CHAPTER 5
MENTORING INSIGHTS FROM BHAGVAD GITA

Gita is an important part of well-known epic “Mahabharata” thought which have been composed by Sage Veda Vyasa approximately five thousand years back. It consists of 18 chapters and 700 verses. Bhagavad Gita means the Song of God. The Bhagavad Gita is called as a “Song Celestial” in English by Sir Edwin Arnold is a conversation between Krishna and Arjun. It is about the skillful and intelligent archer Arjun on a chariot directed by Krishna (the guide). Arjun is ready to face the large army of opponents including his relatives and teachers. However, a great archer Arjun is reluctant as he feels annihilation of his relatives. As a result of guilt, doubt and attachment to his family members, Arjun thinks of moving back from the battle ground. The Gita is a treatise by Krishna, guiding his student Arjun to come out from the dilemma of the war. The dilemma of our lives is similar to Arjun’s dilemma where our internal conflicts associated with positive and negative vitalities are battled on the battleground of our minds.

The Bhagavad Gita has many valuable lessons that provide the solutions to the problems of the modern man (Sivananda, 2000). The holy Gita symbolizes the struggles faced by all human beings in everyday life (Harvey, 2007). In Gita, Krishna enlightens us on all managerial techniques leading to a harmonious and blissful state of affairs as against conflicts, tensions, lowest efficiency and least productivity, absence of motivation and lack of work culture etc. common to most of the Indian enterprises today (Bhattathir, 2006). Since the difficulties and circumstances faced by modern managers are similar to the ones which were faced by Arjun, The Gita offers solutions for them (Bodhananda, 2001). There is not a single important problem in life which cannot be referred to the Bhagavad Gita for a suitable solution” (Easwaran, 1997). Due to the great relevance, this Holy Scripture has been acknowledged as a continuous source of knowledge in many areas such as management, administration, leadership etc. (Sharma, 1999). Therefore, scripture has been explored for learning about insights of mentoring. Relevant slokas are sited while examining the content.
The Grief and dilemma of Arjun have been explained in the chapter one of the Bhagvad Gita. To explain the state of Arjun, Relevant verses of chapter one have been referred.

Sanjay, who is the narrator of the war for Dhritrashtra is explaining him the state of Arjun as follows:

अर्जुन उवाच-

सेनयोरुभयोर्मध्येरथंस्थापयर्ये अच्युत॥१.२१॥
यावदेतान्ननरीक्षेऽहंयोद्धुकार्ानवन्स्थतान्।
कैर्मयासहयोद्धव्यर्न्स्र्न्रणसर्ुद्यर्े॥१.२२॥

Arjun said:

Meaning: O Changeless Krishna, please place my chariot between the two armies, that I may regard those who stand ready in the battle array. On the eve of this war, let me comprehend with whom I must fight.

In the above mentioned verse, Arjun ask Krishna to take him between two armies so that he can examine the battleground. That may be also to examine his own strength and weakness.
Meaning: Here in this field of Kurukshetra, I wish to observe all those who have gathered with desire to fight on the side of Dhrtarashtra’s wicked son.

Arjun is asking Krishna that “please let me see all those who are fighting against me”. Sanjay explains that Arjun is ready for the war. He believes that his cousins are wrong and it is his duty to fight against injustice that has been done to his family.

Sanjaya said to Dhrtarashtra:

Meaning: O descendant of Bharata, requested thus by Arjun Krishna drove that best of chariots to a point between the two armies, in front of Bhishma, Drona, and all the rulers of the earth, and then said: “see, Partha (Arjun), this gathering of all the Kurus!”

Arjun asks Krishna to take him to the middle of the army for examining the opponent. Krishna takes him in front of Bhishma & Drona. Krishna as a mentor shows him the biggest challenge of the battle so that he can prepare Arjun for the same. Here Bhisma and Drona presents both type of challenges to Arjun, one being the skill as Bhisma and Drona were amongst the greatest of warriors of those times, other being the emotional attached with both of them.
Meaning: Beholding all those relatives arrayed before him, the son of Kunti became filled with deep sympathy and spoke dolefully.

After examining the battleground, Arjun feels disheartened. Arjun is feeling week within, despite being aware of the fact that his cousins are not on the side of Dharma. The feeling of sympathy and delusion has started emerging inside the Arjun.

Arjun explains his state of mind in the following verses to Krishna as follows:

Meaning: O Krishna, seeing these, my relatives, met together desirous of battle, my limbs are failing and my mouth is parched. My body trembles; my hair stand on end. The sacred bow Gandiva slips away from my grip and my skin is afire. Neither can I remain standing upright. My mind is rambling; and Keshava (Krishna), I behold evil omens (२८-३१).

In the above-mentioned lines, Arjun is expressing his feelings to Krishna. He is in a state wherein his body is not under his control. A great warrior Arjun, is not able to hold his weapon. All the characteristics reflected by state of Arjun, are the symptoms of stress. Here the emotional feelings overpower his sense of duty as Kshatriya. When Arjun faces this stage of life, he completely surrenders himself to Krishna to help him
overcome this situation. Arjun ask Krishna for the advice by explaining his mental and physical states at length as indicated in following verses as follows:

नकालेक्ष्यविकृष्णनराजसुखानिधि
किन्नोराजयेनमविकीविंदकिंभोगैवितेनवा॥१.३२॥

येषामर्यमिक्षिन्तोराजयंभोगःसुखानिधि

तद्मेववस्थितायुद्धेयायांस्त्यक्त्वाधिनानिधि॥१.३३॥

आचार्येषःपितःपुत्रस्तैवपश्चिमात्मा:॥

मातुलाःश्वशुराःपौत्राःश्याला:संबिधिनस्तथा॥१.३४॥

Arjun said to Krishna

*Meaning:* O Krishna, neither do i percive any worthwhile effect in slaying my own kinsmen in the battle. I crave neither triumph, nor kingdom, nor pleasure! Of what use to us is dominion; of what avail happiness or even the continuance of life, O Govinda, the very ones for whose sake we desire empire, enjoyment, pleasure, remain poised here for battle, ready to relinquish wealth and life – preceptors, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-laws, and other kinsmen (३२-३४).

In the above verse, Arjun’s changed mind is leading him towards the feeling of detachment. He wants to leave everything. He is scared of victory. Even though Arjun dislikes the Kaurav but when he thinks about his nephews, Gurus and teachers, he is not able to stand up to the challenge before him. There stands the Bhishma, on whose lap Arjun used to relax in his childhood. Arjun is full with grief and is in great pain. The situation puts Arjun in the greatest dilemma of his life that is to follow his Dharma and fulfill his Karma or to give into his emotional desire and surrender.

एताननहनतुमर्च्छामर्घ्नतोऽप्रपर्धुसूदन।
अप्रपत्रैलोक्यराज्यस्यहेतोऽक्कुर्हीकृते॥१.३५॥
Meaning: Even though these relatives should try to destroy me, not even if thereby I attained mastery over the three worlds; how much less, then, for the sake of this mundane territory of earth.

Arjun expressing his delusion to Krishna and says that “I know this feeling of confusion, stress and grief will destroy my role still I do not want to kill them over a piece of land”.

तस्र्ाननाहामवयंहनतुंधातमराष्ट्रान् स्वबान्धवान् ।
स्वजनहिकथहत्वासुखिन: स्याममाधव॥१.३७॥

Meaning: Therefore, we are not justified in annihilating our very relatives, the progeny of Dhritarashtra. O Madhava (Krishna), how indeed could we attain happiness by killing our own kindred?

Delusion thinking leads to wrong conclusion. That is what has happened to Arjun. To overcome the situation, he sees only one solution which is to abandon fight against the Kaurav.

यद्यप्येतेनपश्यन्नतलोभोपहतिेतसाः।
कुलक्षयकृतंदोर्ंमर्त्रद्रोहेिपातकर्् ॥

कथंनज्ञेयर्स्र्ामभाःपापादस्र्ा ।
कुलक्षयकृतंदोर्ंिपश्यद्मभजमनादमन॥१.३८॥

Meaning: Even if Kurus, whose understanding is eclipsed by greed, behold no calamity in the ruin of families, and no evil in enmity to friends, should we not know to avoid this sin, O Krishna- we who do distinctly perceive the evil in the disintegration of the family?

Arjun raises a question to Krishna that if he kills his relatives to win over the land, then he would be same as Kauravs, he finds no difference in Kauravs and Pandvasand they will be as guilty as them.

उत्ससननकुलधर्ामणांर्नुष्ट्याणांजनादमन।
नरकेऽयनयतंवासोभवतीत्सयनुशुश्रुर्॥१.४४॥
Chapter 5: Mentoring Insights from Bhagvad Gita

Meaning: O Krishna, often have we heard that man devoid of family & religious rites are most certainly committed to reside indefinitely in hell.

Alas! Actuated by greed for the comfort of possessing a kingdom, we are prepared to kill our own kinsmen – an act surely entangling us in great inquiry.

If, weapons in hand, the sons of Dhritrashtra kill me, wholly resigned and weapon in the battle, that solution will be more welcome and beneficial to me!

Sanjay said:

Arjun, having spoken thus on the battle field, his mind disturbed by grief, gives away his bow and arrows, sat down on the seat of his chariot (४४-४७).

In the above stated verses, Arjun keeps his weapons aside due to detachment and delusion. He is perplexed and stressed in his chariot. After seeing the faces of the relatives, Arjun is feeling too weak within that he could not stand and hold his arc. He promised himself that he will not fight with his relatives.

After diagnosing the difficulty and dullness of Arjun’s intellect, Krishna could not stop himself. He knows that the difficulty of illusion that has emerged within Arjun is due to inappropriate evaluation of the situation. Hence Krishna decided to help him in
Chapter 5: Mentoring Insights from Bhagvad Gita

the state of delusion. Arjun is in the state of internal conflict of what is right and what is wrong due to the lack of clarity. He is not able to perform the role which has been assigned to him, due to the mental state of conflict, stress and illusion. He has decided to leave the battleground. Arjun is not confident in what he is doing. In the stated situation of conflict, Arjun requests Krishna to guide him to understand the difference between right and wrong. He completely surrendered himself to Krishna for the same. It also creates the need of a Mentor, who can help mentee to come out from this situation as Krishna did with Arjun. Arjun is one of the most sincere and talented character in Mahabharata was not able to perform due to low confidence and stress. Wisdom provided by Krishna to Arjun helped him to come out of his dilemma. Krishna transformed Arjun from being disillusioned and confused to focused and confident through his guidance and support. Krishna elevated him to the stage of confidence and clarity which reduced the stress. This process of transformation of Arjun from grief to clarity led to the victory of Panadava. Same type of situation of conflict & stress is faced by every individual at work.

Arjun is completely engrossed in grief which is due to attachment and illusion. Arjun thought that leaving the battleground is the only solution of his problem. Krishna helps him analyze the situation further and tells him the right path in the lines below:

\[ \text{Krishan said:} \]

\[ \text{In such a critical situation, whence comes upon thee, O Arjun, this} \]
\[ \text{despondency behavior improper for an Aryan, disgraceful, detrimental} \]
\[ \text{to the attainment of heaven?} \]

Krishna as a mentor tells Arjun about his duties. He explains him about the proper behavior required to achieve his goal of life. Similarly in corporate world as well, there are situations where Mentor has to explain, the proper behavior expected from mentee as an employee of the organization.
O Partha (“Son of Pritha”), Surrender not to unmanliness; it is unbecoming to thee. O Scorcher of Foes forsakes this weak heartedness! Arise!

In the above mentioned verse, Krishna explains Arjun about self-control. He asks Arjun to walk towards detachment. He tells Arjun to accept this situation as challenge and act. Kshatriya’s duty is to fight against Adharama. Being Kshatriya you should not look towards your personal issues. Krishna explains and makes him realize about the role assigned to him. This is one of the important roles of the mentor. Arjun then puts up a question, which is mentioned below:

Arjun said:

O Slayer of Madhu, O Destroyer of Foes (Krishna)! How can me, in this war, direct arrows against Bhishma and Drona-being who should be worshiped!

Here Arjun states that how can he fights against Bhishma and Drona. They are the ones whom he worshiped. In the above verse Arjun shows his attachment to his relatives and Guru. He explains his state of mind and conflict.

Arjun further expresses his grief and asks for the guidance as follows:

...
Arjun said: I can hardly decide which end would be better—that they should conquer us? Or that we should conquer them? Confronting us Dhitrarshtra’s children – the very ones whose death would make our life undesirable! With my inner nature overshadowed by weak sympathy and pity, with a mind in bewilderment about duty, I improve thee to advise me what the best path for me to follow is. I am thy disciple. Teach me, refuge is in thee.

Arjun shows his dilemma of not being able to understand what is right and wrong. He is requests Krishna to guide him to come out of this situation. The state of inner silence leads to high role conflict. Arjun is not clear about his role. Hence there is a need of a mentor who can advise Arjun about his role. In the above mentioned stanza Arjun expresses his wish for guidance. When Arjun surrendered himself to Krishna completely, Krishna starts his teachings. The divine knows the reason of Arjun’s conflict so he starts with the same as follows:

Meaning: Even from the point of view of thine own dharma (one’s rightful duty) thou should not inwardly oscillate! There is nothing more propitious for a Kshatriya than a righteous battle.

Krishna explains to Arjun about his right full duties as Kshatriya and tells him to overcome the hesitation to accept his duty. Here Krishna explains Arjun the significance of his role in the battlefield the importance of the role to Arjun.
यदृच्छयाचीपन्न्नस्वर्गद्वारमपापावृत्तम् ।

सुखिनःक्षत्रियः पार्थलभन्ते युद्धमीलश्च। ॥२.३२॥

Meaning: O Son of Pritha (Arjun), Fortunate are the Kshatriyas when such a righteous battle has, unprovoked, fallen to their lot; they find therein an open door to heaven.

Krishna as a mentor is asks Arjun to grab the opportunity as a Kshatriya. He explains that to perform one’s duty is of utmost importance. Fighting for the dharma is the door of heaven to a Kshatriya. He further explains it as follows:

अथवेत्त्वमर्र्ंधम्सयुं सङ्ग्रार्ंनकररष्ट्यमस।
ततःस्वधर्ुंकीयतुंिहहत्सवापापर्वाप्स्यमस॥ ॥२.३३॥

Meaning: But if thou decline to undertake this righteous combat, then, having relinquished thine own dharma and glory, thou wilt reap sin.

Krishna advised Arjun not to leave the opportunity to fight and conquer. He also highlighted the importance of self-control. Here Krishna furthered emphasized that not performing one’s role is tantamount to committing a sin. He then goes on to describe honor in next lines-

अकीयतुंिाप्रपभूतायन
कथययष्ट्य
न्नततेऽव्ययार््
।
सम्सभाप्रवतस्यिाकीयतम—र्मरणादयतररच्यते॥ ॥२.३४॥

Meaning: Men will ever speak of thine ignominy. To the man of repute, dishonor is veritably worse than death.

In the above verse, Krishna mentions the importance of status. He tells him Arjun that if he withdraws from the war, he will be called as cowered. If he does not fight, he will be loses his goal which is to achieve heaven and reputation as well. One’s reputation may depend on the fact that how efficiently one performs his duties. In the next line it is again stressed-
Chapter 5: Mentoring Insights from Bhagvad Gita

भयाद्रणादुपरतंस्यनतेत्सवांर्हाः।
येर्वत्सवंर्हुर्तोभूत्सवायास्यमसलाघवर्॥२.३५॥

अवाच्यवादांश्िर्हून्
वहदष्ट्यन्नततवाहहतााः।
यननदनतस्तवसार्र्थ्युंततोदुाःखतरंनुककर््
॥२.३६॥

Meaning: The mighty chariot warriors will assume that thou hast shunned this war through fear. Thus wilt thou be lightly regarded by those who had thought highly of thee.

In the above verse, Krishna explains that the fear is not the character of a warrior. He asks Arjun to examine the problem from the broader point of view. Krishna stressed that if he does not fight he will lose all the respect he commands from others and will be remembered as a coward. Then He elaborates the qualities of a good archer.

हतोवािाप्स्यमसस्वगुंन्जत्सवावाभोक्ष्यसेर्हीर््
॥
तस्र्ादुप्रत्तष्ट्ठकौनतेययुद्धायकृतयनश्ियाः॥

Meaning: Thy foes speak contemptuous (words improper to utter), maligning thy powers. What could be more painful than this?

In the above verse Krishna highlights the consequences of Arjun’s decision to give up. In the verse is a visionary mentor is visible who can evaluate every action of the mentee keeping in view the from the consequences of action/inaction. This type of evaluation can help mentee in taking the right decision. With above stated arguments, Krishna shares his wisdom moving from dispassion to karma-yoga. Karma –yoga is the principle which is only related to the action of the person but not the result, as results are not in the hand of doer. There are so many factors which can affect the results. Individual can’t control these known and unknown factors. Since mentor is more experienced than the mentee, he can help mentee in analyzing these factors and accept any unexpected result. The principle of Karma is well explained by Krishna in the following verse:

नेहाभिक्रमनाशोऽन्स्तित्सयवातोनप्रवद्यते。
स्वल्पर्प्यस्यधर्मस्यत्रायतेर्हतोभयात्॥२.४०॥

65
Meaning: In this path, there is no loss of the unfinished effort for realization, nor is there creation of contrary effects. Even a tiny bit of this real religion protects one from great fear.

Krishna encourages Arjun to think about the long term goals rather than short term goals. Proper path relieves us of the fear of defeat.

Meaning: In this yoga, O Scion of Kuru (Arjun), the inner determination is single, one-pointed; whereas the reasoning of the undecided mind is unending and variously ramified.

In this verse the focus is on self-determination. Mentor should help mentee in clarifying his doubt so that he/she can achieve the goal. It is stated in the stanza that undecided mind makes the person restless which leads to distraction from the goal.

Meaning: O Parth, no single-pointed resolution (no fixity of mind) in the meditative state of Samadhi grows in those who cling tenaciously to power and sense delights, and whose discriminative intelligence is led astray by the flowery declamation of spirituality ignorant. Contending that there is naught else than rejoice in the laudatory aphorism of the Vedas, their true nature being afflicted with earthly inclinations, having heaven as their highest goal, performing the numerous specific sacrificial rites for their purpose of obtaining enjoyment and power –
Krishna tells Arjun about Samadhi in above mentioned verses which mean realization of self. Krishna explains that, want for pleasure and power takes a person far from the goal. He also describes that inner illusion does not let the individual achieve the goal. The person who has material desires will not be able to focus on Samadhi “the state of self-realization”. Here mentor asks mentee to focus only on goal.

Meaning: The Vedas concerned with the three attributes (of Nature); be thou above these three attributes, O Arjun! Free thyself from the triple qualities and from the pairs of opposites! Ever remain in the quality of Sattwa (goodness), freed from the thought of acquisition and preservation, and be established in the Self.

Krishna asks Arjun to make him free from all emotional involvement, desires and attachment. He advises Arjun to balance his mind so that it cannot be disturbed by the pain or joy. Stable mind leads to focus towards the goal.

Meaning : Thy human right is to work only, but never for the resultant fruit of action; Do not consider thyself the creator of the fruits of thy activities; neither allow thyself attachment to inactivity.

Krishna gives very important message to Arjun about the Karma. He asks Arjun to focus only on efforts not the results. He advises Arjun that you should not attach yourself to the outcome. If you do so, you will deviate from your goal.


Meaning: Perform action, O Arjun, being steadfast in Yoga, abandoning attachment and balanced in success and failure! Evenness of mind is called Yoga.

In the above mentioned line, Krishna advises Arjun to detach himself from outcome of the action. He explains the yoga which signifies the mental evenness and commitment. He further explains that a persistent being is always balanced in success or failure.

Meaning: When thy intellect, perplexed by what thou hast heard, shall stand immovable and steady in the Self, then thou shalt attain Self-realization (yoga).

In the above verse, Krishna explains about the process of liberation. If a person gets stable mind through he attains the freedom from all attachments. This is the stage when person is more focused and steady.

After hearing to the insight of Krishna, Arjun raises doubt about as to what he focuses upon, which will help him should achieve the goal of life in the following verse:

Arjun said:

Meaning: O Keshava! Is the description of him who has steady wisdom and is merged in the Super conscious State? How does one with steady wisdom speak? How does he sit? How does he walk?

In the above verse Arjun asks about the characteristics of a person who attained the self-knowledge. It is the duty of a mentor to clear the doubt of the mentee, Krishna in the below mentioned verses explains the characters of an intelligent person:
Krishna said:  

 Meaning: When a man completely casts off, O Arjun, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom!

 He whose mind is not shaken by adversity, who does not hanker after pleasures, and who is free from attachment, fear and anger, is called a sage of steady wisdom.

 He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed.

 When, like the tortoise which withdraws its limbs on all sides, he withdraws his senses from the sense-objects, then his wisdom becomes steady.
The objects of the senses turn away from the abstinent man, leaving the longing (behind); but his longing also turns away on seeing the Supreme.

The turbulent senses, O Arjun, do violently carry away the mind of a wise man though he is striving (to control them)!

In the above mentioned verses (५५-६०), Krishna clarifies the doubt of Arjun about self-realization and its significance. He begins with the explanation about the characteristics of an intelligent person. The person who is free from all the desires, anger, fear and depression is known as intelligent person. Krishna compares the intelligent person’s mind with the ocean which is free from all movement of the rivers. He may be called as self-realized person. Krishna asks Arjun to be strong like a self-realized person.

Krishna mentions the qualities of the self–realized person as follows:

a) The person, who is free from all desires, does not crave for pleasure.
b) The person who is free from fear, anger and attachment.
c) The person who does not have any preference for good or bad is free from reaction.
d) The person whose senses are under control.

Krishna as a mentor talks about two sadhanas in above verses first is controlling the mind and second is observing the wisoms. In essence, for eradicating attachments which was the only reason of Arjun’s illusion, one should focus on self-realization. He asked Arjun to focus on the action to attain perfection so that he can set examples for others who are striving for the same. Krishna explains Arjun that every individual should focus on the duties suited to one’s prakrati (nature) which will automatically leads to detachment. The feeling of detachment will take individual towards the perfection. It states that mentor should not focus on knowledge enhancement only but also the use of the same through action. Before assigning any task mentor should first understand the nature of the mentee to find out the suitable task. In the situation where mentee feels the same as Arjun felt, Mentor should try to make him calm and stable.
through self-realization. Mentor should listen to mentee with patience and clear his doubt so that mentee can focus on the goal attainment. Mentor should be a good listener and knowledgeable to perform the same.

After this explanation by Krishna, Arjun again raised a question that whether I should focus on Karma or Knowledge? Which will help me to attain my goal?

अर्जुन उवाच

व्यामिष्केरवाक्येनवाक्ये व कर्मोपवाक्यः

तदेकं क ह योश्नस्य ब्रह्मानुपयुक्तम् ॥ ३.२ ॥

Arjun continues:

Meaning: With these apparently perplexing words Thou confuse, as it were, my understanding; therefore, tell me that one way for certain by which I may attain bliss.

Arjun mentions about his dilemma and seek advice from Krishna for the one best way to attain the goal of his life through knowledge or action. Krishna clears the doubts of Arjun as follows:

श्रीभगवानुवाच

लोकेः निदर्शितं शुभेच्छाप्रेक्षाप्राप्तामालाधि

ज्ञानयोगग्नानां स्वाभाविकम् योगसाधनम् ॥ ३.३ ॥

Krishna said:

Meaning: In this world there is a twofold path, as I said before, O sinless one,—the path of knowledge of the Sankhyas and the path of action of the Yogis!

Krishna answers Arjun that there are only two ways to achieve the goal of life. One is through gaining knowledge and the other is through action. Both are equally important in one’s life. Krishna first explains the important of action as follows:
Krishna further explains the importance of action and appreciates the significance of the active life. Inaction will lead you towards the life where neither knowledge nor goal can be achieved. Krishna as a mentor encourages Arjun to act so that perfection can be attained.

Nobody on the earth can survive without the action. One has to act according to the one’s inborn nature which is called as prakrati. Krishna explains that even an ineffective person cannot live without action, as it is the law of nature. Whatever a person is able to do according to his nature is good for him.

In the above stated verses, Krishna explains to Arjun that there are two types of life – social and isolated. You choose any one but cannot avoid action. Karma Yoga is the
Chapter 5: Mentoring Insights from Bhagvad Gita

stage of choosing the right action and Jnana yoga is the phase of pursuing the knowledge for the Karma. Krishna gives the message of attentive and active life.

Mentor should motivate the mentee for action. He should provide opportunity according to the nature (prakrati) of the mentee so that he can use his knowledge effectively. Krishna advised Arjun that there is no choice between knowledge and action to achieve the freedom.

In continuation, Krishna further explains the meaning of Karma-Yoga to attain wisdom as follows:

\[ \text{र्ययसवामणणकर्ामणणसननयस्याध्यात्सर्िेतसा।} \\
\text{यनराशीयनमर्मर्ोभूत्सवायुध्यस्वप्रवगतज्वराः॥} \]

Meaning: Surrender all activities unto me! Devoid of egotism and expectation, with your attention concentrated on the soul, free from exciting worry, be engaged in the battle.

Krishna explains the Arjun that one should set objective for the life and act accordingly with full patience and stable mind. To achieve the goal of life one has to detach himself from all kinds of feelings without thinking of the results.

\[ \text{येर्ेर्तमर्दंयन} \\
\text{त्सयर्नुयतष्ट्ठन्नतर्ानवााः।} \\
\text{श्रद्धावनतोऽनसूयनतोर्ुच्यनतेतेऽप्रपकर्ममभाः॥} \]

Men, Devotion–filled, who ceaselessly practice my precepts, without fault–finding, they too become free from all karma.

Krishna explains the importance of practice with right method in karma.

Being an experienced person, a mentor plays a vital role in advising the right method for the assigned task to the mentee. If mentee uses the right method for performing the assigned task, his productivity will increase. After explaining the importance of right method, Krishna discusses about the feelings, which may deviate mentee from his goal.
Meaning: Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway, for they are his foes.

One should not be strangled, in between the likes and dislikes. Dislike and the attachment are the feelings of a human being which will not let him achieve the goal of life.

Meaning: Better is one’s own duty, though devoid of merit, than the duty of another well discharged. Better is death in one’s own duty; the duty of another is fraught with fear.

In the above mentioned verse, Krishna explains the importance of Karma Yoga and conditions required for the same. First is to establish a goal for the life, second is to offer you completely for the actions, third is not to think about the results, fourth is to make yourself free from feeling of attachment and fifth is to make the mind calm and stable. Krishna asks Arjun to follow the same to achieve the goal. Likes and dislikes are the two important perspectives of human life. One should not go by his likes but should focus on duties.

Mentee should have complete faith in the ability of mentors for accomplishment of the set goal. In order to accomplish the goal one should supreme faith on the mentor. The conflicting mind is always takes individual far from the right path of the goal and leads to destruction. Once individual attains self-control, he feels free from all weakness and attains true knowledge. Krishna states that one who has doubt moves to destruction. So one should also have faith in oneself. A mentor plays an important role in the process of self-realization. After explaining the difference between the knowledge and Action, Krishna explains about the importance of a Guru in one’s life.

Arjun asks a question as follows:
अर्जुन उवाच
अथकेनियुक्तोऽयंपापंिरयतपुरुर्ाः।
अयनच्छननप्रपवाष्ट्णेयर्लाहदवयनयोन्जताः॥

Arjun said:

O Vershneya", by what is man impelled, even against his will, to
perform evil- compelled, it seems, by force?

Arjun asks a very interesting question to Krishna that “why people commit mistake knowingly”? Why they follow the wrong path? Krishna answered as follows:

श्रीभगवानजवाच
कार्एर्क्रोधएर्रजोगुणसर्ुद्भवाः।
र्हाशनोर्हापाप्र्ाप्रवद्धयेनमर्हवैररणर्् ॥

Krishna said:

Born of the activating attribute of nature, it is desire; it is anger –full
of unappeasable craving and great evil: know this to be the foulest
enemy here on the earth.

One’s biggest enemy is one self, because of the desires which lead to the feeling of
attachment and anger. When desire emerges, there is emergence of anger and
attachment to fulfill that desire. Hence these two feelings go together. As a result
extreme disturbance is created in our mind which leads to self-destruction.

धूमेनाग्रियतेवहिनयथादशोमलेनाच।
यथोल्बनावृतोगभत्स्थातेतेदमावृत्तम् ॥

Meaning: As fire is observed by smoke, as a looking glass by dust, as
an embryo is enveloped by this womb, so it is covered by this.

In the continuation of his answer Krishna says that the endless desires blocks the
knowledge of a person and takes him away from the goal of the life. So Arjun
discover yourself which will automatically weaken your desires. Once your desires become week you can discover your inner self which is beyond the intellect and thus destroy desires for the good. Krishna now highlights the glory of knowledge and the means to achieve this knowledge in the following verse:

\[
दैवर्ेवापरेयज्ञंयोचगनाःपयुमपासते।
\]

\[
ब्रह्माग्नावपरेयज्ञंयज्ञेनैवोपजुह्वयत॥४.२५॥
\]

*Meaning: In the truth, there are those yogis who sacrifices to devas; others offer the self, as a sacrifice made by the self, in the fire of spirit alone.*

As yogis provide sacrifice to Devas to attain the self-control, they denounce the worldly pleasure to achieve the control over their senses. Mentee should be focused towards the goals and rise above the feeling of pleasure, anger or hatred with the guidance and help of Mentor.

\[
श्रोत्रादीनीन्नद्रयाण्यनयेसंयर्यान्ग्नर्ुजुह्वयत।
\]

\[
शब्दादीन्नवर्याननयइन्नद्रयान्ग्नर्ुजुह्वयत॥४.२६॥
\]

*Meaning: Certain devotees’ offers, as oblations in the fire of inner control, their power of hearing and other senses. Others offer as sacrifice, in the fire of the senses, sound and other sense objects.*

There can be several types of sacrifices, one should let go of their pleasure, comfort or preferences to attain the goal. Mentor can play a vital role in the situation wherein mentee is sacrificing through counseling.

\[
सवामणीन्नद्रयकर्मणाणिाणकर्मणापरे।
\]

\[
आत्सर्संयर्योगाग्नौजुह्वयतज्ञानदीप्रपते॥४.२७॥
\]

*Meaning: Again, others offer all their sense activities and functions of the life force as oblation in the wisdom-kindled yoga flame of inner control in self.*
Some dedicate their life to the worship of god and does not indulge in other facet of life. This refers to the total dedication towards the goal, not providing any importance to other things.

श्रेयान्द्रव्यमहाद्विज्ञानानस्तिप्रियपर: परस्तपः।
सर्वकार्मिकानिर्याधिपत्यमेवपरिपूर्वकान्त:।॥४.३३॥

तदविद्धप्रणातेपराप्रियप्रश्ननस्वयम्।
उपदेस्यंतोत्तराणामस्तत्तत्वदशी:।॥४. ३४॥

Meaning: The spiritual fire ceremony of wisdom, O Scorcher of foes (Arjun)! Is superior to any material ritual. All actions in it’s entirely is consummated in wisdom. Understand this! By surrendering thyself (to the guru) by questioning (the guru and inner perception), and by service (to the guru), the sage who have realized truth will impart that wisdom to thee.

It states that one should needs Guru to attain the truth. The truth cannot be attained without Guru. One has to surrender oneself to the Guru with faith and humility. Guru is the only means of knowledge. Krishna tells the way through which one can move from darkness to light which is knowledge, the only purifier. A mentor should have all the characteristics of a teacher (Guru) to make the mentoring process more effective.

अपितेदसिपापेक्षः सर्वेक्षः पापक्षः।
सर्वज्ञानप्लेवेनवृज्ञिनंसन्ततिश्यसि।॥४.३६॥

Even if thou art the chief sinner among all sinners, yet by the sole raft of wisdom thou shalt safely cross the sea of sin.

The guilt about the means used to attain the goal can be cleared by knowledge about the higher purpose of being. One can overcome the guilt only by means of wisdom only. The mentor can help mentee to understand the greater importance of goals.

नहिज्ञानसर्वशंपविन्द्रितविद्यतेः।
तत्स्वयंयोगसिद्धः कालेनालमिन्दितः।॥४.३८॥
Verily, nothing else in this world is as sanctifying as wisdom. In the due course of time, the devotee who is successful in yoga will spontaneously realize this within his self.

Here Krishna indicates the significance of wisdom. Similarly mentor should make him realize the importance of acquiring knowledge about job. Acquiring the knowledge is continuous process. Thus a Mentor can help the mentee to attain the knowledge in phased manner so that is can be practiced and retained at the same time. A sudden flux of knowledge may not that helpful towards acquiring required knowledge.

श्रद्धावााँल्लभतेज्ञानंतत्सपराःसंयतेन्नद्रयाः।
ज्ञानंलब्धवापरांशान्नतर्चिरेणाचधगच्छयत॥४.३९॥

The man of devotion who is engrossed in the infinite, who has controlled the senses, achieves wisdom. Having obtained wisdom, he immediately attains supreme peace.

In corporate world Mentor provides instructions and path to achieve the goal. Mentor also guide mentee in controlling self which can reduces the stress and gives the peace of the mind

अज्ञश्िश्रद्दधानश्िसं
नायंलोकोऽन्स्तनपरोनसुखंसंशयात्सर्नाः॥४.४०॥

The ignorant, the man lacking in devotion, the doubt-filled man, ultimately perished. The unsettled individual has neither this world, nor the next nor the supreme happiness of God.

The devotion towards the goal is the utmost important; lack in devotion, confusion towards the goals and means, will ultimately result in failure. The mentee should understand the same; it is duty of mentor to help the mentee to understand the importance of dedication.

योगसननयस्तकर्मांज्ञानसंज्ञनसंशयम्।
आत्मवङ्क्तकार्माणिनिवधनिन्त्यन्त्रजय॥४.४१॥
O winner of wealth, he who has relinquished work by yoga, and who has torn apart his doubts by wisdom, becomes poised in the self; actions do not entangle him.

When somebody attains the knowledge and self-control, there is no confusion of the role. As stated in earlier verses, the confused and conflicted mind always give negative outcomes, mentor should resolve all the conflicts and confusions of the mentee through his experience when mentee is not able to understand the importance of goal, action goes into oblivion.

Therefore, O descendent of Bharata, arises! Take shelter in yoga, slashing with the sword of wisdom this ignorance born doubt existing in thy heart about the self.

Here motivates Arjun to perform his Karma of being born as Kshatriya, he urges him to use the wisdom acquired through Krishna to clear all the doubts that arises in his mind, if any.

He who has overcome attachment both to sense object and to actions, and who is free from all ego-instigated planning— that man is said to have attained firm union of soul with spirit.

For an aspiring human being, who is advancing towards the ultimate goal, his means to achieve the goal is “Karma”, through which he can overcome the distractions. When oneness with the goal happens, all the delusions become obvious, thus the mentee climbs the ladder of success through Karma and attains equilibrium with the goal, but all this is not possible to attain Guru (Mentor).
Let man uplift the self (ego) by the self: let the self not be self-degrade. Indeed, the self is its own friend; the self is its own enemy.

For him whose self (ego) has been conquered by the self (soul), the self is the friend of the self; but verily, the self-behaves inimically, as an enemy, towards the self is not subdue.

The confidence in one’s abilities or lack of same has everlasting effect on the results, the control on mind is highly effective way to achieve a higher goal can be a two edged sword, failure can be detrimental to image and thus blur the future prospects while success can lead to higher echelons in corporate ladder, but that requires a precise guiding by mentor.

The tranquil sage, victorious over the self, is ever fully established in the supreme self, whether he encounters cold or heat, pleasure or pain, praise or blame.

The perfect soul works through his transformed ego in the world, never losing the sight of divine being the mask of nature. The perfect mentee has the final goal, so he works towards the same, never thinking of the hardships encountered during the journey. He knows that all these difficulties are temporary and the success is permanent.
That yogi who is gladly absorbed in truth and self-realization is said to be indissolubly united to spirit. Unchangeable, conqueror of his senses, he looks with an equal eye on earth, stone and gold.

The mentee who has the realized the importance of the success, never discriminate between the momentary loss and success, he is committed towards the goal and is fully aware of the importance of Karma.

He is a supreme yogi who regards with equal-mindedness all men – patrons, friends, enemies, stranger, mediators, hateful beings, relatives, the virtuous and the ungodly.

One the mentee has realized his potential, and is able to concentrate on the final goal, then he does not differentiate between the friends and foes. Mentor plays an important role for guiding towards the potential realization of his mentee.

Free from ever-hoping desire and from cravings for possessions, with the heart controlled by soul, retiring alone to a quiet place, the yogi should constantly try to unite with the soul.

The mentee who works without eliminating desire and hopes find his mind roaming into the realm of momentary success, planning and visualizing various gain, so when one is trained in proper manner, the mental tranquility that arrives with training done through application of various techniques helps clearing the noise in path of success.

Established on that seat, concentrating mind on one point, and controlling the activities of the fanciful faculty and the senses, let him practice yoga for self-purification.
The ordinary people have a restless mind, by practice that can be focused so that senses are not able to divert it. Mentor should provide an opportunity to the Mentee to practice enough so as he is able to gain confidence in the required skill set, and is not affected by distractions.

With serenity and fearlessness, with steadfastness in brahmacharya, with the mind controlled, with the thoughts centered on me, the yogi should sit, meditating on me as the Final Goal.

The mentee who is disciplined and fearless in his demeanor is able to achieve his goal in corporates.

Yoga is difficult of attainment by the ungoverned man, but he who is self-controlled will, by striving through proper methods, be able to achieve it.

It is not possible to succeed for an undisciplined man, but the one who has his thoughts and actions in control is sure to get the success. It has importance for both the Mentee and the Mentor as self-control and is the key to success.
अर्जुन उवाच
अयतिः श्रद्धयोपतो योगाच्च चतितमानसः |
अप्राप्ययोगसंसिद्धिकांगतिकृष्णगच्छति ||६.३७||
कचिन्नोभ्यविभक्ष्यस्तिष्ठत्वज्ञानभिवनश्यति |
अप्रतिष्ठोमाहातीसंविदितो ब्रह्मणः पथिः ||६.३८||
एतन्में संश्चयकृष्णछेत्रेतुमहेः स्यशेषतः |
तवदन्यः संश्चयस्याचे तानहु मपद्यते ||३९||

O Krishna! What happens to a person unsuccessful in yoga- one who has devotedly tried to meditate but has been unable to control himself because his mind kept running away during the yoga practice?

Doesn’t the yogi perish like a sundered cloud if he finds not the way to Brahman- being thus unsheltered in Him and steeped in delusion, sidetracked from both paths?

Please remove forever all my doubts, O Krishna! For none save Thee may banish my uncertainties.

Not all the yogis in their lifetime realize their goal just because they may be having intensity of enthusiasm and devotion. The one who maintains the same degree of enthusiasm and devotion till the end is able to succeed. The discouraged yogi allows himself to be diverted from seeking the wisdom. Similarly in corporate world lack of unenthusiasm towards the goal, and devotion leads to discouragement and ultimately results in failure.

योगिनामपिसंसत्वस्मदगतेतनान्तरत्मनः |
श्रद्धावान्माजतयोमांसयुक्ततमीमतः ||६.४७||

He who with devotion absorbs himself in me, with his soul immersed in me, him I regard, among all classes of yogis, as most equilibrated.
The above verse signifies the importance of devotion towards the Goal. If the Mentee is fully immersed towards the achievement of the goal and of actions are performed in state of ecstasy, the success can eventually be achieved.

दैवीह्येर्यागुणमयीमाममायादुरत्यया।
मामेवप्रपद्यन्तेमायामेतान्तरितः॥७.१४॥

*It is difficult indeed to go beyond the influence of my divine cosmic hypnosis, imbued with triple qualities. Only those who take shelter in me become free from this power of illusion.*

Illusion about the Goal or Path is the biggest hindrance in success, but the one who with clear conscience and calm mind is able to focus on the ultimate Goal becomes free from the circle of illusion.

ितुप्रवमधाभजनतेर्यांजनााःसुकृयतनोऽजुमन।
आतोन्जज्ञासुरथामथीज्ञानीिभरतर्मभ॥७.१६॥

*The afflicted, the quester for wisdom, the cravers for power here and in the hereafter, and the wise-these, O Argon, are the four Kind of righteous men who pursue Me.*

Here the Krishna describes the types of people who seek to attain Oneness with him and take refuge in him. He explains that he doesn’t differentiate based on the motive of the seeker. Mainly those in distress, goes to him for their temporary woes, the second type is those who crave for wisdom and know that Krishna is the only path to attain that, the third type those who crave for Power or success in material world, the fourth and the last type is the wise men who already know about the reality of supreme and work towards being one with him. Krishna described the four levels of seekers, same is the case in corporate world where the mentee can have the different expectations towards the Mentor but one should not differentiate between the mentees based on their objectives. But Mentor should help the mentee to develop and increase their level of knowledge and experience level.
O Arjun, I am aware of the creatures of the past, the present, and the future; but me no one knows.

Mentor by virtue of his experience know about the past. He analyses the present and predict the future outcomes. Mentee on the other with the help of mentor can hold the past, live in present, and experienced enough to predict the future course of action,

O Partha! I am easily reached by that Yogi who is single hearted, who remembers me daily, continually, his mind intensely focused on me.

Here the Krishna reveals the path to attain him, he describes that if mentee is focused on reaching him, then it is quite easy. Time and again Krishna describes the importance of focus, which one should put in reaching the Goal. The goal should be remembered, followed every time and in every action.

I am indeed the only Enjoyer and the Lord of all sacrifies. But they do not perceive in my true nature; hence they fail.

In the above verse Krishna stresses upon perceiving the Goal in true nature and not confusing the ultimate goal with the minor successes. If one does not understand the final goal then it is impossible to reach to it. Here the importance of (Guru) “Mentor” comes into picture, a Mentor can help the mentee to realize the final goal and not confuse it with the minor achievements.
To those thus ever attached to me, and who worship me with love, I impart that discriminative wisdom by which they attain me utterly.

From sheer compassion I, the Divine Indweller, set alight in them the radiant lamp of wisdom which banishes the darkness that is born of ignorance.

In above lines of the divine song, the Krishna reveals the path to attain him, the wisdom required to achieve his grace. He as Mentor, as a guide removes the darkness from their mind. Same is true for the corporate world where out of compassion the Mentor shares his wisdom with the Mentee so that the later can progress towards the enlightenment.

Any being that is a worker of miracles that is a possessor of true prosperity that is endowed with great prowess, known all such to be manifested sparks of my radiance.

Here the Krishna says that everybody born is out of him, and possesses the powers to succeed. So the Mentee should have the confidence in self, also the Mentor should also make them believe that no one is a lesser self but Krishna has provided everybody with all the capabilities to perform the task assigned to them.

Sattva attaches one to happiness; rajas to activity; tamas, by eclipsing the power of discrimination, to miscomprehension.

When one acts under the influence of attachment, then he is not able to discern between the choices, It results in wrong selection so the possibility of achieving the results is hampered.
Take the scriptures as your guide in determining what should be done and what should be avoided. With intuitive understanding of the injections declared in Holy writ, be pleased to perform your duties here.

Krishna Urges Arjun to treat the Vedas as the guide, in performing his duties, adopting the right path. As we do not any specific have no scripture for corporate life therefore we are left with the only choice of a Mentor to be guided by, this suffices the role and requirement of a Mentor to guide employees.

The state of stability in the higher rites of sacrifice, self-discipline, and devotional offering is spoken as “Sat”. Indeed; the same spiritual action connected with the “Tat” is also called as “Sat”.

The activities of the seeker by which one attains oneness are in nature, they are the actions that lead to the perception of God, same is with the process of achieving the Goal, the right of performing the actions is Goal, and right actions are the means of achieving the Goal.

Knowledge, action, and agent in Sankhya philosophy are described as being of but three kinds, according to the distinction of three gunas. Please hear duly about these also.

Out of the six variables, Krishna again focuses on three-knowledge, Activeness and Action. It is the prakarti which describes these three variables. Every mentee has a
different job to perform; kind of job describes the knowledge, Activeness and the nature of Action. Mentor should align the nature of the mentee with above mentioned variables to get the high performance.

\[\text{ब्राह्मणक्षत्रत्रयप्रवशांशूद्राणांिपरनतप।} \]
\[\text{कर्मणिप्रविभक्तानिस्वभावप्रभवेयंगुमणैाः॥} \]

\[O \text{ Scorcher of Foes! The duties of Brahmins, of Kshatriya, Vaishyas, as also of Sudras, are allocated according to the guna springing from their own nature.}\]

As Krishna describes that the duties are allocated according to the qualities and cast of the mankind, Mentor should also focus on the same. He should assign the task according to the qualities of a mentee to achieve the goal which leads to the self-development of the mentee. For explaining it in detail, Krishna gives the example of Brahmin in the lines below:

\[\text{शमोदमस्तपःशौिंक्षान्नतराजमवर्ेवि।} \]
\[\text{ज्ञानंप्रवज्ञानर्ान्स्तक्यंब्रह्र्कर्मस्वभावजर््} \]

\[Mind Control, sense control, self – discipline, purity, forgiveness, honesty, wisdom, Self- Realization, and faith in a hereafter constitute the duties of Brahmins, spring from their own nature.\]

Brahmin manifests all the qualities like self – control, self-Discipline, honesty, wisdom and Self-realization. His ultimate goal is to know God, for which all the above mentioned qualities are required. After describing the relevance of qualities for assigning duties, Krishna again moves to one of the important variable i.e. knowledge which he discusses as follows:

\[\text{स्वेस्वेकर्मण्यभिरत:संसिद्धिधिलभेतेनरः} \]
\[\text{स्वकर्ममितरःसिद्धियथाविन्दतत्तच्चषु} \]

\[\text{यतःप्रवृत्तिभूतानांयेनसवममर्दंततर््} \]
\[\text{स्वकर्मणातमभ्यच्चसिद्धिविन्दतिमानवः॥} \]

88
Each one attained to his duties, man gains the highest success. How, devoted to his inborn duty, he attain success – that hear.

A man attains perfection by worshiping, with his natural gifts, him from whom all beings are evolved, and by whom all this world is permeated.

The individual gains uttermost perfection – the action less state of realization through renunciation – who keeps his intellect ever detached from worldly ties and passion, who is victorious in regaining his soul, and who is without desire.

He said, one should perform the duties according one’s prakrati or nature. According to him Karma yoga is the yoga of performing the duties allocated. It is not only required to maintain the harmony in the organization. If any employee does not perform the duty it leads to confusion in the organization. The person who is devoted and performs his duties properly is fit for the receiving knowledge. So mentor should help mentee in performing his duties to achieve success. For perfection, mentor should focus on the qualities of the mentee and accordingly he should plan for his development.

Never voice this truth to one who is without self-control or devotion, nor to one who perform no service or does not care to hear, nor to one who speak ill of me.

Thus Krishna concludes the teachings of wisdom and says that one who has faith, discipline, devotion and desire to know should be given the knowledge. Krishna highlights the new dimensions of mentoring relationship. He describes that trust, willingness, commitment and acceptance are necessary for gaining the knowledge.
Through this message Krishna clears the doubt of Arjun. Arjun now express his feelings as follows:

अर्जुन उवाच

नष्ट्योर्न्तमि: स्मृतिलब्धात् प्रसादान्मथाच्युत।
स्थितोऽन्तःसंदेहाः कररष्ट्येविनंतव॥ १८.७३॥

My delusion is gone! I have regained memory (of my Soul) though thy grace, O Achyuta (Matchless Krishna). I am firmly established; my dubiousness has vanished. I will act according to thy world.

Finally Arjun is now transformed into a divine being, who is clear about his role, realized & focused for his goal. Now he is ready to perform his assigned duties.

Sanjay concludes beautifully the glory of this relationship. “Where there is Krishna and Arjun, the great warrior, there is a wealth, goal achievement, growth, development and integrity “. It states that when there is a mentoring, there is a success, goal achievement, growth and development.
Like great warrior Arjun is in dilemma before the war in battleground, similarly, in our working life most of us faces this conflict of self which leads to delusion. Krishna, the charioteer of Arjun takes him out from the situation of dilemma. Krishna guides
and shows the ways towards his goal. In fact, a manager who stumbles in his decision faces the same as Arjun faced. The doubt which is raised by the Arjun in Bhagvad Gita is applicable to most of us. Dilemma of Arjun can be viewed from the perspective of two dimensions (Figure 2). First dimension shows the thinking of the Arjun in the situation of dilemma whereas second indicates the feeling aspect of wherein Arjun is stressed, nervous, doubtful, and unstable and confused about his role in the war. He is so disheartened that he decides to leave the battleground. He is facing the conflict of right and wrong. In the situation of conflict and stress, Arjun asks Krishna to help him. Krishna guides Arjun and shows him the right way to resolve this conflict.

Krishna as a mentor asks Arjun to focus only on responsibilities and action. He stresses that one who think about the rewards can never attain the goal, so focus should be on the goal. He advises Arjun to control his senses which will lead to self-control. He also confers about the self-awareness. Krishna as an empathizer clears the doubts of Arjun in Bhagvad Gita many times. Krishna is a good friend of Arjun, because of that they always discuss the issues in detail. Through the mentoring of Krishna, Arjun is able to understand his duties and responsibility. Now he has come out of the delusion which he had earlier. Nervous and stressed Arjun is now feeling relax and stable. This journey of Arjun, from Delusion to freedom is successful only because of the Krishna who is always with him in situations of crisis.

Krishna as a mentor is very polite and stable. He listens Arjun with patience and helps him to resolve his conflict of role. Krishna consoles Arjun and starts his mentoring with the encouragement. Krishna first focuses on the confidence of Arjun which is very low due to doubt and delusion. Krishna tells Arjun to channelize his emotions in the right path. At the time of crisis Krishna help Arjun in realizing his duties as a warrior and Kshatriya. He asks him to leave all the desires which makes you week in the war of Dharma. Krishna tells him to take war as an opportunity.
Krishna as a great mentor has all traits required to perform the functions of mentoring process. After getting the insights of mentoring from Bhagavad Gita, now research moves to the next phase to examine the applicability of the insights drawn from Bhagavad Gita, to the new world of IT companies.