

BHAGAVAD GITA AND MANAGEMENT

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Abstract

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 (23-40), of Mahabharata which was compiled by Veda Vyasa. Let me bow with folded hands to Indian Maharishi Veda Vyasa, 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 all 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 fulfil 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 (not geared toward rewards) 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. Arise and fight. (*Gita* 2-2&3). 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. (*Gita* 2-7). 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. (*Gita*.2-11). 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. What is needed today is a combination of these two qualities. One should be a great achiever and at the same time should live a peaceful life and it can be assured that a study of *Gita* will serve both these purposes.

Indian Vedic contribution is a reservoir of Vibrant Information and Harmonious Creativity. May the womb of nature embrace all with tranquil blessings from this day forward? Let this attract one's attention affecting them positively. It is a sanctuary of the self a creative venue which serves as an enduring expression of lightness, where a peaceful atmosphere with sunlight flows and serene atmosphere prevail.

In the storm of life we struggle through myriads of stimuli of pressure, stress, and multi problems that seek for a solution and answer. We are so suppressed by the routine of this every life style that most of us seem helpless. However, if we look closely to ancient techniques we shall discover the magnificent way to understand and realize the ones around us and mostly ourselves. If only we could stop for a moment and allow this to happen. May all beings be happy (*Loka Samastha Sukhino Bhavanthu*) is the essence of Indian philosophy?

The ancient Indian philosophy of keeping mind and body for the well being has entered the managerial, medical and judicial domain of the world. 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.

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.

*Sukhaduhkhe same kritwaa laabhaalaabhau jayaajayau;
Tato yuddhaaya yujyaswa naivam paapamavaapsyasi. (Gita.2.38)*

Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle for the sake of battle; thus thou shall not incur sin.

Generally people think that earning lot's of money and enjoying it, is the aim of life and they think that can give them happiness in life. In our life we either run after money or we try to make our near and dear ones happy in life. Money and material things may give us joy at present but when these material things are not in our life, due to one reason or the other, much pain comes in our life. Same is the case with human relations. Till the time these relations are with you, they may give you joy for the time being. But in the absence of these relations our mind feels pain & sorrow. We all know that we have come to this world alone & shall leave this world alone only. Whatever things we acquire or whatever relations we make on this world stage is only in between your birth and death. Some day, these things or relations shall leave you within this lifetime or ultimately you have to leave all these in the end.

Any infatuation to material things or relations is going to give you pain only, whenever, separation shall occur from these one day. Unless one seeks a perfect and permanent thing in life, he will not be able to find perfect love in life. Most of the knowledge and help we get from the modern day thinking is to suppress or divert our attention from the issue of stress. They implicitly operate with an assumption that stress will be inevitably generated and the solution lies in doing something about it once we are stressed. "Let us kill it or run away from it by some means after it happens" is the basis for stress management. We do not seem to address why one should get stressed in the first place.

Gita also offers perspectives on how to manage certain things in life, understand complex things that we go through in simple terms (just as the example of birth and death). It also offers direct ideas and sets us in a state of contemplation. The *Gita* can be compared to a wish fulfilling tree. Whatever we seek to learn, we can get it from the *Gita*. Each person who reads the *Gita*, can understand it from a different level. It can give lessons to a beginner as well as a pundit. Based on the state of feelings, each person can understand the *Gita* depending on the stage that they have reached in the spiritual path. There is plenty of water in an ocean, but what you can bring away from it depends on the size of the vessel that you take. Similarly the messages will be vast but what we get from it depends on our capacity to absorb. The basic message of the *Gita* is the same and its purpose is to transform humanity to divinity. We should therefore not take such a book lightly. We should approach it with devotion and commitment and not only try to learn the teachings, but more importantly strive to practice it. Only then we can attain fulfilment in our lives. By repeated reading and studying only we can achieve this.

Some people assert that this really isn't a change in the management functions rather it's re-emphasizing certain aspects of management. Management is creative problem solving method. This creative problem solving is accomplished through four functions of management: planning, organizing, leading and controlling. The intended result is the use of an organization's resources in a way that accomplishes its mission and objectives. Socio technical systems approach; technical systems such as production and office operation have great effect on social system such as personal. This concept places importance on labour and lower-level office work and ignores other managerial knowledge. In this concept managing is treated as mathematical processes. It is viewed as a purely logical process and is expressed in mathematical symbols and relationships. Managing is not a pure science and hence cannot be completely modelled. Just as human body is formed of different interdependent systems so is also an organization. A change in any one of these systems may affect all or some other systems to varying degrees. This 'ripple effect' influences the effectiveness of the organization. To understand the interactions and the consequences between the various systems of the organization the managers should possess the ability to get a perspective view.

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. His groundbreaking work turned modern management theory into a serious discipline, and he influenced or created nearly every facet of its application, including corporate social responsibility, decentralization, privatization, and empowerment, and has coined such terms as the "knowledge worker." It creates harmony in working together - equilibrium in thoughts and actions, goals and achievements, plans and

performance, products and markets. It resolves situations of scarcity, be they in the physical, technical or human fields, through maximum utilization with the minimum available processes to achieve the goal. Leadership is lifting a person's vision to high sights, the raising of a person's performance to a higher standard, the building of a personality beyond its normal limitations.

This approach emphasized that a manager and a subordinate would get together and set goals with the understanding that achieving these goals would be a major factor in evaluating the subordinate's job performance. This approach was supposed to begin at the top of the organization and all the way through it. Therefore, it was the achievement of these objectives that would determine the success or failure of an organization. Obviously, the better these objectives and goals were stated and then subsequently accomplished the more likely the organization would succeed. Lack of management causes disorder, confusion, wastage, delay, destruction and even depression. Managing men, money and materials in the best possible way, according to circumstances and environment, is the most important and essential factor for a successful management. *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. They contend that while traditional motivational and behavioural management approaches are still relevant, expanding the behavioural management approach with CSR and self-efficacy will lead to the more comprehensive understanding and effective management of today's human resources.

HR managers need good 'people' skills and require the confidence and communication skills to deal in a calm and tactful manner with a variety of situations, balancing the needs of the individual employee against the business interests of the organisation. You may be required to operate in stressful situations when handling issues such as discipline, redundancy or the personal problems of individual employees, so you would need a measure of resilience and an understanding of the importance of confidentiality. Accuracy, attention to detail, co-operation and teamwork are as important as a fair and objective attitude. Good spoken and written communication skills are essential to avoid errors and misunderstandings when dealing with employees' personal details.

Management guidelines from *Bhagavad-Gita*

One should do one's duty equipoise or with the equanimity of mind renouncing the fruits of action. O Arjuna, you have a certain authority over an action you perform but you do not have an absolute authority over the fruit it yields. Neither accepts inaction as the way of life, nor let the fruit be the motive behind performing an action (*Gita* 2.47). If one does one's duty efficiently and with single minded devotion, without any fear of success or failure in his/her endeavour, then certainly that person shall succeed in his/her work. His/her mind shall be at peace & ease while doing such work without any fear of success or failure. Any person, whose mind is at peace, certainly works effectively. The *Gita* conceives reality as that which never changes. The ego, being subject to change, is unreal; so also are all its objects. Hence Sri Krishna asks Arjuna to transcend the dualities of experience like heat and cold, pain and pleasure, and identify himself with the permanent and unchanging being. The four goals of human life — doing one's duty, earning wealth, material and sensual enjoyment, and attaining salvation — were designed in the Vedic tradition for gradual and systematic growth of the individual and the progress of society

After, hearing *Bhagavad-Gita*, Arjuna got motivated, energized and acted according to Sri Krishna's instruction. This is transformation management (leadership), as quoted by great management gurus who explained what

happened after *the Bhagavad-Gita*. He (Arjuna) stood steady on the ground with bow and arrow in hand. He lifted his arms ready to fight the war. Sri Krishna demonstrated transformational HR leadership qualities in developing and guiding Arjuna to victory in the war. Transformational leaders (HR managers) exhibit charisma, encourage followers to question their own way of doing things, and treat followers differently but equitably based on follower need. Modern HR managers and consultants can benefit from the philosophy of *Bhagavad-Gita*, which can serve as a guide in HRM. Mere imitation of western HRM approaches may not be appropriate in the Indian (Asian) context due to differences in the cultural environment. Many new western HRM approaches will continue to emerge, however the *Bhagavad-Gita* has remained and will remain to be relevant and continue to contribute to HRM for many centuries to come.

This transformation leadership will give all the employees the following benefits:

- Performance
- Motivation
- Decision-making
- Realistic self-confidence
- Self-awareness
- Perseverance
- Balance
- Personal integrity
- Self-regulation skills
- Relaxation potential
- Self-care skills
- Clarity and focus
- Physical and mental health

*"sreyan sva-dharmo vigunah para-dharmat sv-anusthitat
sva-dharme nidhanam sreyah para-dharmo bhayavahah"* (Gita: 3.35)

"Lord Sri Krishna said: It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous". The repeated teachings of the Lord Krishna to motivate Arjuna are a peculiar method in *Gita*. This mode of instruction to the mind is not only extremely charming but is also most efficacious. So the setting of the *Gita* has a glory and greatness of its own.

Another teaching of "*Gita*" is to do one's work for the sake of work only without caring for the fruit arising out of that work. That simply means to get deeply involved in one's work or to just think single minded about performing the best in one's job without thinking about the results arising out of those actions performed while doing one's work or duty, just concentrate on your work. One should keep trying positive thoughts and fill mind with creative and constructive thoughts, he can become a different kind of human being. The change does not take place overnight; do not worry about that. He only that is possessed of wisdom, and none else, understands the order of the world. Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong happiness comes to him.

A long-term Management perspective

Quoting *Bhagavad-Gita* to emphasise 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 organisation needs to:

- a) Be relentlessly disciplined at confronting the most brutal facts of current reality
- b) Make sense of flux. At times possibly create flux
- c) Know and communicate
- d) Not settle for any activity, but desired change
- e) Promise, and then deliver it
- f) A happy team is an effective team
- g) Get evidence that the change is making a difference
- h) Manage the morale of the team
- i) Speed up change; develop a reputation as the one who pushes change
- j) Accept ambiguity and work with it
- k) Take personal responsibility to figure out top priorities
- l) Increase flexibility and align instantly in favour of change
- m) Be patient, change takes time. Continue efforts and belief in the desired state
- n) 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. Work without desiring the result and renunciation do not come from mere talking about it. It is not attained by an intellectual feat. It is attainable only by a constant heart-churn. Right knowledge is necessary for attaining renunciation. Learned men possess knowledge of a kind. They may recite the Vedas from memory, yet they may be steeped in self-indulgence. In order that knowledge may not run riot, the author of the *Gita* has insisted on devotion accompanying it and has given it the first place. Knowledge without devotion will be like a misfire.

Mind is very restless, forceful and strong, O Krishna, it is more difficult to control the mind than to control the wind ~ Arjuna to Sri Krishna. Chapter 6 verse 34.

Krishna advises: O mighty armed one, undoubtedly the mind is fickle and difficult to master but it can be controlled by diligent practise and detachment from sense enjoyment. Chapter 6 verse 35.

Mind is nothing but soul power (Atma-Sakti). It is brain that wants rest (sleep), but not the mind. A yogi who has controlled the mind, less sleeps. He gets pure rest from meditation itself. The mind, being very subtle, is in close contact with other minds, though the human skull intervenes between them. As mind evolves, you come into conscious relation with the mental currents, with the minds of others. Mind is material. Mind is subtle matter. This discrimination is made on the principle that the soul is the only source of intelligence; it is self-evident; it shines by its own light. But the organs (mind and senses) derive their principle of activity and life from the soul. Just as the physical body is composed of solid, liquid and gaseous matter, so also the mind is made up of subtle matter of various grades of density with different rates of vibration.

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.

The problem that is facing us today is that while the world is coming closer theoretically, but it is drifting apart mentally and emotionally, hence all the conflicts and violence, destruction and damage across the globe. The urgent need, therefore, is the reconciliation and reconditioning of the human mindset to inculcate a global vision and bring about the universal brotherhood. One should have willpower which every one can develop and strengthen through exercise and practise, just like any other skills. The real enemy of a human being is his own anger, lust and ego. This is explained in the following verses.

Arjuna said: O Krishna, what impels one to commit sin as if unwillingly and forced against one's will? (3.36)

Lord Krishna said: It is the lust born out of passion that becomes anger when unfulfilled. Lust is insatiable and is a great devil. Know this as the enemy. (3.37)

As the fire is covered by smoke, as a mirror by dust, and as an embryo by the amnion; similarly, Self-knowledge gets covered by different degrees of this insatiable lust, the eternal enemy of the wise. (3.38-39)

The senses, the mind, and the intellect are said to be the abode of lust; with these it deludes a person by veiling the Self-knowledge. (3.40)

Therefore, O Arjuna, by controlling the senses first, kills this devil of material desire that destroys Self-knowledge and Self-realization. (3.41)

The Gita is specially suited for the purpose, as it attempts to bring together varied and apparently antithetical forms of the consciousness and emphasizes the root conceptions of humanity which are neither ancient nor modern, belonging neither to the east nor the west, but eternal and universal. Fear of failure and negative mentality holdback decisiveness and take positive action, cause lack of inner strength, and allow external factors to shape one's life. Lord Krishna teaches his friend that this universe is pervaded by that which is indestructible and Arjuna has no power to kill that. The body may die, but the soul (Atma) never dies. It simply transmigrates to a new body, just as we get new clothes when our old ones are worn out. (II.17-22)

Its beauty lies in its everlasting relevance to the daily problems of human life, either occidental or oriental. It prescribes the methods which are within the reach of all. It has a message of solace, freedom, salvation, perfection and peace for all human beings. The more you study it with devotion and faith, the more you will acquire deep knowledge, penetrative insight and clear, right thinking. It is indeed a recipe for sane living for every man and woman across the world. The strongest muscle in one's body is the heart where also the power of life resides.

Eeshwarah sarvabhootaanaam hriddeshe 'rjuna tishthati;

Bhraamayam sarvabhootaani yantraaroodhaani maayayaa.(Gita 18-61)

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive Power, to revolve as if mounted on a machine! The yoga of being is self-evident when you see that the priceless treasures of health, happiness, freedom, and peace of mind are yours when you live them as a gift to others.

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. The discussion about habits is all around you: Parents are constantly telling you to break your bad habits; your teachers are telling you to develop good habits; your friends are pressuring you to adopt their habits; and the television, internet and media are influencing you to explore new and supposedly cool habits. "You will never be successful," the constant refrain goes, "unless you drop your bad habits and develop some good habits." In the end, it's all up to you. You have to decide what your habits are going to be. Have you given this matter some thought? If you are alive and breathing, you should constantly be engaged in an inner struggle to develop habits which draw you closer to integrity and truth.

It teaches the art and the science of educating oneself in the manner of correctly perceiving the world as such, including one's own self in the totality of relations, so that no partial vision of things can be regarded as a passport to the concept of the absolute. Mostly or always, our perceptions are partial. They are limited to certain conditions. It is a condition related to a marketplace or a railway station or a bus stand or an office or a factory or a house. These are the things that limit our thoughts – but we do not rise above the apparent limits of these conditions, or go inside to the relationship of these things to other things. The description of truth of life and one's duty is as profound and clear in *Gita* as understood by the western scholars also. The quest for happiness exists in the heart of all human beings and *Gita* teaches how to achieve it by doing one's duty in the best possible way.

The *Gita* teaches how to achieve harmony with divinity in the midst of disharmony. Lord Krishna says *paritranaaya sadhunam vinasaya cha duskritam*

dharma-samsthapanarthaya sambhavami yuge yuge" (*Gita*: 4.8)

"Sri Krishna said: To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I Myself appear, millennium after millennium."

By this Krishna establishes that all evil powers should be destroyed. Success in this world is directly related to the strength of your relationship with these. Being truthful is not always easy, especially when we make a mistake. We fret over whether or not to disclose exactly what happened. We sweat, we are afraid, we feel nervous and anxious. We are often afraid that if we tell the truth about what we have done or said, we will be in trouble with our parents or friends. What we forget is that whether we tell the truth or not, But one power above all of us knows exactly what took place, even those things that were never manifest or visible to people around us. Despite how burdensome telling the truth might seem, all of us are aware of the feeling of relief we experience when we tell the truth, even if the consequence of telling the truth is punishment. Truthfulness leads to righteousness, and righteousness leads to paradise. And a man keeps on telling the truth until he becomes a truthful person. Developing the habit of being focused ensures that you are awake, alert, and totally motivated to work on and complete the task at hand, whatever it may be.

Being distracted early on in childhood by video games, fast-paced imagery, and constantly changing scenes on television shows contributes to an inability to concentrate, to focus. Among the best ways to develop focus is to practice praying with deep concentration to the extent that you are almost unaware of your surroundings. In the Western World the purpose of education is to provide for the economic prosperity of a nation. Education should aim at the balanced growth of the total personality of man through training of the human spirit, intellect, rational self, feelings and senses. The training imparted to all must be such that faith is infused into the whole of his/her personality and creates in him/her an emotional attachment to India and enables him to follow good leadership qualities. We need to prepare the younger generation having leadership quality and not to be the followers of alien ideologies but to play the role of torchbearer by their excellence in knowledge, character, and positive action. Parents play a vital role in the education of their children. Early childhood education program emphasizes the role of parents. It declares that learning begins in the first days of life and continues for long. Parents should develop a habit to read with their children every night. Parents should provide a good environment and culture. Parents set the best examples for their children to imbibe. Like parents the role of family has also been considered important in learning and upbringing the children.

As the children grow the teachers, community elders, their friends exert deep influence on the character of the child. The parents should choose the right schools for their children. Audio-Visual media such as TV, Video, video games, movies, internet peer pressure could play an effective role in erasing the personality; the parents are building and deeply influence the behaviour of the children for years. It takes constant and continuous effort on the part of the parents and others to keep our youth on the path of good values. Character education, promotion of order and discipline and ending the culture of guns and drugs from schools are the important steps of value education.

All the people, irrespective of age, must have a chance to learn new skills. Internet is now the power of information. The classroom, library and even the children's hospitals are planned to connect with it for easy access to knowledge.

At a personal level the purpose of education is to acquire academic and professional skills that enable one to earn a respectable living with riches and fame, and also a luxurious and comfortable life. For an Indian providing economic prosperity of a nation need not contradict their Indian beliefs. Highly successful individuals understand and appreciate the value of not only their time but the time of everyone else with whom they interact. Keeping people waiting for hours on is neither something to be proud of nor a habit that has a place in the mindset of a person who tries to be successful. You become happy with your life exactly how it is in this moment. There is no

other time, there is no other place, find happiness right here, right now. Integrity in public life requires perfect coordination, synchronisation in thoughts, action and deeds. The values one believes should be the same as one's practices.

Old truths in a new context

The *Bhagavad-Gita*, written thousands of years ago, enlightens us on all managerial techniques leading us towards a harmonious and blissful state of affairs in place of the conflict, tensions, poor productivity, and absence of motivation and so on, common in most of Indian enterprises today – and probably in enterprises in many other countries. The *Bhagavad Gita* is spiritual truth in its highest revealed authentic form. Those who in reverence and respect come to a personal understanding, as experiential Knowledge, of the Wisdom of Discernment presented in these sacred verses have the opportunity to reach real enlightenment and Freedom. This ancient Sanskrit gem is the ultimate user's manual for the human journey.

The modern (Western) management concepts of vision, leadership, motivation, excellence in work, achieving goals, giving work meaning, decision making and planning, are all discussed in the *Bhagavad-Gita*. There is one major difference. While Western management thought too often deals with problems at material, external and peripheral levels, the *Bhagavad-Gita* tackles the issues from the grass roots level of human thinking. Once the basic thinking of man is improved, it will automatically enhance the quality of his actions and their results. The management philosophy emanating from the West is based on the lure of materialism and on a perennial thirst for profit, irrespective of the quality of the means adopted to achieve that goal. This phenomenon has its source in the abundant wealth of the West and so 'management by materialism' has caught the fancy of all the countries the world over, India being no exception to this trend. India has been in the forefront in importing these ideas mainly because of its centuries old indoctrination by colonial rulers, which has inculcated in us a feeling that anything Western is good and anything Indian, is inferior.

Bhagavad Gita has inspired many of our national leaders and provided them strength, moral courage and clarity of thought with which they have led the country in its struggle. Arguably, these are important elements of making a good manager or a leader today.

Before we look at one or two interesting aspects of management from *Gita*, it is important for us to appreciate the multi-faceted nature of ancient Indian texts. We need to get this aspect abundantly clear so that the real value of the ancient Indian texts is fully understood. Further it also informs us that only if we approach the ancient Indian texts with such a perspective we will be able to gainfully understand its usefulness to solve today's problems. One of the most brilliant insights into action and decision making is in the following lines of the *Gita* (Ch.4.18) "One who sees inaction in action and action in inaction, know that he is wise". 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. Deepak Jain, Dean, Kellogg School of Management, North-western University says this book transcends the things leaders do to be effective. It defines what a leader must be. As you read *Bhagavad Gita* on effective leadership, you will recognize and validate what you do as a leader, and challenge you to become a more compassionate and selfless leader. Many will find the challenge great. This is the right book at the right time for the right purpose.

In the *Bhagavad Gita*, (4: 39&40), Sri Krishna says to Arjuna: "He gains knowledge that is possessed of faith, is active and has subdued the senses. Having gained knowledge, swiftly he comes to the supreme peace. But the man who is without knowledge, without faith and of a doubting nature, perishes. For the doubting mind there is

neither this world nor another nor any happiness." Every man has a mental world of his own. Every man entirely differs from another man in mode of thinking, temperament, taste, mentality, physical characteristics, etc. Physically also a man differs from another man, although there might be slight resemblance. You will find vast differences between any two persons. Even the lines of the palm will differ. No two leaves are alike. Variety is the beauty of creation.

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." Chapter 18 verse 61.

The living entity gets what he deserves and is carried by the material body, which is created in the material energy under the direction of the Super soul. As soon as a living entity is placed in a particular type of body, he has to work under the spell of that bodily situation. There is no theory to be internalized and applied in this psychology. Ancient practices spontaneously induce what each person needs. The work proceeds through intellectual knowledge of the playing field (jnana yoga), emotional devotion to the ideal (bhakti yoga) and right action that includes both feeling and knowledge (karma yoga). With ongoing purification we approach wisdom.

The *Bhagavad-Gita* is a message addressed to each and every human individual to help him or her to solve the vexing problem of overcoming the present and progressing towards a bright future. Within its eighteen chapters is revealed a human drama. This is the experience of everyone in this world, the drama of the ascent of man from a state of utter dejection, sorrow and total breakdown and hopelessness to a state of perfect understanding, clarity, renewed strength and triumph. May the wisdom of loving consciousness ever guide us on our journey? What makes the Holy Gita a practical psychology of transformation is that it offers us the tools to connect with our deepest intangible essence, and we must learn to participate in the battle of life with right knowledge. "Freed from attachment, fear and anger, absorbed in me and taking refuge in me, purified by the penance of knowledge, many have attained union with My Being." (*Gita* 4:10)

When Chess champion Kasparov lost to deep blue IBM Chess he said that " I have feelings that almost everything created by nature could be explained by pure numbers .We humans may be cagier, but they are getting smarter by quantum leaps and bounds." Deep Blue done its duty without any attachments and sentiments and it is the secret of success. This is what Lord Krishna says to Arjuna that "do your duty without any attachments".

"Karmanye Vadhikaraste Ma Phaleshu Kadachana,
Ma Karma Phala Hetur Bhurmatee Sangostva Akarmani" (*Gita*.2.47)

You have the right to work only but never to its fruits. Let not the fruits of action are your motive. Nor let your attachment be to inaction.

The first half of this verse is a simple factual statement, which each one of us experiences in the day to day life. One cannot have an absolute authority over the final outcome of any action. There is always a possibility of discrepancy between expected result and actual result. 'Karmanyevadhikaraste' is a scientific statement. There is no wonder that strategic planning methods like 'SWOT Analysis' acknowledge the same scientific fact. (SWOT analysis is a strategic planning method used to evaluate the Strengths, Weaknesses, Opportunities, and Threats involved in a project or in a business venture. Strengths/ Weaknesses are intrinsic characteristics of the business. Opportunities/ Threats are impacts of external elements.) Lord Krishna propels Arjuna to perform his duties, while staying selflessness to success or failure; not thinking of the fruit of action - once in the field of activity and relinquishing attachment. He who gives up all desires and moves free from attachment, egoism and thirst for enjoyment, attains peace which is the most essential thing in life.

Similar is the story in an individual's life. Each venture in human life results in an unpredictable outcome. This natural phenomenon may be called as 'inescapable uncertainty'. Most of us respond to this uncertainty in a peculiar way. Whenever the actual results and expected results are in an agreement, one feels reassured. When the actual results are far better than the expected results, one feels euphoric. When one encounters a repeated failure in achieving expected results, it leads to a terrible and overwhelming feeling of frustration. The 'negative cycle' can at times result in suicidal depression and even the suicidal act. The backdrop to the Bhagavad Gita is the battle of Kurukshetra between the Pandavas and the Kauravas. Arjuna finds himself reluctantly fighting for the Pandavas against his cousins the Kauravas. Before the start of the battle Arjuna is given a choice between having the help of either his beloved friend Krishna or the entire

army of Krishna. Without hesitation Arjuna chose to have Sri Krishna as an adviser, rather than his army. Most of the *Bhagavad Gita* comprises the discourse that Sri Krishna gave to his disciple Arjuna on the battlefield of Kurushetra. The battle becomes a synopsis for life and provides Sri Krishna the opportunity to explain to Arjuna the philosophy of Yoga and Vedanta, in a practical and meaningful way.

Sri Krishna convinces Arjuna to lay aside his personal preferences and to do his divine duty in upholding dharma. This concept of dharma is frequently referred to in the Gita. Dharma means right conduct; to follow the path of dharma is to follow the inner dictates of the Soul and fulfil the will of God. Sri Chinmoy says of Dharma.

“It means the inner code of life; moral, religious and spiritual law; living faith in God’s existence and in one’s own existence; soulful duty, especially enjoined by the scriptures; devoted observances of any caste or sect; willingness to abide by the dictates of one’s soul.

Sri Krishna explained to Arjuna the different paths of yoga and how a seeker, such as Arjuna, may attain liberation. The main paths of Yoga that Sri Krishna explained were:

Karma yoga: the yoga of action

Bhakti Yoga: the yoga of devotion

Jnana Yoga: the yoga of Self-transcending wisdom

Dhyana Yoga: the yoga of Meditation and pranayama

On the battlefield of Kurukshetra Sri Krishna gave Arjuna the supreme grace of perceiving his divine nature.

“O Arjuna, now behold the entire creation; Animate, inanimate, and whatever else you like to see; All at one place in my body.” (Chapter XI verse 7)

By revealing his universal form, Arjuna views Sri Krishna as not just a friend, but as an Avatar or incarnation of God. It is quite apt to note the English writer Christopher Isherwood would later comment on the Gita as being “like a university lecture delivered by God.” Their relationship changes from good friends to Master and disciple. It is Sri Krishna’s revelations that give the *Gita* its Divine power. Sanjaya the scribe of the *Gita* remembered the words of Sri Krishna and this is why the *Gita* is usually looked upon as śruti, or revealed knowledge.

Gita does not prohibit seeking money, power, comforts, and health. It advocates active pursuit of one's goals without getting attached to the process and the results. The result is that, while huge funds have been invested in building temples of modern management education, no perceptible changes are visible in the improvement of the general quality of life – although the standards of living of a few has gone up. The same old struggles in almost all sectors of the economy, criminalization of institutions, social violence, exploitation and other vices are seen deep in the country. 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 practises 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. This "yayati syndrome" shows the conflict between externally directed acquisitions (extrinsic motivation) and inner value and conscience (intrinsic motivation.)

Ten stages of aging are:

1. Up to ten years children get love from everywhere.
2. During ten to twenty years one will have curiosity of everything to study and understand.
3. From twenty to thirty years one should settle in life with a job and family life independently.
4. From thirty to forty years one should be mature foe balanced use of acquired knowledge with challenge and

problems of day today life. Its value lies in accepting challenges and finding solutions.

5. From forty and fifty years one should take the responsibility to fulfil family and social obligations with self confidence and should achieve good name and reputation.
6. Fifty to sixty years is the period of anxiety regarding children? Its value lies in forbearance and fortitude.
7. Sixty to seventy years is the period of self auditing and reflection of assessing retrospectively about the past failures and achievements and of acquisition and transmission of wisdom to others. This entails giving one's best for the benefit of others and relaxing. Its value lies in adjusting with changing scenario personal, social and declining energy and with dignity and patience.
8. Seventy to eighty is the period of health problems and may be neglected by close relative and friends. One should adjust to live as a guest forgiving all ill-treatment by others.
9. Eighty to ninety is the period of suffering with diseases. Spiritual life is good by controlling food, thoughts and work. Always keep body clean and turn mind for an inward journey.
10. Ninety to hundred years is the most dependable period to adjust with all surroundings and circumstances, better to spend time in prayer in silence, solitude and peace. Try to renounce everything and be free from all possessions, desires and worries to have a peaceful life.

From the vividness of the experience arises emotional intensity but these accompaniments are not a guarantee of the truth of the object intuited. 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, (dharnas) go-slows, work-to-rule etc. to get maximum benefit for themselves from the organizations. Society-at-large is getting damaged. Thus we reach a situation in which management and workers become separate and contradictory entities with conflicting interests.

There is no common goal or understanding. This, predictably, leads to suspicion, friction, disillusion and mistrust, with managers and workers at cross purposes. The absence of human values and erosion of human touch in the organizational structure has resulted in a crisis of confidence. Western management philosophy may have created prosperity – for some people some of the time at least - but it has failed in the aim of ensuring betterment of individual life and social welfare. It has remained by and large a soulless edifice and an oasis of plenty for a few in the midst of poor quality of life for many. Hence, there is an urgent need to re-examine prevailing management disciplines - their objectives, scope and content. Management should be redefined to underline the development of the worker as a person, as a human being, and not as a mere wage-earner. With this changed perspective, management can become an instrument in the process of social, and indeed national, development.

Even though we are climbing up the ladder of success, our mind is becoming narrow- anger, jealousy, frustration, depression and a host of such emotions corrupt the mind. Outwardly there is prosperity, but at the mental level there is only poverty and lack of the basic joy of life. We live under the same roof, but do not live together, we only put up with each other out of necessity. Communication has become very fast- at the touch of a button one can send mails across the globe, but we can't solve all the problems. The world has become a

global village, but man has gone away from man. Intellectually, we have become very smart and brilliant, but goodness has been sacrificed. After all kinds of achievements and success, the joy of fulfilment that one should experience is not there. Very late in life we come to realize that the important things in life are not material things. That does not mean they are useless, because as long as we have a material body, we need material things also. But there is something greater than them, something that is more important.

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.

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. Creating Power System has helped tens of thousands of people accomplish their goals by simply getting them to create new belief patterns, by showing them how to believe in themselves, their inner powers, their higher powers so that they significantly improve their lives. Here are some of the benefits you'll enjoy in just a few days when you work with Creating Power System.

- Eliminate Stress
- Take Control Of Your Life
- Create Fulfilling Relationships
- Be more confident in social situations
- Meet new people
- Improve Your Finances
- Boost Your Creativity
- Increase Self Esteem and Self Confidence
- Stop Worrying
- Enjoy Inner Peace
- Succeed in Business
- Enjoy Better Health
- Meet the Perfect Partner
- Eliminate Negative Feelings
- Take Charge of Your Life
- Get a Better Job
- Increase Your Salary
- Secure a Promotion
- Create and alter situations to what you want

Importance of Management further lies in the optimum utilization of available resources. Market survey and feedbacks from customers are the basic tools of Management. Two other very important areas of any company i.e. man power and capital which also come under the purview of Management. Maintaining harmonious

relationship internally amongst various departments and externally with various agencies like law and order, power supply, revenue or taxation, state and central government officials, forms part of agenda of Management which involves its futuristic programmes in a very pragmatic way keeping the foresight focused in what is about to happen in near future.

Work commitment

A popular verse of the *Gita* advises "detachment" 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. This is the first awareness towards befriending our emotional pain. It is a crucial first step as it allows us the space to observe the unfolding of the pain without wanting to change it in any ways.

After some experience with non-judgmental awareness of our feelings, we begin to see that emotions are simply transient processes that arise and pass away, much like a passing cloud. It is not dangerous or harmful when we do not give it the power to harm us through our erroneous beliefs. In fact, after some time, we realize that we can even embrace and welcome these emotions without identifying and clinging to them as ours. In other words, we do not have to personalize these emotions. In reality, we are living in an impersonal universe. Nothing in it is personal without our own mind personalizing and identifying with it - neither our thoughts nor our emotions. The moment we make our thoughts and emotions as ours, we give it the co-operation and the power to affect us. As we become more skilful at befriending our emotions through non-judgmental self-awareness, we find it easier to be accepting and forgiving. It becomes easier to let go of the unwanted resistance and burdens we have been carrying. We become lighter and find our life more peaceful and easy.

The feeling of old age can be avoided by loving all without expectations, keeping alive curiosity, acquiring wisdom, keeping balance in life, discharging duties and responsibilities, enjoying the present as it is, be active, accept everything cheerfully, face all problems peacefully and lead a life of yogi.

Some people might argue that not seeking the business result of work and actions makes one unaccountable. In fact, the *Bhagavad-Gita* is full of advice on the theory of cause and effect, making the doer responsible for the consequences of his deeds. While advising detachment from the avarice of selfish gains in discharging one's accepted duty, the *Gita* does not absolve anybody of the consequences arising from discharge of his or her responsibilities. Attachment to perishable gives birth to fear, anger, greed, desire, feeling of "mine" and many other negative qualities. Renounce attachment by regarding objects for others and for serving others. Depend only on wisdom (not body, nor intellect), and the dependency on the world will end. Renouncing attachment is the penance of knowledge, which leads to His Being - Truth, Consciousness and Bliss. (*B.G.4.10*) Thus the best means of effective performance management is the work itself. Attaining this state of mind (called "nishkama karma") is the right attitude to work because it prevents the ego, the mind, from dissipation of attention through speculation on future gains or losses.

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. But if they are connected to the big picture and understand its importance, their work now has purpose. Including them in appropriate decision-making provides a high level of ownership. Managers need to understand how ethical decisions are made and the environment that influences ethical decision making. Managers face the same business ethics risks as others but managers should be more aware of those special risks associated with customer contact and Interaction with their relevant people. While there may be many significant and meaningful aspects of ethics that can be taught to employees that will help them live a better life, there should be some foundational concepts taught to business employees that will help them obtain a holistic understanding of business ethics.

Many managers have a difficult time understanding that ethics requires going beyond minimal legal requirements. Trying to find a framework that helps managers see the benefits of conducting oneself according to the highest ethical standards is difficult indeed. The best opportunity for achieving this goal would be an understanding of all concerned that shape and form ethical issues and evaluations, and a description of how leadership, corporate culture, formal ethics programs, and individual character are important to ethical decision making. Now all over the world meditation and yoga classes are conducted for all staff of an organization to uplift their mental power by long and deep breathing by chanting "AUM" under the guidance of guru. The *Gita* (8-13) says "Aum Iti Ek Akshara Brahman" (Aum that one syllable is Brahman). It is the sum and substance of all the words that can emanate from the human throat. It is the primordial fundamental sound symbolic of the Universal Absolute.

When you pronounce **AUM** :

A - emerges from the throat, originating in the region of the navel - represents the physical plane
U - rolls over the tongue - represents the mental and the astral planes, the world of spirits, all heavens
M - ends on the lips - represents all the deep sleep state and all that is unknown and beyond the reach of the intellect even in your waking
A - waking, **U** - dreaming, **M** – sleeping

The symbol of AUM contains of three curves, one semicircle and a dot. The large lower curve symbolizes the waking state; the upper curve denotes deep sleep (or the unconscious) state, and the lower curve (which lies between deep sleep and the waking state) signifies the dream state. These three states of an individual's consciousness, and therefore the entire physical phenomenon, are represented by the three curves. The dot signifies the Absolute (fourth or Turiya state of consciousness), which illuminates the other three states. The semicircle symbolizes maya (Maya is the illusion that the phenomenal world of separate objects and people is the only reality. and separates the dot from the other three curves. The semicircle is open on the top, which means that the absolute is infinite and is not affected by maya. In this way the form of Om symbolizes the infinite Brahman and the entire Universe.

Seeing how their work impacts the overall success of the company fuels their internal motivation to do their best. Treat them as customer for your business. Just as you want your customers to buy your products, you want your employees to buy into your instructions and performance expectations. Just like your customers, your employees are motivated by need satisfaction and will respond to your demonstration of respect, appreciation, compliments and interest in them. It's not just money that motivates. We all work smarter and harder when we are appreciated.

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." From *The Farther Reaches of Human Nature*, by Abraham Maslow, page 171, 2nd paragraph.

"What do we mean by the discovery of identity? We mean finding out what your real desires and characteristics are, and being able to live in a way that expresses them. You learn to be authentic, to be honest in the sense of allowing your behaviour and your speech to be the true and spontaneous expression of your inner feelings. (From *The Farther Reaches of Human Nature*, by Abraham Maslow, page 176, 3rd paragraph).

"Work must be done with detachment." It is the ego that spoils work and the ego is the centrepiece of most theories of motivation. We need not be merely a theory of motivation but a theory of inspiration. The Great Indian poet, Rabindranath Tagore (1861-1941, known as "Gurudev") says working for love is freedom in action. A concept which is described as "disinterested work" in the *Gita* where Sri.Krishna says, "He who shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all sins. On the contrary those who earn wealth only for themselves, eat sins that lead to frustration and failure." Disinterested work finds expression in devotion, surrender and equipoise. The former two are psychological while the third is determination to keep the mind free of the dualistic (usually taken to mean "materialistic") pulls of daily experiences. Detached involvement in work is the key to mental equanimity. This attitude leads to a stage where the worker begins to feel the presence of the supreme intelligence guiding the embodied individual intelligence. Such de-personified intelligence is best suited for those who sincerely believe in the supremacy of organizational goals as compared to narrow personal success and achievement. Indian theorists, of course, have a wide range of backgrounds and philosophies. But many of the most influential acknowledge that common themes pervade their work. One is the conviction that executives should be motivated by a broader purpose than money. Another is the belief that companies should take a more holistic approach to business. The seemingly ethereal world view that's reflected in Indian philosophy is surprisingly well attuned to the down-to-earth needs of companies trying to survive in an increasingly global, interconnected business ecosystem.

While corporations used to do most of their manufacturing, product development, and administrative work in-house, the emphasis is now on using outsiders. Terms such as "extended enterprises" (companies that

outsource many functions), "innovation networks" (collaborative research and development programs), and "co-creation" (designing goods and services with input from consumers) are the rage. In our day to day life, whether you are working for an organization or are doing your own business or are responsible for your household work, the most common thing many times is that you get depressed while doing your work. Depressed employees in any organization are a common sight. Dejected employees, depressed employees, unmotivated employees, desolate employees, morose looking employees are very harmful to any organization as they not only decrease the productivity but they also create an atmosphere in which other colleagues may also feel de-motivated & dejected.

Similarly if one run his own business & remain depressed while doing his work, certainly he shall not achieve that much in his business if he would have been highly motivated & energetic. De-motivation, depression, dejection, and desolation all these d-words relate to your mind or relate to his mental position. It's only his mind that gets depressed, dejected. He may be physically fit with blood oozing in his nerves, but if he is not well with his mind then he is certainly not going to perform to his full potential. Mental health is where the key to success lies. If you are mentally supercharged then he can achieve any milestone in spite of having any physical inadequacy.

How to get out of this depression, de-motivation & how to increase the productivity at work is. The great teachings of "*Gita*" come into play, which is an ancient religious book of the India & in this book are great philosophies of India. These philosophies teach you all about, how you should do your duty, how you should lead your life etc. This "*Gita*" teachings were given by "Lord Sri Krishna" to his disciple "Arjuna" on the battle field of Kurukshetra in Haryana state of India in ancient times. "Arjuna" was involved in a war against his enemies (some of them his own relatives too) but he refused to do his duty of fighting a righteous battle as he got infatuated & started thinking of his enemies as his own near & dear ones. He told his master "Lord Sri Krishna" that he is going away from the war & do not want to fight on the battle field. Arjuna's mental health became weak & he got deeply depressed. To overcome his disciple Arjuna's depression & to motivate him to fight a righteous war, "Lord Sri Krishna" gave the great teachings of "*Gita*" to his disciple "Arjuna". After listening to all these great teachings, Arjuna's mental health became well & he became motivated & energetic to fight the war.

Now many of us & many of our employees in our organization find themselves in the same state of mind, as that of "Arjuna". Their de-motivated, depressed state of mind can be changed to motivated & energetic one by these teachings of "*Gita*". Through these teachings, mental equilibrium of any depressed person can be overcome & he can come out of any crisis situation. The teachings of "*Gita*" can simply transform a person to face any situation.

Now *Gita* teaches about "Mind Control". Mind is that makes the personality of a person. De-motivated mind makes a person depressed one & a motivated one makes a person cheerful. If one's mind is in one's control & he/she can concentrate deeply on one's work, then that person can do wonders at work. Mind is very powerful one & to control it, to keep it in one's control is very difficult. It just wanders like wind here & there & it takes enough of self discipline & practice of meditation to control it, to get it concentrated on any job or activity.

*"chanchalam hi manah Krishna pramathi balavad drdham
tasyaham nigraham manye vayor iva su-duskaram"* (*Gita*: 6.34)

"Arjuna said: The mind is restless, turbulent, obstinate and very strong, O Krishna, and to subdue it, to control it, I think, is more difficult than controlling the wind."

*"asamsayam maha-baho mano durnigraham chalam
abhyasena tu kaunteya vairagyena cha grhyate"* (*Gita*: 6. 35)

"Lord Sri Krishna said: O mighty-armed Arjuna, it is undoubtedly that mind is very difficult to curb & is restless, but it is possible by suitable practices of meditation and by detachment."

*"asamyatatmana yogo dusprapa iti me matih
vasyatmana tu yatata sakyo 'vaptum upayatah"* (*Gita*: 6. 36)

"Lord Sri Krishna said: For one whose mind is unbridled, uncontrolled, self-realization is a difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion."

"Lord Sri Krishna said: Perform your duty equip-poised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga."

So if a person is dedicated to his work & works for the sake of work only without any fear of success or failure, then that person is going to be certainly successful in his/her carrier. By doing meditation & other yoga techniques, one can control one's mind & a disciplined mind can be made to concentrate on one's job better, producing better results. So by following the teachings of "*Gita*" one is certainly going to excel in job & in life.

Work Culture

An effective work culture is about vigorous and arduous efforts in pursuit of given or chosen tasks. Sri Krishna elaborates on two types of work culture – "daivi sampat" or divine work culture and "asuri sampat" or demonic work culture.

- 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.
- Asuri work culture - involves egoism, delusion, personal desires, improper performance, work not oriented towards service. Mere work ethic is not enough. The hardened criminal exhibits an excellent work ethic. What is needed is a work ethic conditioned by ethics in work.

It is in this light that the counsel, "yoga karmasu kausalam" should be understood. "Kausalam" means skill or technique of work which is an indispensable component of a work ethic. "Yoga" is defined in the *Gita* itself as "samatvam yoga uchyate" meaning an unchanging equipoise of mind (detachment.) Bal Gangadhar Tilak tells us that acting with an equable mind is Yoga.

(Bal Gangadhar Tilak, 1856-1920, the precursor of Gandhiji, hailed by the people of India as "Lokmanya," probably the most learned among the country's political leaders. For a description of the meanings of the word "Yoga", see foot of this page.) By making the equable mind the bed-rock of all actions, the *Gita* evolved the goal of unification of work ethic with ethics in work, for without ethical process no mind can attain equipoise. 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.

The principle of reducing our attachment to personal gains from the work done is the *Gita's* prescription for attaining equanimity. It has been held that this principle leads to lack of incentive for effort, striking at the very root of work ethic. To the contrary, concentration on the task for its own sake leads to the achievement of excellence – and indeed to the true mental happiness of the worker.

Thus, while commonplace theories of motivation may be said to lead us to the bondage or extrinsic rewards, the *Gita's* principle leads us to the intrinsic rewards of mental, and indeed moral, satisfaction.

Putting the accent on "sticking to ethics in the workplace", all organizations should attempt to instil the values of honesty, moral virtues of hard work and diligence as preached in the *Bhagavad Gita*, which has now emerged as a guidebook for motivating numbers-driven managers. So to help enhance the spiritual quotient of the employees and to ensure that they steer clear of dishonesty and vice, there are frequent yoga lessons, talks and lectures by motivational gurus and a handbook with relevant messages.

Sri Krishna gave not only spiritual enlightenment 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 HRM (Human Resource management) effectiveness. Unlike the western approach to HRM, which focuses in exploring the external world of matter and energy, the *Bhagavad-Gita* recommends an HRM approach, which focuses on exploring the inner world of the self by enlightening the internal energy.

A manager should try to acquire the following qualities as Lord Krishna says to Arjuna (*Gita*.Ch.2-55-72). One who has obtained steadfast wisdom whose intellect is settled in a state of union with the supreme as a result of assimilating the fundamental principles of life and mastering the art of living in accordance with them. That the

intellect is anchored in the self and the mind and organs are under the control of the intellect. He reins in all his organs for the desire less pursuit of his duty. It is not so easy. He should try everything in his capacity, use all his ingenuity; and when he reaches the end of his tether, he should seek the love of Supreme. Krishna says this kind of man is not agitated by negative emotions -- lust, fear, anger. He finds peace in the work, peace in the universe, because he has understood himself. There is no such thing as good or bad, there is no such thing as life and death. There is what he sees and nothing more. They are naturally having equanimity, and do not respond to good fortune or bad fortune. They have no attachment to the material, and live not in the senses, but in the welfare of all. They are free from ego like 'I, me, and mine' the result of which causes pain.

Today everybody wants to accumulate Wealth; Human wants are galloping in geometric progression. Greed is the order of the day. Public Life is filled with private wants, desire. Why are we so greedy? Well, possessions can bring us pleasure. And pleasure can become addictive. If we mistakenly associate pleasure with happiness, it's not surprising that we pursue it without end. Another reason for greed is fear. We're afraid there is only so much material to go around, and if we're not quick enough, someone else may snatch what we want. Although fear can cause greed, ironically, greed causes more fear. For as Chuang Tzu wrote, "He who considers wealth a good thing can never bear to give up his income; he who considers eminence a good thing can never bear to give up his fame. He who has a taste for power can never bear to hand over authority to others. Holding tight to these things, such men shiver with fear; should they let them go, they would pine in sorrow." Isn't it true that if our desires are endless, our cares and fears will be too? Because we cannot have everything we want, we need to focus on what's important in our lives and prioritize. We also need to teach our children at an early age how to cope with endless desire. If you're a parent with young kids, ask your bookstore for Dr. Laura Schlessinger's new children's book, "But I Waaannt It!" Harper Collins). We can put out the flames of greed by concentrating on being more instead of having more. We can be more compassionate, helpful, nurturing, responsible, self-disciplined, and courageous. Instead of pampering ourselves with pleasure, we can make ourselves stronger, better, and happier. People in power want more power. They are power crazy. Power corrupts, absolute power corrupts absolutely and corruption is spreading like cancer in society and politics.

Very few people in public life are honest. Men & women in public life should follow the principles: - Integrity: ethics, fairness in all their dealings. Only a very few people have a conflict-free emotion and intellect. Emotions are required, for, without them, one is a mere robot. They make life pleasant as long as they are sensible and within limits. *Gita* has got all the management tactics to achieve the mental equilibrium and to overcome any crisis situation. The *Bhagavad-Gita* can be experienced as a powerful catalyst for transformation. *Bhagavad-Gita* means song of the Spirit, song of the Lord. The Holy *Gita* has become a secret driving force behind the wisdom of one's life. In the days of doubt this divine book will support all spiritual searches. This divine book will contribute to self reflection, finer feeling and deepen one's inner process. Then life in the world can become full and joyful, no matter what ever may be the circumstance. May the wisdom of loving consciousness ever guide us on our journey? What makes the Holy *Gita* a practical psychology of transformation is that it offers us the tools to connect with our deepest intangible essence and we must learn to participate in the battle of life with right knowledge? It shows us the path to handle the situation with equipoise mind irrespective of what comes our way and reminds us time and again, that what the right action is. Developing mindfulness of the connections between mind and body is a form of intelligence just as important as IQ, EQ (emotional intelligence), or social intelligence. As awareness deepens, bodily sensations provide feedback and guidance about every aspect of your life—from nurturing relationships to enhancing effectiveness at work. By acting on this information you can reduce stress, balance your life, and maximize your innate potential for health, creativity, and spiritual growth.

Work results

The *Gita* further explains the theory of "detachment" from the extrinsic rewards of work in saying:

If the result of sincere effort is a success, the entire credit should not be appropriated by the doer alone. If the result of sincere effort is a failure, then too the entire blame does not accrue to the doer.

The former attitude mollifies arrogance and conceit while the latter prevents excessive despondency, demotivation and self-pity. Assimilation of the ideas of the *Gita* leads us to the wider spectrum of "lokasamgraha" (bringing people together, holding them together and guiding them along the path of virtue and righteousness) but there is also another dimension to the work ethic - if the "karmayoga" (service) is blended with "bhaktiyoga" (devotion), then the work itself becomes worship, a "sevayoga" (service for its own sake.) Along with bhakti yoga as a means of liberation, the *Gita* exposes the doctrine of nishkama karma or pure action untainted by hankering after the fruits resulting from that action.

Modern scientists have now understood the intuitive wisdom of that action in a new light. Scientists at the US National Institute of Mental Health in Bethesda, found that laboratory monkeys that started out as procrastinators, became efficient workers after they received brain injections that suppressed a gene linked to their ability to anticipate a reward. The scientists reported that the work ethic of rhesus macaques wasn't all that different from that of many people: "If the reward is not immediate, you procrastinate", Dr Richmond told LA Times. (This may sound a peculiarly religious idea but it has a wider application. It could be taken to mean doing something because it is worthwhile, to serve others, to make the world a better place). The rightness or the wrongness of an action does not depend upon the pleasure or the pain of the individual concerned in the action; this is the first lesson given to us in the *Bhagavad Gita*. We are likely to think that what brings us satisfaction is right and what brings us sorrow or grief, unhappiness, is wrong. This is an unfortunate, hedonistic approach which cannot be ultimately justifiable from the scientific point of view. A scientific principle does not care for our pleasure or pain. When we talk of a scientific principle, we speak of a truth that holds good for every person under all circumstances, irrespective of the emotional condition of the individuals concerned. So our joy or sorrow, personally and individually speaking, cannot become the standard of reference for the rectitude or otherwise of an action. It is important that wisdom prevails and we get our priorities right.

Self-knowledge and Self-realization is the most important thing. One has to look inside as much as one looks outside. We have to learn to connect with each other and all of life from the level of the heart as much as we connect with each other through phones and internet and media. With the right kind of perspective we can use the rituals and scientific knowledge in a way that's helpful to ourselves and all life around us. We can draw a parallel between this and how we use science and technology in modern era. Scientific understanding of the material world has developed exponentially in the past century and we are able to harness the power of nature in a way that makes our lives simple and easy. Communication across the world has become easy, travel has become easy, finding knowledge has become easy, washing clothes has become easy, there is a device for everything. Nothing wrong with that, such a development is entirely welcome. When used in the right way, it can be very helpful in the evolution of consciousness in a manner that's harmonious with the environment. But not everything is going the right way. Has our understanding of the material world matched by the understanding of the self? Self-realization, which is the real basis of inner peace and morality, is lacking.

The Holy *Gita* is the essence of the Vedas, Upanishads. It is a universal scripture applicable to people of all temperaments and for all times. It is a book with sublime thoughts and practical instructions on Yoga, Devotion, Vedanta and Action. It is profound in thought and sublime in heights of vision. It brings peace and solace to souls that are afflicted by the three fires of mortal existence, namely, afflictions caused by one's own body (disease etc), those caused by beings around one (e.g. wild animals, snakes etc.), and those caused by the gods (natural disasters, earth-quakes, floods etc).

One should rise to the occasion and raise his mind to get the courage to do his duty. Courage and inner strength in the individual spring from mind, and which is the unified source of power, wisdom and energy. Those with a devotional temperament call it God; those with a scientific bent of mind call it the unified field of natural law, but both are referring to the same unlimited source of life-giving energy in the universe. This omnipresent, beneficent power instils in us the courage to move forward into the vast unknown. Although invisible, it is nonetheless the invincible power deep within our hearts that we always call upon in our hour of need. This omnipresent Being, this nameless wholeness of life, is a source of inner strength that will never fail us as long as we trust in it.

The need for mental discipline is felt ever since childhood when a child finds it difficult to concentrate on studies. Whenever he start reading a text-book, his mind gets diverted to other thoughts and he loses concentration. As a result, he fails to understand and remember the content of the subject even after spending hours. A good student, however, have no difficulty in focusing his mind on the subject and he is able to learn much more in the same time. Always action is the answer and not inaction. Running away from problems is cowardice and the result of cowardice is sorrow, shame and defeat. Courage lies in facing all situations, splendour and success are the blessings of courage. It is a unique gospel on Karma-Yoga. Man should not renounce the work and social responsibilities, but he must learn to renounce the fruits thereof. The attachment to the work leads to suffering and bondage. One must learn to follow one's assigned duties, without attachment to the work or its fruits.

The *Bhagavad Gita* contains the essential ideas and governing principles of our cultural life and deal with man's search for eternal which is the source of truth and joy. There is a responsibility laid on man as an individual to integrate his life to relate the present to the past and the future to live in time as well as among the eternal energies. The man of spirit, those filled with serenity, wisdom and joy are lovers of humanity. Arise awake and approach the worthy ones and learn to realize the truth. 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.

Aayuh sattwabalaarogya sukha preetivi vardhanaah;

Rasyaah snigdhaah sthiraah hridaya aahaaraah saattwikapriyaah. (Gita Ch.17-8)

Foods which increase life, vitality, strength, health, joy, happiness and appetite; are savoury, rich, substantial and inviting, are dear to the noble people.

Katvamlalavanaatyushna teekshna rooksha vidaahinah;

Aahaaraah raajasasyeshtaa duhkhashokaamayapradaah. (Gita CH.17-9)

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.

Yaatayaamam gatarasam pooti paryushitam cha yat;

Ucchishtamapi chaamedhyam bhojanam taamasapriyam. (Gita Ch.17-10)

Food which has become cold, insipid, putrid, stale and unfit for sacrifice, is dear to the *Tamasic*.

The food, one who takes, gets divided into three parts. The coarsest portion becomes faeces, the medium portion, the flesh, the finest portion, the mind. Water consumed also converted into three parts. The coarsest part becomes urine, the medium portion, the blood and the finest, the breath. Hot (Fire) eaten, gets also divided into three parts. The coarsest part becomes bone, medium portion, the marrow, and the finest, the voice. The mind consists of food, the breath consists of water and the voice consists of heat. The undesirable emotions such as fear, anxiety, worry, jealousy, hate, anger, envy, excitement, grief, melancholy, lust, ego, etc., are amenable to the control of will and the will is enabled to operate more easily if rhythmic breathing is practised. The real Self is not the body or even the mind of man. These things are but a part of his personality, the lesser self. The real Self is the Ego, whose manifestation is in individuality. The real Self is independent of the body, which it inhabits, and is even independent of the mechanism of the mind, which it uses as an instrument. The real Self is a drop from the Divine Ocean, and is eternal and indestructible. It cannot die or be annihilated, and no matter what becomes of the body, the real Self still exists. It is the Soul. Do not think of your Soul as a thing apart from you; for you are the Soul, and the body is the unreal and transitory part of you which is changing in material every day, and which you will some day discard. You may develop the faculties so that they will be conscious of the reality of the Soul, and its independence of the body. "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. There is a distinct danger that these forces cause erosion of the moral fibre, that in seeking the end, one permits oneself immoral means - tax evasion, illegitimate financial holdings", deliberate oversight in the audit, too-clever financial reporting and so on.

“Mind can be one's friend or enemy. Mind is the cause for both bondage and liberation. The word mind is derived from man to think and the word man derived from manu (Sanskrit word for man)” which means continuous thinking in right direction by that we will be saved from all troubles.

Mind is one of the eight divisions of living beings which are earth, water, fire, air, ether, mind, reason and egoism. These constitute the eightfold division of My Nature. (*Gita*, 7-4)

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well. (*Gita*. 6-5)

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so; his very mind will be the greatest enemy. (*Gita*.6.6)

For one who has conquered the mind, the Super soul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honour and dishonour are all the same. (*Gita* 6.7)

The problem of wavering mind does not end as the person grows. Most people even in their youth and later years find it difficult to focus on the task ahead. Their mind is full of thoughts which seem to come and go automatically without the control of the person. Hence whenever, the person tries to focus his mind on any problem, these randomly generating thoughts disturb his mind and he starts thinking about other problems instead of focusing on the problem in hand. However, even the other thought does not last long and soon the mind is filled with yet another thought and the second problem too is discarded without finding any solution to the problem. The mind of a person who has no control over his thought is full of many unsolved problems which keep on bothering him as soon his mind tries to get some peace. The loads of problems make him restless and worried. Often he loses sleep in the night as no sooner he try to sleep, the unsolved problem start bothering him. The peace of the mind is a desperate need for most people as a restless mind can not live peacefully and happily.

Thus the disposition of the mind determines one's happiness or distress. The mind can be compared to a sharpened knife. The sharpened knife is used by miscreants to cause violence, but the same knife is used by an expert surgeon to save one's life. The knife in itself is neither good nor bad. When the mind is controlled one achieves the highest perfection of life. He voluntarily agrees to abide by the direction of the Personality of Godhead, who is situated within the heart of everyone as the Super soul. Such a person is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical Samadhi, or absorption in the Supreme.

Beyond the senses are objects; beyond the objects is the mind; beyond the mind is intellect; beyond the intellect is the manifest and beyond the manifest are the un-manifest and the beyond the un-manifest is the all controlling power. Beyond this there is nothing; this is the end, the supreme goal.

The concept of the ego is explicitly mentioned in the *Bhagavad Gita*, India's classic text on yoga and spiritual wisdom. According to this, there is a fundamental difference between "real" ego and what it defines as the "false" ego. Real ego is our very essence, the consciousness that makes us aware and awake to reality. The false ego is a false identity crafted to preserve the sense of being the most significant and the most important all the time. In short, it is a narcissistic search for being loved, validated and appreciated. This is what we generally refer to as the ego. The *Gita* further describes the subtleties of the ego and how it manifests moment to moment in our thoughts, words and deeds.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this--that man is the master of thought, the moulder of character, and the maker and shaper of condition, environment, and destiny. As a being of power, intelligence, and love, and the lord of his own thoughts, man holds key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Management needs those who practice what they preach.

"Whatever the excellent and best ones do, the commoners follow," says Sri Krishna in the *Gita*. The visionary

leader must be a missionary, extremely practical, intensively dynamic and capable of translating dreams into reality. This dynamism and strength of a true leader flows from an inspired and spontaneous motivation to help others. Managers are crucially important, and they need to manage their employees actively — that is, inspire, cajole, exhort, nag, support, critique, praise, encourage, confront and comfort them as individuals; create enthusiasm, excitement, passion and ambition. Enthusiasm is the power that motivates people towards success and spreads a positive energy change the environment and people work more. Too many managers focus on technical or intellectual realms at the expense of interacting with their employees on a human level. Interestingly, performance differences within firms were more striking than those between firms which underscore the importance of managers' roles. Policies and procedures may be set at the firm level, but efficacy depends on managing individuals and creating local cultures. However, if you want to master the five critical aspects of being a manager, then you need to practice its five pillars (talent management, leading, setting strategy, planning, and executing) over and over and over again in a simulated environment. *Gita* teaches the fundamentals about the development of individuals mind, concentration, self control, development of the character, knowledge, virtues, duty, work, action, devotion, leading to liberation. The *Gita* teaching will help the development of human resources, which is an asset to the organisation. One of the major goals of management is to develop human resources into hard to replace assets of a firm.

Conclusion

*iti te jnanam akhyatam guhyad guhyataram maya
vimrisyaitad aseshena yatheccchasi tatha kuru (Gita 18.63)*

Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do Lord Krishna said to Arjuna.

*"arjuna uvacha
nasto mohah smritir labdha tvat-prasadan mayacyuta
sthito 'smi gata-sandehah karisye vachanam tava" (Gita 18-73)*

"Arjuna said: O Lord Sri Krishna, my illusion is now gone. I have regained my memory by Your grace. I am now firm and free from doubt and am prepared to act according to Your instructions."

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 & de-motivated 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.

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.

M.P.Bhattathiri
Radhanivas, Thaliyal
Karamana (P O)
Trivandrum, Kerala

Let us go through what scholars say about Holy Gita.

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!"

Albert Einstein- One of the most famous scientists of the 20th century

The writers of Indian philosophies will survive when the British domination in India shall have long ceased to exist, and when the sources which it yielded of wealth and power are lost to remembrance.
Sir Warren Hastings. The first Governor General Of India.

Since last year, all students of business management at Seton Hall University (SHU), New Jersey, have had to compulsorily study the *Bhagavad Gita*. Not to glean some tactical insights for use in corporate warfare, but to ground themselves in multiple religious cultures. It all began as a pilot project last year, to teach the *Gita* to business students as a 'signature course' on a full-time basis. From this year, the *Gita* has become part of the core curriculum at the SHU, which happens to be a Roman Catholic-run institution.

AD Amar, professor of strategy, policy and knowledge in the university's School of Business.

As a revelation of divine incarnation and an attempt to harmonize the rival spiritual paths of action, knowledge and devotion, the Sanskrit poem *Bhagavad Gita*, "Song of the Lord," itself incarnates all that is typically Hindu. Probably the most revered scripture outside the sacred vedas themselves, and certainly more influential than the latter in popular Hindu piety, the *Gita*--a self-contained fraction of the vast epic Mahabharata--has been translated innumerable times into many languages east and west.

Peter Moore, Times Higher Education Supplement

Gita have an interest even wider than that which belongs to so great a classic of Indian religion, for they include observations on the mysticism shown in them, and these deserve the consideration of students of mysticism in general.

Arthur Darby Nock, Harvard Divinity School Bulletin

The bond between the *Gita* and me transcends reason. My heart and mind have received more nourishment from the gita than my body has from my mother's milk. There is little place for logic in a relationship of loving tenderness. Moving beyond intellect, I therefore soar high in the vast expanse of the *Gita* on the twin wings of faith and experimentation. All the time I live in the ambience of *Gita*, which is my life breath. I am as it were afloat on the surface of this ocean of nectar when I am talking about Gita and when I alone, I dive deep into this ocean and rest there.

Vinoba Bhave *Acharya* means **teacher**, was an **Indian** advocate of **nonviolence** and **human rights**. He is best known for *Bhoodan Andolan*.

As there is only one light in the whole Universe, the Sun. There is only one scripture that is the light of spiritual knowledge;" *The Bhagavad-Gita*". The Sun is situated in one place but the sunshine is everywhere in the Universe. Similarly Lord Krishna is situated in one place, but he is also present on each of the trillions of Planets. He is present in the heart of every living being as the super soul and he is also present in the atom. This is how great God is.

<http://www.gitamrta.org/>

The Mahabharata is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the Gita, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas the climax of which is reached in the wondrous Apocalypse in the Eleventh Canto. Through such books alone, the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

Kulapati K. M. Munshi is the founder of Bharatiya Vidya Bhavan

On work attitude in the *Bhagavad Gita* Krishna says: "Change your attitude toward work. When you change your attitude (not geared toward rewards) 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"

His Holiness Swami Bodhananda Saraswathy

Do not worry about obstacles. They will pass away. Take refuge in the Lord and His name. This is the way of saying that the degree of subtlety in objects of meditation is limitless. Yet, there remain objects separate from the mediators, and hence there is still duality- Gita teaches.

Swami Sivananda

The values of the *Bhagavad Gita* in our ashram are such that it makes spirituality a practicable way of life and within the reach of every human being irrespective of caste or country, intellectual or individual position. It suggests and encourages people to view and practice spirituality and detachment from a broader perspective, breaking out of the lop-sided and narrow mind set, to imbibe a spiritual culture that does away with aloofness and puts into practice in everyday life, the time-tested principles of the sages. It seeks to effect the complete unfolding of the human personality and open up the horizons of endless possibilities to man.

Swami Sandeepananda Giri

"No work in all Indian literature is more quoted, because none is better loved, in the West, than the *Bhagavad-gita*. Translation of such a work demands not only knowledge of Sanskrit, but an inward sympathy with the theme and a verbal artistry. For the poem it is a symphony in which God is seen in all things. The Swami does a real service for students by investing the beloved Indian epic with fresh meaning. Whatever our outlook may be, we should all be grateful for the labour that has led to this illuminating work."

Dr. Geddes Macgregor, Emeritus Distinguished Professor of Philosophy University of Southern California.

"The *Gita* can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world. The present translation and commentary is another manifestation of the permanent living importance of the *Gita*."

Thomas Merton, Theologian

"I am most impressed with *Bhagavad-gita*. It is a most valuable work for the scholar as well as the layman and is of great utility as a reference book as well as a textbook. I promptly recommend this edition to my students. It is a beautifully done book."

Dr. Samuel D. Atkins Professor of Sanskrit, Princeton University.

The great interest that his reading of the *Bhagavad-gita* holds for us is that it offers us an authorized interpretation according to the principles of the Chaitanya tradition."

Olivier Lacombe Professor of Sanskrit and Indology, Sorbonne University, Paris

Bhagavad Gita impresses me very much. It gives motivation and energy.

Dr. Frederick B. Underwood Professor of Religion, Columbia University

"If truth is what works, as Pierce and the pragmatists insist, there must be a kind of truth in the *Bhagavad-gita*, since those who follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people."

Dr. Elwin H. Powell Professor of Sociology State University of New York, Buffalo

"There is little question that this edition is one of the best books available on the Gita and devotion. It is an ideal blend of literal accuracy and religious insight."

Dr. Thomas J. Hopkins Professor of Religion, Franklin and Marshall College

"The *Bhagavad-gita*, one of the great spiritual texts, is not as yet a common part of our cultural milieu.

Denise Levertov, Poet

The Pope and I. That is what critics of Kerala chief minister E.K. Nayanar are saying will be the title of his autobiography after his visit to the Vatican. But while his colleagues in the CPI(M) are jittery about their comrade turning believer and straying from the line drawn by Marx, Nayanar himself remains unrepentant for requesting,

and being granted, an audience with the Pope on his recent visit to Rome. According to the chief minister's aides, the Party has nothing to fear; Nayanar took the detour to the Vatican since the Pope represents the Christian community in Kerala. Moreover, Nayanar was quick to add that he had not forgotten his Hindu brethren—the CM had presented his holiness with copies of the *Bhagwad Gita*!
Outlook India

There are also parallels between Indian philosophy and contemporary marketing theory, which has shifted away from manipulating consumers to collaborating with them. "Marketing has tended to use the language of conquest, a Sikh who discusses the relevance of the *Bhagavad Gita* to business. Now the focus is on using customer input to dream up new products, which "requires a symbiotic relationship with those around us."
Kellogg professor Mohanbir S. Sawhney

"The increasing numbers of Western readers interested in classical Vedic thought have been done a service by many scholars of India. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manifold."
Dr. Edward C Dimock, Jr. Department of South Asian Languages and Civilization University of Chicago

"The scholarly world is indebted to India and *Bhagavad-gita*.
Dr. J. Stillson Judah, Professor of the History of Religions and Director of Libraries Graduate Theological Union, Berkeley, California

After Vatican II, there has been within the Indian Church a growing interest in and concern for the perennial value in Hinduism. The present study aims at comparing the Bhagavad-Gita with the Spiritual Exercises of Saint Ignatius of Loyola.
Gregorian University Press Varghese Malpan, S.J.

I studied Theology at the United Theological College in Bangalore, then secured S T M Degree from the Union Theological Seminary, New York and PhD on *Bhagavad Gita* from Kennedy School of Mission of the Hartford Seminary Foundation. I am most impressed with philosophy and teachings of *Bhabavad Gita*.
His grace most Rev.Dr. Alexander Mar Thoma Valia Metropolitan. President of Bible Society of India.

“Look at that a khadi weearing Bishop, with research interest in *Bhagavad Gita*. This Kerala Christians are an amazing lot and he looks amazing.” - *Mrs. Indira Gandhi, Prime Minister of India*.

In the midst of this rough and rutted journey through life, it is exhilarating to find clear charts to guide your every step on the spiritual way, the only road that counts. Roadmaps to Self-Realization will help you reap the benefits of The Bhagavad Gita's timeless wisdom and apply it to your own life - and to eventually achieve the most coveted prize in all spirituality: Self-realization.
Jack Hawley, Ph.D., is a consultant and writer.

"The book *Bhagavad Gita*" thus fills a sensitive gap in France, where many hope to become familiar with traditional Indian thought, beyond the commercial East-West hodgepodge that has arisen since the time Europeans first penetrated India. "Whether the reader be an adept of Indian spiritualism or not, a reading of the Bhagavad-Gita will be extremely profitable. For many this will be the first contact with the true India, the ancient India, the eternal India."
Francois Chenique, Professor of Religious Sciences Institute of Political Studies, Paris, France

"It was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us. I owed a magnificent day to Gita"
Emerson's reaction to the Gita

"As a native of India now living in the West, it has given me much grief to see so many of my fellow countrymen coming to the West in the role of gurus and spiritual leaders. For this reason, I am very excited to see the publication of *Bhagavad-gita*. It will help to stop the terrible cheating of false and unauthorized 'gurus' and 'yogis' and will give an opportunity to all people to understand the actual meaning of Oriental culture."

Dr. Kailash Vajpeye, Director of Indian Studies Centre for Oriental Studies, The University of Mexico

"The *Gita* is one of the clearest and most comprehensive one, of the summaries and systematic spiritual statements of the perennial philosophy ever to have been done"

Aldus Huxley

"It is a deeply felt, powerfully conceived and beautifully explained work. I don't know whether to praise more this translation of the *Bhagavad-Gita*, its daring method of explanation, or the endless fertility of its ideas. I have never seen any other work on the *Gita* with such an important voice and style. It will occupy a significant place in the intellectual and ethical life of modern man for a long time to come."

Dr. Shaligram Shukla Professor of Linguistics, Georgetown University

"I can say that in the *Bhagavad-gita* I have found explanations and answers to questions I had always posed regarding the interpretations of this sacred work, whose spiritual discipline I greatly admire. If the asceticism and ideal of the apostles which form the message of the *Bhagavad-Gita* As It Is were more widespread and more respected, the world in which we live would be transformed into a better, more fraternal place."

Dr. Paul Lesourd, Author Professeur Honoraire, Catholic University of Paris

"When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to *Bhagavad-Gita* and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the *Gita* will derive fresh joy and new meanings from it every day."

"The *Gita* has been my mother. I lost my mother when I was young, but I never felt the absence of a mother, because I had the *Gita* with me."

Mahatma Gandhi

"In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad-gita*, in comparison with which our modern world and its literature seem puny and trivial."

Henry David Thoreau

By studying and hearing about the beauty of this, we will understand that everything we are looking for in life has its origin in that eternal realm. There, as it is described, one finds freedom from all pains and suffering, and the atmosphere is unlimitedly full of ever-expanding beauty, joy, happiness, knowledge, and eternal, loving relationships. It is a world full of recreation only, without the struggle for maintaining our existence. There is never any hunger, and we can feast and never get full. Neither is there any lamentation over the past or fear of the future. It is said that time is conspicuous by its absence. Thus, the needs of the soul for complete freedom and unbounded love and happiness are found in the spiritual atmosphere. That is our real home.

Stephen-Knapp

Gita contains a number of truths about the human mind and its working as well as the nature of the ultimate reality, which are as true today as they were in the remote past. What really matters is the moulding of the mind to lead a regulated and balanced life not merely for the sake of the individual but for the community in general and it is here that *Gita* makes an unsurpassed contribution by showing the way for a practical synthesis of the various springs of action in the order of their spiritual values.

H.V.Divatia- An eminent jurist, Chief Justice of Gujarat High Court and Vice-Chancellor of Gujarat University.

"The *Bhagavad-Gita* has a profound influence on the spirit of mankind by its devotion to God which is manifested by actions."

Dr. Albert Schweitzer

"The *Bhagavad-Gita* is a true scripture of the human race a living creation rather than a book, with a new message for every age and a new meaning for every civilization."

Sri Aurobindo

"The idea that man is like unto an inverted tree seems to have been current in by gone ages. The link with Vedic conceptions is provided by Plato in his *Timaeus* in which it states 'behold we are not an earthly but a heavenly plant.' This correlation can be discerned by what Krishna expresses in chapter 15 of *Bhagavad-Gita*."

Carl Jung

"The *Bhagavad-Gita* deals essentially with the spiritual foundation of human existence. It is a call of action to meet the obligations and duties of life; yet keeping in view the spiritual nature and grander purpose of the universe."

Prime Minister Nehru

"The marvel of the *Bhagavad-Gita* is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into religion."

Herman Hess

"I hesitate not to pronounce the *Geeta* a performance of great originality, of a sublimity of conception, reasoning, and diction almost unequalled; and a single exception, amongst all the known religions of mankind."

Warren Hastings (1754-1826)

First Governor-General of British India

"...the *Bhagavad-Gita*, perhaps the most beautiful work of the literature of the world."

Count Hermann Keyserling (1880-1946)

German philosopher

"The greatness of the *Bhagavad Gita* is the greatness of the universe, but even as the wonder of the stars in heaven only reveals itself in the silence of the night, the wonder of this poem only reveals itself in the silence of the soul."

Prof. Juan Mascaró (1897-1987)

Spanish writer

"The *Gita* can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world. It brings to the West a salutary reminder that our highly activist and one-sided culture is faced with a crisis that may end in self-destruction because it lacks the inner depth of an authentic metaphysical consciousness."

Thomas Merton (1915-1968)

American social critic

"I owed a magnificent day to the *Bhagavad-gita*. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us."

Ralph Waldo Emerson

"In order to approach a creation as sublime as the *Bhagavad-Gita* with full understanding it is necessary to attune our soul to it."

Rudolph Steiner

"From a clear knowledge of the *Bhagavad-Gita* all the goals of human existence become fulfilled. *Bhagavad-Gita* is the manifest quintessence of all the teachings of the Vedic scriptures."

Adi Shankara, the greatest philosopher of India

"The *Bhagavad-Gita* is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity."

Aldus Huxley

"The *Bhagavad-Gita* was spoken by Lord Krishna to reveal the science of devotion to God which is the essence of all spiritual knowledge. The Supreme Lord Krishna's primary purpose for descending and incarnating is relieve the world of any demoniac and negative, undesirable influences that are opposed to spiritual development, yet simultaneously it is His incomparable intention to be perpetually within reach of all humanity."

Ramanuja

On perusal of the first chapter of *Bhagavad-Gita* one may think that they are advised to engage in warfare. When the second chapter has been read it can be clearly understood that knowledge and the soul is the ultimate goal to be attained. On studying the third chapter it is apparent that acts of righteousness are also of high priority. If we continue and patiently take the time to complete the *Bhagavad-Gita* and try to ascertain the truth of its closing chapter we can see that the ultimate conclusion is to relinquish all the conceptualized ideas of religion which we possess and fully surrender directly unto the Supreme Lord.
Bhaktisiddhanta Saraswati

"The Mahabharata has all the essential ingredients necessary to evolve and protect humanity and that within it the Bhagavad-Gita is the epitome of the Mahabharata just as ghee is the essence of milk and pollen is the essence of flowers."
Madhvacarya

The *Gita* is one of the most beautiful pieces of philosophy ever written. It shines as the beacon light of knowledge, inspiring millions to tread the path of Dharma. In his doubt and confusion, Arjuna reached a state of helplessness. He sought Sri Krishna's guidance and help. It was then that God poured forth His message. When the disciple hood awakened in Arjuna, he became a vessel fit enough to receive spiritual knowledge, and the Lord could correct his attitude. It is only when we have surrender that God can shower His Grace upon us. It is a profound spiritual teaching, a guide to the Truth. In the *Gita*, the Lord teaches Arjuna about the immortality of the soul, the nature of the world and the Consciousness illuminating everything. The message of the Gita is not to make us passive idealists, but to help us be active and courageous in life. "It is a celestial song that awakens the sleeping soul."
Mata Amritanandamayi Devi.

The most important thing for a person is to realize the importance of God realization. If he understands that true happiness lies in the personified and most charming original Divine Beauty who appears with a flute in His hand and Whom we know by the name Krishna; if he understands that his present life is the only chance to perceive that Divine Beauty; if he understands that sensual attractions are the deviations from the Divine path; if he understands that Krishna is only too willing to Grace His selfless devotees; and if he understands that His Grace is easily attainable through selfless love and faithful surrender to a real Saint, he will surely follow the path of devotion, and a day may come when he will taste the Divine lusciousness of Divine love.
Jagadguru Shree Kripaluji Maharaj.

Karma, Bhakti, and Jnana are but three paths to this end. And common to all the three is renunciation. Renounce the desires, even of going to heaven, for every desire related with body and mind creates bondage. Our focus of action is neither to save the humanity nor to engage in social reforms, not to seek personal gains, but to realize the indwelling Self itself.
Swami Vivekananda (England, London; 1895-96)

"Science describes the structures and processes; philosophy attempts at their explanations. When such a perfect combination of both science and philosophy is sung to perfection that Krishna was, we have in this piece of work an appeal both to the head and heart.
Swamy Chinmayananda

You as body, mind or soul are a dream. But what you really are is pure existence, knowledge, bliss. You are the God of this universe. You are creating this whole universe and drawing it in. To gain the Infinite, the miserable little prison individuality must go.... Follow the heart. A pure heart seeks beyond the intellect. It gets inspired.... Within you is the real happiness. Within you is the mighty ocean of nectar divine. Seek it within you. Feel it. Feel it. It is here, the self. It is not the body, the mind, the intellect. All these are simply manifestations. Above all these you are. You appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything?
Sathya Sai Baba

Gita teaches that my consciousness has never associated itself with this temporary body. Before I came on this earth 'I was the same'. As a little girl 'I was the same'. Ever afterward, though the dance of creation changes around me, in the hall of eternity 'I shall be the same'.

Sri Anandamayi Ma

Continue to read the book. Once, twice, thrice or innumerable times. It does not matter. While you read, at one point all the senses, mind, heart gets focused and then you reach what you call is the self satisfaction— where we satisfy the inner power within ourselves. Later on you transform to a better person and strive for the reason you were born. That is when you completely understand the beloved book.

Shridi Sai Baba

I seek that Divine Knowledge by knowing which nothing remains to be known! For such a person knowledge and ignorance has only one meaning: Have you knowledge of God? If yes, you a Jnani! If not, you are ignorant. As said in the *Gita*, chapter XIII/11, knowledge of Self, observing everywhere the object of true Knowledge i.e. God, all this is declared to be true Knowledge (wisdom); what is contrary to this is ignorance."

Sri Ramakrishna

Maharishi calls the *Bhagavad-Gita* the essence of Vedic Literature and a complete guide to practical life. It provides "all that is needed to raise the consciousness of man to the highest possible level."

Maharishi reveals the deep, universal truths of life that speak to the needs and aspirations of everyone.

Maharshi Mahesh Yogi

The *Gita* was preached as a preparatory lesson for living worldly life with an eye to Release, Nirvana. My last prayer to everyone, therefore, is that one should not fail to thoroughly understand this ancient science of worldly life as early as possible in one's life.

Lokmanya Tilak

I believe that in all the living languages of the world, there is no book so full of true knowledge, and yet so handy. It teaches self-control, austerity, non-violence, compassion, obedience to the call of duty for the sake of duty, and putting up a fight against unrighteousness (Adharma). To my knowledge, there is no book in the whole range of the world's literature so high above as the

Bhagavad-Gita, which is the treasure-house of Dharma nor only for the Hindus but for all mankind.

M. M. Malaviya

Ref: bhavan's journal, Sambodh.com, Chinmaya.org, Tirupati.org, worldspirituality.org, www.sathyasai.org, en.wikipedia.org. Outlook India, Gita by Vinoba bhava, Gitapress.org, vedanta.org, guruvayur.com, bbt.org, economic times, rediffusion.com, tirumala.org, bhavan's journal, www.freeworldacademy.com, www.bhagavad-gita.org, www.asitis.com, www.bhagavad-gita.us, www.mbadepot.com, www.managementparadise.com, www.mbaknol.com, www.saujanyaabooks.com, www.businessweek.com, gitastudy.gita-society.com, The *Gita* by Mahatma Gandhi, amritapuri.org