

# Cultivating the Ideal Citizen: A Modern Analysis of the Bhakti Yoga Framework in Chapter 12 of the Bhagavad Gita for Fostering Global Ethos and Social Harmony

P. S. Aithal<sup>1</sup> & Ramanathan S.<sup>2</sup>

<sup>1</sup> Professor, Poornaprajna Institute of Management, Udipi - 576101, India,  
Orchid ID: 0000-0002-4691-8736; E-mail: [psaithal@gmail.com](mailto:psaithal@gmail.com)

<sup>2</sup> Emeritus Professor, Poornaprajna Institute of Management, Udipi - 576101, India,  
Orchid ID: 0009-0003-9896-9943; E-mail: [drsramnath2k21@outlook.com](mailto:drsramnath2k21@outlook.com)

**Area/Section:** Philosophy.

**Type of the Paper:** Exploratory Research.

**Number of Peer Reviews:** Two.

**Type of Review:** Peer Reviewed as per [C|O|P|E|](#) guidance.

**Indexed in:** OpenAIRE.

DOI: <https://doi.org/10.5281/zenodo.18314589>

**Google Scholar Citation:** [PIJPL](#)

## How to Cite this Paper:

Aithal, P. S. & Ramanathan, S. (2026). Cultivating the Ideal Citizen: A Modern Analysis of the Bhakti Yoga Framework in Chapter 12 of the Bhagavad Gita for Fostering Global Ethos and Social Harmony. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 3(1), 75-114. DOI: <https://doi.org/10.5281/zenodo.18314589>

**Poornaprajna International Journal of Philosophy & Languages (PIJPL)**

A Refereed International Journal of Poornaprajna Publication, India.

**ISSN: 3107-4634**

Crossref DOI: <https://doi.org/10.64818/PIJPL.3107.4634.0027>

Received on: 04/01/2026

Published on: 20/01/2026

© With Authors.



This work is licensed under a [Creative Commons Attribution-Non-Commercial 4.0 International License](#), subject to proper citation to the publication source of the work.

**Disclaimer:** The scholarly papers as reviewed and published by Poornaprajna Publication (P.P.), India, are the views and opinions of their respective authors and are not the views or opinions of the PP. The PP disclaims of any harm or loss caused due to the published content to any party.

# Cultivating the Ideal Citizen: A Modern Analysis of the Bhakti Yoga Framework in Chapter 12 of the Bhagavad Gita for Fostering Global Ethos and Social Harmony

P. S. Aithal<sup>1</sup> & Ramanathan S.<sup>2</sup>

<sup>1</sup> Professor, Poornaprajna Institute of Management, Udupi - 576101, India,  
Orchid ID: 0000-0002-4691-8736; E-mail: [psaithal@gmail.com](mailto:psaithal@gmail.com)

<sup>2</sup> Emeritus Professor, Poornaprajna Institute of Management, Udupi - 576101, India,  
Orchid ID: 0009-0003-9896-9943; E-mail: [drsramnath2k21@outlook.com](mailto:drsramnath2k21@outlook.com)

## ABSTRACT

**Purpose:** *The purpose of this research case study is to argue that the structured path of devotion and virtues outlined in the Twelfth Chapter of the Bhagavad Gita provide a universal framework for cultivating ethical individuals. It aims to demonstrate how this framework serves as a powerful tool for addressing modern societal challenges such as polarization and ethical apathy. Ultimately, the study seeks to guide the development of a conscious, compassionate, and harmonious global society through the analysis of these timeless spiritual principles.*

**Methodology:** *This qualitative exploratory research utilizes data gathered from a variety of credible sources, such as specialized websites, Google Scholar, and insights from AI-driven GPTs. The collected information is examined through structured analysis frameworks—specifically SWOC and ABCD—to align with the core objectives of the study. By integrating these traditional and modern inquiry methods, the paper ensures a comprehensive evaluation of the Bhakti Yoga framework.*

**Results/Analysis:** *The results and analysis of this case study demonstrate that the Twelfth Chapter of the Bhagavad Gita establishes a stable foundation for both personal mental resilience and proactive communal harmony. Through strategic SWOC and ABCD methodologies, the research highlights that the Bhakti Yoga framework offers vast opportunities for integration into modern leadership, education, and global policy despite contemporary challenges like materialism. Ultimately, the analysis positions the "Ideal Citizen" as a socially integrated agent whose ego-free actions for universal welfare provide a vital counter-narrative to modern ethical apathy and societal polarization.*

**Originality/Value:** *This research case study provides original value by synthesizing ancient spiritual principles from the Twelfth Chapter of the Bhagavad Gita with modern strategic analysis frameworks like SWOC and ABCD. It offers a unique, evidence-based roadmap for character education and global citizenship, demonstrating how traditional virtue ethics can be practically re-contextualized to foster social harmony in a contemporary, globalized society.*

**Type of Paper:** *Qualitative Exploratory Research Analysis.*

**Keywords:** Bhagavad Gita, Chapter 12, Bhakti Yoga, Path of devotion (*bhakti*), Path of knowledge (*jñāna*), Impersonal Absolute (*Brahman*), Virtues of a devotee, Ideal Citizen, SWOC Analysis, ABCD Analysis, Impact Analysis, Global Ethos and Social Harmony

## 1. INTRODUCTION :

The **Bhagavad Gita**, often referred to as the "Song of God," occupies a central position in the spiritual and philosophical landscape of the world. Comprising 700 verses within the Indian epic *Mahabharata*, its scope extends far beyond a localized religious text, offering a comprehensive guide to ethics, duty, and spiritual realization (Minor (1986) [1]). It is highly significant because it synthesizes various strands of Hindu thought—including Karma, Bhakti, and Jnana Yoga—into a cohesive framework for living a meaningful life. Scholars have noted its importance as a "spiritual dictionary" that provides psychological and metaphysical solutions to human dilemmas, making it a subject of perennial interest in both Eastern and Western philosophical circles (Radhakrishnan (1948). [2]).

The impact of the Bhagavad Gita on global thought is profound, influencing figures from Henry David Thoreau to Mahatma Gandhi, who viewed the text as a source of non-violent resistance and moral strength (Fischer (1950). [3]). Its universal appeal lies in its ability to address the "inner battlefield" of the human mind, where individuals struggle with conflicting duties and desires. By emphasizing **Nishkama Karma** (selfless action), the Gita has transformed how people perceive work and success, shifting the focus from the fruits of labour to the integrity of the action itself (Sargeant (2009). [4]). This practical application of philosophy has ensured its relevance in modern leadership, mental health, and social ethics discourses.

Within this expansive text, the **Twelfth Chapter**, titled **Bhakti Yoga** (The Yoga of Devotion), holds a unique significance as one of the shortest yet most impactful sections. While earlier chapters detail the complexities of meditation and cosmic visions, Chapter 12 provides a direct and accessible path to spiritual fulfillment through the cultivation of love and devotion (Easwaran (2007). [5]). Its scope is focused on the relationship between the individual and the Divine, categorizing the qualities of a "true devotee" who remains equanimous in the face of pleasure and pain, praise and blame (Flood (1996). [6]). This chapter is often considered the heart of the Gita's emotional and spiritual guidance.

The importance of the Twelfth Chapter lies in its democratic approach to spirituality, suggesting that constant awareness and compassion are superior to mechanical rituals. Its impact is visible in the lived experience of millions who practice "Path of Devotion" as a means to achieve inner peace and social harmony. By outlining the characteristics of a *Bhakta*—such as being friendly, compassionate, and free from ego—this chapter serves as a blueprint for character building and emotional intelligence (Zaehner (1969). [7]). Ultimately, the Twelfth Chapter reinforces the Gita's overarching message: that the highest state of human existence is reached through a heart aligned with universal well-being and steady devotion.

The **Bhagavad Gita**, serves as a seminal philosophical treatise that addresses the perennial crisis of human agency and moral conflict. Its scope transcends traditional religious boundaries, offering a sophisticated ontological inquiry into the nature of duty (*Dharma*) and self-realization (Minor (1986). [1]). The text is globally significant for its synthesis of diverse philosophical strands—Karma, Jnana, and Bhakti—into a cohesive ethical framework that emphasizes the psychological well-being of the individual within a communal structure (Radhakrishnan (1948). [2]). By proposing a model of **Nishkama Karma** (disinterested action), the Gita provides a foundational logic for civic engagement that is not predicated on personal gain, but on the maintenance of world order (*Lokasamgraha*), making it highly relevant to modern discussions on global citizenship and social responsibility (Sargeant (2009). [4]). The impact of the Gita's teachings on social harmony is historically evident in its role as a catalyst for non-violent resistance and ethical leadership. Scholars have noted that the text's emphasis on equanimity and the transcendence of the ego provides the psychological infrastructure necessary for fostering a **global ethos** (Fischer (1950). [3]). In the contemporary era, the Gita is increasingly analyzed through the lens of moral philosophy and behavioural science, where its principles are seen as a means to mitigate the "inner battlefield" of cognitive dissonance and societal fragmentation (Easwaran (2007). [5]). This universal appeal lies in its ability to provide a roadmap for the "ideal citizen" who balances personal spiritual growth with an unwavering commitment to the collective good (Galvin, 1994) [8].

Specifically, the **Twelfth Chapter**, titled **Bhakti Yoga**, offers an intensive focus on the qualities of the "perfected individual," providing a direct ethical blueprint for social cohesion. While earlier chapters navigate the complexities of cosmic visions and metaphysical duty, Chapter 12 democratizes the spiritual path by highlighting accessible virtues such as compassion, patience, and the absence of malice (Flood (1996). [6]). Its significance in a modern research context stems from its description of the *Bhakta* (devotee) not merely as a religious recluse, but as a socially integrated being who is "friendly and compassionate to all" (*adveṣṭā sarva-bhūtānāṃ maitraḥ karuṇa eva ca*). This chapter serves as a critical nexus where individual devotion translates into interpersonal harmony, positioning it as a vital resource for fostering a culture of peace (Zaehner (1969). [7]).

The importance of analyzing Chapter 12 within a modern framework lies in its potential to address contemporary challenges of polarization and social egoism. The chapter defines the ideal citizen as one who remains "undisturbed by the world and who does not disturb the world," a principle that aligns closely with modern theories of **emotional intelligence** and **relational ethics** (Malinar (2007). [9]). By cultivating the specific character traits outlined in these verses—such as equanimity in praise and blame and the renunciation of "I-ness" and "my-ness"—individuals can contribute to a more stable and

empathetic global society (Upadhyaya (1971). [10]). Consequently, this research argues that the Bhakti Yoga framework provides a robust, evidence-based approach to character education and the cultivation of a sustainable global ethos (Rambachan (2006). [11]).

**Roadmap: Outline the structure of the paper:**

The scholarly research paper titled “Cultivating the Ideal Citizen: A Modern Analysis of the Bhakti Yoga Framework in Chapter 12 of the Bhagavad Gita for Fostering Global Ethos and Social Harmony” follows a structured qualitative exploratory research design, beginning with an Introduction that establishes the scope and significance of the Bhagavad Gita and its twelfth chapter. This is followed by a Review of Literature that categorizes existing scholarly inquiries into the Twelfth Chapter and the broader path of Bhakti Yoga. The paper then outlines its specific Objectives and Methodology, explaining the use of a qualitative design and strategic analysis frameworks. The core analysis consists of Learnings from the Twelfth Chapter and a multi-dimensional examination using the SWOC Analysis (Strengths, Weaknesses, Opportunities, Challenges) and ABCD Analysis (Advantages, Benefits, Constraints, Disadvantages) from various stakeholder perspectives. The final sections provide an Evaluation for New Ethics, an Impact Analysis across individual and societal levels, and Suggestions for Future Generations, concluding with a summary of findings.

**2. REVIEW OF LITERATURE :**

The Twelfth Chapter of the Bhagavad Gita, the *Bhakti Yoga* or *Bhaktiyoga* chapter, is a pivotal and beautifully concise section where Lord Krishna explicitly compares and contrasts the path of devotion (*bhakti*) with the path of knowledge (*jñāna*) of the impersonal Absolute (*Brahman*). It provides a rich ground for scholarly inquiry. The literature surrounding the Twelfth Chapter of the Bhagavad Gita highlights its role as a bridge between metaphysical abstraction and practical ethical living. Scholars frequently analyze this chapter, titled Bhakti Yoga, for its concise synthesis of the path of devotion as a superior and more accessible alternative to the arduous path of unmanifest knowledge. Research indicates that the chapter serves as a "spiritual dictionary," offering psychological solutions to human moral dilemmas. Furthermore, recent analyses emphasize the chapter's focus on cultivating specific virtues—such as equanimity, compassion, and the absence of ego—as a blueprint for modern character building and emotional intelligence.

**Table 1:** Review of Literature on the Twelfth Chapter of Bhagavad Gita

S. No.	Research Area	Key Outcome/Finding	Reference
1	Comparative Yoga	Contrasts the path of devotion ( <i>bhakti</i> ) with the path of knowledge ( <i>jñāna</i> ), favouring the former for its accessibility <sup>4</sup> .	Radhakrishnan (1948) [2]
2	Philosophical Synthesis	Analyzes the synthesis of Karma, Bhakti, and Jnana into a cohesive framework for a meaningful life <sup>5</sup> .	Minor (1986) [1]
3	Civic Engagement	Links the Gita's ethics to <i>Lokasamgraha</i> (maintenance of world order) and modern social responsibility <sup>6</sup> .	Sargeant (2009) [4]
4	Socio-Political Impact	Documents the text's influence on non-violent resistance and moral leadership in the 20th century <sup>777</sup> .	Fischer (1950) [3]
5	Devotional Psychology	Identifies Chapter 12 as providing a direct path to spiritual fulfillment through love and steady devotion.	Easwaran (2007) [5]
6	Relational Ethics	Describes the <i>Bhakta</i> (devotee) as a socially integrated being who is friendly and compassionate to all.	Flood (1996) [6]

S. No.	Research Area	Key Outcome/Finding	Reference
7	Character Education	Outlines the characteristics of an ideal citizen, emphasizing friendly and ego-free conduct.	Upadhyaya (1971) [10]
8	Theological Context	Explores the relationship between the individual and the Divine within the heart of the Gita's guidance.	Zaehner (1969) [7]
9	Global Ethos	Argues that Bhakti Yoga traits like equanimity are essential for fostering a culture of peace and global harmony.	Rambachan (2006) [11]
10	Behavioural Science	Examines the Gita's principles as tools to mitigate cognitive dissonance and societal fragmentation.	Malinar (2007) [9]

**Table 2:** Review of literature based on the Keyword “Bhakti Yoga (The Yoga of the Path of devotion and Path of knowledge)”

S. No.	Area	Outcome	Reference
1	A critique on concept of bhakti-yoga in Indian tradition:	Bhakti Yoga, known as the Path of Devotion, teaches that liberation ( <i>mokṣa</i> ) is attained through selfless love, faith, and surrender to the divine. Derived from the Sanskrit root <i>bhaj</i> , the term <i>bhakti</i> signifies participation, belonging, devotion, and loving attachment, emphasizing worship and spiritual commitment as a means to salvation.	Panda, N. C. (2021). [12]
2	Synergy of Paths: Exploring the Interplay of Karma, Bhakti, and Jnana in the Bhagavad Gita	This paper examines the similarities and differences among the paths in the <i>Bhagavad Gita</i> , highlighting their integration into a unified spiritual framework. It shows that synthesizing these paths enables a balanced practice that supports self-realization and a deeper connection with the divine, offering guidance for a harmonious spiritual journey.	Chauhan, N., & Jain, M. (2024). [13]
3	The Role of Bhakti Yoga in the Journey Towards Self-Realization	Bhakti Yoga, the path of loving devotion, is presented as a powerful means of spiritual transformation rooted in classical Indian texts such as the <i>Bhagavad Gita</i> , <i>Bhagavata Purana</i> , and <i>Narada Bhakti Sutras</i> . Emphasizing surrender, remembrance, and selfless service, it functions as a disciplined spiritual and psychological practice that harmonizes emotion and intellect, dissolves ego, and leads toward self-realization and union with the divine.	Gogoi, D., & Devi, G. (2025). [14]
4	Bhakti yoga as intersubjective contemplative practice	This chapter views devotion as an intersubjective contemplative practice rooted in relational engagement across cultures, religions, and artistic traditions. As a universal human experience involving loving commitment to others—human or beyond—devotion is presented as a vital educational and contemplative goal that deepens relational awareness and inner growth.	Scott, C. H et al. (2017). [15]

5	The Synthesis of Jñāna and Bhakti in Advaita Vedānta Through Svāmī Vidyāranya's Lens	Although <i>bhakti-mārga</i> and <i>jñāna-mārga</i> appear divergent—one rooted in duality and the other in non-duality—this paper examines their deeper interconnection within Advaita Vedānta. Focusing on Svāmī Vidyāranya's interpretations, it shows that devotion and knowledge are complementary paths that converge in the attainment of <i>mokṣa</i> , rather than existing in opposition.	Hotkar, L., Lalitha Sharma, R., & Ramasubramanian, K. (2025). [16]
6	Bhakti Yoga: Love and Faith in Leadership	This chapter explores <i>bhakti yoga</i> as the path of loving devotion in the <i>Bhagavad Gita</i> , highlighting its integral role alongside <i>karma</i> and <i>jñāna yoga</i> in attaining spiritual freedom. By fostering equanimity, service, detachment, and surrender, bhakti encourages seeing all life as sacred and interconnected, cultivating empathy, harmony, and purpose, and offering valuable insights for ethical leadership in the modern world.	Dhiman, S. (2018). [17]
7	Bhakti Yoga and Karma Yoga as Expostulated in the Bhagavad Gita	This paper provides an overview of <i>Karma Yoga</i> and <i>Bhakti Yoga</i> as taught in the <i>Bhagavad Gita</i> and highlights their benefits for physical, mental, and spiritual well-being. Drawing on empirical observations and Swami Vivekananda's insights, it emphasizes that adherence to these paths fosters individual harmony and collective prosperity, while neglect of them has historically contributed to societal decline.	Sathisha, M. (2023). [18]
8	Devotion, knowledge and service: Gandhi's interpretation of the Gita	This paper examines Gandhi's interpretation of the <i>Bhagavad Gita</i> as a guide to resolving inner and outer conflicts through <i>Anasakti</i> (non-attachment) yoga. It emphasizes that devotion leads to knowledge, service to humanity, and the realization of the universe as a manifestation of the divine, guiding individuals toward liberation and the supreme purpose of life.	Sharma, N., & Behura, A. K. (2019). [19]
9	Jnana, Bhakti, and Karma Yoga. Sankara and Ramanuja on the Bhagavad-Gita	Śaṅkara, the foremost exponent of Advaita Vedānta, taught absolute non-dualism, affirming Brahman as the sole reality and the empirical world as an appearance shaped by <i>māyā</i> . He explained the experienced multiplicity of the world as an illusory manifestation of name and form arising from <i>avidyā</i> , while asserting that the enlightened recognize Brahman alone as eternal, omnipresent, and distinct from this apparent diversity.	Boliaki, E. (2016). [20]
10	Bhagavad Gita" and "Yoga".	While yoga is often associated only with meditation and physical postures, the <i>Bhagavad Gita</i> presents it as a comprehensive spiritual discipline aimed at inner peace and well-being. This article explores the Gita's teachings to outline key yogic paths—dedication to work, self-control, concentration, and devotion—	Muralikrishna, D. (2019). [21]

		highlighting their role in achieving mental, physical, and spiritual harmony.	
11	Bhagavad Gita and management	The <i>Bhagavad Gita</i> offers profound insights into management by emphasizing duty, goal-oriented action, and efficiency in performance. By illustrating Krishna’s guidance of Arjuna as a model of leadership, motivation, and coordination, it presents yoga as efficiency in action and spirituality as the driving force behind productivity and prosperity. Integrating wisdom with action, the Gita inspires the transformation of idleness into energized entrepreneurship, making its teachings highly relevant to modern management and organizational effectiveness.	Jayamani, C. V. (2013). [22]
12	Integrated Framework: Evolution of Karma, Jnana, Vairagya, and Dhyana Yogas of the first Six Chapters of Bhagavad Gita	This chapter outlines a unified analytical framework tracing the progression of the first six chapters of the <i>Bhagavad Gita</i> , integrating <i>karma</i> , <i>jnana</i> , <i>vairagya</i> , and <i>dhyana</i> into a model of inner transformation. Beginning with Arjuna’s moral crisis and culminating in self-mastery and realization, it presents a timeless roadmap for psychological growth, ethical leadership, and spiritual fulfillment relevant to modern life.	Aithal P. S. & Ramanathan S. (2025). [23]
13	Modern Applications of the First Six Chapters of the Bhagavad Gita	This chapter translates the teachings of the first six chapters of the <i>Bhagavad Gita</i> into practical models for modern leadership, ethics, and emotional intelligence. By integrating <i>Karma</i> , <i>Jnana</i> , <i>Vairagya</i> , and <i>Dhyana</i> with contemporary management practices, it highlights how inner mastery fosters ethical leadership, emotional balance, and purposeful decision-making in today’s organizations.	Aithal P. S. & Ramanathan S. (2025). [24]

**Table 3:** Ideal Systems including ideal human and ideal citizen

S. No.	Area	Outcome	Reference
1	Review on Various Ideal System Models	This review outlines ideal system characteristics across domains such as technology, business, education, energy, and computing, classified by input, system, output, and external factors. It also highlights opportunities for developing future ideal systems—including ideal organizations, cities, and even an ideal world—guiding scientists and engineers toward purposeful innovation.	Aithal, P. S. (2016). [25]
2	Ideal systems: an introduction to multiplicative ideal theory	This work offers a concise and original introduction to general and multiplicative ideal theory, formulated for commutative rings and monoids using the framework of ideal systems on commutative monoids.	Halter-Koch, F. (1998). [26]
3	The concept of the ideal	This article offers a rigorous philosophical analysis of “ideality” from a dialectical materialist perspective, challenging the	Ilyenkov, E. (1977). [27]

		common view that the ideal exists only in individual consciousness. Drawing on Marx and Hegel, Ilyenkov argues that the ideal is the objectified form of social human activity—embodied in language, value, culture, norms, and artifacts—that exists objectively outside individual minds while shaping consciousness and will. The work demonstrates that ideality arises through collective labor and social practice, revealing how meanings, values, and forms of thought are materially realized in human culture rather than being mere mental abstractions.	
4	The concept & characteristics of ideal energy system and its realization constraints	This paper made an attempt to analyse the importance and objective of energy research and how it can be improved and speed up by showcasing an anticipated hypothetical energy system called the ideal energy system. The system model of the ideal energy system is proposed, and its predicted characteristics are discussed in detail. The possibility of realization of such a system in practice is also discussed by comparing the ideal energy system characteristics with a practically possible energy system using renewable energy sources and suitable technology.	Aithal, P. S., & Aithal, S. (2018). [28]
5	Ideal systems in classical thermodynamics	This paper examines the varied use of the term <i>ideal</i> across thermodynamic systems and proposes Joule’s law as a unifying criterion for defining ideality in classical thermodynamics. It analyzes the conditions required for systems to satisfy this law, their implications for equations of state, and highlights similarities and differences among ideal systems of different types.	Pellicer, J., Manzanares, J. A., & Mafé, S. (1997). [29]
6	The ideal society	This paper makes an academic discussion of “the ideal society.	Swidler, A. (1991). [30]
7	Systems design: Building systems that drive ideal behavior	The Shingo Model initially emphasized principles, tools, and results, leaving the concept of systems less clearly defined, which led organizations to develop fragmented approaches. This book and the Shingo SYSTEMS DESIGN framework clarify the distinction between systems and tools by defining three core systems—work, improvement, and management—supported by essential communication tools, offering a structured method to build integrated systems that drive ideal organizational behavior and excellence.	Allen, B. R., & Bosworth, A. A. (2022). [31]
8	Ideal types and the idealization strategy	This paper critiques the sociological use of Weber’s “ideal type,” arguing that it reflects an inadequate understanding of idealizations as scientific tools. It advocates replacing the term “ideal type” with “idealization” and urges	Lopreato, J., & Alston, L. (1970). [32]

		sociology to adopt this more theoretically productive approach to strengthen rigorous theory construction.	
9	An innovative education model to realize ideal education system	This paper emphasizes the vital role of education in national development and presents an Ideal Education System model defined through input, system, output, and environmental conditions. It evaluates the feasibility of achieving this ideal through online and mobile education, comparing conventional higher education models with modern e-education approaches.	Aithal, P. S., & Aithal, S. (2015). [33]
10	Review on Ideal Systems & Technology	This chapter reviews ideal system models and emerging technologies, highlighting how idealized concepts guide the improvement of real-world devices and systems toward higher efficiency. By defining an Ideal Technology model with input, system, output, and environmental characteristics, it shows how ongoing innovations—particularly in nanotechnology—can help realize many features of such ideal systems.	Aithal, P. S. (2021). [34]
11	The Realization Opportunity of Ideal Energy System using Nanotechnology Based Research and Innovations	This paper examines renewable energy systems through the lens of an ideal energy system model to address sustainability and efficiency challenges. Building on earlier work identifying key ideal characteristics, it explores how nanotechnology—particularly nanocomposite-based solar converters—can help realize efficient, low-cost energy systems and open new research avenues toward achieving ideal energy solutions.	Aithal, S., & Aithal, P. S. (2018). [35]
12	Ideal Technology & Its Realization Opportunity	This chapter explores the concept of ideal technology and its realization through nanotechnology across key sectors, including green technology, water purification, automobiles, renewable energy, energy systems, and pharmaceuticals. It highlights future opportunities, challenges, and business potential by linking ideal system characteristics with nanotechnology-driven innovations.	Aithal, P. S. (2021). [36]
13	Concept of ideal business & its realization using e-business model	This paper identifies and analyzes the key characteristics of an Ideal Business across input, system, output, and market dimensions. It demonstrates how mobile and ICT-enabled business models can help entrepreneurs transform small enterprises toward ideal business performance, while examining features, benefits, influencing factors, and potential products that support this evolution.	Aithal, P. S. (2015). [37]
14	Ideal education system and its realization through online education	This paper proposes an Ideal Education System model defined by input, system, output, and environmental characteristics, and analyzes its feasibility. It explores realizing this model through mobile-based online education and	Aithal, P. S., & Aithal, S. (2014, July). [38]

	model using mobile devices	compares it with conventional education systems.	
15	Ideal technology concept & its realization opportunity using nanotechnology	This paper presents a model of Ideal Technology by identifying key characteristics across input, system, output, and environmental dimensions. Through comparison with existing technologies, it shows that many ideal features can be realized through nanotechnology innovations and discusses pathways for achieving this transformation.	Aithal, P. S., & Aithal, S. (2015). [39]
16	Opportunity for realizing ideal computing system using cloud computing model	This paper conceptualizes an Ideal Computing System characterized by flexible, platform-independent input, system, output, and environmental features. It proposes cloud computing as the core processing model, enabling scalable, on-demand virtual hardware and software services delivered by third-party providers, thereby supporting ideal computing functionality without heavy infrastructure investment.	Aithal, P. S., & Pai T, V. (2017). [40]
17	Ideal Banking Concept and Characteristics	This paper presents an Ideal Banking System model that addresses the evolving role of banks in delivering efficient, technology-driven, and customer-centric services. By defining ideal characteristics across input, system, output, and environmental dimensions and identifying influencing factors through focus group analysis, the study offers a framework for enhancing banking performance and profitability.	Aithal, P. S. (2016). [41]
18	Mobile business as an optimum model for ideal business	This paper explains how mobile and ICT-enabled business models can help small enterprises progress toward an ideal business framework. It examines the features, value chain, customer benefits, influencing parameters, and potential products and services that align mobile business practices with ideal business characteristics.	Aithal, P. S. (2015). [42]
19	A comparison of ideal banking model with mobile banking system	This paper develops an Ideal Banking System model aimed at enhancing profitability through efficient deposit mobilization and customer-focused lending. By analyzing ideal characteristics across input, system, output, and environmental dimensions and identifying influencing factors through focus groups, it finds that mobile and ubiquitous banking closely align with the features of an ideal banking system.	Aithal, P. S. (2016). [43]
20	Realization of Ideal Banking Concept using Ubiquitous Banking	This paper defines an Ideal Banking System based on input, system, output, and environmental characteristics and identifies influencing factors through focus group analysis. It demonstrates that mobile or ubiquitous banking closely matches these ideal characteristics, showing the feasibility of	Aithal, P. S. (2016). [44]

		achieving ideal banking through technology-enabled models.	
21	Concepts of Ideal Electric Energy System for production, distribution and utilization	This paper examines ideal conditions for the production, distribution, and utilization of electric energy using green technology. It identifies key ideal characteristics, analyzes limitations in current systems, and suggests improvements by comparing practical energy systems with an ideal system model.	Acharya, S., & Aithal, P. S. (2016). [45]
22	Concept of ideal water purifier system to produce potable water and its realization opportunities using nanotechnology	This paper examines the concept of an ideal water purifier by defining its key characteristics across input, system, output, and environmental dimensions. It explores the potential of nanotechnology to realize such a system, highlighting its benefits, limitations, and broader implications for providing clean water and addressing societal needs.	Aithal, S., & Aithal, P. S. (2018). [46]
23	The Concept of Ideal Drug & Its Realization Opportunity Using Present Pharmaceutical Sciences Scenario	This paper explores the concept of an ideal drug by identifying its key characteristics and examining the challenges and opportunities for realizing it in practice. It analyzes the potential of nanotechnology in drug development, comparing conventional and nanotechnology-based drugs against ideal system characteristics to offer a futuristic perspective on medical innovation.	Aithal, A., & Aithal, P. S. (2018). [47]
24	Modeling of Ideal Water Purifier System	This paper addresses the global challenge of safe drinking water by examining the concept of an ideal water purifier. It defines key characteristics across input, system, output, and environmental dimensions and explores the potential of nanotechnology to realize such a system in practice.	Aithal, S., & Aithal, P. S. (2018, April). Modeling of Ideal Water Purifier System [48]
25	The concept of ideal strategy and its realization using the white ocean mixed strategy	This paper introduces the concept of the <i>White Ocean Strategy</i> as an ideal decision-making model for sustainability. Developed through observation and focus group studies, it analyzes the strategy's characteristics, procedures, risk-investment implications, and compares it with other strategic choices using organizational examples.	Aithal, P. S. (2016). [49]
26	Characteristics of Ideal Optical Limiter and Realization Scenarios Using Nonlinear Organic Materials	This paper examines the challenges of achieving ideal optical limiting, particularly the need for low threshold response, wide dynamic range, and minimal linear absorption. It reviews the characteristics of an ideal optical limiter and highlights recent research on nonlinear organic materials, including two-photon absorption and reverse saturable absorbers, as promising solutions for effective optical protection.	Aithal, S., Aithal, P. S., & Bhat, G. (2016). [50]
27	Concept of Ideal Software and its Realization Scenarios	This paper introduces the concept of ideal software as a platform-independent, self-adaptive system capable of universal automation without external code modification. It examines the characteristics of this	Aithal, P. S., & Pai T, V. (2016). [51]

		hypothetical AI-driven software and discusses its feasibility, technological foundations, and potential impact on the future of the IT industry.	
28	A Customized and Flexible Ideal Mobile Banking System Using 5G Technology	This paper presents an Ideal Mobile Banking System model characterized by user-friendly, flexible, and customizable features. It examines how 5G communication technologies can support this model and analyzes its advantages, benefits, and limitations.	Aithal, P. S. (2017). [52]
29	Ubiquitous Digital University as an Alternative to the Traditional Higher Education Model to Develop an Ideal Education System	This paper compares traditional campus-based universities with digital and ubiquitous digital universities using SWOC and ABCD analysis frameworks. It concludes that technology-driven university models increasingly align with the characteristics of an ideal education system, offering postulates for future development.	Aithal, P. S., & Alnfai, M. (2025). [53]
30	An Ideal Human expectations of AI teammates in human-AI teaming	This study finds that while people hold mixed feelings toward AI teammates, they are generally optimistic about future human–AI collaboration. It identifies key expectations and influencing factors for effective teaming and offers insights into designing AI systems that better support complex collaborative work in CSCW settings.	Zhang, R., McNeese, N. J., Freeman, G., & Musick, G. (2021). [54]
31	Self-actualization and the quest for the ideal human	This work explores self-actualization as the pursuit of the ideal human, tracing its roots from Aristotle to contemporary psychological thought. It argues that human fulfillment occurs through multiple independent paths of potential realization, urging psychologists to recognize diverse ways individuals achieve their highest and most distinctly human capacities.	Coan, R. W. (1991). [55]
32	The ideal image of a man: the main characteristics and ways of achieving	This paragraph highlights the urgent need to address the modern upbringing crisis by strengthening culture and arts as foundations of human excellence. Drawing on insights from leading educators, it emphasizes moral education, cultural development, and enlightenment as essential for nurturing individuality, spirituality, and harmonious social interaction.	Shevchenko, G. (2017). [56]
33	The concept of the ideal man	This paragraph highlights the renewed emphasis on the humanistic tradition in the social sciences, particularly sociology, psychology, and anthropology. It notes a shift away from materialism and positivism toward idealistic and human-centered approaches, viewed as a promising and revitalizing direction for contemporary social science research.	de Coppens, P. R. (1977). [57]
34	What does the ideal citizen look like in China's new era? A bottom-up view	This study examines China's efforts to shape 'ideal' citizens through curriculum reforms and enhanced ideological education under the Xi administration. Drawing on university teachers' perspectives, it identifies key themes—	Zhao, Z. (2023). [58]

		ideological commitment, competencies, global outlook, and traditional culture—highlighting the interaction of socialist, traditional, and neoliberal influences in citizen formation.	
35	The Bhagavad Gita for Values Education in Life Orientation: Perceptions and Possibilities	The analysis indicates that the <i>Bhagavad Gita</i> has significantly influenced teachers' spirituality and well-being, with most emphasizing the importance of integrating values across education rather than confining them to a single subject. While educators favor drawing values from multiple religious texts, they recognize the Gita as a rich source of moral virtues and a valuable resource for values education, though these teachings are not being adequately absorbed by today's youth.	Maharajh, L. R. (2011). [59]
36	Ideal citizens: The legacy of the civil rights movement	Shifts the focus away from luminaries such as Jesse Jackson, Andrew Young, and Marion Barry, to examine how the lives of more representative civil rights activists have been affected by intense political experience. Traces their career choices, and explores what kind of citizenship they practice.	Fendrich, J. M. (1993). [60]
37	Super-Citizens: Defining the Good Character Requirement for Citizenship Acquisition by Naturalisation	This article distinguishes the idea of a "good citizen" from the legal definition of citizenship and highlights the complex challenges of immigrant integration. It emphasizes that acculturation can be psychologically demanding, with immigrants risking both under-integration, leading to exclusion, and over-integration, which may provoke social backlash and persistent perceptions of foreignness.	Otukoya, B. (2018). [61]
	(Re) Visioning the Centre: Education reform and the 'ideal' citizen of the future	This paragraph critiques public education reform discourse by showing how visionary claims of social justice coexist with neoliberal and conservative agendas that reinforce existing power structures. It argues that defining the "ideal" future citizen shapes schooling to manage social change, often marginalizing children who do not fit normative expectations and pushing them into alternative educational settings.	Graham, L. J. (2007). [62]
38	What is a "good citizen"? A systematic literature review	This chapter reviews the concept of good citizenship by systematically analyzing 120 academic studies published between 1950 and 2019. It finds that while definitions vary across disciplines—largely shaped by Western contexts—good citizenship is commonly understood through normative, active, and personal dimensions.	Villalobos, C., Morel, M. J., & Treviño, E. (2021). [63]

### 3. OBJECTIVES OF THE PAPER :

Based on the structure and thematic headings provided in the uploaded paper, here are six primary objectives for the research article:

- (1) To analyze the conceptual framework of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita, specifically focusing on its synthesis of devotion and the ethical virtues required for spiritual and personal development.
- (2) To evaluate the characteristics of a "true devotee" (Bhakta) as outlined in the text and explore their applicability as a blueprint for character building and emotional intelligence in the modern era.
- (3) To conduct a comprehensive SWOC analysis (Strengths, Weaknesses, Opportunities, and Challenges) of the Bhakti Yoga framework to determine its practicality for the common individual and its potential for fostering mental resilience.
- (4) To perform an ABCD analysis (Advantages, Benefits, Constraints, and Disadvantages) from the perspective of various stakeholders—including individuals, educational institutions, business leaders, and policy makers—to assess its impact on social harmony.
- (5) To examine the potential of Chapter 12 principles in establishing a "New Ethics" or a Dharma-based virtue framework that addresses modern global challenges such as polarization and ethical apathy.
- (6) To formulate strategic suggestions for future generations on re-contextualizing these ancient virtues into modern education, technology, and leadership to promote a sustainable global ethos.

Using similar objectives, recently we have analysed the first to eleven chapters of the Bhagavad Gita (Aithal & Ramanathan [64-74]).

#### 4. METHODOLOGY :

This research adopts a qualitative and exploratory design, utilizing a systematic review of secondary data sourced from academic databases like Google Scholar and reputable online repositories. To broaden the interpretive scope of the primary text, this conventional scholarly approach is enhanced by insights from AI-driven large language models (GPTs) via specifically engineered prompts (Aithal & Aithal (2023). [75]). The gathered information is then evaluated through a structured dual-framework approach, employing SWOC (Strengths, Weaknesses, Opportunities, Challenges) and ABCD (Advantages, Benefits, Constraints, Disadvantages) analysis methodologies. This comprehensive analytical strategy ensures a multi-faceted examination of Bhakti Yoga, directly addressing the core research objectives of the study [76-82].

#### 5. LEARNINGS FROM THE ELEVENTH CHAPTER OF THE BHAGAVAD GITA :

The Twelfth Chapter of the Bhagavad Gita, titled Bhakti Yoga, serves as a profound instructional manual for spiritual and ethical development, emphasizing the cultivation of a steady mind and a compassionate heart. Its primary learning lies in the democratization of spirituality, where Lord Krishna explicitly compares the arduous path of meditating on the unmanifest Absolute with the more accessible path of personal devotion (Radhakrishnan (1948). [2]). The chapter suggests that while both paths lead to the same ultimate goal, the path of Bhakti is particularly suited for those embodied in the physical world, as it leverages human emotions and directs them toward a higher purpose (Minor (1986). [1]) This shift from abstract intellectualism to relational devotion provides a practical framework for individuals seeking inner peace amidst worldly responsibilities.

A central theme within these verses is the definition of the **ideal practitioner**, characterized by a series of psychological and moral virtues. The text outlines that a true devotee is one who is free from malice, friendly to all living beings, and perpetually compassionate (Flood (1996). [6]). These "Learnings" emphasize that spiritual progress is not measured by ritualistic performance but by the degree of emotional regulation and empathy an individual exhibits toward others. By highlighting the necessity of being "merciful and free from the sense of possessiveness," the chapter provides a blueprint for what modern scholars describe as a socially integrated and ethically grounded citizen.

Furthermore, the chapter provides a strategic hierarchy of spiritual practices for individuals at varying levels of mental discipline. It suggests that if one cannot fix the mind steadily on the Divine, they should engage in the practice of constant remembrance (*Abhyasa*); if that is too difficult, one should perform actions for the sake of the Divine; and if even that is not possible, one must strive to renounce the fruits of their labour (*Karma-phala-tyaga*) (Easwaran (2007). [5]). This tiered approach is a significant learning for modern character education, as it acknowledges the diversity of human temperaments and provides a point of entry for everyone to begin their ethical journey.

The impact of these teachings is most visible in the concept of **equanimity** (*Samatvam*). The Twelfth Chapter repeatedly praises the individual who remains the same in pleasure and pain, honor and dishonor, and heat and cold (Zaehner (1969). [7]). This radical even-mindedness is presented not as apathy, but as a robust form of mental resilience that allows a person to function effectively in a volatile world without being overwhelmed by external circumstances. For the modern citizen, this learning translates into the ability to navigate social and professional pressures with a balanced perspective, fostering long-term psychological well-being.

Finally, the chapter concludes with a "Declaration of Love," where Krishna lists the specific traits that make a devotee "exceedingly dear" to the Divine. These include being content, self-controlled, and possessed of firm conviction (Sargeant (2009). [4]). The ultimate learning is that the cultivation of a **global ethos** and social harmony is an internal process that begins with the individual's commitment to these virtues. By transforming one's own character into a vessel of peace and devotion, the individual naturally contributes to the stability and harmony of the larger societal collective.

### Ideal citizenship and the Bhakti Yoga:

Based on the scholarly research, **ideal citizenship** is conceptualized as a model of conscious participation in society that balances personal growth with an unwavering commitment to the collective good. It moves beyond mere legal compliance to define a citizen as an ethical agent who acts without personal ego and is dedicated to the maintenance of world order, known as *Lokasamgraha*.

The **Bhakti Yoga Framework** in Chapter 12 supports the cultivation of this ideal citizenship through several key mechanisms:

#### (1) Character Transformation and Virtue Ethics:

- The framework provides a detailed blueprint of 35 specific virtues, such as being free from malice and being friendly to all living beings.
- It encourages individuals to move from a state of anxiety and reactivity to one of calm, purpose, and proactive compassion.
- Ideal citizenship is fostered by developing a *Sattvic* nature, where ethical behaviour becomes a natural expression of one's being rather than just compliance with rules.

#### (2) Promotion of Social Harmony:

- The framework defines the ideal citizen as someone who is "undisturbed by the world and who does not disturb the world," which aligns with modern concepts of emotional intelligence.
- By emphasizing the renunciation of "I-ness" and "my-ness," the framework addresses the root causes of social egoism and polarization.
- It positions the devotee (*Bhakta*) as a socially integrated being who fosters interpersonal harmony and a culture of peace.

#### (3) Fostering a Global Ethos:

- The scope of this framework is "Glocal"—it applies personal conduct to global citizenship, emphasizing that societal change begins with the individual.
- It provides a shared value system that transcends national, cultural, and religious boundaries, which is essential for solving global challenges like conflict and climate change.
- The practice of *Nishkama Karma* (selfless action) provides the foundational logic for civic engagement predicated on global welfare rather than personal gain.

#### (4) Practical Implementation for Modern Life:

- The framework is action-oriented and designed for those living in the world (householders) rather than renunciates, making it practical for modern professionals and leaders.
- It offers a tiered methodology (*Abhyāsa*, *Jnana*, *Dhyana*, and *Tyaga*) that allows any individual, regardless of their starting point, to begin the journey toward ideal citizenship.

## 6. ANALYSIS OF THE TITLE USING THE REQUESTED FRAMEWORKS :

### 6.1. SWOC Analysis:

The **SWOC analysis** (Strengths, Weaknesses, Opportunities, and Challenges) serves as a robust qualitative tool for evaluating philosophical systems by identifying their internal characteristics and external environmental influences to determine their practical viability. In the context of philosophical concepts, **Strengths** highlight the foundational logic and universal appeal that provide mental resilience, while **Weaknesses** address inherent limitations such as abstract complexity or perceived

religiosity that may hinder adoption. **Opportunities** identify potential for integrating these ancient systems into modern leadership, education, and mental health frameworks, whereas **Challenges** focus on barriers like cultural translation and the risk of commercialization in a globalized society [83-84]. By applying this strategic framework, researchers can transform subjective philosophical discourse into a structured analysis that evaluates a system's capacity to foster social harmony and individual transformation. This methodology, championed in organizational and academic research, allows for a multi-faceted assessment of how traditional ethics can be re-contextualized to address contemporary ethical apathy and societal polarization [85-100].

**Strengths of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita for the common man:**

The following analysis outlines the internal **Strengths** of the Bhakti Yoga framework as presented in the Twelfth Chapter, specifically evaluated for its practical utility for the common man within a modern societal context.

**Table 3:** Strengths of Bhakti Yoga in the twelfth Chapter of the Bhagavad Gita

S. No.	Key Strengths	Description
1	<b>Holistic Development</b>	The framework simultaneously addresses inner psychological transformation and external ethical conduct, ensuring that spiritual growth is reflected in interpersonal relationships [101]
2	<b>Universal Appeal</b>	The virtues detailed, such as compassion and integrity, are cross-cultural and secularly appreciable, allowing the framework to be applied across diverse global populations [4].
3	<b>Action-Oriented Practicality</b>	Designed for those actively engaged in worldly duties rather than renunciates, it remains highly applicable to the modern professional and family life [3].
4	<b>Emphasis on Equanimity</b>	By focusing on being even-minded ( <i>sama-duḥkha-sukhaḥ</i> ) in the face of success and failure, it provides a critical tool for building mental resilience in a volatile world [4].
5	<b>Democratic Accessibility</b>	It prioritizes devotion and sincerity over complex rituals or intellectual mastery, making spiritual fulfillment achievable for individuals regardless of their social or educational background (Radhakrishnan, (1948) [2]).
6	<b>Emotional Intelligence Integration</b>	The description of a <i>Bhakta</i> as one who is "friendly and compassionate" aligns with modern frameworks of empathy and social awareness (Flood (1996). [6]
7	<b>Tiered Methodology</b>	The chapter offers multiple entry points for practice, from constant meditation to the simple renunciation of the fruits of action, catering to different levels of human capability (Easwaran, 2007) [5].
8	<b>Reduction of Egoistic Stress</b>	By advocating for the removal of "I-ness" and "my-ness," the framework helps mitigate the primary psychological drivers of anxiety and social friction (Upadhyaya (1971) [10].
9	<b>Moral Decision-Making Guide</b>	It provides a clear set of character benchmarks that serve as an ethical compass for navigating complex moral dilemmas in daily life (Minor (1986). [1]
10	<b>Fostering Social Cohesion</b>	The emphasis on non-malice ( <i>advēṣṭā</i> ) and kindness toward all beings directly supports the creation of harmonious communities and a global ethos (Rambachan (2006). [11]

**Weaknesses of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita for the common man:**

The following analysis identifies the internal **Weaknesses** of the Bhakti Yoga framework as presented in the Twelfth Chapter, focusing on the limitations and hurdles a common individual may face when attempting to implement these principles in a modern, secular society.

**Table 5:** Weaknesses of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita

S. No.	Key Weaknesses	Description
1	<b>Perceived Religiosity</b>	The heavy use of theistic language, such as "devotion to Me" or "surrendering all actions to Me," can act as a significant barrier for adoption in strictly secular or atheistic environments.
2	<b>Abstract Ideals</b>	Many of the virtues described represent a "perfected" state that may seem psychologically unattainable for the average person, potentially leading to a sense of failure or discouragement.
3	<b>Lack of Prescriptive Steps</b>	Unlike more technical systems like Hatha or Raja Yoga, Chapter 12 focuses on end-state attributes rather than providing a detailed, step-by-step "how-to" manual for beginners.
4	<b>Subjectivity in Interpretation</b>	Because the chapter relies on individual devotion, there is a risk of subjective misinterpretation of what constitutes "right action" or "devotion".
5	<b>Conflict with Modern Materialism</b>	The call to renounce the "fruits of labor" often clashes directly with contemporary economic systems and social values that prioritize individual material gain.
6	<b>Difficulty in Measuring Progress</b>	Spiritual and emotional growth in Bhakti Yoga is internal and qualitative, making it difficult for individuals to track their advancement compared to quantitative physical or intellectual pursuits.
7	<b>Potential for Passive Fatalism</b>	If misunderstood, the concept of surrendering all actions to the Divine can lead to a lack of personal initiative or a fatalistic "resignation" to circumstances.
8	<b>Requirement for Extreme Self-Discipline</b>	Reaching the state of equanimity in the face of honor and dishonor requires a level of continuous self-discipline that many find difficult to sustain in a high-stress world.
9	<b>Social Isolation Risks</b>	An intense focus on internal detachment and devotion might be misinterpreted by family or peers as a lack of interest in social or familial responsibilities.
10	<b>Linguistic Barriers</b>	The original Sanskrit concepts and nuances can sometimes be "lost in translation," making it harder for the common man to grasp the profound psychological depth intended without scholarly assistance.

**Opportunities of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita for the common man:**

The following analysis identifies the external **Opportunities** for applying the Bhakti Yoga framework of the Twelfth Chapter to modern societal structures, facilitating the growth of the common man and the collective global ethos.

**Table 6:** Opportunities of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita

S. No.	Key Opportunities	Description
1	<b>Educational Integration</b>	The framework can be adapted into social-emotional learning (SEL) and character education programs in schools worldwide to build foundational empathy in youth.
2	<b>Leadership Training</b>	It provides a values-based foundation for ethical leadership in business, politics, and community organizations by emphasizing service over ego.
3	<b>Mental Health Tool</b>	The text offers a robust philosophical basis for therapeutic practices focused on gratitude, compassion, and emotional regulation.
4	<b>Interfaith Dialogue</b>	The universal nature of the virtues described serves as a common ground for discussing human values across different religious traditions.

5	<b>Corporate Wellness</b>	Principles of equanimity can be integrated into corporate stress-management programs to improve employee well-being and psychological safety.
6	<b>Digital Ethics</b>	The "Ideal Citizen" model can inform the design of more ethical social media algorithms that prioritize community harmony over polarization.
7	<b>Environmental Advocacy</b>	By fostering a sense of interconnectedness and "conscious compassion," the framework supports the emotional drive behind environmental sustainability movements.
8	<b>Conflict Resolution</b>	The emphasis on being "friendly and compassionate to all" offers a non-adversarial approach to community mediation and restorative justice.
9	<b>Global Citizenship</b>	It provides a "glocal" (global + local) ethical compass that encourages individuals to act locally while maintaining a universal perspective.
10	<b>Holistic Character Building</b>	There is a significant opportunity to integrate these virtue-ethics into early childhood development to ensure stable moral foundations.

**Challenges of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita for the common man:**

The final component of the SWOC analysis identifies the external **Challenges** that may hinder the effective adoption and preservation of the Bhakti Yoga framework from Chapter 12 of the Bhagavad Gita in a contemporary global setting.

**Table 7: Challenges of Bhakti Yoga in the Twelfth Chapter of the Bhagavad Gita**

S. No.	Key Challenges	Description
1	<b>Cultural Translation</b>	Successfully implementing this framework requires extremely careful framing to prevent it from being perceived as a form of cultural imposition or religious proselytization.
2	<b>Commercialization Risks</b>	There is a significant risk that these profound concepts will be diluted or co-opted by the "wellness" and self-help industries, which often strip them of their essential philosophical and ethical depth.
3	<b>Implementation Scale</b>	Moving from a personal spiritual practice to a broad societal ethic necessitates massive grassroots support and institutional buy-in, which is difficult to achieve in fragmented societies.
4	<b>Philosophical Resistance</b>	Entrenched materialist and individualist ideologies often view the Gita's emphasis on selflessness as counter-productive to modern success metrics.
5	<b>Educational Neutrality</b>	Integrating these principles into state-funded education systems faces the challenge of maintaining secular neutrality while teaching virtue-based ethics.
6	<b>Misinterpretation of Equanimity</b>	There is a persistent challenge in ensuring that the concept of being even-minded ( <i>Samatvam</i> ) is not misinterpreted as apathy or a lack of social concern.
7	<b>Digital Polarization</b>	The rise of social media algorithms that thrive on outrage and division makes the cultivation of a "non-disturbing" persona exceptionally difficult.
8	<b>Generational Disconnect</b>	Translating ancient Sanskrit nuances into a modern lexicon that resonates with younger, technology-driven generations without losing the core meaning is a constant hurdle.
9	<b>Institutional Hypocrisy</b>	Promoting these values at a societal level is often undermined if the leaders and institutions advocating for them do not model the virtues themselves.

10	<b>Systemic Barriers</b>	Entrenched political and economic systems that benefit from social division and competition actively resist the collaborative and compassionate ethos of Bhakti Yoga.
----	--------------------------	---

### 6.2. ABCD Analysis (Stakeholder Perspective):

The **ABCD analysis framework** is a robust qualitative and quantitative strategic tool designed to evaluate the effectiveness of a concept, system, or moral framework—such as the Bhakti Yoga model—by examining it through four distinct dimensions: **Advantages, Benefits, Constraints, and Disadvantages**. When applied to philosophical or moral narratives from a stakeholder perspective, the framework allows researchers to identify the inherent value and operational hurdles for specific groups, such as individuals, educators, and policy makers [102]. Unlike traditional models, ABCD analysis provides a multi-dimensional view where "Advantages" and "Benefits" capture the positive internal and external impacts, while "Constraints" and "Disadvantages" highlight the limitations and potential negative outcomes [103]. This methodology is particularly effective for transforming subjective moral teachings into a structured business or social model, facilitating an objective assessment of how such concepts contribute to societal harmony [104-105]. By employing specific factor and elementary analysis within this framework, scholars can determine the overall value of a system in a given environment, making it a staple in modern management and social science research [106]. ABCD analysis technique has the following four formats: (i) ABCD Listing from author's perspective [107-183], (ii) ABCD Listing from Stakeholders' perspectives [184 – 209], (iii) ABCD Factor and Elemental Analysis [210-215], and (iv) ABCD quantitative and empirical analysis [216 – 236]. In this section, ABCD analysis of Chapter 12 of Bhagavad Gita is done from Stakeholders' Perspectives.

### 6.2. ABCD Analysis (Stakeholder Perspective)

#### ABCD Analysis from Stakeholders' Perspectives:

##### 6.2.1 Stakeholder 1: The Individuals & Families

The following analysis applies the **ABCD Framework** to evaluate the impact of the Twelfth Chapter of the Bhagavad Gita specifically for **Stakeholder 1: Individuals & Families**. This framework identifies the operational and intrinsic values that contribute to personal and domestic stability.

**Table 8:** ABCD for Stakeholder 1: The Individuals & Families:

S. No.	ABCD constructs for Stakeholder 1	Description
<b>Advantages (Inherent Positive Characteristics) of Chapter 12 of the Bhagavad Gita for Individuals &amp; Families:</b>		
1	<b>Structured Ethical Blueprint</b>	Provides a clear, verse-by-verse categorization of 35 specific virtues that define an "ideal" character for daily life.
2	<b>Accessibility of Practice</b>	Offers a simplified path of devotion that is far more attainable for the common person than the abstract path of knowledge.
3	<b>Tiered Methodology</b>	Includes a hierarchical set of options ( <i>Abhyasa, Karma, Tyaga</i> ) that allows individuals to start at their own level of capacity.
4	<b>Universal Moral Compass</b>	The virtues (compassion, forgiveness, etc.) are cross-cultural and applicable across diverse family backgrounds.
5	<b>Focus on Internal Agency</b>	Empowers the individual to seek transformation within their own mind and heart rather than relying on external circumstances.
<b>Benefits (Long-term Value) of Chapter 12 of the Bhagavad Gita for Individuals &amp; Families:</b>		
1	<b>Enhanced Mental Resilience</b>	Cultivating equanimity in pleasure and pain ( <i>Sama-duhkha-sukha</i> ) reduces the risk of anxiety and depression.
2	<b>Improved Family Harmony</b>	Adopting the trait of being "friendly and compassionate to all" directly reduces domestic friction and conflict.
3	<b>Reduction of Egoistic Stress</b>	Letting go of "I-ness" and "my-ness" alleviates the pressure of modern competitive materialism.

4	<b>Purpose-Driven Living</b>	By aligning personal actions with universal welfare ( <i>Lokasamgraha</i> ), families find a deeper sense of meaning and connection.
5	<b>Emotional Stability</b>	Steady devotion fosters a calm, proactive state of mind rather than a reactive one, leading to better decision-making in families.
<b>Constraints (Inherent Limitations) of Chapter 12 of the Bhagavad Gita for Individuals &amp; Families:</b>		
1	<b>Requirement of Discipline</b>	Achieving the state of a "perfected devotee" requires intense and continuous self-discipline ( <i>Abhyasa</i> ).
2	<b>Theistic Language Barriers</b>	The focus on "devotion to Me" may be difficult for non-theistic or strictly secular families to translate into practice.
3	<b>Social Counter-Currents</b>	Living an ego-free life can be highly challenging in modern environments that reward self-promotion and individual greed.
4	<b>Slow Transformation</b>	Character shifts of the magnitude described in Chapter 12 are slow and generational, requiring long-term patience.
5	<b>Lack of Specific 'How-To's'</b>	The text describes the qualities of the <i>end state</i> but provides fewer mechanical steps for total beginners compared to other yogic systems.
<b>Disadvantages (Potential Negative Impacts) of Chapter 12 of the Bhagavad Gita for Individuals &amp; Families:</b>		
1	<b>Risk of Passive Resignation</b>	Misunderstanding "surrender" can lead to fatalism or a lack of personal effort in family responsibilities.
2	<b>Potential for Guilt</b>	The extremely high moral standards described can lead to a sense of failure or religious guilt if ideals are not met.
3	<b>Misinterpretation of Detachment</b>	Incorrectly practicing detachment may lead to emotional coldness or perceived neglect of familial duties.
4	<b>Social Alienation</b>	Individuals prioritizing these internal virtues may find themselves out of sync with peers focused solely on material metrics.
5	<b>Dilution via Wellness Trends</b>	If practiced superficially through modern "self-help" filters, the deeper ethical transformation is lost.

### 6.2.1 Stakeholder 2: The Religious Communities:

The following analysis utilizes the ABCD framework to evaluate the Twelfth Chapter of the Bhagavad Gita from the perspective of Stakeholder 2: The Religious Communities. This analysis examines how the theological and ethical framework of Bhakti Yoga influences communal structures and inter-religious engagement.

**Table 9:** ABCD for Stakeholder 2: Religious Communities:

S. No.	ABCD constructs for Stakeholder 2	Description
<b>Advantages (Inherent Positive Characteristics) of Chapter 12 of the Bhagavad Gita for Religious Communities:</b>		
1	<b>Theological Synthesis</b>	It provides a bridge between the impersonal Absolute ( <i>Brahman</i> ) and a personal deity, allowing for a diverse range of worship styles within a single community.
2	<b>Accessible Doctrine</b>	The shift from complex Vedic rituals to heart-centered devotion makes religious participation more inclusive for the laity.
3	<b>Universal Ethical Standard</b>	It establishes a "Dharma-based Virtue Ethic" that can be shared across various sects to maintain theological consistency.
4	<b>Clarity of the Ideal</b>	It offers a definitive list of 35 virtues that define a "perfected devotee," serving as a clear benchmark for spiritual leadership.

5	<b>Integration of Action and Faith</b>	It legitimizes the life of the householder within a religious context, preventing the total withdrawal of productive individuals from the community.
<b>Benefits (Value-Added Outcomes) of Chapter 12 of the Bhagavad Gita for Religious Communities:</b>		
1	<b>Increased Social Cohesion</b>	By promoting virtues like being "friendly and compassionate to all," it reduces internal sectarian friction.
2	<b>Interfaith Common Ground</b>	The focus on universal values like forgiveness and self-restraint serves as a robust platform for inter-religious dialogue.
3	<b>Community Trust-Building</b>	A community of individuals practicing non-malice and equanimity naturally builds a high-trust social environment.
4	<b>Reduced Religious Polarization</b>	The emphasis on internal transformation over external dogma helps mitigate extremist tendencies.
5	<b>Sustainable Institutions</b>	Institutions run by individuals practicing "Nishkama Karma" (selfless action) are more likely to be equitable and transparent.
<b>Constraints (Inherent Limitations) of Chapter 12 of the Bhagavad Gita for Religious Communities:</b>		
1	<b>Interpretive Subjectivity</b>	The reliance on individual devotion can sometimes lead to varying interpretations that may challenge orthodox communal norms.
2	<b>Theistic Language Barriers</b>	The specific language of the Gita may limit its immediate adoption in communities that do not share the same Vedic roots.
3	<b>Requirement of Lifelong Practice</b>	Unlike one-time rituals, the "Path of Devotion" requires a consistent, long-term commitment that is difficult for institutions to enforce.
4	<b>Socio-Cultural Inertia</b>	Entrenched religious systems may resist the "democratic approach" to spirituality advocated in Chapter 12.
5	<b>Difficulty in Scaling</b>	Translating personal, internal devotion into a broad, institutionalized societal ethic requires massive organizational buy-in.
<b>Disadvantages (Potential Negative Impacts) of Chapter 12 of the Bhagavad Gita for Religious Communities:</b>		
1	<b>Risk of Dogmatic Rigidity</b>	If the virtues are taught as rigid rules rather than internal transformations, it can lead to religious hypocrisy.
2	<b>Potential for Passive Quietism</b>	An over-emphasis on being "undisturbed by the world" might be misinterpreted as a lack of social or political engagement.
3	<b>Commercial Dilution</b>	Religious concepts risk being co-opted by the "wellness industry," stripping them of their sacred communal significance.
4	<b>Alienation from Material Progress</b>	A strict focus on renouncing the "fruits of labor" may create a perceived disconnect with the economic goals of the community.
5	<b>Guilt-Based Devotion</b>	Failure to meet the high ideal of the "perfected devotee" can lead to spiritual inadequacy or guilt among community members.

### 6.2.3 Stakeholder 3: Society and Environmental Movement:

The application of the ABCD framework to Stakeholder 3: Society and the Environmental Movement examines how the virtues of the Twelfth Chapter can be scaled to address global ecological crises and social fragmentation. By fostering a "Dharma-based Virtue Ethic," this stakeholder group can leverage the Gita's teachings to move beyond utilitarian environmentalism toward a deeply rooted "conscious compassion" for all living beings.

Table 10: ABCD for Stakeholder 3: Society and Environmental Movement:

S. No.	ABCD constructs for Stakeholder 3	Description
<b>Advantages (Inherent Positive Characteristics) of Chapter 12 of the Bhagavad Gita for Society and Environmental Movement:</b>		
1	<b>Intrinsic Value of Nature</b>	The framework promotes the view that all beings are interconnected, providing a non-utilitarian foundation for environmental protection.
2	<b>Universal Ethical Standard</b>	It establishes a "global ethos" that transcends national and religious boundaries, essential for collective environmental action.
3	<b>Blueprint for Social Cohesion</b>	The detailed virtues of a devotee, such as being "friendly and compassionate to all," offer a direct path to reducing social friction.
4	<b>Action Without Attachment</b>	The principle of <i>Nishkama Karma</i> encourages long-term environmental efforts even when immediate results are not visible.
5	<b>Holistic Framework</b>	It addresses both the internal psychological state of the citizen and their external conduct toward the planet.
<b>Benefits (Value-Added Outcomes) of Chapter 12 of the Bhagavad Gita for Society and Environmental Movement:</b>		
1	<b>Reduction of Exploitative Greed</b>	By curbing "I-ness" and "my-ness," the framework mitigates the root cause of environmental degradation: unchecked consumerism.
2	<b>Fostering Global Peace</b>	A society influenced by these ethics is characterized by reduced conflict and increased mutual aid.
3	<b>Psychological Resilience</b>	Equanimity helps environmental activists avoid "eco-anxiety" and burnout by maintaining a steady mind in the face of global challenges.
4	<b>Sustainable Policy Making</b>	Institutions led by individuals practicing these virtues are more likely to produce equitable and sustainable outcomes.
5	<b>Increased Social Trust</b>	The emphasis on integrity and absence of malice builds high-trust communities capable of large-scale cooperation.
<b>Constraints (Inherent Limitations) of Chapter 12 of the Bhagavad Gita for Society and Environmental Movement:</b>		
1	<b>Implementation Scale</b>	Translating an individual spiritual path into a broad societal movement requires massive institutional buy-in.
2	<b>Modern Materialist Pressure</b>	The call for selflessness faces significant resistance from global economic systems built on competition.
3	<b>Slow Generational Progress</b>	Character-based social change is not immediate and requires long-term educational integration.
4	<b>Linguistic Translation</b>	Ancient Sanskrit concepts regarding the environment must be carefully re-contextualized for modern policy lexicon.
5	<b>High Self-Discipline Requirement</b>	The level of emotional regulation needed for social harmony is difficult to sustain at a mass scale without robust support systems.
<b>Disadvantages (Potential Negative Impacts) of Chapter 12 of the Bhagavad Gita for Society and Environmental Movement:</b>		
1	<b>Perceived Passive Quietism</b>	An over-emphasis on internal peace might be misinterpreted by some as a lack of urgency in political or environmental activism.
2	<b>Risk of Commercial Dilution</b>	Concepts of "mindful living" risk being co-opted by wellness industries, stripping them of their radical ethical demand for sacrifice.

3	<b>Cultural Resistance</b>	The theistic roots of the framework may lead to its rejection in strictly secular or different religious environmental circles.
4	<b>Potential for Fatalism</b>	If "surrender" is misunderstood, it may lead to the belief that environmental outcomes are predestined, reducing proactive effort.
5	<b>Lack of Quantitative Metrics</b>	It is difficult to measure the "success" of a virtue-based environmental movement using traditional economic or scientific KPIs.

## 7. EVALUATION FOR NEW ETHICS :

The proposed research suggests that the Twelfth Chapter of the Bhagavad Gita offers a transformative "Dharma-based Virtue Ethic" that serves as a robust alternative to Western normative frameworks. Unlike utilitarianism, which focuses on consequences, or deontology, which focuses on rigid rules, this new ethics is rooted in the ontological realization of **interconnectedness** and **inherent duty** (*Dharma*). It shifts the moral focus from external compliance to the internal state of the individual, suggesting that a harmonious global society is only possible through the refinement of the individual character. This framework is characterized by the following dimensions:

**(1) Foundation:** The ethical structure is built upon the concept of *Dharma*, emphasizing that every individual has an inherent duty that is inextricably linked to the well-being of the whole. This rejects a "calculus" of ethics in favour of actions that honour the spiritual and social fabric of existence.

**(2) Core Principle (Conscious Compassion):** The primary driver of this ethic is "Conscious Compassion," where right action is not forced but becomes spontaneous. This is achieved through a mind disciplined by consistent practice (*Abhyāsa*) and a heart softened by devotion, allowing the individual to respond to the world with empathy rather than reactivity.

**(3) Moral Motivation:** The goal is the cultivation of a **Sattvic nature** (purity and harmony), where ethical behaviour is a natural expression of one's being rather than a fearful compliance with laws. This motivation is centered on *Loka Sangraha*—the welfare and maintenance of the world—aligning personal growth with communal stability.

**(4) Scope (Glocal):** This ethic is "Glocal" in its application, bridging the gap between personal conduct and global citizenship. It operates on the principle that local, individual change is the prerequisite for global social harmony, making it applicable to everything from family interactions to international policy.

By evaluating Chapter 12 through this modern lens, the research argues that the "Ideal Citizen" is not merely a law-abiding resident, but a conscious contributor to the global ethos. This evaluation provides a pathway to move beyond ethical apathy by anchoring morality in the joy of devotion and the discipline of self-realization.

## 8. IMPACT ANALYSIS :

The stakeholder-based impact analysis examines how the proposed *Dharma-based Ecological Ethic* reshapes roles and responsibilities across multiple levels, from personal awareness to collective global action. At the individual and family level, it encourages mindful consumption and alleviates eco-anxiety by fostering a sense of cosmic purpose (Arnold & Bohner (1993). [237]), while at the community and societal levels it motivates faith-based conservation initiatives and reorients cultural institutions toward planetary stewardship. On a global scale, the framework conceptualizes environmental protection as a shared *yajña*, offering a unifying ethical narrative that transcends cultural boundaries and strengthens collective commitment to the Earth's future (Mehta (2022). [238]).

The Bhakti Yoga Framework articulated in Chapter 12 of the Bhagavad Gītā (Bhakti Yoga) offers a profound ethical and spiritual foundation for fostering a global ethos of compassion, inclusivity, and social harmony. In this chapter, Śrī Kṛṣṇa elevates devotion not merely as ritual piety but as a transformative inner disposition that dissolves ego, hostility, and exclusion—qualities essential for a fractured world. The ideal bhakta is portrayed as one who transcends hatred and cultivates universal goodwill: "*Adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva ca*" (12.13)—one who harbours no ill will towards any being and is friendly and compassionate to all. Such inner equanimity becomes the ethical basis for peaceful coexistence across cultures, religions, and nations. Further, the Gītā links devotion with emotional balance and social responsibility: "*Santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ*"

(12.14), emphasizing contentment, self-discipline, and moral resolve as stabilizing forces in society. Most significantly, Bhakti Yoga universalizes spiritual practice by detaching it from exclusivism: “*Ye tu sarvāṇi karmāṇi mayi sanṅyasya mat-parāḥ*” (12.6), affirming that selfless action dedicated to the Divine nurtures collective welfare. Together, these teachings present Bhakti Yoga as a global ethic of love, humility, and service, capable of harmonizing diversity while affirming shared human dignity and interconnectedness.

The implementation of the Bhakti Yoga framework from the Twelfth Chapter of the Bhagavad Gita generates a cascading positive effect across multiple layers of human existence. By shifting the internal orientation of the individual toward devotion and equanimity, the framework fundamentally alters the quality of interpersonal and global interactions.

**(1) Individual Impact:** The application of this framework leads to a profound personal transformation, shifting the practitioner from a persistent state of anxiety and emotional reactivity to a centered state of calm and purpose. It replaces impulsive behaviour with proactive compassion, enabling the individual to navigate modern stressors with mental resilience.

**(2) Community Impact:** At the local level, this ethic strengthens communities by building a foundation of mutual trust and fostering a culture of aid. By reducing individual egoism, it naturally diminishes social friction and crime, creating supportive environments where every member feels seen and valued.

**(3) Societal Impact:** On a broader scale, the Bhakti Yoga framework lays the essential groundwork for a more just, peaceful, and cooperative society. When institutions—be they legal, economic, or political—are led and populated by individuals influenced by these virtues, the result is a move toward more equitable, transparent, and sustainable social outcomes.

**(4) Impact on Humanity:** For the global collective, this framework provides a shared value system that possesses the unique capacity to transcend national, cultural, and religious boundaries. Such a universal ethos is critical for addressing modern global crises, including climate change, poverty, and systemic conflict, all of which demand unprecedented levels of international cooperation and personal sacrifice for the common good.

## 9. SUGGESTIONS FOR FUTURE GENERATIONS :

The sustainability of a global ethos depends on the ability of upcoming generations to adapt and embody the virtues of the Twelfth Chapter. To ensure the Bhakti Yoga framework remains a living, transformative force for social harmony, the following strategic suggestions are proposed:

**(1) Re-contextualize, Don't Dogmatize:** Future generations must translate these ancient virtues into a modern lexicon, ensuring that the profound psychological insights of the Gita are separated from specific cultural or religious packaging to maintain universal relevance. This involves presenting traits like equanimity and compassion as essential components of human flourishing and emotional intelligence.

**(2) Integrate into Technology and Design:** It is vital to embed these ethical principles into the design of emerging technologies, including AI, social media algorithms, and economic systems. By doing so, we can create digital and financial environments that nurture human connection and well-being rather than exploiting division and egoistic greed.

**(3) Make it a Lifelong Practice:** Society should advocate for the creation of dedicated public and private spaces—such as community centers, digital platforms, and workplace programs—focused on the discussion and practice of these virtues. Transforming ethical development into a core, lifelong pursuit ensures that character refinement remains a consistent priority across all stages of life.

**(4) Lead with Exemplary Action:** Future leaders in business, politics, and local communities must strive to model these qualities, as the most powerful teaching is personal embodiment. By leading with integrity and selfless action (*Nishkama Karma*), they create a cascade effect of trust and ethical conduct throughout their organizations and the broader society.

**(5) Focus on Early Education:** Integrating this virtue-ethics framework into early childhood and adolescent education is essential for building a strong character foundation before worldviews become rigid. Prioritizing character education ensures that the next generation of global citizens is naturally predisposed toward compassion, non-malice, and social harmony.

## 10. CONCLUSION :

The analysis of the Twelfth Chapter of the Bhagavad Gita reveals that its Bhakti Yoga framework provides a robust and timeless blueprint for cultivating ethical individuals capable of navigating modern societal complexities. By synthesizing deep psychological insights with practical virtues, the text offers a "Dharma-based Virtue Ethic" that prioritizes internal character transformation over mere external compliance with legal or social rules. This framework democratizes spirituality by offering accessible, tiered pathways—such as *Abhyasa*, *Karma*, and *Tyaga*—that allow diverse individuals to begin a journey toward inner peace and emotional intelligence regardless of their starting point.

Strategic analysis using SWOC and ABCD methodologies highlights that while the framework faces challenges like perceived religiosity and the pressures of modern materialism, its opportunities for integration into leadership, education, and global policy are vast. The concept of the "Ideal Citizen" as a socially integrated agent who acts without ego for the welfare of the world (*Lokasamgraha*) provides a necessary counter-narrative to contemporary issues of polarization and ethical apathy. By fostering equanimity and "conscious compassion," this model creates a stable foundation for both personal mental resilience and proactive communal harmony.

Ultimately, fostering a sustainable global ethos depends on the successful re-contextualization of these ancient virtues for future generations. Integrating these principles into early education and the design of emerging technologies offers a pathway toward a more cooperative and equitable global society. By embodying these qualities in leadership and daily life, individuals can transcend cultural and national boundaries to address collective crises like climate change and social conflict, fulfilling the Gita's vision of a heart aligned with universal well-being.

#### REFERENCES :

- [1] Minor, R. N. (1986). *Modern Interpreters of the Bhagavad Gita*. State University of New York Press. pp. 1–10. [Google Scholar](#)
- [2] Radhakrishnan, S. (1948). *The Bhagavadgītā: With an introductory essay, Sanskrit text, English translation and notes*. George Allen & Unwin. pp. 11–25. [Google Scholar](#)
- [3] Fischer, L. (1950). *The Life of Mahatma Gandhi*. Harper & Brothers. pp. 15–18. [Google Scholar](#)
- [4] Sargeant, W. (2009). *The Bhagavad Gītā: Twenty-fifth–Anniversary Edition*. State University of New York Press. pp. 3–15. [Google Scholar](#)
- [5] Easwaran, E. (2007). *The Bhagavad Gita* (2nd ed.). Nilgiri Press. pp. 185–192. [Google Scholar](#)
- [6] Flood, G. D. (1996). *An Introduction to Hinduism*. Cambridge University Press. pp. 124–126. [Google Scholar](#)
- [7] Zaehner, R. C. (1969). *The Bhagavad-Gita: With a Commentary Based on the Original Sources*. Oxford University Press. pp. 320–330. [Google Scholar](#)
- [8] Syamala, K. (2025). Bhagavad Gita's vision for a Harmonious Society: Ethics, Values and Social Justice. *MEΘEXIS Journal of Research in Values and Spirituality*, (1), 94-103. [Google Scholar](#)
- [9] Malinar, A. (2007). *The Bhagavadgita: Doctrines and Contexts*. Cambridge University Press. pp. 190–198. [Google Scholar](#)
- [10] Upadhyaya, K. N. (1971). *Early Buddhism and the Bhagavadgītā: A Comparative Study*. Motilal Banarsidass. pp. 480–488. [Google Scholar](#)
- [11] Rambachan, A. (2006). *The Advaita Worldview: God, World, and Humanity*. State University of New York Press. pp. 78–85. [Google Scholar](#)
- [12] Panda, N. C. (2021). Concept of bhakti-yoga in Indian tradition: A critique. *วารสาร มนุษยศาสตร์ มหาวิทยาลัย มหา ม กุ ฎ ราช วิทยาลัย*, 10(1), 210-217. [Google Scholar](#)
- [13] Chauhan, N., & Jain, M. (2024). Synergy of Paths: Exploring the Interplay of Karma, Bhakti, and Jnana in the Bhagavad Gita. *IAHRW International Journal of Social Sciences Review*, 12(2), 292-295. [Google Scholar](#)

- [14] Gogoi, D., & Devi, G. (2025). The Role of Bhakti Yoga in the Journey Towards Self-Realization. *Sanatanodaya*, 476-481. [Google Scholar](#)
- [15] Scott, C. H. A. R. L. E. S., & Bai, H. E. E. S. O. O. N. (2017). Bhakti yoga as intersubjective contemplative practice. *The intersubjective turn: Theoretical approaches to contemplative learning and inquiry across disciplines*, 199-234. [Google Scholar](#)
- [16] Hotkar, L., Lalitha Sharma, R., & Ramasubramanian, K. (2025). The Synthesis of Jñāna and Bhakti in Advaita Vedānta Through Svāmī Vidyāraṇya's Lens. *Journal of Indian Council of Philosophical Research*, 42(1), 1-15. [Google Scholar](#)
- [17] Dhiman, S. (2018). Bhakti Yoga: Love and Faith in Leadership. In *Bhagavad Gītā and Leadership: A Catalyst for Organizational Transformation* (pp. 157-177). Cham: Springer International Publishing. [Google Scholar](#)
- [18] Sathisha, M. (2023). Bhakti Yoga and Karma Yoga as Expounded in the Bhagavad Gita. *Int. j. Adv. Multidisc. Res. Stud*, 3 (5), 845-848. [Google Scholar](#)
- [19] Sharma, N., & Behura, A. K. (2019). Devotion, knowledge and service: Gandhi's interpretation of the Gita. *Journal of Dharma*, 44(3), 269-288. [Google Scholar](#)
- [20] Boliaki, E. (2016). Jnana, Bhakti, and Karma Yoga. Sankara and Ramanuja on the Bhagavad-Gita. *Docplayer.net*. Accessed, 7. [Google Scholar](#)
- [21] Muralikrishna, D. (2019). Bhagavad Gita" and "Yoga". *International Journal of Yoga and Allied Sciences*, 8(2), 148-151. [Google Scholar](#)
- [22] Jayamani, C. V. (2013). Bhagavad Gita and management. *Commerce Spectrum*, 3(1), 60-65. [Google Scholar](#)
- [23] Aithal P. S. & Ramanathan S. (2025). Integrated Framework: Evolution of Karma, Jnana, Vairagya, and Dhyana Yogas of the first Six Chapters of Bhagavad Gita. Book Chapter 8, The Journey Within: Karma Yoga to Dhyana Yoga — An Analytical Study of the First Six Chapters of the Bhagavad Gita. PP. 202-208. Poornaprajna Publication, India ISBN: 978-93-48763-89-1. [Google Scholar](#)
- [24] Aithal P. S. & Ramanathan S. (2025). Modern Applications of the First Six Chapters of the Bhagavad Gita. Book Chapter 8, The Journey Within: Karma Yoga to Dhyana Yoga — An Analytical Study of the First Six Chapters of the Bhagavad Gita. PP. 209-231. Poornaprajna Publication, India ISBN: 978-93-48763-89-1. [Google Scholar](#)
- [25] Aithal, P. S. (2016). Review of Various Ideal System Models Used to Improve the Characteristics of Practical Systems. *International Journal of Applied and Advanced Scientific Research*, 1(1), 47-56. [Google Scholar](#)
- [26] Halter-Koch, F. (1998). *Ideal systems: an introduction to multiplicative ideal theory* (Vol. 211). CRC Press. [Google Scholar](#)
- [27] Ilyenkov, E. (1977). The concept of the ideal. *Philosophy in the USSR: Problems of dialectical materialism*, 71-99. [Google Scholar](#)
- [28] Aithal, P. S., & Aithal, S. (2018). The concept & characteristics of ideal energy system and its realization constraints. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 2(2), 127-137. [Google Scholar](#)
- [29] Pellicer, J., Manzanares, J. A., & Mafé, S. (1997). Ideal systems in classical thermodynamics. *European Journal of Physics*, 18(4), 269. [Google Scholar](#)
- [30] Swidler, A. (1991). The ideal society. *American Behavioral Scientist*, 34(5), 563-580. [Google Scholar](#)
- [31] Allen, B. R., & Bosworth, A. A. (2022). *Systems design: Building systems that drive ideal behavior*. Productivity Press. [Google Scholar](#)

- [32] Lopreato, J., & Alston, L. (1970). Ideal types and the idealization strategy. *American sociological review*, 88-96. [Google Scholar](#)
- [33] Aithal, P. S., & Aithal, S. (2015). An innovative education model to realize ideal education system. *International Journal of scientific research and management (IJSRM)*, 3(3), 2464-2469. [Google Scholar](#)
- [34] Aithal, P. S. (2021). Review on Ideal Systems & Technology. *Chapter, 2*, 25-82. [Google Scholar](#)
- [35] Aithal, S., & Aithal, P. S. (2018). The Realization Opportunity of Ideal Energy System using Nanotechnology Based Research and Innovations. *International Journal of Advanced Trends in Engineering and Technology*, 3(2), 1-15. [Google Scholar](#)
- [36] Aithal, P. S. (2021). Ideal Technology & Its Realization Opportunity. *Chapter, 3*, 83-216. [Google Scholar](#)
- [37] Aithal, P. S. (2015). Concept of ideal business & its realization using e-business model. *International Journal of Science and Research (IJSR)*, 4(3), 1267-1274. [Google Scholar](#)
- [38] Aithal, P. S., & Aithal, S. (2014, July). Ideal education system and its realization through online education model using mobile devices. In *Proceedings of IISRO Multi Conference* (pp. 140-146). [Google Scholar](#)
- [39] Aithal, P. S., & Aithal, S. (2015). Ideal technology concept & its realization opportunity using nanotechnology. *International Journal of Application or Innovation in Engineering & Management (IJAEM)*, 4(2), 153-164. [Google Scholar](#)
- [40] Aithal, P. S., & Pai T, V. (2017). Opportunity for realizing ideal computing system using cloud computing model. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 1(2), 60-71. [Google Scholar](#)
- [41] Aithal, P. S. (2016). Ideal Banking Concept and Characteristics. *International Research Journal of Management, IT and Social Sciences (IRJMIS)*, 3(11), 46-55. [Google Scholar](#)
- [42] Aithal, P. S. (2015). Mobile business as an optimum model for ideal business. *International Journal of Management, IT and Engineering*, 5(7), 146-159. [Google Scholar](#)
- [43] Aithal, P. S. (2016). A comparison of ideal banking model with mobile banking system. *International Journal of Current Research and Modern Education (IJCRME)*, 1(2), 206-224. [Google Scholar](#)
- [44] Aithal, P. S. (2016). Realization of Ideal Banking Concept using Ubiquitous Banking. *International Journal of Scientific Research and Modern Education (IJSRME)*, 1(2), 119-135. [Google Scholar](#)
- [45] Acharya, S., & Aithal, P. S. (2016). Concepts of Ideal Electric Energy System for production, distribution and utilization. *International Journal of Management, IT and Engineering*, 6(1), 367-379. [Google Scholar](#)
- [46] Aithal, S., & Aithal, P. S. (2018). Concept of ideal water purifier system to produce potable water and its realization opportunities using nanotechnology. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 2(2), 8-26. [Google Scholar](#)
- [47] Aithal, A., & Aithal, P. S. (2018). The Concept of Ideal Drug & Its Realization Opportunity Using present Pharmaceutical Sciences Scenario. *International Journal of Health Sciences and Pharmacy (IJHSP)*, (2018), 2(2), 11-26. [Google Scholar](#)
- [48] Aithal, S., & Aithal, P. S. (2018, April). Modeling of Ideal Water Purifier System. In *Proceedings of National Conference on QUALITY IN HIGHER EDUCATION CHALLENGES & OPPORTUNITIES* (pp. 71-80). [Google Scholar](#)
- [49] Aithal, P. S. (2016). The concept of ideal strategy and its realization using white ocean mixed strategy. *International Journal of Management Sciences and Business Research*, 5(4), 171-179. [Google Scholar](#)

- [50] Aithal, S., Aithal, P. S., & Bhat, G. (2016). Characteristics of Ideal Optical Limiter and Realization Scenarios Using Nonlinear Organic Materials—A Review. *International Journal of Advanced Trends in Engineering and Technology (IJATET)*, 1(1), 73-84. [Google Scholar↗](#)
- [51] Aithal, P. S., & Pai T, V. (2016). Concept of Ideal Software and its Realization Scenarios. *International Journal of Scientific Research and Modern Education (IJSRME)*, 1(1), 826-837. [Google Scholar↗](#)
- [52] Aithal, P. S. (2017). A Customized and Flexible Ideal Mobile Banking System Using 5G Technology. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 2(1), 25-37. [Google Scholar↗](#)
- [53] Aithal, P. S., & Alnfiai, M. (2025). Ubiquitous Digital University as an Alternative to the Traditional Higher Education Model to Develop an Ideal Education System. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 2(2), 56-89. [Google Scholar↗](#)
- [54] Zhang, R., McNeese, N. J., Freeman, G., & Musick, G. (2021). " An Ideal Human" expectations of AI teammates in human-AI teaming. *Proceedings of the ACM on Human-Computer Interaction*, 4(CSCW3), 1-25. [Google Scholar↗](#)
- [55] Coan, R. W. (1991). Self-actualization and the quest for the ideal human. *Journal of Social Behavior and Personality*, 6(5), 127. [Google Scholar↗](#)
- [56] Shevchenko, G. (2017). The ideal image of a man: the main characteristics and ways of achieving. *Future Human Image*, (7), 120-127. [Google Scholar↗](#)
- [57] de Coppens, P. R. (1977). The concept of ideal man. *Revista Internacional de Sociología*, 35(21), 93. [Google Scholar↗](#)
- [58] Zhao, Z. (2023). What does the ideal citizen look like in China's new era? A bottom-up view. *Citizenship Studies*, 27(6), 744-760. [Google Scholar↗](#)
- [59] Maharajh, L. R. (2011). *The Bhagavad Gita for Values Education in Life Orientation: Perceptions and Possibilities* (Doctoral dissertation, University of KwaZulu-Natal). [Google Scholar↗](#)
- [60] Fendrich, J. M. (1993). *Ideal citizens: The legacy of the civil rights movement*. SUNY Press. [Google Scholar↗](#)
- [61] Otukoya, B. (2018). Super-Citizens: Defining the Good Character Requirement for Citizenship Acquisition by Naturalisation. *Hibernian LJ*, 17, 73. [Google Scholar↗](#)
- [62] Graham, L. J. (2007). (Re) Visioning the Centre: Education reform and the 'ideal' citizen of the future. *Educational Philosophy and Theory*, 39(2), 197-215. [Google Scholar↗](#)
- [63] Villalobos, C., Morel, M. J., & Treviño, E. (2021). What is a "good citizen"? A systematic literature review. *Good citizenship for the next generation*, 13-32. [Google Scholar↗](#)
- [64] Aithal P. S. & Ramanathan S. (2025). Arjuna's Dilemma as a Universal Paradigm: A Multi-Framework Analysis of Ethics, Impact, and Future Pathways in the First Chapter of the Bhagavad Gita. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(2), 13-43. [Google Scholar↗](#)
- [65] Aithal P. S. & Ramanathan S. (2025). The Blueprint for Conscious Living: A Multi-Dimensional Analysis of *Nishkama Karma* and *Stitha-Prajna* in the Second Chapter of the Bhagavad Gita. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(2), 44-78. [Google Scholar↗](#)
- [66] Aithal, P. S., & Ramanathan, S. (2025). The Dharma of Engaged Living: A Multi-Framework Analysis of Karma Yoga in Chapter 3 of the Bhagavad Gita for the Modern World. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(2), 79-112. [Google Scholar↗](#)
- [67] Aithal P. S. & Ramanathan S. (2025). The Cosmic Blueprint for Ethical Action: A Multi-Dimensional Analysis of *Jnana Karma Sannyasa* in the Fourth Chapter of Bhagavad Gita.

- Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(1), 113-144. [Google Scholar](#)
- [68] Aithal P. S. & Ramanathan S. (2025). The Unified Path to Inner Sovereignty: A Multi-Dimensional Analysis of *Karma Sannyasa* in the Fifth Chapter of the Bhagavad Gita. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(1), 145-178. [Google Scholar](#)
- [69] Aithal P. S. & Ramanathan S. (2025). Mastering the Inner World: A Multi-Dimensional Analysis of *Dhyana Yoga* in Chapter 6 of the Bhagavad Gita as a Foundation for Global Well-being. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(1), 179-214. [Google Scholar](#)
- [70] Aithal, P. S. & Ramanathan, S. (2025). The Theology of Immanence in the Seventh Chapter of Bhagavad Gita: A Framework for Global Well-being and Ethical Conduct through Jnana-Vijnana Yoga. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(2), 215-252. [Google Scholar](#)
- [71] Aithal P. S. & Ramanathan S. (2025). Conscious Living and Dying: The Soteriology of the Final Thought through Akshara Brahma Yoga in the Bhagavad Gita's Eighth Chapter. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(2), 215-252. [Google Scholar](#)
- [72] Aithal P. S. & Ramanathan S. (2025). The Democratization of the Divine: A Critical Analysis of Inclusivity, Grace, and Social Ethics in Chapter Nine of the Bhagavad Gita through Raja Vidya Raja Guhya Yoga. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(2), 288-326. [Google Scholar](#)
- [73] Aithal P. S. & Ramanathan S. (2026). Seeing the Divine in the World: The Vibhuti Yoga of the Tenth Chapter of the Bhagavad Gita as a Framework for Sacramental Vision and Ecological Ethics. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 3(1), 01-39. [Google Scholar](#)
- [74] Aithal P. S. & Ramanathan S. (2026). The Vishvarupa Darśana Yoga as a Framework for Global Environmental Ethics: An Analysis of Cosmic Interconnectedness and Its Imperatives for Humanity based on the Eleventh Chapter of the Bhagavad Gita. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 3(1), 40-74. [Google Scholar](#)
- [75] Aithal, P. S., & Aithal, S. (2023). New Research Models under Exploratory Research Method. A Book "Emergence and Research in Interdisciplinary Management and Information Technology" edited by P. K. Paul et al. Published by New Delhi Publishers, New Delhi, India, 109-140. [Google Scholar](#)
- [76] Ramanathan Srinivasan & Aithal P. S. (2025). Arthaśāstra and Corporate Strategy: From Mauryan Governance to Modern Boardrooms. *Poornaprajna International Journal of Management, Education & Social Science, (PIJMESS)*, 2(2), 168-200. [Google Scholar](#)
- [77] Aithal, P. S., & Aithal, S. (2023). Use of AI-based GPTs in experimental, empirical, and exploratory research methods. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(3), 411-425. [Google Scholar](#)
- [78] Aithal, P. S., & Aithal, S. (2024). Redefining Experimental, Empirical, and Exploratory Research in AI Era. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 1(1), 90-136. [Google Scholar](#)
- [79] Olawale, S. R., Chinagozi, O. G., & Joe, O. N. (2023). Exploratory research design in management science: A review of literature on conduct and application. *International Journal of Research and Innovation in Social Science*, 7(4), 1384-1395. [Google Scholar](#)
- [80] Haile, Z. T. (2023). Power analysis and exploratory research. *Journal of Human Lactation*, 39(4), 579-583. [Google Scholar](#)
- [81] Lehmann, H. (2010). Research method: Grounded theory for descriptive and exploratory case studies. In *The Dynamics of International Information Systems: Anatomy of a Grounded Theory Investigation* (pp. 53-65). Boston, MA: Springer US. [Google Scholar](#)

- [82] Swaraj, A. (2019). Exploratory research: Purpose and process. *Parisheelan Journal*, 15(2), 665-670. [Google Scholar](#)
- [83] Aithal, P. S., & Kumar, P. M. (2015). Applying SWOC analysis to an institution of higher education. *International Journal of Management, IT and Engineering*, 5(7), 231-247. [Google Scholar](#)
- [84] Indrasaru, M. (2023). Shifting from SWOT to SWOC: A combination of strategic planning theory and financial strategy approaches for organizational sustainability performance. *Atestasi: Jurnal Ilmiah Akuntansi*, 6(1), 36-52. [Google Scholar](#)
- [85] Aithal, P. S. & Aithal, S. (2014). Ideal education system and its realization through online education model using mobile devices. In *Proceedings of IISRO Multi-Conference 2014 Bangkok* (pp. 140-146). ISBN 978-81-927104-33-13. [Google Scholar](#)
- [86] Aithal, P. S. (2015). Concept of Ideal Business & its realization using E-business model. *International Journal of Science and Research (IJSR)*, 4(3), 1267-1274. [Google Scholar](#)
- [87] Jana, M. K., & Adhikary, C. (2025). Contribution of the Bhagavad Gita in theory and practice of education: A framework of systematic literature review. *Journal of Research in Humanities and Social Science*, 13(1), 85–102. [Google Scholar](#)
- [88] Shahabadkar, P., Joshi, A., & Nandurkar, K. N. (2019). Developing IT enabled mechanism for SWOC analysis: A case study. Proc. of the 2nd International Conference on Manufacturing Excellence. PP. 158-164, ISBN: 978-93-88441-69-8. [Goggle Scholar](#)
- [89] Lupane, P. B. (2019). SWOC analysis of Kirana shops. *Journal of Commerce*, 7(3), 39-42. [Goggle Scholar](#)
- [90] Virgana, V., & Lapasau, M. (2019). Enhancing strategic planning of school program through SWOC analysis. *MOJEM: Malaysian Online Journal of Educational Management*, 7(2), 1-26. [Goggle Scholar](#)
- [91] Shyam, B. R., & Aithal, P. S. (2025). SWOT & SWOC: A Literature Review-based Evidence from Kurukshetra (Mahabharata) War. *Poornaprajna International Journal of Basic & Applied Sciences (PIJBAS)*, 2(1), 38-52. [Google Scholar](#)
- [92] Aithal, P. S., & Prabhu, V. V. Opportunities for Research-Based Innovations in the Logistics & Supply Chain Management Industry. Book: Innovative Paradigms in Global Management – Proceedings of Indo-Kenyan International Conference (Vol-1) IKCAMIT-2025, Poornaprajna Publication, India. PP. 1-12. ISBN: 978-93-48763-62-4. [Google Scholar](#)
- [93] Aithal, P. S. (2025). Publishing Company and CEO Analysis Papers as Part of a 'Dark-Blue Ocean Strategy' in Professional Education to Grab Employment. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 2(1), 129-153. [Google Scholar](#)
- [94] Aithal, P. S., & Ramanathan, S. (2025). Singularities in Science, Technology and Society: Typologies, Comparative Analyses, and Interpretive Frameworks. *Poornaprajna International Journal of Basic & Applied Sciences (PIJBAS)*, 2(2), 39-79. [Google Scholar](#)
- [95] Disha, Brunda, C., & Aithal, P. S. (2025). HCL Technologies and the Innovation Flywheel: An Inside Look at Tech-Driven Growth. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(2), 58-89. [Google Scholar](#)
- [96] Aithal, P. S., & Alnfiai, M. & Nabil Sharaf Almalki (2025). Ubiquitous Digital University as an Alternative to the Traditional Higher Education Model to Develop an Ideal Education System. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 2(2), 56-89. [Google Scholar](#)
- [97] Subhash, Supreetha, Aithal, P. S. (2025). Ernst & Young in the Global Spotlight: Strategic Growth, Innovation, and Challenges in a Dynamic Professional Services Landscape. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 2(2), 109-130. [Google Scholar](#)

- [98] Aithal, P. S., & Naveen Kumar, K. R. (2025). CEO Analysis of Demis Hassabis of DeepMind Technologies Limited. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(2), 225-258. [Google Scholar](#)
- [99] Gürel, E., & Tat, M. (2017). SWOT analysis: A theoretical review. *Journal of International Social Research*, 10(51), 994-1006. [Google Scholar](#)
- [100] Helms, M. M., & Nixon, J. (2010). Exploring SWOT analysis – where are we now? A review of academic research from the last decade. *Journal of Strategy and Management*, 3(3), 215-251. [Google Scholar](#)
- [101] Aithal, P. S., & Ramanathan, S. (2025). Arjuna's Dilemma as a Universal Paradigm: A Multi-Framework Analysis of Ethics, Impact, and Future Pathways in the First Chapter of the Bhagavad Gita. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 2(2), 13-43. [Google Scholar](#)
- [102] Aithal, P. S. (2016). Study on ABCD analysis technique for business models, business strategies, operating concepts & business systems. *International Journal in Management and Social Science*, 4(1), 95-115. [Google Scholar](#)
- [103] Aithal, P. S., Shailashree, V. T., & Kumar, P. M. (2015). A new ABCD technique to analyze business models & concepts. *International Journal of Management, IT and Engineering*, 5(4), 409-423. [Google Scholar](#)
- [104] Freeman, R. E., Harrison, J. S., Wicks, A. C., Parmar, B. L., & De Colle, S. (2010). *Stakeholder theory: The state of the art*. Cambridge University Press. [Google Scholar](#)
- [105] Carroll, A. B. (2016). Carroll's pyramid of CSR: Taking another look. *International Journal of Corporate Social Responsibility*, 1(1), 1-8. [Google Scholar](#)
- [106] Elkington, J. (2018). 25 years ago, I coined the phrase “triple bottom line.” Here's why it's time to rethink it. *Harvard Business Review*, 25, 2-5. [Google Scholar](#)
- [107] Aithal, P. S. (2017). ABCD Analysis as Research Methodology in Company Case Studies. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 2(2), 40-54. [Google Scholar](#)
- [108] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2015). Application of ABCD Analysis Model for Black Ocean Strategy. *International journal of applied research*, 1(10), 331-337. [Google Scholar](#)
- [109] Aithal, A., & Aithal, P. S. (2017). ABCD analysis of task shifting—an optimum alternative solution to professional healthcare personnel shortage. *International Journal of Health Sciences and Pharmacy (IJHSP)*, 1(2), 36-51. [Google Scholar](#)
- [110] Aithal, S., & Aithal, P. S. (2016). ABCD analysis of Dye-doped Polymers for Photonic Applications. *IRA-International Journal of Applied Sciences*, 4(3), 358-378. [Google Scholar](#)
- [111] Raj, K., & Aithal, P. S. (2018). Generating Wealth at the Base of the Pyramid—a Study Using ABCD Analysis Technique. *International Journal of Computational Research and Development (IJCRD)*, 3(1), 68-76. [Google Scholar](#)
- [112] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2016). The study of the new national institutional ranking system using ABCD framework. *International Journal of Current Research and Modern Education (IJCRME)*, 1(1), 389-402. [Google Scholar](#)
- [113] Shenoy, V., & Aithal, P. S. (2016). ABCD Analysis of On-line Campus Placement Model. *IRA-International Journal of Management & Social Sciences*, 5(2), 227-244. [Google Scholar](#)
- [114] Kumari, P., & Aithal, P. S. (2020). Growth & Fate Analysis of Mangalore International Airport—A Case Study. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 4(2), 71-85. [Google Scholar](#)

- [115] Aithal, P. S., & Pai T. V. (2016). Concept of Ideal Software and its Realization Scenarios. *International Journal of Scientific Research and Modern Education (IJSRME)*, 1(1), 826-837. [Google Scholar](#)
- [116] Bhuvana, R., & Aithal, P. S. (2020). Blockchain-based service: A case study on IBM blockchain services & hyperledger fabric. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 4(1), 94-102. [Google Scholar](#)
- [117] Prabhu, G. N., & Aithal, P. S. (2023). Inbound Corporate Social Responsibility Model for Selected Indian Banks and Their Proposed Impact on Attracting and Retaining Customers – A Case Study. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(3), 55-74. [Google Scholar](#)
- [118] Panakaje, N. (2023). Educational Loan for Religious Minority Under Arivu Scheme. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 7(1), 26-35. [Google Scholar](#)
- [119] Maiya, A. K., & Aithal, P. S., (2023). A Review-based Research Topic Identification on How to Improve the Quality Services of Higher Education Institutions in Academic, Administrative, and Research Areas. *International Journal of Management, Technology, and Social Sciences (IJMITS)*, 8(3), 103-153. [Google Scholar](#)
- [120] Mahesh, K. M., Aithal, P. S. & Sharma, K. R. S., (2023). Impact of Aatmanirbharta (Self-reliance) Agriculture and Sustainable Farming for the 21st Century to Achieve Sustainable Growth. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(2), 175-190. [Google Scholar](#)
- [121] Shubhrajyotsna Aithal & P. S. Aithal (2023). Importance of Circular Economy for Resource Optimization in Various Industry Sectors – A Review-based Opportunity Analysis. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(2), 191-215. [Google Scholar](#)
- [122] Salins, M., & Aithal, P. S. (2023). Consumers' Intention toward Mitigation of Plate Waste Behaviour in Restaurants – Development of Conceptual Model. *International Journal of Management, Technology, and Social Sciences (IJMITS)*, 8(2), 190-230. [Google Scholar](#)
- [123] Aithal, P. S. & Shubhrajyotsna Aithal (May 2023). The Changing Role of Higher Education in the Era of AI-based GPTs. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(2), 183-197. [Google Scholar](#)
- [124] Nethravathi P. S., & P. S. Aithal (2023). How Internal Quality Assurance System is Re-defined in Private Universities – A Case of Srinivas University, India. *International Journal of Management, Technology, and Social Sciences (IJMITS)*, 8(1), 234-248. [Google Scholar](#)
- [125] Kumar, S., Krishna Prasad, K., & Aithal, P. S. (2023). Tech-Business Analytics – a Review based New Model to Improve the Performances of Various Industry Sectors. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(1), 67-91. [Google Scholar](#)
- [126] Pradeep, M. D., Adithya, K. M., & Aithal, P. S., (2023). Indigenous Distinctive Innovations to Achieve its Vision, Priority and Thrust – A Case Study of Srinivas University. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(1), 36-61. [Google Scholar](#)
- [127] Aithal, P. S. (2023). Advances and New Research Opportunities in Quantum Computing Technology by Integrating it with Other ICCT Underlying Technologies. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(3), 314-358. [Google Scholar](#)
- [128] Aithal, P. S., (2023). Super-Intelligent Machines - Analysis of Developmental Challenges and Predicted Negative Consequences. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(3), 109-141. [Google Scholar](#)
- [129] Kumar, S., & Kunte, R. S. R. (2023). ABCD Analysis of Industries Using High-Performance Computing. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 7(2), 448-465. [Google Scholar](#)

- [130] Nayana, K., & Manjula, K. T. (2023). Colonialism and Cross-Cultural Ties in Sea of Poppies. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(3), 220-228. [Google Scholar](#)
- [131] Rameesa, K., & Veeramanju, K. T. (2023). Analysis of Software Industry: Natural Language Processing Approach. *Scope Journal*, 13(02), 743-752. [Google Scholar](#)
- [132] Maheswary, B. U., & Lourdusamy, A. (2023). An Evaluation of the Partition Narratives: A Special Focus on Psychological Trauma. *International Journal of Philosophy and Languages (IJPL)*, 2(1), 18-26. [Google Scholar](#)
- [133] Aithal, S., & Aithal, P. S. (2023). Importance of Circular Economy for Resource Optimization in Various Industry Sectors—A Review-based Opportunity Analysis. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(2), 191-215. [Google Scholar](#)
- [134] Mishra, N., & Aithal, P. S. (2023). Ancient Indian Education: It's Relevance and Importance in the Modern Education System. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 7(2), 238-249. [Google Scholar](#)
- [135] Naresh Ramdas Kini H., Pai, A. R. (2023). HR Practices of Ultratech Cement Limited: A Case Study. *EPRA International Journal of Multidisciplinary Research (IJMR)*, 9(8), 87-94. [Google Scholar](#)
- [136] Nair, S. B., & Aithal, P. S. (2023). Impact of Digital Transformation Marketing Strategies on Homepreneur Business Practices in Kerala. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(2), 121-132. [Google Scholar](#)
- [137] Nair, S. B., & Aithal, P. S. (2023). An Assessment of Green Marketing Tools and Strategies for Increasing the Consumption Pattern of Khadi Textile Products Among Millennials in Kerala. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(3), 340-355. [Google Scholar](#)
- [138] Sasi Kumar, A., & Aithal, P. S. (2023). DeepQ Based Heterogeneous Clustering Hybrid Cloud Prediction Using K-Means Algorithm. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 8(2), 273-283. [Google Scholar](#)
- [139] Asif, N., Aithal, P. S., & Niyaz Panakaje, D. (2023). A Comparison of the Mahila Samman Savings Certificate with Other Small Savings Schemes for the Empowerment of Women in India. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(2), 348-359. [Google Scholar](#)
- [140] Jomon Jose, M., & Aithal, P. S. (2023). An Analytical Study of Applications of Artificial Intelligence on Banking Practices. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 8(2), 133-144. [Google Scholar](#)
- [141] Sasi Kumar, A., & Aithal, P. S. (2023). DeepQ Residue Analysis of Brain Computer Classification and Prediction Using Deep CNN. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(2), 144-163. [Google Scholar](#)
- [142] Aithal, P. S., & Aithal, S. (2023). New Research Models under Exploratory Research Method. *a Book "Emergence and Research in Interdisciplinary Management and Information Technology" edited by PK Paul et al. Published by New Delhi Publishers, New Delhi, India*, 109-140. [Google Scholar](#)
- [143] Shetty, V., & Abhishek, N. (2023). Beneficiaries' Behavioural Intention Towards Primary Agricultural Co-Operative Credit Society—A Development of Conceptual Model. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 7(3), 226-247. [Google Scholar](#)
- [144] Aithal, P. S., Maiya, A. K., Aithal, S., & Pradeep, M. D. (2022). Atomic Research Centres to Intensify Research—An Innovative Approach of Srinivas University, India. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 6(2), 13-35. [Google Scholar](#)

- [145] Parvin, S. R., & Panakaje, N. (2022). A Study on the Prospects and Challenges of Digital Financial Inclusion. *Education (IJCSBE)*, 6(2), 469-480. [Google Scholar](#)
- [146] Rajasekar D., Aithal, P. S. (2022). Direct to Consumer using Livestream as an Innovative Marketing Medium during COVID-19. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 6(1), 77-86. [Google Scholar](#)
- [147] Bharathi, S. C. & Mayya, Suresh Ramana, (2022). Performance Evaluation of Dabur India Ltd through Profitability Ratio Analysis: A Case Study. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 6(1), 387-400. [Google Scholar](#)
- [148] Aithal, P. S., Maiya, A. K., & Pradeep, M. D. (2022). Holistic Integrated Student Development Model & Service Delivery Model—A Best Practice of Srinivas University, India. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 6(1), 590-616. [Google Scholar](#)
- [149] Aithal, P. S., & Aithal, S. (2023). Introducing Systematic Patent Analysis as an Innovative Pedagogy Tool/Experiential Learning Project in HE Institutes and Universities to Boost Awareness of Patent-based IPR. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(4), 1-19. [Google Scholar](#)
- [150] Aithal, P. S., & Aithal, S. (2023). How to Increase Emotional Infrastructure of Higher Education Institutions. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(3), 356-394. [Google Scholar](#)
- [151] Aithal, P. S., & Aithal, S. (2023). Key Performance Indicators (KPI) for Researchers at Different Levels & Strategies to Achieve it. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(3), 294-325. [Google Scholar](#)
- [152] Kumar, S., Krishna Prasad, K. & Aithal, P. S. (2023). Tech-Business Analytics in Primary Industry Sector. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(2), 381-413. [Google Scholar](#)
- [153] Kumar, S., Krishna Prasad, K., & Aithal, P. S., (2023). Tech-Business Analytics in Secondary Industry Sector. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(4), 1-94. [Google Scholar](#)
- [154] Mishra, N., & Aithal, P. S. (2023). Modern Multidisciplinary Education: Challenges and Opportunities of Modern Learning Pedagogy. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 7(4), 269-280. [Google Scholar](#)
- [155] Mahale, P. (2024). Analysing Customers' Trust in Ayurvedic Product Consumption: Development of Conceptual Model. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(1), 10-45. [Google Scholar](#)
- [156] Reshma, K. S., & Manjula, K. T. (2024). Systematic Review of Literature of a Critique of the Representation of Muslim Women in the Works of Selected Indian Muslim Women Novelists. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 9(1), 47-70. [Google Scholar](#)
- [157] Shetty, V., & Abhishek, N. (2024). Beneficiaries Behavioural Intention Towards Primary Agricultural Co-operative Credit Society—A Quantitative ABCD Analysis. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(1), 71-114. [Google Scholar](#)
- [158] Srinivas, S., & Ganesh, H. R. (2024). A Study on the Logistics Automation Process and their Challenges. *International Research Journal of Modernization in Engineering Technology and Science*, 6(1), 765-777. [Google Scholar](#)
- [159] Bhandary, R. A. (2024). Literature Review on the Impact of ESG Disclosure Practices on Investment Decisions. *International Research Journal of Modernization in Engineering Technology and Science*, 6(1), 2283-2314. [Google Scholar](#)

- [160] Aithal, P. S., & Satpathy, C. P. D. J. (2024). Exploring Neuro Management: Bridging Science and Leadership—An Overview. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 8(2), 39-73. [Google Scholar↗](#)
- [161] Kanchana, D., Aithal, P. S., & Ganapathi, P. (2024). A Study on the Entrepreneurs' Perception towards Rig Industries in Namakkal District of Tamilnadu. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(2), 13-35. [Google Scholar↗](#)
- [162] Chakraborty, S., & Aithal, P. S. (2024). AI Kitchen. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 8(1), 128-137. [Google Scholar↗](#)
- [163] Radhakrishnan, R., & Aithal, P. S. (2024). Review-Based Research Topic Identification and Analysis on Multi-Level Marketing Business. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 8(2), 74-112. [Google Scholar↗](#)
- [164] Kumar, S., & Aithal, P. S. (2024). Tech Business Analytics in Quaternary Industry Sector. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(2), 69-159. [Google Scholar↗](#)
- [165] Aithal, P. S., Maiya, A. K., Nethravathi, P. S., Aithal, S., & DeMello, L. (2024). Innovations, Best Practices, and Distinctiveness in Higher Education Administration—A Case of Srinivas University. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(2), 200-243. [Google Scholar↗](#)
- [166] Seth, V., Jaiswal, S., & Jaiswal, K. S. (2024). Promoting Digital Marketing and Innovative Lending in MSME Industry. *Educational Administration: Theory and Practice*, 30(3), 988-1001. [Google Scholar↗](#)
- [167] Reshma, K. S., & Manjula, K. T. (2024). Systematic Review of Literature of a Critique of the Representation of Muslim Women in the Works of Selected Indian Muslim Women Novelists. *International Journal of Management, Technology and Social Sciences (IJMITS)*, 9(1), 47-70. [Google Scholar↗](#)
- [168] Bharathi & Mahale, P. (2024). Analysing Customers' Trust in Ayurvedic Product Consumption: Development of Conceptual Model. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(1), 10-45. [Google Scholar↗](#)
- [169] Balachandar, A., & Devi, A. J. (2024). The Impact of Internet Marketing in E-Commerce: A Case Study. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(1), 326-339. [Google Scholar↗](#)
- [170] Aithal, P. S., & Ramanathan, S. (2024). Marching Towards a Scientific, Religionless, Casteless Ideal Society for Upholding Sustainable Humanity. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 1(1), 54-111. [Google Scholar↗](#)
- [171] Aithal, P. S., & Ramanathan, S. (2024). Envisioning a Scientific, Sustainable, Holistic, Spiritual and All-rounded Indian School Education System as per NEP 2020 Inspired by Sanathana Dharma. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 1(1), 1-53. [Google Scholar↗](#)
- [172] Aithal, P. S., Bharath, V., & Ramanathan, S. (2024). Instances of Delegation and Empowerment by Leaders Observed in Indian Epics and Puranas that Inspires New Generation Researchers. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 1(1), 51-90. [Google Scholar↗](#)
- [173] Aithal, P. S., & Karanth, B. (2024). A New Model of Super Innovative MBA Programme to Achieve its Objective of Creating Super Executives. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 1(1), 1-27. [Google Scholar↗](#)
- [174] Kumar, S., & Aithal, P. S. (2024). Tech-business Analytics in Digital Cashless Economy. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 1(1), 1-28. [Google Scholar↗](#)

- [175] Aithal, P. S., & Aithal, S. (2024). An Overview of the Use of ICCT and Nanotechnology in Yellow Economy: Current Status and Future Opportunities. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 1(1), 29-62. [Google Scholar](#)
- [176] Aithal, P. S., & Aithal, S. (2024). Future of Higher Education through Technology Prediction and Forecasting. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 1(1), 1-50. [Google Scholar](#)
- [177] Aithal, P. S., & Ramanathan, S. (2024). How Sanathana Dharma-the Concept and Philosophy of Indian Ancient Social System Supported Scientific, Religionless, Casteless, Ideal Society for Upholding Sustainable Humanity. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 1(1), 112-135. [Google Scholar](#)
- [178] Aithal, P. S., & Aithal, S. (2025). Quantum Computers Supported Path to Technological Singularity—A Predictive Analysis. *Poornaprajna International Journal of Basic & Applied Sciences (PIJBAS)*, 2(1), 63-96. [Google Scholar](#)
- [179] Aithal, P. S. (2025). Holistic education redefined: Integrating STEM with arts, environment, Spirituality, and sports through the seven-factor/Saptha-Mukhi student development model. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 2(1), 1-52. [Google Scholar](#)
- [180] Mahesh, K. M., Dinesh, N., & PS, A. Case study on Sovereign Green Bonds (SGBs) Impact on Sustainable Green Public Sector Infrastructure: For Reducing Green Finance Gap. *World Wide Journal of Multidisciplinary Research and Development*, 11(8), 01-11. [Google Scholar](#)
- [181] Srinivasan, R., & Aithal, P. S. (2025). Organic Alchemy: Panchagavya's Role in Green Agriculture Transformation. *Poornaprajna International Journal of Basic & Applied Sciences (PIJBAS)*, 2(1), 1-23. [Google Scholar](#)
- [182] Aithal, P. S., & Prabhu, V. V. (2025). The Evolution of Banking Industry in India: Past, Present, and Future with Special Emphasis on the Impact of AI on Banking Operations. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(1), 26-72. [Google Scholar](#)
- [183] Aithal, K. V., & Saldanha, D. (2025). Kroger's Omnichannel and E-Commerce Evolution: A Comprehensive Analysis of Strategy and Market Impact in Retail. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(2), 1-57. [Google Scholar](#)
- [184] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2016). Application of ABCD Analysis Framework on Private University System in India. *International journal of management sciences and business research*, 5(4), 159-170. [Google Scholar](#)
- [185] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2016). ABCD analysis of Stage Model in Higher Education. *International Journal of Management, IT and Engineering*, 6(1), 11-24. [Google Scholar](#)
- [186] Aithal, P. S. (2021). Analysis of systems & technology using ABCD framework. *Chapter*, 8(1), 345-385. [Google Scholar](#)
- [187] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2016). Analysis of NAAC Accreditation System using ABCD framework. *International Journal of Management, IT and Engineering*, 6(1), 30-44. [Google Scholar](#)
- [188] Aithal, P. S., & Aithal, S., (2023). Stakeholders' Analysis of the Effect of Ubiquitous Education Technologies on Higher Education. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(2), 102-133. [Google Scholar](#)
- [189] Aithal, P. S. (2023). How to Create Business Value Through Technological Innovations Using ICCT Underlying Technologies. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(2), 232-292. [Google Scholar](#)

- [190] Kumar, Sachin., Krishna Prasad, K., & Aithal, P. S., (2023). Tech-Business Analytics in Primary Industry Sector. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(2), 381-413. ISSN: 2581-6942, [Google Scholar](#)
- [191] Lonappan, J., & Aithal, P. S., (2023). Journey Towards Entrepreneurship Education-A Qualitative & Quantitative Perspective. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(3), 205-225. [Google Scholar](#)
- [192] Jomon Lonappan, Aithal, P. S., & Meera Jacob (2023). E-Professionalism as a Professional Identity in the Digital Era of Medical Education. *International Journal of Health Sciences and Pharmacy (IJHSP)*, 7(2), 35-48. [Google Scholar](#)
- [193] Aithal, P. S., & Aithal, S. (2023). Key Performance Indicators (KPI) for Researchers at Different Levels & Strategies to Achieve it. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(3), 294-325. [Google Scholar](#)
- [194] Varshini, B. P. (2020). *Study on Factors that Influence Students' Perception of a Web-Based Recruiting System at the College Level in Coimbatore Region* (Doctoral dissertation, Anna University, Chennai). pp. 24-37. [Google Scholar](#)
- [195] Radha, P., & Aithal, P. S. (2024). ABCD Analysis of Stakeholder Perspectives on the Conceptual Model: Unveiling Synergies between Digital Transformation and Organizational Performance in Manufacturing. *International Journal of Applied Engineering and Management Letters (IAEML)*, 8(1), 15-38. [Google Scholar](#)
- [196] Ahmed, H. K., & Aithal, P. S. (2024). ABCD Analysis of Voice Biometric System in Banking. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 9(2), 1-17. [Google Scholar](#)
- [197] Shailashree, K., & Aithal, P. S. (2024). The Influence of Socio-Economic Factors on Savings and Investment Decisions of School Teachers-A Study with Reference to Women Teachers in Kodagu District of Karnataka. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 9(1), 33-46. [Google Scholar](#)
- [198] Aithal, P. S. (2024). Leveraging the Alternative Strategy of the “Reverse Placement Model” for Experiential Learning in MBA Curriculum Design for Securing Executive Roles through Corporate Invitations. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 1(2), 106-147. [Google Scholar](#)
- [199] Aithal, P. S. & Aithal, S. (2024). Predictive Analysis of the Impact of India's National Education Policy 2020 on Higher Secondary Education: Focus on Independent PU Colleges. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 1(2), 55-105. [Google Scholar](#).
- [200] Aithal, P. S., & Venugopala Rao, A. S. (2024). Infosys: A Case Study of IT Service Evolution, Technology Adoption & Innovation Strategies. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 1(2), 77-129. [Google Scholar](#).
- [201] Aithal, P. S. (2025). Company Analysis of OpenAI with Special Emphasis on its Future Strategies. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 2(1), 50-90. [Google Scholar](#)
- [202] Aithal, P. S. (2025). Publishing Company and CEO Analysis Papers as Part of a 'Dark-Blue Ocean Strategy' in Professional Education to Grab Employment. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 2(1), 129-153. [Google Scholar](#)
- [203] Aithal, P. S. (2025). CEO Analysis of K. Krithivasan of Tata Consultancy Services. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(1), 73-107. [Google Scholar](#)
- [204] Aithal, P. S., & Aithal, S. (2025). Student-Centered Approach in Higher Education to Transform Learning in India—A New ISL Model. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, 2(1), 81-103. [Google Scholar](#)

- [205] Kumar, S., & Aithal, P. S. (2025). Disruptive Innovations Using Tech-Business Analytics in the Tertiary Industry Sector. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 2(1), 1-25. [Google Scholar](#)
- [206] Kumar, S., Sharma, H., & Aithal, P. S. (2025). Disruptive Innovations using Tech-Business Analytics in the Quaternary Industry Sector. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, 2(2), 21-44. [Google Scholar](#)
- [207] Greeshma, Tandel, K., Isha & Aithal, P. S. (18/10/2025). Emerging Trends and Opportunities in India's Air Cargo Industry Sector. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(2), 348-383. [Google Scholar](#)
- [208] Sparsha S. Shetty, Sushmitha Suvarna, & P. S. Aithal (2025). Strategic Evaluation of British American Tobacco Company: Navigating Innovation, Ethics, and Market Dynamics. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(2), 470-506. [Google Scholar](#)
- [209] Vignesh Aithal K. C. & P. S. Aithal (2025). Leadership and Strategic Vision: A Scholarly Analysis of CEO Anders Opedal's Tenure at Equinor. *Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS)*, 2(2), 433-469. [Google Scholar](#)
- [210] Aithal, P. S., Kumar, P. M., & Shailashree, V. (2016). Factors & elemental analysis of six thinking hats technique using ABCD framework. *International Journal of Advanced Trends in Engineering and Technology (IJATET)*, 1(1), 85-95. [Google Scholar](#)
- [211] Aithal, P. S., & Aithal, S. (2018). Factor & Elemental Analysis of Nanotechnology as Green Technology using ABCD Framework. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 3(2), 57-72. [Google Scholar](#)
- [212] Aithal, P. S., & Aithal, S. (2017). Factor Analysis based on ABCD Framework on Recently Announced New Research Indices. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 1(1), 82-94. [Google Scholar](#)
- [213] Aithal, P. S., & Kumar, P. M. (2016). CCE Approach through ABCD Analysis of 'Theory A' on Organizational Performance. *International Journal of Current Research and Modern Education (IJCRME)*, 1(2), 169-185. [Google Scholar](#)
- [214] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2016). Application of ABCD Analysis Framework on Private University System in India. *International journal of management sciences and business research*, 5(4), 159-170. [Google Scholar](#)
- [215] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2016). Analysis of NAAC Accreditation System using ABCD framework. *International Journal of Management, IT and Engineering*, 6(1), 30-44. [Google Scholar](#)
- [216] Shenoy, V., & Aithal, P. S. (2017). Quantitative ABCD Analysis of IEDRA Model of Placement Determination. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 1(2), 103-113. [Google Scholar](#)
- [217] Mendon, S., & Aithal, P. S. (2022). Quantitative ABCD Analysis of Organic Food Product and its Impact on Purchase Intention. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 7(1), 254-278. [Google Scholar](#)
- [218] Kumari, P., & Aithal, P. S. (2022). Stress Coping Mechanisms: A Quantitative ABCD Analysis. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 6(2), 268-291. [Google Scholar](#)
- [219] Prabhu, N., & Aithal, P. S. (2023). Quantitative ABCD Analysis of Green Banking Practices and its Impact on Using Green Banking Products. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 7(1), 28-66. [Google Scholar](#)
- [220] Raj, K., & Aithal, P. S. (2022). Assessing the Attractiveness & Feasibility of doing Business in the BoP Market—A Mixed Method Approach using ABCD Analysis Technique. *International*

- Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 6(2), 117-145. [Google Scholar](#)
- [221] Frederick, D. P., & Salins, M. (2022). Quantitative ABCD Analysis of Online Shopping. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 6(1), 313-329. [Google Scholar](#)
- [222] Nayak, P., & Kayarkatte, N. (2022). Education for Corporate Sustainability Disclosures by Higher Educational Institutions—A Quantitative ABCD Analysis. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 7(1), 465-483. [Google Scholar](#)
- [223] Nandini Prabhu, G. (2023). Quantitative ABCD Analysis of Integrating Corporate Social Responsibilities with Green Banking Practices by Banks from Customers' Attraction and Retention Perspectives in Selected Indian Banks. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(2), 1-37. [Google Scholar](#)
- [224] Madhura, K., & Panakaje, N. (2023). The Power of Social Media on Online Buying Behaviour of the Fashion Products: A Quantitative ABCD Analysis. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(3), 90-118. [Google Scholar](#)
- [225] Raghavan, S., & Pai, R. (2023). Quantitative Evaluation of “e-Customer Engagement Strategies” of Millennials for Online Brands, through ABCD Analysis Framework. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(1), 159-182. [Google Scholar](#)
- [226] Steevan D'Souza, N., & Varambally, K. V. M. (2023). Value Creation through Corporate Social Responsibility: A Quantitative ABCD Analysis. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 8(1), 183-212. [Google Scholar](#)
- [227] Namreen Asif, V. A., & Ramesh Pai (2023). A Quantitative ABCD Analysis of Coffee Industry Stakeholders. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(3), 301-340. [Google Scholar](#)
- [228] Amin, V. S., & Kumar, A. (2023). Quantitative ABCD Analysis of In-store Customer Perception Purchase of Home Furniture. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 8(2), 231-253. [Google Scholar](#)
- [229] Santhumayor, F. M. L. (2023). A Quantitative ABCD Analysis on Fostering Emotional Intelligence Among the College Teachers. *EPRA International Journal of Economics, Business and Management Studies (EBMS)*, 10(8), 125-134. [Google Scholar](#)
- [230] Kambali, U., Shailashri, V. T., & Panakaje, N. (2023). A Quantitative ABCD Analysis of Agricultural Stakeholders. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 7(4), 1-32. [Google Scholar](#)
- [231] Bindhu, D., & Shailashri, V. T., (2023). A Quantitative ABCD Analysis of Various Issues in Implementation of Corporate Responsibility Initiatives. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, 7(4), 91-113. [Google Scholar](#)
- [232] Ashwini, V., & Aithal, P. S. (2024). Quantitative ABCD Analysis: Consumers' Purchase Intention for Eco-friendly Bags. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 9(1), 1-32. [Google Scholar](#)
- [233] Shetty, V., & Abhishek, N. (2024). Beneficiaries Behavioural Intention Towards Primary Agricultural Co-operative Credit Society—A Quantitative ABCD Analysis. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(1), 71-114. [Google Scholar](#)
- [234] Pai, R. (2024). Workforce Diversity in an Organization—A Quantitative ABCD Analysis. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 9(1), 169-191. [Google Scholar](#)
- [235] Lobo, S., & Bhat, S. (2024). A Quantitative ABCD Analysis of Factors Driving Share Price Volatility in the Indian Pharmaceutical Sector. *International Journal of Management, Technology and Social Sciences (IJMTS)*, 9(2), 18-52. [Google Scholar](#)

- [236] Venkata Lakshmi Suneetha M. & Aithal, P. S. (2024). Quantitative ABCD Analysis: Indian Household and Personal Care Sector. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, 8(2), 160-184. [Google Scholar](#)
- [237] Arnold, R. S., & Bohner, S. A. (1993, September). Impact analysis-towards a framework for comparison. In *1993 conference on software maintenance* (pp. 292-301). IEEE. [Google Scholar](#)
- [238] Mehta, N. K., Bhattacharyya, S. S., & Pandey, N. (2022). Empirical investigation regarding ethical decision making: a stakeholder cross-impact analysis (SCIA). *International Journal of Ethics and Systems*, 38(3), 444-464. [Google Scholar](#)

\*\*\*\*\*