

A Study on the Principles of Management in Today's Perspectives from Bhagvat Geeta

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Abstract:

The Bhagavad-Gita Before we look at the self knowledge and human capital development from the Bhagavad-Gita, we will introduction this ancient Indian philosophical text. The Bhagavad-Gita is a sermon given by Sri Krishna to Arjuna regarding the correct technique of life (Dharmaratnam, 1987). Over the centuries many renowned scholars and philosophers from all over the world have commented on the Bhagavad Gita and elucidated it's teaching in many publications and lectures. It is universal and non-sectarian and its teachings are applicable not only to Indians but to everybody. The background for the Bhagavad-Gita is the epic Mahabharata, extolled as the 5th Veda. Mahabharata is an encyclopedia of life and its central theme is dharma meaning occupational duty, righteousness and virtues. It deals not only with dharma but also artha, which is the acquisition of wealth, kama which is the enjoyment of pleasures and moksha which is the liberation. The Mahabharata was composed by Sri Vyasa Muni (son of Parasara Muni) and was written by Sri Ganesa more than 5000 years ago and it has 110,000 verses (Rosen, 2002). The Bhagavad-Gita appears in 700 verses (of which 575 are uttered by Sri Krishna) in Bhishma Parva of the Mahabharata and consists of 18 chapters. The Mahabharata narrates the war between two cousins; the 5 Pandavas and 100 Kauravas to claim the kingdom of Hastinapura. Sri Krishna, the champion of dharma offered to go on a peace-making mission on behalf of the Pandavas (This is a lesson to the world that peace is preferred at all costs). However the Kauravas refused to make peace and hence war became a certainty. Sri Krishna humbled himself into becoming the charioteer of Arjuna, the Pandava prince. In fact, Arjuna could choose unarmed Sri Krishna who would not engage in battle or Sri Krishna's army consisting of great warriors. Arjuna (Pandava) decided to choose Sri Krishna unarmed, while Duryodhana (Kaurava) was happy to get the large army from Sri Krishna. He (Duryodhana) felt that, without the army, and without weapons, Sri Krishna not could be of much help to the Pandavas (Subramaniam, 2001). The entire armies (7 Pandava divisions and 11 Kaurava divisions) of both sides were assembled at the battlefield of Kurukshetra. Thus the stage was set for the Bhagavad-Gita. The sermon was given on the battlefield before the commencement of the war. The battlefield also represent our body where an unending battle is raging between the forces of good and evil – the evil always outnumbering the good (5 Pandavas against the 100 Kauravas; or 7 Pandava divisions of soldiers against 11 Kaurava divisions). On a spiritual level, the focus is on the battle between the higher self and the lower self, the war between man's spiritual calling and the dictates of the body, mind and senses for material pleasures.

Keywords: Bhagvat Geeta, Management, Spirituality

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I. INTRODUCTION

One of the greatest contributions of India to the world is Holy Gita which is considered to be one of the first revelations from God. The eighteen chapters of the Bhagavad-Gita are found in the Bhishma-parva, of Mahabharata which was compiled by Veda Vyasa. Let me bow with folded hands to Indian Maharishi Veda Vya, who contributed to the world the "supreme knowledge" through his writings on various sacred texts. Gita is one of the most popular and accessible of all Indian scriptures, which is to be studied by anyone interested in Indian philosophy. The Gita teaches how one's aim in life can be achieved; howsoever it may be difficult, by doing his duty with devotion, and meditation, integrating many different threads of Indian philosophy. It gives correct solution to all the problems in human life. One has to do his duty

as mother looks after a child. Among all the sacred texts of India, the Gita greatly influenced the east and the west. Many philosophers, transcendentalists were deeply influenced by its insights, and thousands of individuals struggling with many problems have found comfort and wisdom in its pages. The greatest significance of the Gita lies in the fact that it proposes a solution to a central typical problem of human life that presents itself at a certain critical stage of development. We may say that Arjuna to whom the teaching is addressed is a representative man, and the problem that he faced arose at a certain height of ethical concern in the midst of an actual and symbolic battlefield (Kurukshetra, which is also Dharmakshetra). The Gita gives answers for any problem in any relationship. The best philosophy, spirituality, psychology, religion and yoga are

contained in the Gita. It begins with Sri Krishna teaching the essence of human being that he is not the body but the immortal soul.

The ancient science of life is called the *Srimad Bhagavad-Gita* from the great country India that invented the number zero. All dimensions of human life have been explained in this. *Bhagavad-Gita* has, for more than five millennia, served as a guide to liberation through a life of knowledge, devotion, and action without aiming the fruits of attachment to results. The Gita teaches the first masterly attempt at harmony and synthesis. Its concern is to help us get out of the problems that we ourselves have created in our own minds. The influence of this most renowned of all the Indian scriptures has spread far beyond its religion of origin to inspire figures as diverse as Henry David Thoreau, Ralph Waldo Emerson, Aldus Huxley, C. G. Jung, Max Muller and Charles Wilkins who first translated to English in 1784. Their translations stand out from all the others first of all for its careful faithfulness to the original language, but also for the extensive tools for understanding. Sri Sanakacharya the great philosopher of India said that, in the 15th chapter, the meaning of not only the entire Gita, but also all that is known in the entirety of the Vedas, is presented briefly and completely. The Gita teaches the philosophy of human psychology, how to operate in the world. During times of commotion we may feel unsure, fearful, tense and confused. It comes into our life and gives us spiritual perspective to our attitudes, behaviour and personality.

Almost the freedom fighters of India strongly believed that they got inspirations and motivation from Gita. The spiritual philosophy and management lessons in this holy book were brought in to light of the world by saints, philosophers and other eminent personalities and they call the *Bhagavad-Gita* the essence of Vedic Literature and a complete guide to practical life. Through the centuries, the sublime and ennobling counsel of the Gita has endeared it to truth-seekers of East & West alike. It provides "all that is needed to raise the personality of man to the highest possible level" and self improvement which means self guided improvement in physical, mental, social, spiritual and emotion. Its gospel of devotion to duty, without attachment, has shown the way of life for all men, rich or poor, learned or ignorant, who have sought for light in life. Energy exists in all human beings to fulfill the purpose of the aim of the life. We expect energy to get task done.

The Lord Krishna reveals the deep, universal truths of life that speak to the needs and aspirations of everyone which is relevant even today in Gita. One has a special mission, a special realisation, and each one individually can face all the obstacles necessary

to make one's realisation perfect. Always one will see that within him the shadow & the light are equal: you have ability; you have also the negation of this ability. But if one discover a very black hole, a thick shadow, be sure there is somewhere in him a great light. It is up to him to know how to understand the one to realise the other. Their followers in their respective establishment are continuing their mission by keeping this lantern burning always knowing the wishes of the modern generations. They stress the importance of spiritual and ethical values for corporate and personal success. Maharishi interprets the Indian philosophy, religion and culture for modern day managers so that they may attain excellence in whatever work they are engaged. In the Gita Krishna says: "Change your attitude toward work. When you change your attitude and continue to do your work, you are able to unfold your inner potential and that is freedom and that is happiness all of us are seeking. Otherwise, we come to a state where we are just for the gross rewards.

Swami Vivekananda said that system of education should aim at character building, achieving strength of mind, expansion of intellect and then only one can stand on one's own feet. Those people can bring a lasting and transformative effect and will be assets for their family, society and nation. Arjuna got mentally depressed in the battle field when he saw his relatives with whom he has to fight. (Mental health has become a major international public health concern now). On the eve of battle Arjuna is filled with deep misgivings; he feels to kill his relatives and friends would be a great sin. Lord Krishna says O Arjuna from where has this delusion come? How could this delusion come upon a great person such as you, obstructing the path to heaven? O Arjuna give up this faint-heartedness. This kind of mental weakness is unbecoming to a strong person such as you, shake it off. Arjuna said that now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me.

Now I am your disciple, and a soul surrendered unto you. Please instruct me. Sri Krishna says that you speak like a wise person but grieving over something, the wise do not grieve for. Furthermore the death of the body does not harm the soul, as the immortal quote of the Gita runs. To motivate him the *Bhagavad-Gita* is preached in the battle field Kurukshetra by Lord Krishna to Arjuna as counselling to do his duty while multitudes of men stood by waiting. Arjuna face the problem of conflict between emotions and intellect. Gita teaches Honesty, Sincerity, and Truthfulness etc. Gita also shows how challenge as an opportunity to find the way to success, it only depends on you and

you are your own alchemist. The Gita was delivered by Sri Krishna to boost Arjuna's declining morale, motivation, confidence and to increase his effectiveness. The Gita contains the unwritten laws of the universe. So if you study the same in a logical manner, you will achieve salvation. But on the other hand if you are a devotee of Lord Krishna and read it with devotion, then also you will achieve salvation. So, the Gita will lead you to God both the intellectual way and the devotional way. Today there are innumerable professionals and industrialists who are great achievers, have great social prestige yet do not enjoy life. On the other hand, there are many who are contented and happy but are not achievers.

Today it has found its place as an alternative to the theory of modern management and also as a means to bring back the right path of peace and prosperity for the human beings. Introduction In this modern world the art of Management has become a part and parcel of everyday life, be it at home, in the office or factory and in Government. In all organizations, where a group of human beings assemble for a common purpose irrespective of caste, creed, and religion, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management is a systematic way of carrying out activities in any field of human effort. Management is a continuing process, and managers are always involved in some way with the principles of: planning, organizing, influencing, controlling and decision making. These principles are designed to help managers accomplish organizational objectives, and good managers will use them. These principles are not isolated but are interwoven throughout the manager's thoughts and actions. Managers must combine and coordinate these principles and must maximize their value to achieve their goals. Managers strive to be effective and efficient and these principles help them. These management principles are universal and applicable to all types of businesses and organizations. Management need to focus more on leadership skills e.g.: establishing vision and goals, communicating the vision and goals, and guiding others to accomplish them. It also asserts that leadership must be more facilitative, participative and empowering in how visions and goals are established and carried out.

II. MANAGEMENT GUIDELINES FROM BHAGAVAD-GITA

One of the biggest problems that we are facing in our daily life, professional work and personal life is that we don't seem to enjoy what we are doing. Today the children say "I am bored". Young professionals want to adopt the western model of "weekend getaway". We need weekend getaways if work is perceived as drudgery and an avoidable

aspect of our life. Such a perspective can never get the best from work place that modern business management is worried about. What is this boredom? Why does it happen? Because we don't enjoy what we are doing, we get bored. Stress management is a big issue today. Today's life is so, that everyone feels to be very busy in this hectic day to day life. We all are very busy at our work place & in our home life also. In this busy life, we face lot of tensions and our mind is full of stress all the time. We forget about the true happiness in life and how it can be attained.

Treating an organization as formed of different systems is known as systems approach. Systems theory was first applied in the fields of science and engineering. It also has found wide acceptance in the practice of management. Successful planning is a process. It is the first management principle that must be developed and all the others are interrelated to it. It is the foundation for success. Samuel Certo, in the Principles of Modern Management, suggests there are six steps in the planning process:

- 1) Stating organizational objectives – the objectives must be clear for proper planning;
- 2) Listing alternative ways of reaching objectives – a manager should list several available alternatives;
- 3) Develop premises upon which each alternative is based – these premises are assumptions and these assumptions will help you work through the alternatives;
- 4) Choosing the best alternative for reaching objectives – evaluate the alternatives based on your assumptions and choose;
- 5) Develop plans to pursue the chosen alternative – a manager should develop strategic and tactical plans; and
- 6) Putting the plans into action – organization can not benefit until the plans are put into action; both short plans and long range plans. Its task is to make people capable of joint performance, to make their weaknesses irrelevant, says the Management Guru Peter Ducker whose career as a writer, consultant and teacher spanned more than six decades.

Gita gives answer to all these points. The discoveries of modern science only demonstrate the truth intuitively arrived at by meditation by the ancient saints of India and confirm their doctrines. The Bhagavad-Gita was delivered by Sri Krishna to boost Arjuna's declining morale, motivation, confidence and to increase his (Arjuna) effectiveness. Sri Krishna gave not only spiritual enlightenment but also the art of self-management, conflict, stress, anger management, transformational leadership, motivation, goal setting and many others aspects of management which can be used as a guide to increase HRM effectiveness. Unlike the western approach to

HRM, which focuses in exploring the external world of matter and energy, the Bhagavad-Gita recommends a HRM approach, which focuses on exploring the inner world of the self. HRM can understand from Gita the organizational behaviour in terms of the reciprocal causation among the employee (unique personality characteristics). Because of these combined reciprocal influences, employees are at the same time both products and producers of their personality, their behaviours, and their respective environments. They can suggest that the implications that self-efficacy may have for employee performance in organizations can no longer be ignored by practicing managers.

A long-term Management perspective

Quoting Bhagavad-Gita to emphasis management principles is very much relevant today. Long before Peter Ducker, Philip Kotler, C.K. Prahalad and other management gurus introduced modern management concepts, which saints of India had applied identical strategies in their respective books/treatises, signifying their farsightedness. In any organizational-change situation, there will be setbacks, times of confusion. In the change plans, there is a planning phase and an execution phase, but no slot in the middle for a wandering-around-in the dark phase. We pretend we'll jump straight from planning to brilliant execution. As a top leader, one should make people realize that there will be difficulties, but that those difficulties aren't going to prevent ultimate success. If you want to achieve success or any goals you set out - you have to practice patience. That doesn't mean you sit around and wait. No, instead you have to do the work first, lay the foundation, plant the seed, make sure the soil is right - prepare and then wait for all the elements to come into place before making the right decision that will propel you to greater success. Harvard's John Kotter offers the essential guide to developing into leadership skills the natural talents of managers and staff throughout any organization. Kotter argues that most organizations already have ample management capability, but lack sufficient leadership to propel them consistently forward. The program mixes interviews with successful leaders from five distinct corporations with Kotter's incisive commentary. A leader in any organization needs to:

- Be relentlessly disciplined at confronting the most brutal facts of current reality
- Make sense of flux. At times possibly create flux
- Know and communicate
- Not settle for any activity, but desired change
- Promise, and then deliver it
- A happy team is an effective team
- Get evidence that the change is making a difference
- Manage the morale of the team

- Speed up change; develop a reputation as the one who pushes change
- Accept ambiguity and work with it
- Take personal responsibility to figure out top priorities
- Increase flexibility and align instantly in favour of change
- Be patient, change takes time. Continue efforts and belief in the desired state
- Have benchmarks of best practices, and be able to assess your performance. Mahatma Gandhi said that we must be the change we wish to see in the world.

Success is determined by willpower: "yoga-sthah kuru karmani sangam tyaktva dhananjaya siddhy-asiddhyoh samo bhutva samatvam yoga ucyate" (Gita: 2.48) Arjuna you work without attachment, steadfast in yoga, even minded, in success and failure.

Possess a fighting spirit: Every time you overcome a challenge, it will lift you up, build you strong and make it easier for you to overcome your next trial. But if you surrender to the challenge, it will downsize you, break a piece of confidence in you and make it harder for you to overcome it the next time. It's like building muscle – the more you train it the stronger it will become. Instead of being dogged by fear and uncertainty, you will have inner peace and confidence that you will survive. Know what inspires you and supports you to create a new harmonious situation for a better social and economic model in the society. It provides a capacity building approach that allows individuals to pursue total spiritual and personal development. Draw strength from a daily spiritual practice, meditate, pray, spend time in nature or do yoga. When you feel connected and grounded, you rush less, do better, and desire in the right direction. You cannot escape it.

Old truths in a new context: This is the most fundamental lines for decision making. One should not just react to everything that nature throws in our way. Rather we should deliberate the course of correct action and the appropriate time for our response. Sometimes the best decision is no decision at all. So it is imperative to not just understand what is the right action but also when that action is most appropriate. There are times when there is a lot of activity in the organization and any resulting action on your part will be drowned in the confusion and melee. Rather one should time one's response and decision as appropriate. Sometimes looking backward is the best way to look forward. Bhagavad Gita on effective Leadership does just this!. Coaching from the old world that fits the new world Marshall Goldsmith, named by the American Management Association as one of the fifty great thinkers and

business leaders who have impacted the field of management over the past eighty years on effective leadership presents the ancient leadership wisdom that is very relevant to today's world. Leaders will find this wisdom very practical.

Face every challenge with courage: Man tries to find happiness in sensual objects. Face every challenge with courage too much sensual indulgence wears out the senses and brings disgust, sickness, and disease of all kinds. The more sensual pleasures he enjoys, the greater the passion becomes. He learns bitter lessons and understands that this happiness only invite misery. Self realisation is impossible until the least trace of the ego is completely removed. All spiritual practices aim at the achievement of this one result – annihilation of ego. One should understand the different stages in his life. This phenomenon may be called as "yayati syndrome". In the book, the Mahabharata, we come across a king by the name of Yayati who, in order to revel in the endless enjoyment of flesh exchanged his old age with the youth of his obliging youngest son for a thousand years. However, he found the pursuit of sensual enjoyments ultimately unsatisfying and came back to his son pleading him to take back his youth.

These intuitions, simply because they carry conviction to the seer, are not to be taken as true. Subjective certitude is different from logical certainty. The sense of assurance is present even when the object is imaginable and even such unreal objects, so long as they are believed to be real, evoke feelings and attitudes quite as intense and effective as those excited by real ones. The strength of assurance and the intensity of the experience are not a proof of the reality of the object experienced. Intuitions, sensuous as well as spiritual, require be testing and criticising before they are accepted as valid. Questions of validity are not answered by the experiences themselves. Certitude is not certainty. Psychological objectivity is not ontological reality.

Real source of the problem: The reasons for this sorry state of affairs are not far to seek. The Western idea of management centres on making the worker and the manager more efficient and more productive. Companies offer workers more to work more, produce more, sell more and to stick to the organization without looking for alternatives. The sole aim of extracting better and more work from the worker is to improve the bottom-line of the enterprise. The worker has become a hireable commodity, which can be used, replaced and discarded at will. Thus, workers have been reduced to the state of a mercantile product. In such a state, it should come as no surprise to us that workers start using strikes (gheraos) sit-ins, (dharma) go-slows, work-to-rule etc. to get maximum benefit for

themselves from the organizations. Society-at-large is getting damaged.

Utilization of available resources: An important lesson of management science is to choose wisely and utilize scarce resources optimally. During the curtain raiser before the Mahabharata War, Duryodhana chose Sri Krishna's large army for his help while Arjuna selected Sri Krishna's wisdom for his support. This episode gives us a clue as to the nature of the effective manager - the former chose numbers, the latter, wisdom. How the manpower management and recruitment is an integral and so also is the capital generation and utilization. Research and development wing is a very formidable aspect and function of Management along with their use in augmenting revenue generation. Methodology to update events involving company's interest forms part of Management. Steady economic growth and development of corporate culture is also an essential part of Management. Recruitment of right personnel and proper distribution of company's growing fortune at all levels of the industry is a part of the importance of management which is such a subject where the think-tank of the company's elite are dwelling everyday to decide the future line of action in any matter that is of concern to the company.

A.K. Sharma, Balvir Talwar and Satish Kumar (2010) in their research work, —Business Excellence and Vedic Philosophy. An Empirical Evaluation”, highlighted the relationship between the modern management practices and the preaching of Vedic Philosophy. The purpose of the research was to integrate the Business Excellence Models with the essence of Vedic Philosophy to evolve Universal Business Excellence Model (UBEM) that would help in effectively dealing with the changes in the internal and external environment to attain sustainable success for the firms. Researchers synthesized the Vedic philosophy with current management practices to develop a questionnaire, for which they got 151 responses from business executives and evolved a Universal Business Excellence Model on the basis of analysis of the responses and Vedic philosophy. UBEM was evolved by adding three Vedic dimensions, i.e. Dharma (values), Universal well-being by judicious use of Kama (urges) and Artha (money), and Moksha (salvation) which may be referred to as sustainable success, to the existing business excellence models. The study concluded that if principles of business excellence were redefined in the meaning and manner of Vedic philosophy, there would be sustainable excellence in business entities.

Gurutej Singh and Francisca S. Rebello (2012) in their paper, “Sattvik Approach in Leading-The

Essence of Indian Ethos”, undertook a descriptive research to understand the relevance of Sattvik Leadership in the present day situation. They developed a model for Sattvik Leadership for Development based on Lord Krishna’s thoughts. The model is the summation of group values, individual values, societal values and Sattvik values, which have been explained in detail in the paper. Researchers interviewed 50 leaders from different industries for the study. The analysis of the responses showed that respondents believed that they possess leadership qualities but there is scope for improvement which can be enhanced by imbibing qualities of Sattvik leaders. They also felt that Indian Ethos could provide guidelines to the leaders to become more effective and successful. The respondents also agreed with the statement that a leader should not be attached to the results and should keep on performing duties to their fullest extent. They also agreed with the concept of Vasudhaiv Kutumbakam i.e. whole world is a family and observed that whatever they were working on was directly or indirectly reaching the world at large. The researchers concluded that the leaders can become effective only if they work hard for their people and organizations without expecting anything in return and by keeping in mind that success is possible by practising sacrifice, selfless giving and self discipline.

Abbas J. Ali and Mirahmad Amirshahi (2014) in their research paper, “The Iranian Managers: Work Values and Orientation” did a study to examine the managerial values and orientation of Iranian managers. The objectives of the study were to identify value priority and systems of Iranian managers, to ascertain the factors that influence values of managers and to discover whether their orientation was individualistic or collectivist. A random sample of 768 managers was taken from state, private and mixed organisations of Iran. The results indicated that the primary values of Iranian managers were conformist, people who do not tolerate ambiguity and need structures and rules to follow, and socio-centric people who have high need for affiliations and little concern for wealth. The socio-centric values were more prevalent in lower level managers than upper level managers. The study indicated that values of managers were influenced by Islamic teachings. Iranian managers also showed a high commitment to collectivism especially in traditional and non-industrial societies. The study concluded that the Islamic regime and Islamic system’s principles have influenced the systems of management in Iran as a result of which managers are generally conformist, socio-centric and collective in their work and life orientation. The foregoing review of the existing literature on the subject reveals that though the researchers have made commendable efforts on the

role of religion and spirituality in the field of management yet no comprehensive study has been devoted to the management perspectives in Sikhism. Accordingly, the present study is an attempt to examine the management perspectives in Sikhism by analyzing the life history of Sikh Gurus and studying the sacred Sri Guru Granth Sahib.

Work Commitment and Motivation – Self and Self-Transcendence:

A popular verse of the Gita advises "attachment" from the fruits or results of actions performed in the course of one's duty. Being dedicated work has to mean "working for the sake of work, generating excellence for its own sake." If we are always calculating the date of promotion or the rate of commission before putting in our efforts, then such work is not detached. It is not "generating excellence for its own sake" but working only for the extrinsic reward that may (or may not) result. Working only with an eye to the anticipated benefits, means that the quality of performance of the current job or duty suffers – through mental agitation of anxiety for the future. In fact, the way the world works means that events do not always respond positively to our calculations and hence expected fruits may not always be forthcoming. Many people find emotional pain more difficult to endure than physical pain. We are often so fearful of emotional pain that our normal instinct is to resist it when it arises. Too frequently, we treat emotional pain like a giant, hideous monster, believing that it is dangerous and harmful. Thus, in a knee-jerk fashion, we run away, fight or hide from it out of fear. Unfortunately, whatever we resist persists and very often grows even stronger. It only becomes harmful when we believe it to be so. The very act of believing it to be harmful gives it the power to harm us. If we were to respond to our emotional pain in a counter-intuitive way, by watching, welcoming and even embracing it, we would be surprised by its revelations. Using mindfulness as a tool, we can become aware of our emotional pain without falling into our mental tendency to judge it, resist it or push it away. It is often a habit of the mind to want to manipulate, control or hide what is emotionally painful and undesirable.

Motivation – self and self-transcendence: It has been presumed for many years that satisfying lower order needs of workers-adequate food, clothing and shelter, etc. are key factors in motivation. However, it is a common experience that the dissatisfaction of the clerk and of the Director is identical – only their scales and composition vary. It should be true that once the lower-order needs are more than satisfied, the Director should have little problem in optimizing his contribution to the organization and society. But more often than not, it does not happen like that. ("The eagle soars high but keeps its eyes firmly fixed on the dead animal below.") On the

contrary, a lowly paid schoolteacher, or a self-employed artisan, may well demonstrate higher levels of self-actualization despite poorer satisfaction of their lower-order needs. The Chief should motivate all the employees by tapping into their pride. Get them involved in planning on what needs to be done. Just doing tasks will mean very little to them.

Motivational Factors: Over the years, there have been many studies examining staff motivation and here are just a few examples of what employees feel are their motivational needs or factors. The working environment - poor or inadequate equipment or work facilities Working Conditions - too hot, too cold, no breaks, long hours Social Interaction - isolation, socialisation discouraged etc Job Security - redundancies, feeling not part of company etc Skill or intellectual use -inability or discouragement to use intellectual or skill Promotional prospects and job title - lack of promotion, others promoted but not them Responsibility - not allowed to work off own initiative Recognition and appreciation - lack of praise or recognition for achievement Trust and respect - treated as a machine Participation in decision making - not allowed to get involved with company A sense of belonging - Salary - pay poor for job they are doing Management issues - conflicts with management, etc This situation is explained by the theory of self-transcendence propounded in the Gita. Self-transcendence involves renouncing egoism, putting others before oneself, emphasizing team work, dignity, co-operation, harmony and trust – and, indeed potentially sacrificing lower needs for higher goals. "There are signals from inside; there are voices that yell out. This is a path, one of the ways that we try to teach self-actualization and the discovery of self. The discovery of identity comes via the impulse voices, via the ability to listen to your own guts, and to their reactions and to what is going on inside of you."

Daivi work culture-involves fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, absence of fault-finding, absence of greed, gentleness, modesty, absence of envy and pride.

Work Culture: The guru and great philosopher, Adi Sankara (born circa 800 AD), says that the skill necessary in the performance of one's duty is that of maintaining an evenness of mind in face of success and failure. The calm mind in the face of failure will lead to deeper introspection and see clearly where the process went wrong so that corrective steps could be taken to avoid shortcomings in future.

Work results: Narrow is the path and difficult to tread, sharp the edge of a razor. But success sure to those dare and do. Manager's mental health Sound mental health is the very goal of any human activity

- more so management. Sound mental health is that state of mind which can maintain a calm, positive poise, or regain it when unsettled, in the midst of all the external vagaries of work life and social existence. Internal constancy and peace are the pre-requisites for a healthy stress-free mind. How mental and physical health can be achieved? Lord Krishna says: A man's taste for a particular food is determined according to the quality prevalent in him. Foods which increase life, vitality, strength, health, joy, happiness and appetite; are savoury, rich, substantial and inviting, are dear to the noble people. The foods that are bitter, sour, saline, excessively hot, dry, pungent and burning; are liked by the greedy and are productive of pain, grief and disease. Food which has become cold, insipid, putrid, stale and unfit for sacrifice, is dear to the Tamasic.

"The powers of mind are like rays of light dissipated; when they are concentrated, they illumine". says Vivekananda. Some of the impediments to sound mental health are:

- Greed - for power, position, prestige and money.
- Envy - regarding others' achievements, success, rewards.
- Egotism - about one's own accomplishments.
- Suspicion, anger and frustration.
- Anguish through comparisons.

Bhagavad Gita has been propounding the theory of mind control as mind can be your friend as well as your enemy. Lord says happiness and sorrow are the factors of the mind and one has to detach happiness from sorrow. Though it is not easy to have a detachment, it can be achieved by practicing Karma Yoga as often as possible, as it is understood that Karma leads you to Yoga. The driving forces in today's businesses are speed and competition.

Management the Bhagavad Gita: There is an important distinction between effectiveness and efficiency in managing. The general principles of effective management can be applied in every fields the differences being mainly in the application than in principles. Again, effective management is not limited in its application only to business or industrial enterprises but to all organisations where the aim is to reach a given goal through a Chief Executive or a Manager with the help of a group of workers.

The Manager's functions can be briefly summed up as under :

- Forming a vision and planning the strategy to realize such vision.
- Cultivating the art of leadership
- Establishing the institutional excellence and building an innovative organisation.
- Developing human resources.
- Team building and teamwork
- Delegation, motivation, and communication and

- Reviewing performance and taking corrective steps whenever called for.

Thus, Management is a process in search of excellence to align people and get them committed to work for a common goal to the maximum social benefit. The critical question in every Manager's mind is how to be effective in his job. The answer to this fundamental question is found in the Bhagavad Gita which repeatedly proclaims that 'you try to manage yourself'. The reason is that unless the Manager reaches a level of excellence and effectiveness that sets him apart from the others whom he is managing, he will be merely a face in the crowd and not an achiever.

Bhagavad Gita and Managerial Effectiveness: Now let us re-examine some of the modern management concepts in the light of the Bhagavad Gita which is a primer of management by values. The first lesson in the management science is to choose wisely and utilise optimally the scarce resources if one has to succeed in his venture. During the curtain raiser before the Mahabharata War Duryodhana chose S'rî Krishna's large army for his help while Arjuna selected S'rî Krishna's wisdom for his support. This episode gives us a clue as to who is an Effective Manager.

Attitude towards work: Three stone-cutters were engaged in erecting a temple. As usual a H.R.D. Consultant asked them what they were doing. The response of the three workers to this innocent-looking question is illuminating.

'I am a poor man. I have to maintain my family. I am making a living here,' said the first stone-cutter with a dejected face.

'Well, I work because I want to show that I am the best stone-cutter in the country,' said the second one with a sense of pride.

'Oh, I want to build the most beautiful temple in the country,' said the third one with a visionary gleam.

Their jobs were identical but their perspectives were different. What [Gita](#) tells us is to develop the visionary perspective in the work we do. It tells us to develop a sense of larger vision in one's work for the common good.

Work Commitment: The popular advises non-attachment to the fruits or results of actions performed in the course of one's duty. Dedicated work has to mean 'work for the sake of work'. If we are always calculating the date of promotion for putting in our efforts, then such work cannot be commitment-oriented causing excellence in the results but it will be promotion-oriented resulting in inevitable disappointments. By tilting the performance towards the anticipated benefits, the quality of performance of the present duty suffers on account of the mental a Gîtations caused by the anxieties of the future. Another reason for non-attachment to results is the fact that workings of the

world are not designed to positively respond to our calculations and hence expected fruits may not always be forthcoming. So, the Gita tells us not to mortgage the present commitment to an uncertain future. If we are not able to measure up to this height, then surly the fault lies with us and not with the teaching.

III. METHODOLOGY

This is a qualitative paper which involves a review and analysis of literature on human capital development and also the interpretation of selected verses of the Bhagavad-Gita in the context of self knowledge. The methodology used for the interpretation is hermeneutics. Hermeneutics is related to the name of the Greek god Hermes in his role as the interpreter of the messages of the gods. In the current context, hermeneutics can be described as the interpretation and understanding of ancient literatures. Hermeneutics is widely applied in many field of social science such as philosophy, religion and theology, law, sociology and also international relations.

Knowledge of the Self: The Bhagavad-Gita enlightens us with several lessons on the knowledge of the self and the world. Our understanding of the world is generally dependent upon our ability to correlate, interpret, and assimilate information gained through observation and experience through our senses. Man's understanding of the world around him is proportional to the understanding of the self. There exists a correlation between the self-knowledge and the outer world. The golden key to understand the universe is held within the man for those who would know themselves truthfully. Self-knowledge begins with self-observation, self-examination, and self-evaluation and there by developing certain qualities that are called Divine Qualities, enlisted by Lord Sri Krishna in the Bhagavad-Gita chapter 16 verses 1, 2 and 3. abhayam sattva-samsuddhir, jnana-yoga-vyavasthitih; danam damas ca yajnas ca, svadhyayas tapa arjavam ahimsa satyam akrodhas: tyagah santir apaisunam, daya bhutesv aloluptvam; mardavam hrir acapalam, tejah ksama dhrtih saucam; adroho nati-manita, bhavanti sampadam daivim, abhijatasya bharata (16.01-03) Fearlessness, purity of heart, perseverance in the yoga of knowledge, charity, sense restraint, sacrifice, study of the scriptures, austerity, honesty; (16.01) Nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstaining from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness; (16.02) Splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride; these are the qualities of those endowed with divine virtues, O Arjuna. (16.03) The seeker of self-knowledge must remain open to the

truth about himself, and must remain unbiased. The exercise of retrospection is a part of this process, and it should be complemented with spiritual practices and the calming of the entire personality and one's inert nature. Sri Krishna in the Bhagavad-Gita has given a clear description of how to develop spiritually. In chapter 17, Sri Krishna has advised to practice austerity of body, mind and speech to unfold the layers of self-glamour and illusion so that the truth is revealed for what they are, and the deeper knowledge about the self and its relationship to every other life are uncovered.

IV. CONCLUSION

The first stage is the general teachings for everyone. Then in a very sublime way He gives four more additional stages of teachings each more exalted than the previous. These teachings although extensive are delineated in a condensed form revealing only the essence. So after the general teachings there are the confidential teachings and then the more confidential teachings and then and then the most confidential teaching of all which Lord Krishna reveals in the super most confidential verses in the whole Bhagavad-Gita. Every verse of the Gita points to a particular corner of human life and tries to throw a floodlight into that corner. Arjuna was able to assimilate all ideas and there developed a synergic situation with Lord Krishna. While our activities are manifold, they can be classified under certain primary heads or groups so that a study of this principle heads of our activities would be tantamount to a study of the entire life of every one of us. It should be understood that all these teachings are for each and every one in the world. A note on the word "yoga". Yoga is mind, body and spirit flowing in perfect harmony with nature and the all creation. It represents awareness and silence, the stillness that can come in the mind. This is when the mind naturally begins to cease its constant vacillation between worry of the future or regrets of the past, when the whole awareness comes to the present moment. Such beauty and fullness is found there. Yoga has two different meanings - a general meaning and a technical meaning. The general meaning is the joining together or union of any two or more things. The technical meaning is "a state of stability and peace and the means or practices which lead to that state." The Bhagavad Gita uses the word with both meanings.

Sri Krishna, by sheer power of his inspiring words, changes Arjuna's mind from a state of inertia to one of righteous action, from the state of what the philosophers call "anomie" or even alienation, to a state of self confidence in the ultimate victory of "dharma" (ethical action). The dejected & demotivated mind of Arjuna became clear & motivated by the teachings of Bhagwat Gita. When

Arjuna got over his despondency and stood ready to fight, Sri Krishna reminded him of the purpose of his new-found spirit of intense action - not for his own benefit, not for satisfying his own greed and desire, but for the good of many, with faith in the ultimate victory of ethics over unethical actions and of truth over untruth. Every action should produce results. Arjuna became an optimistic. (One who sees an opportunity in every calamity). Good action produces good results and evil begets nothing but evil. Therefore, always act well and be rewarded. The purport of this book is not to suggest discarding of the Western model of efficiency, dynamism and striving for excellence but to tune these ideals to India's holistic attitude of "lokasangraha" - for the welfare of many, for the good of many. There is indeed a moral dimension to business life. What we do in business is no different, in this regard, to what we do in our personal lives. The means do not justify the ends. Pursuit of results for their own sake is ultimately self-defeating. Thus, as the teaching of the Bhagavad Gita is of universal significance, to study it is to study man himself, to study life. Lord Krishna gives five stages of instructions in the Bhagavad-Gita. The first stage is the general teachings for everyone. Then in a very sublime way He gives four more additional stages of teachings each more exalted than the previous. These teachings although extensive are delineated in a condensed form revealing only the essence. So after the general teachings there are the confidential teachings and then the more confidential teachings and then and then the most confidential teaching of all which Lord Krishna reveals in the super most confidential verses in the whole Bhagavad-Gita. Every verse of the Gita points to a particular corner of human life and tries to throw a floodlight into that corner. Arjuna was able to assimilate all ideas and there developed a synergic situation with Lord Krishna. While our activities are manifold, they can be classified under certain primary heads or groups so that a study of this principle heads of our activities would be tantamount to a study of the entire life of every one of us. It should be understood that all these teachings are for each and every one in the world.

The Bhagavad Gita is one of the most renowned texts of Hinduism because it contains discussions of important issues such as liberation and the nature of action as well as the revelation of the Krishna as the highest god and creator of the universe. It is included in the ancient Indian Mahabharata epic at one of its most dramatic moments, that is, when the final battle is about to begin. In contrast to many other studies, this book deals with the relationship between the Bhagavad Gita and its epic contexts. On the basis of a thorough analysis of the text Angelika Malinar argues that its theology delineates not only new philosophical concepts and

religious practices but also addresses the problem of righteous kingship and appropriate use of power. Malinar concludes by considering the Bhagavad Gita's historical and cultural contexts and those features of the text that became paradigmatic in later Hindu religious traditions. Cambridge University. The Bhagavad Gita is the most widely read Hindu religious text in the Western world and a key work for understanding Indian religions and the way Hinduism has been represented in modern India and the West. The poem considers social and religious duty, the nature of sacrifice, and the relationship of human beings to God, and continues to inspire a wide variety of interpretations, both within India and beyond. Oxford University To most good Vishnuites, and to most Hindus, the Bhagavad Gita is what the New Testament is to good Christians. It is their chief devotional book, and has been for centuries the principal source of religious inspiration for many millions of Indian. In this two-volume edition, Volume I contains on facing pages a transliteration of original Sanskrit and the author's close translation. Volume II is Mr. Edgerton's interpretation in which he makes clear the historical setting of the poem and analyzes its influence on later literature and its place in Indian philosophy. Sir Edwin Arnold's beautiful translation, "The Song Celestial," is also included in the second volume. Harvard University "When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous. All are interrelated! Bhagavad Gita of Hinduism explains every single fundamental of science whereas the opposite does not hold good! Spirituality... dictates of Bhagavad Gita is beyond purview of science! Spirituality starts from the point where science ends. Science was meant for the human self... the physical manifest form! To earn our livelihood... to live life in a meaningful manner... developments of science were necessitated! In absence of science... life truly carried no meaning... everything would decay and die! We pursued science as a profession... something indulging in which more frontiers of life could be unveiled!"

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