CHAPTER – V
GITA & HUMAN RESOURCES – AN ANALYSIS

4.1 RAISE OF BHAGAVAD GITA

Bhagavad Gita, the Song Divine, is from the great Indian epic. “The Mahabharat” it is in the form of a metrical dialogue in which Lord Krishna expounds to Arjuna various philosophical doctrines. Lord Krishna consented to act as Arjuna’s charioteer in the Mahabharata war. In the battle filed, Arjuna was touched with compunction for the approaching slaughter of relatives and friends. He appeals to Lord Krishna for guidance. This gives the occasion for the philosophical teaching. In the words of Mr.P.N.. Srinivasachari, (2001)¹, in his book on the Ethical Philosophy of Gita - Bhagavad Gita is the most cherished of all the sacred scriptures of the Hindus. Its full title is the Bhagavad Gita and the name means the song of God, Lord Krishna. It is also called the Gita Saptashati because the test contains altogether seven hundred verses spread over eighteen chapters.

4.2 THE CONTEXT OF THE GOSPEL

The Central Philosophical of the Mahabharata is contained in the famous song of the Lord, the Bhagavad gita. Arjuna, at the commencement of the Mahabharata war, shows signs of bewilderment and mental confusion and refuses to take up arms even after having undertaken this task after great deliberation earlier. Having engaged himself in a duty befitting his position in society, he withdrew himself from discharging an obligation, which was really more than a question of personal prestige and etiquette, for it involved a principle transcending a simple option on his part.

Human weakness overcame the powerful hero, and Arjuna succumbed to the temptations of love and hatred and an eye to the coveted result of action. This condition of the mind of Arjuna raised a universal question, that of duty in the human world. An event in the battle opened the portals of the larger problem of life. Arjuna’s predicament

¹ Mr.P.N.. Srinivasachari, “The Ethical Philosophy of Gita”, Sri Ramakrishna Math, Madras.
became a human situation, for the problem of Arjuna was the problem of man. And the answer of Krishna to the query of Arjuna is the gospel of God to humanity as a whole.

A peculiar human difficulty evoked an astounding reaction from Krishna. The Bhagavadgita commences with a dramatic setting described in its first chapter, wherein the spiritually blind Dhritarashtra's question is followed by the entry of the proud Duryodhana into the scene of the battlefield. The self-aggrandising boast of the Kaurava king revealed his secret anxieties over the result of war and he was suspicious over the qualitative strength of his quantitatively large army. He had invincible but unwilling fighters like Bhismma, mighty unscrupulous warrior like Drona, and reliable but disabled friends like Karna. On the other hand, the Pandavas had wholehearted supporters like Krishna and the blessings of the gods who are eager for the victory of the Pandavas.

Notwithstanding the destiny seemed to favour the Pandava forces the man in Arjuna disclosed his foibles before the Divinity in Krishna, when Arjuna's heart sunk in grief over the inevitable destruction of his lived relations, the uncertainty of victory and the social instability which, he thought, was to be the outcome of mass scale destruction of people. These reasons were enough for Arjuna to make up his mind not to fight. Krishna's answer to Arjuna's question is the eternal gospel.

4.3 KRISHNA AS A LISTENER, MENTOR & GUIDE
MENTOR & LEADER. ²

The Gita is a dramatic poem and is distinguished. By having the style of a one act play in which God himself is the principal actor engaged in dialogue with Arjuna, so God talks to man through Arjuna, but also listens to him and when Arjuna asks for advice God lovingly responds. Then Krishna took the role of a Guide, mentor and Leader. * There are two other minor characters – the blind king Dhrutharashtra and his minister Sanjaya. To understand the Gita a knowledge of its mythological and historical setting in relation to its source, the Mahabarata, is important. The Gita is an episode in the sixth canto (parvan) of the enormous epic Mahabarata.

² Gita Rahasya of Bala Gangadharma Tilak (article from Centernarian)

153
HUMAN VIRTUES & WEAKNESSES -

The MAHABHARATA is an account of the origin, the actions and the aftermath of a great war between the five Pandava brothers and their cousins, the Kaurava princes. The story begins with their childhood and their growing up into manhood. In the epic all the human virtues, love, devotion, tenderness, charity etc. are exemplified and the weakness of human character like hatred, jealousy are also to be found in this great human drama. The story of the Mahabarata illustrates that good will always triumphs over evil³. The three classical instances of Yajna, Dana and Thapas added by Vedanta as imperatives of duty or interpreted in the light of three formulae in the ascending scale of values. Yagna is duty to the Devas. Dana is duty to the society and the Thapas is duty to the self. All these three instances are typical cases of conduct.

The goodies are the five Pandavas and the baddies are their one hundred cousins, the Kauravas. The third Pandava Arjuna is brave and compassionate and is the real hero. The eldest Kaurava Duryodhana is the most crazy, deceitful and malicious and is the worst character in the story. Duryodhana tricked the pandavas out of their rightful share of the family kingdom and the fifth canto for the Mahabharata ends informing us that the Pandavas have been forced to take up arms against the kingdom. This has a ring of a family feud about it not unknown in our everyday family life. Likewise the story of the Gita which we meet within the sixth canto of the epic is symbolic and has a familiar and universal appeal. It commences at the point when the two branches of the same family are preparing to go into battle to settle their dispute. The Gita values the emotional and the concrete above the rational and the abstract⁴. The Gita opens with King Dhritarashtra expressing his curiosity about the preparation of the war. Sanjaya then gives a running commentary on the events on the battlefield for the benefit of the blind king and also for everyone. From a distance Sanjaya can see everything that is going on in the battlefield and overhear the dialogue – he must have had in his possession some powerful, technologically advanced viewing and listening device.

³ Reliance Publications, Chennai.
⁴ Bhagavad Gita Translated and Interpreted by Franklin Edgerton. Published by Motilal Banarsidass Publishers – New Delhi.
A war has been declared and in the holy field of Kuruksheeta; the two contending armies of the Pandavas and Kauravas are drawn up in the battle array. Krishna being closely related to the warring cousins refuses to take up arms on either side. Duryodhana, however, accepts the offer of Krishna’s Brishni army since militarily this army is all the more useful to him and Krishna consents to serve as Arjuna’s charioteer and adviser. Now all is easy at Kurushetra, trumpets are blowing, arms flashing in the sun and the battle is about to commence. The soldiers, lance corporals and all others are waiting for Arjuna, the Commander – in chief – of the Pandava army, to signal the start of the battle. At this most critical moment Arjuna hesitates.

OVERCOMING DEPRESSION

Arjuna is overwhelmed by the thought that he has to fight with his relatives and friends and soon so many of the gallant men on his side and from the opposite camp will be killed. Overcome by grief Arjuna says to Krishna that no advantage will be gained in killing relatives. Indecision paralyses him and he implores Krishna to tell him what to do. Krishna replies:

Thou grievest where no grief should be Thou
Speak’st words lacking wisdom
Mourn not those that live, nor those that die,
Nor I, thou, nor any of these,
Ever was not, ever will not be,
For ever and for ever afterwards.
All, that doth live, lives always! To man’s frame
As there come infancy and youth and age,
So come there raisings – up and laying – down
of other and of other life abodes,
Which the wise knows, and fear not...

- Song of Celestial by Sir Edwin Arnold

Krishna explains that the human soul can never cease to be, it is indestructible. It is not born nor can it ever die. No dart can pierce it, no flame can consume it, no water drown it, no scorching breezes dry it up. It is eternal, deathless. The Supreme Lord asks Arjuna, Why make such a fuss, then about killing a man? As a man casts off worn –
out garments in exchange for new, so at death the soul goes to inhabit another body. The end of birth is death and the end of death is a new birth. All these things are ordained. Lord Krishna instructs Arjuna that it is his duty as a prince, as a warrior, to engage in the battle. The Lord exhorts the reluctant Arjuna to fight the war and Arjuna finally takes up arms and the Pandavas are eventually victorious. In answer to Arjuna’s prayer Krishna reveals His true nature in the full glory of Godhead. Thus the message of the Gita goes beyond the domain of the mythological story, which is indeed the Gospel of Humanity.

MANAGERIAL EFFECTIVENESS FROM BHAGAVAD GITA

The Bhagavad Gita was delivered by Krishna to boost Arjuna’s declining morale and motivation. While the western approach to Managerial Effectiveness, which focuses in exploring the external world of matter and energy, the Gita recommends a managerial effectiveness approach, which focuses on exploring the inner world of the self. When Arjuna saw his friends, relatives, he was demotivated and Krishna played the role of Guide (Management trainer and developer) to revive Arjuna’s motivation, Lord Krishna gave not only spiritual enlightenment to Arjuna (and to all of us) but also the art of self management, conflict management, stress & anger management, transformational leadership, motivation, goal setting and many others aspects of management which can be used as a guide to increase our managerial effectiveness;

SIGNIFICANCE OF ONE’S DUTY (KARMA)

• Duty is given great importance in the Bhagavad-Gita. Duty in the organizational context goes beyond contractual agreement in the employment relationship. Sri Krishna motivates and encourages Arjuna to do his duty and not to run away from the battlefield. Krishna says to perform the prescribed duty, for doing so is better than not working. One cannot even maintain one’s physical body without work.\(^5\)

Krishna further stressed that duty needs to be done without attachment and for those who do their duty without attachment will attain the supreme goal.\(^6\) Sri Krishna instructed Arjuna to perform his work (duty) for the sake of educating the people in

\(^5\) B.G 3.8
\(^6\) B.G 3.19
general; The Bhagavad-Gita stresses the importance of Self Management or Personal Management, first before Personnel Management (HRM).

**SELF MANAGEMENT**

Self management includes all aspects of management of oneself such as managing life, time, stress, anger, fear and self-control. In explaining the position of a self realized person\(^7\), among others, Sri Krishna stressed the aspects such as controlling the mind, determination, giving up sense gratification, being free from attachment and hatred, body and mind control, power of speech, free from false ego, false pride and anger as essential part of self management. Krishna described that from anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence will be lost and when intelligence is getting lost one falls down.\(^8\) Modern Managers, can benefit from the philosophy of Bhagavad Gita, which serves as a guide in developing Managerial Effectiveness. Mere imitation of western approaches may not be appropriate in the Indian (Asian) context due to differences in the cultural environment. The philosophy of Bhagavad Gita has remained and will remain as a guide for developing managerial effectiveness, not only in this 21\(^{st}\) century but also for many centuries more to come\(^9\). The Human being is composed of material components namely the body, the mind and the intellect. Combined with the spirit or the 'Atman', he is a rare amalgam. That which is subject to death is the material component. The immortal 'Atman' could not be changed. It is changeless, omnipresent, eternal, indestructible and immeasurable.

To quote the words of Swami Parthasarathy "Death after all is only a change of state just as men or women walk through different stages of life, so also they pass from one body to another. A man of wisdom who "understands this truth never grieves over the inevitable". "Endure them oh! Partha" was the firm advice of the Lord. It is ultimately the knowledge of the indestructible self, which liberates a person from the material bondage and its fluctuations.

\(^7\) B.G. 18.51-18.53
\(^8\) B.G. 2.63
\(^9\) Swami Dayanandaswaraswathi’s Teachings of Bhagavad Gita.
The Lord gave the all time message, 'what is most important is the' performance of one's duty for the establishment of Dharma or righteousness. This opens the door to happiness and prosperity'. A state of perfection could be attained only by transcending all desires of the mind and such a perfect person going through the joys and sorrows will never be affected by them and he will never lose his balance or poise.

The great English poet Samuel Taylor Coleridge would say

"For him in vain the envious seasons roll Who bears eternal summer in his soul"

Such a person will move in the world without developing any attachment or hatred. He is compared to an ocean wherein innumerable rivers join. But the great sea remains undisturbed by them. Similarly, countless experiences of life, good or bad, in the material sense will not affect the calmness of the 'Perfected One'. 'ACTION IS THY DUTY AND THE RESULT IS NOT THY CONCERN'. This is the message of the Gita. (Ref: Swami Vivekananda “Thoughts on the Gita” (Advaita Ashrama – Kolkatta 2007) Yoga has technically come to mean thought-control. But the word is used in the Gita in its primary sense of union or fellowship with God. Accordingly, the scripture itself is termed Yoga-Sastra, for it reveals to us the way which leads to that union or fellowship.

Buddhi-yoga is the preliminary step of discrimination and self-control. We have first of all to control our passions, harmonize our minds and acquire a singleness of aim. When we are able to bring the instincts and appetites of the natural man in us under the control of reason and to distinguish the higher from the lower values of life. True ethical life is not merely one of external conformity, it is also one of internal purity and conscious purpose. Then comes the first ascent of spiritual life, viz., Karma-yoga or disinterested service. This means learning to look upon the profession in life. One is judged ultimately, not by the kind of work he does, but by the spirit in which he does it. The Gita teaches not to care for the material results of our actions, but for the rightness and the efficiency of the actions themselves. The second ascent of spiritual lives, viz., Bhakti-yoga or self forgetting love. The Gita wants one to surrender unto God, not only the fruits of our actions, but also the agency of action.
The third and final ascent of spiritual life, viz., Jnana or the mystical knowledge. The vision of Visvarupa, which came to Arjuna in the middle of the thrilling discourse, is a symbol of that experience. The Gita is unique in this respect among our scriptures. It embraces almost all phases of spiritual life, and yet maintains a perfect balance among them. As referred in his book, "My experiences with Truth (year )," Mahatma Gandhi said that he had lost his mother early in life, but that the Gita took her place. That was the feeling of every one who has gone to it in moments of doubt, despair and sorrow and Gita teaches a man who had been overwhelmed with doubt, despair and sorrow. The Gita opens with King Dhritarashtra expressing his curiosity about the preparation of the war. Sanjaya then gives a running commentary on the events on the battlefield for the benefit of the blind king and also for everyone. From a distance Sanjaya can see everything that is going on in the battlefield and, overhear the dialogue - he must have had in his possession some powerful, technologically advanced viewing and listening device.

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In an attempt to find out the most basic and common characteristics of successful chief executives of America, the *Harvard Business Review* commissioned a study. It was found after a survey of the top executives of leading business organisations that the most basic common factor in all the chief executives was self-control and steadfastness of mind. This implies setting up of precise goals and a consistent and persevering attempt to reach that goal by concentrating on the objective and not allowing oneself to waver from the set objective or go after minor satisfactions.

The leading management thinker Robert L. Katz says; "a sincere effort to understand himself, his motivations and his behaviour will help him to understand and lead others. He must look at himself first. The chief executive who is aware of himself, his values, his prejudices, his loyalties, in fact, aware of how his personality screen interprets events is going to stop, look and listen before he reaches conclusions about human problems. Gaining insight into our-selves and how our past experience influences the way we perceive events and judge their significance increases mar wisdom as executives" If we turn to II Chapter of Bhagavad Gita we find that the central theme of the discussion is also the same, namely self-knowledge and self-control. In Slokas 38, 48, 54, 57 and 64 of II

We learn that the control over oneself and knowledge of oneself is a pre-requisite for progress in life. One is advised to be steadfast in the work which he has undertaken; he is asked not to let his mind waver with he minor attractions and distractions which occur or which tempt him and distract him in his desire for pursuing the objective.

In Verse 54, the question is raised, what are the characteristics of a Sthithapragnya and how one is to reach this stage and how we can identify such a person. Two words are very important in understanding the central message of the Bhagavad Gita. These are 'Deeh' and the second is 'Sthithapragnya'.
The first word 'Deeh' has a variety of connotations; it means intellect, a sense of discrimination, conceptual skills, sense of awareness, sensitivity to external factors and a host of related concepts. One who has understood the force and the potential of Deeh and keeps it regulated and controlled is called Sthithadeeh or a Sthithapragnya.

Dr. Sarvepalle Radhakrishnan, in /his book says, "Man knows only a part of his being, his surface mentality. We are sometimes completely overcome by emotions, instinctive and involuntary reactions that upset the role of conscious reason. Under the stress of strong emotions we say or do things which we regret afterwards. Unless the individual has complete self-awareness, he cannot become master of his life. By developing purity of intentions, man marches to success."

Chakravarthi Rajagopalachari in his book on Bhagavad Gita says: "The (Gita lays down the highest ideals of self-control and realisation of all-embracing oneness. It is not mere philosopher's amusement but an earnest appeal to men and women to shape their lives according to its teaching."

If a person has to achieve his objective, he has to be clear about the scope of the objective and how the objective could be achieved. In choosing the methods to achieve this objective he will face several alternatives and sometimes situations which could not have been anticipated. He will meet situations where there will be a conscious attempt to divert him from achieving his objective. He may find his attempts at achieving his objective being thwarted or not meeting with success as expected. Verse 48 of II Chapter of Bhagavad Gita advocates steadfastness in purpose. In Verse 50 it advocates not to be tempted with side or minor objectives. In Verses 56 and 57 the advice is given namely, not to lose heart in one's attempts. Verse 64 describes the sense of achievement which comes to him when he overcomes all the diversions and attempts to reach the goal or objective.

Qualities for perfection – Gita’s teaching for Management

Sarvodaya Veteran Vinobha /Bhave in his book reiterates the same. / In 18 slokas of II Chapter the heroic I and the sublime character of the Sthithapragnya is described Along with the characteristics of Sthithapragnya of the qualities the seeker of perfection to possess has been described. Sthithapragnya is a man of steadfast mind; is
said to be an embodiment of self-control, he reins in the sense-impressions and guides them into fulfilment.". The essential functions of management are planning, controlling, supervision over actions. In all these activities the intellect or Deeh mentioned above comes into play. Joseph Massle in his book "Essentials of Management" also advocates the same. "The increase in the complexity of relationships in modern society demands that managers become an elite of brains and education. Entrance into this class is based more and more on education and knowledge. The Theologian would study the spiritual implications of managerial actions." He also says that the managers typically face moral dilemmas in their decisions and actions. He also says that management to be concerned with questions of philosophy which help it make value judgement in its day-by-day activities.

David Riesman, another management thinker, describes changes in society by distinguishing three types of man according to their success of moral direction. The behavioural science of school of management studies the forces which drive men to action. There are two concepts in this school which are drive and habit. Drive is an internal state of mind. Under conditions of drive an individual is aroused or his behaviour is energised. Habit is a connection between a condition or event and the person's response to that event; it follows that unless drive and habit are controlled, one will not be able to achieve one's objective.

Response to external stimuli

From the above study it appears that in order to be successful a manager must be able to understand himself, understand how his mind works and responds to external stimuli. He must be able to prevent the external stimuli from affecting him deeply. He must learn to limit the approach of the external stimuli into his body or mind. Even if he allows the external stimuli to affect his mind, he must be able to be aware of this fact and tailor his reactions to such external stimuli; he must be able to control such reactions and train his mind to distinguish between the positive reactions and the harmful reactions. Only in such a way will he be able to pursue his attempts to achieve his objective. It is in this attempt that the Bhagavad Gita gives us practical lessons and guidance. Dr. Nagaraja Rao (Mail from Amrithavaahini 2012) says: "The Bhagavad
Gita is an eternal guide for all. Its comprehension encompasses human life, its treatment is logical and psychological; its language is informal and conversational".

**ETHICS IN BHAGAVADGITA**

According to Swami Chinamayananda in his book The Holy Gita – 1995 Chinmaya Mission, in his The Bhagavad-Gita a purports to be both soteriology (mokṣaṇastra) and ethics (dharma-sastra). Whilst ethics defines mores for regulating social behaviour, mysticism concerns itself with the individual's relation to the luminous reality and can be seen as a consequent development of ethical integration. Thus ethics and mysticism are not in opposition to each other in the teaching of Krsna, but are complementary disciplines. The perfection of the one is impossible without the other. The starting point of the ethics of Krsna is the realisation that action (Karma) is a necessary corollary of life and hence cannot and should not be shunned. Not by abstention from actions does a man enjoy action-transcendence (naiskarmaṇa), nor by renunciation (saṃyāsa) alone does he approach perfection. For, not even for a moment can anyone ever remain without performing action. Every being is unwittingly made to act by the primary constituents (guna) born of Nature. (III.4-5); Existence is of a nature of activity, and the dynamo of this incessant movement are the three primary-constituents. They also permit a typology of action according to the prevalence of one or other of the gwīa types (see XVIII. 23-25).

**IMPORTANCE OF ACTION (KARMA)**

The means whereby the production of new karmas is avoided is the path of karma-yoga. It works on the principle that only that action which is performed as sacrifice is not binding. This requires (i) the performance of the right (karmaṇa) kind of deed and (ii) total non-attachment to the 'fruit' (phala) of action. 'Right' is that which embodies dharma or moral norm. Non-attachment to the 'fruit' of action does not mean total indifference as to the outcome of one's deeds—for phala is not synonymous with 'consequence' but refers to one's expectations and selfish anticipations—rather it is a conscious effort to disengage oneself from egocentric motives and pursuits. Therefore always perform unattached the deed to be done (karma), for the man who performs action without attachment obtains the Supreme. (III. 19). He who sees inaction in action and action in inaction, is wise among men, yoked, performing whole actions. (IV. 18). [He]
from whom the activity of [all] beings [is derived], by whom all this is spread out—worshipping Him by [his] own [allotted] action, a man finds perfection. (XVIII. 46).

Krsna clearly discourages hedonism because of the danger that inheres in it. It is disastrous to succumb to the bodily appetites to the extent of losing control over oneself. The gratification of sensual desires easily traps a man. It is on this basis that Krsna can challenge Arjuna to take up his weapons in a just war and slay his relatives and friends in the enemy's ranks. The social ideal of the Bhagavad-Gita is action for the benefit of all mankind. The technical expression is 'Jitaka-samgraha' or 'bringing together of the world'. This ideal does not demand unqualified altruism which is detrimental to our own good. Krsna does not exhort us to abandon ourselves for the pleasures of others but for their ultimate good which is the realisation of the transcendental Self as the sumnum bonum.

**IMPORTANCE OF ACTION & KNOWLEDGE**

Action and gnosis must go together and support each other mutually. Although the renunciation of an active life and the cultivation of gnosis is noble, much preferable is the actualisation of dharma combined with the wholehearted striving for Self-fulfilment through gnosis. He who performs the action to be done, regardless of action's fruit, is a renunciant and a yogin, not [he who is] without the (sacrificial) fire and inactive. (VI. 1)

Ritheousness (Dharma) is a moral order of Nature as epitomised on the human level in svadharma or 'innate norm' and as formulated in the caste rules and the percepts of tradition. Far from being mere social convention, however, the morality advocated in the Bhagavad-Gita is grounded in the very structure of the universe itself and, by analogous replication, in the depthmind of man. Thus Krsna's ethics has a dual base. On the one hand it is 'conscience' and on the other hand reason and authoritative tradition which guide man's moral life. None of the three must be over-emphasised or ignored, as was the mistake of some writers on the Bhagavad Gita. "Sva-dharma is the 'ought' which our essential being (sva-bhava) presents to the mind in order that it can fulfil itself. In other words, svadharma is the channel through which man can reach his essential nature, that is, realise his 'innate idea.' Sva-dharma is the 'Categorical
imperative' posited by one's innate structure. Since the ground-plan (sva-bhava) of one's being is not fully known prior to the realisation of Selfhood, the 'inner voice' needs to be supplemented by the external standards of reason and authority. But Krsna is quite unequivocal: It is better to fulfil one's own innate law than to follow the law of another (see XVIII. 47). This is yet again a challenge to work consciously on oneself. The organ of moral awareness and judgement is buddhi. Depending of its degree of purity, man is capable of perceiving and preventing evil. Hence the single, most important task is to dedicate oneself to the cultivation of gnosis by purifying the wisdom-faculty (buddhi), i.e. the depth-mind. This is the objective of Jhana-yoga; Krishna says

As a kindled fire reduces its fuel to ashes, so does the fire of knowledge reduce all actions to ashes. For, nothing here [on earth] purifies like knowledge: and this [a man] perfected in Yoga will find of himself in time within [him] self (IV. 37-38) Knowledge is said to be of three kinds (see XVIII. 20-22), and these three grades may be correlated with the three states of buddhi: The wisdom-faculty which knows activity and cessation, right (harya) and wrong (akarya) [actions], fear and fearlessness, bondage and liberation—that, o son-of-Prtha, is sattva natured. The wisdom faculty by which one knows norm (dharma) and anomaly, right [and] wrong not as [they really are]-that, O son-of-Prtha, is rq/as-natured. The wisdom-faculty which, enveloped in darkness, thinks [that anomaly] is the norm, and [which sees] all things [thus] reversed that, O son-of-Prtha, is tamas-natured. (XVIII. 30-32).

Inner purity, the deepening of understanding, moral conduct and increasing happiness go hand in hand. Fulfilment of one's true inner law means the realisation of the order in the universe and recovery of Selfhood. As Socrates knew, knowledge is virtue. The decision to redirect one's life towards the supreme good presupposes the possibility of free will. This fundamental concession of man is best illustrated by Arjuna who, at the end of Krsna's spiritual advise is challenged to choose for himself between dharma and adharma, in his particular case between negligent flight from the battlefield or brave film fluent of his warrior duties

However, there are certain passages in which, according to some critics, the prerogative of free will appears to be denied to man (see XVIII. 59-61; XI, (32-33). The gist of these utterances are the following: Entities are self-actualising units of life who,
by their very self actualisation, fulfil the total pattern of cosmic existence. *Sub specie aeternitatis*, the direction of a being's self-actualisation is completely determined since past, present and future co-exist simultaneously in the whole. But, psychologically speaking, man is free to choose between alternatives and he therefore experiences the future as manipulatable. However, the question of free will becomes meaningless when selfhood is obtained, and man's apparent movement towards greater self-determination is a valid experience only as long as he functions out of his ego-consciousness. Thus neither predetermination nor autonomy explains life. But free will-as decision making-is a psychological reality, and an ethical necessity.

**AWARENESS ON HEALTH**

The Gita lays stress on the need for *moderation in eating and sleeping* and in fact, in practically all lands of activities relating to one's bodily welfare. It emphasises the importance of keeping one's body in a high degree of efficiency so that all its organs work together is perfect harmony and produce sound health. Illness is generally caused by the defiance of the laws of nature and health. As Krsna says, "Yoga cannot be realised by him who eats too much and by him who eats too little. O Arjuna! yoga is not for him who sleeps heavily or too lightly". Again he says, "The person, who observes moderation in eating, sleeping, recreation and in other activities, can easily attain yoga which eliminates all sorrow." It is the fundamental duty of every person to protect his health not only in his own interest, but also in that of his family, society and the country. In this respect the teachings of the Gita are of great relevance today and for all times.

Today the world as a whole is passing through a supreme crisis. In these days of conflict, struggle and confusion we can have no better guide to show us the path than the message of the Gita, as a guide, presents the combination and balancing of traditional thoughts and essential ideas. The Gita is a *science applicable to our daily life*. There is no long discussion, nothing elaborate. Everything stated in the Gita is meant to be tested in the life of every man. Only what is necessary for the leading of a good and perfect life is set down in the Gita. Sri Krsna has poured the essence of human life in it. In this changing world times and circumstances may change, but there are certain things which do not change. Seasons change but the sun does not change and heat and light given by the sun are always necessary for life. The Gita* gives us the knowledge of such
a permanent truth in this world and life and hence its value is eternal and permanent. Mahatma Gandhi used to refer to the Gita as the universal mother whose door is wide open to anyone who knocks

**BHAGAVAD GITA AND THE ART OF RIGHT LIVING**

Geeta does not deal with Education (secular), as we understand the term. It deals with spiritual education. As the Lord observed "*adhyaatma vidyaa vidyaanaam - Of the sciences (education), I am science of the self (spiritual education)*". This spiritual education is of immense practical value for right living in our secular life as well and guides us to deal with the day to day problems of life with courage and confidence and thereby gain continued happiness and sense of fulfillment. The Geeta Sermon is an important guide - book for religious and secular understanding of human life, leading to total development of human personality - what Swami Vivekananda called "*man - making education*" and which would bring about the manifestation of divinity within each individual. Education, according to the Geeta, is a continous process by which the unregulated instincts, unregenerate emotions, ego centred and selfish activities, is sought to be transformed into human excellence, maturing into an integrated personality. It is these aspects in the great Sermon that this short essay aims to present confining itself to the very essentials relevant to our youth.

A reverent study of the Geeta in an effort to allow its ideas to sink deep in our consciousness will have significant therapeutic value and help us to master the art of right living. The basic characteristics of right living are: (a) One pointed intellect - *vyavasaayaatmika eka buddh (2.41)*; this is of immense practical value, particularly to the student community in their studies, apart from its being important precondition to attain success to the spiritual aspirants;

(b) A self confidence based on the conviction: 
"*that one is one's own master*" and that "*exertion is greater than destiny*" (6.5.; 17.3);

(c) Right perception in action - a sense of detachment, dedication and devotion in discharging one's duties;

(d) Responsible leadership (3.20-26);
(e) The attitude of equanimity \( \text{(aatma samyama) - self-control or supreme poise; (f) Buddhi yoga} \) – a harmonious development of emotion, understanding and will, constituting the intellectual way; (g) Calm endurance of the inevitable ups and downs of this earthly existence (2.14) (h) \text{samadarsana} \) - equal vision;

(i) \text{samatvam} \) - equanimity; (j) Devotion or reverence in work-dedicated, detached and devotional attitude to work \( \text{(Iswara arpana buddhi)} \) and graceful and reverential acceptance of the fruits\(^\text{of our work (Iswara prasaada buddhi)} \).

\text{Vairanga, Vinaya, Viveka, and Samadarsana:}

All our problems are because of our unawareness of law of Nature (God)- That everything in creation, being in time, must change, pass or perish. If only one can take things as they come, leave things as they pass, there can be no anxiety or pain. All pain results from attachment. This awareness is \text{the Art of Right living}. We are urged to develop such an attitude and awareness by dispassion to sense objects and negation of egoism –\text{-indriyaarthishu vairanga, anahamkaara eva ca (13.8) and to accept every experience as it comes without getting elated or upset - na prahrishyet priyam praan, no dvijet praaay ca apriyam (5.20) and to be ever contented – santushtah satatam (12.14) We are asked to develop such an attitude that we no longer shrink from what is painful or long for what is perishable – na dveshtsampra-vrittni, na nivirttaani kaankshati (14.22). The Geeta stresses consideration towards all - \text{sarva bhootaatma bhootaatma} \) - whose self has become the self of all (5.7), \text{sarva bhoota hite rataah} \) - interested in the welfare of all human beings (5.25; 12.4), \text{maitri} \) (friendliness), \text{karuna} \) (kindness) and \text{advishtha} \) (non-hatred) towards one and all (12.13). The expression - \text{aatmaupamyena sarvatra samam pasyati (6.32)}, which means finding out what is wrong by putting oneself in the position of another person (as the christ had stated - "do unto others as thou wish that others should do unto you") brings out the yoga of highest order. We are urged to treat the "principle of life (soul) in all beings as a spark of the flame of the supreme Godhead and not as a product of inert matter" - (5.7; 6.29, 30). Such an attitude will make us compassionate to one and all, marking the shift from the individual wants to social welfare. Another aspect that was stressed was that \text{vidyaa} \) (knowledge) and \text{vinaya} \) (humility) together from the \text{sampat} \) (wealth) of the cultured - \text{vidyaa vinaya sampanne}. such cultured ones are of equal vision - \text{panditaah samadar-sinah} (5.18).
We should be humble in the hour of our triumph, for, in reality, our success is the result not only of our efforts but also (more importantly) of God's Grace. In this context it is to be noted that the Lord in His usual style of His declaration of His vibhootis does not say - I am success among those who strive, but says -I am victory or success (jayah asmi) and I am the effort (vyayasaayah asmi) - 10.36, bringing out the significant fact that He indeed is very effort of the individual and He is also the success of that effort. We are only His instruments. But it is important that we should deserve to be His worthy instruments to be cultivated with sraddha (determined faith).

_Aatma samyana (Supreme Poise or self - possession):_

The characteristics enumerated above, taken together, constitute Geeta's _aatma samyama yoga_ (supreme poise or self -possession) -integration with one's own self - instincts, drives, urges, thoughts, emotions, sentiments, ideas and actions. A person, who has achieved this _aatma samyama_, develops supreme poise - a steady mind under the control of intellect, anchored in _aatman_ (divinity within). It is this poise, the king-pin of the art of right living, that enables us to remain calm and collected without being overcome by unwholesome emotions and to live a full and efficient life using our entire potentiality. The Lord observed that a yogi who has gained this poise "thinks that there is no greater gain than that - _yam labdhvaa ca aparam laabham manyate na adhikam tatah_". And "wherein established he is unshaken by the severest affliction - _yasmin sthitah na dukhhena gurunaa api vicaalyate_". - (6.22): The Lord affirms that _abhyaasa_ (constant and continued endeavour) and _vairagya_ (dispassion), aided by _devotion_ can control the mind - (6.35): The three components of _vairagya_ stressed are: (i) _Yadricchaa laabha santushtah_ contented with whatever is got unsought (4.22); (ii) _sukhaduhke same kritvaa_ regarding pleasure and pain with equanimity (2.38); and (iii) _baahyaspareshu asaktaatmaa_-Mind unattached to external sense pleasures (5.21).

_Moderation and Discrimination:_

Geeta's exhortation of self-control leads neither to self - torture nor its emphasis on dispassion to quietism (2.47). The Geeta is not opposed to human pleasure. It does not want to spoil our zest for life and starve our appetites. It wants us to enjoy life in ways not opposed to _dharma_. It is for a positive way of life and not for life denying puritanical practices. Geeta does not countenance repression of our instincts. It is also
against giving full rein to our unguided impulses and passions. The Lord has qualified the terms - desire (*kaamah*) and anger (*krodhah*), the most destructive foes of man, by the phrase - *rajojuna samudbhavah* (springing from passion) - (3.37). This indicates that the Lord does not deprecate righteous desires. In fact one way to prevent the sway of passionate desires is to entertain and pursue the righteous desires. The Lord observed that "He is the strength of the strong devoid of desire and passion. In beings He is desire, not contrary to righteousness"-(7.11): The Geeta is equally opposed to severe asceticism and over indulgence and recommends **moderation** in eating, recreation, action, sleep and wakefulness. - (6,16,17).

**Tolerance - "As Many faiths, So Many Paths":**

The Lord has stressed the essential unity of all faiths and forms of worship - (4.11; 7.21,22; 9.23). The faiths and forms of worship do not matter. Though they are varied, they are one in reality. The essential point of worship is to establish a link between the devotee and the Deity. The attributeless and incomprehensible Brahman of the wise, is also the God of goodness and love, with infinite auspicious attributes for the devotee. As water, which has no form, assumes the form of the vessel in which it is kept, so also God who has no definite form assumes the form given by the "the vessel of the devotee's heart". In all faiths only one supreme Lord is worshipped though it is done through the devotee's chosen path and god. To see in any one path, the truth of the Supreme Reality is real wisdom. As Sri. Ramakrishna stated: "As many faiths, so may paths". These observations should make us tolerant to all faiths and forms of worship, though steadfastly holding on to our own

**Man His own Master:**

The mind has its own freedom and is not a slave of fatalism or even Divine determinism and so it can make or mar one's future progress. Hence is the Lord's exhortation to self-help. As the Lord observed:

"One must raise oneself with the help of one's own mind and not degrade oneself. The mind is friend as well as the foe of the conditioned soul. For him who has controlled the mind, the mind is the friend: but for him who has not controlled the mind, the mind will act as his enemy". (6.5,6):
We are advised to discover and realise and not sink down and weaken the Divine element in us. If the mind is controlled, the rest will take care of itself. Sri. Krishna is emphasising that one oneself is responsible for one's distinction or debasement and that friend or foe is not external to oneself but only internal. In short, "man is his own master". Joy or sorrow - the choice is his and his only. This is the doctrine of self-transcendence. Sin or wrong action is at once self-love and self - betrayal - love of the lower self (ego personality) and betrayal of the higher self (Divinity within).

The Problem of Good and Evil:

The simplistic solution to the ethical problem of "good and evil", namely that - "man has to give up either his body or his soul" - is not the Geeta's solution to the problem. According to the Geeta there is no need either to give up the body or the soul for leading a good and full life. The theory of the three gunas serves as a solid foundation for a scientific ethical philosophy of life. All living beings are born of prakriti (as mother) and God (as father) and gunas are also born of prakriti -(14.3,4). So it can be said that no man is born good or evil. The vastly differing characteristics among the humans are those acquired by their thought and action based on value choices and also the inherited tendencies (vaasanas) influenced by the gunas. God has given man free will and He also provides the needed inspiration and guidance as the chrioteer of his soul. But it is man who has to act exercising rightly the free will - the gift of God. It is man and not God who is responsible for the way he exercises this free will. When he exercises the choice in favour of the lower value, he becomes evil. When the choice falls on the higher value, he becomes Godly. The taamasic man of lethargy and raajasic man of restless activity can redeem himself and become saatvic (balanced) when he acts from the base of true knowledge of himself (jnaana-yoga-vyavast-thitih-steadfastness of pursuit proceeding from true knowledge and yoga-16.1). To achieve this progress it is absolutely necessary that one's physical frame, the body, should be maintained in proper condition - clean and healthy and nourished with good food. The nature of the food reacts on the mind and moulds its character. In (17.8-10) the Lord talks of three kinds of food -saatvic, raajasic and taamasic and recommends saatvic food - which promotes vitality, strength, health, joy, cheerfulfulness and long life. If we give a generalised meaning to the term food, to include also what we consume through the various sense organs-sight, touch, emotions, thoughts, etc. the extended meaning is that all that is
consumed by sense organs should be *saatvic* which would purify the entire human personality the body-senses - mind -intellect complex. So the essential thing is not giving up the body but it is purification of the body-mind-intellect - complex.

**Destiny and Free-will: Sraddha can Surmount Destiny**

As it clear from the Geeta Sermon - God never interferes with the freedom of the soul. The Lord, though He is the indweller and absolute controller of the soul, only tries to infuse knowledge and ultimately leaves the soul to choose its own way to act - "immrisya etad aseshena, yathua lasi tatha kuru (reflect on it fully and act as you choose)'. The individual soul has been provided with the capacity to know, the power to act and the right to enjoy the fruits of action by God, it has been given the ability to think and act by itself; it has also been given free will to act or not to act.

"Success of our actions rests equally on destiny and self-effort. Of these two, Destiny is nothing but the expression of the Self-effort made in the earlier embodiment" -(Yagna-valky a Smriti):

"One should not give up personal effort thinking that everything is ordained by Destiny. How can one extract oil from sesame seeds without effort"?

The above are poetical expressions of what he had discussed earlier on Karma Theory and brings out the essential relationship between "destiny and self effort". Earlier effort of our freely exercised self-efforts comes back to us as destiny. From this it follows that self -effort backed by *sraddha* and devotion can conquer destiny.

In one great verse the Lord spoke of *sraddha* which brings out that *sraddha can surmount destiny*.

"Every man's faith (sraddha) is fashioned according to one's essential nature. Man is made up of his *sraddha* - dedicated faith; that in which a man places his sraddha, he becomes that -sraddha may ah ay am purushah, yah yat sraddhah, sa eva sah". (17.3):

How can *sraddha* (faith) come to be a product of one's inborn nature? This is because one's inborn nature is the result of tendencies (*vaasanasa*) from previous birth
(15.8); these vaasan as produce a taste or desire or urge for certain correlated things. This taste or desire or urge is followed by an enthusiasm to satisfy that desire or urge; this enthusiasm in effect is his sraddha (faith).

Free will and destiny are one and the same just like the seed and the plant. Present destiny is the result of past exercise of free will, so it follows that the present destiny can be changed by right exercise of our free will with sradda. Behind each one of us is the ocean of infinite power and blessedness. This power can be harnessed through exercising of sraddha in all our endeavours. While the force of gunas has determining effect on the jeeva, the jeeva is free, to acquire, through sraddha, one or the other of the three gunas in any measure it may desire. This way karma can be changed and hope of one's progress lies in this interaction. which is but the free will in operation. The great Bhishma said: "exertion is greater than destiny" and the Geeta sais "sraddha can surmount destiny".

The essential aspects of the Geeta Teaching are presented below in the form of select formulations of significant importance, which our youths should develop and practise with sraddha, devotion and determination and to the best of their abilities. This would certainly bring about peace, happiness and harmony in their day to day life.

1. The very first step for the spiritual aspirant is "to know thy self-aatmaanam viddhi"; namely that one is not the body-complex and but the immortal spirit divine. This can be achieved by self- control and by practising various virtues defined as jnaana by the Lord Himself and enumerated in (13.7-11) and also those stated earlier in the present essay. Each one of us is potentially divine. It is the purpose of this life to manifest this divinity.

2. We are to transform our saatvic desires into indomitable will (sraddha) and gradually transcend the gunas of prakriti and inherited tendencies (vaasan as). The instruments for this purpose are - vairaagya (dispassion) and abhyaasa (determined and continuous effort).

3. Cultivate true detachment and an even spirit. Do not be disturbed by success or failure. Think of God who guides and orders every thing and who alone knows what is ultimately good. Remember that others are as much children of God as you are.
Cultivate and develop the idea and the attitude often stated as "the brotherhood of man and the fatherhood of God".

4. Periodically turn the mind inward and meditate on God and surrender yourself to the Supreme Deity.

5. Regulate your daily routine of life-work, worship, food, recreation, study, and sleep, so that the purity of the mind is not disturbed. Moderation in all activities is the rule to be practised. Keep your senses of pleasure under control.

6. Always remember that the mind is the chief fortress. If you let it go, you lose the battle. Impure and selfish thoughts hand over the mind fort to the enemy. The true enemies are desire and anger, born of passion (rajo guna).

7. Our thoughts should be constantly vetted and cleansed through the power of discriminating intellect (buddhi) which alone can lead you to right action.

8. We are exhorted to practice three-fold integration—with one's own self, with the society and with God, which is of important significance for spiritual and secular pursuits, (vide Sri Krishna's description of an Integrated yogi in 6.27,32):

9. We are to remember and practise the four lessons arising from the integration of "duty, devotion and divine grace", namely - (i) Destiny cannot be shaped without hard work; (ii) our minds must make noble resolutions and follow them with sraddha (determined will), vairaga (dispassion) and abhyasa (constant endeavour); (iii) we should do our very best with determination and steady-fastness in all humility and this is what is often termed "self help is the best help"; and (iv) if we thus help ourselves, then only God will guide, bless and help us and this is what is often termed as "God helps those who help themselves".

10. Karma yoga: The continued understanding of the above in our endeavour to practise these virtues is essential for successful practice of karma yoga. Do your allotted duties properly and unselfishly. Duties come to you by reason of your fitness, by your place in society and by accident. Do always what is good for others. Hesitate when what you do is for your own good, and consider whether it is good for others around you. As
the Lord stated we are to carry out our duties as Divine command with no attachment to agency, work or its fruits, in the attitude of Iswara arpana or yajna spirit (as worship of God). accepting the emerging results as Iswara prasaada (Divine Grace). This way karma bondage cannot touch us. In such karma yoga, the doer considers himself as a divine worker, an instrument of God to work out His plan and purpose. The basic background for successful practice of karma yoga is jnaana - the awareness and realisation that one is not the body - complex, but the indwelling spirit soul divine.

11. Supreme devotion (parama bhaakti) without anyotherness (ananyata) with the firm faith that God is all in all (vaasudevah Sarvan iit) should be cultivated gradually. Remember that single-minded devotion is both the means as well as the end of our spiritual endeavour and is of immense help in our spiritual as well as secular pursuits.

12. If "know thyself - aatmaa-nam viddhi", is the first step in spiritual endeavour, whole-hearted (sarva-bhaavena) surrender (saranaagati) to the one and only God who abides in every thing in the Universe, is the last and final step to the summit of liberation. Supreme devotion alone can lead to superme self-surrender.

The message of the Gita is said to be the 'secret of action' which means work without attachment and without anxiety for the result. This can be accomplished only through devotion aided by knowledge as epitomised in the carama sloka 'sarvadharman pariyajya'.

This is the goal of human life. The perfection which secures the salvation of the soul. The Gita shows the path of selfless work, knowledge and devotion that leads to the Divine presence that is ever within. This is the evolution of man, the first radical step to climb to that height being 'kartavyam karma', giving up all egocentric desires for the 'karmaphala', 'karmanyevadhikaraste ma phaleshu kadachana', is the mahavakya of the Gita.

Fearlessness, purity of mind, commitment to (the pursuit of) knowledge and yoga, charitableness, self-restraint, doing worship, study of the scriptures, performing austerities, straight forwardness, practice of noninjury, truthfulness, controlling anger, renunciation, tranquility, not speaking ill or others, compassion for all beings, lack of desire for objects, gentleness, modesty, not speaking or acting needlessly, brilliance of
mind, not reaching internally to attach or accusation, fortitude, purity of body and mind, absence of desire to harm anyone, absence of price – three ualties belong to one whose nature is divine.

“Karmayeva dhikaraste maa phalesu kadachana
ma karmaphalahetur bhur ma te sango stu akarmani”

That is ....

“The action alone has thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction “

The person to whom the Gita has something to say even today is essentially like Arjuna – well educated, achievement oriented, competitive, busy with life’s responsibilities – in short, one who wants to make his or her life.

In the Gita, Arjuna because of his conflict, wants to give up the battle. Krishna convinces him that quitting does not help and shows him a way to carryout the action.

The Gita tells us that God responds to man’s prayer, if you will be a loving sakha (devotee) to God like Arjuna then God will guide you in your distress and will never forsake you.

Lord Krishna in His philosophical dialogue with Arjuna goes farther than just persuading him to fight. Krishan offers doctrines on the liberation of aman from worldly bonds, doctrines on how salvation may be realized through a synthesis of the three Yogas – Jnana Yoga,

The way of knowledge; Karma yoga,

The way of Action and Bhakti yoga,

The way of loving devotion to God.

In verses after verses Krishna urges us to action with the knowledge of the self and devotion to God. Arjuna represents every man and women bewildered and weary under the stresses disorder. The Gita offers the solace to the afflicted mind and boosts

5 Bhagavadgita (chapter II and sloka 47 - English translation by Dr S Radhakrishnan).
10 Bhagavadgita and Management by Dr. V.R Panchamukhiu, Published by Sri Krishna Lal Bahadur Shastri Vidyapeetha, Deemed University.
the morale of a down hearted soul. It guides us to realize our ultimate aim teaching of
the Gita the main component of which is Nishkama Karma, ACTION with a total
detachment from what we are doing it for.

Krishna adds that a man must perform his duty because God Himself is tirelessly
engaged in works in order to keep the world going. Inertia is death, it is the duty of
every individual to work and in performing his duty man resembles God. At the same
time man must never feel attached to that to which his actions tend.

The Gita does not encourage inaction, non – attachment to worldly matters does
not receive support, but works should be done in spirit of detachment from its reward.
The ideal of the Gita is not Naiskarma but Niskama Karma, it is not giving up action it
self but of desire regarding action. Desire binds a man but detachment leads to
liberation. It is not renunciation of the fruits of action that is the central message of the
Karma yoga of the Gita.

Mahatma Gandhi once said that he had lost his mother early in life, but that the
Gita took her place. That is really the feeling of every one who has gone to it in
moments of doubt, despair and sorrow. For it was first taught to a man who had been
overwhelmed with doubt, despair and sorrow. Bhagawad Gita is the book of life for all
humanity. It is the essence of the Vedas and the summary of the Upanishads he adds that
the context of the Gita is well known to everyone; in the epic of Mahabharata, the
Kauravas deprived the Pandavas of their rightful ownership of the kingdom. What
started as a personal quarrel ended up as a “dharmayuddha”, the war between the high
values of life and the negative forces. The Pandavas led by Dharamaputra and defended
by Bhima and Arjuna were guided by Lord Krishna, God Personified. The Kauravas
were led by Duryodhana and were supported by Bhism and Karna each of whom was
torn asunder by opposing values. A war becomes inevitable.

Sri Krishna guides the Pandava army and in a rare example of humility and
service, agrees to drive Arjuna’s chariot. Look after his horses and provide strategic and
spiritual advice if need arises. Arjuna was short of manpower. He had to face and
enemy who was king with all the material advantages of the throne. A desperate Arjuna
agrees to take in Sri Krishna as a servant and Master rolled into one.
Arjuna views the enemy army and tries to gauge its strength. He becomes chicken-hearted. He sees his teachers, his kith and kin in front of him in the enemy camp. He forgets that they represent the evil forces and remembers only that they are his relatives and teachers and friends. His heart sinks and he offers to withdraw himself from the war and prefers to beg for his needs rather than kill his beloved ones. Sri Krishna steps in, and says that while fighting the evil forces of creation, one may find them lurking nearby. The evil finds a place near him and he forgets that it is an “evil” and only remember that it is “his”. Dispassion alone will strengthen the fighter and enable him to fight adharma and discharge his own duty.

Taking this opportunity, Sri Krishna tells him of the immortality of the soul, that it is full of bliss. The purpose of work is to do away with the vasanas and not earning new rewards. Sri Krishna uses the methods of persuading Arjuna to work, training him in strengthening his will power, makes him worship the eternal form of God and teaches him how to make use of the holy books to attain viveka – discrimination.

These arguments persuade Arjuna to realize the futility for running away from work and he agrees that the path to freedom lies through work and not away from and around it. His confusion cleared, remembering his duty because of the grace of Sri Krishna, steady in his purpose, Arjuna resumes his work. Sri Krishna’s wisdom and Arjuna’s work combine to win the war for them.

This short book of 1,400 lines is praised as the greatest book of life by all. Shankaracharya said that the Gita should be studied every day. Ramanujacharya and Madhvacharya have written wonderful commentaries on it. Every great man in India, Chaitanya, Sridhara, Gnaneswara, Sri Ramakrishna, Vivekananda, Gandhi, Vinoba, Tilak, Aurobindo, Ramana & Bharathi used it as a guide to tackle their problems in life. People studied it as the text book of national renaissance in the 19th/20th centuries. The meaning of the word Yagna was expanded to include service of man, social reform and patriotic service. The Gita become India’s national scripture.

In an attempt to find out the most basic and common characteristics of successful chief executives of America, the Harvard Business Review commissioned a study. It was found after a survey of the top executives of leading business organization that the most basic common factor in all the chief executives was self-control and steadfastness of
mind. The leading management thinker Robert L. Katz says: “a sincere effort to understand himself, his motivations and his behaviours will help him to understand and lead others”. He must look at himself first.

This implies setting up of precise goals and a consistent and persevering attempt to reach that goal by concentrating on the objective and not allowing oneself to waver from the set objective or go after minor satisfactions.

The manager who is aware of himself, his values, his prejudices, his loyalties, in fact, aware of how his personality screen interprets events is going to stop, look and listen before he reaches conclusions about human problems. Gaining insight into ourselves and how our past experience influences the way we perceive events and judge their significance increase our wisdom as executives”.

In the II Chapter of Bhagavad Gita the central theme of the discussion is also the same, namely self-knowledge and self-theme. Slokas 38, 48, 54, and 64 of II Chapter say that the control over oneself and knowledge of oneself is a pre-requisite for progress in life. The individual is advised to be steadfast in the work which he has undertaken, he is asked not to let his mind waver with the minor attractions and distractions which occur or which tempt him and distract him in his desire for pursuing the objectives. (Gita Press, 2004).

Slokas: 38, 48, 54, and 64 of II Chapter

योगास्तह कुरु कर्मानि साङ्गानि त्यात्क्तव धनान्याय।
सिद्धांसिद्धोऽष्टोऽसो भूत्वा समत्वम् योग उच्यते॥ ३८॥

Sukhaduhkhe same krtvā labhalabhan jayajayan
tato yuddhiya yujyasva naivaṁ pāpamāpsyaśi ॥ 38 ॥

Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the fight, then; fighting

Arjuna, perform your duties established in Yoga, renouncing attachment, and be even-minded in success and failure; evenness of mind is called ‘Yoga’. (48)
Arjuna said: Kṛṣṇa, what is the definition (mark) of a God-realized soul, stable of mind and established in Samādhi (perfect tranquility of mind)? How does the man of stable mind speak, how does he sit, how does he walk? (54)

But the self-controlled Śādhaka, while enjoying the various sense-objects through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind. (64)

In Verse 54, the question is raised, what are the characteristics of a sthithapragnya and how one is to reach this stage and how such a person can be identified. Two words are very important in understanding the central message of the Bhagavad Gita. These are ‘Deeh’ and the second is ‘Sthathapragnya’.

The first word ‘Deeh’ has a variety of connotations; it means intellect, a sense of discrimination, conceptual skills, sense of awareness, sensitivity to external factors and a host of related concepts. One who has understood the force and the potential of Deeh and keeps it regulated and controlled is called Sthithadech or a Sthithapragnya.

In the article in Hindu Speaks on Management about Relevance to Gita to Modern Management, Mr. Subramaniam narrates the saying of Dr Sarvepalli Radhakrishnan, “man knows only a part of his being, his surface mentality. We are sometimes completely overcome by emotions, instinctive and involuntary reactions that upset the role of conscious reason…. Under the stress of strong emotions we say or do things which we regret afterwards. Unless the individual has complete self-awareness, he
cannot become master of his life, by developing purity of intention, man marches to success.”

Chakravarthi Rajagopalachari in his book on Bhagavad Gita says: “The Gita lays down the highest ideals of self-control and realization of all-embracing oneness. It is not mere philosopher’s amusement but an earnest appeal to men and women to shape their lives according to its teaching.” If one has to achieve his objectives, he has to be clear about the scope of the objective and how the objectives could be achieved. In choosing the method or methods to achieve this objectives he will face several alternatives and sometimes situations which could not have been anticipated.

Sometimes, he will meet situations where there will be a conscious attempt to divert him from achieving his objective. He may find his attempts at achieving his objectives being thwarted or not meeting with success as expected. It is here that Verse 48 of II Chapter of Bhagavad Gita advocates steadfastness in purpose. In Verse 50 it advocates not to be tempted with side or minor objectives. In Verse 56 and 57 the advice is given namely, not to lose heart in one’s attempts. Verse 64 describes the sense of achievement which comes to him when he overcomes all the diversions and attempts to reach the goal or objective.

Sarvodaya veteran Vinobha Bhave in his book “Gita” also says the same. In 18 Slokas in II Chapter the heroic and the sublime character of the Sthithapragnya is described…. Along with the characteristics of Sthithapragnya qualities, the seeker of perfection to possess are also described Sthithapragnya is a man of steadfast mind, is said to be an embodiment of self-control, he reins in the sense-impressions and guides them into fulfillment.

The essential functions of management are planning, controlling, Supervision over action. In all these activities the intellect or Deeh mentioned above comes into play.

Joseph Massic in his book “Essentials of Management” also advocates the same. “The increase in the complexity of relationships in modern society demands that managers become an elite of brains and education. Entrance into this class is based more and more on education and knowledge. The Theologian would study the spiritual implications of managerial actions”. He also says that the managers typically face moral
dilemmas in their decisions and actions. He also says that management must be concerned with questions of philosophy which help it make value judgment in its day-by-day activities.

David Riesman, another management thinker, describes changes in society by distinguishing three types of man according to their success of moral direction. The behavioural science of school of management studies the forces which drives men to action. There are two concepts in this school which are drive and habit. Drive is an internal state of mind. Under conditions of drive an individual is aroused or his behaviour is energized. Habit is a connection between a condition or event and the person’s response to that event; it follows that unless drive and habit are controlled, one will not be able to achieve one’s objective.

Dr. Nagaraja Rao in his lecture on Gita says: “The Bhagavad Gita is an eternal guide for all. Its comprehension encompasses human life, its treatment is logical and psychological; its language is informal and conversational. It is in this attempt that the Bhagavad Gita gives us practical lesson and guidance.

ORGANISATIONAL BEHAVIOUR AND BHAGAVAD GITA

Organisational Behavior deals not merely with business organizations but with all kind of organizations. It is wholly distinct disciplines, in its own right, though it draws heavily upon a host of other discipline all of which may claim some synonymity with it.

According to Dr. Deepak Kumar Sahoo (2010)\textsuperscript{11} in his article, says that Organisational behaviour is the study and application of knowledge about how people act within organizations. It is a human tool for human benefit. It applies broadly to the behaviour of people in all types of organizations, such as business, government, school and service organizations. The key element in organizational behaviour are people, structure, technology and the environment in which the organization operates. When people join to-gether in an organization to accomplish an objective, some kind of structure is required. People also use technology to help get the job done, so there is an

\textsuperscript{11} Dr. Deepak Kumar Sahoo, “Organisational behaviour is the study and application of knowledge about how people act within organizations “HRM Review, 2010.
interaction of people, structure and technology, these elements are influenced by the external environment, and they influence it.

On the one hand, organizational behaviour is based on empirical studies of human behaviour in work settings, on the other hand human relations is the study of behavioural knowledge in working organizations aimed to develop human motivation to attain organizational goals.

It is an action oriented and goal directed approach. Organisational Behaviour aims at to understand human bahaviour whereas human relations applies that knowledge to work settings. Organisational Behaviour and Human Resources are not two schools of thoughts opposed to each other but they are complementary to each other as they are based on the same subject and purport to attain the same general objectives of modified human behaviour.

Organizational Behaviour and Industrial Psychology: According to Luthans, organizational behaviour seeks to provide managers with specific necessary background and skills to improve their effectiveness in the conceptual and human dimensions of management. Organization structure and management processes play an important role in organizational behaviour like-wise, several dynamics and application of organizational behaviour rarely touch the boundary of industrial psychology.

Organizational Behaviour and Management: Organisational Behaviour is directly related to the understanding, prediction and control of human behaviour in organizational settings. Management relates to the optimum utilization of resources and attainment of goals optimally. As the Organizational objective cannot be achieved without human input, Organisational Behaviour is the significant component of management.

_Bhagavad-gita_ describes these fundamental universal principles – the underlying framework of the universe that reflects the purpose of the universal architect. Leaders who align their practices with these principles will be effective leaders. Leaders who align their goals and the goals of the organizations they steward with these principles will be authentic leaders – leaders who are empowered to create a better world.
Leadership is absolutely crucial. As the oft-repeated saying has it: “everything rises or falls on leadership”. Failures or lack of leadership can be found near the root of all problems. At this present moment in time, with so many social and environmental indices tottering toward the red line, the world is crying out not just for effective leadership, but for authentic leadership. *Bhagavad-gita* contains the timeless principles that will empower leaders to be effective and authentic leaders. The greatest need at this point in time is for those people who have been called to lead to step forward and take up the Service of Leadership.

Sanjaya was the charioteer of Dhrtarastra, who was a King. There are four primary leadership roles:

1. Strategic Leadership
2. Directive Leadership
3. Team-building Leadership
4. Operational Leadership

You have a unique character, with particular strengths and weaknesses. When you understand and play to your strengths you can develop your natural leadership ability, and you'll find that you are suited to a particular leadership role.

Effective leadership necessitates a leadership team with the right mix of aptitudes. One is too small a number for greatness, as the saying goes. Getting the right mix of people on the leadership team is crucial. Too many of one aptitude and there will be dysfunction of the organization or of the leadership team itself. Wrong mixes may manifest as a harmonious but ineffective leadership team, or a volatile leadership team characterized by internal strife. All of the four roles are necessary for a complete leadership team – in areas where one person is weak, another person is strong. It is not ordinarily possible for one person to embody all types, and especially not to be good at all of them, because they have contradictory psychological characteristics. Such a personality is exceedingly rare. A person is generally strong in a primary leadership role, accompanied by a weaker predominant secondary role. Very rarely will a person by strong in three. Wherever there are strengths there are corresponding weaknesses. These weaknesses can become strengths when they are acknowledged and understood, and a
team is built around them. "Know Yourself", and your area of contribution, is the beginning of individual effectiveness, leading to team effectiveness.

**NEED OF ACTION**

Bala Gangadhar Tilak (1856-1920), the monumental figure in the history in India, who played an active role in the freedom movement against the British was not only a great politician and statesman but was also a great spiritual and intellectual giant who guided thousands of people to lead an ideal and purposeful life through his magnum opus in Marathi “The Srimad Bhagavadgita Rahasya” or more popularly known as the “Karma Yoga Sastra”. Tilak’s deep faith in the Bhagavadgita is revealed in all his political and social activities and statesmanship which were based on karmayoga and the principles of Ethics which were expounded by Lord Krishna Himself to Arjuna who was perplexed whether to fight or to withdrew from the battlefield. All the time Tilak’s political activities were directed towards universal welfare or lokasangraha preached by the Gita on the basis of karmayoga.

Tilak’s firm belief was that the Gita is essentially a treatise on Right and proper Action (Karma Yoga) and that is why it has been given a position of supreme importance in all the dedict treatises which refer to it as ‘Brahmavidyantargata yoga Sastram’. In the first chapter of the Gita Rahasya which is the introductory one, Tilak has brought out the preminent worth of ‘the Gita’ which contains the quintessence of the Vedic Religion uttered by the Blessed Lord. Even though many other works dealing with spiritual knowledge are also known by the name ‘Gita’the Ashtavakra Gita etc., from the viewpoint of spiritual knowledge these ‘Gita’s contain nothing more than the contents of the Bhagavadgita. The wonderful skill with which is taught the harmony between Brahmanjana (realization of the one self) and karma (one’s Action) can be seen only in the Bhagavadgita. Tilak has presented an instance from the Asvamedha parva of the great epic the Mahabharata that when Arjuna made a request to Krishna to repeat Gita, the Lord said that it was impossible to repeat it as He was in a yogic state at that time, and hence peoples mind actions, inaction, behaviour, strength, weakness, etc. as a part of his preaching. Then ‘Anugita’ was chanted by him.
The firm conviction of Tilak about the Gita is that it establishes a logical and admirable harmony between knowledge and devotion and ultimately also with action (Karma) thereby inspiring the mind bewildered by the problem of life to calmly and desirably adhere to the path of Duty. Everyone, as long as he lives to perform the duties, which have befallen with him this pure reason\textsuperscript{12}. The ostensible cause of Krishna’s discourse is to persuade Arjuna to come out from the depressed state of mind and to do the action needed. In the course of doing so, Krishna summarizes various doctrines propounded in the Upanishads, which comprises in one’s life.

To all this Krishna adds something that is quite new,
The Gita teaches three ways:

- The way of Bhakti (loving devotion)
- The way of Jnana (Knowledge or contemplation)
- The way of Karma (action without attachment)

As a book of scripture, the Bhagavadgita has assumed a position of universal interest. Its teachings have gained appreciation not only in India, but far beyond its borders.

The Epics and Puranas have sung the glory of the Gita at many places; and even if all those words of praise are brought together, it cannot be declared that the praise of the Gita has been exhausted. The fact is that a full description of the glory depicts inspiration and awareness for a balanced life.

Jayadayal Goyandka in his book on “Secret of Karma Yoga”, Gita Press, Gorakpur, 1994 says Gita embodies the supreme spiritual mystery and secret. It contains the essence of all the four Vedas, its style is so simple and elegant so that the common man can easily follow the structure of its words; but the thought behind those words is so deep and abstruse that even lifelong, constant study does not show one the end of it. Everyday the book exhibits a new facet to thought, hence the Gita remains eternally new, and deep relection with reverence and faith will make it directly appear impregnated with deep meaning at every step specifically on Human Resources Management.

\textsuperscript{12} GITA RAHASYA OF BALA GANGADHAR TILAK – by Dr Mrs Radha Krishnmurthy, Bangalore.
The Gita IV-8, indicates the teaching of Gita as a Dharma is that which protects man. Thus this is what Krisna taught Arjuna and through him to the world.

paritṛṣṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ dharmasamsthāpanārthāya sambhavāmi yuge yuge

For the protection of the virtuous, for the extirpation of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age. (8)

In Gita Lord Krisna is the greatest teacher of humanity. He is the personification of truth and righteousness. He is a perfect man all round – Bhagvan, as the Gita Sastra called him. He is Lord of prosperity, fame, wealth, knowledge, austerity and renunciation. The Mahabharata and Gita find in him the wisest and the best man of his time loved, respected to truth and righteousness, Krisna is Gita and Gita is Krsna. Gita could only have come from a teacher of the purest soul such as Krisna.

- **To Take great pleasure in our work:** A lot of us are looking at the result when we work. What Gita says is that work itself is more pleasurable than the results. *Do not let the fruit be the purpose of your actions, and therefore you won’t be attached to not doing your duty.* In other words, enjoy the pleasure of journey more than just the destination.

- **Managing the emotions:** A good chunk of Gita is about managing emotions and attachment. Panic and emotional attack can be a real killer in a lot of professions from warring to investing. Bhagvat Gita uses 100s of examples to calm people into thinking sharply & overcoming emotional roller coaster even in the face of hardship. *The awakened sages call a person wise when all his undertakings are free from anxiety about results.*

- **Avoiding emotions:** It is easy to say that we should keep calm, but tough to achieve it. Gita gets into the practical aspects of avoiding the emotional outbursts. It suggests a range of practical things such as Ashtanga yoga (the superset of the Yoga we do) and selection of right foodstuffs. Gita categorizes foods into 3 types - Sattva ((fruits, green vegetables, milk), Rajas (spicy foods, steroids) and Tamas (fatty foods,
leftovers). *From Sattva arises wisdom, and greed from Rajas; miscomprehension, delusion and ignorance arise from Tamas.*

- **Comparison in life:** A warrior could see the farmer’s life as peaceful and happy. A peasant could see the warrior’s life as energetic and active. At the end both are equally important. Instead of getting into the greener grass on other side, let us look at doing the best with our abilities.

- **Not to lose sight of your goals because of imitation:** Stuck by confusion we give up our dreams and goals so that we could be a better somebody (a modern example is think of Facebook statuses & peer pressures). *We are kept from our goal, not by obstacles, but by a clear path to a lesser goal.*

- **To Treat everyone and everything the same.** Gita spends a chapter about how to treat everyone the same. If you start acting as nice to your foe as your friend, you have lesser guilt or emotional ghosts to fight within you. *He alone sees truly who sees God in every creature he does not harm himself or others.*

- **To do good without expecting anything in return:** This is a wisdom that most religions teach. However, Gita goes to great lengths to treat this subject in its various forms. It makes the stuff a lot more practical and logical than merely keeping it as a moral. *A gift is pure when it is given from the heart to the right person at the right time and at the right place, and when we expect nothing in return.*

- **To keep acting always:** Especially among the knowledgeable, we have a bias towards gaining knowledge than to act on the knowledge. We seek great comfort in talking & analyzing stuff rather than act upon it. Gita does a lot of attack on that kind of an attitude. *The immature think that knowledge and action are different, but the wise see them as the same.*

- **Not to run away from our duty:** Majority of what Gita talks about is adherence to duty. Once you have picked up a duty, never ever analyze and use analysis-paralysis as an excuse for running away from doing great things.

- **There is always a bigger power:** A lot of times, we get dejected and desperate. We think everything is hopeless and throw the towel. We think the bad forces will win &
we can do nothing about it. Gita says that we keep doing our duty in the best way we can and there will always be bigger power that will protect the truth.