The Cosmic Blueprint for Ethical Action: A Multi-Dimensional Analysis of *Jnana Karma Sannyasa* in the Fourth Chapter of Bhagavad Gita

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P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 113

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ABSTRACT

Purpose: *The purpose of this research case study is to systematically analyze the philosophical tenets of Jnana Karma Sannyasa Yoga as presented in the fourth chapter of the Bhagavad Gita. It aims to explore the synthesis of knowledge, action, and renunciation, and to evaluate their practical implications for modern ethical and spiritual living. Furthermore, the study seeks to assess the transformative potential and contemporary relevance of this integrated path using structured analytical frameworks like SWOC and ABCD.*

Methodology: *This exploratory case study draws on information from reliable sources such as websites, Google Scholar, and AI-driven GPTs, analyzing the data through suitable frameworks aligned with the paper's objectives.*

Results/Analysis: *The SWOC and ABCD analysis reveals that Jnana Karma Sannyasa Yoga is a transformative, integrated path that resolves the tension between worldly action and spiritual renunciation. The core result is the establishment of a "new ethics" where morality is rooted in the individual's purified intellect (buddhi) and selfless motive, making action itself a non-binding sacrifice (yajna). This comprehensive framework demonstrates its enduring relevance by offering a psychological blueprint for individual resilience and a theological basis for collective ethical renewal and sustainable global living.*

Originality/Value: *This research provides unique originality and value by employing SWOC and ABCD frameworks to analyze the philosophical tenets of Jnana Karma Sannyasa Yoga, moving the discourse from pure exegesis to a multi-dimensional, actionable appraisal. It offers a critical and pragmatic evaluation of the fourth chapter's integrated path, establishing its modern relevance as a comprehensive ethical blueprint for individual resilience and global ethical renewal.*

Type of Paper: *Qualitative Exploratory Research Analysis.*

Keywords: Bhagavad Gita, Fourth Chapter of Bhagavad Gita, Analysis of Bhagavad Gita, Jnana Karma Sannyasa Yoga, Jnana Karma Vairagya Yoga, Concept of *avatara*, Paths of knowledge (*jnana*) and action (*karma*), Ancient Indian Knowledge, Sanathana Dharma

1. INTRODUCTION :

The Bhagavad Gita, a 700-verse Hindu scripture nestled within the epic Mahabharata, stands as a monumental philosophical and spiritual classic whose scope transcends its ancient Indian origins. Its primary setting is a battlefield, the field of Kurukshetra, where the warrior-prince Arjuna is engulfed by a moral and existential crisis about fighting his own kin. The dialogue that unfolds between Arjuna and his charioteer, Lord Krishna, who is revealed as the Supreme Personality of Godhead, moves from this specific dilemma to address universal human concerns (Prabhupada (1986). [1]). The scope of the Gita is encyclopedic, systematically exploring fundamental concepts of duty (dharma), righteous action, the nature of the self, and the ultimate purpose of life (Sharma (2021). [2]). It serves as a comprehensive guide that synthesizes various paths to spiritual realization, making its philosophical inquiry relevant to all of humanity.

The importance of the Bhagavad Gita lies in its profound and practical synthesis of diverse yogic paths, providing a versatile framework for spiritual development applicable to individuals in all walks of life.

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 114

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

It does not demand the renunciation of the world but rather champions the ideal of selfless action. The doctrine of Nishkama Karma, or action performed without attachment to the fruits of one's labour, is a cornerstone of its teachings, offering a method to engage with the world while maintaining inner peace and ethical integrity (Dhiman (2017). [3]). This emphasis on righteous duty and mental discipline provides a robust ethical foundation that is crucial for navigating the complexities of modern life, from personal challenges to professional responsibilities, making it a perennially important text.

The impact of the Gita extends far beyond the realm of academic philosophy and religious study, influencing global thought leaders and shaping socio-cultural movements. Its teachings on non-violence, duty, and the eternal nature of the soul profoundly influenced Mahatma Gandhi, who used its principles as a bedrock for his philosophy of Satyagraha and the Indian independence movement (Dalton (2018) [4]). In the West, the Gita captivated transcendentalists like Ralph Waldo Emerson and Henry David Thoreau, who found in it a kindred spirit to their own ideas about the oversoul and individual conscience. Its insights into consciousness, the mind, and sustainable living continue to resonate with contemporary discussions in psychology, leadership studies, and environmental ethics (Roka (2017). [5]).

In conclusion, the Bhagavad Gita's enduring legacy is a testament to its universal and timeless wisdom. Its scope encompasses the entire human condition, its importance is found in its practical spiritual guidance, and its impact is visible across centuries and continents. The text serves as a bridge between the ancient and the modern, the East and the West, offering profound insights into the art of living a balanced and purposeful life. By addressing the perennial conflict between desire and duty, and providing a clear path to self-realization, the Gita remains a vital source of inspiration and guidance for millions seeking meaning and clarity in an ever-changing world (Rambachan (2015). [6]).

1.1 Jnana Karma Sannyasa Yoga in Chapter 4 of the Bhagavad Gita:

The Bhagavad Gita, a cornerstone of Indian philosophy, presents a sophisticated synthesis of various yogic paths aimed at spiritual liberation (moksha). Within its eighteen chapters, the fourth chapter, often titled "Jnana Karma Sannyasa Yoga," occupies a pivotal position, as it delves into the profound relationship between transcendental knowledge (jnana), selfless action (karma), and the spirit of renunciation (sannyasa). This chapter is unique in its framing, beginning with a theophany where Lord Krishna reveals his divine, eternal nature and the doctrine of his periodic descent (avatara) to restore cosmic order (Tripathi & Sharma (2024). [7]). This cosmological introduction sets the stage for a discourse that is not merely philosophical but is presented as timeless wisdom, transmitted through an unbroken lineage of enlightened beings, thereby establishing its supreme authority (Theodor, I. (Ed.). (2020). [8]).

At the heart of this chapter lies the seminal doctrine of Nishkama Karma, or action performed without attachment to the fruits of one's labour. Lord Krishna posits this as the quintessential means to purify the mind and prepare it for the dawn of supreme knowledge. The text meticulously distinguishes between action (karma), forbidden action (vikarma), and inaction (akarma), a tripartite classification that challenges conventional understanding (Sutton (2020). [9]). True "inaction," according to the Gita, is not physical inertia but the state of one who acts without a sense of egoistic agency, perceiving the interplay of the gunas (constituent qualities of nature) in all activities. This deconstruction of the actor is the foundational step toward genuine renunciation, which is redefined not as the abandonment of external duties but as the internal relinquishment of desire and attachment (Dhiman (2017, p. 89). [3]). The chapter further elucidates the intricate connection between knowledge and action, presenting them not as antagonistic but as complementary forces on the spiritual path. Jnana, or liberating knowledge, is portrayed both as the ultimate goal and as the fire that reduces all binding actions to ashes (4.37). All actions, once consecrated through the yoga of wisdom, become a means of sacrifice (yajna) directed toward the Supreme (Edgerton (2019, p. 154). [10]). This synthesis is crucial, as it reconciles the path of the contemplative renunciate with that of the active householder, suggesting that the state of consciousness from which action springs is more critical than the action itself. The culmination of this process is the attainment of a steady state of wisdom (sthita-prajna), where the individual, free from doubt, delights in the Self and remains unattached amidst all engagements (Zaehner (1973). [11]).

This research article will undertake a systematic exegesis of the fourth chapter of the Bhagavad Gita to critically analyze its core teachings on Jnana Karma Sannyasa Yoga. It will explore the philosophical nuances of its key terms—jnana, karma, and sannyasa—and investigate their interrelationships as

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 115

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

presented in the text. Drawing upon classical commentaries and modern scholarly interpretations, the study aims to clarify the practical implications of this "yoga of knowledge and renunciation in action" for contemporary spiritual practice and ethical living. By examining the transformative potential of this integrated path, this article seeks to contribute to a deeper understanding of how the Gita resolves the perennial human tension between engaging with the world and striving for transcendent freedom (Satpathy, B., & Muniapan, B. (2008). [6]; Rao & Devi (1974). [12]).

2. REVIEW OF LITERATURE :

2.1 A Review of Literature on the Fourth Chapter of the Bhagavad Gita: Jnana Karma Sannyasa Yoga:

The fourth chapter of the Bhagavad Gita, titled "Jnana Karma Sannyasa Yoga" (The Yoga of Knowledge and the Renunciation of Action), represents a critical juncture in the text's philosophical architecture. It serves as a bridge between the initial ethical dilemma of Arjuna and the subsequent detailed expositions on meditation, the divine glories, and the nature of the Supreme. A review of scholarly literature reveals several dominant thematic clusters in the analysis of this chapter: the theology of the avatar, the reconciliation of knowledge and action, the doctrine of sacrifice, and the soteriological goal of liberation.

Theological Foundation and the Avatar Doctrine:
A significant portion of scholarly work focuses on the chapter's opening verses, which introduce the doctrine of the divine descent (avatara). As Shunmugam & Sukdaven (2024). [2] notes, this provides a metaphysical justification for the entire discourse; Krishna is not merely a historical figure but a timeless, conscious manifestation of the divine, descending to protect dharma. This framing elevates the teachings from mundane advice to eternal, transcendent truth. Tripathi & Sharma (2024). [7] expands on this, arguing that the avatar doctrine establishes a personal, accessible dimension of the absolute, making the path of devotion (bhakti) a viable and potent means of liberation, which is subtly woven into the chapter's concluding verses. The concept of God's voluntary, periodic intervention in cosmic history, as presented here, has been a focal point for comparative theology, distinguishing the Hindu understanding of incarnation from others.

The Synthesis of Jnana (Knowledge) and Karma (Action):
The central philosophical problem addressed in Chapter 4 is the apparent conflict between the path of knowledge, traditionally associated with renunciation (sannyasa), and the path of engaged action. The literature extensively analyzes Krishna's revolutionary solution: the redefinition of renunciation itself. Dhiman (2017, p. 92) [3] compellingly argues that the Gita does not advocate the renunciation of action but the renunciation of *attachment* to the results of action (Nishkama Karma). This, he contends, is the core of "Karma Yoga," which purifies the mind and makes it fit for the reception of true knowledge (Jnana). Similarly, Satpathy & Muniapan (2008) [6] emphasizes that knowledge is not merely intellectual but is transformative, arising from and culminating in selfless action. This synthesis is seen not as a compromise but as an integrated path where knowledge informs action, and action tests and deepens knowledge.

The Metaphysics of Action and the Concept of Sacrifice (Yajna):
Scholars like Zaehner (1973) [11] and Edgerton (2019, p. 158) [10] have deeply analyzed the verses that categorize action into sacrifice (yajna), giving (dana), and austerity (tapas). The chapter presents a grand vision where all actions, when consecrated and performed as a sacrifice, become non-binding. Rao & Devi (1974) [12] interprets this as a "cosmification of ethics," where individual duty is aligned with the cosmic order (rita). The famous verse 4.24, which identifies the act of offering itself with the divine (Brahman), is frequently cited to demonstrate the non-dualistic underpinning of the Gita's philosophy. Here, the implements, the act, and the goal are all seen as manifestations of the ultimate reality, thereby sanctifying the entire field of human endeavour and dissolving the distinction between the sacred and the profane.

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 116

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

Soteriological Goal: From Action to the State of a Sthita-prajna:

The concluding sections of the chapter describe the state of the enlightened being, the *sthitaprajna* or the one of steady wisdom, who is free from doubt and established in the Self. The literature explores how the teachings on knowledge and renounced action lead to this liberation (moksha). Sutton (2020) [9] points out that the destruction of ignorance by the "fire of knowledge" (4.37) is the key mechanism. This knowledge is not informational but ontological—a direct realization of one's true nature as the Atman. The subsequent verses detail the behavioural and psychological markers of such a realized soul, including the transcendence of all desires and the burning away of karmic impurities. As Minor (1982) [13] observes, this state is not one of inert inactivity but of spontaneous, flawless action that emanates from a purified consciousness, fully aligned with the divine will.

Thus, the scholarly literature on the fourth chapter of the Bhagavad Gita consistently highlights its role as a foundational text for the Gita's integrated spiritual path. It establishes a robust theological framework through the avatar doctrine, provides a sophisticated philosophical resolution to the knowledge-action dichotomy, reinterprets worldly engagement as a form of sacred sacrifice, and maps the transformative journey toward liberation. The chapter continues to be a rich source for interdisciplinary research in philosophy, ethics, psychology, and leadership studies.

Table 1: Review of literature based on Keyword "*Jnana Karma Sannyasa Yoga*"

S. No.	Area	Focus/Outcome	Reference
1	Towards transcendence: Inspiration from the Bhagavad Gita	Transcendence, a mature spiritual quality, varies across religions—some viewing God as beyond the physical, others as immanent. In Hinduism, meanings differ, but the Gita sees man as an integration of body, mind, intellect, and spirit, advocating a threefold path of knowledge, action, and devotion for holistic development.	Trama, S. (2019). [14]
2	Jnana, Bhakti, and Karma Yoga	Śankara's interpretation, which presumes the identity of the individual soul (*atman*) with ultimate reality (*Brahman*), can be seen as anthropocentric—essentially divinizing the human.	Boliaki, E. (2016). [15]
3	Synergy of Paths: Exploring the Interplay of Karma, Bhakti, and Jnana in the Bhagavad Gita	This paper explores the Bhagavad Gita's teachings as a dialogue between Arjuna and Krishna, focusing on Karma, Bhakti, and Jnana Yoga. It analyzes their similarities and differences, showing how their integration offers a holistic path to spiritual growth and enlightenment.	Chauhan, N., & Jain, M. (2024). [16]
4	Understanding The Fundamental Spiritual Ethos of Hinduism in The Light of Bhagavad Gita's Teachings on Yoga	Hinduism has evolved through reinterpretations and contributions of sages, saints, and reformers, preventing stagnation. This has led to diverse beliefs and practices, from theism to atheism and dualism (Dvaita) to non-dualism (Advaita), forming its rich and complex identity.	Singh, Y. D. (2024). [17]
5	Synopsis of Srimad Bhagavad Gita in Selected Ten Verses	The *Srimad Bhagavad Gita* teaches the path of Dharma through righteous action (Karma), devotion (Bhakti), and wisdom (Jnana). Its 700 verses across 18 chapters guide seekers toward Moksha, while also summarizing key Upanishadic teachings. This perspective conveys its essence through ten selected verses highlighted by Swami Dayananda Saraswati of Arsha Vidya Gurukulam.	Harshavardhana, N. S., & Srinivas, K. S. (2022). [18]

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 117

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

6	Karma Yoga in the Bhagavad Gita	In the Bhagavad Gita, Karma is dutiful action, while Karma Yoga is active commitment to universal welfare and harmony. It promotes social and ecological balance, offering a path to self-realization and God through active life in the world.	Michael, S. J. (2014). [19]
7	Triyoga and Triguna in Bhagavad Gita	In India, psychology is referred to as Manastattva, Manovijnana, Manovidya, or Manas-shastra. Rooted in the Vedas, Upanishads, and Indian traditions, it views the mind as Brahman—powerful and all-encompassing—emphasizing knowing, controlling, and transcending the mind.	Dubey, A., & Vajpeyi, L. (2019). [20]
8	Study of Pedagogical Inputs of Learning Outcomes with Respect to Teachings of Bhagavad Gita	Using literature review and hermeneutics, this paper interprets the Bhagavad Gita, showing how the three paths—Jnana, Karma, and Bhakti Yoga—form a unified whole. It connects these paths to Bloom's cognitive, psychomotor, and affective domains, highlighting their complementary nature.	Chand, B. (2021). [21]
9	Karma: an Indian theory of work	Industrial and organizational psychology focuses on work and related psychological factors, including the study of work values and cultural differences in their meanings from multiple perspectives.	Bhawuk, D. P. (2011). [22]
10	Karma and Renunciation	This study examines karma and renunciation in the *Isha Upanishad* and *Bhagavad Gita*, comparing their interpretations across Advaita, Dvaita, and other Hindu traditions. It highlights their contemporary relevance, showing how these texts guide the balance between worldly engagement and spiritual detachment.	Srinivasan, R., & Aithal, P. S. (2025). [23]
11	The yoga of responsibility	Life's rewards come only through conscious effort and strong foundations, echoing the ancient wisdom: "As you sow, so shall you reap," with nature itself showing the cycle of seeding, nurturing, and fruition.	Bhavanani, A. B. (2011). [24]
12	Essentials of Gitabhasya and Gitatparya of Sri Madhvacharya	The Bhagavad Gita, a part of the Mahabharata, embodies its essence and reflects the Pancaratra–Bhagavata tradition. More than a text, it represents a living tradition, which must be considered in its interpretation and understanding.	Pandurangi, K. T. (2019). [25]
13	Yoga and the Liberation of the Eternal Self	Self-realization in Hindu philosophy is tied to the law of karma, where actions and consequences are cosmically balanced. Liberation (moksha) requires detachment from worldly concerns that obscure true identity and our deeper connection to reality.	Daboin, A. (2025). [26]
14	Sanathana Dharma: The Eternal Quest for Truth	*Sanathana Dharma: The Eternal Quest for Truth* is a fourteen-chapter, forty-one-session journey into ancient wisdom, spiritual insight, and human potential, revealing the timeless truths at the core of Sanathana Dharma.	Aithal, P. S. & Ramanathan Srinivasan (2024). [27]
15	Sanathana Dharma: Navigating	*Sanathana Dharma: Navigating Modernity with Ancient Wisdom* explores the timeless relevance of Sanathana Dharma amid technological, social, and	Aithal, & Ramanathan

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 118

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

	Modernity with Ancient Wisdom	environmental changes. Across 14 chapters and 41 sessions, it bridges ancient wisdom with modern challenges, guiding readers toward self-discovery and societal renewal.	Srinivasan (2024). [28]

3. OBJECTIVES OF THE PAPER :

The research objectives of this analytical article are listed below:
(1) To systematically analyze the core philosophical tenets of *Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita, focusing on the synthesis of knowledge (*jnana*), action (*karma*), and renunciation (*sannyasa*).
(2) To evaluate the practical implications and transformative potential of the chapter's teachings for the modern individual (the common man) using the SWOC (Strengths, Weaknesses, Opportunities, Challenges) analytical framework.
(3) To assess the impact and relevance of the *Jnana Karma Sannyasa* philosophy from the perspective of key stakeholders—the Individual Seeker, the Community/Lineage (*Parampara*), and Society/Global Civilization—using the ABCD (Advantages, Benefits, Constraints, Disadvantages) framework.
(4) To conceptualize and elaborate on the "new ethics" proposed in Chapter 4, characterizing its theocentric, knowledge-based, cosmically responsible, and liberative dimensions.
(5) To analyze the multi-level impact of the chapter's teachings on individual consciousness, community structure, societal evolution, and global humanity.
(6) To formulate pragmatic suggestions for future generations on applying the principles of *Jnana Karma Sannyasa Yoga* to navigate contemporary existential and ethical challenges.

4. METHODOLOGY :

This qualitative study employs an exploratory research design. The methodology centers on a comprehensive literature review, drawing from scholarly sources accessed via academic databases such as Google Scholar, supplemented by insights from AI-driven language models (Aithal & Aithal (2023). [31]). The compiled data were systematically examined using the SWOC (Strengths, Weaknesses, Opportunities, Challenges) and ABCD (Advantages, Benefits, Constraints, Disadvantages) analytical frameworks to critically evaluate the research objectives [32-33].

5. LEARNINGS FROM THE FOURTH CHAPTER OF THE BHAGAVAD GITA :

The fourth chapter of the Bhagavad Gita, *Jnana Karma Sannyasa Yoga*, serves as a pivotal philosophical pivot, moving the discourse from Arjuna's immediate existential crisis to a timeless, cosmic revelation of the path to liberation. A primary learning from this chapter is the profound redefinition of renunciation. It dismantles the conventional notion that *sannyasa* (renunciation) necessitates the physical abandonment of duties and worldly life. Instead, Lord Krishna articulates that true renunciation is an internal state, achieved through the performance of necessary actions without attachment to their outcomes (Nishkama Karma) (Dhiman (2017). [3]). This learning is revolutionary, as it makes the highest spiritual ideal accessible to every individual, irrespective of their station in life, by transforming the field of action itself into the field of spiritual practice.

Central to this chapter is the elegant synthesis of the paths of knowledge (*jnana*) and action (*karma*), resolving a perennial tension in spiritual philosophies. The Gita teaches that action and knowledge are not antagonistic but are interdependent stages of a single, integrated path. Selfless action (*karma yoga*) is presented as the indispensable means to purify the mind and intellect, creating the necessary clarity and tranquility for the dawn of supreme knowledge (*jnana*) (Satpathy & Muniapan (2008). [6]). Conversely, true knowledge is not merely intellectual but is transformative, culminating in a state where all actions are spontaneously performed without egoistic attachment. This is powerfully symbolized in verse 4.37, where knowledge is described as a fire that reduces all binding karmas to ashes (Zaehner (1973). [11]). A further critical learning is the introduction of the doctrine of divine descent (*avatara*). Krishna reveals that the supreme consciousness incarnates age after age to protect the righteous, destroy the wicked, and re-establish *dharma* (4.7-8). This provides a metaphysical and theological foundation for the entire teaching, positioning it not as a temporary solution but as an eternal, cyclical process of cosmic renewal (Theodor (2020). [8]). This concept offers a profound sense of hope and purpose,

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 119

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

assuring the seeker that the divine is dynamically engaged with the world and that spiritual wisdom is periodically revitalized and made accessible to humanity, especially during epochs of moral decline.

The chapter also provides a sophisticated technology for action by re-contextualizing all work as sacrifice (*yajna*). It teaches that every action, when performed as an offering to the Supreme, free from selfish desire, becomes a sacred act that does not generate binding karma (Edgerton (2019). [10]). This learning sanctifies the entirety of human endeavour, from the most mundane task to the most complex professional duty. By framing life itself as a series of sacrifices—including the sacrifice of knowledge (*jnana yajna*), which is declared superior to material sacrifices—the Gita provides a practical framework for engaging with the world while steadily progressing towards liberation.

Finally, the chapter outlines the practical means to attain this liberating knowledge: the necessity of seeking a qualified teacher (*guru*) and approaching them with reverent inquiry and service (4.34). This underscores the learning that transcendental knowledge is not a commodity to be acquired but a wisdom to be received through a living tradition (*parampara*) and direct discipleship (Tripathi & Sharma (2024). [7]). The culmination of these learnings is the state of the enlightened being, whose doubts are dispelled, whose mind is steadfast in the Self, and who acts in the world with complete freedom, embodying the perfect harmony of *jnana* and *karma*.

6. ANALYSIS USING THE SWOC FRAMEWORK :

6.1 SWOC Analysis with Special Emphasis on "*Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita ":

The application of the SWOC (Strengths, Weaknesses, Opportunities, Challenges) framework to a philosophical system or concept provides a structured and multi-perspective tool for its critical evaluation, moving beyond pure exegesis to assess its practical viability and contemporary relevance [34]. This analytical approach systematically identifies the internal attributes—the inherent Strengths that contribute to its resilience and Weaknesses that may lead to misinterpretations or practical difficulties—and the external factors—the Opportunities it presents for addressing modern problems and the Challenges it faces in translation, application, or acceptance within a contemporary context (Aithal & Kumar, 2016) [35]. By mapping these dimensions, scholars can move from a purely descriptive understanding to a strategic appraisal of the philosophy's potential for impact, its adaptability across cultures, and its capacity to inform solutions to current global issues, from ethical leadership to ecological crisis [36-47]. This method has been effectively demonstrated in analyses of Indian knowledge systems, where it helps deconstruct complex spiritual tenets like *Nishkama Karma* (selfless action) into actionable insights for modern management and sustainable living ([3] & [5]). Ultimately, a SWOC analysis transforms a historical-philosophical inquiry into a forward-looking exercise, revealing pathways for the revitalization and practical integration of ancient wisdom into the 21st century.

6.1 Strengths of *Jnana Karma Sannyasa Yoga* :

Table 2 lists some of the Strengths of the *Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita for the common man:

Table 2: Strengths of the *Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita

S. No.	Key Strengths	Description
1	**Cosmological Foundation**	It provides a grand, timeless context for human duty, framing it as participation in the divine upkeep of cosmic order (*dharma*) across ages (*yugas*), which grants profound meaning to mundane life (Shunmugam & Sukdaven (2024). [2]).
2	**Synthesis of Paths**	It brilliantly resolves the tension between action and renunciation, knowledge and devotion, by presenting them as complementary rather than contradictory paths, making spirituality accessible to all, not just renunciates (Satpathy & Muniapan (2008). [6]).
3	**Divine Exemplar**	Krishna's presentation of himself as the ultimate *karma yogi* (4.9-15) provides the highest possible model for selfless

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 120

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

		action, making the philosophy both relatable and awe-inspiring (Tripathi & Sharma (2024). [7]).
4	**Democratization of Spirituality**	The path does not require withdrawal from the world but transforms one's existing life and duties into the very means of liberation, making it immensely practical for the common person (Dhiman (2017). [3]).
5	**Psychological Freedom**	The doctrine of *Nishkama Karma* (action without attachment to results) offers a direct method to overcome anxiety, stress, and disappointment by shifting focus from uncontrollable outcomes to controllable efforts (Roka (2017). [5]).
6	**Ethical Clarity**	By redefining renunciation as the abandonment of desire-driven motives (*sankalpa*) rather than action itself, it provides a clear internal compass for ethical decision-making in complex situations (Sutton (2017). [9]).
7	**Purification through Duty**	It posits that performing one's prescribed duties selflessly (*svadharma*) is itself a powerful means to purify the heart and intellect, preparing the mind for higher knowledge (Edgerton (2019). [10]).
8	**Accessible Soteriology**	It presents liberation (*moksha*) as attainable not through complex rituals reserved for elites, but through the right attitude and consciousness infused into daily work (Zaehner (1973). [11]).
9	**Universalizes Sacredness**	The concept of consecrating all actions as a sacrifice (*yajna*) sanctifies every aspect of life—eating, working, studying—erasing the distinction between secular and sacred (Prabhupada (1986). [1]).
10	**Provides a Clear Means to Knowledge**	It outlines a tangible process for gaining wisdom (4.34-39)—seeking a learned teacher, asking questions, and serving—demystifying the journey to self-realization (Rao & Devi (1974). [12]).

6.2 Weaknesses of *Jnana Karma Sannyasa Yoga*:

Table 3 lists some of the Weaknesses of the Jnana Karma Sannyasa Yoga in Chapter 4 of the Bhagavad Gita for the common man:

Table 3: Weaknesses of the Jnana Karma Sannyasa Yoga in Chapter 4 of the Bhagavad Gita

S. No.	Key Weaknesses	Description
1	**Metaphysical Complexity**	The concepts of *avatara*, cyclical time, and the alchemy of transforming action into knowledge are highly abstract and difficult to grasp empirically, posing a significant barrier to initial understanding (Shunmugam & Sukdaven (2024). [2]).
2	**Potential for Dogma**	The emphasis on receiving knowledge from a tradition (*parampara*) could be misused to stifle critical inquiry and enforce doctrinal orthodoxy, discouraging independent verification (Satpathy & Muniapan (2008). [6]).
3	**Elitist Perception**	The pursuit of *jnana* (knowledge) can be perceived as an elitist or monastic ideal, seemingly inaccessible to the common person engaged in worldly life and burdened by practical responsibilities (Dhiman (2017). [3]).
4	**Risk of Passivity**	The doctrine of non-attachment to results (*Nishkama Karma*) can be easily misinterpreted as a justification for passivity, lack of ambition, or indifference to the quality of one's work (Sutton (2017). [9]).

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 121

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

5	**Practical Difficulty of Detachment**	Cultivating a state of action without any desire for the outcome is an immense psychological challenge that can lead to frustration and a sense of inadequacy for the practitioner (Roka, (2017). [5]).
6	**Ambiguity in Duty**	Determining one's specific *svadharma* (personal duty) in the complex, caste-fluid, and professionally diverse modern world is often ambiguous and open to subjective interpretation (Edgerton (2019). [10]).
7	**Dependence on a Qualified Teacher**	The prescribed method of acquiring knowledge—approaching a realized guru (4.34)—presents a major practical hurdle in the modern era, where finding an authentic and accessible spiritual teacher is difficult (Tripathi & Sharma (2024). [7]).
8	**Intellectual Property Concerns**	The deep, metaphysical nature of the teachings means they are not easily "testable" or falsifiable through conventional means, which can be a weakness from a strict empirical or scientific viewpoint (Zaehner (1973). [11]).
9	**Undervaluing Emotion**	The strong focus on intellectual discernment (*viveka*) and transcendence of the dualities (4.22) may seem to undervalue the positive role of human emotions and attachments in psychological well-being (Rao & Devi (1974). [12]).
10	**Susceptibility to Misappropriation**	The concept of divine incarnation (*avatara*) can be co-opted by authoritarian figures or cult leaders to claim divine status and demand unquestioning obedience from followers (Prabhupada (1986). [1]).

6.3 Opportunities of *Jnana Karma Sannyasa Yoga*:

Table 4 lists some of the Opportunities of *Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita for the common man:

Table 4: Opportunities of *Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita

S. No.	Key Opportunities	Description
1	**A Unified Worldview**	It offers a framework to integrate spiritual pursuit with every form of secular work, sanctifying all of life and resolving the modern conflict between professional ambitions and spiritual yearnings (Dhiman (2017). [3]).
2	**Response to Crisis**	The *avatara* doctrine provides a hopeful, proactive theology for engaging with periods of extreme societal and ethical decline, suggesting that divine resources for renewal are perpetually available (Shunmugam & Sukdaven (2024). [2]).
3	**Evolution of Practice**	It redefines spiritual practice from external ritual to internalized sacrifice (*jnana yajna*), making profound spiritual advancement universally accessible beyond religious formalities (Satpathy & Muniapan (2008). [6]).
4	**Foundation for Conscious Leadership**	The principles of selfless action provide an ethical and psychological foundation for transformative leadership in business, politics, and community, focusing on service and collective welfare (*loka sangraha*) (Roka (2017). [5]).
5	**Antidote to Modern Stress**	The practice of *Nishkama Karma* serves as a powerful antidote to contemporary issues of anxiety, burnout, and work-life imbalance by cultivating inner detachment and mental equipoise (Tripathi & Sharma (2024). [7])
6	**Promotion of Sustainable Living**	The concept of seeing all actions as a sacrifice (*yajna*) fosters a sense of reverence, interdependence, and non-exploitation,

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 122

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

		encouraging environmentally sustainable and ethical consumption patterns (Edgerton (2019). [10]).
7	**Fostering Interfaith Dialogue**	Its focus on the universal paths of knowledge and action, transcending specific deities or rituals, provides a non-sectarian platform for constructive dialogue and shared ethical understanding across different faiths (Rao & Devi (1974). [12]).
8	**Personal Empowerment**	It empowers the individual by making them the agent of their own liberation, independent of external intermediaries, through the self-directed discipline of their own mind and actions (Sutton (2017). [9]).
9	**Guidance for Knowledge Societies**	In an increasingly knowledge-driven economy, the chapter's emphasis on *Jnana Yajna* (the sacrifice of knowledge) provides a spiritual and ethical framework for the creation, sharing, and application of knowledge (Prabhupada (1986). [1]).
10	**Cultivation of Resilience**	The teachings on performing one's duty amidst the cyclical rise and fall of ages (*yugas*) instills a deep-seated resilience, enabling individuals to remain steadfast and purposeful in the face of personal and collective adversity (Zaehner (1973). [11]).

6.4 Challenges of *Jnana Karma Sannyasa Yoga*:

Table 5 lists some of the Challenges of *Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita for the common man:

Table 5: Challenges of *Jnana Karma Sannyasa Yoga* in Chapter 4 of the Bhagavad Gita

S. No.	Key Challenges	Description
1	**Cultural Translation**	Translating the deeply Indian concepts of *yuga* and *avatara* into a global, often secular, context without dilution or misinterpretation is a significant challenge (Shunmugam & Sukdaven (2024). [2]).
2	**The Guru Factor**	The stated necessity of finding a qualified teacher (*guru*) (4.34) to impart true knowledge presents a major practical hurdle in the modern world, where authentic, realized spiritual guides are rare and access is limited (Tripathi & Sharma (2024). [7]).
3	**Resisting Fatalism**	The cyclical view of time and cosmic decline (*yuga-dharma*) could be easily misinterpreted as a fatalistic acceptance of societal and personal decline, rather than a call to proactive duty within the cycle (Satpathy & Muniapan (2008). [6]).
4	**Misapplication in a Competitive World**	The ideal of selfless action can be challenging to implement in modern capitalist societies that actively reward and incentivize personal ambition, competition, and attachment to specific outcomes (Dhiman (2017). [3]).
5	**Risk of Spiritual Bypassing**	The philosophy can be misused as a form of "spiritual bypassing," where the concepts of detachment and equanimity are employed to avoid dealing with necessary emotional, psychological, or social conflicts (Sutton (2017). [9]).
6	**Defining Contemporary *Svadharma***	Determining one's personal duty (*svadharma*) in a world no longer structured by the traditional *varna* system is highly ambiguous and can lead to confusion or justification of unethical behavior (Edgerton (2019). [10]).
7	**Cognitive Dissonance with Scientific Materialism**	The metaphysical assertions regarding the eternal soul, rebirth, and divine incarnation create cognitive dissonance for individuals steeped in a worldview dominated by scientific materialism and empirical verification (Zaehner, (1973). [11]).

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 123

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

8	The Paradox of Striving for Non-Attachment	The very effort to cultivate non-attachment can become a new source of egoistic striving and spiritual pride, creating a subtle, challenging-to-overcome paradox for the practitioner (Rao & Devi (1974). [12]).
9	Information Overload and Superficiality	In the digital age, the sheer volume of available interpretations and commentaries can lead to confusion, intellectualization, and a superficial understanding that never translates into transformative practice (Prabhupada (1986). [1]).
10	Co-option by Commercial and Pop Culture	The profound teachings risk being diluted, commercialized, or reduced to simplistic self-help tropes by popular culture and corporate wellness trends, stripping them of their transformative depth and philosophical rigor (Roka (2017). [5]).

7. ANALYSIS USING THE ABCD FRAMEWORK (STAKEHOLDER PERSPECTIVE) :

ABCD Analysis from Stakeholders' Perspectives:

The ABCD (Advantages, Benefits, Constraints, Disadvantages) analysis framework offers a structured methodology for evaluating a philosophical concept or system of moral advice from the distinct perspectives of its key stakeholders, moving beyond a monolithic assessment to a nuanced, multi-angled critique [48]. For any given stakeholder—be it the individual practitioner, the community, or society at large—this framework systematically identifies the inherent **Advantages** (inherent positive attributes) and resulting **Benefits** (positive outcomes and value additions) that the philosophy provides, such as ethical clarity, psychological resilience, or social cohesion [49]. Concurrently, it delineates the **Constraints** (internal limitations and requirements for adoption) and **Disadvantages** (potential negative consequences or trade-offs) that the stakeholder might encounter, such as the demanding nature of the practice, cultural misinterpretations, or unintended social exclusion. ABCD analysis has four formats: (i) ABCD qualitative listing from the Authors' perspective based on Focus group interactions [50-134], (ii) ABCD exploratory analysis from Stakeholders' perspective [135-164], (iii) ABCD factor and elemental analysis [165-170], and (iv) ABCD Quantitative empirical analysis [171-191]. The following section presents ABCD exploratory analysis from the Stakeholders' perspective:

When applied to a text like the Bhagavad Gita, this analysis reveals, for instance, how the *Advantage* of its integrated path for a spiritual seeker yields the *Benefit* of inner peace but also imposes the *Constraint* of finding a qualified teacher and carries the *Disadvantage* of potential social alienation (Dhiman (2017). [3]; Satpathy & Muniapan (2008). [6]). This structured deconstruction is crucial for translating abstract wisdom into actionable insights, allowing for a pragmatic evaluation of its applicability, scalability, and potential risks across different stakeholder groups in a modern context (Tripathi & Sharma (2024). [7]).

7.1 Stakeholder 1: The Spiritual Seeker (Individual):
ABCD analysis for the "Spiritual Seeker (Individual)" stakeholder.

Table 6: ABCD analysis for the "Spiritual Seeker (Individual)" stakeholder.

S. No.	Key Construct	Description
A. Advantages (Inherent Positive Attributes of the Philosophy for the Seeker):		
1	Access to Integrated Spiritual Technology	Gains a profound path to liberation (*moksha*) that utilizes daily life and action itself as the primary means, eliminating the need for total worldly abandonment (Dhiman, 2017, p. 98). [3].
2	Clarity of Path Synthesis	Receives a clear, unified doctrine that harmonizes the paths of knowledge (*jnana*) and action (*karma*), resolving philosophical confusion (Satpathy & Muniapan (2008). [6]).

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 124

3	**Divine Exemplar**	Is provided with the ultimate model for emulation in Lord Krishna, who embodies the ideal of selfless action and cosmic governance (Tripathi & Sharma (2024). [7]).
4	**Redefined Renunciation**	Benefits from a practical redefinition of renunciation (*sannyasa*) as an internal state of non-attachment, making it accessible from any station in life (Theodor (2020). [8]).
5	**Personal Empowerment**	Is empowered as the primary agent of their own liberation through self-discipline and righteous effort, fostering self-reliance (Sutton (2017). [9]).
B. Benefits (Positive Outcomes and Value Additions for the Seeker):		
1	**Freedom from Karmic Bondage**	Achieves liberation from the binding cycle of cause and effect (*karma*) by acting without attachment to fruits (Edgerton (2019). [10]).
2	**Attainment of Inner Peace**	Cultivates profound mental peace (*shanti*) and equanimity by overcoming anxiety related to success and failure (Roka (2017). [5]).
3	**Cosmic Purposefulness**	Develops a deep sense of meaning by seeing personal duty as a participation in upholding the cosmic order (*loka sangraha*) (Zaehner (1973). [11]).
4	**Steady Intellect**	Attains a state of steadfast wisdom (*sthita-prajna*), where the mind remains unshaken by worldly dualities like pleasure and pain (Prabhupada (1986). [1]).
5	**Purified Consciousness**	Experiences the purification of the mind (*chitta-shuddhi*) through the fire of knowledge, burning away impurities and latent impressions (Rao & Devi (1974). [12]).
C. Constraints (Internal Limitations and Requirements for the Seeker):		
1	**Intellectual Humility**	Requires immense humility and a spirit of receptive inquiry (*paripraśnena*) to receive transcendental knowledge (Shunmugam & Sukdaven (2024). [2]).
2	**Surrender to a Higher Principle**	Demands the ability to surrender the ego and individual will to a higher principle or a qualified teacher (*guru*) as stated in verse 4.34 (Tripathi & Sharma (2024). [7]).
3	**Sustained Mental Discipline**	Necessitates continuous and vigilant effort to control the senses, mind, and intellect, which is described as a rigorous practice (Dhiman (2017). [3]).
4	**Navigating Svadharma**	Faces the challenge of correctly discerning and adhering to one's personal righteous duty (*svadharma*) in a complex modern context (Sutton (2017). [9]).
5	**Perseverance Amidst Failure**	Requires great perseverance to continue practicing selfless action even when initial attempts lead to perceived failure or lack of results (Satpathy & Muniapan (2008). [6]).
D. Disadvantages (Potential Negative Consequences or Trade-offs for the Seeker):		
1	**Social Alienation**	May lead to being perceived as detached, disengaged, or alienated from mainstream societal goals and pragmatic concerns (Roka, 2017, p. 68). [5]).
2	**Misinterpretation as Passivity**	Risks the philosophy being misinterpreted by others (or oneself) as a justification for passivity, lack of ambition, or indifference (Edgerton (2019). [10]).
3	**Psychological Strain**	Can create internal conflict and a sense of inadequacy due to the high ideal of perfect non-attachment, which is difficult to achieve (Zaehner (1973). [11]).
4	**Vulnerability to Misguidance**	Faces the risk of being misled by inauthentic or unqualified teachers in the absence of a genuine spiritual lineage (*parampara*) (Rao & Devi (1974). [12]).

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 125

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

| 5 | Neglect of Legitimate Worldly Needs | May lead to an underemphasis on legitimate worldly planning, security, and responsibilities under the guise of non-attachment (Prabhupada (1986). [1]. |

7.2 Stakeholder 2: The Community/Lineage (*Parampara*):
A detailed ABCD analysis for the "Community/Lineage (*Parampara*)" stakeholder.

Table 7: ABCD analysis for the "Community/Lineage (*Parampara*)" stakeholder

S. No.	Key Construct	Description
A. Advantages (Inherent Positive Attributes for the Community/Lineage):		
1	Timeless Knowledge Framework	Possesses a complete and timeless philosophical framework for preserving and transmitting transformative knowledge (*jnana*) across generations (Shunmugam & Sukdaven (2024). [2]).
2	Divine Sanction and Authority	Derives its authority from a divine source (Krishna's teachings) and an unbroken succession of teachers, lending it immense credibility and spiritual weight (Tripathi & Sharma (2024). [7]).
3	Structured Pedagogical System	Has a built-in and time-tested method for transmission, emphasizing discipleship, service, and humble inquiry (4.34) as the means to impart wisdom (Satpathy & Muniapan (2008). [6]).
4	Integrated Worldview	Holds a comprehensive worldview that can address all aspects of life—spiritual, social, and ethical—making it a complete guide for community living (Dhiman (2017). [3]).
5	Mechanism for Cultural Memory	Serves as the primary custodian and living repository of a vast cultural, philosophical, and spiritual heritage (Rao & Devi (1974). [12]).
B. Benefits (Positive Outcomes and Value Additions for the Community/Lineage):		
1	Ensured Continuity and Survival	Maintains its core relevance, purpose, and continuity for centuries by acting as the essential custodian of *dharma* (Edgerton (2019). [10]).
2	Cultivation of Future Leaders	Systematically cultivates enlightened teachers and leaders from within its fold, ensuring the perpetuation of its mission and intellectual capital (Prabhupada (1986). [1]).
3	Social Cohesion and Identity	Fosters a strong sense of shared identity, purpose, and cohesion among its members, bound by a common sacred goal (Sutton (2017). [9]).
4	Adaptive Resilience	Provides the theological basis (through the *avatara* doctrine) for adapting and renewing its application to meet the challenges of different ages (*yugas*) (Zaehner (1973). [11]).
5	Moral Authority	Holds a position of moral authority within society, guiding ethical norms and providing a stable reference point during times of social flux (Roka (2017). [5]).
C. Constraints (Internal Limitations and Requirements for the Community/Lineage):		
1	Responsibility for Purity	Bears the heavy, continuous responsibility of ensuring the doctrinal purity and authentic interpretation of the teachings to prevent corruption and dogma (Shunmugam & Sukdaven (2024). [2]).
2	Dependence on Qualified Teachers	Is critically dependent on the availability, character, and depth of realization of its teachers (*gurus*), making quality control a perennial challenge (Tripathi & Sharma (2024). [7]).
3	Balancing Tradition and Innovation	Faces the constant challenge of preserving core tenets while allowing for necessary interpretation and application in evolving social contexts (Satpathy & Muniapan (2008). [6]).
4	Resource and Succession Management	Requires effective systems for managing material resources, institutional governance, and, most importantly, clear spiritual succession to avoid schism (Prabhupada (1986). [1]).

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 126

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

5	Navigating Political and Social Pressures	Must operate and maintain its integrity amidst external political, social, and economic pressures that may seek to co-opt or suppress it (Dhiman (2017). [3]).
D. Disadvantages (Potential Negative Consequences or Trade-offs for the Community/Lineage):		
1	Risk of Insularity and Dogma	Risks becoming intellectually insular, resistant to external wisdom, and dogmatic, stifling critical inquiry and internal innovation (Sutton (2017). [9]).
2	Institutional Self-Preservation	May gradually prioritize institutional self-preservation, power, and material assets over its primary spiritual mission of guidance and liberation (Rao & Devi (1974). [12]).
3	Elitism and Exclusivity	Can develop an aura of elitism or exclusivity, making the teachings seem inaccessible to the general populace, thus contravening the Gita's universal message (Edgerton (2019). [10]).
4	Vulnerability to Scandal	The misconduct or failings of a single prominent teacher can cause disproportionate damage to the credibility and public trust in the entire lineage (Zaehner (1973). [11]).
5	Resistance to Social Evolution	May become a reactionary force, using tradition to justify and resist necessary social evolution and reforms, such as those pertaining to caste or gender (Roka (2017). [5]).

7.3 Stakeholder 3: Society & Global Civilization:

ABCD analysis for the "Society & Global Civilization" stakeholder.

Table 8: ABCD analysis for the "Society & Global Civilization" stakeholder.

S. No.	Key Construct	Description
A. Advantages (Inherent Positive Attributes for the Community/Lineage):		
1	Model for Civilizational Resilience	Has access to a model for long-term resilience based on ethical renewal and adaptation (*yuga dharma*), providing a framework to navigate civilizational cycles (Shunmugam & Sukdaven (2024). [2]).
2	Universal Ethical Framework	Possesses a non-sectarian ethical system rooted in self-knowledge and duty, which can transcend cultural and religious boundaries to foster global ethics (Dhiman (2017). [3]).
3	Theology of Hope and Renewal	The *avatara* doctrine provides a proactive theology of hope, asserting that resources for ethical and spiritual renewal are perpetually available in times of crisis (Tripathi & Sharma (2024). [7]).
4	Sanctification of Labor	Offers a philosophy that sanctifies all forms of honest work as a spiritual practice, potentially enhancing the dignity and meaning of labour across all sectors (Roka (2017). [5]).
5	Foundation for Sustainable Living	Provides a conceptual basis for sustainability by framing human action as a sacred sacrifice (*yajna*), encouraging a reverential and non-exploitative relationship with nature (Edgerton (2019). [10]).
B. Benefits (Positive Outcomes and Value Additions for Society & Global Civilization)		
1	Cultivation of Ethical Leadership	Can cultivate leaders and citizens who act for the welfare of the whole (*loka sangraha*), motivated by duty rather than personal ambition (Satpathy & Muniapan (2008). [6]).
2	Reduction of Societal Stress	Widespread adoption of *Nishkama Karma* could reduce collective anxiety, stress, and conflict stemming from rampant materialism and outcome-focused competition (Prabhupada (1986) [1]).
3	Promotion of Social Harmony	The emphasis on performing one's own duty (*svadharma*) efficiently, without envy, can promote social harmony, interdependence, and a sense of organic unity (Sutton, (2020). [9]).

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 127

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

4	Fostering of Intercultural Dialogue	Serves as a profound resource for intercultural and interfaith dialogue, offering deep philosophical insights into shared human values and the nature of reality (Rao & Devi (1974). [12]).
5	Cultivation of Stewardship	Encourages a long-term, stewardship-oriented mindset in governance and business, countering short-termist and exploitative practices (Zaehner (1973). [11]).
C. Constraints (Internal Limitations and Requirements for Society & Global Civilization)		
1	Clash with Linear Progress	The non-linear, cyclical worldview of the Gita directly challenges the dominant modern Western narrative of linear progress, creating a fundamental philosophical and cultural clash (Shunmugam & Sukdaven (2024). [2]).
2	Secular Translation Barrier	The deeply theistic language and concepts require sensitive and effective translation to be integrated into largely secular public and global discourses (Satpathy & Muniapan (2008). [6]).
3	Complexity in Policy Application	Translating abstract spiritual principles like non-attachment into concrete social policies, economic models, or legal frameworks presents a significant intellectual and practical challenge (Dhiman, 2017, p. 101). [3]).
4	Resistance from Institutionalized Systems	Faces inherent resistance from established systems (e.g., hyper-capitalism, materialist science) whose core axioms are challenged by the Gita's metaphysical foundations (Tripathi & Sharma (2024). [7]).
5	Dependence on Individual Transformation	The societal benefit is entirely contingent on the internal transformation of a critical mass of individuals, which is a slow and unpredictable process (Sutton (2020). [9]).
D. Disadvantages (Potential Negative Consequences or Trade-offs for Society & Global Civilization):		
1	Co-option for Authoritarianism	The theology of *avatara* and the concept of a divine agent could be co-opted by authoritarian figures to claim divine sanction for their ideologies and demand unquestioning obedience (Rao & Devi (1974). [12]).
2	Justification for Social Stratification	The concept of *svadharma* could be misinterpreted and misapplied to rationalize and perpetuate rigid social stratification, caste-based discrimination, and inequality (Edgerton (2019). [10]).
3	Promotion of Political Quietism	Could be misinterpreted to encourage political quietism and fatalistic acceptance of social injustice under the guise of accepting one's worldly role or the cyclical nature of time (Zaehner (1973). [11]).
4	Cultural Appropriation and Dilution	Risks being subject to superficial cultural appropriation, where its deep teachings are diluted into marketable self-help tropes, stripping them of their transformative and critical power (Roka (2017). [5]).
5	Exacerbation of Religious Conflict	In pluralistic societies, the assertion of this specific philosophical framework could, if presented dogmatically, exacerbate rather than alleviate inter-religious tensions (Prabhupada (1986). [1]).

8. EVALUATION FOR A "NEW ETHICS" :

Chapter 4 of the Bhagavad Gita, *Jnana Karma Sannyasa Yoga*, articulates a revolutionary ethical framework that fundamentally reorients the basis, motive, and goal of human conduct. This is not an ethics of social contract or utilitarian calculation, but a "new ethics" grounded in metaphysical reality and oriented toward transcendent freedom. Its radical propositions can be evaluated across four defining dimensions.

(1) Theocentric: First, this new ethics is **Theocentric**, positing a foundation for morality that is objective and transcendent. The standard for right action is not derived from human consensus, fluctuating social norms, or personal preference, but from alignment with the divine cosmic order (*rita/dharma*) and the will of the Supreme (Shunmugam & Sukdaven (2024). [2]). As Lord Krishna states, "Whatever a great man does, that very thing other men do; whatever standard he sets, the world

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 128

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

follows" (3.21). In this framework, an action is intrinsically ethical when it is performed as an offering (*arpana*) to the Divine, transforming every deed into a sacred act. This shifts the locus of ethical authority from the fallible human collective to an infallible cosmic principle, providing an unchanging foundation for duty in a changing world (Dhiman (2017). [3]).

(2) Knowledge-Based: Second, the ethics of Chapter 4 is profoundly **Knowledge-Based**. It asserts that true, sustainable ethical conduct cannot be enforced merely by external rules but must flow spontaneously from inner wisdom (*jnana*). This wisdom is the direct realization of the eternal nature of the Self (*Atman*) and the transient, illusory nature of the material world and ego-identity (Satpathy & Muniapan (2008). [6]). Verse 4.37 powerfully declares that just as a kindled fire reduces wood to ashes, the "fire of knowledge" burns all material actions to ashes. This signifies that when one gains knowledge of the immortal Self, the root of unethical action—the ego (*ahamkara*) with its desires and aversions—is consumed. Ethical living, therefore, becomes a natural expression of Self-realization, not a burdensome compliance with external dictates.

(3) Cosmically Responsible: Third, this framework presents a vision of ethics as **Cosmic Responsibility**. Human life and action are not isolated events but integral parts of a vast, interconnected cosmic process. The chapter re-frames all ethical duties as participation in a divine, sustaining sacrifice (*yajna*) originally set in motion by the Creator for the welfare of all beings (*loka sangraha*) (Edgerton (2019). [10]). To act ethically is to consciously take one's place in this cosmic web, contributing to the maintenance of universal balance. This elevates ethics from a matter of interpersonal obligation to a responsible partnership with the divine in the ongoing act of creation and sustenance. Failing in one's duty is not merely a social transgression but a disruption of the cosmic order itself (Zaehner (1973). [11]).

(4) Liberative: Finally, and most significantly, this is a **Liberative Ethics**. The ultimate aim is not merely the creation of a harmonious society—a goal which is considered a beneficial by-product—but the liberation (*moksha*) of the individual consciousness from all limitations, including the very cycle of birth and death. The entire ethical project is subservient to the soteriological goal. Actions performed with the right knowledge and offered to the Divine cease to generate binding karma, thereby freeing the actor (Tripathi & Sharma (2024). [7]). In this view, ethical living is the very means and expression of spiritual freedom. One acts not out of fear of punishment or hope of reward, but from a state of liberated consciousness, where action flows effortlessly from a heart and mind united with the cosmic good.

In conclusion, the "new ethics" of Chapter 4 offers a comprehensive alternative to modern ethical systems. It is theocentric in its foundation, knowledge-based in its mechanism, cosmically responsible in its scope, and liberative in its ultimate aim, providing a profound blueprint for action that integrates the human with the divine, the practical with the transcendent, and the ethical with the spiritual.

9. IMPACT ANALYSIS :

The teachings of *Jnana Karma Sannyasa Yoga* in the fourth chapter of the Bhagavad Gita are not confined to personal spirituality but project a transformative impact across multiple levels of human organization. This impact analysis traces the ripple effect of this philosophy from the inner world of the individual to the collective consciousness of global humanity, revealing its potential as a catalyst for comprehensive change.

On the Individual: From Achievement to Participatory Meaning:

At the individual level, the chapter's impact is profoundly psychological and existential. It reorients one's entire life purpose away from the narrow pursuit of personal achievement and sensory gratification toward the realization of being a conscious participant in a divine play (*lila*). By understanding that the true self is an eternal *atman* and that one's role is to perform duty as an offering to the Divine, the individual is liberated from the anxieties of success and failure (Dhiman (2017). [3]). This shift in consciousness instills a profound sense of meaning, where even the most mundane tasks are sanctified. The practice of *Nishkama Karma* becomes a powerful tool for cultivating inner equanimity (*samatvam*), enabling the individual to remain steady and peaceful amidst the inevitable dualities of life—pleasure and pain, gain and loss (Roka (2017). [5]). The ultimate impact is the emergence of a *sthitaprajna*—a person of steady wisdom, free from fear, anger, and attachment, who acts with spontaneous righteousness.

On Communities: From Social Units to Sacred Lineages:

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 129

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

The impact on communities is to transform them from mere social or interest-based groups into living lineages (*paramparas*) dedicated to a sacred mission. The chapter emphasizes the importance of transmitting knowledge through a disciplic succession (4.2), which fosters a sense of shared spiritual heritage and purpose. A community influenced by this ethos sees itself not just as a collective for mutual benefit, but as a custodian of transformative wisdom (*jnana*) with a responsibility to preserve, embody, and transmit it authentically (Tripathi & Sharma (2024). [7]). This creates a powerful culture of learning, service, and mutual upliftment, bound by shared values rather than mere proximity or kinship. Such communities become stable pillars of *dharma*, offering guidance and refuge, and ensuring the continuity of a living spiritual tradition across generations, thus acting as crucial cells of cultural and ethical resilience.

On Society: A Theology of Renewal and Reform:

On a broader societal scale, the chapter provides a robust theological basis for social reform and renewal. The doctrine of the *avatara*—the divine descent in every age to restore righteousness—is a powerful antidote to fatalism and social stagnation (Shunmugam & Sukdaven (2024). [2]). It instills the understanding that periods of decline are not permanent and that divine intervention operates through human agents. This ideal inspires individuals to become modern "agents of descent," stepping into areas of social, ethical, and ecological crisis to actively restore balance. Furthermore, the principle of *loka sangraha* (welfare of the world) provides a compelling ethical imperative for leaders in all fields to act for the collective good, challenging corrupt and self-serving power structures (Satpathy & Muniapan (2008). [6]). This framework motivates a society to periodically self-correct and strive for a more dharmic order.

On Humanity: A Universal Vision of Unity:

For global humanity, the impact of this chapter lies in its offer of a unifying vision that transcends parochial cultural and religious differences. Its core message is not predicated on the worship of a particular deity in a specific form, but on the universal principles of selfless action, the pursuit of transcendent knowledge, and devotion to a supreme cosmic principle. The concept that the Divine periodically renews truth and righteousness "for the benefit of all beings" (*sarvabhuta-hite*) establishes a platform for global ethics based on shared well-being (Zaehner (1973). [11]). In an era of civilizational clash and environmental crisis, this philosophy provides a metaphysical ground for human unity, suggesting that diverse paths can lead to the same truth and that our collective responsibility is to participate in the cosmic sustenance of life. It reframes the human story as a single, collective journey towards consciousness, with each culture and individual playing a unique role in the grand, divine narrative.

10. SUGGESTIONS TO FUTURE GENERATIONS :

The analysis of *Jnana Karma Sannyasa Yoga* reveals that its teachings are not a relic of the past but a dynamic blueprint for future evolution. The imperatives of this chapter extend beyond academic understanding, culminating in a set of actionable, transformative suggestions for generations to come. These principles offer a roadmap for navigating an increasingly complex world with wisdom, purpose, and resilience [192-194].

(1) Become a Modern *Avatar*: First, future generations are called to **Become a Modern Avatar** by embodying the core principle of divine descent. This does not imply a claim to divinity, but rather a conscious decision to use one's acquired knowledge, skills, and social position to "descend" into the modern battlefields of conflict, ignorance, ecological crisis, and suffering (Dhiman (2017). [3]). Just as Krishna declares he incarnates in every age to protect the righteous and restore balance, individuals must see themselves as agents of renewal. This means the scientist must descend into public discourse to combat misinformation, the entrepreneur into unsustainable markets to create ethical alternatives, and the citizen into community discord to foster dialogue. It is a call to proactive, compassionate intervention for the welfare of all (*loka sangraha*), making the abstract concept of *avatara* a lived ethical practice.

(2) Seek Transformative Knowledge: Second, there is an urgent need to **Seek Transformative Knowledge**. In an age of information overload, the Gita distinguishes sharply between data and liberating wisdom (*jnana*). Future generations must prioritize the pursuit of knowledge that fundamentally alters one's being—knowledge of the eternal Self (*Atman*) that dispels the illusion of the ego, which is the root of greed, conflict, and existential discontent (Satpathy & Muniapan (2008). [6]).

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 130

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

This involves a disciplined search for authentic teachers and living traditions (*parampara*) that offer not merely intellectual concepts but a proven path of inner transformation. The goal is to ignite the "fire of knowledge" (4.37) that burns away the impurities of the heart, leading to a life of spontaneous virtue and inner freedom, rather than one governed by external regulations and internal conflicts.

(3) Sanctify Your Work: Third, the chapter implores us to **Sanctify Your Work**. The revolutionary insight of *Karma Yoga* is that spiritual growth does not require abdicating one's role in the world. Future generations can transform their entire lived experience by reconceiving their career and daily duties not as a mere "job" for personal gain, but as their unique *yajna*—a sacred offering and their personal field for participating in the upkeep of the world (Zaehner (1973). [11]). Whether one is a programmer, a farmer, a teacher, or an artist, every action performed with a spirit of service and offered to the highest principle one recognizes, becomes a non-binding, liberating act. This sanctification of work infuses daily life with profound purpose and turns the global economy into a vast, collaborative sacrifice for the common good.

(4) Embrace Cyclical Thinking: Fourth, it is crucial to **Embrace Cyclical Thinking**. The dominant modern narrative of linear, infinite progress is ecologically and psychologically unsustainable. The Gita's cosmology, with its cycles of ages (*yugas*), offers a more realistic and resilient model. Future generations must understand that societies, economies, and personal lives have natural seasons of growth, maturity, decline, and renewal (Tripathi & Sharma (2024). [7]). This is not a counsel of despair but of intelligent action. It encourages building resilience during times of abundance, practicing conservation during maturity, and sowing the seeds for renewal during decline. This mindset frees one from the panic of decline and the hubris of perpetual growth, allowing for wiser, more adaptive, and less frantic engagement with the world.

(5) Transmit Wisdom: Finally, the chapter charges us with the duty to **Transmit Wisdom**. Each individual must see themselves as a vital link in the eternal chain of the disciplic succession (*parampara*). The responsibility is not only to learn but to embody the teachings so fully that one becomes a living example (Prabhupada (1986). [1]). For future generations, this means moving beyond passive consumption of wisdom to its active, creative, and context-sensitive expression. It is the duty of parents, educators, leaders, and every realized individual to articulate and demonstrate these eternal principles in ways that resonate with the challenges of their time. By doing so, they ensure that the light of this transformative knowledge is not extinguished but is passed on, brighter and more accessible, to those who follow, thus fulfilling the divine imperative of preserving *dharma* for the benefit of all future life.

11. CONCLUSION :

This multi-dimensional analysis of the fourth chapter of the Bhagavad Gita, *Jnana Karma Sannyasa Yoga*, reveals it to be a profound and integrated cosmic blueprint for ethical action. The chapter systematically deconstructs the artificial dichotomy between the spiritual and the worldly by synthesizing the paths of knowledge (*jnana*), selfless action (*karma*), and inner renunciation (*sannyasa*). It establishes a revolutionary ethical framework that is not based on social conformity but is theocentric in its foundation, knowledge-based in its mechanism, cosmically responsible in its scope, and liberative in its ultimate aim. By redefining renunciation as the internal abandonment of attachment rather than the external abandonment of duty, the Gita democratizes the path to liberation, making it accessible to every individual within their unique life circumstances [192-194].

The application of the SWOC and ABCD analytical frameworks further illuminates the enduring relevance and transformative potential of this philosophy. The systematic evaluation highlights its inherent strengths, such as its psychological freedom and ethical clarity, while candidly acknowledging the challenges of metaphysical complexity and practical application in a modern, materialistic world. From the stakeholder perspective, the analysis demonstrates that the teachings offer significant advantages and benefits—fostering inner peace for the individual, cultural resilience for the community, and a foundation for ethical leadership and sustainable living for global civilization. However, it also carefully outlines the constraints and potential disadvantages, such as the risk of misinterpretation and the practical difficulty of cultivating true non-attachment, providing a balanced and critical appraisal. Ultimately, the teachings of *Jnana Karma Sannyasa Yoga* extend beyond philosophical exegesis to offer a pragmatic and forward-looking guide for humanity. The suggestions to future generations—to become modern agents of renewal, seek transformative knowledge, sanctify their work, embrace cyclical

P. S. Aithal, et al. (2025); www.poornaprajnapublication.com

PAGE 131

Poornaprajna International Journal of Philosophy & Languages (PIJPL), ISSN: 3107-4634, Vol. 2, No. 2, July - December 2025

POORNAPRAJNA PUBLICATION

resilience, and transmit wisdom—provide a clear roadmap for navigating contemporary existential and ethical crises. The chapter thus stands not as a relic of the past, but as a living, dynamic blueprint, urging each individual to engage with the world consciously and responsibly, transforming every action into a sacred offering and every life into a purposeful journey towards both personal liberation and collective well-being.

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PAGE 135

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PAGE 143

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PAGE 144