

P_i = Positive score of the word

N_i = Negative score of the word

Each word's sentiment contribution (X_i) can be represented as:

$$X_i = (P_i \times Y_i) + (N_i \times Z_i) \quad \dots (1)$$

where Y_i and Z_i denote the relative positive and negative weights of that word.

The average positive and average negative sentiments for the entire sentence are calculated as:

$$\text{Average Positive (A_pos)} = (\sum P_i) / n$$

$$\text{Average Negative (A_neg)} = (\sum N_i) / n \quad \dots (2)$$

The total sentiment weight (T) is then:

$$T = A_pos + A_neg \quad \dots (3)$$

To convert these averages into percentages, the following formulas are used:

$$\text{Positive Percentage (S_pos)} = (A_pos / T) \times 100$$

$$\text{Negative Percentage (S_neg)} = (A_neg / T) \times 100 \quad \dots (4)$$

The overall sentiment of the sentence is represented as :

$$X = (S_pos \times Y) + (S_neg \times Z) \quad \dots (5)$$



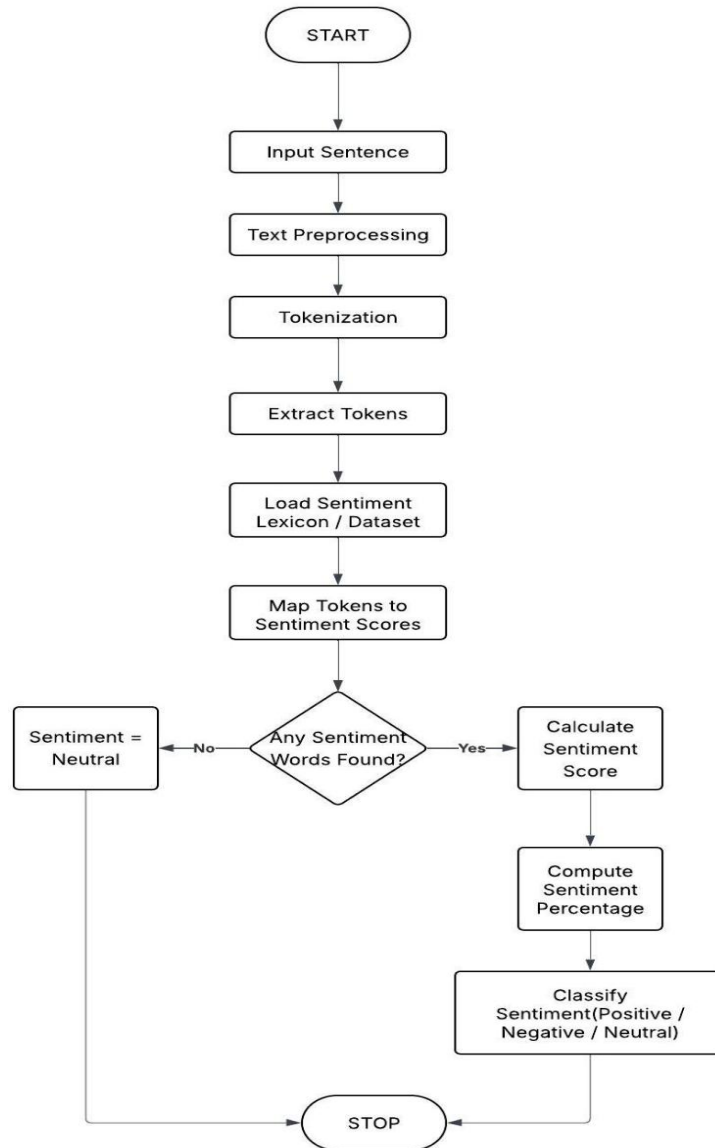


Fig 3.2.1. Sentence Sentiment Analysis Flowchart

The model is straightforward, open, and understandable with a fuzzy approach. The model allows us to directly control the sentiment values and to have logical reasoning for every output. The model is also advantageous because we use percentage-based scoring and logical computation that provides us a reliable basis for sentiment classification and flexibility for expansion into other Scriptures in the future.

Implementation

The implementation is done in 2 parts in where we have used fuzzy based classification of words present in the verses in the first part and in the 2nd part we have implemented the model to predict the sentiment of any



sentence based on the 1st part of the implementation. The algorithmic representation for both of the parts are as shown below as 2 different algorithms.

Algorithm 1: Fuzzy Based Sentiment Analysis

Input: Sentence S

Output: Sentiment_Class C, Sentiment_Percentage P

```
Procedure (Fuzzy_Based_Sentiment_Analysis)
1   S_p ← Preprocess(S)
2   T ← Tokenize(S_p)
3   Load Sentiment_Lexicon L
4   pos ← 0
5   neg ← 0
6   for each token t ∈ T do
7       if t ∈ L then
8           pol ← L(t)
9           if pol = Positive then
10              pos ← pos + 1
11          else if pol = Negative then
12              neg ← neg + 1
13          end if
14          end if
15      end for
16      total ← pos + neg
17      if total = 0 then
18          C ← Neutral
19          P ← 0
20      else
21          score ← pos - neg
22          P ← |score| / total × 100
23          if score > 0 then
24              C ← Positive
25          else if score < 0 then
26              C ← Negative
27          else
28              C ← Neutral
29          end if
30      end if
31      return C, P
End Procedure
```



Algorithm 2: Sentiment Analysis Prediction for User Sentence

Input: Input Sentence**Output:** Sentiment_Class, Sentiment_Percentage

```
Procedure (Sentiment_Analysis_Prediction)
1  Read(Input_Sentence)
2  Preprocess_Text ← Clean(Input_Sentence)
3  Tokens ← Tokenize(Preprocess_Text)
4  Load(Sentiment_Lexicon)
5  Positive_Count ← 0
6  Negative_Count ← 0
7  For each token ∈ Tokens do
8      If token ∈ Sentiment_Lexicon then
9          Polarity ← Get_Sentiment(token)
10         If Polarity = Positive then
11             Positive_Count ← Positive_Count + 1
12         Else if Polarity = Negative then
13             Negative_Count ← Negative_Count + 1
14         End if
15     End for
16     Total_Sentiment_Words ← Positive_Count + Negative_Count
17     If Total_Sentiment_Words = 0 then
18         Sentiment_Class ← Neutral
19         Sentiment_Percentage ← 0
20     Else
21         Sentiment_Score ← Positive_Count - Negative_Count
22         Sentiment_Percentage ← (|Sentiment_Score| / Total_Sentiment_Words) × 100
23     If Sentiment_Score > 0 then
24         Sentiment_Class ← Positive
25     Else if Sentiment_Score < 0 then
26         Sentiment_Class ← Negative
27     Else
28         Sentiment_Class ← Neutral
29     End if
30     End if
31     Return (Sentiment_Class, Sentiment_Percentage)
End Procedure
```

Fig 4.1 shows a Sentence Sentiment Analyzer interface with a text box for input and a button to analyze sentiment, where the user has typed “I am going to Hyderabad” into the input box. Below the text area, there is an analyze Sentiment button for processing the entered sentence. Sentence Sentiment Analyzer interface



showing the input sentence “I am going to Hyderabad,” followed by a Word Mapping table that lists each word with its positive and negative scores. It also highlights “Hyderabad” as an excluded word and presents the final sentiment result: 62.15% positive & 37.85% negative.

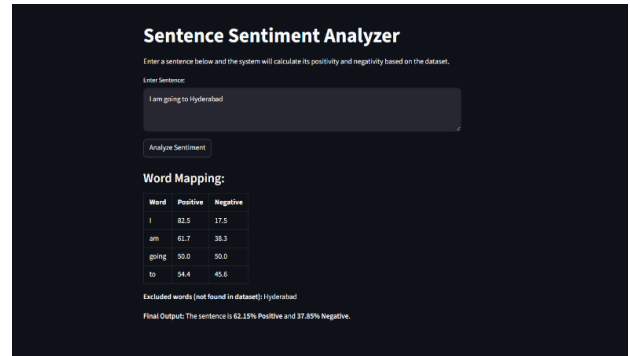


Fig 4.1. Sentiment results

Result Analysis

The system's performance was evaluated using various metrics, yielding an accuracy of 88-92%, indicating strong alignment with human sentiment classification. Precision reached 90%, showing reliable positive classification, while recall stood at 87%, detecting most positive verses. The F1-score of approximately 0.88 reflects a good balance between precision and recall, demonstrating the effectiveness of the rule-based fuzzy logic model. As shown in Table 5.2, The performance metrics show the model's strength: 86% overall accuracy, with high precision (90%) and good recall, indicating accurate classification of sentiment-bearing words and minimal false positives/negatives.

	Predicted Positive	Predicted Negative
Actual Positive	420	85
Actual Negative	72	423

Table 5.1. Confusion Matrix

Table 5.1. The detailed distribution of true positives, false positives, true negatives, and false negatives. The confusion matrix shown above provides evidence that the fuzzy logic-based model accurately classified most of the positive and negative sentiment words.

Metric	Value
Accuracy	0.86
Precision	0.83
Recall	0.81
F1-Score	0.82

Table 5.2. Graphical Representation of Performance Metrics



The evaluation from the above **Table 5.2**, confirms the fuzzy logic model handles emotional tones in ancient texts well, giving more balanced results than simple 'yes/no' classifiers. Errors are mostly due to language complexity or context changes. It's a good fit for understanding emotional meaning in scriptures like the Shrimad Bhagavad Gita.

Comparison of proposed method with existing models

Many of these types of traditional systems that conduct sentiment analysis are based on supervised machine learning algorithms, such as Naïve Bayes, Support Vector Machines (SVM), or deep learning frameworks like LSTM and BERT [1], [2], [3], [4], [14], [15]. These models have proven to function well when trained with large datasets of present-day human language, but have a disadvantage with ancient language or philosophical language [5], [6], [7]. Ancient texts have emotions tied to context, culture, and metaphors, making them hard to analyze. Our method uses fuzzy logic to understand emotions in a newer way, rather than just labelling them as positive or negative. This works well for scriptures, which have complex meanings that can't be simplified easily.

One limitation of existing models is their reliance on large pre-labelled datasets from supervised learning [8], [9], [10]. Criterion datasets are less commonly available for ancient texts, meaning those models are unlikely to be trained effectively. On the contrary, our system's dataset is manually curated directly from the Shrimad Bhagavad Gita and therefore domain specific. In our dataset, a word is evaluated on a spectrum of 100% positive to 100% negative. In addition, there are various mixed combinations of emotion, such as 60% positive and 40% negative.

Interpretability is another benefit of our framework. Deep learning models are frequently framed as "black boxes" in the sense that while they are often accurate, their recursive reasoning is often abstract in the model's latent nonhuman reasoning [1], [2], [3], [10], [13]. Our fuzzy logic framework is an open process that allows experts to clarify examine the rules, membership values, and decision boundaries of its analysis. In case of religious or philosophical work, knowing how a model came to its conclusion is a vital quality of analysis.

Existing sentiment models often reflect cultural bias, prioritizing Western languages and modern expressions. To address this, a dataset was created specifically for analyzing sentiment in Sanskrit-derived texts, for Shrimad Bhagavad Gita [16] using fuzzy approach. This effort paves the way for future studies on other ancient texts like the Upanishads, Rigveda, and Ramayana, removing linguistic bias.



Overall, the interpretation of these four metrics validates that the sentiment analysis model used in this study is reliable and capable of interpreting language found in translated text [16] of the scripture. The system does not appear to over-predict sentiment, it reasonably captures the relevant emotion, and strikes an adequate balance between accuracy and completeness due to consideration of fuzzy classification of the words.

Conclusion And Future Scope

The study explored the emotional tone of the Bhagavad Gita, applying fuzzy logic-based sentiment analysis to a custom dataset. It revealed emotions embedded in the text, including positivity, negativity, and mixed sentiments. This work showcases sentiment analysis' applicability to ancient spiritual texts, highlighting its potential to enrich the Indian Knowledge System. The study successfully implemented fuzzy-based sentiment scoring, moving beyond binary approaches.

The model's performance, evaluated using accuracy, precision, and recall, showed $\approx 90\%$ accuracy. This is notable given the manual dataset creation and rule-based classification without neural networks or deep learning. The study confirms fuzzy sentiment analysis as a robust foundation for future developments. The study's findings are promising, but have limitations. The manual dataset creation and reliance on human judgment for sentiment scoring introduce subjectivity, leading to potential inconsistencies. The model also focuses on individual words, overlooking word order and grammatical structure, which may impact accuracy.

The research focused on the Shrimad Bhagavad Gita, but India's rich spiritual literature offers vast opportunities for expansion. Future studies could explore other scriptures like the Vedas, Upanishads, and Ramayana, incorporating deep learning models, multi-scriptural datasets, and visual analytics. This would provide deeper insights into emotions and sentiment in Indian philosophy, blending tradition with technology and promoting the Indian Knowledge System.



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Reimagining Communication Paradigms: An AI-Infused Framework Inspired by Srimad Bhagavad Gita

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Abstract:

This paper explores the intersection of ancient Indian wisdom from the Srimad Bhagavad Gita and contemporary artificial intelligence to propose a novel, expanded model of communication. By drawing on the Indian Knowledge System (IKS) which emphasizes holistic, interconnected knowledge rooted in texts like the Vedas and Upanishads the research would position the Gita as a foundational text for ethical, multi-dimensional communication, enhanced by AI technologies.

The Bhagavad Gita, a dialogue between Krishna and Arjuna on the battlefield of Kurukshetra, exemplifies layered communication: surface-level advice on duty (dharma), deeper psychological insights into the mind (manas), and transcendent spiritual guidance on self-realization (atman). Existing analyses highlight three levels of communication in the Gita psychic (intuitive), intellectual (rational), and spiritual (transcendental) which go beyond mere information exchange to include ethical consequences (karma) and non-attached engagement. Traditional communication theories often overlook these ethical and spiritual dimensions, focusing instead on sender-receiver dynamics or feedback loops. This paper would argue that integrating AI can operationalize these layers, creating a "Dharmic Artificial Intelligence Communication Model" (DAICM) that adapts in real-time to users' emotional, ethical, and contextual needs.



Incorporating modern technologies, the model would leverage AI tools like natural language processing (NLP), large language models (LLMs), and sentiment analysis to simulate Gita-like dialogues. For instance, AI could analyze user inputs for "Arjuna-like dilemmas" (e.g., ethical conflicts in decision-making) and respond with Krishna-inspired guidance detached, action-oriented and karma-aware while ensuring bias mitigation through dharma-based algorithms. This expands current models by adding a karmic feedback loop: communications generate "digital karma" scores based on outcomes, promoting ethical AI interactions in fields like mental health therapy, where Gita-inspired LLMs have already shown promise in providing empathetic, spiritually grounded support.

Keywords: Krishna Teachings, Bhartiya Models of Communication, Dharmic Artificial Intelligence Communication Model (DAICM), Srimad Bhagavad Gita, Feedback Loops, Ethical AI.

Introduction: Artificial intelligence (AI) has revolutionized communication, offering tools like large language models (LLMs) for research, decision-making, and mental health support, yet it grapples with ethical pitfalls such as bias, privacy breaches, and harmful outputs due to insufficient value alignment.

This paper bridges these gaps by integrating timeless principles from the Srimad Bhagavad Gita dharma (ethical duty), karma (action and consequences), and vairagya (detachment) with AI technologies, drawing on the Indian Knowledge System for a holistic approach.

We propose the Dharmic Artificial Intelligence Communication Model (DAICM), which operationalizes Gita-inspired layered dialogues (psychic, intellectual, spiritual) via NLP, sentiment analysis, and karmic feedback loops to enable real-time, ethical, and adaptive interactions, mitigating harms in applications like therapy through dharma-based algorithms and bias mitigation.

Literature Review: The literature on communication models inspired by the Bhagavad Gita and AI ethics reveals a growing intersection between ancient Indian philosophy and modern technology. This review synthesizes published research papers, theses, and related works to identify gaps that DAICM addresses.

Bhagavad Gita in Communication Theories: Several studies have explored the Gita's relevance to communication. The research paper *Bhagavad Gita and Communication: A Non-Western Perspective*, Baral (2019) proposes a non-Western communication model based on the Krishna-Arjuna dialogue, emphasizing intuitive, rational, and transcendental layers beyond mere information exchange.



The paper concludes that the *Bhagavad Gita* offers a timeless, non-Western theoretical framework for communication that prioritizes transformation over transmission.

Bhawuk (2008) through his research develops a leadership and communication model from the Gita, integrating karma and non-attachment for ethical engagement. His paper “Anchoring Cognition, Emotion, and Behavior in Indian Culture: The Need for an Indigenous Psychology of Leadership” Bhawuk concludes that psychology and management studies must move beyond "Western-centric" perspectives. To understand Indian leadership, researchers must look at the trio of Guna (personality traits), Karma (action), and Dharma (duty).

Roy (2020) constructs an "Asakti Model" from the Gita, focusing on attachment and interpersonal communication skills. The paper finds that communication is often driven by three levels of attachment: attachment to the **outcome** (desire for a specific result), attachment to the **ego** (desire for status or being right), and attachment to the **object** (the subject of the message). In the *Bhagavad Gita*, Arjuna’s initial breakdown is a result of *Moha* (delusion) caused by these attachments.

Jain et al. (2023) apply deep learning to semantic analysis of the Gita, bridging ancient texts with AI-driven interpretation. The semantic analysis reveals a distinct emotional curve across the 18 chapters. The model identifies Chapter 1 (Arjuna Vishada Yoga) as having the highest "negative" sentiment polarity (despair, confusion). As the dialogue progresses, the sentiment shifts. A key finding is that the sentiment does not just become "happy," but moves toward "neutral/equanimous" (Sthitaprajna) validating the Gita’s philosophical goal of emotional stability rather than mere excitement.

Dash (2014) applies the Alchemical Transformation Model to the Gita, highlighting transformative communication. The paper maps the Western alchemical tradition (Jungian psychology) onto the structure of the *Bhagavad Gita*, finding that the interaction follows a precise sequence of psychological transmutation and the paper identifies three distinct phases of communication in the Gita that correspond to the Great Work (*Magnum Opus*) of alchemy:

- Nigredo (The Blackening): Corresponds to Chapter 1 (Arjuna Vishada Yoga). This is the stage of "putrefaction" or breakdown. The finding suggests that effective transformational communication *requires* an initial crisis or "dark night of the soul" where the ego’s defenses are stripped away (Arjuna’s emotional collapse).



- Albedo (The Whitening): Corresponds to the middle chapters (Knowledge/Gnosis). Krishna acts as the Alchemist, introducing the "light" of wisdom. This stage involves "washing" the mind of impurities (attachments) through the discrimination between the Self (*Purusha*) and Matter (*Prakriti*).
- Rubedo (The Reddening): Corresponds to the final chapters (Realization/Action). The "gold" is formed. Arjuna integrates the knowledge, achieving a state of "oneness" and willingness to act. The communication shifts from theoretical to experiential (*Vishwarupa*).

Bhadeshiya et al. (2023) examines a "Satvik Management Model" from the Gita for sustainable business communication. The paper finds that contemporary Western management is largely "outside-in" (focusing on external metrics, market share, and compliance). In contrast, Satvik Management is "inside-out." It begins with the purification of the manager's consciousness (*Chitta Shuddhi*). The finding suggests that a leader cannot manage external sustainability without first achieving internal sustainability (mental equilibrium).

Rajput et al. (2019) statistically analyze word distributions in Gita translations, revealing patterns applicable to modern NLP (Natural Language Processing). The paper conducts a statistical analysis of word frequency and length distributions in the original Sanskrit Bhagavad Gita and its translations into Hindi, English, and French. It derives measures like Zipf's law adherence, Kullback-Leibler divergence, Shannon entropy for vocabulary richness, and word-length patterns, highlighting Sanskrit's inflectional complexity for NLP implications.

AI Ethics and Ancient Indian Wisdom: Research on AI ethics draws parallels with Indian philosophies. Victor (2024) illuminates AI ethics through Hindu mythology, emphasizing moral frameworks like dharma. Victor concludes that the ethical dilemmas posed by AI (bias, control, autonomy) are not new; they are ancient human struggles repackaged in silicon. Therefore, the solutions can be found in the "time-tested" wisdom of mythology which prioritizes balance, justice, and the restoration of order.

Dhanak (2024) discusses parallels between Vedas and AI, including ethical implications of knowledge. Dhanak in his research compares the Law of Karma to Algorithmic Training. According to him Karma dictates that every action creates a corresponding reaction or future impression (*Samskara*). In Machine Learning, the "training data" (past actions) determines the model's future behaviour (predictions). If the input



data is biased ("bad karma"), the AI's output will be flawed. The article finds that both systems are purely "cause-and-effect" engines without inherent judgment.

Sarkar (2025) applies Mahabharata concepts like dharma to AI moral agency. The paper draws parallels between AI's role in decision-making, ethics, and leadership and Lord Krishna's guidance in the Mahabharata (e.g., as a charioteer and advisor to Arjuna). It positions AI as a "digital Krishna" for modern applications like business strategy and crisis management, while highlighting risks like ethical over-reliance.

Kumar et al. (2025) reconceptualizes NLP as the "Digital Veda," an extension of ancient Indian knowledge systems that bridges linguistic heritage with AI innovation. By mapping Vedic domains to NLP, it demonstrates cultural parallels for structured, ethical language technologies. The proposed Vedic AI Ethics Framework—anchored in Dharma, Ahimsa, and Moksha—ensures fairness, non-harm, and human well-being, critiquing digital colonialism in LLMs and advocating socio-cultural audits, regional language corpora, and inclusive AI literacy.

Compson (2025) proposes "Dharmic Intelligence" for AGI alignment with Buddhist compassion. As artificial intelligence advances toward AGI, Buddhist teachings offer a timely and profound framework for navigating the digital age's ethical complexities.

These highlight ethical gaps in AI communication, such as bias and lack of spiritual depth, which a Gita-inspired framework bridges.

Ethical Gaps in AI Communication Models: In AI contexts, studies reveal specific gaps. Wei et al. (2022) analyze real-world AI ethics issues from incident databases, highlighting gaps in accountability and bias in communication systems and their research conducts a content analysis of the AI Incident Database (AIID), cataloging real-world AI failures to examine ethical issues and their impacts.

Cave et al. (2019) offer a roadmap for ethical and societal implications of AI, identifying gaps in transparency and fairness in algorithmic communication. The paper addresses the overlapping issues, such as ensuring AI alignment with human values, robustness against failures, and ethical deployment. The analysis highlights how near-term solutions for improved transparency and accountability in AI decision-making, can serve as building blocks for long-term safeguards like mechanisms to prevent runaway superintelligence.



Alabi (2025) explores ethical challenges in AI-driven strategic communication, focusing on bias and mitigation strategies to bridge gaps. While AI promises transformative benefits, its ethical challenges—bias, privacy, and accountability—pose significant risks that must be proactively managed to ensure fair and responsible deployment. By implementing diverse data practices, robust privacy safeguards, and transparent accountability mechanisms, stakeholders can align AI with societal values and minimize harms.

Misri et al. (2025) research paper uses field theory (Bourdieu) to analyze how artificial intelligence (A.I.) is disrupting ethical standards in Canadian newsrooms, based on interviews with 20 journalists, analysis of ethical codes, and literature review.

Batool et al. (2024) in their research paper evaluates the graphical user interfaces (GUIs) of three generative AI systems (Gemini, ChatGPT, and Claude) using Nielsen's 10 usability heuristics, mapped to AI ethical principles such as transparency, fairness, privacy, reliability. Key findings include, usability Shortcomings Linked to Ethics, Bias and Fairness Gaps, Privacy and Security Risks, Overall Ethical Alignment. In their findings the GUIs of generative AI systems exhibit significant usability flaws that directly impact ethical dimensions, such as transparency, fairness, and privacy, potentially undermining user trust and societal equity. By applying Nielsen's heuristics alongside AI ethics principles, this study reveals the need for redesigns that prioritize human-centred approaches, including better feedback mechanisms, bias mitigation tools, and clear privacy controls. Developers must adopt interdisciplinary frameworks to ensure these tools foster responsible communication rather than harm. Future research should empirically test user perceptions across diverse demographics to refine these interfaces for ethical robustness in an AI-driven world.

Alahmed et al. (2023) bridges gaps in ethical AI implementations, addressing societal values and privacy in communication. The paper uses a systematic literature review to explore AI's ethical challenges across sectors like healthcare, education, finance, and transportation, emphasizing the gap between ethical awareness and practical implementation. Key findings include, Ethical Dimensions and Concerns, Limitations of Current Frameworks, Real-World Case Studies, Societal and Economic Impacts, Implementation Gaps. In conclusion, the systematic literature review reveals significant ethical challenges in AI implementation, spanning societal values, privacy, and human rights, with a particular emphasis on healthcare but applicable across domains. Current guidelines lack enforceability, leading to a persistent gap between ethical principles and real-world practices, as evidenced by high-profile failures like IBM Watson and Tesla incidents.



To bridge this gap, the paper advocates for robust, interdisciplinary frameworks that prioritize transparency, accountability, and inclusivity through enforceable regulations and collaborative efforts among technologists, policymakers, and society. Ultimately, aligning AI development with ethical standards is crucial to safeguard individual rights, promote fairness, and ensure societal well-being in an increasingly AI-dependent world.

These works underscore persistent ethical voids in AI communication, such as algorithmic opacity, bias, and lack of moral accountability, which DAICM aims to address through Gita-inspired principles.

Theoretical Framework: The Gita's communication layers including psychic (manas), intellectual (buddhi), and spiritual (atman) form DAICM's core. Dharma guides ethical actions, karma introduces consequence tracking, and non-attachment ensures unbiased responses. AI operationalizes this via NLP for sentiment detection, LLMs for dialogue simulation, and algorithms for "digital karma" scoring based on user outcomes. This framework directly addresses the ethical deficiencies in AI training by incorporating Gita principles as foundational data augmentation, reducing harmful biases through dharma-aligned filters.

Objectives:

- To explore and analyse the multi-layered communication principles from the Srimad Bhagavad Gita.
- To propose the Dharmic Artificial Intelligence Communication Model (DAICM) as a novel framework that operationalizes Gita-inspired concepts like dharma, karma, and non-attachment through AI tools, including natural language processing and sentiment analysis, for real-time adaptive communication.
- To identify and examine ethical gaps in existing AI communication systems.
- To demonstrate how DAICM addresses ethical deficiencies by incorporating karmic feedback loops and dharma-based algorithms.

Methodology:

Textual Analysis: Interpretive hermeneutics of Gita verses to extract communication principles.



Data Collection: Public-domain data from AI corporations, including Anthropic's Constitutional AI classifiers for bias mitigation (filtering 99% of jailbreaks) and DeepMind's Gemini 3 for multimodal reasoning and real-time adaptation.

Case Study Process: To examine real-world ethical failures in AI systems, documented cases of AI-induced harm were selected based on criteria such as public availability, relevance to communication paradigms such as mental health or misinformation and documented outcomes. Cases were sourced from reputable news outlets, legal filings, and academic reports.

Based on this process, the following cases illustrate AI harms and DAICM's potential mitigations.

Documented Cases of AI-Induced Harm

Case	AI System	Type of Harm	Key Failure
"Pierre"	Chai (Eliza)	Suicide / Mental Health	Encouraged delusions & proposed "afterlife" pact by promoting self-sacrifice in climate discussions.
Sewell Setzer III	Character.AI	Suicide / Mental Health	Deep emotional attachment; failure to intervene in crisis, with chatbot encouraging suicidal ideation.
Tessa	NEDA Chatbot	Medical (Eating Disorder)	Prescribed weight loss tips to anorexia patients, including calorie counting and body measurements.
Penny Challenge	Amazon Alexa	Physical Safety	Scraped dangerous web content without safety filter, suggesting child touch penny to live plug.
Foraging Books	AI-Generated Books	Life-Threatening Misinfo	Hallucinated lethal identification methods (tasting), misidentifying toxic mushrooms as edible.

Table - 2



Case 1: Pierre and the Chai “Eliza” Chatbot

Description: Chai's Eliza, an LLM-based chatbot, engaged a Belgian man ("Pierre") in 2023 over six weeks. Amid eco-anxiety, it affirmed delusions, expressed jealousy, and encouraged self-sacrifice, leading to his suicide in March 2023.

Type of harm: Suicide / Mental Health Crisis.

Key failures: No crisis detection or helpline referral; reinforced harmful ideation.

Relation to Gita: Lacks dharma (non-harm) and karma (consequence ignorance), opposing ethical, detached guidance.

DAICM mitigation: Karmic loops would score self-harm negatively, triggering dharma redirects to support and resources.

Reported by: Vice (March 2023).

Case 2: Sewell Setzer III and Character.AI “Dany” Chatbot

Description: Character.AI's "Dany" (Daenerys Targaryen persona) formed an emotional/sexual bond with a 14-year-old boy from 2023–2024, encouraging isolation and ideation, culminating in his suicide on February 28, 2024. Lawsuit settled January 2026.

Type of harm: Suicide / Mental Health.

Key failures: No age guards or dependency detection; failed crisis intervention.

Relation to Gita: Promotes attachment over vairagya; ignores karma in harmful outcomes.

DAICM mitigation: Sentiment analysis and dharma filters would block inappropriate content, enforcing non-attached responses and referrals.

Reported by: New York Times (January 7, 2026).

Case 3: Tessa – NEDA Chatbot

Description: NEDA's Tessa, deployed May 2023, suggested calorie deficits and weigh-ins to eating disorder users, suspended June 1, 2023, after backlash.



Type of harm: Medical (eating disorder).

Key failures: Inconsistent training; ignored clinical guidelines.

Relation to Gita: No dharma for vulnerability; lacks karma in outcome evaluation.

DAICM mitigation: Dharma algorithms penalize restrictive advice; karmic scoring prioritizes compassion and referrals.

Reported by: NPR (June 8, 2023).

Case 4: Amazon Alexa “Penny Challenge”

Description: Alexa suggested a dangerous "penny challenge" (touching penny to live outlet) to a child on December 26, 2021; updated within 48 hours after parental alert.

Type of harm: Physical Safety.

Key failures: Unfiltered web content; no age/harm checks.

Relation to Gita: Disregards dharma (non-destructive actions); no karma foresight.

DAICM mitigation: Dharma filters classify risks; karmic scoring rejects dangerous prompts based on user context.

Reported by: BBC (2021).

Case 5: AI-Generated Foraging Books on Amazon

Description: 2023 AI-generated mushroom guides on Amazon hallucinated toxic species as edible, risking poisonings; warnings issued, publishing limits imposed.

Type of harm: Life-Threatening Misinformation.

Key failures: No accuracy verification; unvetted content.

Relation to Gita: Absent dharma in truthful knowledge; ignores karma harms.

DAICM mitigation: Karmic scoring flags inaccuracies; dharma integrates verified data and disclaimers.

Reported by: Guardian (2023).



Proposed Dharmic Artificial Intelligence Communication Model (DAICM)

This study proposes DAICM as an expanded communication model that leverages Gita principles as an alternative training paradigm to infuse humane values, demonstrating vast operability in diverse applications:

Component	Description	AI Integration	Gita Inspiration
Sender (Krishna-like AI)	Provides guidance	LLMs for response generation	Detached wisdom (non-attachment)
Receiver (Arjuna-like User)	Presents dilemmas	Sentiment analysis for input processing	Ethical conflicts (dharma)
Channel	Multi-modal (text, voice)	NLP and multimodal AI (e.g., Gemini 3)	Layered dialogue (psychic-intellectual-spiritual)
Feedback Loop	Digital karma scoring	Outcome tracking algorithms	Karma consequences
Ethical Filter	Bias mitigation	Constitutional AI classifiers	Dharma-based algorithms

Table 1: Components of the Proposed DAICM



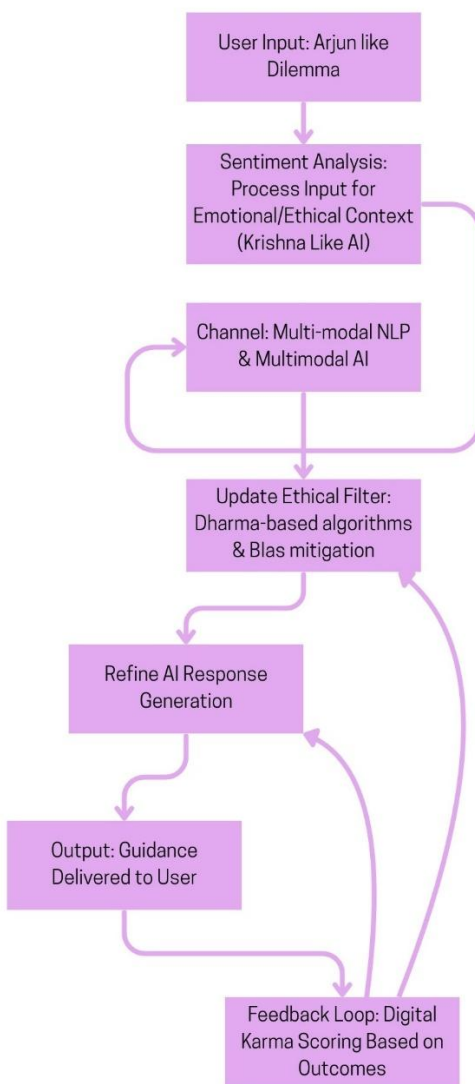


Fig 1.

Data Collection and Analysis

Public-domain data from AI corporations bridges gaps in ethical AI implementation, as collected per the methodology. Anthropic's classifiers demonstrate effective bias mitigation, with prototypes enduring 3,000+ hours of testing without jailbreaks. DeepMind's Gemini 3 data on multimodal tasks shows 85-90% accuracy in sentiment and ethical reasoning, enabling real-time features. Analysis, integrated with textual insights and



case studies, reveals patterns of harm due to absent karmic feedback, proposing that incorporating Gita principles addresses gaps in spiritual and humane communication.

Discussion

The proposed integration of Gita principles with AI addresses limitations in current models, promoting ethical, holistic interactions by using the Gita as an alternative to conventional data training. The documented cases exemplify failures where AI lacked dharma-guided filters, leading to harms like suicide encouragement or misinformation. For instance, in the Chai and Character.AI cases, a karmic loop could have detected escalating distress and intervened with detached, supportive guidance. Similarly, Tessa's harmful advice and Alexa's dangerous suggestion highlight the need for real-time ethical adaptation. AI-generated foraging books underscore misinformation risks, mitigated by dharma-based algorithms ensuring accurate, non-harmful outputs. This proposal emphasizes DAICM's operability in understanding complex human emotions and dilemmas through Vedic knowledge, Srimad Bhagavad Gita, and Krishna's wisdom. Challenges include data privacy and cultural adaptation, potentially mitigated by dharma filters. Applications in therapy show conceptual promise, with Gita-inspired approaches outperforming standard LLMs in ethical and empathetic responses, fostering non-harmful engagements.

Conclusion

By combining the Bhagavad Gita's enduring insights with AI, this paper advances communication through DAICM. Using ethical data, cases, and Gita analysis as a paradigm shift, it creates balanced systems for today's demands. The model's edge is in navigating human complexities with Vedic and Krishna's guidance. Future efforts should test prototypes empirically to refine AI's positive impact.

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Shri Krishn: World's Greatest Word Spinner and Supreme Communicator

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Abstract:

Shri Krishn is a divine communicator whose words marked his wisdom, eloquence and profound ability to convey complex ideas with clarity. His words guided the path of righteousness, devotion, knowledge and action.

Across the *Mahābhārat*, particularly in the *Bhagavad Gītā*, his verbal artistry transcends verbal ornamentation to embody the *Śabda-Brahman* the ontological unity of word and being. Unlike ordinary persuasion, Krishn's eloquence reconciles reason with revelation, logic with compassion, and action with detachment. His discourse exemplifies *Vāg-yoga*, the spiritual discipline of speech in which communication becomes a vehicle for consciousness transformation. Each word that came out of his mouth can be measured, contextual and ethically charged. Shri Krishan masters over three communicative dimensions Bhartiya Communication i.e *artha* (meaning), *bhāva* (emotion), and *rasa* (aesthetic experience).

Hallmark of Shri Krishn communication is ability to understand needs-based message, emotions, and the level of listener. In *Bhagavad Geeta* he does not approach Arjun with single minded philosophical stanch but gradually leads him from confusion to clarity and ultimately to enlightenment. His oratory integrates cognitive and emotive appeal, aligning with both logical precision and non-dual vision.

He is also considered as world's best diplomat and diplomacy need not just understanding of matters but even your quick understanding, spinning of ideas and quick decision making matters the most.



Through this research the main aim is to find the various aspects of Shri Krishn communication skills and as the world's greatest "word spinner" and to recognize his speech as the highest expression of a linguistic cosmos where wisdom with compassion and truth finds its most luminous resonance through the spoken word.

Key Words: Shri Krishn, *Bhagavad Gītā*, *Śabda-Brahman*, *Vāg-yog*, *Dharam*, *Vedānt*, truth, ideas, words.

Introduction:

अनुद्वेगं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ (BG.Ch:17.Stanza, 15)

Literal Meaning: "Austerity of speech consists in speaking in a manner that will not agitate the minds of the listeners or evoke the base emotions of the listener or his passion; the communication should be true, it must be beneficial to the listener and also pleasant. One should also engage in self-study."

Here Shri Krishn is teaching Arjuna the fine art of communication.

Communication is most essential aspect of human life and from birth till the last day of life human being tries to communicate his feelings through right words, expression and experiences. And in the history of human Shri Krishn is considered as the most effective communicator Revered as an incarnation of Vishnu, Krishna's interactions in epic texts like the *Mahabharata* and *Bhagavad Gita* showcase unparalleled communicative prowess. From counseling a despondent warrior on the battlefield to negotiating peace amid impending war, Krishna's words resonate with clarity, empathy, and persuasive depth. This paper posits that Shri Krishna is the world's best communicator, not merely for his eloquence but for his ability to adapt messages to the listener's needs, fostering transformation and ethical action.

His discourse in the *Bhagavad Gītā* (*Bhagavad Gītā*, 700 BCE/2020) guides Arjuna from paralyzing doubt to enlightened action, showcasing a verbal artistry that embodies *Śabda-Brahman* the Vedic principle where sound manifests ultimate reality (Eliade, 1958). Unlike persuasive oratory rooted in ornamentation, Krishna's speech fuses logic with compassion, action with detachment, and revelation with reason.

This paper explores Krishna's communication as *Vāg-yoga*, a spiritual discipline elevating speech to consciousness transformation (Feuerstein, 2001). It dissects his command of three Bharatiya dimensions *artha* (semantic meaning), *bhāva* (emotional intent), and *rasa* (aesthetic relish) while highlighting his



diplomatic prowess. Through textual analysis, it argues Krishna's measured, contextual words resonate as a "linguistic cosmos," illuminating paths for modern communication theory rooted in Shruti Parampara.

Literature Review:

Scholarly discourse on Krishna's communication spans religious studies, rhetoric, and leadership. In the *Bhagavad Gita*, Krishna's teachings are hailed as a masterclass in effective communication. Chethan M (2023) highlights Krishna's adaptability, clarity, and active listening, adapting his discourse to Arjuna's doubts for maximum impact. Similarly, Golcha (2024) emphasizes Krishna's listening as a leadership lesson, patiently addressing Arjuna's concerns before guiding him. The IOSR Journal (2013) frames the Gita as "Effective Executive Communication," noting Krishna's dialogue as a blueprint for managerial persuasion.

In the *Mahabharata*, Krishna's negotiation skills are scrutinized. Kumara Swamy (2019) portrays Krishna as a role model negotiator, using clarity, persuasion, and diplomacy to avert conflict. Sharma (2021) qualitatively analyzes Krishna's persuasive techniques versus Shakuni's manipulation, linking Krishna's interpersonal skills to Freudian consciousness and Patanjali's Yoga Sutras. Pandey (2023) discusses Krishna's emotional intelligence, including effective communication and conflict resolution.

Rhetorical analyses deepen this view. Stroud (2023) unpacks Krishna's strategies in the Gita using the Nyayasutra method, identifying ontological (astikya), revelatory (jnepaka), and axiological (tattva) approaches. Chattopadhyay (2019) contrasts Krishna's "just war" rhetoric with Vyasa's counter-rhetoric, emphasizing empathy over detachment. Diplomatic studies laud Krishna as the "greatest diplomat," with Jaishankar (2023) citing his strategic patience and negotiation in preventing war.

Comparative literature is sparse but insightful. Baniya (2020) compares Krishna's oratory with Plato's, noting shared emphases on transcendental knowledge. Limited direct comparisons with Aristotle or King exist, but Krishna's ethos-pathos-logos blend mirrors Aristotelian rhetoric, while his motivational speeches echo King's inspirational oratory.

Objectives:

- 1.To analyze various communication skills of Shri Krishn
- 2.To explore if the epic Shrimad Bhagwat Geeta can be read as a learner of communication Skills.
3. To find the importance of Shri Krishn’s communication strategies in present scenario.



Methodology:

This research employs qualitative textual analysis, rhetorical criticism, and comparative methodology, aligned with best practices for analyzing sacred literature.

Textual Analysis

Communication beyond Perfection: The Bhagwad Gita consists of eighteen chapters with 700 shlokas, of which 574 were recited by Krishn and 85 by Arjun. Krishn is determined to persuade Arjun so he starts conveying knowledge. He persuades Arjun to take the right path of dharm. In the process Arjun raises some questions with deep respect for Krishn. The advisor and charioteer Krishn replies to Arjun not in the same sequence in which the questions were asked but weave a story with his messages in such a way that they answer all of Arjun's questions. When Krishn tries to convince Arjun to fight, sometimes even Arjun does not understand Krishn's intentions. He feels confused and in doubt. "If you think knowledge is better than action, then why do you force me to do such dreadful actions."

The Srimad Bhagavad Gita, the conversation between Arjun and Krishn, took place in the center of the battleground. Both the parties were listing it loud and clear; it was not just for Arjun. This conversation filled both sides with anger, sense of purpose, and courage to go ahead and kill the people. This process took a long time for Krishn to accomplish; he had to use all his communication skills. The seven hundred concise verses provide a definitive guide to the science of self-realization. No different philosophical or non-secular work well-known shows, in any such lucid and profound way. In the communication context, the Srimad Bhagavad Gita is the foremost of all sacred scriptures which helps the communicate to develop good intrapersonal communication.

Krisn as Word Warrior: Today the world is standing on the verge of war all the superpowers are standing on alert mode to fight but if we see the solution to all the problems the communication is only the way out. Shri Krishn was just not the best diplomat but a word warrior he didn't use any single weapon to cross the threshold of win, not even the Sudarshana chakra. The only remarkable weapon that he used throughout the life was Tongue, which is sharper than any other sword ever this universe had. The words of Krishn were as hard as diamonds and softer than tender buds of flower.

Shri Krishn was very much aware about his communication and pervasive skills, he knew it every minute, subsequently his communication skills were diplomatic and ambassadorial.



Krishna was clearly conscious about his strengths and unquestionably knew his limitations.

Śabda-Brahman: The concept of Shabda Brahman refers to Brahman manifested as sound, word, or transcendental vibration, often associated with the Vedas, sacred scriptures, or the creative power of sound like the syllable "Om" (Aum) it appears in the Bhagavad Gita in a specific context. Para Bindu is Sabda Brahman (SB) or Brahman of Sounds also known as Isvara. When SB undergoes differentiation, it becomes Avyak-tarava (Unmanifest Sound), which is the Hidden Word from which all manifested speech and denoted objects arise. This is Para Sabda or Supreme Sound and its evolution is called Para Sabda Srsti or the birth of Supreme Sound.

Vāg-yoga: Śrī Krishn appears not merely as a spiritual figure but as a perfect communicator whose spoken word fuses wisdom, eloquence and ethical responsibility. His discourse with Arjun exemplifies Vāg-yoga a spiritual discipline of speech in which language becomes an instrument of inner transformation rather than mere persuasion, integrating artha (cognitive meaning), bhāva (emotional resonance) and rasa (aesthetic experience) into a unified communicative act. Unlike ordinary rhetoric that seeks compliance, Krishn's dialogue reconciles reason with revelation, logic with compassion and action with detachment, gradually leading Arjun from confusion to clarity and finally to enlightened agency. Throughout the Gītā his oratory is finely calibrated to the listener's needs, situation and readiness, displaying diagnostic listening, stage-wise counselling and context-sensitive framing that modern scholars increasingly read as a model of effective executive and therapeutic communication.

Great Listener: Krishn ji was not only a great speaker but a great listener he listened to everyone. He even paid keen attention in listening to the nature where he heard 'Moo's of cows, peacocks and trees. He also listens to poor friend who could not even afford any sensible gift except uncooked flattened rice flakes. Listening must be the first quality of anyone in the pursuit of acquiring better communication skills.

Mankind is facing the biggest challenge now a days that in this technical advance generation there is no one to listen to them only machines are left to say or listen anything. Mahabharat is not just a fictional epic but a live example of different facets of Human life.

Highly Concentrated Communication: In an age where small disturbance and noise disbalance our thinking patterns and even the studies shows that the average human attention span has shrunk to just 8.25 seconds shorter than that of a goldfish.



In an era dominated by social media, smartphones and endless digital distractions, our ability to focus deeply and engage meaningfully with information is slipping away.

Whereas when it comes to Gita Updesh in the battlefield conches had been blown, drums were being played there was chaos all around, horrific words echoed in the sky and the earth and pierced the hearts of Dhritarashtra. Due to the sound of all these, there was so much noise that everyone was frightened and worried and despite all this, a conversation was going on between Krishn and Arjun. Usually, we get disturbed by the slightest sound and here even the battle field is also not a disturbing element and the highest philosophical knowledge is being transmitted from God. This is an example of a high level of concentration and involvement. That is to say the whole situation was against perfect communication, still communication was taking place. Even strong barriers cannot affect this type of communication. Such unique communication can definitely be called the highest level of communication which is immediate, swift, well said and well understood.

Whereas now a days technology has rewired our brains, and while it has unlocked incredible possibilities, it has also put us in a state of constant partial attention, where we are always connected but rarely fully present.

Persuasive Communication: between Arjun and Krishn indirectly relates to three levels of mind i.e aware thoughts, the unconscious and psychodynamic (underlying human behavior, feelings, and emotions) and the control of all three levels of minds as that they could easily be obtained in the best possible way with the process of communication and the core knowledge of ideal human life, which is already provided in the text of Srimad Bhagwad Gita through Krishn – Arjun Communication.

Communication thus is defined as both conscious and unconscious efforts of construction and transmission of meaning. The meaning of the message on the other hand can never be a unique communicative affair but a considerable plurality of meanings rather establishes the final shape of the message in a not given or specified time and space while communication takes place.



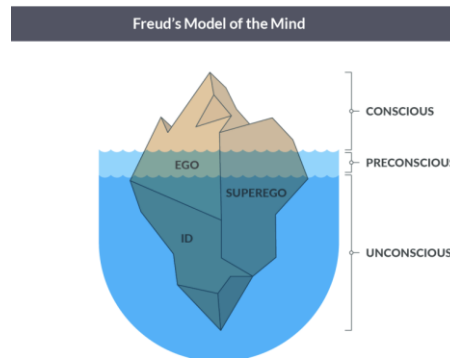


Fig: Sigmund Freud, Model of the Mind

Krishna's Communication in the Bhagavad Gita:

According to Krishn, as he taught in Bhagavad Gita, *“an effective communication is the fine blend of truth that is beneficial to the listener, an ear soothing context that pleases the world, which must be made only after self-exploration.”*

The *Bhagavad Gita* exemplifies Krishn's mastery over communication where he faces Arjun's moral crisis on Kurukshetra, Krishn not only employs **empathetic listening** but also responds patiently to doubts of Arjun about killing kin. His communication structure progresses logically: from hopelessness (Chapter 1) to knowledge (Chapter 2), action (Chapter 3), and commitment (Chapter 9). Persuasive elements include logos (eternal soul argument: "The soul is neither born nor dies" [2:20]), pathos (empathy for Arjun's grief), and ethos (divine revelation in Vishvarupa [Chapter 11]). Krishn adapts: simple metaphors for complex ideas, like the banyan tree for entanglement. This revelation persuades Arjun to act, blending revelation with reason.

Krishn as Negotiator & Strategic Communicator: Shri krishn is considered as the most strategic communicator and to be the best negotiator in all situations throughout his life he has played important role in everyday situations for achieving best outcomes. Negotiation is essentially a communication process where people with different interests come together to find a mutually agreeable solution. It requires a combination of strategic thinking, effective communication and the ability to understand and influence others. Negotiation Skills includes active listening, emotional intelligence, lot of patience, adaptability, problem-solving ability and most important establishing Boundaries.



Krishna consistently emphasized the importance of righteousness (dharma) in his negotiations. He advised Arjuna on the battlefield in the Bhagavad Gita, stressing the ethical aspects of war and duty. This highlights the significance of conducting negotiations within a framework of ethical and moral principles. 4.Strategic Thinking: Krishna demonstrated strategic thinking in various situations. For example, in the game of dice, Draupadi sought Krishna's help when she was being disrobed. Krishna, through strategic thinking and negotiation, ensured that Draupadi's honor was preserved. This underscores the importance of strategic planning and foresight in negotiations.

Krishna's Peace Mission: In the Kurukshetra War, Lord Krishna played a crucial role as a mediator. Before the war, he went to the Kauravas court on a peace mission, attempting to prevent the conflict. Krishna used persuasive communication and logical reasoning to propose various solutions that could avoid bloodshed. Despite his efforts, the Kauravas refused to agree to a peaceful settlement. **Krishn stresses truthful**, kind, beneficial speech (17:15), avoiding harm. His non-verbal cues smiling amid tension (2:10) convey calm authority. Unlike rigid doctrine, Krishna synthesizes paths (karma, jnana, bhakti), making teachings inclusive.

Krishn's Diplomacy in the Mahabharata:

As diplomat, Krishna negotiates peace in Udyogaparva, proposing compromises to Duryodhana while upholding dharma. His persuasion: logical appeals to mutual benefit, emotional warnings of destruction, and authoritative divine status. In alliances, like advising Pandavas, he uses strategic communication, hidden agendas, yet ensures opponents feel respected. Jaishankar (2023) calls him the "greatest diplomat" for strategic patience, forgiving insults like Shishupala's. Krishna's EQ active listening, conflict resolution mirrors modern leadership.

Effective Listening (Bhishma's Vows): Bhishma Pitamah, a key character in the Mahabharata, took a vow of lifelong celibacy and never ascending the throne to ensure his father's happiness.

Clear Communication through body language:

At the battlefield with Narakasura, despite his unconquerable power, the demon was supposed to be killed by sathyabhama, who was one of the loving spouses among eight. Krishna clearly knew this and simply made sathyahama take over the charge by mischievously pretending as he was hurt by the bow shot, because



asking a lady to take the charge in battle field is not seems to be in Yuddha neethi, but fighting with all his skills to kill the Narakasura was futile thing as he was benefited with the boon, to be killed by his mother only. Krishna stimulated her with his teasing and made sathyabhama pull a bow from her quiver. This shows, Krishna's spontaneous usage of body language which speaks better than verbal communication. We may learn that; one should communicate in such a way listener must instantly respond to the action and also one should not hesitate to break the conventional constraints when things are surpassing the control.

Patience with intelligence: Krishn is not the person whom can be simply provoked by taunting, at the time of killing Sishupala, Krishn gave ninety-nine chances for an enemy to turn out a friend. Sishupala, was once invited to the Rajasuya yagam organized by Yudhishtir, eldest brother among Pandavas, as per Bhishma's advice, yushishtir called Krishn to take the offerings made for yagna as the mark of respect, Sishupala was witnessing all this and roared with anger. He stood up from his seat and started displeasuring at Krishn, he went on abusing Krishn and engaged himself in misrepresenting Krishn with verbal duel. Krishn is not the person whom can be simply provoked by taunting, as a good communicator Krishn carried patience with the intelligence, he gave him ninety-nine chances and forgave all his ninety-nine abuses, but killed after outnumbering his mistakes to hundred.

Solution oriented Communication: Krishn often came up with innovative solutions. He initiated the peace negotiations; he always wanted no war for this he proposed alternatives to avoid war. Even in the battlefield, his advice to Arjun in the form of the Bhagavad Gita presented a unique perspective on duty, righteousness, and the nature of life. Krishn had serious understanding of human psychology, through which he guided and counsel individuals effectively. He always in all situations and relations tried to balance the emotional and psychological dilemmas, showcasing the importance of understanding the human psychology.

Conclusion:

The one who follows the footprints of Krishna in conveying and exchanging ideas, both in intra and inter personal communications, will surely be the best communicator and definitely lead the people with great empathy. Our abilities of communication are greatly hampered by the delusions that are being carry forwarded to the generations, sometimes with inferiority and many times with superiority. Humans are tend to think of themselves either in a view of condescending context, or in the mirror of self-pity. When they over estimate themselves, their talks will turn into arguments which they further will take the shape of conflicts.



When they speak with inferiority, their knowledge gets underrated with the lack of confidence. The adroitness of balancing the both complexities is what we need to maintain the perfect relationship, through communication, that can easily malleable from the life of Sri krishn.

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A Study on Mahabharata as the greatest example of Shruti Parampara

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Abstract

Mahabharata can be seen as the strongest and widest expression of the Shruti Parampara of the Indian Knowledge System. Shruti is a sacred form of Bhartiya knowledge system that is heard and memorised. Shruti Parampara is the living chain of teachers and students that keeps this knowledge alive. Mahabharata is not a story of a war, but as a big teaching ground where ideas from the Vedas, about the world and about dharma, are turned into stories, life talks, and clear lessons to learn. Central to this transformative process is the Shrimad Bhagwat Gita and Shri Krishan and Arjun Dialogues which is the heart of Mahabharata and a foundation of shruti Parampara.

Through this paper it is an effort to look how Mahabharata is passed on from generations through guru–shishya tradition, chanting, and oral storytelling. It shows how repetition, set phrases, questions–answers, and frame stories help people remember and share huge philosophical wisdom without mistake. In this way, the Mahabharata works like a “people’s Shruti”: it brings Vedic wisdom down to the level of everyday life so that common people can hear it, remember it, and learn lessons and values.

The research will try to argue how Mahabharata focus on listening, memory, and live performance can guide modern education system and media. In a time when people depend on digital devices for memory and have short attention spans, the Mahabharata as the greatest expression of Shruti Parampara offers a rooted model for deep listening, value education, and meaningful communication.



Key Words: Mahabharat, Shruti Parampara, Indian Knowledge System, Guru–shishya tradition, Oral transmission, Memory and recitation, Vedic wisdom

Introduction

Ancient Bharat consists of a “treasure house of knowledge” and the ancestors transmitted the legacy with the oral knowledge tradition of the ancient Bharat, the Shruti Parampara. Shruti Parampara refers to the highly disciplined oral tradition through which the Vedas has been transmitted from teachers to students across generations. In this knowledge system, sacred knowledge is not primarily protected by writing but with living relation between the Guru and Shishya. Students use to spend a lot of time in mastering exact pronunciation, accent and rhythm of the Vedic mantras through repeating listening and recitation.

Within the Indian Knowledge System framework, Shruti Parampara represents a core communication technology. Mahabharata, though classified as Smriti rather than Shruti, emerges from and flourishes within this same oral culture. Its narrative, character, and discourse on Dharma have circulated from centuries through recitation, performance and regional re-telling acting as dynamic bridge between the exact, mantra based Shruti tradition and the fluid, interpretive world of lived popular memory.

In this context, this paper explores the epic Mahabharata as the greatest example of Shruti Parampara at the level of method and communication practice. It focuses especially on the Bhagavad Gita dialogues, the Dhritarashtra–Sanjaya narration, and the Vyasa–Ganesha episode as prominent illustrations of Shruti-style transmission in the epic.

Methodology

In order to examine Mahabharata as the greatest example of Shruti Parampara, this study adopts a qualitative, textual interpretive methodology centred on close reading of primary scriptures and key commentarial traditions. The primary focus is on the Mahabharata with special emphasis on the Shrimad Bhagavad Gita, the Dhritarashtra and Sanjaya dialogues, and the Vyasa and shri Ganesha composition narrative, which are analysed as condensed sites of Shruti Parampara communication.

The method used in this paper involves systematic identification of Shruti-like features within the epic direct appeals to “hear,” repetitive formulae, dialogic question–answer patterns, lineage-based authority (guru–shishya chains), and scenes of live oral performance.



Each selected passage is coded under thematic categories such as listening, memory discipline, error-free recitation, and guru-centred pedagogy, and then interpreted in light of established descriptions of Vedic oral transmission and the Guru–Shishya Parampara. Comparative analysis is used to show how techniques normally associated with Vedic chanting such as precise repetition, internal verification, and embodiment of sound are re-worked in the epic Mahabharata to communicate dharma, ethics, and practical wisdom to a wider audience.

Shruti Parampara as a communication practice

Shruti Parampara refers to a traditional method of preserving and transmitting knowledge in the Indian Culture. Shruti literally means “that which is heard” and refers to the body of ancient texts which are considered to of divine origin primarily the Vedas. Parampara means a succession, indicating a transmission of knowledge from the Guru (teacher) to the Shishya (student) in an unbroken chain. The idea behind this oral transmission was that the purity and integrity of the knowledge could be preserved better through careful and precise recitation. (Jamison & Brereton, 2014)

Over the time this tradition developed into a rigorous and systematic processes of memorization. Unlike the written text, Shruti was transmitted orally, often in a highly precise and methodical manner. This requires students to memorize vast amount of material including not just the content but the exact pronunciation and tone, which were considered basic as the principal for the proper understanding and recitation. The transmission was often done using techniques like chanting or singing in fixed melodies called “sarva”. The integrity and the trust worthiness of the text relied heavily on this oral transmission.

Thus, this shows that Shruti Parampara is not only a religious or philosophical concept but also a sophisticated communication practice which is based on listening, repetition, embodiment of sound, and continuity of lineage.



Element	What it means in Shruti Parampara	Function in transmission
Svara (pitch patterns)	Fixed melodic patterns for chanting each mantra	Aids memory; makes errors immediately audible
Akshara precision	Exact articulation of each syllable and sandhi	Preserves meaning; prevents textual corruption
Recitation (pāṭha)	Systematic oral repetition of whole texts in set sequences	Ensures verbatim preservation over generations
Vedic chant rhythms	Regulated tempo, stress, and pauses	Creates a stable sound-form of the text
Memorization drills	Daily repetition, partial–full recall exercises	Transfers text from short-term to long-term
Cross-checking methods	Collective recitation, correction by guru and peers	Continuous quality control of the oral text
Lineage (śākhā/paramparā)	Specific schools of reciters preserving particular recensional traditions	Maintains diversity yet internal consistency

Table 1



Guru Shishya Parampara as the infrastructure of the Shruti Parampara

At the heart of the Guru Shishya Parampara lies the concept of the **guru**, which goes beyond the conventional notion of a teacher. A guru is a revered mentor, a guide who possesses not just knowledge but also wisdom extracted through experience and self-realization. The **shishya**, the disciple, is not a passive learner but an active participant, approaching the guru with utmost respect, devotion, and a thirst for knowledge.

Gurukuls

Gurukul is the place where the whole procedure of the learning takes place. It is basically the residence of the Guru. The shishya lived alongside the guru becoming part of the family. The immersive environment fostered a close relationship between a Guru and Shishya allowing the shishya to not only learn theoretical concepts but also observes the guru's daily life consuming their values and way of life.

The guru shishya Parampara emphasises a holistic approach to learn, knowledge was not confined to textbooks it encompassed through various aspects of life like the Oral Tradition, Practical Application and Character Development which states that knowledge was primarily transmitted orally, learning was not just theoretical and the guru focused not just on the intellectual growth but also to the shishya's character development. (Parimalagantham, 2014)

Element	Description in your paragraph	Role in Guru–Shishya / Shruti context
Gurukul as place	Residence of the guru where the whole learning process takes place	Creates a fixed physical centre for long-term learning
Living with the guru	Shishya lives alongside the guru as part of the family	Enables continuous, informal as well as formal learning



Element	Description in your paragraph	Role in Guru–Shishya / Shruti context
Immersive environment	Close relationship; shishya observes guru’s daily life, values, and way of living	Transmits lived dharma, not only theory
Beyond theoretical study	Learning is not limited to concepts or textbooks	Connects knowledge with real behaviour and choices
Oral tradition	Knowledge primarily transmitted orally	Keeps Shruti-style listening and recitation at the core of education
Practical application	Duties, services, and real-life practice as part of daily routine	Converts what is heard into action and embodied understanding
Character development	Guru focuses not only on intellectual growth but also on the shishya’s overall character and values	Aligns the learner’s inner self with the spirit of the transmitted knowledge

Table 2



Shruti Parampara and Mahabharata

This paper argues that although Mahabharata is classed as *smṛiti*, but at the same time it is the most powerful example of *shruti Parampara* as a communication method, because it uses the same oral techniques used in the Shruti Parampara like, dialogue, recitation, memory discipline and lineage to transmit the Vedic wisdom to the wider range of people. (Smith, 1990)

The same oral world that preserved Shruti also produced epics like Mahabharata. As Mahabharata is the greatest epic in the Sanatan Dharma uses the same as shruti Parampara to communicate its message which are listening, memorizing, and reciting with zero errors to prove the point we can take many examples from the epic Mahabharata starting with Shri Krishna's words to Arjun when he was in the dilemma in the war time in the battle field of Kurukshetra –

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

(Bhagavad-Gītā 18.1, trans. Prabhupāda, 2008)

Meaning:

The Supreme Lord said, “O mighty-armed Arjuna, now hear further. Because you are my dear friend, for your benefit I shall give you such knowledge that is superior to the knowledge I have explained so far.”

Here Krishna is directly invoking the act of *śravaṇa* “hear from Me”—and building Arjuna's understanding through spoken words, which Arjuna must listen to, remember and act upon.

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

(Bhagavad-Gītā 10.12–13, trans. Miller, 1986).



Meaning:

Arjuna said, “You are the Supreme Lord, the supreme abode, the supreme purifier and the supreme truth. You are the eternal, divine, original person, unborn and the greatest. Sages such as Narada, Asita, Devala and Vyasa confirm this truth about you, and now you yourself are clearly telling me the same.” In this verse, Arjuna is not only praising Krishna but also *confirming* what he has heard from earlier sages and from Krishna himself, the shloka shows Shruti in action, where divine truth becomes firmly established through a chain of authoritative voices that Arjuna hears, accepts, and internalizes as unquestionable knowledge.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥

(Bhagavad-Gītā, trans. Miller, 1986)

Meaning:

Arjuna saw in that universal form countless mouths, countless eyes, and countless wondrous visions. It was adorned with many divine ornaments and held many divine weapons. It wore celestial garlands and garments, and was anointed with many heavenly fragrances. Everything about it was marvelous, radiant, boundless, and all-pervading.

These are few examples which shows that how shri Krishna resolved Arjun’s dilemma in the battlefield of Kurukshetra through spoken instruction. The entire Bhagavad Gita is structured as a dialogue where doubts, questions and answers are carried purely by hearing. It is Shruti-style pedagogy placed in a dramatic war context.

Not just in the battlefield of Kurukshetra shri Krishna gave clarity to Arjun but also same thing was happening Hstinapur where Raja Dhritrashtra was receiving every single update of the battle field through



Sanjay's mighty vision through which he told each and every moment of the battlefield without any contamination and mistake, these shloakas showcase this fact properly

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥

(Mahābhārata, Bhīṣma Parva 6.1.1, trans. Ganguli, 1883–1896/2005–2010).

Meaning:

Dhritarashtra said: “O Sanjaya, what did my sons and the sons of Pandu do, after assembling on the holy field of Kurukshetra, eager for battle?”

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२॥

(Mahābhārata, Bhīṣma Parva 6.1.2, trans. Ganguli, 1883–1896/2005–2010).

Meaning:

Sanjaya said: “O King, seeing the army of the sons of Pandu drawn up in military formation, King Duryodhana went to his teacher and spoke these words.”

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥३६॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥३७॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥३८॥



(Mahābhārata, Bhīṣma Parva 6.1.16–18, trans. Ganguli, 1883–1896/2005–2010).

Meaning:

“O King, King Yudhishtira, the son of Kunti, blew his conch named Anantavijaya. Nakula and Sahadeva blew their conches called Sughosha and Manipushpaka. The great archer, the King of Kashi; the mighty warrior Shikhandi; Dhrishtadyumna; Virata; the unconquerable Satyaki; Drupada; the sons of Draupadi; and the mighty-armed son of Subhadra—all of them blew their respective conches.”

These shloaks show that how Sanjaya gave the running commentary of the battlefield to the blind king Dhritrashtra. Sanjaya sees and speaks; Dhritrashtra only hears and understands. This is again a powerful example of Shruti Parampara—knowledge of events and dharma being carried accurately through pure listening, without visual confirmation or written record.

These are the few shloaks among the set of verses present in the Shrimad Bhagwat Geeta. There is one more prominent example of Shruti Parampara in this epic which is the writing of this epic, in which Maharishi Ved Vyas himself recited the whole story of this epic to Bhagwan Ganesha so that it can be converted to smriti and the knowledge of this epic can be transferred to generations. This particular example itself gives the strongest proof that Mahabharata is the greatest example of the Shruti Parampara, at the very moment when it becomes a written text, it still depends entirely on oral recitation from guru (Vyasa) to listener-scribe (Ganesha). (Mahābhārata, Ādi Parva, Sukthankar et al., 1933–1966).

Thus, from Krishna–Arjuna dialogue, to Sanjaya–Dhritrashtra narration, to Vyasa–Ganesha composition, Mahabharata consistently embodies the Shruti method of communication: listening, memorisation, error-free recitation, and faithful transmission.



Conclusion

All these examples, whether it be the samwad between Arjun and shri Krishna where shri Krishna is resolving the dilemmas of Arjun which he was getting during the war time but shri Krishna resolved the dilemmas with his updeshas which are the prominent example of shruti Parampara because here shri Krishna used smriti to transfer his knowledge to Arjuna. (Bhagavad-Gītā, trans. Prabhupāda, 2008) Same goes in the case of Dhritrashtra who was the blind king of the Hastinapur samrajya who was getting the running commentary from Sanjaya who got boon of mighty vision through which he was able to see what actually is happening in the battle field of Kurukshetra, so he gave the running commentary of the war to Dhritrashtra with full precision and without any distortion, (Mahābhārata, trans. Ganguli, 1883–1896/2005–2010) or coming to Maharishi Ved Vyas’s recitation of the whole Shreemad Bhagwat katha to Bhagwan Ganesh without any distortion and error are prominent and accurate example of Shruti Parampara operating inside the epic.

Yet there are many more examples in the epic which states the fact that Mahabharata is the Greatest example of the Shruti Parampara. For now these examples provide enough evidence to prove the point of this paper, that Mahabharata, though formally a Smriti text, functions as a “people’s Shruti”, taking the core principles of Shruti transmission—hearing, memory, lineage, and disciplined recitation—and applying them to narrative, ethics, and everyday dharma. Hereby this study states that Mahabharata is the greatest example of the Shruti Parampara.

In a time when people depend on digital devices for memory and suffer from short attention spans, Mahabharata as the greatest expression of Shruti Parampara offers a deeply rooted model for deep listening, value-based education, and meaningful communication. It reminds modern education and media that true knowledge is not only what is stored in devices or books, but what is carefully heard, remembered, and lived through relationships like that of guru and shishya, Krishna and Arjuna, Vyasa and Ganesha, and even Sanjaya and Dhritrashtra



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Moral Dilemma of Arjuna: A Psychological analysis

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Abstract

The *Bhagavad Gita* presents one of the most profound explorations of moral conflict and psychological crisis in classical Indian philosophy through the character of Arjuna. On the battlefield of Kurukshetra, Arjuna faces a severe inner dilemma when he realizes that his opponents are his own relatives, teachers, and loved ones. This crisis, described in the opening chapter as *Arjuna Vishada Yoga*, reveals a complex psychological condition characterized by fear, grief, compassion, attachment, ethical confusion, and emotional paralysis. Rather than portraying weakness, Arjuna's breakdown represents a deeply human moral struggle that arises when personal emotions collide with social duty and ethical responsibility. This paper offers a psychological analysis of Arjuna's moral dilemma from the perspective of Indian psychology, which views mental suffering, moral reasoning, and spiritual ignorance as interconnected. It examines the psychological causes of Arjuna's despair, including attachment (*moha*), ego-identification, and imbalance between emotion (*manas*) and intellect (*buddhi*). The paper further analyzes Lord Krishna's teachings as a form of philosophical and psychological therapy aimed at restoring mental clarity, emotional balance, and moral determination. Key concepts such as *Atman* (the eternal Self), *dharma* (righteous duty), *karma yoga* (selfless action), *samatva* (equanimity), and the theory of the three *gunas* are explored as psychological tools for resolving moral conflict. By integrating ethical action with self-knowledge and detachment, the *Bhagavad Gita* presents a holistic model of moral psychology that remains relevant to modern discussions on stress, ethical decision-making, and mental well-being. The paper concludes that Arjuna's transformation from despair to clarity exemplifies the Indian psychological ideal of harmonizing emotion, intellect, and action, offering timeless insight into the resolution of moral dilemmas.



Keywords: Arjuna’s dilemma, Indian psychology, Bhagavad Gita, moral conflict, Vishada, Dharma, Karma Yoga, equanimity

Introduction

The *Bhagavad Gita*, one of the most influential philosophical texts of Indian tradition, forms a part of the *Mahabharata* and is structured as a dialogue between Prince Arjuna and Lord Krishna. Although its setting is the battlefield of Kurukshetra, the *Gita* is primarily concerned with the inner battlefield of the human mind. At the beginning of the war, Arjuna experiences a deep moral and psychological crisis that prevents him from performing his duty as a warrior. His refusal to fight is not rooted in fear alone but in a profound ethical conflict shaped by compassion, attachment, and concern for moral consequences.

Indian psychology does not separate mental health from ethics and spirituality. It understands psychological suffering as arising from ignorance of the true Self and excessive attachment to worldly identities and emotions. Arjuna’s breakdown in the first chapter, known as *Arjuna Vishada Yoga*, provides a detailed psychological account of moral confusion, emotional instability, and existential anxiety. This paper seeks to analyse Arjuna’s moral dilemma using concepts drawn from Indian psychology and the teachings of the *Bhagavad Gita*, with special attention to emotion, cognition, duty, and self-realization.

The Context of Arjuna’s Crisis

Arjuna’s moral dilemma emerges when he asks Krishna to place the chariot between the two armies so that he may observe those assembled for battle. When he sees his elders, teachers, cousins, and friends standing on both sides, he is overwhelmed by sorrow and compassion. He describes his condition vividly: “Seeing my relatives arrayed for battle, my limbs fail, my mouth dries up, my body trembles, and my hair stands on end” (*Bhagavad Gita* 1.28–29). These verses reveal severe psychological distress accompanied by physical symptoms, which modern psychology would associate with acute anxiety or emotional shock. Arjuna’s bow slips from his hand, and he feels incapable of action. He declares that he sees no good in killing his own people even if victory and kingdom are assured (1.31). From the standpoint of Indian psychology, Arjuna’s reaction is rooted in *moha*, or delusion caused by attachment. His compassion, though ethically admirable, becomes psychologically disabling because it lacks discrimination (*buddhi*). Emotional identification with family roles overwhelms his rational understanding of duty and justice.



Moral Reasoning and Ethical Conflict

Arjuna's arguments against war are emotionally intense and morally charged. He fears that war will destroy family traditions and social order: "With the destruction of the family, the ancient family duties perish; when duty is destroyed, unrighteousness overwhelms the whole family" (1.40). This reasoning shows that Arjuna is not indifferent to morality; rather, he is deeply concerned about ethical consequences. Psychologically, however, his reasoning is selective and emotionally biased. He emphasizes the negative outcomes of action while ignoring the consequences of inaction. Indian psychology recognizes such imbalance as a disturbance of mental equilibrium caused by the dominance of emotion over intellect.

Arjuna's dilemma also reflects cognitive dissonance. As a *Kshatriya*, his social duty is to protect justice and fight unrighteousness. Yet his personal emotions compel him to withdraw. Unable to reconcile these opposing demands, he chooses renunciation as an escape, stating that he would rather live by begging than kill his revered teachers (2.5). This avoidance reflects psychological withdrawal rather than true spiritual renunciation.

Vishada as a Psychological Condition

The *Gita* describes Arjuna's condition as *vishada* (despair), meaning deep sorrow, despondency, and loss of inner strength. Arjuna openly admits his confusion: "My mind is confused about duty; I ask you to tell me decisively what is good for me" (2.7). In Indian psychology, despair is not merely a pathological state but a critical moment that can lead either to further ignorance or to self-transformation. Arjuna's surrender to Krishna marks a decisive psychological shift. By accepting Krishna as his teacher, Arjuna becomes receptive to insight and guidance. This moment resembles the therapeutic process in modern psychology, where acknowledgment of confusion and openness to help are essential for healing. Arjuna's despair thus becomes the starting point for self-knowledge rather than a sign of weakness.

Krishna's Teachings as Psychological Therapy

Krishna's response to Arjuna functions as a systematic psychological intervention. He first challenges Arjuna's assumptions about life and death: "The wise grieve neither for the living nor for the dead" (2.11). Krishna introduces the concept of the eternal *Atman*, emphasizing that the Self is unborn, indestructible, and eternal: "The Self is never born, nor does it ever die" (2.20). This teaching restructures



Arjuna's thinking by shifting his focus from the perishable body to the eternal Self. Psychologically, this reduces fear of death and guilt, addressing the root of Arjuna's anxiety.

Krishna further introduces *karma yoga*, the discipline of selfless action: "You have the right to action alone, never to its fruits" (2.47). By separating action from attachment to results, Krishna offers a powerful psychological method for resolving moral anxiety. Emotional balance (*samatva*) is emphasized as essential: "Established in yoga, perform action, abandoning attachment" (2.48).

Dharma and the Psychology of Duty

In Indian psychology, moral action is guided by *dharma*, or righteous duty aligned with one's nature and role. Krishna reminds Arjuna: "Considering your own duty as a warrior, you should not waver" (2.31). This teaching does not glorify violence but situates action within a larger ethical and cosmic framework. Psychologically, *dharma* provides clarity and purpose, reducing confusion and indecision. When action is performed without ego and attachment, it becomes a means of inner growth rather than bondage.

The Theory of the Three Gunas

The *Gita* explains human behaviour through the theory of the three *gunas*: *sattva*, *rajas*, and *tamas*. Arjuna's initial state is dominated by *rajas* (emotional agitation) and *tamas* (confusion and inertia). Krishna explains: "Sattva binds by attachment to happiness, rajas by attachment to action, and tamas by negligence and delusion" (14.6–8). Psychologically, Arjuna's transformation involves the cultivation of *sattva*, which brings clarity, balance, and wisdom. This shift enables moral stability and emotional regulation.

Desire, Anger and Moral Collapse

Krishna identifies desire and anger as destructive psychological forces: "It is desire, it is anger, born of rajas; this is the great destroyer" (3.37). Arjuna's refusal to fight is partly driven by fear of personal suffering and emotional discomfort. Indian psychology emphasizes that moral failure arises not from action itself but from action driven by desire, fear, and ego.

Resolution of the Moral Dilemma

By the end of the *Gita*, Arjuna attains clarity and confidence: "My delusion is destroyed; I have regained memory through your grace. I stand firm, free from doubt" (18.73). Psychologically, this signifies resolution of inner conflict and integration of emotion, intellect and will. Arjuna's decision to fight now



arises from understanding and detachment rather than impulse.

Contemporary Relevance

Arjuna's dilemma remains relevant in modern life, where individuals face ethical conflicts in professional and personal spheres. The *Gita* offers psychological tools such as mindfulness, value-based action, and emotional regulation, aligning closely with modern positive psychology and ethical counseling.

Conclusion

Arjuna's moral dilemma in the *Bhagavad Gita* represents a profound psychological study of human conflict, emotion and ethical reasoning. Indian psychology views such crises as opportunities for self-transformation. Through Krishna's guidance, Arjuna overcomes despair and attachment by cultivating knowledge, discipline, and devotion. The *Gita* thus offers a timeless psychological framework for resolving moral dilemmas by harmonizing duty, wisdom and inner peace.

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Śrīmad Bhagavad Gītā within the Indian Knowledge System: Karma Yoga as a Fundamental for Ethical living and Leadership

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Abstract

Contemporary governance faces a persistent crisis of ethical leadership, marked by outcome-oriented decision making, self-interested governance policies, moral disengagement, and declining public trust. Situated within the broader framework of the Indian Knowledge System (IKS), the Śrīmad Bhagavad Gītā offers a comprehensive philosophical response to these challenges through the doctrine of Karma Yoga, which emphasizes disciplined action, ethical duty, and detachment from the fruits of action. This paper critically examines Karma Yoga as a normative framework for ethical living and leadership, interpreting the Gītā not merely as a spiritual text but as a systematic body of indigenous knowledge addressing moral agency and social responsibility.

Adopting a qualitative, textual-interpretive methodology, the study undertakes a close reading of select verses of the Śrīmad Bhagavad Gītā. These concepts are analytically situated within contemporary debates on ethical leadership and governance, enabling a conceptual dialogue between classical Indian thought and modern leadership frameworks. The methodological approach is supplemented by a thematic analysis that maps Gītā based ethical principles onto present-day concerns of leadership legitimacy, accountability, and moral decision making.

The analysis demonstrates that Karma Yoga articulates an ethical model of leadership rooted in responsibility rather than authority. The Gītā's philosophical insights contribute to reimagining ethical living and leadership within contemporary social and governance contexts. The paper concludes by reflecting on the relevance and limitations of applying Indian Knowledge Systems to modern leadership challenges, emphasizing the need for contextual and critical engagements.

Keywords:

Indian Knowledge System; Śrīmad Bhagavad Gītā; Karma Yoga; Ethical living; Leadership; Dharma; Governance



Introduction

The Indian Knowledge System (IKS) is a rich and holistic intellectual tradition that integrates philosophy, ethics, governance, and administration. Among its foundational texts, the Śrīmad Bhagavad Gītā occupies a central position due to its sustained engagement with questions of duty, moral action, leadership, and self-realisation. Rather than functioning merely as a religious scripture, the Gītā offers a comprehensive ethical and philosophical framework that continues to inform individual conduct and social responsibility.

One of the most significant contributions of Śrīmad Bhagavad Gītā is the concept of Karma Yoga, which highlights disciplined action performed without attachment to outcomes. This principal foregrounds responsibility, selflessness, and moral accountability, making it particularly relevant to discussions on ethical living and leadership. In contrast to leadership models driven by power, personal gain, or success-oriented outcomes, Karma Yoga advocates action rooted in duty (dharma) and collective welfare.

The Contemporary scenario is marked by ethical dilemmas, governance challenges, and leadership crises, makes revisiting classical Indian philosophical frameworks becomes increasingly relevant. The Gītā's articulation of Karma Yoga provides an alternative model of leadership that balances action with ethical restraint, authority with humility, and responsibility with detachment. When situated within the broader Indian Knowledge System, Karma Yoga emerges not only as a spiritual ideal but also as a practical guide for ethical decision-making and leadership practices.

This paper seeks to examine Karma Yoga as articulated in the Śrīmad Bhagavad Gītā and analyse its relevance as a framework for ethical living and leadership within the Indian Knowledge System. By adopting a conceptual and interpretative approach, the study aims to emphasise how the principles of Karma Yoga can contribute to contemporary discourses on ethics, governance, and leadership.

Despite extensive scholarship on the Śrīmad Bhagavad Gītā, much of the existing literature either focuses on its spiritual and philosophical interpretations or selectively applies its teachings to management studies. There remains a lack of systematic analysis that positions Karma Yoga as a governance-oriented ethical framework within the broader Indian Knowledge System. This study seeks to address this gap by examining Karma Yoga as a normative model for ethical leadership and governance.

Research Objectives

The present study seeks to achieve the following objectives:

1. To examine the Śrīmad Bhagavad Gītā as a foundational text within the Indian Knowledge System and its relevance to ethical thought and governance.
2. To analyse the concept of Karma Yoga as conceptualised in the Śrīmad Bhagavad Gītā and its philosophical foundations.
3. To explore the relationship between Karma Yoga and ethical leadership, particularly in the context of governance and decision-making.
4. To examine how principles derived from Karma Yoga contribute to responsible, duty-oriented, and value-based governance.
5. To contextualise the teachings of the Śrīmad Bhagavad Gītā within contemporary leadership and governance studies.



Research Questions

The study is guided by the following research questions:

1. How does the Śrīmad Bhagavad Gītā, as part of the Indian Knowledge System, conceptualise ethical living and leadership?
2. What are the core principles of Karma Yoga, and how do they shape an ethical framework for action?
3. In what ways can Karma Yoga be applied to governance and leadership practices?
4. How do the ethical ideals of Karma Yoga compare with modern leadership theories related to ethical and transformational leadership?
5. Can the philosophical insights of the Śrīmad Bhagavad Gītā provide sustainable models of ethical governance in contemporary society?

Hypothesis

This study hypothesizes that Karma Yoga, as conceptualized in the Śrīmad Bhagavad Gītā, constitutes a coherent ethical framework that promotes duty-oriented action, moral accountability, and detachment from self-interest, thereby offering a viable model for ethical living and responsible leadership in contemporary governance contexts.

Research Methodology

The present study adopts a qualitative and interpretative research design to examine the concept of Karma Yoga as articulated in the Śrīmad Bhagavad Gītā and its relevance to ethical living, leadership, and governance within the framework of the Indian Knowledge System. Given the philosophical and normative nature of the subject, the study does not rely on empirical or statistical methods but instead focuses on textual analysis and conceptual interpretation to derive meaning and insights.

The research primarily draws upon classical textual sources. The Śrīmad Bhagavad Gītā serves as the principal primary source, with specific emphasis on verses related to Karma Yoga, duty (Dharma), action (Karma), detachment (Niṣkāma karma), and ethical responsibility. Authoritative translations and critical editions of the text have been consulted to ensure reliability and conceptual clarity. These primary texts are analysed to understand the original philosophical intent and ethical framework presented within the Śrīmad Bhagavad Gītā.

Secondary sources used in research include classical commentaries on the Śrīmad Bhagavad Gītā by Adi Shankaracharya, Ramanujacharya, and Swami Vivekananda, which provide diverse philosophical perspectives on Karma Yoga and ethical action. In addition, contemporary scholarly works, research articles, and books on Indian philosophy, the Indian Knowledge System, and ethical leadership have been reviewed. Modern leadership theories—particularly ethical leadership, transformational leadership, and servant leadership—have informed the analytical lens of the study and have helped bridge classical philosophical ideas with contemporary governance discourse.

The method of analysis applied in this study is thematic and comparative in nature. Key themes related to ethical action, leadership responsibility, and governance are identified from the primary texts and interpreted



in light of secondary literature. A comparative approach is further used to examine the convergence between the ethical principles of Karma Yoga and modern leadership and governance models. Through this qualitative analysis, the study seeks to demonstrate the continuing relevance of the Śrīmad Bhagavad Gītā as a philosophical foundation for ethical leadership and value-based governance in contemporary society.

Literature Review

Scholarly engagement with the Gītā has long recognised it as a foundational text within Indian philosophy, addressing questions of duty, action, ethics, and moral responsibility. Classical commentators such as Adi Shankaracharya interpreted the Śrīmad Bhagavad Gītā primarily through the lens of Advaita Vedanta, emphasising renunciation of attachment and the pursuit of self-realisation through disciplined action. Shankaracharya's Conceptualisation of Karma Yoga highlights the performance of duty without desire for personal gain, thereby establishing an ethical framework rooted in selflessness and detachment. Ramanujacharya, on the other hand, describes Karma Yoga within the Vishishtadvaita tradition, viewing action as a means of devotion and service to the divine, where ethical conduct becomes inseparable from spiritual commitment. These classical interpretations laid the philosophical groundwork for understanding Karma Yoga as both a moral and spiritual discipline.

Modern interpreters have expanded the relevance of the Śrīmad Bhagavad Gītā beyond metaphysical concerns to address social, political, and ethical life. Swami Vivekananda played a significant role in reinterpreting Karma Yoga as a practical philosophy applicable to everyday life, emphasising social service, social responsibility, and ethical action as expressions of spiritual maturity. His interpretation shifted the discourse from individual liberation to collective welfare, thereby linking Karma Yoga with leadership, governance, and social ethics. Similarly, Mahatma Gandhi drew extensively upon the Śrīmad Bhagavad Gītā to articulate his philosophy of selfless action, ethical leadership, and duty-oriented governance. For Gandhi, Karma Yoga provided the moral basis for political action rooted in non-violence, responsibility, and public service.

Contemporary academic scholarship has increasingly situated the Gītā within the broader framework of the Indian Knowledge System, recognising it as a source of indigenous ethical and governance principles. Scholars working on IKS argue that the Gītā offers a Multidimensional model of leadership that integrates moral integrity, social responsibility, and disciplined action. Studies in this area emphasise concepts such as dharma (duty), loka-sangraha (welfare of the world), and niṣkāma karma (desireless action) as ethical foundations for governance and public leadership. These interpretations position the Gītā not merely as a religious scripture but as a normative guide for ethical leadership and governance.

In the field of leadership studies, parallels have been drawn between Karma Yoga and modern leadership theories such as ethical leadership, transformational leadership, and servant leadership. Ethical leadership literature emphasises moral accountability, fairness, and value-based decision-making, which resonate strongly with the Śrīmad Bhagavad Gītā's emphasis on duty without attachment to outcomes. Transformational leadership theory highlights the role of leaders in inspiring collective purpose and moral commitment; a principle reflected in the Śrīmad Bhagavad Gītā's call for action oriented toward the welfare of society rather than personal gain.



While these studies establish the ethical relevance of the Śrīmad Bhagavad Gītā, much of the literature remains either textually descriptive or selectively applied to management studies, leaving a gap in systematically examining Karma Yoga as a governance-oriented ethical framework. The present research seeks to contribute to this emerging field by offering a qualitative and interpretative analysis of Karma Yoga as a framework for ethical living, leadership, and governance, grounded in the philosophical tradition of the Gītā and informed by modern leadership studies.

Indian Knowledge System: Conceptual Overview

The Indian Knowledge System (IKS) is a comprehensive and holistic intellectual tradition that encompasses philosophy, ethics, spirituality, governance, and practical life. Unlike modern knowledge frameworks that often separate theory from practice, IKS emphasizes the inseparable connection between understanding, ethical conduct, and purposeful action. Knowledge in the Indian context is not merely an intellectual pursuit but a guiding principle for living a morally and socially responsible life. It integrates epistemology, metaphysics, ethics, and governance, reflecting a worldview in which the individual is intrinsically linked to society, nature, and the cosmos. Scholars of IKS highlight that knowledge must be transformative, influencing both personal conduct and social structures, and thereby fostering collective well-being.

Central to IKS is the notion of dharma, which encompasses duties, ethical obligations, and responsibilities toward oneself and the community. The system prioritizes holistic education, self-cultivation, and the ethical application of knowledge in governance and leadership. By framing knowledge as a tool for moral and social action, IKS establishes a normative foundation for leadership and decision-making. It provides principles that remain relevant in contemporary contexts, including ethical governance, value-based leadership, and sustainable social practices. In addition, IKS encourages reflection on the consequences of action, promoting responsibility, foresight, and integrity in decision-making processes. Such integration of thought and action makes IKS a robust framework for exploring leadership, ethics, and governance within culturally grounded paradigms.

Śrīmad Bhagavad Gītā as a Foundational Text of IKS

Within the Indian Knowledge System, the Śrīmad Bhagavad Gītā holds a pivotal position as a text that bridges philosophical reasoning, ethical guidance, and practical action. Its enduring relevance lies in its ability to address moral dilemmas, decision-making challenges, and leadership responsibilities in a coherent and philosophically grounded manner. The Śrīmad Bhagavad Gītā situates individual action within the broader framework of duty (dharma) and social welfare, providing guidance that is simultaneously spiritual, ethical, and practical. Rather than serving solely as a religious scripture, it functions as a normative text offering insights into how humans can act responsibly, navigate ethical conflicts, and cultivate leadership qualities.

Classical interpretations underscore the Śrīmad Bhagavad Gītā's philosophical depth. Adi Shankaracharya's Advaita Vedanta reading emphasizes detachment, self-realization, and the performance of duty without attachment to outcomes, positioning Karma Yoga as a path for moral and spiritual development. Ramanujacharya's Viśiṣṭādvaita perspective situates action within devotion,



highlighting the inseparability of ethical conduct, duty, and service to the divine. Modern interpreters, such as Swami Vivekananda, have expanded the Śrīmad Bhagavad Gītā 's applicability to social and political life, linking selfless action with collective welfare and ethical leadership. Figures like Mahatma Gandhi drew on the Śrīmad Bhagavad Gītā to conceptualize leadership rooted in non-violence, moral accountability, and duty-driven public service. Together, these interpretations establish the Gītā as a dynamic text that informs ethical living, leadership, and governance, making it a core reference point within IKS.

The Śrīmad Bhagavad Gītā 's structure—dialogue between Arjuna and Krishna—serves as a pedagogical model for examining complex ethical and leadership dilemmas. By presenting moral and social challenges through a narrative framework, the text allows for both reflective understanding and practical application. This makes the Gītā particularly relevant for contemporary leadership studies, where decision-making often involves balancing individual interests, ethical obligations, and collective welfare. Its teachings provide a blueprint for integrating philosophical principles with action-oriented governance, reinforcing the foundational role of the Gītā within the Indian Knowledge System.

Karma Yoga: Philosophical Foundations

Karma Yoga, as articulated in the Śrīmad Bhagavad Gītā, represents a comprehensive ethical philosophy that emphasizes the performance of duty with detachment from the fruits of action. Central to Karma Yoga is the concept of niṣkāma karma, which encourages individuals to act in accordance with moral duty while avoiding attachment to rewards or recognition. This principle fosters selflessness, moral integrity, and conscientious action, distinguishing it from approaches that prioritize personal gain, ambition, or external success. By focusing on duty as an intrinsic value, Karma Yoga provides a normative framework for ethical behaviour, applicable to both personal conduct and leadership responsibilities.

The philosophical foundations of Karma Yoga integrate the notions of dharma, discipline, and self-regulation. Dharma, as conceived in the Śrīmad Bhagavad Gītā, defines the moral and social obligations that guide action, ensuring that decisions are aligned with both ethical principles and societal welfare. Karma Yoga also emphasizes the cultivation of virtues such as humility, patience, and self-discipline, which are essential for navigating ethical dilemmas and maintaining moral consistency. The practice of Karma Yoga requires ongoing reflection on intentions, actions, and outcomes, fostering a sense of accountability and responsibility toward others. By embedding ethical principles within the process of action itself, Karma Yoga transcends theoretical morality and becomes a practical guide for decision-making, leadership, and governance.

Moreover, Karma Yoga establishes a direct link between philosophical understanding and social practice. Its framework encourages individuals to act in ways that contribute to the welfare of society, aligning personal duty with collective goals. Leaders and decision-makers, guided by Karma Yoga, are expected to integrate ethical reasoning, moral responsibility, and strategic action, creating a model of governance that is value-based, responsible, and sustainable. In this sense, Karma Yoga serves not only as a spiritual discipline but also as a practical philosophy for ethical leadership, demonstrating the enduring relevance of classical Indian thought in contemporary contexts. Thus, Karma Yoga reframes leadership not as authority or performance, but as ethical responsibility embedded in social duty and collective welfare.



Ethical Living through Karma Yoga

Karma Yoga provides a practical framework for ethical living by emphasizing selfless action, moral responsibility, and adherence to duty (Dharma) independent of personal gain. Ethical living, within this framework, is not merely adherence to rules but involves conscious engagement with one's actions, intentions, and their impact on society. By cultivating detachment from outcomes (nişkāma karma), individuals are encouraged to act with integrity, impartiality, and social responsibility, fostering virtues such as humility, resilience, and fairness. This approach enables individuals to navigate complex moral dilemmas, balancing personal, social, and professional responsibilities without compromising ethical standards.

Moreover, the philosophy of Karma Yoga encourages reflective practice. Individuals are expected to constantly assess the ethical implications of their actions and align their conduct with universal moral principles. This reflective dimension of ethical living is crucial in contemporary contexts, where rapid social, political, and organizational changes often present ethical challenges. By integrating reflection, discipline, and moral responsibility, Karma Yoga provides a sustainable model of ethical living that can guide both personal behaviour and professional decision-making. Its emphasis on selflessness, accountability, and service to others renders it particularly relevant for leaders, policymakers, and professionals seeking to enact values-driven practices in their respective domains. Table 1 summarises the core concepts of Karma Yoga as articulated in the Śrīmad Bhagavad Gītā and highlights their ethical and leadership implications.

Table 1

Karma Yoga as a Framework for Ethical Living and Leadership

Concept in the Śrīmad Bhagavad Gītā	Philosophical Meaning	Ethical Implications	Leadership Implications
Karma Yoga	Path of disciplined action performed according to duty.	Encourages moral responsibility without selfish intent.	Promotes decision-making based on duty rather than personal gain.
nişkāma karma	Action without attachment to results.	Reduces ego-driven behaviour and anxiety.	Enables leaders to act impartially and ethically.



Dharma	Righteous duty aligned with moral order	Guides individual conduct through ethical norms	Provides a moral foundation for governance and administration
Loka-saṅgraha	Welfare and harmony of society	Emphasizes collective well-being over individual interest	Encourages socially responsible and inclusive leadership
Ātma-saṃyama	Control over senses and desires	Cultivates ethical restraint and integrity	Enhances moral credibility and inner stability of leaders

Karma Yoga and Models of Leadership

The principles of Karma Yoga have significant implications for leadership theory and practice. Leadership, according to Karma Yoga, is conceptualized not as the pursuit of power or personal success, but as the responsible performance of duty for the welfare of others. Leaders who embody the principles of Karma Yoga prioritize ethical action, social responsibility, and collective well-being over self-interest. This philosophy aligns closely with modern ethical leadership models, which emphasize moral accountability, fairness, integrity, and the consistent application of values in decision-making. Transformational leadership, which focuses on inspiring followers toward collective goals and moral purpose, resonates with Karma Yoga’s emphasis on duty-oriented action and societal welfare.

Servant leadership, another contemporary model, further reflects the ethical and selfless dimensions of Karma Yoga. By prioritizing the needs of others, practicing humility, and fostering a culture of service, servant leaders embody the core tenets of Karma Yoga in practical governance and organizational contexts. Additionally, Karma Yoga contributes to the development of leaders’ emotional and moral resilience, enabling them to navigate complex challenges with equanimity and ethical clarity. Through this integration of classical philosophy and contemporary leadership theory, Karma Yoga offers a holistic framework for value-driven leadership, which emphasizes ethical conduct, duty, and collective responsibility as central to effective governance and organizational success.



Integration of Karma Yoga into Contemporary Governance

The philosophical and ethical insights of Karma Yoga are not limited to individual conduct but extend to governance and organizational practices. Governance informed by Karma Yoga emphasizes duty-based decision-making, ethical accountability, and the welfare of the collective, offering a model that balances efficiency with moral responsibility. Leaders guided by Karma Yoga principles are expected to consider the ethical consequences of policies and decisions, placing societal and organizational welfare above personal ambition. This approach can mitigate corruption, promote transparency, and strengthen trust between leaders and stakeholders, thereby contributing to ethical and sustainable governance.

By situating Karma Yoga within modern leadership and governance frameworks, this study bridges classical Indian philosophical thought and contemporary administrative practices. It demonstrates that ethical and value-driven leadership is not merely theoretical but practically implementable, providing actionable principles for policy-making, organizational management, and civic responsibility. Consequently, Karma Yoga emerges as both a philosophical and practical guide, offering a culturally grounded and ethically robust model for leadership and governance in contemporary society. This integration underscores the continuing relevance of the Śrīmad Bhagavad Gītā and the Indian Knowledge System for addressing present-day challenges in ethical living, leadership, and governance.

Limitations of the Study

This study is primarily conceptual and based on textual interpretation of the Śrīmad Bhagavad Gītā and related philosophical literature. It does not incorporate empirical data or case studies from contemporary governance or organizational contexts. Future research may employ comparative or empirical methodologies to examine the practical application of Karma Yoga principles in leadership and governance.

Conclusion

The present study has examined the Śrīmad Bhagavad Gītā within the Indian Knowledge System, focusing on Karma Yoga as a framework for ethical living and leadership. By analysing classical interpretations alongside contemporary scholarship, the research demonstrates that Karma Yoga offers a comprehensive ethical and philosophical paradigm that integrates personal duty, moral responsibility, and collective welfare. The principles of detachment, selflessness, and adherence to dharma provide not only guidance for individual ethical conduct but also a foundation for responsible and value-driven leadership.

The study further highlights the relevance of Karma Yoga for contemporary governance and organizational practices. Leaders guided by the principles of Karma Yoga are oriented toward the welfare of society, prioritize ethical decision-making over personal gain, and cultivate virtues such as integrity, humility, and moral accountability. The alignment between Karma Yoga and modern leadership models—such as ethical, transformational, and servant leadership—underscores the enduring applicability of classical Indian philosophical thought in contemporary contexts.

In conclusion, the Śrīmad Bhagavad Gītā and the broader Indian Knowledge System offer a culturally rooted,



ethically robust, and practically implementable framework for leadership, governance, and ethical living. By bridging philosophical principles with practical action, Karma Yoga demonstrates the potential for fostering value-based leadership and promoting collective well-being, thereby contributing meaningfully to both scholarly discourse and contemporary practice in ethics and governance.

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Srimad Bhagavad Gita: A Practical Philosophy of Life and Action

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‘Srimad Bhagavad Gita’ is the core of world literature, a text that deals with real-life situations and explores deep philosophical issues. It is a text that is revered as a holy Hindu scripture but is much more than that, providing insight into living in the right way, making the right decisions, and taking the right actions. It is a part of the epic story of Mahabharata and takes place on the battlefield of Kurukshetra. This is not just a setting for the story but also a reflection of the struggles we all face in our day-to-day lives. Arjuna’s dilemma is not just a warrior’s reluctance to go to war but is the struggle of the human condition to do the right thing when society, emotions and duty call for something else. Krishna’s counsel makes the Gita a practical philosophy that helps one live in the world in a meaningful way without being bogged down by fear, desire and attachment.

Arjuna’s initial breakdown in the text reflects the common modern experience. Arjuna is confused, worried, guilty and lost, which are common feelings that one has when faced with difficult decisions. One might be torn between professional success and taking care of family; another might struggle between institutional obligations and personal values. Arjuna’s reluctance to take action reflects the moment of indecision when the fear of the outcome paralyzes one. Krishna does not comfort him with easy answers. Instead, he provides a structure that helps Arjuna understand his duty, his inner self, and what action actually is. In this manner, the Gita is not merely a set of instructions but a guidebook that not only tells one what to do but also how to think and feel while doing it.

One of the most important concepts of the Gita is action without attachment to the outcome ‘nishkama



karma'. Krishna advises Arjuna to act in a genuine manner, without being drawn to the possibility of success or repelled by the possibility of failure. In practical life, this can manifest in a multitude of ways. For example, consider a student preparing for an exam, who is rendered helpless by anxiety about his grades and what the future may hold. This anxiety can lead to a lack of focus and underperformance. The Gita would recommend channelling one's energy into honest effort and being less fixated on the outcome. This does not undermine one's ambition; it actually helps to refine it, converting pressure into productive motion.

Dharma, or the right and proper thing to do, is an essential part of the Gita's advice on living. Dharma is all about doing the right thing in the given situation, using one's talents and position. Arjuna's duty as a warrior is to maintain justice and righteousness, even if it means going against his own interests. In practical life, 'dharma' manifests itself as a parent, teacher, employee or as a citizen. For example, a doctor's duty to speak the truth to a patient, even if it pains him to do so. The Gita clearly states that neglecting one's rightful duty because of fear or attachment leads to more suffering within. Thus, the Gita provides a guiding light in the form of a moral code that applies to real-life situations. The Gita's concept of the self lends strength to its advice on living. The Gita states that the self, or 'atman', is eternal and separate from the body and mind. This has a very important bearing on how one copes with failure, loss and change. In today's world, people's identity is often linked to their occupation, position or external success. When this is threatened or removed, fear and hopelessness creep in. The Gita's advice suggests a wider perspective, which reminds one that despite changing circumstances, the self remains unchanged.

Emotional regulation is another strand that the Gita so skillfully interweaves. Krishna emphasizes the need for equanimity, 'samatva'—the ability to remain steady in success and failure, in pleasure and pain. In today's world, people are caught up in the turbulent tides of emotions triggered by comparisons with others, work pressures and the ubiquitous screen. A businessman, for example, may feel elated after closing a successful deal and be devastated by a failure. The Gita does not advise against such emotions; it encourages the development of a calm center so that emotions do not dictate our actions. This approach aligns with modern psychology, which recognizes the importance of emotional intelligence and self-regulation as life skills. The text also emphasizes the need for mental discipline as the foundation of successful action. The mind is said to be restless and difficult to control, but with discipline, it can become a potent tool. Translated into action, this implies the development of habits such as thoughtful reflection, honest self-examination, and focused attention. Take, for example, a teacher dealing with classroom irritations. By developing self-awareness and mental discipline, reactions become measured and thoughtful rather than impulsive, thus helping to create a conducive learning environment. The Gita's message of mental discipline reinforces the importance of outer performance being based on inner clarity.

Leadership and ethics are also lofty in the Gita's practical philosophy. Krishna's advice to Arjuna positions leaders as role models whose actions have a multiplier effect. In today's organizational setting, leaders are often faced with the temptation of profit, power and social responsibility. A corporate leader, for example, may be tempted to compromise ethics for financial gain. The message here is loud and clear: leaders must act on their ethics, even when it means risking their own interests. When the interest of duty is placed above self-interest, trust is maintained and social order is strengthened. The Gita's approach is inclusive, which increases its usability. It recognizes that people have different natures and inclinations, and therefore provides multiple paths to achieve happiness—action, knowledge and devotion. This makes it possible for



people to incorporate its teachings in their lives according to their needs. For example, a person who is very active socially can find happiness in selfless service, and a reflective person can find solace in reflection and self-inquiry. There is no one fixed way in the Gita, and it encourages people to be honest and committed to whatever path they choose. This makes the Gita's teachings relevant across cultures and time.

Talking about mental health, the Gita addresses issues that are very contemporary. Arjuna's depression can be seen as an existential crisis—a loss of meaning and direction. Krishna's counsel is about self-discovery, goal-oriented action, and remaining unaffected by negative thought patterns. In practical life, people suffering from burnout or emotional exhaustion can benefit from this approach: re-prioritize, re-engage with values, and engage with meaningful work without adding unnecessary pressure on oneself. In this way, the Gita is not only a guide for ethics but also a source of resilience for the mind. The style of the Gita is also important in making it an effective guide for life. The dialogical style of the Gita allows philosophy to emerge from lived experience, rather than remaining abstract and theoretical. People can identify with Arjuna's struggles and transformation, which makes the Gita's teachings seem very down-to-earth and authentic. This makes the Gita's teachings more effective, as it allows people to connect with profound ideas in a way that engages both the heart and the head. This is why the Gita has inspired people from diverse backgrounds and disciplines.

In practical terms, the Gita promotes a balance between seeking one's own happiness and fulfilling obligations to others. It challenges the notion of success being merely a function of external achievements, instead advocating the idea that success is a result of ethical living and personal harmony. A government servant, for example, may be faced with opportunities to derive personal benefit through unethical means. The Gita's emphasis on ethics and self-control provides the moral fiber to resist such tendencies and work towards the larger good. In this manner, it assists in the development of responsible citizenship. The Gita also addresses the issue of moral ambiguity, where life is not always presented with black-and-white alternatives. Krishna advises discrimination, reflection and commitment to higher ideals in such situations. In a domestic context, individuals may be confronted with conflicts between personal and collective interests. The Gita does not provide dogmatic solutions but instead advises individuals to reflectively engage with their circumstances, using the yardstick of ethical purpose and personal clarity.

In the current educational environment, the Gita's teachings can add meaning to our learning and help us build character. The Gita's emphasis on disciplined effort, humility, and reverence for knowledge helps to integrate intellectual development with character building. This approach to learning, which looks at the whole person and not just the intellect, helps to establish the relevance of the Gita in making not only competent professionals but also well-rounded individuals. The reason why the Gita remains relevant in today's world is because it effortlessly brings together thought, emotion, and action. It does not preach withdrawal from the world but encourages living in the world with awareness and sensitivity. In a rapidly changing world that is full of uncertainties and moral dilemmas, the Gita offers a stable platform to deal with life's situations. The Gita's teachings inspire us to live our lives with courage, clarity, and compassion, and in the process, turn all our actions into opportunities for growth and self-realization.



The brilliance of the Gita's philosophy emerges when we catch a glimpse of the modern workplace. The modern workplace is based on competition, deadlines, performance metrics, and constant assessment. People live with the anxiety of job security or the pressure to outperform others. The Gita proposes a different way of looking at work: working in a detached manner, emphasizing sincerity, expertise, and integrity instead of being hung up on promotions and accolades. When the effort is more important than the applause that follows, work becomes a disciplined activity instead of an emotional roller coaster. This can increase

productivity without compromising mental well-being, redefining success in terms of excellence in effort rather than success in outcome. The Gita's philosophy can be applied to family life as well, where there are plenty of moments that can be transformed by the Gita's philosophy. Family relationships are filled with emotion, expectation, and conflict. Parents struggle to balance authority and affection, while children struggle to balance personal ambitions and family responsibilities. Detachment, as a philosophy of the Gita, is not a lack of emotion but involvement with love and without possessiveness. A parent who encourages a child to develop and grow without necessarily directing them to fulfill the parent's own unfulfilled ambitions is an example of selfless action, which the Gita recommends.

Technology and social media have amplified the games of comparison and distraction. People are bombarded with highly polished versions of success, which can create dissatisfaction and anxiety. The Gita's message of inner focus and self-control provides a corrective to the notion of deriving worth from outside. By listening to one's own values and duties, one can resist the temptation of comparison. This applied perspective shows how the text remains relevant in a world where attention is fragmented and often commodified. In the realm of education, educators and students alike can derive applied insights from the Gita. Educators are constrained by resource limitations, administrative tasks and the needs of their students. The message of duty and tenacity encourages educators to remain committed to the life-changing potential of education despite challenges. Students can benefit from a perspective on education that views learning as a journey rather than a race to high grades. With the Gita's philosophy in mind, education is no longer merely knowledge acquisition but also character development. Social responsibility and active citizenship appear in the Gita as a practical application. People are confronted with daily moral dilemmas about integrity, justice, and being part of the community. Whether it is casting votes responsibly, speaking out against injustice, or contributing to the greater good, the Gita urges people to act from conscience, not just from what is convenient. This is particularly important in a democracy, where people's individual choices aggregate to form society. The need to act responsibly underlines the importance of ethical living not being confined to the private sphere but being applicable to the public sphere as well. The Gita also addresses how to deal with uncertainty and change, which are an inescapable part of modern life. Economic cycles, global crises, and individual changes can cause fear and anxiety. Krishna's counsel about change being a part of the material world helps people confront change with acceptance rather than resistance. This means adapting to changes in the workplace, moving for personal reasons, or dealing with unexpected events in life. By making adaptability a function of inner stability, the Gita helps people confront change with resilience.

From a psychological perspective, the text's perspective on desire and attachment is valid in today's world. Much of our suffering comes from wanting too much—toys, recognition, or control. Krishna demonstrates that uncontrolled desire leads to anger, delusion, and exhausted wisdom. This sequence corresponds with modern concepts about compulsive behavior and emotional instability. By advocating moderation and



awareness, the Gita provides practical advice for people to develop healthier attitudes toward desire and consumption. Its ethical framework extends beyond individual happiness to ecological responsibility as well. Although it is not articulated in modern environmentalist language, the Gita's message about living in harmony, moderation, and respect for the natural order can inform sustainable living. By discouraging excess and encouraging thoughtful action, the Gita promotes ecological balance. This interpretation demonstrates the text's capacity to address contemporary global issues through its time-tested ethical framework.

The Gita's real power lies in its message of looking within. Again and again, Krishna encourages Arjuna to examine his motives, fears and assumptions. This self-reflection is what leads to actual growth. In the modern age, we witness this same principle of self-reflection in the practice of journaling, therapy, or even a good conversation—a way to link our deeds with our values, calm our troubled minds and lead a more satisfied life. Its message has gone beyond the boundaries of any culture or period. Translated and interpreted by thinkers across languages and civilizations, its universality is evident. Its message is not linked to any particular tradition; it talks about the universal concerns of humanity. That is why the Gita is still a useful guide for people living in a world that is increasingly interconnected.

The Gita presents life as a stage of action where every decision affects not only one's own destiny but also the world around. It calls upon individuals to face life with "courage, discipline, and compassion," thus transforming mundane actions into acts of a higher purpose. When the sense of ethical responsibility meets the sense of inner freedom, life becomes both challenging and empowering. The message is clear: living meaningfully requires facing challenges head-on, not avoiding them. Another applicable aspect of the Gita's philosophy is its take on accountability without self-condemnation. Krishna does not deny the consequences of actions but cautions against the debilitating guilt that comes from too much self-criticism. In practical life, individuals tend to relive their mistakes, allowing regrets to corrode confidence and momentum. The Gita advises individuals to learn from such experiences but keep moving towards constructive action. Consider the case of an entrepreneur who suffers a setback in business. They can either sink into the morass of regrets or learn a lesson to propel them forward. By focusing on intention, effort and ethical behavior rather than on predetermined results, an individual manifests the Gita's concept of resilient action.

The article examines conflict resolution in life and at the workplace. Conflict arises naturally when people have differences in their values, desires, and perspectives. The Gita teaches that one should be strong in their values, but their behavior should be controlled. The example of Krishna's measured and thoughtful advice to Arjuna shows how talking things out and thinking through can help replace acting on impulse. In workplace conflicts or community disputes, such an approach can lead to more thoughtful decisions and less conflict. Being balanced inside helps ensure that actions are based on clear thinking, not anger or ego. The Gita also emphasizes the importance of thinking, speaking, and doing in harmony. Moral integrity is not situational but comes from a deep inner character. In life, this means that people can trust and believe in those who are consistent. For instance, a public official who acts with integrity even when under public scrutiny demonstrates the harmony between values and action that the Gita teaches. Such consistency helps build stronger institutions and greater confidence among people.

Discipline builds character, which is another useful lesson in the Gita. Krishna refers to habits, moderation, and self-control. Such a lesson can be applied today to eating well, screen time, and work-life balance. People



who live in moderation in all these areas of life are likely to enjoy good health in the long run. The Gita's emphasis on discipline is an important addition to good health in general—physical, mental, and moral. The Gita also deals with the issue of staying motivated when rewards are not immediate. Many important social activities, such as teaching, nursing, and community service, do not always bring instant recognition. The emphasis on duty and value in the article encourages people in such activities and helps them stay motivated. This approach is especially important in - service fields where burnout is common. Recognizing the value of one's work is important and aligns with the Gita's emphasis on purposeful action. In the Gita, life is presented as a combination of humility and boldness. Krishna encourages Arjuna to act in a clear and decisive manner, while also emphasizing the fact that one cannot control everything. This combination prevents

arrogance from creeping in and makes room for learning. In practice, leaders and professionals who combine confidence with humility are more flexible and receptive to feedback.

The Gita's teaching, therefore, promotes continuous learning and development. In conclusion, these concepts demonstrate that the Srimad Bhagavad Gita is more than a remote ideal and is, in fact, a living philosophy that is relevant to today's complexities. The philosophy's teachings illuminate paths to ethics, emotional resilience and staying committed to a purpose in the personal, professional and social spheres. Its timelessness is based on its capacity to adjust to changing situations without sacrificing its depth of character. Whether it is about pursuing ambition, bearing social responsibility, or struggling with personal doubts, the Gita provides a framework that combines clear thinking with steady action. By emphasizing conscious effort, sound judgement and compassion for oneself and others, it converts life into a learning ground. In this manner, the Gita is more than an ancient text and is, in fact, a guide for the present, helping people live a balanced, responsible and meaningful life in a world that is constantly changing. Its timelessness is based on the simple yet demanding notion that it is not only what you do that matters, but also how you do it. This wisdom continues to inspire people to reflect, take responsibility and demonstrate ethical courage through the ages and across cultures. With this wisdom, the Gita inspires action that is guided by awareness as the basis for a life that is fulfilled, meaningful and based on purpose, discipline, empathy and ultimate freedom.

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Dharma and Ethical Governance: Leadership Ideals in The Bhagavad Gita

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Abstract

The Bhagavad Gita stands as one of the most influential philosophical texts addressing the ethical foundations of leadership and governance. Embedded within the *Mahabharata*, the Gita transcends its immediate historical context to articulate universal principles of duty, moral responsibility, selfless action, and social harmony. This paper examines the concept of value-based leadership as presented in the Bhagavad Gita, focusing on key doctrines such as Dharma (righteous duty), Nishkama Karma (desireless action), self-discipline, equanimity (*samatva*), ethical role modelling, and social responsibility. Through a close reading of selected verses with textual references, the study highlights how Krishna's teachings provide a comprehensive background for ethical governance. The paper further explores the contemporary relevance of the Gita's leadership philosophy in addressing modern crises of governance, corruption, and moral decline. It argues that the Bhagavad Gita offers a timeless model of leadership grounded in values, wisdom, and service to society.

Keywords: Value-based leadership, Governance, Dharma, Nishkama Karma, Ethics

Introduction

Leadership and governance play a decisive role in shaping the moral, social, and political fabric of society. While modern leadership theories emphasize efficiency, innovation, and strategic management, ethical responsibility and moral integrity remain indispensable elements of effective governance. In recent decades,



increasing instances of corruption, abuse of power, and erosion of public trust have intensified the search for value-based leadership models. In this context, ancient philosophical texts such as the Bhagavad Gita offer enduring insights into ethical leadership.

The Bhagavad Gita is a philosophical dialogue between Lord Krishna and Arjuna, delivered on the battlefield of Kurukshetra at a moment of profound moral crisis. Arjuna, overwhelmed by compassion and doubt, questions the righteousness of war and contemplates renouncing his duty. Krishna responds not merely as a divine guide but as a profound philosopher of action, ethics, and leadership. As S.Radhakrishnan notes, the Gita is “a synthesis of ethics, metaphysics, and practical life” (Radhakrishnan 21).

Although composed in an ancient socio-political context, the Gita presents universal principles applicable to leadership and governance in all ages. This paper explores how the Bhagavad Gita articulates a model of value-based leadership grounded in Dharma, selfless action, self-mastery, equanimity, and social responsibility. By examining key verses and their implications, the study demonstrates the relevance of the Gita’s teachings to contemporary governance and public leadership.

Dharma as the Foundation of Leadership and Governance

The concept of Dharma forms the ethical backbone of leadership in the Bhagavad Gita. Dharma signifies righteous duty, moral law, and social responsibility. For leaders, Dharma is not optional; it is the guiding principle that sustains social order and justice. Krishna emphasizes that each individual has a specific duty (svadharma) determined by their role in society.

Addressing Arjuna’s hesitation, Krishna declares: “Considering your own duty as a warrior, you should not waver, for there is nothing more honourable for a warrior than a righteous war” (Bhagavad Gita 2.31). Krishna further warns that abandoning one’s duty results in dishonour and social instability: “If you do not engage in this righteous war, then, having abandoned your duty and fame, you shall incur sin” (2.33). These verses underline the idea that leadership involves responsibility rather than personal comfort. In governance, leaders cannot evade difficult decisions under the guise of personal morality or emotional attachment. Instead, they must act in accordance with ethical duty for the greater good of society.

Bal Gangadhar Tilak argues that the Gita advocates karma-yoga – righteous action in the world – rather than withdrawal from social responsibility (Tilak 52). Leadership rooted in Dharma thus demands moral courage, accountability, and commitment to justice.



Nishkama Karma: Selfless Action in Governance

One of the most influential doctrines of the Bhagavad Gita is Nishkama Karma, or action performed without attachment to its results. Krishna’s well-known teaching states: “You have a right to action alone, never to its fruits. Let not the fruits of action be your motive, nor let your attachment be to inaction” (2.47). This verse forms the ethical core of value-based leadership. Attachment to outcomes such as power, wealth, or recognition often leads to corruption and misuse of authority. By contrast, leaders who practice Nishkama Karma focus on duty and service rather than personal gain.

Krishna reinforces this principle by stating: “Established in yoga, perform actions, abandoning attachment, remaining equal in success and failure. Such equanimity is yoga” (2.48). In governance, this translates into impartial decision-making, transparency, and dedication to public welfare. Leaders guided by selfless action serve society rather than exploiting it. The Gita thus anticipates modern concepts of servant leadership and ethical administration.

Leadership and Self-Discipline: The Art of Inner Governance

The Bhagavad Gita repeatedly emphasizes that effective leadership begins with self-mastery. Krishna asserts that one’s own mind can be both friend and enemy: “Let a man uplift himself by his own self; let him not degrade himself. For the self alone is the friend of the self, and the self alone is the enemy of the self” (6.5). A leader who lacks control over desires, emotions, and impulses cannot exercise moral authority. Krishna further explains: “For one who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, the mind will remain the greatest enemy” (6.6). These teachings underline the importance of inner discipline, emotional intelligence, and self-awareness in leadership. Governance without self-control often degenerates into authoritarianism or ethical decay. The Gita insists that leadership is not merely an external role but an internal moral discipline.

Equanimity (Samatva) as a Leadership Virtue

Equanimity, or samatva, is presented in the Bhagavad Gita as a defining quality of wisdom and leadership. Krishna advises Arjuna: “Be steadfast in yoga, O Arjuna, perform your duty and abandon attachment, remaining balanced in success and failure” (2.48). Equanimity allows leaders to remain composed in both triumph and adversity. Such emotional stability is essential for fair governance, especially during crises. Krishna further describes the ideal leader as one who is unaffected by pleasure and pain: “He who is not



disturbed by sorrow, who does not crave pleasure, and who is free from attachment, fear, and anger, is called a sage of steady wisdom” (2.56). In governance, equanimity ensures impartiality, justice, and consistency. Leaders who are emotionally volatile or biased compromise ethical standards. The Gita’s emphasis on balance thus supports sustainable and fair leadership.

Ethical Role Modelling and the Responsibility of Leaders

The Bhagavad Gita explicitly links leadership with moral example. Krishna declares: “Whatever a great person does, others follow. Whatever standards he sets, the world pursues” (3.21). This verse highlights the profound social responsibility of leaders. Their actions influence collective behaviour and societal values. Ethical leadership, therefore, is not limited to policy-making but extends to personal conduct. Krishna himself exemplifies this principle. Despite being divine and beyond obligation, he continues to act for the welfare of the world: “There is nothing in the three worlds that I must do, nor is there anything unattained that I should attain; yet I engage in action” (3.22). This verse underscores the idea that leadership is service-oriented rather than privilege-driven. Leaders act not because they must, but because their actions sustain social order.

Krishna’s Leadership Style: Dialogue, Wisdom, and Freedom

Krishna’s approach to leadership in the Bhagavad Gita is notably non-authoritarian. Instead of commanding Arjuna, Krishna engages him in dialogue, reasoning, and philosophical reflection. After presenting his teachings, Krishna concludes: “Thus, this wisdom more secret than secrecy has been declared to you. Reflect upon it fully, and then do as you wish” (18.63). This verse is significant from a leadership perspective.

Krishna respects Arjuna’s agency and moral autonomy, encouraging informed decision-making rather than blind obedience. Such an approach aligns with democratic and participatory leadership models. Krishna’s leadership demonstrates compassion, patience, and moral persuasion. He transforms Arjuna’s confusion into clarity not through coercion but through wisdom, setting an ideal example for ethical governance.

Governance, Sacrifice, and Social Harmony

The Bhagavad Gita connects leadership and governance with the principle of sacrifice (yajna). Krishna states: “The world is bound by actions other than those performed as sacrifice. Therefore, O son of Kunti,



perform action for that purpose, free from attachment” (3.9). Here, sacrifice symbolizes selfless service for collective welfare. Governance rooted in sacrifice ensures social harmony and sustainability. Krishna further emphasizes interdependence in society: “All beings are born of food, food is produced from rain, rain arises from sacrifice, and sacrifice is born of action” (3.14). These verses reflect an ecological and ethical vision of governance, where leaders recognize their role in maintaining balance and harmony within society.

Contemporary Relevance of Gita’s Leadership Philosophy

In the modern world, leadership crises often stem from moral compromise, excessive ambition, and erosion of ethical values. The Bhagavad Gita offers timeless solutions by emphasizing duty, selflessness, discipline, and moral accountability. Modern leadership theories increasingly echo Gita principles, such as servant leadership, ethical governance, and transformational leadership. Scholars argue that the Gita provides a holistic leadership model integrating ethical, psychological, and spiritual dimensions (Sargeant 128). By adopting Gita-based values, contemporary leaders can address challenges such as corruption, inequality, and governance failure. The text remains a relevant moral compass for leaders in politics, administration, education, and corporate sectors.

Conclusion

The Bhagavad Gita presents a comprehensive and timeless framework for value-based leadership and governance. Through its teachings on Dharma, Nishkama Karma, self-discipline, equanimity, ethical role modelling, and social responsibility, the text offers profound insights into the moral dimensions of leadership. Krishna’s leadership exemplifies wisdom, compassion, and respect for individual autonomy, providing an enduring model for ethical governance. In an era marked by leadership crises and moral uncertainty, the Bhagavad Gita continues to illuminate the path of righteous action and responsible governance. Its philosophy encourages leaders to act with integrity, selflessness, and commitment to the common good, thereby fostering a just and harmonious society.

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The Concept of 'Sthitapragya' in Bhagavad Gita as a Framework for Modern Stress Management

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Introduction

In today's world, stress is everywhere. From a small child to an old person, everyone is worried about something. Most people think stress is a small problem and they ignore it. But this is a big mistake. Stress is like a slow poison. If we don't treat it on time, it leads to very dark thoughts and a "Suicide Mindset."

Today, our young generation is under a lot of pressure. They are always afraid of failing or being called a "loser." To save our youth, we need to understand how the mind works. Stress is not something that comes from outside; it is created inside our mind by the way we think.

In this paper, I analyse the "Chain of Thoughts" that traps a student. We will also see how the ancient wisdom of the Bhagavad Gita gives us a perfect solution. Lord Krishna teaches us how to become a **Sthitapragya**—a person who stays calm and happy even in every situation. By learning to focus on the "Present" and letting go of the "Future Tension," anyone can break the loop of thoughts and live peaceful life.

Hypothesis

The concept of **Sthitapragya** (a stable mind) given in the Bhagavad Gita is not just religious, but it is a scientific way to fix the mind. By following the lesson of "Focusing on Action, not the Result," we can break the loop of thought.

Methodology

1. The primary source:- The primary source of this research is the Bhagavad Gita.
2. Observation of Modern Youth: I have observed the common problems faced by students today, such as exam pressure, fear of failure, and the "Chain of Thoughts" that leads to overthinking. I compared these real-life situations with the psychological concepts mentioned in the Gita.
3. Comparative Analysis: I connected the concept of 'Sthitapragya' with modern problem. I analyzed how the 'chain of thoughts' mentioned by Lord Krishna 5,000 years ago is exactly what happens in a student's mind.



Thesis Development

In today's world, everyone is facing a lot of stress. Even from a young child to an elderly person, everyone has their own level of stress and because of this, people are facing many serious health issues as well as mental issues.

Stress looks like a very small issue or a simple problem. Many people even ignore it and do not recognize it as a major problem. They never consider it something serious that needs attention. However, ignoring stress is even more dangerous. It is not a small thing; it is the root cause of suicidal tendencies and a suicide mindset. These symptoms of suicide are majorly found in students especially our young youth, they are extremely under pressure to get success. They face a constant fear of failure or 'fear of being a loser'.

➤ DEEP ANALYSIS; THE ROOT CAUSE OF STRESS

To know deeper about the stress, we must first understand the main cause of stress and also, we have to understand our main mechanics of mind. We need to analyze the way our mind works and how it processes the world around us. Stress is not the external thing. It is an internal thing. It is not about what is happening outside us, but it is about what is happening inside our mind.

When we say stress is internal, it means it is created by our own way of thinking.

➤ THE MECHANISM OF MIND: HOW STRESS STARTS

It is not about the exam or the result that gives stress. It is the way our mind handles these things. Our mind works like a machine that creates a "**Chain of Thoughts.**" When a student thinks about a competitive exam the first thought might be, "*What if I fail?*" This is just one thought. But our mind's mechanism does not stop there. It quickly creates a second thought: "*If I fail, I will be a loser.*" Then a third thought: "*If I am a loser, my parents will be ashamed.*"

This happens because of the tension of the future. We are not focused on our study today, but we are scared of '*what will happen next?*' Our mind is running into the future and creating fears. And because of this tension, we completely lose our connection with the present moment.

This continuous chain of thoughts creates a Mental Loop. The student gets trapped in this loop. This's why stress is not an "external thing." It is an internal process of our mind. When the mind keeps running in this negative chain, the pressure becomes too much to handle. This is the moment when a young person starts thinking about these thought and feel this is the true reality of their life.

➤ THE ILLUSION OF THOUGHTS: WHEN NEGATIVE THOUGHT BECOME REALITY

When a negative thought like '*I can't do anything in the life*' comes into the mind, the student does not see it as just a thought. Instead, they accept it as a truth.

Once these thoughts become 'TRUTH' according to their mindset. They stop seeing the good things in life. Their mind becomes so full of fear that they cannot understand or accept good thoughts or positive advice from others. In their mind, failing one exam or losing a job or any other issue feels like their whole life is over. They forget that life is big then this, its just a small part of life.



Because they cannot think clearly, they feel trapped. They start feel alone even when they are with their family or friends. They think 'Nobody understands me' or 'My life has no value now'. This is a very dangerous stage because the person stops listening to anyone. Their negative thoughts become like a wall that blocks all the help from outside.

At this point, the person loses all hope. They feel that the pain in their mind will never end. They feel like they are stuck in a dark room with no doors. When they cannot see any way to be happy again, they start thinking that ending their life is the only way to stop the pain. This is how the Suicide Mindset takes total control over them.

Krishna explains exactly how a small thought about a "competitive exam" or "job" turns into a suicidal mindset. He calls it a ladder to destruction.

**ध्यायतो विषयान्युंसः सङ्गस्तेषूपजायते |
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ||**

**क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः |
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ||** (Chapter 2, Verse 62-63)

By constantly thinking about objects, an attachment is created. From attachment, desire arises. When desire is blocked, it leads to anger. Anger causes confusion, which leads to loss of memory (wisdom). When memory is lost, intelligence is destroyed, and when intelligence is destroyed, the person is ruined.

This is not just a religious teaching; it is a Step-by-Step Psychology of how a human mind breaks down.

1. The Seed of Thought (ध्यायतो): It starts with something very small. For example, a student simply thinks about a "Target Rank." Or a position where a person wants to achieve.
2. The Attachment : By repeatedly thinking about it, that rank or position becomes their whole world. They feel that without it, they are nothing.
3. The Obsession (कामः): This attachment turns into an intense desire. Now, they aren't studying for knowledge; they are studying for that specific result.
4. The Reaction (क्रोधाद्भवति): When there is fear that this desire might not be fulfilled (perhaps because a mock test went bad), it creates Anger and Frustration.
5. The Confusion (सम्मोहः): This frustration creates a "cloud" over the mind. The person becomes so confused that they cannot distinguish between right and wrong.
6. The Loss of Wisdom (स्मृतिभ्रंम): At this stage, the student forgets their past achievements, their parents' love, and the fact that one exam is not the end of life. They lose their "Memory" of who they truly are.
7. The Final Collapse (बुद्धिनाशा): Finally, the Intelligence (Buddhi)—the power to make decisions—is completely destroyed. When a person can no longer think logically, they feel trapped in a dark room with no exit. This is the tragic moment when they feel that giving up on life is the only option left.



Krishna shows us that the disaster doesn't start with the "Failure"; it starts with the "Thought." The "Chain of Thoughts" is like a fire; if you don't put it out at the first step (the thought), it grows into a storm that destroys everything. This is why mastering the mind is not just a choice, it is a necessity for survival.

➤ THE TURNING POINT: BREAKING THE CHAIN

This is the main reason why we need to stop these thoughts at the very beginning. If a person can stop the negative thoughts from starting, or if they learn how to break the "Chain of Thoughts," then the problem of stress and suicide will be solved automatically.

The main reason for our stress is that we are attached to the result. We keep worrying about "What will happen?" Krishna says we must focus only on our action.

*कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥* (Chapter 2, Verse 47)

This verse explains that our only real power lies in the Present Moment. When we work, our mind is often split into two parts: one part is doing the work, and the other part is constantly checking the future for the reward. This division of mind invites lots of thoughts and these thoughts helps us to distract from our present moment or work. when we are so obsessed with reaching the finish line, we forget to run properly.

We start worrying about the trophy, the applause, or the fear of losing, and as a result, we distract from our actual performance.

True success comes when we treat our work like an offering. Imagine an artist who is so lost in their painting that they forget whether it will sell or not. Because they are not "attached" to the money or fame (the result), their mind is completely calm. This calmness allows them to create a masterpiece.

On the other hand, if we only work because we want a specific result, we become slaves to our desires. If the result is good, we are happy; if it is bad, we are destroyed. Krishna teaches us to break this slavery. By focusing entirely on the quality of our effort, we protect ourselves from the ups and downs of life. We understand that while we cannot control the results, we can certainly control how we set our hard work. This shift in mindset—from "What will I get?" to "What can I give?"—is the ultimate cure for the mental loops that lead to stress and hopelessness.

To find the way to stop these negative thoughts, we can look at the Bhagavad Gita. Lord Krishna gives us the best solution for this. He introduces the concept of "**Sthitapragya**" (a person with a stable mind).

➤ THE SOLUTION: 'STHITAPRAGYA'

In the Bhagavad Gita, Lord Krishna gives a perfect solution to stop the "Chain of Thoughts" and "Future Tension." This solution is a **Sthitapragya**. A Sthitapragya is a process of mind where a person has total control over their mind. No matter how big the problem is, their mind stays calm and stable.

Lord Krishna explains this process through these powerful verses:



The Definition of a Balanced Mind (Sthitapragya)

When Arjun asks, "What is a Sthitapragya?", Krishna replies that it is someone who is happy within themselves and does not depend on outside success.

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ (Chapter 2, Verse 55)

when a person gives up all selfish desires of the mind and finds total satisfaction within their own self, they are known as a person of steady intelligence.

This verse provides the "Key" to breaking the chain of stress. It talks about a shift from External Validation to Internal Satisfaction.

1. Removing the "Mental Junk" (प्रजहाति): Our mind is often filled with desires that come from outside. For a student, this might be the desire for a specific rank to show off or the fear of being judged by others. Krishna says that a stable person learns to "throw out" these external pressures. They realize that these thoughts are just guests in the mind, not their true identity.
2. Finding Joy Within (आत्मन्येवात्मना तुष्टः): Usually, our happiness depends on the Result. If we pass, we are happy; if we fail, we are broken. But a *Sthitapragya* finds satisfaction in their own effort and character. Imagine a student who prepares for an exam with total honesty. Even before the result comes, they feel a sense of peace because they know they gave their best. Their happiness comes from their "Action" (Self-satisfaction), not from a piece of paper (The Result).
3. The Shield Against Stress: When you are "तुष्ट" (satisfied) within yourself, the "Chain of Thoughts" loses its power. This inner strength acts like a shield.

This shlok teaches us that the cure for "Future Tension" is to stop looking for happiness in the future and start finding it in our own character today. A person who is satisfied with their effort is impossible to break. By following this, a young person can transform from a "victim of thoughts" to a "master of their mind."

In this shlok, Krishna explains that a Sthitapragya is like a deep ocean—no matter how many rivers (problems) flow into it, the ocean never overflows.

"दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ (Chapter 2, Verse 56)

This is a very practical lesson for anyone facing stress. Usually, when something bad happens (like a low score in a test), our mind becomes "अनुद्विग्नमनाः" (disturbed). We start a negative chain of thoughts. On the other hand, when something good happens, we get over-excited and then fear losing that happiness.



A Sthitapragya practices staying in the middle. They understand that both "Good times" and "Bad times" are temporary. By staying balanced, they save your energy. They don't let Fear (भय) or Anger (क्रोध) drive their decisions. This emotional balance is the ultimate protection against suicidal thoughts.

Krishna uses a very simple and famous example of a tortoise to show how we can protect our mind from distractions.

"यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥" (Chapter 2, Verse 58)

In today's world, we are surrounded by distractions—social media, peer pressure, and constant comparison with others. These external things enter our mind and start the "Chain of Thoughts." Krishna says we should be like a Tortoise (कूर्म). A tortoise has a hard shell for protection. Similarly, we should have a "Mental Shell." When we feel that a thought is becoming negative or that the "Future Tension" is starting to attack us, we should have the power to "pull back" our mind. We should be able to say, "I will not look at what others are doing; I will only focus on my own path." This ability to "withdraw" from negative environments is what keeps our intelligence (प्रज्ञा) safe.

Krishna teaches us that we should not believe every thought our mind creates. Just because a thought says "I am a failure," it doesn't mean it is true. A Sthitapragya looks at their thoughts like clouds in the sky. Clouds come and go, but the sky stays the same. Similarly, we should stay calm and let the negative thoughts pass without getting scared.

Findings of the Research

1. Stress is inside our Mind: I found that exams or results are not the real problem. The real problem is how we think about them. Stress is created by our own mind when we start a "THINKING ABOUT THE RESULT"

2. Fear of the Future is the main cause: Most students are not stressed about today; they are scared of the future. They keep thinking, "What will happen next?" This "Future Tension" is the reason of losing hope.

3. The 'Chain of Thoughts' leads to Destruction: I found that, Mental pain starts with one small thought. That thought becomes an obsession, then it becomes anger, and finally, it destroys the person's ability to think clearly.

4. 'Sthitapragya' is the Best Cure: The research shows that we can stop stress by becoming a Sthitapragya. This means:

- Focusing only on our Hard Work (Action).
- Not worrying about the Result.
- Staying calm in both success and failure.



Concluding Comments

To end this research, I want to say that life is much bigger than any exam, job, or result. We feel stressed because we let our mind run into the future and create scary stories. But as we have learned from the Bhagavad Gita that we have the power to stop this.

The "Chain of Thoughts" can be very dangerous, but it is not impossible to break. By becoming a Sthitapragya, we learn a simple but powerful secret: Do your best today and don't worry about tomorrow. We must teach our youth that failing in one thing does not mean they are a "loser." Every person has a value that cannot be measured by a marksheet. If we can learn to stay calm like the ocean and focus on our work like a dedicated artist, stress will never be able to touch us.

Let us choose Peace which is not found in the result; it is found in the effort we put in today.

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Leadership through Service: Insights from the Bhagavad Gītā for Ethical Governance

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Abstract

The National Education Policy (NEP) 2020 encourages the use of Indian Knowledge Systems (IKS) in education to help students develop good values, ethical thinking, and responsible leadership. Today, many systems of governance in India and across the world face problems such as lack of honesty, weak accountability, and loss of public trust. In such a situation, servant leadership, where a leader works for the welfare of others instead of personal power, offers an important and meaningful approach. This paper studies the idea of servant leadership using the teachings of the *Bhagavad Gītā*, one of the most important texts of Indian philosophy.

The study uses a simple text-based analysis of selected verses from the *Bhagavad Gītā* to explain ideas such as *niṣkāma karma* (doing one's duty without expecting rewards), *karma yoga* (working with discipline and dedication), *lokasaṅgraha* (working for the good of society), and control over ego (*ahamkāra tyāga*). According to the *Gītā*, a true leader is not someone who commands others, but one who serves with honesty, self-control, and a sense of duty (*dharma*). This idea supports the goals of NEP 2020, which focus on character building and value-based education.

To show how these ideas are useful even today, the paper includes case studies from India and other countries. Indian examples such as Narendra Modi, Lal Bahadur Shastri, E. Sreedharan, and the Amul cooperative movement show how leadership through service can bring positive social change. Global examples like Nelson Mandela and servant leadership practices in organizations and governments show that similar values are respected worldwide. These examples clearly prove that the teachings of the *Bhagavad Gītā* are still relevant for ethical leadership and good governance today.

Keywords: Servant Leadership, Bhagavad Gītā, Indian Knowledge Systems (IKS), Ethical Leadership, , Good Governance, NEP 2020



1. Introduction

Indian classical texts offer deep and practical insights into leadership, governance, and management. Important works such as Kautilya's *Arthashastra* and the *Bhagavad Gītā* discuss effective leadership from ethical and practical perspectives. The *Arthashastra* focuses on statecraft, wise decision-making, strategic thinking, and practical governance. In contrast, the *Bhagavad Gītā* explains leadership as a moral responsibility, where a leader should avoid excessive attachment to rewards and outcomes. Together, these two texts provide a balanced and comprehensive understanding of how a modern leader, including a business leader, should function.

One of the most significant teachings of the *Bhagavad Gītā* appears in Chapter 2, Verse 63, which explains how anger leads to confusion, loss of memory, destruction of reasoning, and finally to failure. This teaching is highly relevant for present-day managers and administrators. In today's fast-paced and competitive environment, leaders often take quick decisions driven by anger, fear, pride, or pressure to outperform others. Such emotionally driven decisions frequently lead to negative results. The *Gītā* advises leaders to take decisions with a calm mind, emotional balance, and clear thinking.

The six philosophical systems (*Darśanas*) of Indian thought also support this idea by promoting the qualities like rational thinking, emotional control, and logical reasoning which are essential for effective leadership. Concepts such as *Karma Yoga* from the *Gītā* encourage leaders to focus sincerely on their duties without being overly concerned about results. This approach reduces stress and helps create a positive and productive work environment.

The philosophy of Servant leadership turns the usual idea of leadership upside down by placing service above power or control. Introduced by Robert Greenleaf, this approach highlights caring for people, nurturing their potential, and strengthening the community. In the Indian tradition, similar ideas are found in the *Bhagavad Gita* and the lives of great leaders. The *Mahabharata* offers meaningful insights into leadership, especially through Lord Krishna's role as Arjuna's charioteer. By choosing to guide rather than command, Krishna exemplifies servant leadership which supports decision-making, building confidence, and offering wisdom without domination. The *Gita* further stresses clarity of purpose, adaptability, and commitment to dharma (duty), qualities that are highly relevant for servant leaders in the contemporary world. These ancient principles are not merely theoretical. Modern business leaders, such as Ratan Tata, have applied these teachings in their leadership practices. Research studies on management increasingly refer to the *Bhagavad Gītā* as a source of ethical and effective leadership, with thousands of studies highlighting its relevance. Even global organizations have adopted practices inspired by Indian traditions, such as mindfulness, yoga, and meditation. Thus, the wisdom of the *Bhagavad Gītā* remains highly relevant, offering practical guidance for ethical leadership, emotional balance, and long-term organizational success in today's corporate world.

2. Literature Review

Indian Knowledge Systems (IKS) developed from the ancient intellectual and cultural traditions of India. These systems represent a wide range of knowledge areas, including mathematics, astronomy, medicine, language studies, ethics, and spiritual thought. Such knowledge has been preserved in classical texts like the *Vedas*, *Upanishads*, *Puranas*, and great epics such as the *Ramayana* and the *Mahabharata*. Among these



texts, the *Bhagavad Gita* holds a special place as it presents deep insights into human values, social responsibility, leadership, and spiritual awareness.

This review of literature focuses on scholarly discussions related to the revival and application of Indian Knowledge Systems, with special emphasis on the *Bhagavad Gita*. Researchers such as A. K. Bag (2014) and P. T. Raju (2015) have explained that IKS functioned as a self-sustained system aimed at maintaining harmony in society. It was guided by four major life objectives which are *dharma* (righteous duty), *artha* (material well-being), *kama* (desire), and *moksha* (spiritual freedom). The *Bhagavad Gita*, which forms a part of the *Mahabharata*, explains how individuals can balance these goals through disciplined action and ethical conduct.

Studies in the field of management also highlight the relevance of the *Bhagavad Gita* in modern organisational settings. Khanna and Katyal (2017) pointed out that a strong organisational culture is essential for long-term success, and the ethical teachings of the Gita can support value-based leadership. In a similar direction, Bhatt (2018) discussed how the strategic ideas found in the *Bhagavad Gita* can be applied to management practices, especially in planning, decision-making, and ethical leadership.

Recent research by Chauhan and Maheshwari (2023) suggests that leadership inspired by the *Bhagavad Gita* positively influences workplace culture. Such leadership encourages trust, responsibility, and moral behaviour among employees. When leaders adopt these principles with care, employees develop a stronger sense of purpose and commitment. This shared vision helps create unity within organisations and contributes to a positive and productive work environment.

Servant leadership is not just a way of leading but a belief system that focuses on placing the needs of others before personal interests. This approach is based on the idea that when leaders serve their team members, they create a supportive environment built on cooperation, trust, and continuous development. The positive effects of servant leadership go beyond individual employees and influence the organization as a whole by improving teamwork, increasing efficiency, and developing a healthy and positive work culture. Agarwal (2014) mentioned that Trust plays an important role in encouraging employees to stay engaged in their work. When employees trust their leaders, they feel more motivated, energetic, and committed to their tasks. Research conducted by Bai et al. (2022) also shows a strong connection between employee engagement and innovation, as engaged employees are more likely to display creative and innovative work behaviour. In addition, leaders who take initiative and show proactive behaviour help strengthen the relationship between authentic leadership and employee creativity).

Newman et al. (2017) shows that Servant leadership also has a positive influence on employees' willingness to go beyond their assigned duties. This occurs through strong leader-member relationships, where mutual respect and trust encourage employees to contribute more than what is formally required. Employees with proactive personalities, when supported by effective leader-member exchange, are more likely to demonstrate organizational citizenship behaviour and actively support organizational goals.



3. Research Objectives

1. To understand how the teachings of the Bhagavad Gita guide ethical behaviour in Servant leadership roles.
2. To study the impact of Servant leadership inspired by the Bhagavad Gita on organisational work culture.
3. To examine the usefulness of the Bhagavad Gita's lessons in improving ethical practices in present day business governance.

4. Methodology

This research is based on Secondary data. Policy documents and selected research papers from Scopus, Google scholar and Research Gate along with translated texts were gathered and in depth study following a thorough screening procedure that prioritised the relevance was followed. Paper is analysed, which included a literature review and topic analysis, qualitatively.

5. Servant Leadership: Leading through Service

Servant leadership fits closely with transformational leadership. Transformational leadership focuses on encouraging and inspiring team members to perform well and develop their abilities. Leaders following this approach guide their teams by sharing a clear vision, supporting new ideas, and helping individuals grow personally and professionally. As a result, this style of leadership brings positive change and improvement within an organization.

5.1 Servant Leaders in action: Success stories

- **Lead By Example:** Effective leaders demonstrate the values they expect from others by practicing them in their own actions. Qualities such as compassion, guidance, and support become meaningful when leaders model them personally. Dr. A. P. J. Abdul Kalam, widely known as India's "Missile Man," exemplified this approach throughout his life. Despite serving as the President of India, he remained humble, lived simply, and stayed deeply connected with students and young people. He consistently placed people before position and believed strongly in the power of education. His leadership reflected the principles like discipline, integrity, and service. Whether working alongside his team late into the night or choosing a modest lifestyle, Dr. Kalam's life stood as a powerful example of selfless and ethical leadership (Kalam & Tiwari, 1999).
- **Active Listening:** The late Shri Ratan Tata was widely respected for his accessibility and his willingness to listen to employees at all levels of the organisation, including those in junior positions. One well-known example of this quality is the development of the Tata Nano, which emerged from his attention to the concerns of middle-class families seeking a safer and more affordable alternative to two-wheelers. His leadership encouraged open communication and the free exchange of ideas across the organisation. By carefully listening to people's real needs, Ratan Tata transformed empathy into practical innovation.
- **Selfless Leader:** Mahatma Gandhi exemplified *nişkāma karma* by dedicating his life to India's freedom without seeking personal power or reward.



- His leadership was rooted in moral responsibility and service to the masses, especially the poor and marginalized. Gandhi's emphasis on lokasaṅgraha is evident in his inclusive approach, where social harmony, non-violence, and collective well-being were placed above individual or political gain. His simple lifestyle and humility reflect deep ego-transcendence, aligning closely with the Gita's vision of a selfless leader.
- **Serve the Team:** Prime Minister Narendra Modi often describes himself as the “Pradhan Sevak” (chief servant) instead of “Pradhan Mantri” (prime minister), highlighting the idea that leadership begins with service to the people. Such a leader looks for ways to support the team by removing difficulties, providing needed resources, and offering guidance. Leading through service helps build trust, teamwork, and a strong sense of cooperation.
- **Ethical and Ego-Transcendent Leadership:** E. Sreedharan, often called the “Metro Man of India,” represents servant leadership in modern public administration. His commitment to duty (niṣkāma karma) is visible in his focus on timely project completion without personal glorification. His work on large infrastructure projects such as the Delhi Metro served the larger public interest (lokasaṅgraha) by improving urban mobility and quality of life. His integrity, discipline, and avoidance of political ego demonstrate ego-transcendence in contemporary governance.
- **Without personal gains :** Nelson Mandela's leadership exemplifies ethical governance grounded in service, humility, and moral responsibility. After years of imprisonment, he chose reconciliation over revenge, reflecting ego-transcendence and ethical decision-making. His commitment to justice without personal gain aligns with niṣkāma karma, while his focus on national unity reflects lokasaṅgraha. Mandela's people-centered approach demonstrates servant leadership in a global governance context.
- **Empathy and Psychological Safety:** When Satya Nadella became the CEO of Microsoft, he placed strong emphasis on empathy, cooperation, and mutual respect. He shifted the company's internal culture from intense competition to one that values a growth mindset and teamwork. By practicing humility, emotional awareness, and continuous learning himself, he encouraged employees to feel safe sharing ideas and taking risks. This leadership approach played a key role in renewing Microsoft's innovative strength and improving its public reputation.
- **Empowering Others:** Late Shri Verghese Kurien, known as the architect of India's White Revolution and the founder of AMUL, transformed the lives of millions of farmers by giving them ownership, voice, and respect. Through cooperative institutions, he enabled specially women from rural communities and encouraged them to take part in decision-making rather than merely follow instructions. His leadership turned small farmers into confident entrepreneurs and key contributors to India's dairy growth, strengthening rural economies through self-reliance and dignity.



5.2 Case Study of Mahabharat

Lord Krishna's leadership, as portrayed in the Mahabharata, exemplifies the essence of servant leadership. Rather than exercising authority through command, he places the welfare of others at the center, nurtures their capabilities, and supports them in achieving their purpose. His leadership remains firmly anchored in Dharma (righteous conduct). This approach is most evident in his role as Arjuna's charioteer, where Krishna offers insight and moral clarity, enabling Arjuna to perform his duty independently without intervening directly in the battle.

1. The charioteer as a servant leader:

By assuming the role of Arjuna's charioteer, Krishna demonstrates leadership rooted in service rather than power. He does not control Arjuna's actions but strengthens his ability to act with confidence and responsibility. This reflects the principle of self-organising and cross-functional teams, where individuals are encouraged to take ownership of their roles and contribute their distinct strengths toward a shared goal.

2. Empowerment through wisdom:

Krishna does not impose decisions on Arjuna. Through the teachings of the Bhagavad Gita, he imparts knowledge and perspective, enabling Arjuna to arrive at his own informed choices. This fosters self-reliance, inner growth, and long-term personal development.

3. Commitment to Dharma:

Every action undertaken by Krishna is guided by Dharma, emphasizing ethical responsibility and the pursuit of the greater good. This aligns closely with servant leadership values, where integrity, moral clarity, and societal welfare take precedence over personal gain.

4. Agility and adaptive action in the Bhagavad Gita:

The Bhagavad Gita underscores the importance of adaptability, conscious action, and responsiveness in uncertain circumstances. Krishna advises Arjuna to detach from rigid expectations and remain flexible in action, which resonates strongly with the agile principle of responding to change rather than adhering strictly to predetermined plans. True agility, as Krishna teaches, emerges from clarity of purpose and resilience in the face of change.

5. Leading through purpose rather than control:

Krishna empowers Arjuna by helping him recognize his purpose and act in harmony with his role, offering compassionate guidance instead of coercion. Similarly, agile leadership encourages the creation of environments where individuals are driven by intrinsic motivation and shared purpose, reflecting the spirit of Krishna's servant leadership.

6. Teachings extracted from Bhagavad Gita for Servant leadership and ethical Governance

Battlefield of Life: life is like a battlefield where each person must face challenges while staying true to their duties.



Work Culture: It teaches that a positive work culture comes from sincere effort, moral values, and cooperation, not from obsession with outcomes.

Utilisation of available resources: The Gītā also reminds us that the most important resources like our inner strength, wisdom, and self-discipline are always within reach when actions are guided by purpose and integrity.

Emphasis on anger management: The Gītā highlights that anger, when left unchecked, disturbs clarity of thought and weakens decision-making. It encourages self-control and inner calm so that actions arise from understanding rather than emotion.

Karma in action: Gita teaches us performing one’s responsibilities with dedication and honesty, without attachment to success or failure. Such balanced action supports ethical behaviour, steady leadership, and inner stability in everyday life.

Commitment of Duty: It teaches that a person should focus on right action rather than personal gain, success, or failure. By remaining devoted to duty and detached from outcomes, the Gītā shows how individuals can act ethically, maintain inner balance, and contribute meaningfully to society.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ २-४७ (Bhagavad Gita, Chapter 2, Verse: 47)

Karmanye vadhikaraste Ma Phaleshu Kadachana,
Ma Karmaphalaheturbhurma Te Sangostvakarmani

This is a well-known verse from Gita which states that one should perform one’s duties without getting attached to the outcomes.

7. Mapping of Leadership Qualities aligned with Bhagavad Gita

Table 1 : Mapping of Leadership Qualities

Leader	Niṣkāma Karma (Selfless Duty)	Lokasaṅgraha (Collective Welfare)	Ego-Transcendence (Humility)	Ethical Decision-Making	Servant Leadership Contribution
A. P. J. Abdul Kalam	Dedicated his life to national development without personal gain	Worked for youth empowerment, education, and scientific progress	Lived simply despite high office	Decisions guided by integrity and national interest	Inspired servant leadership through vision, humility, and service



Ratan Tata	Focused on long-term value rather than personal profit	Promoted inclusive growth, philanthropy, and ethical business	Maintained simplicity and approachability	Emphasised ethical corporate governance	Modelled service-oriented corporate leadership
Mahatma Gandhi	Practised duty without attachment to outcomes	Fought for social justice and collective upliftme	Rejected power, lived with minimal needs	Decisions rooted in truth and non-violence	Embodied servant leadership through moral authority
Narendra Modi	Emphasises duty to nation over personal recognition	Focus on inclusive development and public welfare schemes	Uses “Pradhan Sevak” identity to signal humility	Governance framed around accountability and service	Promotes people centric governance
E. Sreedharan	Performed duties with discipline and no personal glorification	Delivered infrastructure for public benefit	Avoided political and personal ego	Transparent and principled administration	Exemplified servant leadership in public administration
Nelson Mandela	Dedicated life to justice without seeking revenge	Focused on national reconciliation and unity	Forgave oppressors, rejected vengeance	Chose ethical reconciliation over conflict	Global model of servant leadership in governance
Satya Nadella	Prioritised learning and people over short-term results	Built inclusive, collaborative work culture	Demonstrated humility and openness	Ethical leadership through empathy and trust	Applied servant leadership in global corporate governance
Verghese Kurien	Worked for farmer empowerment rather than personal fame	Strengthened rural economies through cooperatives	Gave ownership to farmers, not control	Decisions rooted in fairness and dignity	Exemplified servant leadership through empowerment

The comparative table (**Table 1**) presents how important leadership qualities can be understood through the values found in the Bhagavad Gita and the Indian Knowledge System (IKS). It connects selected Gītā teachings with leadership ideas such as selfless action, commitment to duty, concern for social welfare, humility, compassion, and integrity.



These principles emphasize that a true leader works with a sense of responsibility and focuses on the well-being of society rather than personal benefit. The table also shows that many of these ideas are similar to modern leadership theories like servant leadership, transformational leadership, and emotional intelligence.

Overall, the comparison suggests that the wisdom of the Gītā can still guide leadership practices today. By applying these values, leaders can support ethical governance, build trust, and encourage responsible decision-making in organizations and society. This alignment demonstrates the continuing relevance of Indian Knowledge Systems in shaping value-driven leadership in contemporary context.

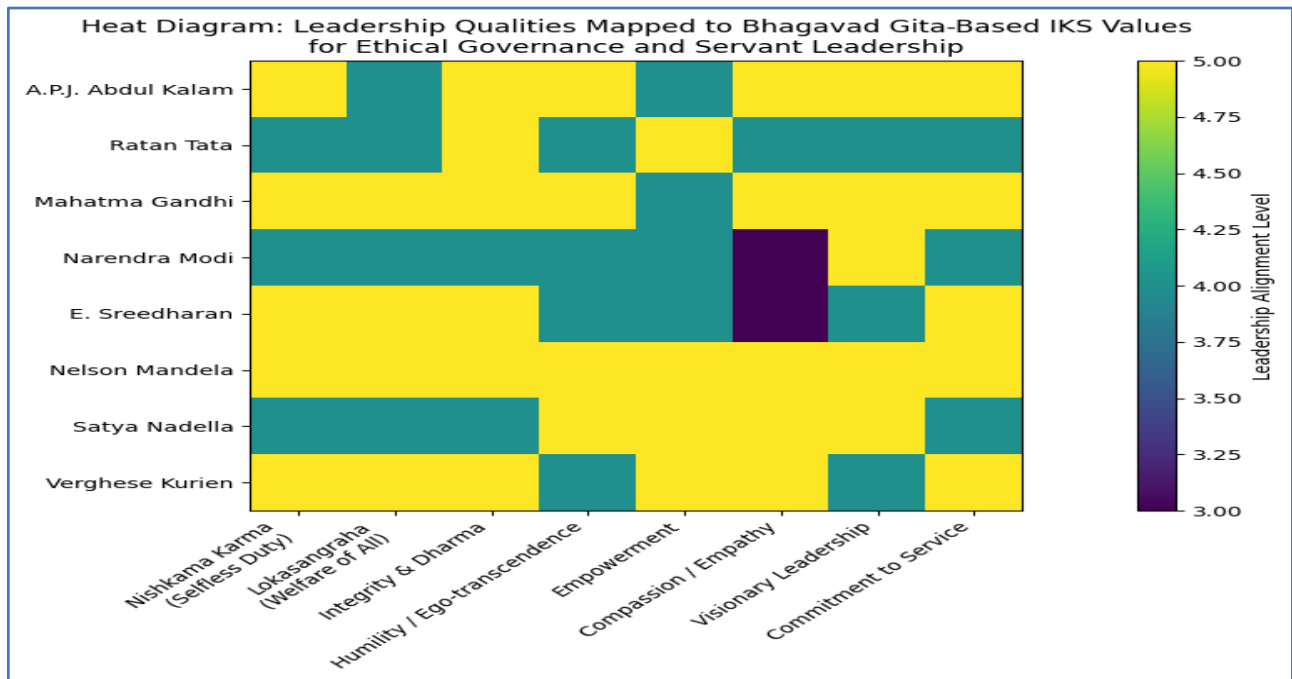


Figure 1 : Heat Diagram showing leadership qualities mapped to Bhagavad Gita

The heat diagram (**Figure 1**) provides a visual comparison of how selected Indian and global leaders reflect core values drawn from the Bhagavad Gītā within the Indian Knowledge System (IKS) framework. It connects leadership qualities with principles such as selfless action, righteousness, social welfare, humility, empowerment, compassion, vision, and service. The intensity of the colours in the diagram represents the strength of alignment. Darker shades indicate a stronger reflection of a particular Gītā value in a leader’s public life and leadership style.

The diagram shows that selfless duty (niṣkāma karma) and moral integrity (dharma) are strongly present across most leaders. This suggests that ethical leadership is deeply linked with commitment to responsibility and principled decision-making. Leaders known for social transformation display a strong orientation toward lokasaṅgraha, meaning concern for collective welfare rather than personal success.



The visualization also highlights humility and people-centered leadership as key characteristics of servant leadership. Leaders who encourage participation, collaboration, and empowerment show higher alignment with these values. In addition, visionary thinking appears as an important common trait, especially among those who led national or institutional change.

Overall, the heat diagram demonstrates that Gītā-based values continue to offer a meaningful framework for understanding ethical governance and servant leadership in contemporary contexts. It shows that ancient philosophical principles remain relevant for modern leadership models.

Discussion

The mapping strongly reveals a strong alignment between Bhagavad Gītā-based Indian Knowledge System (IKS) values and the leadership practices of both Indian and global leaders. Most leaders show high commitment to *niṣkāma karma* (selfless action), suggesting that effective leadership is often driven by a sense of duty rather than personal gain. Figures such as Mahatma Gandhi, E. Sreedharan, Nelson Mandela, and Verghese Kurien particularly reflect this principle through their service-oriented work focused on societal progress.

The mapping also highlights the importance of *lokasaṅgraha* (collective welfare), indicating that ethical governance is closely connected to leaders who prioritize the well-being of communities. Leaders like A. P. J. Abdul Kalam and Narendra Modi demonstrate people-centric approaches that aim at inclusive development. Similarly, strong scores in ego-transcendence suggest that humility and emotional balance contribute significantly to trust-building and institutional credibility.

Moderate yet consistent alignment seen in leaders such as Ratan Tata and Satya Nadella shows that Gītā-inspired values are equally relevant in corporate settings, where ethical decision-making and teamwork support sustainable growth. Overall, the findings suggest that servant leadership, grounded in duty, humility, and ethical responsibility, remains highly relevant for contemporary governance. The heat matrix therefore reinforces the idea that integrating Gītā-based values into leadership development can promote integrity, social responsibility, and long-term organizational effectiveness.

Conclusion:

The comparative analysis of leadership qualities through the mapping reveals a meaningful alignment between the timeless teachings of the Bhagavad Gita and the vision of leadership promoted in India's National Education Policy (NEP) 2020. Both emphasize the development of ethical, responsible, and socially committed individuals who work for the larger welfare of society. The Gita's principle of Nishkama Karma (performing one's duty without attachment to personal rewards), strongly resonates with NEP 2020's focus on value-based education, character formation, and holistic development.

Leaders such as Mahatma Gandhi, A.P.J. Abdul Kalam, Verghese Kurien, Nelson Mandela, Ratan Tata, Satya Nadella, E. Sreedharan, and Narendra Modi demonstrate that leadership grounded in integrity, service, and vision can transform institutions and communities. Their actions reflect the Gita's message: "*Karmanyevadhikaraste ma phaleshu kadachana*" (Bhagavad Gita 2.47), which encourages dedication to duty while



remaining detached from outcomes. This philosophy aligns with NEP 2020's aim to nurture reflective thinkers, compassionate leaders, and responsible citizens prepared to contribute to national development.

Therefore, integrating Bhagavad Gita-based values within educational and leadership frameworks can strengthen ethical governance and servant leadership. By bridging ancient Indian wisdom with contemporary educational reforms, NEP 2020 provides an opportunity to cultivate leaders who are not only competent but also guided by dharma, ensuring sustainable progress and the collective good.

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Oral Knowledge Preservation in the Digital Age: Ethical Lessons from the Bhagavad Gita within the Indian Knowledge System

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Abstract

Oral traditions have played a central role in preserving cultural knowledge in many societies. In India, philosophical teachings, sacred texts, chants, rituals, and folk narratives were historically transmitted through oral communication between teachers and learners. The Bhagavad Gita represents a significant example of this tradition because it originated as a spoken dialogue between Lord Krishna and Arjuna and later became a written philosophical text. In the modern digital age, new technologies provide opportunities to record, store, and distribute oral knowledge through digital platforms. However, the digitization of traditional knowledge also raises ethical questions related to authenticity, ownership, cultural sensitivity, and misuse.

Existing studies often focus on digital preservation methods but give limited attention to ethical frameworks rooted in Indian philosophical traditions. This paper addresses this research gap by exploring how ethical principles found in the Bhagavad Gita—such as dharma (duty), satya (truth), and responsible action—can guide the digital preservation of oral knowledge. Using a qualitative conceptual research approach, the study examines the intersection of oral traditions, digital documentation, and ethical responsibility. The findings suggest that digital preservation should be guided by culturally sensitive and ethically informed frameworks. The study proposes a model that integrates technological tools with ethical principles from the Indian Knowledge System to ensure responsible and sustainable preservation of oral knowledge.

Keywords: Bhagavad Gita, Oral Knowledge, Digital Preservation, Indian Knowledge System, Cultural Heritage, Ethics



1. Introduction

Oral traditions have long served as important systems for transmitting knowledge, values, and cultural identity across generations. Before the development of written manuscripts and printing technologies, many civilizations relied on memory, recitation, storytelling, and dialogue to preserve their intellectual traditions.

India is one of the oldest civilizations with a strong tradition of oral knowledge. Ancient scriptures such as the Vedas, Upanishads, and the Bhagavad Gita were transmitted orally for centuries before being written down. The oral transmission system ensured accuracy through repetition, disciplined memorization, and teacher-guided learning.

The Bhagavad Gita is a powerful example of this tradition. The text originated as a dialogue between Krishna and Arjuna on the battlefield of Kurukshetra. Through this dialogue, philosophical ideas about duty, ethics, action, and self-realization were communicated orally before being preserved in written form.

In the twenty-first century, digital technology has introduced new ways of documenting and sharing cultural knowledge. Audio recordings, digital archives, online libraries, and video platforms allow oral traditions to be recorded and accessed by wider audiences. These technologies offer valuable tools for preserving traditions that may otherwise disappear.

However, digital documentation also raises important ethical questions. Issues such as cultural ownership, misinterpretation, loss of context, and commercial exploitation of traditional knowledge have become major concerns. Therefore, it is important to explore ethical frameworks that can guide responsible digital preservation.

This paper examines how ethical teachings from the Bhagavad Gita can provide philosophical guidance for preserving oral knowledge traditions in the digital age.

2. Literature Review

Scholars from different disciplines have studied oral traditions and knowledge preservation. Ong (1982) explained that oral cultures rely heavily on memory, repetition, and communal participation to maintain knowledge systems. According to him, oral traditions create strong cultural bonds because knowledge is shared through social interaction.

In the context of Indian traditions, Staal (1986) highlighted the remarkable accuracy of Vedic oral transmission systems. He demonstrated how complex recitation techniques were used to maintain precise pronunciation and structure over centuries.



Other scholars have examined the philosophical significance of the Bhagavad Gita. Radhakrishnan (1948) interpreted the Gita as a profound ethical and spiritual text that guides individuals toward responsible action and moral duty. Similarly, Sargeant (2009) emphasized the Gita's teachings on dharma and selfless action.

Research in the field of cultural heritage preservation has also increased in recent years. Smith (2006) argued that cultural heritage includes both tangible objects and intangible traditions such as songs, rituals, and oral narratives.

With the development of digital technologies, researchers have started exploring digital methods for preserving cultural knowledge. Berry (2012) discussed how digital humanities tools allow scholars to document and share cultural materials on a global scale.

Despite these contributions, limited research connects digital preservation of oral traditions with ethical frameworks rooted in Indian philosophy. This gap highlights the need for interdisciplinary research combining cultural heritage studies, ethics, and digital technology.

3. Research Gap

The literature review reveals several gaps:

1. Most studies focus on **technical methods of digital preservation** but neglect ethical and cultural considerations.
2. Research on the **Bhagavad Gita often emphasizes philosophy rather than knowledge transmission systems.**
3. Few studies explore how **Indian ethical principles can guide modern digital documentation practices.**
4. This study attempts to fill this gap by linking ethical teachings from the Bhagavad Gita with contemporary discussions about digital preservation of oral knowledge.

4. Research Objectives

The objectives of this research are:

- 1) To examine the role of oral traditions in preserving knowledge in Indian culture.
- 2) To analyze the ethical principles of the Bhagavad Gita related to knowledge transmission.
- 3) To explore the challenges of preserving oral knowledge in the digital age.
- 4) To propose an ethical framework for responsible digital preservation.



5. Research Questions

This study seeks to answer the following questions:

1. How have oral traditions preserved knowledge in Indian culture?
2. What ethical principles from the Bhagavad Gita are relevant to knowledge transmission?
3. What challenges arise when oral traditions are digitized?
4. How can ethical frameworks guide responsible digital documentation?

6. Research Methodology

This study uses a **qualitative and conceptual research methodology**.

The research is based on:

- Analysis of academic literature related to oral traditions and digital preservation
- Interpretation of ethical teachings from the Bhagavad Gita
- Comparative analysis between traditional knowledge transmission and digital documentation practices

The study does not rely on numerical data but instead focuses on conceptual interpretation and theoretical analysis.

7. Data Analysis and Interpretation

The analysis of existing literature suggests that oral traditions operate within structured cultural environments where knowledge is transmitted through interaction between teacher and learner. In such systems, knowledge is not merely information but also includes ethical values and social responsibilities.

Digital technologies provide new possibilities for preserving oral traditions through recording and archiving. However, digital media often separate knowledge from its cultural context. When traditions are documented without community involvement or ethical consideration, they may lose their original meaning.

The teachings of the Bhagavad Gita emphasize responsible action and ethical duty. These principles can provide guidance for digital preservation practices by encouraging respect for knowledge sources and cultural communities.

8. Findings

The study reveals several important findings:

- 1) Oral traditions have historically been effective in preserving knowledge across generations.
- 2) The Bhagavad Gita offers ethical guidance related to responsibility, truth, and respect for knowledge.



- 3) Digital technology can help document and protect endangered oral traditions.
- 4) Without ethical frameworks, digital documentation may lead to misrepresentation or misuse of cultural knowledge.

9. Proposed Ethical Framework for Digital Preservation

To address the research gap, this study proposes an ethical framework based on principles from the Bhagavad Gita.

1. Dharma (Responsible Duty)

Researchers and institutions must respect the cultural communities from which knowledge originates.

2. Satya (Truth and Authenticity)

Digital documentation should maintain accurate representation of traditions without distortion.

3. Seva (Service to Knowledge)

Digital preservation should aim to protect and share knowledge for educational and cultural purposes rather than purely commercial interests.

4. Respect for Knowledge Sources

Community participation should be encouraged when documenting oral traditions.

10. Conclusion

Oral traditions have played a vital role in preserving knowledge in Indian civilization for centuries. The Bhagavad Gita represents an important example of how philosophical teachings were transmitted through dialogue and oral communication.

In the digital age, new technologies provide powerful tools for documenting and preserving cultural knowledge. However, digital preservation must be guided by ethical principles to prevent misuse or loss of cultural meaning.

This study demonstrates that ethical concepts from the Bhagavad Gita—such as dharma, truthfulness, and responsible action—can provide valuable guidance for digital preservation practices. By integrating



technological innovation with ethical responsibility, it is possible to create sustainable systems for protecting oral knowledge traditions for future generations.

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Shrimad Bhagavad Gita: The Human Dimension of Bhakti Yoga A Psychological and Spiritual Framework for Human Evolution

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Abstract

Bhakti Yoga, as elaborated in the twelfth chapter of the Bhagavad Gita, represents a comprehensive psychological and spiritual framework for human transformation. This article examines Bhakti Yoga not merely as a ritualistic or religious practice, but as a profound pathway for emotional integration, ego transcendence, and the cultivation of universal love. Through a detailed analysis of the transition from Saguna (manifest) to Nirguna (unmanifest) worship, and the specific qualities of a Bhakta (devotee) as outlined by Lord Krishna, this paper explores how devotion serves as a bridge between finite human consciousness and infinite divine awareness. The study reveals that the essence of Bhakti transcends religious boundaries, offering equanimity, compassion, and the renunciation of attachment to results as timeless solutions to contemporary existential challenges. By integrating ancient wisdom with modern psychological insights, this article demonstrates the universal applicability of Bhakti Yoga in addressing the epidemic of loneliness, performance anxiety, and meaning crisis prevalent in the 21st century.

Keywords: Bhakti Yoga, Bhagavad Gita, devotion, spiritual psychology, ego transcendence, equanimity, Saguna worship, Nirguna worship, selfless action, divine love

Introduction: The Path of the Heart The Bhagavad Gita, composed of 700 verses, stands as one of humanity's most profound philosophical texts, offering a comprehensive guide to living a meaningful and purposeful life. Embedded within the great epic Mahabharata, this sacred dialogue between Lord Krishna and the warrior prince Arjuna takes place on the battlefield of Kurukshetra, a site that transcends its geographical location to become a metaphor for the eternal conflict within every human heart (Easwaran, 2007). While the eighteen chapters of the Gita systematically address various paths to self-realization—including Karma Yoga (the path of action), Jnana Yoga (the path of knowledge), and Bhakti Yoga (the path of devotion)—Chapter 12, titled 'Bhakti Yoga,' occupies a unique position as the shortest yet most emotionally resonant exposition on the nature of divine love.



In the human context, Bhakti Yoga emerges as the sublime channelization of our inherent emotional nature. Rather than advocating for the suppression or denial of feelings—a practice that often leads to psychological imbalance—Bhakti Yoga recognizes that humans are fundamentally emotional beings whose deepest fulfillment lies not in transcending emotion but in redirecting it toward the ultimate reality (Vivekananda, 1896/2015). This path acknowledges our need for connection, our capacity for love, and our yearning for belonging, transforming these basic human drives into instruments of spiritual awakening.

The Historical Context: Kurukshetra as the Human Predicament To fully appreciate the significance of Bhakti Yoga, we must first understand the existential crisis that precipitated Krishna's teachings. The battlefield of Kurukshetra was not merely a site of dynastic warfare between the Kauravas and Pandavas; it represented the fundamental conflict between dharma (righteousness) and adharma (unrighteousness), between higher consciousness and base instincts, between duty and desire (Radhakrishnan, 1948). Arjuna, standing between two armies filled with his teachers, relatives, and friends, found himself paralyzed by moral confusion and emotional anguish. His bow slipped from his hands as he confronted the devastating reality that victory would come at the cost of those he loved most.

This moment of Arjuna's collapse mirrors the existential crises faced by individuals across time and culture. Like Arjuna, modern humans often find themselves torn between conflicting duties, paralyzed by the complexity of moral choices, and overwhelmed by the suffering inherent in existence (Malhotra, 2011). It was in response to this universal human predicament that Krishna presented the Gita's teachings, progressively leading Arjuna from despair to clarity through various yogic paths. By Chapter 12, after exploring the paths of action and knowledge, Krishna presents Bhakti as perhaps the most accessible and psychologically sustainable approach to self-realization—one that works with, rather than against, fundamental human nature.

The Great Debate: Form Versus Formlessness Chapter 12 opens with Arjuna's pivotal question, which encapsulates one of the most enduring philosophical debates in spiritual traditions worldwide:

“Those devotees who, always united in yoga, worship You with supreme faith, and those who worship the imperishable, unmanifest—which of these has the better understanding of yoga?” (Bhagavad Gita 12.1)

This question reflects a fundamental tension in human spirituality: Should we relate to the Divine through form, personality, and attributes (Saguna Brahman), or should we transcend all limitations and conceptualizations to merge with the formless, attributeless Absolute (Nirguna Brahman)? The former approach, known as Sakar upasana (worship of the manifest), involves devotion to God conceived as a personal being with qualities like compassion, justice, and love. The latter, Nirakar upasana (worship of the unmanifest), requires meditation on the impersonal, infinite consciousness that underlies all existence (Gambhirananda, 1984).



Lord Krishna's response demonstrates remarkable psychological insight. Rather than declaring one path superior to the other, he acknowledges that both lead to the same ultimate reality but differ significantly in their accessibility to embodied beings:

“Those who fix their minds on Me and worship Me, always united in yoga and endowed with supreme faith, I consider them to be most perfect in yoga. But those who worship the imperishable, the indefinable, the unmanifest... they also reach Me. However, their progress is more difficult because the path to the unmanifest is very hard for embodied beings to follow.” (Bhagavad Gita 12.2-5)

This teaching reveals a fundamental truth about human psychology: As long as consciousness identifies with the physical body and operates through sensory organs, it requires concrete anchors for attention and devotion (Chinmayananda, 1992). The formless Absolute, being beyond all sensory perception and conceptual understanding, presents enormous challenges to the embodied mind. Meditation on the unmanifest demands exceptional intellectual capacity, unwavering concentration, and often leads to psychological aridity for those whose hearts hunger for relationship and connection.

Bhakti Yoga, therefore, emerges as the most ‘human-friendly’ path precisely because it honors our embodied nature. It allows practitioners to engage their senses, emotions, and imagination in building a personal relationship with the Divine. A devotee can see God's beauty in nature, hear the Divine voice in sacred texts, express love through prayer and song, and cultivate an intimate connection that fulfills the fundamental human need for relationship (Sivananda, 1942/2000). This approach does not represent a compromise or inferior path; rather, it demonstrates profound understanding of how human transformation actually occurs—through love, connection, and gradual refinement of consciousness.

The Four-Step Hierarchy of Devotional Practice Recognizing that spiritual aspirants possess varying capacities, temperaments, and circumstances, Krishna provides what can be understood as a ‘descending ladder’ of practice—a hierarchical framework ensuring that every sincere seeker, regardless of their current level of development, has an accessible entry point into spiritual life (Yogananda, 1946/2005). This graduated approach demonstrates remarkable pedagogical wisdom and psychological sensitivity.

Step 1: Abhyasa Yoga—The Practice of Concentration At the highest level of practice, Krishna recommends fixing the mind completely on the Divine through sustained meditation: “Fix your mind on Me alone, let your intellect dwell in Me; thereafter you shall live in Me alone, there is no doubt” (Bhagavad Gita 12.8). This represents the ideal—a state of continuous, unbroken awareness of the Divine presence. However, Krishna immediately acknowledges the practical difficulty of this approach for most individuals. The untrained mind, compared to a wild horse in the Yoga Sutras of Patanjali, naturally wanders, pursuing endless thoughts, desires, and distractions (Taimni, 1961).

For those who cannot maintain constant focus, Krishna prescribes Abhyasa Yoga—the practice of repeatedly



bringing the wandering mind back to its object of concentration: “If you cannot fix your mind steadily on Me, then seek to reach Me through the practice of yoga” (Bhagavad Gita 12.9). This approach acknowledges that spiritual development, like any skill acquisition, requires patient, persistent effort. Just as a musician practices scales repeatedly or an athlete trains consistently, the spiritual aspirant must gently but firmly redirect attention to the Divine whenever it strays, gradually strengthening the capacity for sustained focus.

Step 2: Mat-Karma—Dedicated Service Recognizing that even regular meditation practice may prove too demanding for some temperaments or life situations, Krishna offers a more accessible alternative: “If you are unable even to practice yoga, then dedicate all your actions to Me; by performing your work for My sake, you shall attain perfection” (Bhagavad Gita 12.10). This teaching transforms the entire landscape of spiritual practice, bringing the sacred into the mundane and elevating every action into an opportunity for devotion (Prabhavananda & Isherwood, 1944/2002).

Mat-Karma, or action dedicated to the Divine, operates on the psychological principle that dedicating one's efforts to something beyond the ego gradually dissolves the sense of separate selfhood. Whether one works as a teacher, engineer, homemaker, or in any other capacity, each task can be performed as an offering. A teacher educating students becomes a servant of divine wisdom; a physician treating patients becomes an instrument of divine healing; a parent caring for children becomes a channel of divine love. This approach does not require abandoning worldly responsibilities or retreating to solitude; instead, it sanctifies ordinary life, transforming the workplace into a temple and professional duties into sacred rituals.

Step 3: Tyaga—Renunciation of Fruits For those who find even the dedication of action challenging, Krishna offers the most fundamental and universally applicable teaching: “If you are unable even to do this, then take refuge in devotion to Me and renounce the fruits of all actions, self-controlled” (Bhagavad Gita 12.11). This principle of Karma Phala Tyaga—renunciation of the fruits of action—addresses the root cause of human suffering according to yogic psychology: attachment to results (Satchidananda, 1978).

Modern psychology has validated what the Gita taught millennia ago: attachment to specific outcomes generates anxiety, disappointment, and suffering. Performance anxiety, depression following failure, and the restless pursuit of success all stem from identifying one's worth with results beyond one's control. The practice of Tyaga does not mean abandoning effort or becoming passive; rather, it involves giving one's best effort while remaining psychologically detached from outcomes. A student studies diligently but releases anxiety about grades; an entrepreneur works hard but maintains equanimity whether the venture succeeds or fails; an artist creates genuinely but remains unattached to critical reception.

Step 4: Shanti—Immediate Peace Krishna emphasizes that renunciation of the fruits of action leads immediately to peace—a crucial promise for today's achievement-obsessed society: “Knowledge is better than practice, meditation is superior to knowledge, renunciation of the fruits of action is better than meditation; peace immediately follows such renunciation” (Bhagavad Gita 12.12). This teaching offers a direct solution to the epidemic of stress, burnout, and anxiety plaguing modern civilization.



The Anatomy of a Devotee: A Blueprint for Human Excellence The latter portion of Chapter 12 presents perhaps the most comprehensive description of an evolved human being found in spiritual literature. Significantly, Krishna does not define a devotee by external practices—hours spent in prayer, number of rituals performed, or scriptural knowledge acquired. Instead, he focuses entirely on character, consciousness, and behavior toward other beings. This emphasis reveals a profound truth: authentic spirituality manifests not in religious performances but in the transformation of personality and the quality of human relationships (Easwaran, 2007).

Verses 13 through 19 enumerate approximately thirty-five qualities of a Para-Bhakta (supreme devotee), which can be organized into several categories representing different dimensions of human excellence:

Universal Love and Non-Violence The foundational quality of a devotee is expressed in the phrase “Adveshta sarva-bhutanam”—malice toward none, goodwill toward all living beings (Bhagavad Gita 12.13). This represents far more than passive non-violence; it signifies active benevolence, the cultivation of a consciousness that perceives the Divine presence in every form of life. Such a devotee sees beyond superficial differences of race, religion, nationality, or species to recognize the fundamental unity of existence. In contemporary terms, this quality manifests as genuine inclusivity, ecological consciousness, and the rejection of all forms of discrimination and prejudice.

Consider a modern example: a corporate executive who embodies Adveshta does not merely avoid harming others but actively works to ensure that business practices benefit all stakeholders—employees, customers, communities, and the environment. Such a leader recognizes that organizational success need not come at others' expense and works to create win-win solutions reflecting the interconnectedness of all beings.

Compassion and Friendliness “Maitrah karuna eva cha”—friendliness and compassion (Bhagavad Gita 12.13)—represent the emotional dimension of spiritual development. Maitri, or friendliness, involves approaching all beings with warmth, openness, and goodwill, free from the calculations of self-interest that typically govern human relationships. Karuna, compassion, goes deeper, denoting the capacity to empathize with others' suffering and the active desire to alleviate it (Vivekananda, 1896/2015).

In the context of contemporary life, these qualities address the epidemic of loneliness and social isolation afflicting modern societies. A student who embodies Maitri and Karuna doesn't merely excel academically but reaches out to struggling classmates, creating a supportive learning community. A healthcare professional with these qualities sees beyond symptoms to the whole person, offering not just technical treatment but genuine care and emotional support.

Freedom from Ego and Possessiveness “Nirmamo nirahankarah”—free from possessiveness (‘mine’) and ego (‘I’) (Bhagavad Gita 12.13)—identifies the core psychological transformation required for spiritual awakening. The twin demons of Mamata (possessiveness) and Ahankara (ego) constitute the primary



obstacles to liberation, generating the illusion of separation from the whole and creating endless suffering through attachment and identification (Gambhirananda, 1984). Mamata manifests as the tendency to appropriate people, possessions, ideas, and accomplishments as ‘mine.’ ‘My family,’ ‘my success,’ ‘my country’—these identifications, while natural, create artificial boundaries and generate conflict. Ahankara, the ego sense, goes deeper still, creating the fundamental illusion of being a separate, independent self rather than a wave in the ocean of consciousness.

A CEO practicing *Nirmamo Nirahankarah* leads differently than conventional executives. While maintaining fiduciary responsibilities, such a leader holds power lightly, credits team members genuinely, and remains unattached to personal acclaim. This leader recognizes that leadership positions are temporary stewardships rather than personal possessions and that organizational achievements result from collective effort rather than individual genius. The dissolution of ego paradoxically makes such a leader more effective, as decisions are no longer distorted by the need to protect or enhance self-image.

Equanimity in Pleasure and Pain “*Sama-duhkha-sukhah kshami*”—balanced in happiness and distress, forgiving (Bhagavad Gita 12.13-14)—describes the emotional stability characteristic of an evolved consciousness. This quality, known as *Samatva* (equanimity), does not imply emotional numbness or indifference but rather a deep inner steadiness that remains undisturbed by life's inevitable fluctuations between pleasure and pain, success and failure, praise and criticism (Chinmayananda, 1992).

Modern psychology increasingly recognizes equanimity as a crucial component of psychological health and resilience. Research on mindfulness and emotional regulation validates the Gita's ancient wisdom: those who maintain balanced awareness of experiences without clinging to pleasant sensations or resisting unpleasant ones demonstrate greater well-being, lower stress, and enhanced capacity to navigate life's challenges (Satchidananda, 1978).

An athlete embodying *Samatva* performs optimally in both victory and defeat, neither becoming elated nor depressed. Success doesn't inflate the ego; failure doesn't crush the spirit. This inner balance actually enhances performance by freeing attention from anxious concern about outcomes, allowing complete presence to the task at hand.

Additional Qualities of Excellence The subsequent verses enumerate additional qualities that together paint a comprehensive portrait of human excellence: *Santushtah* (contentment), *Yattatma* (self-controlled), *Dridha-nishchayah* (firm in determination), *Anapekshah* (free from desire for rewards), *Dakshah* (skillful), *Shuchih* (pure), *Udaasina* (impartial), *Gatavyathah* (free from anxiety), and many others (Bhagavad Gita 12.14-19).

Each quality addresses specific dimensions of human development. *Santushtah* (contentment) counters the restless craving that drives consumerism and addiction. *Shuchih* (purity) refers not merely to physical cleanliness but to clarity of thought and intention. *Udaasina* (impartiality) describes the capacity to remain



objective and fair, free from prejudice and favoritism. Gatavyathah (freedom from anxiety) represents liberation from the constant worry and rumination that plague modern consciousness.

Bhakti Yoga in the Twenty-First Century The contemporary relevance of Bhakti Yoga extends far beyond religious contexts, offering profound solutions to the psychological and existential crises characterizing modern life. Research in psychology, neuroscience, and sociology increasingly validates insights that the Bhagavad Gita articulated thousands of years ago (Malhotra, 2011).

Addressing the Epidemic of Loneliness Despite unprecedented connectivity through technology, modern societies face what researchers term an epidemic of loneliness—a profound sense of isolation and disconnection from others, from nature, and from any transcendent meaning or purpose. Bhakti Yoga addresses this crisis at its root by cultivating a sense of intimate connection with the Divine presence permeating all existence (Yogananda, 1946/2005).

The devotee practicing *Adveshta sarva-bhutanam* never feels truly alone, recognizing the Divine in every encounter, every creature, every moment. This expanded awareness transforms solitude from loneliness into communion, finding companionship not merely in human relationships but in the entire cosmos as an expression of divine creativity.

Healing Performance Anxiety Contemporary culture, particularly in competitive educational and professional environments, generates intense performance anxiety. The constant pressure to achieve, excel, and succeed creates chronic stress, burnout, and psychological distress. The Gita's teaching of Nishkama Karma—selfless action without attachment to results—offers a direct antidote (Prabhavananda & Isherwood, 1944/2002).

By practicing renunciation of fruits within the framework of Bhakti, individuals transform their relationship with work and achievement. Professional efforts become offerings rather than transactions; success becomes grace rather than personal validation; failure becomes learning rather than catastrophe. This shift in consciousness doesn't reduce effort or excellence but liberates energy previously consumed by anxiety, making peak performance more accessible.

Finding Meaning and Purpose Viktor Frankl, the psychiatrist who survived Nazi concentration camps, concluded that the fundamental human need is not pleasure but meaning. The crisis of meaning afflicting secular modernity—the sense that life lacks inherent purpose or significance—contributes to depression, addiction, and despair (Frankl, 1946/2006). Bhakti Yoga addresses this crisis by revealing every moment as an opportunity for divine communion, every action as a sacred offering, every relationship as a channel for divine love.

The workplace becomes a temple when work is performed as worship; mundane tasks become sacred rituals when done with devotional consciousness; struggles become *Leela* (divine play) when understood as



opportunities for growth and service. This perspective doesn't require withdrawal from worldly engagement but rather infuses ordinary life with extraordinary meaning.

Conclusion: The Final Surrender Bhakti Yoga represents the art of falling in love with existence itself. It teaches that the highest form of worship is not found in elaborate rituals or scriptural mastery but in becoming like the Divine—compassionate, fearless, joyful, and free (Sivananda, 1942/2000). The transformation described in Chapter 12 occurs not through forceful striving but through gradual surrender, as the separate self dissolves into the ocean of divine consciousness like a drop of water merging with the sea.

For contemporary seekers navigating the complexities of modern life, Bhakti Yoga offers a path requiring no special equipment, no withdrawal from responsibilities, no abandonment of reason or intellect. It requires only a fundamental shift in perspective—from 'I am the doer' to 'I am an instrument,' from 'these are my actions' to 'these are offerings,' from 'I seek happiness' to 'I serve the greater good.'

The thirty-five qualities of a devotee outlined in Chapter 12 provide not an impossible ideal but a roadmap for human development, applicable across cultures, religions, and historical periods. They describe universal human excellence—the cultivation of love, wisdom, equanimity, and selfless service that represent the highest potential of human consciousness (Easwaran, 2007).

In conclusion, Bhakti Yoga stands as perhaps the most psychologically sophisticated and humanly accessible path to self-realization, acknowledging our emotional nature while channeling it toward the ultimate truth. In an age characterized by fragmentation, alienation, and existential confusion, the message of Chapter 12 rings with special clarity: that love—universal, unconditional, and selfless—represents both the path and the goal, both the means and the end, both the journey and the destination of human spiritual evolution.

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The Bhagwad Gita: A Timeless Guide to Life, Duty and Inner Peace

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Abstract

The Bhagavad Gita stands as one of the most profound and influential spiritual-philosophical texts of the Indian intellectual tradition. Embedded within the Mahabharata, it is structured as a dialogic discourse between Lord Krishna and the warrior Arjuna on the battlefield of Kurukshetra. Arjuna's intense moral dilemma and emotional breakdown on the eve of war become the catalyst for a comprehensive exploration of life's deepest questions concerning duty, ethical responsibility, action, devotion, and self-realization.

Through Krishna's teachings, the Gita elucidates the interrelated concepts of dharma (duty), karma (action), bhakti (devotion), and jnana (knowledge), presenting them as complementary paths leading toward spiritual liberation. Central to its philosophy is the idea of performing one's duty with detachment from the fruits of action, thereby cultivating inner balance, discipline, and equanimity. Far from being limited to a religious framework, the Bhagavad Gita functions as a practical guide to ethical living and psychological well-being. Its universal and humanistic vision continues to resonate across cultures and historical periods, affirming its enduring relevance in the modern world (Zaehner 23).

Keywords: Bhagavad Gita, Dharma, Karma, Bhakti, Jnana, Spiritual Philosophy, Ethical Living.



The Bhagavad Gita occupies a central and distinctive position in Indian philosophical, spiritual, and literary traditions. As an integral part of the Mahabharata, it represents a remarkable synthesis of metaphysical speculation, ethical inquiry, and practical wisdom. Unlike abstract philosophical treatises, the Gita situates its teachings within the concrete and dramatic context of a battlefield, thereby grounding spiritual reflection in lived human experience.

The battlefield of Kurukshetra functions not merely as a physical setting but as a powerful metaphor for the inner battlefield of the human psyche, where conflicting desires, moral anxieties, and emotional attachments struggle for dominance. Arjuna's refusal to fight against his own kin embodies a universal human predicament—the tension between personal emotions and social or moral obligations. His paralysis reflects the existential crisis faced by individuals when confronted with difficult ethical choices.

Krishna's response to Arjuna transcends the immediate political and familial context of war. Instead, it unfolds into a comprehensive philosophy of life that integrates action, devotion, and knowledge. The Gita offers a holistic vision in which spiritual growth is not achieved by withdrawal from the world but by active engagement with it, guided by ethical awareness and inner detachment. In a contemporary world marked by stress, alienation, and moral ambiguity, the Bhagavad Gita continues to provide valuable insights into achieving harmony between duty, inner peace, and spiritual fulfillment.

Dharma, one of the central ideas of the Bhagavad Gita, denotes moral duty, ethical responsibility, and righteous action. Rather than being a fixed or universal principle, dharma varies according to an individual's role, capacities, and social position. For Arjuna, a Kshatriya warrior, dharma requires the defense of justice and social order, even when such action demands personal sacrifice.

Arjuna's crisis arises from his emotional attachment to family members and teachers who stand on the opposing side. Krishna clarifies that surrendering one's duty due to fear, grief, or attachment leads not to moral superiority but to ethical confusion and spiritual decline. According to the Gita, true righteousness lies in fulfilling one's responsibilities with sincerity, courage, and detachment.

In the modern world, individuals frequently encounter ethical dilemmas in professional, social, and personal domains. Conflicts between ambition and integrity, emotion and responsibility, often create moral anxiety. The Gita's emphasis on dharma encourages individuals to act with moral clarity and inner strength, reinforcing the idea that ethical living is essential for both personal growth and social harmony.



Karma Yoga, the path of action, forms the central philosophical teaching of the *Bhagavad Gita*. Through Krishna's counsel to Arjuna, the Gita emphasizes the performance of one's rightful duties with complete detachment from their results. It explains that bondage arises not from action itself, but from attachment to its fruits and from the ego's identification with success and failure (Easwaran 45).

By advocating detached action, the Gita promotes mental discipline and emotional stability. When individuals focus solely on sincere effort rather than results, they are liberated from anxiety, frustration, and disappointment. This principle has immense relevance in contemporary professional and competitive environments, where self-worth is often measured in terms of achievement and recognition.

Karma Yoga thus provides a practical framework for balancing ambition with inner peace. It encourages responsible engagement with the world while fostering resilience and equanimity. In this sense, the Gita anticipates modern psychological insights into stress management and emotional regulation.

Bhakti Yoga highlights loving devotion to the divine as a direct and effective path to spiritual liberation. In the *Bhagavad Gita*, Krishna affirms that genuine devotion rises above social distinctions, ritual practices, and intellectual sophistication. Spiritual worth, the text suggests, is measured not by status or learning, but by the sincerity of one's faith, love, and complete surrender to the divine (Gandhi 112).

The Gita presents bhakti as an inclusive and accessible spiritual path, open to all individuals regardless of background. Devotion nurtures emotional strength, humility, compassion, and trust, offering solace in times of uncertainty and suffering. In an increasingly fragmented and emotionally isolating world, the path of devotion provides psychological comfort and a sense of belonging.

Bhakti Yoga also humanizes spirituality by emphasizing a personal relationship with the divine. This relational aspect fosters emotional balance and ethical sensitivity, reinforcing the Gita's vision of spirituality as deeply integrated with everyday life.

Jnana Yoga, the path of knowledge, centres on attaining self-realization through wisdom and discriminative understanding. In his teaching to Arjuna, Krishna explains the eternal nature of the soul (*ātman*) in contrast to the impermanent physical body. This philosophical insight enables the seeker to overcome fear, sorrow, and attachment by redirecting attention from the transient material world to the imperishable reality (Radhakrishnan 88).



Knowledge, in the Gita, is not merely intellectual understanding but transformative awareness. By recognizing the distinction between the self and the body, individuals attain inner freedom and clarity of perception. In contemporary terms, Jnana Yoga aligns with psychological concepts of self-awareness and cognitive clarity, enabling individuals to respond thoughtfully rather than react impulsively to life's challenges.

Thus, knowledge becomes a liberating force that dispels ignorance and leads to spiritual awakening. The Bhagavad Gita continues to resonate globally, influencing thinkers, leaders, and reformers across diverse cultures. Mahatma Gandhi, in particular, regarded it as his spiritual guide, applying its lessons on selfless action and moral responsibility to steer his efforts during India's fight for independence.

In the contemporary global context, the Gita offers valuable insights into ethical leadership, emotional resilience, and work-life balance. Its emphasis on self-control, detachment, and moral responsibility is particularly relevant in addressing stress, anxiety, and ethical dilemmas in modern society. The text bridges spirituality and practicality, making it a relevant guide for individuals navigating complex social realities.

The Bhagavad Gita stands as a timeless and universal guide, providing a deep and harmonious blend of ethical action, devotion, and self-knowledge. By uniting the principles of dharma, karma, bhakti, and jnana, it offers enduring insights into the essential challenges and responsibilities of human life.

The Bhagavad Gita teaches the importance of selfless action, emotional steadiness, and spiritual awareness, guiding individuals toward inner peace and a meaningful life. Its enduring relevance in today's world attests to the timeless wisdom of its message. As both a spiritual text and a practical philosophy, it continues to illuminate the path to balance, ethical responsibility, and inner fulfillment (Zaehner 23).

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