

## **CHAPTER II**

### **PROFESSIONAL UNDERSTANDING OF SRIMAD BHAGAVAD GITA**

As most of the Sanskrit scholars agree that the Bhagavad Gita came into being sometimes during the period between the reign of the Mauryan King Ashoka (269-233 BCE) and Gupta dynasty(320-547CE), in Northern part of the country. The dialogue between Krishna and Arjuna, as it has been passed down, was deeply and creatively engaged with the many philosophical and religious currents and disputes of northern Indian during this period. In the course of this discussion, Krishna articulates a complex new religious formulation that encompasses many other existing schools of thought.

After the decline of Buddhism in India, different sects arose, the chief being Advaita or non-dualism, Visistadvaita or qualified non-dualism, Dvaita or dualism and Suddhadvaita or pure non-dualism. The various-commentaries on the Gita were written by the teachers in support of their own traditions (sampraddya) and in refutation of those of others. These writers are able to find in the Gita their own systems of religious thought and metaphysics, since the author of the Gita suggests that the one eternal truth, from which all other truths derives, cannot be expressed in a single formula. Again, we receive from the study and reflection of the scripture as much living truth and spiritual influence as we are capable of receiving.

This was the period when asceticism was seen in India as the ideal spiritual life. Ascetics from different sects along with Jains and Buddhists all agreed that leaving everything behind (family, possessions, occupations, etc.) was the best way to live in a meaningful way. This time was also characterized with many important changes in India i.e. kingdoms getting larger, increasing urbanization more trade activity and social conflict similar to what was happening when Jainism and Buddhism developed. Therefore, during this period the Bhagavad Gita has been predominantly studied in the contexts of philosophy, theology and

literature. Since Bhagavad Gita is an ancient scripture so lot of literature /treaties on Gita is available.

The Literature review ranges from traditional commentaries to modern commentaries of Gita written on management aspects. The commentaries on Gita written on management aspect is treated as a paradigm shift in approach and added one more dimension of management in the study of Bhagavad Gita. The various commentaries of Gita on management aspects have been attempted during late 20th century and still continue in 21st Century. The various articles and case studies published on Bhagavad Gita covering management aspects were also revived. On the basis of discussions held with Scholars, Researchers and analysis of various newspaper articles it comes out that management lessons of Bhagavad Gita have been introduced in various Management Schools in India and abroad and Indian corporates are taking keen interest in Management lessons of Bhagavad Gita.

## **2.1 Commentary by Shankara**

The commentary of medieval Hindu philosopher Shankara (A.D 788-820) is the most ancient of the existing ones. There were other commentaries older than his, to which he refers in his Introduction, but they have not come down to us. Shankara affirms that Reality or Brahman is one without a second. The entire world of manifestation and multiplicity is not real in itself and seems to be real only for those who live in ignorance (avidya). To be caught in it, is the bondage in which we are all implicated. This lost condition cannot be removed by our efforts. Works are vain and bind us firmly to this unreal cosmic process (samsara), the endless chain of cause and effects.

Only the wisdom that the universal reality and the individual self are identical can bring us redemption. When this wisdom arises, the ego is dissolved, the wandering ceases and we have perfect joy and blessedness. Brahman is definable only in terms of being. As it is above all predicates, especially all distinctions of the subject, object and act of cognition, it cannot be regarded as personal and there can be no love or reverence for it.

Shankara holds that while action is essential as a means for the purification of the mind,

when wisdom is attained action falls away. Wisdom and action are mutually opposed as light and darkness. He rejects the view of *yanakarma-samuccaya*. He believes that Vedic rites are meant for those who are lost in ignorance and desire. The aspirants for salvation should renounce the performance of ritual works. The aim of the Gita according to Shankara is complete suppression of the world of becoming in which all action occurs, though his own life is an illustration of activity carried on, after the attainment of wisdom.

Shankara's views are developed by Anandagiri, who is probably as late as the thirteenth century, Sridhara (A.D. 1400) and Madhusudana (sixteenth century), among others. The Maratha saints, Tukaram and Jnanesvar were great devotees though they accepted the position of Shankara in metaphysics.

## **2.2 Commentary by Ramanuja**

Ramanuja (eleventh century A.D.), in his commentary, refutes the doctrine of the unreality of the world and the path of renunciation of action. He follows the interpretation given by Yamunacharya in his *Gitarthasamgraha*. Brahman; the highest reality, is Spirit, but not without attributes. He has self-consciousness with knowledge of Himself and a conscious will to create the world and bestow salvation on His creatures. He is the sum of all ideal predicates, infinite and eternal, before and above all worlds, without any second. The Vedic gods are His servants created by him and appointed in their places to perform their ordained duties. The world is no deception or illusion but is genuine and real. The world and God are one as body and soul are one. They are a whole but at the same time unchangeably different. Before creation, the world is in a potential form undeveloped into the existing and diversified manifestations. In creation, it is developed into name and form (*namarupa*). By representing the world as the body of God, it is suggested that the world is not made from something alien, a second principle but is produced by the Supreme out of His own nature.

God is both the instrumental and the material cause of the world. The analogy of soul and body is used to indicate the absolute dependence of the world on God even as the body is absolutely dependent on the soul. The world is not only the body of God but His remainder

and this phrase suggests the complete dependence and contingency of the world. All consciousness presupposes a subject and an object which is different from consciousness which is regarded by Ramanuja as a dependent substance capable of streaming out. The ego (jiva) is not unreal and is not extinguished in the state of liberation.

The Upanishad passage, *tat tvam asi*, “that art thou,” means that “God is myself” even as my soul is the self of my body. God is the supporting, controlling principle of the soul, even as the soul is the supporting principle of the body. God and soul are one, not because the two are identical but because God indwells and penetrates the soul. He is the inner guide, *antaryamin*, who dwells deep within the soul and as such is the principle of its life. Immanence, however, is not identity. In time as well as in eternity, the creature remains distinct from the Creator. Ramanuja develops in his commentary on the Gita a type of personal mysticism. In the secret places of the human soul, God dwells but He is unrecognized by it so long as soul does not acquire the redeeming knowledge. We acquire this knowledge by serving God with our whole heart and soul. Perfect trust is possible only for those who are elected by divine grace. Ramanuja admits that the paths of knowledge, devotion, and action are all mentioned in the Gita but holds that its main emphasis is on devotion. The wretchedness of sin, the deep longing for Divine, the intense feeling of trust and faith in God’s all conquering love, the experience of being divinely elected are stressed by him. The Supreme is Vishnu, for Ramanuja. He is the only true god who will not share His divine honours with others. Liberation is a service of and fellowship with God in Vaikuntha or heaven.

### **2.3 Commentary by Madhva**

Madhva (A.D. 1199 to 1276) wrote two works on the Bhagavad-Gita called the *Gitabhasya* and *Gitatatyaya*. He, attempts to derive from the Gita tenets of dualistic (Dvaita) philosophy. It is self-contradictory, he contends, to look upon the soul as identical with the Supreme in one sense and different from Him in another. The two must be regarded as eternally different from each other and any unity between them partial or entire, is untenable. He interprets the passage “that art thou” as meaning that we must give up the distinction between mine

and thine, and hold that everything is subject to the control of God. Madhva contends that devotion is-the-method-emphasized in the Gita.

## **2.4 Commentary by Nimbarka**

Nimbarka (A.D. 1162) adopts the theory of dvaitadvaita (dual-non-dual doctrine). He wrote on Brahma Sutra and his disciple Kesavakasmirin wrote a commentary on the Gita called Tattvaprasika. Nimbarka holds that the soul (jiva), the world (jagat) and God are different from each other yet the existence and activity of the soul and the world depend on the will of God. Devotion to the Supreme is the principal theme of Nimbarka's writings.

## **2.5 Commentary By Vallabha**

Vallabha (A.D. 1479) develops what is called Suddhadvaita or pure non-dualism. The ego(jiva) when pure and unblended by illusions and the Supreme Brahman are one. Souls are particles of God like sparks of fire and they cannot acquire the knowledge necessary for obtaining release except by the grace of the Supreme Devotion to God is most important means of obtaining release. Bhakti is truth associated with love.

## **2.6 Commentaries written during 20th Century**

There have been several other commentators written on the Gita during freedom struggle the main are B. G. Tilak and Sri Aurobindo etc. Mohandas Gandhi held that the battlefield of Kurukshetra is located in every human soul, where the perennial conflict between good and evil occurs without end. Devotees of the god Krishna like A.C. Bhaktivedanta, founding teacher of the International Society of Krishna consciousness, view Krishna to be the Supreme Personality of Godhead, eternally present in the heavenly realm and at the same time recurrently appearing in our world to reenact his timeless activities.

## **2.7 Differences of Opinion**

This ancient book which contains a message that could be considered either distressing or inspiring still addresses some of the concerns we have today, and its message has spread all

over Asia and across the globe. Every scripture has two sides writes S. Radhakrishnan “One temporary and perishable belonging to the ideas of the people of the period and the country in which it is produced, and the other imperishable, and applicable to all ages and countries”

The differences of interpretation are generally held to be differences determined by the view-point adopted. The Hindu tradition believes that the different views are complementary. This is the beauty of Gita, which is the ocean of wisdom and knowledge have potential to contain infinite many paths to reach the truth. Even the systems of Indian Philosophy are so many points of view or darsanas which are mutually complementary and not contradictory. The Bhagavad Gita says that the sages have described in various ways the essential truths. A popular verse declares: “From the view-point of the body, I am Thy servant, from the view-point of the ego, I am a portion of Thee; from the view-point of the self I am Thyself. This is my conviction.” God is experienced as Thou or I according to the plane in which consciousness centers.

## **2.8 Bhagavad Gita as Management Sutra**

This ancient text has never been studied in the management context. If we look closely, the wisdom of the Bhagavad Gita contains many lessons of management, which is applicable to the fast changing phenomenon world of manifestation, where contemporary leadership theories and practices are becoming ineffective to keep leaders/managers / workforce motivated and growing to produce desired result. Either you grow or perish this is law of nature. The management lessons in this holy book were brought in to light of the world by divine Maharishi Mahesh Yogi. Maharishi calls the Bhagavad-Gita the essence of Vedic Literature and a complete guide to practical life. It provides “all that is needed to raise the consciousness of man to the highest possible level.” Maharishi reveals the deep, universal truths of life that speak to the needs and aspirations of everyone.

Later on Sri A.K. Srivastava wrote a book in 1979 “Bhagavad Gita Economic Development and Management “and brought out in detail how Bhagavad Gita is immensely used for economic development of the country and world as well. The book was published by Abhinav

Publications, New Delhi. Personae of rare scholarships like Dr. Debashis Chatterjee, Pujan Roka, Swami Bodhananda and many others brought out through their books / motivational talks the management lessons of Bhagavad Gita. In the book “The Bhagavad Gita: A Biography” published by Princeton University Press, Richard H. Davis pointed out that both in India and abroad, the Bhagavad Gita has entered a new Kurukshetra: the corporate world. New management gurus have adopted Krishna’s instructions to the warrior Arjuna to the requirements of business executives and managers. Peter Senge, one of the most prominent management thinkers of our time, has quoted the Bhagavad Gita in his book “Fifth Discipline”.

### **2.8.1 Bhagavad Gita in IIM - Indore**

Srimad Bhagavad Gita has inherent capacity to transform the human resources by invoking their infinite potential. Now Bhagavad Gita is being included in curriculum of the Indian Institute of Management (IIM) at Indore. The Institute has incorporated the Bhagavad Gita in one of its courses as a means of providing spiritual guidance in the corporate battlefield. The sessions on the Bhagavad Gita are part of the course module on “Ancient oriental philosophy and spirituality”. Faculty from Sri Ramakrishna Mission Vivekananda University (Belur Math) is imparting the lessons on Bhagavad Gita at IIM, Indore.

### **2.8.2 Bhagavad Gita in American University**

Bhagavad Gita is compulsory for every student joining Seton Hall University in New Jersey, USA. University treats Bhagavad Gita as a transformational course that will influence the character and life of the students.

### **2.8.3 Bhagavad Gita among Indian Corporates**

In October 2013 Tata Group Chairman and other CEOs had a session at their annual conclave on ethics in Mumbai. An IIM Director made a presentation on the relevance of the Bhagavad Gita in management.

India's largest Automaker Maruti Suzuki is busy in Training their leaders in Bhagwad Gita to increase their efficiency and effectiveness at workplaces. Engineering conglomerate, Escorts has roped in a motivational speaker and Bhagavad Gita - specialist to transform its 20 union leaders. These leaders have to work with coordination with the management and workers.

State Bank of India, NTPC, NHPC and MMTC are among the growing list of corporates looking up to the Gita to enhance their managerial skills. As things stand it is clear that Managers not from the India but also from various countries of World, have realized that Srimad Bhagavad Gita is a Management bible and Krishna as a management Guru in fast changing phenomenal world.

Vivek Bindra, corporate trainer and Director, Global ACT says "Gita is beyond time, place and circumstances. The temporary solutions we are seeking from the west are often inadequate and frustrating. And that is the reason that corporates are turning to the Gita. Bindra started in 2006 with 10 corporate clients. The number is over 100.

Vice chairman at Piramal Enterprises, agrees "I think the importance of value is being recognized worldwide now". Her group has, for many years, been following the values of Gita -knowledge (gyan), action(karma) and care(bhakti). "our partners tell us that one of the reasons they want to work with us is because we walk the talk when it comes to our values".

B-schools are also going all the way to increase the spirituality quotient in their courses. Corporate honchos as well as aspiring managers are now making a beeline to management courses to understand the importance of spirituality in business. IIM Kozhikode, for instance, has started the course on "Timeless Leadership" based on insights from the Gita. "It is open ended course, which runs through the year" says Chatterjee. Mumbai's SP Jain Institute has made compulsory a course on "The Science of spirituality".

A large number of studies that have been conducted by scholars and researchers on different aspects of management perspectives through Bhagavad Gita in India and abroad are



reproduced in brief as under: -

## 2.9 Timeless Leadership Wisdom of Bhagavad Gita

This book is written by **Dr. Debashis Chatterjee** who has taught leadership classes at Harvard University and at the Indian Institutes of Management (IIM) in Calcutta, Lucknow, and Kozhikode for nearly two decades. A pioneer in the field of Asian models in leadership, Dr. Chatterjee is currently the Director of the IIM Kozhikode and serves as independent director on the boards of several multinational and Indian companies. Dr. Chatterjee explained that, a revered Hindu religious text, contains an immense wealth of ageless wisdom that speaks directly to the needs of today's business leaders. *Timeless Leadership* takes this unlikely resource and teases out important lessons on 18 aspects of leadership, from commercial vision to motivation, decision-making, and planning.

Looking in detail at what the *Gita* has to say about these and other issues of interest to business professionals, *Timeless Leadership* focuses on one central point: that once the basic thought process of man is improved, the quality of his actions will improve as well, leading to better results.

- Uses an ancient religious text to highlight and explain key Western management concepts
- Explores the leadership ideas in the *Bhagavad Gita* and helps managers and leaders apply them to modern business life
- Weaves together the threads of wisdom from the *Gita* to shed light on issues and challenges for leaders at all levels

Covering teachings and ideas that have only got better with time, *Timeless Leadership* adapts the wisdom of millennia past for today's business leaders.

Distilling the essential lesson—or Sutra—of each of the *Gita*'s eighteen chapters into a meaningful message for leaders at all levels, the book challenges you to change the way you think in order to change the way you act. Addressing the narrow-minded, anxiety-ridden lives of modern business leaders, *Timeless Leadership* teaches you to refocus your energy

and change your perspective on the world and your place within it.

Detailing how the sage advice of the past can help you deal with the pressures of today's business world in order to better understand and implement your vision, make better decisions, and much more, the book presents the wisdom of the ancient world in a readily accessible way so that you can become a better, more productive, and more satisfied leader. Outlining the ABCs of leadership success—Authenticity to your core values, Being a true leader, and Convergence between where you are and where you want to be—the book shows exactly how the teachings of the Gita can be used to solve life's most puzzling problems.

The Bhagavad Gita is as relevant in the boardrooms of the twenty-first century as it was on the battlefields of ancient India, and Timeless Leadership brings the knowledge of past millennia to today's business leaders, so you can achieve greater success—in the workplace and beyond. As Bhagavad Gita consist of 18 Chapters the timeless wisdom also contains 18 Leadership Sutra for modern managers. These 18 sutras are Warrior's journey, Invincible wisdom, Karma yoga, Timeless leaders pursue purpose as the source of supreme power, Leadership is the art of Undoing, Leaders are the masters of their mind, Leaders are Integrators, Timeless leadership, sovereign secret, Leadership is an adventure of consciousness, Timeless leaders have Integral Vision, Love is the leaders essence, Love is the leaders presence, Leaders command their field with the eye of wisdom, Leaders harness the dynamic forces of nature, Timeless Leaders discover their invincible source, Leaders negotiate the crossroads, Leaders follow their faith, Leaders is Transcendence.

## **2.10 Bhagavad Gita on Effective Leadership**

Uncovering The Leadership Lessons of the Bhagavad Gita, **Pujan Roka** Explained that, The Bhagavad Gita is an Ancient Eastern Philosophical Literature. It Presents the Counsel of Krishna to Arjuna – Two Prominent Leaders of the Epic of Mahabharata. Mahabharata is the Epic of the Feud between two warring clans – the Pandavas and the Kauravas. Before the battle of Kurukshetra, Krishna, who is a friend and the Charioteer of Arjuna, drives the Chariot to the middle of the battle field, so Arjuna can observe his army and his enemies.

Seeing his own Kinsmen lined up against to fight him, Arjuna trembles at the thought of killing them. Krishna cajoles Arjuna, “Nothing is higher than a war against evil. A warrior such as you should be pleased with such a war, as it leads to Heaven.” Krishna’s discourses are described in the eighteen chapters of the Bhagavad Gita. At the end of his discourses, Krishna successfully convinces Arjuna to fight the battle of Kurukshetra.

The Bhagavad Gita has been predominantly studied in the contexts of philosophy, theology and literature. Many scholars believe that the Bhagavad Gita was written in as early as 3000 BC. Scholars throughout the ages have studied the Gita with great interest. Leaders should embrace rather than avoid formidable challenges because they bring out the leaders’ greatest strengths. Leaders should be resilient in their actions and should not be weakened by pain and pleasure. Selfish desires and animosity obscure the purpose of leadership. Leaders achieve lasting power and glory by exercising compassion and selfless service. Effective leaders do not lead by fear or anger. Character is core to effective leadership. Leaders need to be aware of the self and the surroundings.

Many contemporary leadership topics such as emotional intelligence, situational leadership, character and integrity were already discussed in the Bhagavad Gita thousands of years ago. These topics were discussed in a philosophical context, as management science as we know today did not exist then. It is also intriguing to find other management concepts embedded in the Gita. Thousands of years before Frederick W. Taylor defined work and worker, and Peter F. Drucker defined knowledge and knowledge worker, the topics of work and knowledge were already in the Bhagavad Gita. Among many leadership lessons the Bhagavad Gita has to offer, two concepts stand out more prominently, and deserve a closer examination. These concepts are discussed below.

### **2.10.1 First Know Thyself**

The Bhagavad Gita suggests that leaders cannot lead effectively unless they know their own selves. The understanding of the self does not only about understand our physical and psychological states. This understanding goes further down to our deepest levels of

consciousness. According to the ancient Vedic wisdom of the East, the human consciousness is not limited to our physical and psychological states, but it extends much farther. Psychologists suggest that the deeper level of consciousness is exemplified by our dream experience. When we dream, we can hear voices and see colors, but these perceptions are not tied to our physical senses. Further levels of consciousness can be understood by going into a deep meditative state. When we meditate, we experience absolute stillness. Many define this state as the state of nothingness – something that has no physical dimension to it. People who have mastered meditation tell accounts of other-worldly experience when they are in a deep meditative state. Scientists have found remarkable psychological and physiological improvement of the human body when the mind is in a meditative state.

Why is meditation so important in this context? The ancient wisdom suggests that our true potential and purpose can be realized by understanding our true selves – the quantum level of our existence. Many wisdom traditions refer to this level as the soul. The potentiality of our quantum self is analogous to the scientific developments we have witnessed in the past century: science was able to achieve more when scientists were able to understand it at the quantum level. The Bhagavad Gita suggests that we can find our true potential and purpose by understanding our quantum self. The same principle applies to leadership. We can become effective leaders when we understand our quantum self. Today, we understand leadership as something that is not only about leading a nation, a corporation, or a big entity, but it is about influencing and guiding others. Leadership is about helping others to find their potential and purpose. According to the Bhagavad Gita, it is not possible to become an effective leader if the leader does not understand his or her own self, and does not understand his or her own potential and purpose.

The Bhagavad Gita recommends meditation to connect to our true selves. Meditation is the state of being in peace with our inner selves regardless of our physical state, events, or surroundings. By meditating, we tap into the vast amount of energy that is available to us simply by connecting to the deepest level of our existence. Again, this is very analogous to the scientific developments. No one can argue now that atomic energy is more potent than

anything else known in this world. The atomic or quantum level of our existence has the same potential, according to the ancient wisdom of the East. By harnessing the potential of our quantum self, we can understand our potential and purpose in this world. This knowledge is essential if we wish to be effective leaders.

The Bhagavad Gita also suggests that true meditation is not possible without practicing good discipline and developing a good character. In other words, true potential and purpose is not possible without good discipline and good character. This is an important topic in today's world when leadership is tainted by unethical and immoral issues. In its eighteen chapters, the Bhagavad Gita repeatedly talks about developing a sattvic character. In Sanskrit, sattvic is righteousness. The Gita defines sattvic as the character of harmony and purity. Sattvic character radiates peace and happiness. It offers selfless service and has a high level of emotional intelligence. Without a high level of emotional intelligence, the Gita suggests that we cannot attain a true meditative state. If we become victim of our own emotions, we cannot lead an effective life, let alone lead effectively. Today's leadership authorities also suggest that effective leadership flourishes only when leaders have a high level of emotional intelligence. Emotional intelligence, abbreviated as EQ, is a discipline of understanding ourselves, especially the emotions that brew in our mind. EQ is the awareness and ability to manage our emotions in a healthy manner.

In the Bhagavad Gita, Krishna defines three specific disciplines that are required for effective leadership: discipline of learning, discipline of speaking properly and discipline of equanimity. All of these disciplines are important for effective leadership. Today's leadership authorities also agree that effective leaders have to be effective learners. Leadership is not only about teaching people to follow a certain path or to do a certain thing, but it is also about learning things to be taught.

Likewise, without effective communication skills, leadership cannot become effective. Krishna says, the most important part of communication is to communicate with honesty and with respect toward others. For leaders to be effective, they must be able to motivate

their followers when they speak, so they can guide them toward the common vision and goals. Leaders like Gandhi, Martin Luther King and Kennedy became known as effective leaders mainly because they communicated elegantly at all times. In the business world, we know leaders like Jack Welch, Andy Groves and John Chambers as great communicators. When these leaders communicated to their followers, they were always consistent on the vision and goals they presented to their organizations. The discipline of equanimity suggests that we have to keep steady composure at good and bad times. The Bhagavad Gita says that we should not be overtly excited in good times and overtly depressed in bad times. Keeping a composed mind-set at all times helps us to achieve more peace and happiness in our lives.

### **2.10.2 Renunciation : The Ultimate Leadership Challenge**

The eighteenth chapter of the Bhagavad Gita culminates with an important lesson for effective leadership; this lesson is about leadership renunciation. The Gita defines renunciation as abstaining from selfish acts (sanyasa in Sanskrit) and detaching from the results of an action (tyaga in Sanskrit). Krishna mentions specific areas where true renunciation must be practiced as detailed below:

- Renounce negative thoughts, words, and actions
- Renounce inequality and promote equality
- Renounce selfish desires and exercise selfless service
- Renounce indiscipline, dishonesty, lazy attitude; and exercise integrity and proactive-ness
- Renounce arrogance and ignorance, and be open-minded
- Renounce momentary happiness that is derived from selfish behaviour's. Instead, seek happiness that is long-lasting and beneficial to all.

The definition of renunciation, according to the Bhagavad Gita, suggests that leaders must practice selfless giving and strive for the common good. This concept is ironic in today's context as leadership in general is shrouded with deceit, dishonesty and selfish acts. We

hardly see leaders who sacrifice their authority, position and incentives for the benefit of their people. Many leaders lure their followers with hefty promises only to be forgotten once they capture their leadership positions. Many leaders promise prosperity only to lose focus on people and their well-being.

Practicing renunciation requires focusing on people and demonstrating compassion toward them. Today, we know servant leadership as a popular leadership concept. Servant leadership is similar to the concept of leadership renunciation. Servitude and compassion enable leadership renunciation, and also enable effective leadership.

In the Bhagavad Gita, Krishna defines the meaning of true renunciation. He says, true renunciation is one that is undertaken with courage and without selfish attachments. By acknowledging one's responsibilities and doing everything in his or her capacity to fulfil those responsibilities, a person performs a true renunciation. When leaders acknowledge their responsibilities, there is no judgment of the nature of work. They do not worry about the pleasantness or unpleasantness of the nature of work. This is true leadership renunciation according to Krishna in the Bhagavad Gita.

Krishna also explains that not all renunciations are true and meaningful. He says, to abstain from one's responsibilities is called a deceptive renunciation. Shying away from one's responsibilities over apprehension and anxiety is not a meaningful renunciation.

If we look at the lives of effective leaders, they have demonstrated these characteristics. Mother Teresa left her homeland to serve the poor people of India. Martin Luther King spent his entire lifetime advocating racial harmony. Albert Schweitzer left a good life in France to serve the poor people in Africa. Henry Dunant gave up his wealthy business to serve the war victims, and established the Red Cross movement. Nelson Mandela spent twenty-seven years in prison to fight against South African apartheid. The fourteenth Dalai Lama became the messenger of world peace and harmony while remaining in exile away from his homeland Tibet.

In the business world, there are a few exemplary leaders who have demonstrated leadership renunciation. In 1995, a large fire destroyed the Malden Mills – a privately held fabric mill based in Massachusetts. Aaron Feuerstein – the owner of the Malden Mills could have retired lavishly with the money he had received from the insurance pay-out. Instead, he decided to rebuild the factory while keeping all employees on the payroll. Lee Iacocca – the former CEO of Chrysler – cut his own salary to \$1 per year in order to reduce the financial burdens of his company. More recently, Bill Gates of Microsoft and Warren Buffet of Berkshire Hathaway gave away billions of dollars of their personal wealth for philanthropical causes. The leadership lessons of Krishna, as described in the Bhagavad Gita, attest that the subject of leadership was profound in the ancient East and its principles are still applicable to business and organizations today.

As Bhagavad Gita consist of 18 Chapters the Bhagavad Gita on effective management also presented management and leadership qualities under 18 chapters namely, timeless wisdom also contains The Leadership challenge, the purpose of Leadership, the Leadership responsibilities, the Leadership intellect, Qualities of an Effective Leader, the Leadership focus, know thyself, Faith and leadership, Realizing the ultimate potential, the inner power, seeing the big picture, leadership commitment, self and surroundings, leadership character, the ultimate wisdom, divine and diabolic qualities, sattvic leadership, renunciation -the ultimate leadership challenge.

## **2.11 The Bhagavad Gita: A Biography:**

This book written by **Richard H. Davis** and published by PRINSTON UNIVERSITY PRESS. Davis is professor of religion at Bard College, New York, USA. He is also the author of *Lives of Indian Images and Ritual in an Oscillating Universe: Worshipping Siva in Medieval India*. Richard H. Davis, tells the tale of the Gita from the time of its composition, its journey as it became “an interpretive battlefield, a Kurukshetra for medieval theologians”, its use as a political tool during India’s freedom movement, and its relevance today. Davis recognizes and understands the fluidity of the Gita. He elaborates this point by



a thorough exploration of its journey through the long span of Indian history right up to the present day. Each age has had its own interpretation of the text: from the almost atomistic, inward-looking, individual interpretations popular during medieval times to the collective, nationalist meaning imparted during the decades leading to freedom.

**CHAPTER 1:** The Bhagavad Gita in the time of its composition, focuses on the Gītā at the time of its composition in the ancient Indian world. Davis deftly leads the reader through some of the major scholarly approaches to the origins and authorship of the Gita.

**CHAPTER 2:** Krishna and his Gita in Medieval India, discusses medieval India, during the rise of the bhakti traditions and as interpreted by the great classical commentators like Shankara. Here, Davis goes beyond the major Vedāntic commentators to devote welcome attention to Jñānadeva's Marathi translation-retelling of the text.

**CHAPTER 3:** Passages from India, discusses the Gītā's sojourn to the West in the modern age tracking the receptions of the Gītā by European Indologists like Wilkins, Herder, and Freidrich Schlegel and influential critics of Indian culture like James Mill. Davis embeds the discussion within the colonial politics of the time and the cultural histories that give context to both Hegel's reading of the Gītā as well as the remarkable reception to Swami Vivekananda at the 1893 World Parliament of Religion in Chicago.

**CHAPTER 4:** Krishna, the Gita and the Indian Nation, tracks the way in which modern Indian philosophers and statesmen interpret the Gītā in relation to the Indian independence movement, along with the general pressure they felt to articulate what is distinctive about India's spiritual tradition in the light of modernity. Here, the lives and teachings of Gandhi and Aurobindo come to the fore.

**CHAPTERS 5 & 6:** Modern Gitas: Translations & The Gita in our Time: Performance, provide snapshots of the Gītā in our time, respectively in the form of noteworthy translations and within liturgical performances in both India and the United States. The book's epilogue briefly considers the future of the Gītā and provides as a final snapshot the 2013 swearing-in of a Hindu US Congressperson who chose to use the Gītā for this purpose.

In his masterful new biography of the Gita, Davis, shows us, in subtle and stunning detail, how the text of the Gita has been embedded in one political setting after another, changing its meaning again and again over the centuries. For what the Gita was in its many pasts is very different from what it is today: the best known of all the philosophical and religious texts of Hinduism.

Davis mentioned that outside India, the Gita is frequently taken as the first and foremost representative work for those first seeking to understand Hinduism. Sometime in the nineteenth century, the Bhagavad Gita acquired the label of the Hindu Bible. Teachings of Bhagavad Gita are not simply descriptive of the world. They are practical. They are intended to enable qualified humans to act in such a way that they gain maximum benefits formulated most simply as the “Highest”.

As we have seen Krishna proposes multiple paths in the Gita and the medieval commentators argue heatedly over which should be given priority. Jnanadeva compares the Bhagavad Gita to the mythical wish granting gem Chintamani. Like that famous multifaceted jewel, he says, the Gita provides a wide range of meanings and satisfies the many differing desires of its varied audiences. Samkara saw this multiplicity of meaning as a problem.

Both in India and abroad, the Gita has entered a new Kurukshetra, the corporate world. New management gurus have adopted Krishna’s instructions to the warrior Arjuna to the requirements of business executives and managers. The success of swami Parthasarathy as a corporate consultant is one clear example. Parthasarathy preaches to urban Delhi the incorporation of discipline and intellectual clarity into one’s existing responsibilities and activities. In keeping with the jnana yoga orientation of Advaita Vedanta, he stresses that this is centrally a matter of developing the intellect. The goals are to eliminate stress, improve concentration and productivity, and live socially useful lives in the modern world. In American business schools, professors like Vijay Govindarajan at Dartmouth and late C.K. Prahalad at the university of Michigan have deployed the Gita in their class and consultation performances, much as other business gurus have redirected the war teachings of Carl von

Clausewitz and Sun Tzu

The Gita incorporates into its seven hundred verses many different sorts of insights, which people use to argue many different, often contradictory, ideas. We might divide them into two broad groups: what I would call the warrior's Gita, about engaging in the world, and the philosopher's Gita, about disengaging. The Gita's theology—the god's transfiguration of the warrior's life—binds the two points of view in an uneasy tension that has persisted through the centuries.

In India, the best-known exemplar of Gita -infused management is E. Sreedharan, who served as Managing Director of the Delhi Metro.

In an attempt to bring back core values to society, management schools in the country are now using ancient texts to bring about a slow change in society. And they are reaching out where it matters first and most.

## **2.12 The Gita & Management by Swami Bodhananda**

The modern management theory and practice lay great stress on people as 'workers' and 'consumers' representing two aspects of management concerns. This is reflected in saying like., "Workers are the greatest resource", "Consumer is King", etc. The main management problems are how to motivate workers to perform optimally, how to organize their recruitment and training, and how to satisfy the customer.

The questions management science grapples with are two-fold to motivate workers and inspire consumers. Man is the focus 'of attention. Money, technology and organizational structures are all subservient to human nature and need. Therefore, the key lies in understanding human Psychology, Anthropology, Sociology and the other Behavioural Sciences all have sought to study man as the centre of economic relationships. Even then, human behaviour, whether as individuals or groups, remains most unpredictable. Man is surely an enigma. This diversity is the beauty of human behaviour.

Individual and group behaviour with reference to productive and consumptive activities varies from culture to culture, country to country and group to group, depending upon the historical origins, traditions and life situations of peoples. Thus the work culture of America is different from that of India. The consumption needs of the people of Europe are different from those of Africa. But as the world becomes smaller and more integrated, goods, people travel faster, and almost a quarter of the world's population has become global in its outlook; values, habits and needs. Gradually but steadily, the rest will be moving into that bracket. Substantial differences, however, still exist between the workforces of different countries and consumption needs of people due to climatic, cultural, and economic differences. Management science has to take this factor into account while formulating theories and ideas for different societies.

Since man is the focus of management attention and his behaviour is influenced by a variety of cultural factors, management science has to be nimble-footed to elicit the best creative talents latent in people. It is in this context that we shall look at management concepts in Vedanta to learn how our ancestors looked at management problems, how they solved them and what were their formulations and insights.

Another reason for a serious study of ancient lifestyles pertains to the uncertainties, doubts, and confusions in the mind of modern man regarding the direction of industrial progress. Though the engines of industry have created unprecedented wealth, comforts and conveniences, they have also eroded the spiritual basis of human existence, caused unacceptable levels of violence and disruption of the social fabric, with new physical and mental health problems, and ecological imbalances which threaten the very existence of life. Vedanta: unfolds a vision of the individual, of the world, and it discusses the nature of happiness, freedom and work.

The Bhagavad Gita, a consummate Vedanta scripture, unfolds a philosophy of work, taking its cue from the ancient yajna practices. It gives valuable lessons on setting goals, motivation, work culture, positive thinking, group dynamics, and organizational behaviour.

Analysing the nature of work, the Bhagavad Gita says that there are five factors that go into the execution of work. They are the ego, physical and mental faculties, inbuilt values and external forces (karta, adhistanam, karanam, cheshtah, and daivam respectively). Unless one takes into consideration all these factors and works for their harmonious development, the worker remains a disoriented and disintegrated person, incapable of knowing, developing and executing his dharma.

The worker, in his essential nature, is the atman, the ever-creative, ever-fresh, eternal source of youthful energy and intelligence. It is only when- the worker enjoys his work, regardless of the immediate material rewards, that he can touch this source of inner freshness whereby work becomes supremely enjoyable. In other words, the worker is self-motivated.

In order to make work enjoyable, the worker should be able to identify the work and mode of training that fits his innate nature which is composed of a combination of the three gunas or characteristics - sattva, (creativity), rajas (activity), tamas (inertia). A recruitment and training programme which employs this paradigm of thought can understand and communicate better with the Indian mind.

Expanding on work culture, the Bhagavad Gita says that people are restless without work and that they are generally group-oriented. They enjoy group activities, chipping in their individual mite. It is this gregariousness of the individual and his zest for work which is to be tapped. The Gita uses the words karma, dharma, svadharma and yajnakarma to indicate various nuances of work. Karma is individual work, dharma is group-oriented work, svadharma is group-oriented individual work, and yajnakarma means dedicated, egoless, group oriented individual work. The Gita predicts prosperity and peace when society engages in yajnakarma. These ideas are embedded in the collective mind of society; we have only to refresh them and reemploy them to communicate a healthy work culture and values.

The Gita talks of three ultimate management values-success, prosperity, and justice, leading to liberation and happiness. It should be noted that happiness is a spiritual value and not a function of material conditions. Discipline, moderation, self- abidance; tolerance, and

selfless work make one happy. It is this happiness which gives meaning to material affluence, and leads to inner harmony and creative living.

The Gita also discusses ultimate freedom (moksha) as a fruit of creative dedicated work, regardless of both the ownership and enjoyment of the result. It is the tamasic, the mediocre, who want to enjoy the fruits of work. The rajasic person enjoys creative work but is attached. The sattvic works for the sake of the work without an eye for the possible result, usually the expectation of reward or recognition. It is termed as renouncing the fruits of one's creative work.

The Gita lays great emphasis on leaders and its message of renunciation of the fruits of work is addressed exclusively to them, which unfortunately has been turned upside down in an exploitative and authoritarian society, and has been preached to the followers, the downtrodden; to the labourers who on have their physical labour to contribute. No abiding work culture can be cultivated unless the leaders themselves set standards in living up to the values of renunciation.

These are the ideas which should be considered in an effort to formulate management principles suitable for the genius and temperament of our people. Just as the Gita says at the end: "Consider these ideas deeply, give a good thought to them - 'etat vimrsya' - then come to your own conclusions.". The various concepts illustrated in the book are detailed as below.

### **2.12.1 Management Concepts in the Gita**

Many changes have taken place in the world. The most important is the death of ideology. Instead of ideologies, man, the individual, is becoming the focus of our attention both in management and in government. Government instead of starting enterprises, is trying only to coordinate activities and individual initiatives. The individual has to take the initiative; it is a kind of capitalistic mode of organizing the economy. Earlier, the government used to take the initiative with an ideological goal and motive. And we have seen the failure of that

kind of an economic organization. Modern governments are increasingly abdicating their economic activities. The latest slogans are: “The less you govern, the better you govern;” “It is not the business of government to do business;” and so on and so forth. I think there is some consensus about these things. So the individual is the focus of management concerns and of governmental activities. The individual has to take the initiative in all economic activities.

The individual is infinitely intelligent. But the paradox is that the more people come together in a crowd, the less intelligence is manifested. The result is usually more discussions, more confusions. All creative achievements were made by the individual -Karl Marx, Einstein, Newton. A group has seldom made a discovery. Individual is the most important factor. If the individual is the important factor, then who is the individual? What is our concept of an individual?

Vedanta has a wholesome and valid concept of the individual. Traditionally, from the Vedāntic standpoint, the individual is not just a physical being. Generally, it is said that if you change the material circumstances of the individual; he can become very creative, very productive, a very good manager. We have tried that method. It didn't work. By changing the environment in which the individual operates, we can of course motivate him a little. But that is not the ultimate solution.

The materialistic conception of the individual is that he is his physical body. Therefore, improve the physical body of the individual - give him exercises every day and his performance will improve. That is a Japanese concept. But does he become a better individual?

The individual, others believe, is a product of his physical circumstances. Such experts hold that music can inspire the individual. Therefore, piped music in the work place. Or you sit there with music plugged directly to your ears. Can you write an exam that way? Even aero plane pilots do that. Do we think he can really become a better performer, a better individual, a better worker this way? That also we have tried. It is not the solution. The various methods from the outside to improve the individual have been experimented

with and have been found wanting. These methods have not been able to either inspire or motivate the individual. So how do we go about it?

Our concern is to motivate and inspire the Indian worker. How do we upgrade the quality of the Indian work force? How to make the individual work better? What does the Indian tradition have to say about that? What is its concept of the individual?

When a manager looks at a worker, or a boss looks at a subordinate, he generally assumes: “This guy is a lazy person”. This attitude sets up an inimical relationship, a sort of antagonistic relationship. We never believe the worker has sincerity. “No, he is a lazy person. We must whip him into activity.” The manager begins with a negative opinion, a negative vision of the worker, that he is lazy, that he is insincere, that he is a cheat, unless he proves otherwise by lifelong work.

In the same way, the tendency among managers, top-level executives, the bosses, or the superintendents is to look at their workforce with suspicion: “He is lazy. He is a crook. He is insincere. He has no loyalty to the organization and he doesn’t want to work.”

The Bhagavad Gita (III-5) has a different attitude toward the individual.

***Nahi kaschit ksanamapit jatu thishtatyakarmakrt,  
Karyate hy avashkarma sarvai praktijair gunai.***

According to the Gita, each one is a natural worker, not a lazy person. So when you look at an individual, how should you see him? It is said in the Vedas: “Mitrasya chakrhusa eksamahe.” Look at him with the eye of friendliness and compassion. The Bhagavad Gita says the individual’s nature impels him to work. Because he is a packet of energy, he must find expression. The Bhagavad Gita holds that the individual needs to work and that he enjoys work.

So let us begin on that positive note. Let us not begin with the thought that the worker is a lazy person. He is naturally a very active person. He wants to work. But we are not able to give him an opportunity, a situation where he can find self-expression. The first step in personality development is to have the right concept about the personality. Let us begin on



a positive note, all of us, whether the worker or the manager.

Workers also tend to look upon the manager negatively: “The manager doesn’t want to work himself. He lives by exploiting the worker.” And there is a philosophy for it also. You see even the management people say: “He is a good manager who works the least. What is management after all, but getting work done through others?” So with the wrong kind of definition and explanation there is no atmosphere of cooperation at all. The worker and the manager should not view each other with suspicion. Remember, “Mitrasya chakrshusha eksamahe.” Let us look at each other with the eye of friendliness.

The worker and the manager both inhabit a common enterprise. They have their own different roles to play in productive social activities. They are actually friends, as coproducers, co-workers, working for the same great goals. Each is capable of contributing to this collective activity and each is happy in working. The energy within each is to be used productively. That should be the attitude.

The individual has energy within himself and he wants to express it. He is like a seed when it is nourished by the earth, the seed finds expression. The seed has the potential within itself. All of us, to begin with, have to understand that we have that energy within ourselves. When you look at another person with this attitude, he gets the message that this person respects me, and that creates an atmosphere of mutual respect. His response will be: “I am a natural worker; By work I am able to discover my potential. By work I am able to discover my identity. It is there within me.” The next question is, what is the nature of that individual?

The first statement is we all enjoy work, are natural workers. The second statement is that this individual is a combination of three energies -sattva, rajas and tamas. Sattva energy is the energy by which we contemplate and create knowledge and value. By rajas we restlessly work and move about. And the tamasic energy is the dull sleepy aspect of the individual. The individual is a combination of these three energies, the sattvic, the rajasic and the tamasic. According to the nature of the work, according to the need of the work, the manager must invoke these various aspects of the individual. If you want the best in an individual in R&D

try to invoke the sattvic aspect in him. It exists in most individuals. So the top level R&D people have to invoke the sattva by getting that kind of training, by eating that kind of food.

In developing the sattva even food is important. Don't give the R&D man much meat. Let him eat good vegetarian food. Because he has to think. When you eat a lot of meat, your emotions surge forth. And when the emotions surge forth, you tend to become more violent, more aggressive. When you are violent and aggressive you may become a better politician, but not an R & D man. So we have to develop the research people by giving them appropriate food, by giving them the ability to control their emotion, so that their intellect can function. The scriptures stress, "Shanti, shanti, shanti". When the mind is peaceful, the intellect functions, your creativity unfolds. Politicians want revolution and disturbances all over. Their mantra is: "Kranti, kranti, kranti" because, on the other hand, when there is disturbance they can sell their ideas.

Research and development is at the cutting edge of economic activity. We are living in a world where ideas are to be created for survival because it is value added society, based on value added products. Most of the economic activities are value adding activities. You buy a primary product, then you add value to it and create a new product. You have to create new visions for new designs to be created. What are these garment people doing? They buy some fabric, design it and sell it as an exotic garment at an exorbitant price. For that we need sattvic people bright in intellect; people like Einstein or C V Raman who were not concerned with ordinary things. An R & D person is single-minded. His energy moves upwards all the time. He is an example of urdhwaretas, sublimated energy.

For such an R&D quality a sattvic temperament must be developed. If India is to reach a commanding position in the world market, we will have to sharpen our competitive edge and work on those lines. If you want to be competitive, you have to develop our R&D section where visions are created. Every day you have to create a new idea rather than rehash the same idea day-in and day-out. Then you become a sanyasi. A sanyasi is transcendental leader, a person who creates ideas every day, one who does not repeat the same talk again.

That is the kind of leadership quality we require. At least 10 per cent of the workforce must be of really creative people who deal only with ideas and visions, whose sattva is in the commanding position in their mind. Such people are to be created. They have to unfold that potential in them.

Another set of people required for economic activity (let us say about 40 per cent of the population), should be rajasic in temperament. Rajas is another aspect of the personality. Rajas is activity; power, organization. We need organizers also. But don't put the rajasic person in sattvic work. If you put a rajasic person in R & D, he will be thinking of becoming the boss in that department. He is not interested in research. He is not interested in bringing out new ideas. He is interested in name, fame, control and authority.

One has to look into oneself and decide to which category one belongs and also into what are the organizational requirements. Do you require sattvic people? How many? If an R&D person comes to a managers' post, he will always be lost in dreams, so don't put him there. In such posts you need rajasic people. One has to look into oneself and know the guna composition of one's personality and accordingly one has to develop skills. So if you are in R&D, you must concentrate there. You are not after name. you are not after fame. You are not after popularity. You are not after power. Power will run after you. People will come and seek your advice. We need R&D people who just create visions for our community. Any society which does not command a vision cannot survive at all.

And finally we have the tamasic people. Everybody, not only a particular section alone, has an element of tamas in them, Tamas is dullness, lack of interest. You are only interested in roti-kapada-makan. If you get your tea daily, if you get a house allowance, then you are happy. You are not motivated by anything else. The only motivation is an opportunity to sleep. However much you may try to motivate them, such people's needs are confined to the physical. In the Maslovain hierarchy of values, they need only the basic creature comforts. Thereafter, the only comfort they want is sleep.

So one has to look into oneself honestly. What is the combination of your personality?

How much sattva, how much rajas and how much tamas constitute your individuality. The combination of sattva, rajas and tamas determine your character, your executive ego. Find out your pattern of energy. When we think of unfolding the individual personality, we are trying to develop and train the dominant aspect of your personality. Everyone is combination of sattva, rajas and tamas. And when you think of training a tamasic person and developing him, you also keep in mind the first two aspects. Even a sattvic person will have rajas and tamas in him. So you have to promote his sattva person and try to control his rajas and tamas. Developing the personality means giving a person the appropriate training and putting him in an appropriate job. Thus one has to discover not only that one is a natural worker, one has to also work according to one's nature, or dharma. If you are put in a wrong place, then you become Adharma. So it is essential for the worker to discover his dharma. Dharma simply means that particular combination of energies. In every organization there must be training facilities so that the individual can discover his true nature and develop that nature.

Everybody enjoys work, but to enjoy work appropriate training is necessary – in the modern management parlance it is called training and placement. Only then can you invoke the best in you. In the Gita two words are used: karma-dharma and svadharma. Not only must you work, if that work is in tune with your nature it becomes your svadharma. And when you discover your svadharma by a trial-and-error method you enjoy that work.

Unfortunately, most of the time we are not able to discover our svadharma, the work we can happily do. Appropriate training, in tune with one's nature, is essential to discover one's svadharma. When you perform your svadharma, you don't do it as an isolated individual. An individual cannot work in isolation. You are always working in a situation as a group. These management experts say: "You want to be an individual, but you want to be a part of a group also." To express your dharma, through work you have to work as part of a team. The individual in his effort to express himself, to manifest his latent tendencies and energies, not only has to work according to his nature, but has also to work as part of a team.

The Bhagavad Gita calls, it yajnakarma (B. G. III-35): Svadharme nidhanam sreyah. It goes

one step further. It says, in your effort to work according to your nature, even if you die, that is an enjoyable experience - Svadharme nidhanam sreya paradharmo bhayavaha.

Since no individual can work independently you have to work as a team. You must know how to get along with people. This is known as yajnakarma or team work. A word of caution here. Yajnakarma or team work is not just team work; Yajnakarma is collective effort dedicated to a higher purpose, not a lower purpose. So one has to not only pool the resources of society, or the group, but the organization must also have an edifying goal. Without an edifying goal, the organization cannot inspire its workers. Though profit may be the real motive, marketing will couch it in language such as “Consumer is king”, or “Consumer satisfaction is the goal”. A higher ideal is presented in the same way.

### **2.12.2 Effective Communication**

Humility is a very important value in modern personality development. Unless you are a humble person, you will not be able to unfold your inner potential because you will always be in conflict with somebody or other.

### **2.12.3 Goals**

Now let me recapitulate. First you have to discover your inner nature. Second, you have to work as part of a team. And, thirdly, the collective effort must be offered to a higher altar. Only then does it become a yajnakarma. That higher altar has to be defined and every individual has to contribute to that. The organization must have a clearly defined mission and goal which everybody should know. Even the lowest man in the organizational hierarchy must know the goal clearly and he must feel personally involved. When such an organizational environment is created, you will be able to unfold your inner potential. In this entire philosophy the underlying principle is that the individual is infinitely powerful. In Vedanta we say: “Tattvamasi”. You are That. You are infinitely powerful. You have the power within you.

The freedom of the individual is not just work. The freedom of the individual is discovering

his inner dimension, the spiritual dimension, through work and this is happiness also. What is the ultimate purpose of all human activity? Generally, we say happiness, and happiness is conceived as a product of indulgence- the more you consume, the happier you are. That is a Western concept. But from the Vedāntic standpoint, it is exactly the opposite. The more you consume, the less happy you are. Happiness is a spiritual value and spiritual function, not a material value.

#### **2.12.4 The Vedāntic ethos in Personality Development**

One has to consume less and share more. One has to work without expecting any personal reward, where you are able to work without expecting any personal reward, you are able to freely unfold yourself. That free unfoldment of one's inner potential is true freedom. It is possible only when you work without expectation. A person who works with expectation will have anxieties and tensions, comparisons and agitations and he is not able to unfold his inner potential to the best of his ability. In the Gita it is said (XVIII-46): Svakarmana tam abhyarchya siddhim vindati manava

Human beings can attain Siddhi, the final accomplishment, by worshipping God through work. Work itself becomes the means of self-expression. In order to transmute work as a means of self-expansion one has to understand that one's energy, one's happiness is within oneself.

We have to reach everyone that regardless of the organizational position held, from the top to the lowest man, he has infinite energy. The Upanishads and the Bhagavad Gita say: try to organize the energy of each in accord with a collective spirit. Then every individual will be able to discover his inner potential. In the process his personality will grow to whatever dimension it can. Let us not fix a limit to that. Let us not try to bring up everybody to be a hero. Expecting everybody to be a hero is to do violence to the individual. The individual has a unique nature. The organization must be able to invoke this uniqueness. That is the genius of an organization. To bring up all individuals on the same pattern, to the same height, with the same thinking, the same ideas, the same behaviour, the same slogans, is to kill the spirit

of the individual. Give the individual an opportunity to take his own decisions. When he is capable of taking his own decisions, he will be able to work according to his nature.

Personality development means discovering your personal or true nature, whether it is sattvic, rajasic, or tamasic, and get training accordingly. Then try to work in this world as part of a team for a higher goal. In the process, your entire being becomes integrated and you are able to develop a highly successful personality. And for this, of course, various techniques are given. A person who wants to be a successful worker must eat good nutritious food, take sufficient exercise, and try to control his negative emotions of violence and anger. At the same time the patience, compassion, love emotions are to be cultivated and edified. And then he must develop intellectual dispassion apart from developing the intellect scientifically and technologically. Dispassion must be developed by cultivating ethical values.

### **2.12.5 Value Education**

Wisdom lies in putting limits rather than completely abstaining. If you abstain completely, you may become a good man but at the same time be good for nothing. Therefore, I should say you must experiment with everything. You should not be an ignoramus. You must know everything. When you deny something you will know why you are denying it. It is said in the Bhagavad Gita, “mitatva” (VI-17). Mitatva means moderation, setting limits. You should not go beyond the limits set once you have chosen your own values system. Earlier there was a common value because society was less complex, when travel was restricted and technology was less developed. Now there are many more people. People are moving from place to place. Resources are moving. Everything is a constant flux. Therefore, every individual must have his own anchor to find his feet in this flux, his own system of values which is valuable to him personally. He should not live the value of others. That is not wisdom. Values are valuable to him personally. He has to practice them all the time for his own personality development.

So values are to be cultivated. And what is a value? A value is a lifestyle, a state of mind where you are able to live in creative harmony with your surroundings. It avoids inner

conflicts and promotes integration within and without, which helps in self-unfoldment. What is most important is self-expression. All other things are secondary to it.

For such-a person results are un -important thereafter. What is important for him is an opportunity for self-expression. Such an integrated individual, integrated spiritually, intellectually, emotionally and physically, grows to become physically sensitive and his body listens to him. Our problem is that our physical bodies do not listen to us. We know we should not eat laddoos. But when we see laddoos, we are not able to restrain ourselves. We know smoking is bad. But our physical body won't listen to that. So despite having a value system, you are not able to make your body listen to those values. You become a wretched person in your own eyes. You are not able to integrate yourself. The physical body must obey your orders, your commands.

### **2.12.6 You and God**

The last sloka of the Bhagavad Gita extolls the merit of self-control and the infallible law of self-discipline.

***Yatra yogesvara Krishno yatra Partho dhanurdhara***

***Tatra srirvijayobhutir Dhruva nitir matir mama.***

Wherever you have this consciousness which is rooted in Divinity, and when you act in this world from that consciousness as a self-giving worker, not for any gross benefit out just to express, just to be yourself, such work brings prosperity, peace and well-being. By following this practice ultimately, you are able to live a happy, prosperous, self-fulfilled life. (B.G. XVIII-78): Even to discover God, work is the only means. Unless you work without expectations as the means of unfolding yourself, expanding your consciousness, there is no experience of God.

When you are making a product in the factory, let us say stitching shoes or making fabrics, you are trying to discover God in the process. So the question is, can you change your



attitude toward work? Can you work as an act of joyous self-expression? Generally, we don't understand this truth – that work is a means of self-expression and creating dignity for oneself. Bhagvan says never run away from work (B.G. III-4):

***Nahi sanyasn deva siddhim samatigacchati.***

Krishna says (B.G. III-9) Yajnarthatkarmanonyatra. Change your attitude towards world. When you change your attitude toward work and continue do you work, you are able to unfold your inner potential. That is freedom. That is happiness. It is that happiness all us are seeking. The usual state is when we are just asking for the gross reward, and a gross result without any regard for satisfaction or happiness. Because a person who just works for an award has no other consideration. That person is going to disintegrate. He will be treated like the silkworm which produces silk around itself. Finally, the Seri culturist comes, purpose the silkworm in boiling hot water and takes the silk cocoon away. Nobody bother about the worm.

Similarly, if you don't enjoy your work as you are doing and if you think, "When I get the result I will have enjoyment. you are mistaken. You will be like the silkworm. You know producing silk, thinking at the end of it you will be happy. In fact, you are encasing yourself in a silken prison if you work a 10 or 12-hour day like a robot. Finally, you will be finished off in the process. Therefore, while you are doing the work enjoy it. That will be your real reward. The rest are all secondary rewards.

The fundamental question then is can you create a situation where you can enjoy your work? Because that is the only enjoyment, the only happiness, individual happiness.

Nobody can give you happiness. Even the most philanthropic boss cannot give you happiness. He can give you only money. He can give you various other material incentives. Nor can any government produce it by legislation. No objection or goal can give you lasting happiness. When we are thinking of organizing a new society, new goals, we have to understand this.

Vedanta very clearly says that happiness is felt while you are working. It is not something

that will happen after work. Our idea is: “I will work, I will get the result, then I will be happy.” I can assure you, you will not be happy. You will get only some comforts. In Russia they tried making people happy by producing material comforts. In America they are trying it. We understand neither of them is really happy. They ignore the real source of happiness. The philosophy of work must be understood and propagated. Our people are by nature ready for it. It is there in their blood.

First of all, the manager should practice it. Don't preach what you yourself don't practice to your ordinary worker. Work itself should become a source of enjoyment. When the manager is happy all the time, dancing and happy and smiling then the workers will also follow suit.

Let us understand this philosophy and change our attitude toward work. When you change your attitude all the creative embedded in the soul will blossom with the enjoyment. Work itself becomes the means of unfolding all those creative energies. If you follow this method of enquiry and cultivate an appropriate attitude to work you can lead a happy creative life. If you don't follow it, as Bhagavan said, steeped in your own ignorance, vanity and ideologies, you will have to suffer in life. Nobody can make you happy. You alone can make yourself happy. Therefore, don't work for happiness, but work as a happy person. Thus develop your inner potential.

### **2.12.7 Management in Government and positive thinking in creative management**

And finally management. Why Management? Management is crucial, because people have become very important. The central concern of modern management now is people whereas earlier it was machines, money or resources. The individual is the greatest resource. Earlier we thought the individual is only a drag on everything, merely another mouth to be fed. Then we realized that not only has he a mouth to be fed, but he also has two hands to work. And he has a brain to think. He can create ideas. So the individual as a producer, or as a worker and consumer has become the centre of management concern. How are we to inspire individual as a producer or as a worker and as a consumer?

If the main problem is how to inspire the individual what are the methods of inspiring a person? It is said that the individual can be inspired by giving him a new vision, a new idea about himself. Generally, we look upon the individual as a limited, lazy, miserable person. This is especially so in the case of a superior, who tends to look down upon subordinates. “He won’t work, is the attitude. When an efficient officer talks to subordinates his attitude should really be: “I am not able to inspire him, not that he is lazy or corrupt. I am not able to touch a deeper level in him.” When there is interaction between the superior and the subordinate, the officer and his assistants, the attitude of officer should be that all individuals enjoy work.

That is what the Bhagavad Gita says (III-5): “Nahi kascit kahanmapi jatu tishtyakarmatkr.” People enjoy work. Works gives them dignity. Work gives them self-worth. The old attitude -”Nobody wants to work,” doesn’t hold good. The fact is everybody wants to work, but we don’t know how to motivate them, how to inspire them. When we look at individual in our office, at our subordinates or at our colleague the attitude should be that this individual has infinite potential. That is the central theme of Indian philosophy.

“Amrtasya putra srnvantu” - Listen O children of immortality. Whatever he may be, a Brahmin or a low class servant in your office, each individual is infinitely powerful and potent. Can we look at an individual with this attitude? Can we look at him with the conviction that the man in front of me can be inspired infinitely, that he can be made to do work provided I can inspire him!

When we study our Puranas, the instances of Hanuman and Sri Rama are classic examples of inspired work. Sri Rama had to go to the forest, there Sita was abducted by Ravana. Now Rama had to retrieve Sita. He could have asked for help from Ayodhya: “Please send an army.” Rama didn’t do that. He looked for readily available resources. He had a few monkeys as assistants. Usually monkeys are very restless animals jumping up and down on the trees. What could Rama do with these kind of monkeys? He had to fight with the mighty Ravana who had rakshasas in his army -very powerful people who could fight at night. They

had night vision. And there was Indrajit, a great warrior, the conqueror of Indra. Rama had to contend with all this. But Rama did not get disappointed or frustrated. He organized a mighty army with the help of these monkeys. Not only did he organize army, he also built a bridge from this subcontinent to the island. Nor, when he came to the seashore, did Rama say, “Now what will I do? There is this mighty ocean between me and Lanka. What will I do now?” He did not sit about discouraged. He found a way of building the bridge and he went across. Rama did not complain about ‘his workforce; There is a Tamil saying: “Vallabanu pullum ayudhuam.” For the dexterous, even a blade of glass serves as a mighty weapon. But if an individual is not efficient, even an intercontinental ballistic missile will not do.

Therefore, power lies not with the machine, but with the man behind the machine and the inspiration that he is capable of. He has to draw inspiration from within himself and inspire others, as a leader alone can do just as Rama inspired the monkeys and forged a mighty fighting machine out of them, fought Ravana, and retrieved Sita and his honor. Let us now consider Hanuman. Hanuman was an unemployed monkey because he was the minister of an unemployed king. The king had no kingdom; he had only a barren rock to lord over and nothing to administer. So Hanuman, though he was infinitely powerful - he was “Navavyakarna-pandita”, a great scholar, and also “Vakchaturyam”, a great communicator and a great personality - nothing shone forth because nothing inspired him. He had nothing to do. He was simply marking time. One-day Hanuman saw Rama. And the moment Hanuman saw Rama, everything fell into place. And Hanuman became one of the mighty heroes that our country has produced.

Hanuman never said “No” to anything. In the battlefield, people were lying unconscious. The doctor said, “I need a special medicinal herb from the Himalayas.” Hanuman did not say, “I don’t know whether a flight is available. Or, will I be able to get there in time? He didn’t complain, ‘I have a backache, haven’t I done enough? Why only me?’ He didn’t say, ‘Maybe tomorrow morning’. Or make excuses, ‘My wife is sick’.” He said, “All right, Hey! Ram,” and took off. When he reached the Himalayas, unfortunately he realized that he had forgotten the slip of paper on which the medicine’s name was written. He didn’t say that

he would go back. Hanuman simply lifted the whole mountain, and flew back. Look at the sincerity of that worker! Rama and Lakshmana were saved by his effort.

This is the kind of spirit that manifests itself when we inspire a person. Then there is nothing impossible for that person. Our challenge is to first define our goal very clearly. Without doubt there will be conflicts. But we have to give everybody a place. The government needs to play a greater role in defining our national goals, in commanding a national vision for the future and then inspiring people.

All those activities are beyond the capability of our politicians. You, the thinkers, and institutions such as yours, have to take the lead. You have to communicate with people, the trade union leaders, the poor people, the farmers, and various sections of the society. You have to go to universities and create this national consensus about economic activities or the mode of development that we need. Your institute can do a lot. And the government can do a lot. Government servants – I am not talking about politicians -can do a lot. And I want you to use to that expectation. May God bless you in that effort.

### **2.12.8 Spiritual Dimensions in Modern Management**

Our country has a rich spiritual tradition in the Upanishads, the Gita, Puranas, Ramayana, Mahabharata, Panchatantra, Kautilyasastra, Panini Bhashya and Manusmriti. We have a rich repertoire of spiritual tools by which we can enhance human efficiencies, efficaciously and innovatively. We can enhance our capacity to get along with people. These are the kind of values our spiritual literature has to offer. I believe that spirituality can be effectively integrated into modern management science – science or art or whatever you call it. We will come later to the question: How is it possible?

Our country is opening up and we find invasion from all sides – from the sky and from the sea, intellectual and ideological, multinational and new products are coming and we are responding with trepidation. We don't know what to do. Some of us say close the borders, throw away the Dunkel Draft, don't sign the GATT Agreement. They will flood us and our

values will be eroded. On one hand our economy is opening up and we have to face great challenges and, on the other hand, we are not sure about ourselves. Neither is our track record that creative, nor as individuals are we confident of facing this challenge. So the nation as a whole, and every individual who is part of this nation, is looking for values, visions and techniques by which he can become an effective competitor in the world market. Unless you sell India, you cannot sell an Indian product. So how do we sell ourselves?

To sell ourselves, we must have self-confidence. We must have a certain pride in our tradition, our culture and our way of looking at the world experiencing life. And for that an understanding of our culture is necessary. And fortunately modern management is now talking about the individual. The individual as a worker and as a consumer has become the focus of our management concerns.

### **2.12.9 The Spiritual Dimension**

So what exactly is the individual? Has spirituality something to say about that? And when we say spirituality, we should to say about that? Not the kind that some may take every evening. What exactly is the spirit we are talking about? We talk of matter, mind, spirit, consciousness, intelligence, conscious, unconscious, collective unconscious, creativity, spontaneity and so on and so forth – but what exactly is the significance of those words?

Very simply we can say that spirituality or spirit, is something which is very intangible. You cannot pinpoint it. You cannot put it in a bottle and say: “Please have a look at it and pass it on.” A laboratory experiment is not possible with spirituality. The spirit is something intangible, something invisible.

In fact, one definition of the spirit is that which cannot be seen, that which cannot be thought of. Anything which you see, which you can think of, which you can handle, which you can manipulate, measure and control is not spirit. In Vedanta we call this maya, that which can be measured, that which has a dimension, which has existence, an externality which you can see and touch and handle and control. The spirit, however, is something which is

invisible, which cannot be contacted, which cannot be measured. Somebody from a leading management institute said to me that he had devised a mathematical formula for measuring consciousness. But the first definition of consciousness is that which cannot be measured. The moment you try to measure; it you have killed it. Then you think of manipulating it, of improving it, of shaping it according to your petty little notion about things because you cannot stand unpredictability. You cannot stand something you cannot know. The very definition of the spirit is that which cannot be measured, which cannot be handled, which cannot be seen. But you can feel its presence; As Ramakrishna said when Vivekananda asked, "Have you seen God?" "Yes, my dear boy, I see God perhaps with much more clarity, than I see you." That kind of an expression - though it cannot be measured, though it cannot be quantified and still it is there, may sound paradoxical. To know the spirit, you need a certain sensitivity. And unless that sensitivity is developed; you will not be able to understand what it is. As someone said this morning: "There was some higher power coming upon me, descending upon me. When I was in a crisis, I did not know what to do, like Panchali, and I collapsed. In the process I found myself collapsing at the feet of the Lord, and somebody was lifting me up." That is a function of a certain sensitivity. I would not call it faith since you are not sure about it. If you had that kind of a faith it might not have happened, because God knows anyway when you have faith.

So the spirit is something which cannot be measured, but still its existence can be felt in a different way. At unexpected moments, when you feel everything is at sixes and sevens and the world is a mess around you and you feel you cannot to any further ahead, suddenly you experience a shower from beyond. Your whole life gains a new spring. And you scare seeing flowers blooming everywhere and there is a new message, a new energy welling up from within you.

That is the dimension of the spirit. You may not be able to quantify it. You may not be able to convince somebody of its existence unless that somebody is ready to learn. If you look at it with a suspicious eye you will not see it.

As Bhagavan says in the Gita (IV-40): “Samsayatma vinasayati.” If you keep on doubting it, you miss it. But if you are alert and if you are intelligent about it, some time or the other you will be blessed by it.

The spirit is an intangible value and expresses itself as self: confidence, love, compassion, understanding, faith, a feeling and care for the other and the belief, or at least a glimpse, into your own inner potential. Even if the whole world said you are useless you know you are not useless, but only being used less. You know that. That is the kind of an inner sensitivity, even when the whole world is against you, or because they have got their own interests whereas you are your own best well-wisher. So when you - look at yourself from that standpoint, you find new doors opening, new dimensions appearing, new suns rising in your life. And you find a vast area of consciousness, a continent of consciousness, opening up for you. That is what mean by spirituality. When you work on the spirit in you, new energies arise in you. We think of spirituality when we have exhausted all other sources of energy. For examples; we have developed our muscles, we have developed our intellect, we have tried to manipulate our emotions by various methods. That is what the modern psychologists are doing: They try to adjust our ego with minimum pain to the social needs. We have engineered our emotions. There is engineering of behaviour and emotions in the universities and institutions. We have done all this. And still, at the end of it, we find a tortured, miserable and persecuted individual. An individual without self-expression, without self-knowledge.

It is this situation which thwarts the unfolding of that inner potential. Without it we find ourselves lacking in energy, and are utterly tired and confused. Nobody is able to motivate us. That is what happens to Arjuna in the battlefield. Arjuna is a highly qualified person. In-fact he has got a new degree from Shiva, a PhD degree, if I am permitted to use this expression, and a new weapon in his armoury-straight from Lord Shiva, the Pasupata. So he is highly qualified. He has great war strategies. He has won various battles. He has fought great warriors and won. He went to heaven and come back. He was nor lacking in anything. We can see Arjuna as highly qualified, technically competent and the whole world recognizes his abilities. In fact, a few corporations were vying for his services: “Can you



come and join us?” He is not an unwanted, unemployed person. He is a highly qualified and reputed person. He has proved his worth in various battles. And it is that Arjuna, who at the critical moment of his life collapses in the battlefield of Kurukshetra and says: “Oh Lord, I have no energy, I am tired. I am running away from the battlefield.”

### **2.12.10 Motivation**

The whole of the Gita is a motivational scripture. “Arjuna you have to fight this battle,” says Bhagavan who then tries to motivate Arjuna in various ways. The most important goal of management is to motivate people. How to motivate them to do their allotted work, and to play their respective roles?

Bhagavan tries to motivate Arjuna\_ by various methods. The first method was to call Arjuna names. It is a tendency we all have. Haven’t you ever said, “You are a useless person. You are a stupid person, live up to your manliness.” It is also what Bhagavan said (B. G., Chapter II-2, 3):

***Anaryajusta masvargyam akirtikarama Arjuna,  
Kutastva kasmalamidam vishame samupastitam.***

Arjuna what is happening to you? You are an Aryan. You belong to a great race. You are highly qualified. You are the disciple of Drona, one of the greatest masters. You have passed Drona’s institute; in the same way you pass from the Ahmedabad Management Institute. You too are a first-class first rank student of that institute. After all this, now you want to turn back! Bhagavan says, “**Kutastva kasmaiamidam vishanu samupastitam akirtikaram Arjuna.**” What do you really lack? Haven’t you got all the energies?

Bhagavan also tries to invoke Arjuna’s valour, his sense of pride, his sense of ego, his sense of belonging to a certain family and a certain country, to a certain tradition. Bhagavan was trying to reach that and bring him back to normality. But Arjuna did not respond to those exhortations. Arjuna said: “This I have heard a lot. People praising me, telling me that I am the best in the country, therefore I must work hard. But I am not motivated by that. You may remind me of my family tradition, my degrees and the honours and awards I have received.

I have seen through all that. I am not at all inspired.”

Then Bhagavan tried another track a bit of emotion blackmail. He said, “Arjuna this will cause you lasting ill-fame. If you don’t fight this battle, what will the others say about you? (Don’t you ask what the other company people will think? What the other man will think? What the neighbours will think? What your own children will think?) To stress the result of the lasting ill-fame we can imagine him continuing: “There will be illustrated comics about you, the shameless manner you ran away from the battlefield. All the newspapers will write in bold letters that Arjuna ran away from the battlefield and then it will be a very shameful experience for you. Bhagavan was merciless and said, (B.G., II-34) Maranadadirichyate. “It is worse than death, Arjuna! You are self-destructive. What you are doing is suicidal.” Arjuna looked up for some time but again he collapsed and said: “This does not interest me. I don’t care what others say about me. I have gone through that also. I am not a little child now to look to the outside world for praise and recognition. I can stand on my own,” Arjuna maintains: “I am not interested, I am not inspired by that.”

That graded method of motivating also fails. Then Bhagavan says: “Arjuna look at your own duty - this is your duty - this is the call of duty. The nation needs you, the country needs you. Your organization needs you. Therefore, Arjuna you have got an opportunity to respond to the call of the nation.” Remember Bhagavan was trying to inspire Arjuna by mentioning national glory and appealing to his patriotism.

### **2.12.11 How do we motivate an individual**

Finally, Bhagavan realizes that these external props - these external crutches -will not work. What will work, is to give Arjuna a new self-identity, a new self-image. Make him see who he is, what are his powers, what is his infinite inner worth. Bhagavan gives Arjuna a new sense of himself, that he is not just Arjuna. He is not just his father’s son. He is not just a citizen of this country. He is something more. Bhagavan gives him a new idea about himself. That is why in the second chapter of the Gita, we find the Lord saying (B. G., II-11): “Panditah nanusochanti/” Pandita means an enlightened person. Who is an enlightened

person? One who has come to grips with himself, a man who has understood who he really is. A person who has understood his true nature is an enlightened person. And what is his true nature? According to the Bhagavad Gita, you are Infinite. You are happiness. Your nature is happiness. You don't have to do anything to be a happy person.

The fundamental defect in all our undertakings is that we are always busy doing something to be happy. And the more we try to be happy, the unhappier we become. To be a happy person we don't have to do anything. We have just to relax, loosen up, and be natural. So when you relax and are natural, then you are a happy person. There is really no gap or distance of space between you and happiness.

When we say 'spirit,' in Vedanta, it means this happiness which is your natural state. There is no other spirit that Vedanta talks of. There is no other god that Vedanta talks of. In no uncertain terms Vedanta says that you are the source of happiness. And in discovering that I am the source of all happiness, I become spiritual. I don't have to depend upon any external situation. My situation has no bearing on my happiness. I am happy in spite of the situation. A person who has come upon that self-discovery, that rootedness, that self-identify, can be called an enlightened person. People maintain that gaining enlightenment is very difficult. "I have to sit in a particular comforted posture to be an enlightened person. I have to stare at the tip of my nose. Unfortunately, my nose is a little flat therefore I cannot look at it. So how can I meditate?" Bhagavan says you don't have to do anything to be a happy person. You don't have to place yourself in a particular-posture to be happy. You don't have to change your name or lifestyle to be happy.

The fact is happiness is your natural state. Nor do you have to have any training for happiness. The best expression of happiness is a smile. That is the only exercise you have to do, learn to smile. Somebody asked how you define smile. Do I have to define something which is very natural to you? There is a craze for definitions. "How do you define smile? Can you show me a chart of a smile? What happens to the metabolic activity when I smile?" These questions are not important for us. We are unnecessarily messing up our life by charts and

words and definitions. A smile is very natural to you. Smile, and your spirits soar. Pull a long face, and the spirit goes down.

### **2.12.12 Unleashing Creativity**

When you approach a problem with a fresh, open mind, solutions spring up from yourself -fresh blossoms will bloom from inside yourself. Don't be satisfied with plastic blossoms. When you go with a set of solutions borrowed from here and there, you are going to miss the joy of solving a problem. You will get only plastic flowers. These do not have any fragrance though they may last long. For every problem, you will have a set of everlasting solutions or plastic flowers. But no butterfly will come to them. No bee will come around them. They have no fragrance and honey. They have no life.

In the same way, when we look at a problem freshly, spiritually from our own standpoint, then solutions come. That is why Bhagavan says, "Panditah nanusochanti." He invites challenges. He loves uncertainties. Because uncertainties inspire him in a situation where everything is defined, he feels sleepy. Some of you sleep even during such lecture because everything is predictable. The first opening statement is predictable. The end statement is predictable. In between it is always predictable. Therefore, you feel sleepy. There is no challenge at all. A person who wants to discover the divinity within himself, that energy within himself to lead a healthy, intelligent and creative life must always live in uncertainty.

A realized person is one who looks in to himself for inspiration. He doesn't say that this is possible only for managers. It is possible for everybody if you touch that source. When a manager puts his arm around his worker and smiles and asks him how he is, that is sufficient motivation for him. He will put in his maximum because he also wants to work. The Bhagavad Gita says, "**Nahi -kaschit khsan maaJi jatutishtatyakarmakrt.**

To sit idle is bondage, is a burden. Nobody wants to sit idle. The greatest punishment is solitary confinement, or not being allowed to do anything. Since one must work, because individuals are so constituted, what should be the attitude with which one undertakes work?

Generally, work causes anxiety regarding the results. There is no guarantee that the worker will get the expected result, and that uncertainty produces tension. Bhagavan says that work must be undertaken with the karma yoga attitude or yajna spirit, so that tension and anxiety can be avoided. With that attitude work is transformed into a means of self-expression - a continuous experience of inner bliss. What is meant by the yajna spirit? Does it point to a work culture? And can it become the basis for an emerging Indian work culture? The Bhagavad Gita is not mainly speaking about death as the bureaucrat would have us believe. The Gita's main teaching is deathlessness of spirit. In the Bhagavad Gita the concern is about individual development. When one goes deep into one's self, he gets new ideas and those ideas can be customized and can be sold. Such ideas are infinite.

Bhagavan motivated Arjuna not by teaching him a new skill or a new technology, nor by importing technology from outside. He changed the attitude of Arjuna, the vision of Arjuna, the soul experience of Arjuna. Sri Krishna gave him a new way of experiencing himself, a new understanding about himself.

First teaching was intelligent people never grieve over a challenging situation. If you are an enlightened person, you will never sit down, cry and weep, but will face the situation courageously. The secret of invoking your energy within yourself is to face your challenges or problems with a smiling disposition.

The first rule of Gita management is face your problems with a smile. The three clarion calls failed -sense of pride, prospect of glory, and duty. Then Sri Krishna the ways and means of changing Arjuna's mind, to shift his consciousness from one focus to another focus.

Second rule never run away from a challenge. As we interact with the challenge, we are able to invoke our own inner potential. The quality of individual is more important, and that is invoked from within oneself. This is the third teaching of the Bhagavad Gita- you have to go within yourself and suggest continuously to yourself positive thoughts.

The next teaching of Gita is to keep your mind quite all the time. Whatever successes or

failures, you should not react to the situation. You should certainly respond to the situation. You should also not get depressed by failure because, if you become depressed, you will not be able to learn what went wrong. Gita says you have choice over your actions but you have no choice over fruits of your action.

Arjuna got self-motivated by learning that work is means of discovering yourself. A true executive is one whose behaviour and response are not conditioned by a particular role: he has the freedom to take any role and move further. This is known as transcendental leadership. The more challenges you face the more integrated you become, the healthier you become the more divine you become.

### **2.13 My Gita by Devdutt Patanaik**

Devdutt Patanaik presents the Gita thematically, not adhering to the original order of chapters. This book marks his transition from mythology to philosophy – one that he makes with deftness and skill. That he chose the Gita to be his first in this genre is both remarkable and obvious, given that Hindus are so emotional about it. The book begins with his reasons for writing about the Gita the way he has, followed by a lovely little history of the text. It gives those readers unacquainted with the Hindu scriptural tradition a great perspective on when the Gita was written and what its sociocultural import is.

The main part of the book is divided into 18 chapters, much like the original text, but the division is thematic rather than sequential. Themes that are scattered and recurrent in the Bhagavad Gita become coherent units that flow logically in Patnaik's chosen structure. Of course, this will be helpful to those who haven't read the original or are not inclined to.

There's a helpful table in the book that compares and contrasts the two books in terms of content. Patnaik's eighteen themes are Observation (Darshan), Rebirth (Atma), Mortal Body (Deha), Body's Immortal Resident (Dehi), Cause and Consequence (Karma), Appropriate Conduct (Dharma), Exchange (Yagna), Introspection (Yoga), Trust (Deva-Asura), Potential (Bhagavan), Expanding the Mind (Brahmana), Contracting the

mind (Avatar), Tendencies of Matter (Guna), Proprietorship (Kshetra), Measurement (Maya), Attachment (Moha), Liberation (Moksha) and Union (Brahma-Nirvana). The book concludes with a chapter that speaks of two other Gitas and summarily ties it all up. While most of the broader themes of My Gita overlap with the Bhagvad Gita, Patanaik takes a few liberties and makes a few deviations for the sake of clarity. He offers simple etymological meanings of words like Dehi, Purusha, Yagna, Citta, Buddhi, Brahmana, Yoga, Sankhya, etc., which most readers are only vaguely familiar with. There is even a fun explanation of the word ‘jugaad’! Patanaik also distinguishes between occidental and oriental terminology, and between Hindu and Jain/Buddhist terminology, which sound similar but have different connotations. For example, he illustrates the difference between ‘soul’ and ‘atma’, or between ‘nirvana’ and ‘moksha’.

## **2.14 Swami Someswaranada (2005)**

Swami in his book, —**Business Management- the Gita Way**”, stressed that the management should be redefined and should be culture specific since we lack strong foundation in management of organisations. The author suggested that in India a leader can be successful when he knows his subordinates well and for that he has to understand the characteristics of Indian psyche and the focus should be on workmen and masses. According to the author, the Indian wisdom offers theory P (P for Parent) where manager goes through the three steps of empowering the subordinates: Bhakti- where manager should establish relationship with employees, Yukti- where manager should focus on the development of the intellect of the subordinates and Mukti- where manager should give more and more freedom to employees in the work.

The author believes that profits are a must for a company but the method of earning it should be to serve maximum number of people in a better and still better way. All the chapters and concepts are laced with illustrations and examples, and on their analysis many models for solving various problems faced by the organizations have been propounded. The author concludes that the Gita tries to solve the problems of business by solving the problems

of the people because real power lies with the people, not with money or knowledge and a businessman should think in terms of giving a lead and direction to the industry with a mission to help the country to grow because our growth is sustainable when we grow along with others.

### **2.15 E. Ajanta Chakravarty (2005)**

Chakravarty in his book titled, —**The Gita and the Art of Successful Management**”, brought out an interesting study of Gita in the context of management of modern enterprise. The purpose of the book was to explore the management base of Hinduism as enshrined in Gita. The researcher deemed the warrior as an executive and the Sarathi as a manager and deduced that the success of the warrior depends on the vision and analysing skills of the Sarathi, who knows how to take best advantage of the opportunities. Gita describes different forms of Yoga and according to the author, Yoga is a philosophical system that treats all life as a management enterprise. The study surmised that a manager, to be successful, should take realistic vision of the totality and should rise above narrow, short term and individualistic motives. He should be able to clarify the subordinate’s ideas, encourage and motivate him, increase his knowledge, guide him the way Krishna transformed Arjuna, who was dispirited, directionless, confused and in agony. The study concludes that the organization will thrive only when manager keeps a larger vision comprising good of mankind and the welfare of society and in the end like Arjuna, one should be above all doubts towards the duties and rise in enlightenment.

### **2.16 Sudhakar Reddy (2009)**

Reddy in his paper, “**Business Principles from the Bhagavad Gita**” undertook a conceptual study to highlight the relevance of Bhagavad Gita to business practices. The objective of the paper was to attune the Western model of efficiency, dynamism and striving for excellence to the ideals of the Indian holistic attitude of lokasangraha – for the welfare of many, for the good of many and to develop India centric management skills. On examining the modern management concepts in the light of the Bhagavad Gita, the researcher identified the fact



that to attain sound mental health, a manager should try to possess and maintain internal constancy, mental peace, a calm mind set and a positive poise even in adverse situations and should stay away from the feelings of greed, envy, egotism, suspicion and anguish as advocated by Bhagavad Gita.

India centric concepts developed by the researcher envision a leader with visionary perspective and dedicated to work for the sake of work without attachment to results. The study concludes that Bhagavad Gita advises the managers to handle the business issues from the grass root level of human thinking because once the basic thinking is improved; it will automatically enhance the quality of the actions and results.

### **2.17 Shiv K. Tripathi (2007)**

Tripathi in his research work, “Managing Business as a Spiritual Practice: The Bhagavad Gita way to Achieve Excellence through Perfection in Action”, did a conceptual study to identify ways to supplement western framework of management principles and functions by incorporating the principles of three paths of human salvation recommended in the Bhagavad Gita. The intent of the study was to establish interrelationship among various components of business universe and to propose management functions which are based on principles of Karma Yoga (Path of Action), Bhakti Yoga (Path of Dedication) and Gyan Yoga (Path of Knowledge). The framework developed by the study advocates that pre-eminence of knowledge, knowledge of organisation, self and laws of nature is required to achieve excellence in action, action which is for the gain of the whole creation and which should not contravene the laws of nature.

The researcher asserts that the essentials of any action should be clarity of the objective behind action, knowledge of the instruments of action, co-ordination of different efforts for the action, dedication and devotion to action and non-attachment to results of the action as preached by Bhagavad Gita. The research work concludes that a management model developed on the basis of Indian Vedanta will certainly be more effective than western models.

## 2.18 Arun Kumar (2004)

Kumar in his published research work, “**Management Leadership through Bhagavad Gita**”, made an in-depth study with a view to explore, identify and formulate the wisdom of Bhagavad Gita in the field of leadership and team building, philosophy of life, work ethics, decision-making, motivation, communication and human relations in business and industry. A closed ended opinion poll questionnaire was developed by him to find out the opinion of consultants, managers and supervisory engineers working in Indian and multinational corporations within the National Capital Region regarding the possibility of management leadership through Bhagavad Gita.

Though the concept of ‘Nishkama Karma,, doing good deeds without any expectation of reward, recognition, appreciation or gratitude, the central teaching of Gita, was rejected by the good majority in the opinion polls. The concept of ‘Nishkama Karma’ might be acceptable if it is explained as process-oriented instead of reward- oriented. Process education stresses the process through which results are obtained and not the results themselves. A comparative analysis of western model of Management Leadership and Bhagavad Gita model of Management Leadership leads to the conclusion that Bhagavad Gita model is absolutely superior to the western model and a successful management model for any country must be culture specific. It was concluded that by the synthesis of Bhagavad Gita philosophy, beliefs, attitudes and values with Western thought and techniques, Indian managers would be able to fulfil their Indian cultural specific roles not only in Indian corporate scene but in the world corporate scene also.

**CONCLUSION** :- Most of Indians including non-Hindus are aware of the fundamentals of Bhagavad Gita whether they have read Bhagavad Gita or not. In other words, Bhagavad Gita is a part of the ethos of Indians Bhagavad Gita though considered to be religious text. It is predominantly a practical guide to life and not a religious guide. It deals with life more than the Beyond. Bhagavad Gita involves a holistic understanding of man-material-life including all special and temporal consideration. Management and Business Management

is a part of this holistic scenario and understanding of the holistic scenario help Leaders/manager and Business Managers for the optimum utilization of resources.

In view of the various reviews of Gita through traditional and Management aspects as discussed above, it is crystal clear that the management lessons of Srimad is more relevant today, when this phenomenon world of manifestation is changing very fast. As these teachings are diffusing among masses their importance is going on increasing exponentially.

The context of Bhagavad Gita transcends time, the war context is allegorical and is applicable universally without limitation of space and time. In other wards it is highly relevant today as guide for questions of Management and Business Management