Excel International Journal of
Technology, Engineering & Management
Journal homepage: exceljournals.org.in
ISSN ONLINE: https://portal.issn.org/resource/ISSN/2349-8455
ISSN PRINT: https://portal.issn.org/resource/ISSN/2348-0378

Original article

Viksit Bharat through the Teachings of the Bhagavad Gita: An Integrated Study of Indian Knowledge Traditions, Ethical Leadership, and Public Welfare

Dr. Neeraj Kumar Joshi

Department of Sanskrit and Prakrit Languages
Uttarakhand Open University, Haldwani, Nainital, Uttarakhand, India
E-mail address: joshi.neeraj07@gmail.com; nkjoshi@uou.ac.in

Published online: November 2026
DOI Link: https://doi.org/10.64971/j.cph.eijtem.v13.i4.6.2026

Abstract:

The concept of *Viksit Bharat* (Developed India) extends beyond economic prosperity, technological advancement, material resources, and infrastructural development. It also encompasses ethical values, social harmony, good governance, self-reliance, environmental sustainability, and human dignity. The *Śrīmad Bhagavad Gītā*, a foundational philosophical text within the Indian knowledge tradition, presents several principles that offer a valuable intellectual and ethical perspective on the holistic development of individuals, society, and the nation. Its teachings on *Karma Yoga* emphasise a responsible work ethic; *Lokasaṅgraha* highlights collective welfare and social responsibility; *Samatva* encourages mental equilibrium; *Svadharma* underscores the importance of duty; and *Niṣkāma Karma* advocates the performance of action without excessive attachment to personal rewards.

This study critically examines the principal teachings of the *Bhagavad Gītā* in relation to the contemporary vision of Viksit Bharat. Particular attention is given to their relevance to education, ethical leadership, public administration, youth empowerment, social justice, economic self-reliance, and environmental protection. The research adopts a qualitative, descriptive, analytical, and interpretative approach, primarily involving textual analysis of selected verses of the Gītā. It distinguishes the original philosophical contexts of these teachings from their proposed contemporary applications. The study argues that the ethical insights of the Gītā can contribute to a more responsible, inclusive, and human-centred approach to development when interpreted in accordance with constitutional values, democratic principles, scientific reasoning, and the objectives of sustainable development. Rather than presenting the Gītā as a substitute for modern economic policies, scientific research, or institutional frameworks, the study considers it a philosophical resource for strengthening the ethical and human dimensions of national progress.

Keywords: Śrīmad Bhagavad Gītā, Viksit Bharat, Indian Knowledge Traditions, Karma Yoga, Lokasaṅgraha, Ethical Leadership, Self-Reliance, Sustainable Development.

Introduction:

The *Śrīmad Bhagavad Gītā* occupies a distinguished position in India's cultural, intellectual, and philosophical heritage. Forming part of the *Bhīṣma Parva* of the *Mahābhārata*, it presents profound reflections on life, duty, knowledge, action, devotion, self-discipline, and collective welfare. The teachings of the Gītā emerge from Arjuna's moral and psychological dilemma on the battlefield of Kurukṣhetra. Although situated within this particular narrative context, its philosophical significance extends to broader questions concerning ethical conduct, responsible decision-making, and the challenges of human existence. Contemporary India aspires to become a developed nation through economic advancement, scientific research, technological innovation, quality education, employment generation, social inclusion, and environmental sustainability. However, the long-term success and equitable distribution of development benefits depend not only on material and institutional progress but also on ethical awareness, social responsibility, and accountable governance.

In this context, the philosophical teachings of the Bhagavad Gītā offer an important perspective on the moral and human dimensions of development. The Gītā does not provide a direct blueprint for contemporary economic policies or the administrative structures of a modern nation-state. Nevertheless, its reflections on duty, ethical action, self-discipline, social responsibility, and collective welfare can contribute to discussions concerning the values that should guide national development. The contemporary relevance of the Gītā lies in its potential to complement modern scientific, constitutional, and institutional approaches through ethical reflection. Its teachings should therefore be examined critically, with due consideration of their original philosophical meanings and historical contexts. This study explores the relationship between selected teachings of the Gītā and the contemporary vision of Viksit Bharat. The relationship is interpretative rather than historical; it does not imply that the Gītā explicitly anticipated the modern concept of a developed nation. Instead, the study investigates how its philosophical principles may inform contemporary discussions on responsible citizenship, inclusive development, ethical leadership, and public welfare. The principal objectives of the study are:

1. To analyse the major philosophical teachings of the Śrīmad Bhagavad Gītā.
2. To examine the contemporary relevance of Karma Yoga, Lokasaṅgraha, Samatva, and Svadharma in the context of Viksit Bharat.
3. To explore the relationship between the teachings of the Gītā and education, good governance, youth empowerment, and economic self-reliance.
4. To examine the relevance of the Gītā's philosophical insights to social harmony, environmental responsibility, and public welfare.
5. To investigate the possibilities of integrating Indian knowledge traditions with contemporary approaches to national development. Through these objectives the study would address following research question.

1. Can the philosophical principles of the Bhagavad Gītā provide an ethical and social foundation for the contemporary vision of Viksit Bharat?
2. How can the concepts of Karma Yoga and Lokasaṅgraha inform responsible leadership, public administration, and civic life?

https://exceljournals.org.in/

3. In what ways can the teachings of Samatva and self-discipline contribute to the personal and professional development of young people?
4. How can the teachings of the Gītā be interpreted in harmony with scientific reasoning, constitutional principles, democratic values, and sustainable development?

Material and methods:

The present study adopts a qualitative, descriptive, analytical, and interpretative research approach. Selected verses of the Śrīmad Bhagavad Gītā constitute the primary textual sources, while relevant philosophical interpretations and contemporary development perspectives provide the conceptual context for the analysis. The study employs textual interpretation to examine the ethical and philosophical significance of concepts such as Karma Yoga, Lokasaṅgraha, Svadharma, Samatva, and Samadarśana. These concepts are subsequently considered in relation to contemporary concerns, including education, institutional accountability, social inclusion, responsible leadership, and environmental sustainability.

A distinction is maintained between the original philosophical meanings of the selected verses and their proposed applications in modern society. Contemporary concepts such as democratic accountability, digital inclusion, ethical public administration, and sustainable development are treated as interpretative extensions rather than direct historical propositions of the Gītā. The research is primarily conceptual and textual. It does not seek to establish an empirical causal relationship between the adoption of the Gītā's teachings and measurable development outcomes. Instead, it examines their potential contribution to ethical reflection and contemporary development discourse as shown in Fig.1.

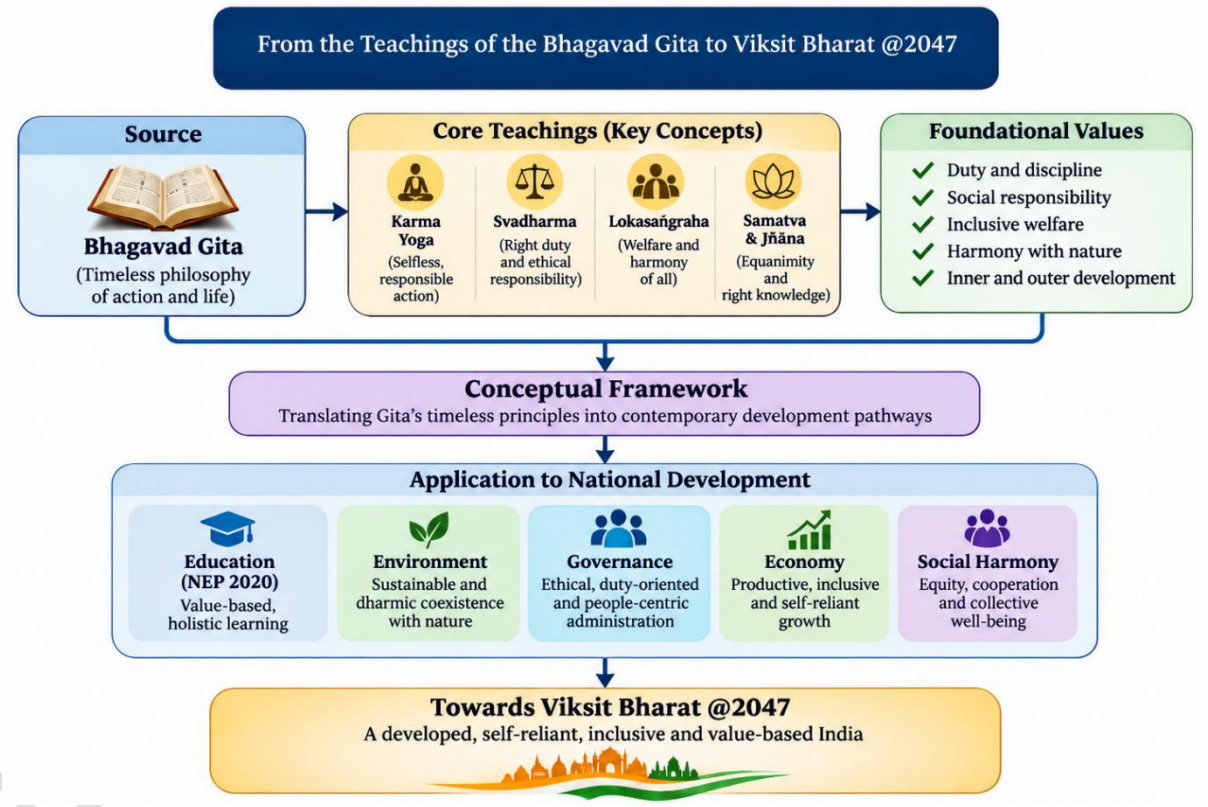


Fig.1. Schematic workflow of the present study

Results:

1. **Karma Yoga and the Vision of Viksit Bharat**

The development of a nation depends substantially on dedicated citizens, accountable institutions, and a culture of responsible and effective work. The concept of Karma Yoga in the Bhagavad Gītā encourages

individuals to perform their duties conscientiously while maintaining an ethical orientation towards their actions.

The Gītā states:

karmaṇy evādhikāras te mā phaleṣu kadācana |
mā karma-phala-hetur bhūr mā te saṅgo 'stv akarmaṇi ||
(Bhagavad Gītā 2.47)

This verse emphasised that individuals should concentrate on the sincere performance of their duties rather than becoming excessively attached to the anticipated rewards of their actions. It does not imply that outcomes should be disregarded or that the consequences of one's actions are unimportant. Rather, it encourages responsible conduct guided by commitment, discernment, and freedom from excessive personal attachment. Karma Yoga, therefore, should not be understood merely as the continuous performance of activities. It represents an ethical approach to action in which duty, integrity, self-discipline, and responsible decision-making occupy a central position.

The Gītā also connects knowledge with conduct, discernment, and self-regulation. Material resources alone are insufficient to address the complexities of social and institutional life. Decision-making ability, moral awareness, professional competence, and mental stability are equally important. Similarly, the contemporary vision of a developed nation requires technological progress alongside human resource development, educational quality, scientific research, institutional efficiency, public trust, and ethical governance. Economic and technological advancements may fail to produce equitable social benefits when accompanied by corruption, discrimination, inefficient resource utilisation, and inadequate institutional accountability. Consequently, the teachings of Karma Yoga offer a philosophical perspective through which the ethical dimensions of development may be examined.

From this perspective, Viksit Bharat can be understood through three interconnected dimensions:

1. Material and economic development: Industrial and agricultural production, employment generation, infrastructure, technological advancement, and economic opportunities.

2. Human and social development: Education, healthcare, social justice, equal dignity, and equitable access to opportunities.

3. Ethical and environmental development: Responsible leadership, transparency, prudent resource utilisation, environmental protection, and obligations towards future generations.

The contemporary relevance of Karma Yoga may be illustrated through education, research, agriculture, industry, public administration, and social services. For example, a teacher's responsibility extends beyond completing the prescribed curriculum to fostering knowledge, critical thinking, and practical skills among students. Similarly, researchers should prioritise the creation of credible and meaningful knowledge rather than focusing exclusively on publication counts. Public administrators should likewise seek to provide transparent, accessible, and timely services instead of restricting their responsibilities to procedural compliance. Thus, the contemporary interpretation of Karma Yoga in terms of professional integrity, quality of work, competence, and social accountability may contribute to strengthening the work culture necessary for achieving the vision of Viksit Bharat.

2. Lokasaṅgraha: A Philosophical Foundation for Inclusive Development

Development becomes meaningful when its benefits extend to broad sections of society. Economic growth alone cannot ensure inclusive development unless it is accompanied by access to education, healthcare, social protection, equal opportunities, and meaningful participation by disadvantaged communities. The concept of Lokasaṅgraha in the Bhagavad Gītā provides an important philosophical perspective on collective welfare and social responsibility.

The Gītā states:

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ |
sa yat pramāṇaṃ kurute lokas tad anuvartate ||
(Bhagavad Gītā 3.21)

https://exceljournals.org/

This verse highlights the influence of exemplary conduct on society. The actions of individuals occupying influential positions shape not only immediate decisions but also broader social expectations and standards of behaviour. The Gītā further emphasises the importance of acting with a view to collective welfare:

loka-saṅgraham evāpi sampaśyan kartum arhasi ||
(Bhagavad Gītā 3.20)

Within its philosophical context, Lokasaṅgraha is associated with the maintenance of social order and the welfare of the wider community. In contemporary development discourse, it may be interpreted in relation to social inclusion, public participation, community welfare, and institutional responsibility. For instance, development initiatives become more inclusive when their benefits reach rural communities, remote Himalayan regions, women, young people, and economically disadvantaged populations. Similarly, the expansion of digital public services should be accompanied by measures that improve digital literacy, accessibility, and assistance for communities that may otherwise remain excluded. The vision of Viksit Bharat should consequently extend beyond aggregate economic prosperity. It should seek to create an enabling social environment in which every individual has the opportunity to live with dignity, participate meaningfully in society, and develop their capabilities. In this sense, Lokasaṅgraha offers a philosophical perspective for considering the relationship between individual responsibility, institutional conduct, and the broader public interest.

3. Svadharma and Responsible Citizenship

The concept of Svadharma occupies an important place in the Bhagavad Gītā's reflections on duty, individual disposition, and responsible action.

The Gītā states:

śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |
sva-dharme nidhanaṃ śreyaḥ para-dharmo bhayāvahaḥ ||
(Bhagavad Gītā 3.35)

This verse is traditionally understood in relation to the importance of adhering to one's own dharma rather than imitating the duties of others. Its interpretation requires careful attention to the philosophical and historical context of the text. In contemporary civic and professional life, Svadharma may be interpreted as the conscientious fulfilment of responsibilities, professional integrity, and awareness of one's obligations towards society. However, such an interpretation should not be used to justify hereditary occupational restrictions, social discrimination, or unequal citizenship. Its modern application must remain consistent with constitutional equality, individual freedom, human dignity, and social justice.

Every profession and social role can contribute to national development. Farmers support food security, scientists advance research and innovation, teachers contribute to human resource development, entrepreneurs generate employment opportunities, and citizens strengthen democratic institutions through informed participation and respect for the rule of law. When individuals perform their responsibilities with competence, honesty, and commitment, their collective efforts can contribute to institutional efficiency and national progress. Thus, Svadharma, when interpreted within a contemporary democratic and constitutional framework, can encourage responsible citizenship, professional ethics, and social accountability.

4. Samatva Yoga and Human Development

The development of a nation depends not only on the expansion of material resources but also on the capacity of individuals and institutions to respond constructively to challenges. Mental equilibrium, self-regulation, patience, and considered decision-making contribute to individual effectiveness and responsible conduct.

The Bhagavad Gītā states:

yoga-sthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya |
siddhy-asiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate ||
(Bhagavad Gītā 2.48)

This verse encourages an even-minded attitude towards success and failure. It does not advocate indifference towards outcomes or the abandonment of evaluation. Rather, it emphasises the importance of maintaining

https://exceljournals.org/

discernment, self-discipline, and commitment despite changing circumstances. For students and young professionals, this perspective may be useful in dealing with academic examinations, competitive pressures, career uncertainties, and employment-related challenges. The development of patience, perseverance, self-discipline, and a willingness to learn from setbacks can support personal growth and strengthen human capabilities. Scientific research also involves uncertainty and experimentation. Not every investigation produces the expected results; nevertheless, unexpected or unsuccessful outcomes may contribute to new knowledge and improved understanding.

Similarly, entrepreneurship involves assessing risks, learning from mistakes, and adapting to changing economic and technological conditions. The sixth chapter of the Gītā further emphasises self-development and self-regulation:

uddhared ātmanātmānaṃ nātmānam avasādayet |
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ ||
(Bhagavad Gītā 6.5)

This verse offers a philosophical perspective on self-reflection, self-discipline, and personal development. In contemporary contexts, these principles may be associated with lifelong learning, time management, skill development, and responsible individual conduct. Nevertheless, philosophical reflection and personal discipline should not be regarded as substitutes for professional assistance when individuals experience mental health difficulties requiring evidence-based treatment. A balanced approach to human development must combine individual capacities with accessible educational, social, and healthcare support.

5. Ethical Leadership, Good Governance, and Public Life

A developed nation requires competent leadership supported by ethical responsibility, transparency, impartiality, accountability, and commitment to public welfare. The Bhagavad Gītā's reflections on exemplary conduct and action for the collective good offer a philosophical perspective on leadership ethics.

In addition to the emphasis on exemplary conduct in verse 3.21, the Gītā states:

saktāḥ karmaṇy avidvāṃso yathā kurvanti bhārata |
kuryād vidvāṃs tathāsaktaś cikīrṣur loka-saṅgraham ||
(Bhagavad Gītā 3.25)

The verse explains that a knowledgeable person should act without attachment while remaining committed to Lokasaṅgraha, or collective welfare. In contemporary terms, this teaching may be interpreted as an ethical reminder that individuals holding public office should prioritise institutional responsibilities and public welfare over personal prestige or private interests. The essential dimensions of ethical leadership include integrity, impartiality, transparency, accountable decision-making, responsible resource management, and respect for citizens. These principles are also fundamental to democratic governance. For example, the evaluation of a public development programme should not be restricted to numerical targets or expenditure figures. It should also consider service quality, beneficiaries' experiences, grievance redressal, equitable access, and efficient utilisation of public resources.

Similarly, the increasing use of artificial intelligence and automated decision-making systems in public administration requires appropriate safeguards concerning data privacy, algorithmic bias, transparency, and human oversight. Technological advancement alone cannot guarantee ethical governance. Its responsible implementation depends on institutional regulations, public accountability, and informed human judgement. The teachings of the Gītā may therefore contribute to contemporary discussions on ethical leadership by highlighting exemplary conduct, self-restraint, responsibility, and commitment to collective welfare. However, these philosophical insights should complement rather than replace constitutional provisions, democratic accountability, administrative regulations, and institutional safeguards.

6. Education, Knowledge, Science, and Innovation

Education constitutes a fundamental pillar of the vision of Viksit Bharat. A knowledge-based society requires quality education, scientific research, technological innovation, digital literacy, entrepreneurship, and the continuous development of human capabilities. Education must also cultivate ethical awareness, critical thinking, intellectual curiosity, and social sensitivity alongside specialised knowledge.

http://exceljournals.org.in/

The Bhagavad Gītā emphasises the significance of knowledge:

na hi jñānena sadṛśaṃ pavitram iha vidyate ||
(Bhagavad Gītā 4.38)

The Gītā also describes a process of learning involving humility, inquiry, and guidance:

tad viddhi praṇipātena paripraśnena sevayā |
upadekṣyanti te jñānaṃ jñāninas tattva-darśinaḥ ||
(Bhagavad Gītā 4.34)

This verse emphasises the importance of approaching knowledgeable teachers with humility, asking questions, and learning through guidance. In contemporary educational settings, these ideas may be related to intellectual curiosity, meaningful dialogue, mentorship, independent inquiry, and continuous learning. Knowledge should not be reduced to the accumulation of information. It also involves critical analysis, examination of evidence, problem-solving, intellectual honesty, and the responsible application of acquired understanding. The Indian knowledge tradition should therefore be approached through scholarly inquiry and critical interpretation rather than being positioned in opposition to modern science. The historical study of Sanskrit literature, philosophy, mathematics, Ayurveda, astronomical thought, and linguistic traditions can introduce students to the diversity and richness of India's intellectual heritage. At the same time, contemporary scientific claims must be evaluated through empirical evidence, experimentation, logical reasoning, and established research methods.

Accordingly, the Gītā's emphasis on knowledge and learning may be integrated into contemporary educational discourse through a commitment to research integrity, lifelong learning, ethical responsibility, and innovation. Such an approach may contribute to an educational vision that respects India's intellectual heritage while remaining firmly committed to modern scientific inquiry and academic excellence.

7. Self-Reliance, Entrepreneurship, and the Dignity of Labour

The vision of Viksit Bharat, together with the broader objective of *Aatmanirbhar Bharat*, places considerable emphasis on domestic productive capacity, skill development, entrepreneurship, scientific research, and employment generation. The teachings of Karma Yoga may be interpreted in relation to dedication to work, sustained effort, professional competence, productivity, and the dignity of labour. However, economic self-reliance should not be understood as complete isolation from the global economy. Rather, it involves strengthening domestic capabilities while ensuring constructive, competitive, and responsible participation in international economic activities. Local industries, handicrafts, agricultural enterprises, tourism, digital services, and knowledge-based businesses can contribute to employment generation and local economic development.

In a Himalayan state such as Uttarakhand, initiatives involving the scientific cultivation of medicinal and aromatic plants, value addition to local agricultural products, environmentally responsible tourism, traditional handicrafts, and digital marketing may provide opportunities for strengthening rural livelihoods. Nevertheless, the success of such initiatives depends on several practical factors, including scientific training, access to finance, market connectivity, infrastructure, technological support, and effective institutional mechanisms. Ethical commitment alone cannot overcome structural economic constraints. Sustainable economic progress requires supportive policies, appropriate investments, technical competence, and equitable access to opportunities. Within this framework, Karma Yoga may be interpreted as an ethical orientation that encourages dedication, professional responsibility, innovation, and respect for productive labour. Its contemporary relevance lies in complementing practical economic measures with values that promote responsible entrepreneurship and social accountability.

8. Social Harmony and Human Dignity

Social harmony, justice, equal opportunity, and human dignity are essential components of the vision of a developed India. The Bhagavad Gītā presents the philosophical concept of Samadarśana, or equal vision, in the following verse:

vidyā-vinaya-sampanne brāhmaṇe gavi hastini |
śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ ||

https://excelinternationaljournals.com/

(Bhagavad Gītā 5.18)

This verse describes the wise as possessing an equal vision towards a learned and humble Brahmin, a cow, an elephant, a dog, and a person identified in the text as a śvapāka. Within its philosophical context, the verse expresses the idea of spiritual equanimity and an equal vision towards different beings. In contemporary social discourse, this principle may encourage reflection on prejudice, respect for human dignity, and the cultivation of social harmony. However, its interpretation must acknowledge the historical contexts of caste and social hierarchy, as well as the diversity of traditional philosophical commentaries.

The contemporary application of Samadarśana should not obscure historical discrimination or social inequality. Instead, any attempt to apply this philosophical concept to modern public life must remain consistent with constitutional equality, the prohibition of untouchability, social justice, and the equal dignity of all citizens. In education, employment, and public institutions, an inclusive interpretation of this principle would emphasise fair access to opportunities and the prevention of discrimination based on caste, gender, language, birth, or economic circumstances. Respect for social, linguistic, and cultural diversity is also essential for strengthening democratic institutions and fostering a cohesive society. Thus, the contemporary relevance of Samadarśana lies in its potential to support ethical reflection on equality, prejudice, and human dignity within a constitutional and democratic framework.

9. Environmental Balance and Sustainable Development

Climate change, water scarcity, biodiversity loss, and the unsustainable exploitation of natural resources represent major challenges to contemporary development. The vision of Viksit Bharat must therefore incorporate environmental protection, responsible resource utilisation, and obligations towards future generations. The third chapter of the Bhagavad Gītā discusses the relationship between action, sacrifice, and the processes that sustain life.

Verse 3.14 states:

annād bhavanti bhūtāni parjanyād anna-sambhavaḥ |
yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ ||
(Bhagavad Gītā 3.14)

The verse presents a relationship among living beings, food, rainfall, sacrifice, and action. Its original philosophical context concerns the relationship between *yajña*, *karma*, and the sustaining order of life. Consequently, the concept of yajña should not be directly equated with contemporary environmental conservation activities. Nevertheless, the verse offers an opportunity to reflect on interdependence and the relationship between human conduct and the conditions necessary for sustaining life. Its environmental relevance should therefore be understood as a contemporary ethical interpretation rather than as evidence that the Gītā explicitly formulated the principles of modern ecological science.

The Gītā further states:

evaṃ pravartitaṃ cakraṃ nānuvartayatīha yaḥ |
aghāyur indriyārāmo moghaṃ pārtha sa jīvati ||
(Bhagavad Gītā 3.16)

This verse belongs to the discussion of the cycle of action and sacrifice in Chapter 3. Although it should not be interpreted as a direct statement of modern ecological theory, its emphasis on responsibility within a larger sustaining order may offer a philosophical starting point for examining restraint, interdependence, and the ethical dimensions of resource use. At the practical level, sustainable development requires water conservation, afforestation, biodiversity protection, prudent resource management, renewable energy, and environmental education.

In the Himalayan regions of Uttarakhand, particular importance may be attached to the conservation of traditional water sources, community participation in natural resource management, and the development of environmentally responsible tourism. Environmentally sustainable development seeks to reconcile economic progress with the protection of ecological systems and natural resources. The teachings of the Gītā may contribute to ethical reflection on these responsibilities. However, scientific research, environmental legislation, public policy, technological innovation, and community participation remain indispensable for implementing effective environmental measures.

https://excelijournals.org/

10. Youth Empowerment and Viksit Bharat

India's young population represents a significant source of potential for national development. However, the demographic advantage can contribute meaningfully to national progress only when young people have access to quality education, employment opportunities, skill development, healthcare, innovation, and meaningful participation in social and civic life. The teachings of Karma Yoga may encourage active engagement, responsible conduct, and commitment to meaningful work, while Samatva Yoga offers a philosophical perspective on maintaining mental equilibrium and discernment in challenging circumstances. Similarly, the principles of self-reflection, self-discipline, and commitment to knowledge may be associated with lifelong learning, personal development, and professional growth. These ideas can encourage young people to approach their educational, professional, and social responsibilities with integrity, perseverance, and openness to learning from experience. Nevertheless, youth empowerment requires more than philosophical inspiration. It depends on accessible educational institutions, vocational training, entrepreneurial opportunities, employment generation, mental healthcare services, digital literacy, and inclusive institutional environments.

A balanced approach to youth development should therefore integrate ethical reflection with scientific competence, practical skills, critical thinking, technological awareness, and responsible citizenship. Such an approach may contribute to developing a generation capable of participating effectively in India's economic, social, scientific, and democratic advancement.

Discussion:

The philosophical teachings of the Bhagavad Gītā may be related to contemporary development challenges through a framework that connects ethical principles with practical areas of national progress. The following Table 1 summarises the possible relationships between selected teachings and their contemporary applications.

Table 1: Linkages between the Bhagavad Gita and contemporary development

Philosophical Principle	Principal Verses	Contemporary Development Area	Potential Application
Karma Yoga	2.47, 3.19	Work culture	Integrity, quality, professional competence, and responsibility
Lokasaṅgraha	3.20, 3.21, 3.25	Inclusive development	Public welfare, institutional accountability, and exemplary leadership
Svadharma	3.35, 18.47	Civic and professional responsibility	Duty-consciousness, ethical conduct, and responsible fulfilment of one's role
Samatva Yoga	2.48, 6.5	Personal development	Self-regulation, discernment, and balanced decision-making
Importance of Knowledge	4.34, 4.38	Education and research	Inquiry, intellectual honesty, critical thinking, and lifelong learning
Samadarśana	5.18, 6.29	Social inclusion	Human dignity, equal respect, and examination of social prejudice
Interdependence and Restraint	3.14, 3.16	Environmental responsibility	Ethical reflection on resource utilisation and collective responsibility

This framework should be understood as an interpretative model rather than a direct policy programme derived from the Gītā. Its practical significance depends on contextual interpretation, critical examination, and integration with contemporary scientific, constitutional, educational, administrative, and institutional systems. The framework is intended to demonstrate how selected philosophical principles may contribute to ethical discussions within contemporary development planning without replacing empirical evidence, public policy, or democratic decision-making processes.

Conclusions:

1. The Śrīmad Bhagavad Gītā represents an important philosophical contribution to the Indian knowledge tradition. Through its reflections on action, knowledge, self-discipline, Svadharma, and Lokasaṅgraha, it provides a conceptual foundation for examining the ethical challenges of individual and collective life. Its contemporary relevance to the vision of Viksit Bharat lies primarily in its potential to encourage reflection on the human, ethical, and social dimensions of national development. Karma Yoga promotes a responsible approach to work and professional conduct, while Lokasaṅgraha highlights the relationship between individual action and collective welfare. Svadharma offers a perspective on duty and the conscientious

fulfilment of responsibilities, whereas Samatva Yoga encourages balanced judgement, self-discipline, and emotional stability.

2. The teachings concerning knowledge emphasise inquiry, learning, and intellectual development, while the concept of Samadarśana may contribute to contemporary reflection on human dignity, social equality, and the examination of prejudice. These philosophical principles can be interpreted in relation to education, public administration, scientific research, entrepreneurship, youth empowerment, social inclusion, and environmental responsibility. However, ethical values alone cannot ensure comprehensive national development. Effective institutions, scientific research, technological innovation, equitable public policies, social justice, and active citizen participation remain essential.

3. A contemporary interpretation of the Gītā must therefore be consistent with the principles of the Indian Constitution, democratic governance, scientific reasoning, and sustainable development. Particular care is necessary when interpreting concepts such as Svadharma and traditional social roles, ensuring that their proposed contemporary applications respect equal citizenship, individual freedom, and social justice.

4. Similarly, the Gītā's reflections on action, sacrifice, and interdependence may contribute to environmental ethics but should not be regarded as substitutes for modern ecological science or evidence-based environmental policies. Ultimately, the vision of Viksit Bharat acquires a broader and more meaningful character when economic advancement is accompanied by social justice, intellectual development, ethical leadership, human dignity, and environmental sustainability.

5. The teachings of the Bhagavad Gītā offer a valuable philosophical resource for examining these interconnected objectives. A thoughtful integration of Indian knowledge traditions with contemporary scientific understanding, constitutional values, and democratic institutions may contribute to making national development more responsible, inclusive, sustainable, and oriented towards public welfare.

Declaration of Competing Interest:

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper

References

1. Ojha, M. *Shrimad Bhagavad Gita, Rahasyakanda*. Madhusudan Ojha Prakoshtha, Jaipur.
2. Sinha, H. P. *Outline of Indian Philosophy*. Motilal Banarsidass, Delhi.
3. Sharma, C. *Indian Philosophy: Criticism and Study*. Motilal Banarsidass, Delhi.
4. Dasgupta, S. N. *History of Indian Philosophy* (Vol. 3). Translated by A. U. Vasavada. Rajasthan Hindi Granth Academy, Jaipur.
5. *Śrīmad Bhagavad Gītā*. Gita Press, Gorakhpur.
6. Radhakrishnan, S. *Indian Philosophy*. Rajpal & Sons.
7. Upadhyaya, B. *Indian Philosophy*. Chowkhamba Orientalia, Varanasi.
8. Upadhyaya, B. *Outline of Indian Philosophy*. Chowkhamba Orientalia, Varanasi.
9. Ramanathan, A. S. *Essence of Bhagavad Gita*. Motilal Banarsidass, Delhi.
10. Radhakrishnan, S. (1948). *The Bhagavadgītā*. George Allen & Unwin, London.
11. Tilak, B. G. (1915). *Shrimad Bhagavadgita Rahasya Athava Karmayogashastra*. Tilak Brothers, Pune.
12. Aurobindo, S. (1922). *Essays on the Gita*. Arya Publishing House, Pondicherry.
13. Vivekananda, S. (1896-1902). *The Complete Works of Swami Vivekananda* (Vols. 1-9). Advaita Ashrama, Calcutta.
14. Rāmānuja. (1985). *The Gītābhāṣya of Rāmānuja* (M. R. Sampatkumaran, Trans.; 2nd ed.). Ananthacharya Indological Research Institute, Madras.
15. Tilak, B. G. (1926). *Gita Rahasya* (B. S. Sukthankar, Trans.). Tilak Brothers.
16. Gandhi, M. K. (1969). *Anasaktiyoga*. Navajivan Publishing House, Ahmedabad.
17. Government of India, Ministry of Education. (2020). *National Education Policy 2020*. Government of India, New Delhi.
18. Government of India. *Official Policy Documents and Publications Relating to Viksit Bharat @2047*. Specific publication details to be verified and included before final submission.

How do I cite this article?

Dr. Neeraj Kumar Joshi, Viksit Bharat through the Teachings of the Bhagavad Gita: An Integrated Study of Indian Knowledge Traditions, Ethical Leadership, and Public Welfare, Excel International Journal of Technology, Engineering and Management, 2026; Volume -13, Issue-4_Page_60-69.
DOI Link: https://doi.org/10.64971/j.cph.eijtem.v13.i4.6.2026

This is an open access article under the CC BY-NC-ND license (http://creativecommons.org/licenses/by-nc-nd/4.0/)