

## CONTRIBUTION OF THE BHAGAVAD GITA TO MANAGEMENT PRINCIPLES

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### Abstract

The current paper aims to analyse the Bhagavad Gita's influence on management ideas. Bhagavad Gita is a significant source of specific management vision and thoughts, which have established a benchmark in the modern world as a critical source for success for any organisation or an individual. Since management is a crucial aspect of life, the Bhagavad Gita's philosophy should be studied from various angles, not just from a spiritual one. Instead, it serves as a manual for improving managerial performance. The Gita strongly emphasises controlling one's behaviour and that of others. This study explains how the "Gita" affects living in the contemporary industrial era. Studying the Bhagavad Gita's subject matter and how it relates to management principles is the primary goal of this essay. It is analytical research that explains conflict management theory and practice.

**Keywords:** *Bhagavad Gita, Management Principles, Karma Yoga, Management, Managerial performance.*

### Introduction-

The Bhagavad Gita, also referred to as the "Song of the Lord," is one of the fundamental texts of ancient India. It leads us by illuminating several spiritual avenues via which we deepen our understanding of ourselves and experience divine inner calm. It is a cure for contemporary human life and offers everything needed to reach the highest state of consciousness (Mukherjee, 2017). The magnificence of the Bhagavad Gita resides in the fact that it contains the answers to any question that arises in the human heart or soul, whether the question is spiritual, historical, or contemporary- the Bhagavad Gita contains all of the solutions.

When Arjuna struggled with the moral decision of whether or not to defeat and murder his family members and friends on the battlefield of "Kurukshetra," Lord Krishna preached the Bhagavad Gita to him in order to inspire him to carry out his task and duty. The "Bhagavad Gita" is like the Ganges, emphasising knowledge, obligation, and deed. The Bhagavad Gita is flowing for the benefit of all people, regardless of caste, race, religion, or country, much as the river Ganga has been running for many periods on this Earth and quenches the thirst of every thirsty man without interrogating him about his caste, colour, or creed. It contains all the management strategies needed to maintain mental equilibrium and get through any crisis, such as stress, depression, and mental confusion. One way to view the Bhagavad Gita is as a potent catalyst for change. The Bhagavad Gita is a collection of 700 verses (Shlokas) divided into 18 chapters that address issues relating to humanity's spiritual, mental, emotional, intellectual, and physical well-being.

In the last 150 years, modern management theories and techniques have evolved since Western industrial organisations started to take shape. It is a common misconception that well-known multinational firms employ best practices and have excellent organisational management (Mahadevan, 2015). Around 1920, researchers Henri Fayol (1841-1925) and Alexander Church (1866-1936) described diverse facets of management and how they relate. This was the beginning of the first comprehensive Theory of Management. Other management experts afterwards offered their theories, such as Frederick Winslow Taylor (1856-1915), Max Weber (1864-1920), Mary Parker Follett (1868-1933), Franck and Lillian Gillberth (1878-1972), Elton Mayo (1880- 1949), and Chester Barnard (1886-1961). Rensis Likert (1903–1981) and Chris Argyris (born 1923) used a sociological approach to the management phenomenon. However, Max Weber referred to the "Administrator" as a bureaucrat since he examined management principles from an administrative standpoint. Peter Drucker, who lived from 1909 to 2005, focused on contemporary business's theoretical and practical underpinnings. The fourteen management principles proposed by Henri Fayol have gained popularity and are used as a broad framework for managers. F.W. Taylor's ideas gave scientific management a specific structure.

The managerial feature of the Bhagavad Gita appears to be of interest to many academics worldwide. According to Shri Shila Prabhupad, the Bhagavad Gita is a well-known source of information and wisdom for the entire world community. Similarly, Fosse (2007), a scholar from the West, discovered that people worldwide—over the ocean and beyond limits of language, religion, and culture—practice the Bhagavad Gita. It contains several life lessons that many corporate executives highly regard. In addition, numerous research studies, such as those by Balakrishnan Muniapan and Mohan Das (2008), have demonstrated its applicability in the modern world.

### **The Bhagavad Gita's key lessons:**

The Bhagavad Gita's 18 chapters contain the following significant spiritual lessons:

- **Chapter 1:** The only issue in life is incorrect thinking.
- **Chapter 2:** The key to solving our problems is having the correct knowledge.
- **Chapter 3:** The solution to our problems is proper information.
- **Chapter 4:** Every action is capable of being a prayer.
- **Chapter 5:** Give up your sense of individuality and the joy of infinity.
- **Chapter 6:** Continually connect to higher consciousness.
- **Chapter 7:** Learn by doing.
- **Chapter 8:** Keep trying to improve yourself.
- **Chapter 9:** Appreciate your Blessings
- **Chapter 10:** Recognize the divine everywhere
- **Chapter 11:** Have enough faith in the truth to perceive it for what it is.
- **Chapter 12:** Take in the absolute divine with all your heart and intellect.
- **Chapter 13:** Separate yourself from worldly possessions and cling to the spiritual.
- **Chapter 14:** Live a life that is consistent with your goal.
- **Chapter 15:** Give the heavenly priority.
- **Chapter 16:** Being good in and of itself is a reward.
- **Chapter 17:** Power is demonstrated when one chooses the right over the pleasurable.
- **Chapter 18:** Let us march toward unity with the divine.

**Source: Article in Asian Journal of Management • January 2017**

## **Bhagavad Gita and Management**

Since management is a crucial aspect of life, Bhagavad Gita's philosophy should be considered from a spiritual standpoint and as a manual for improving managerial performance. It is a process of making decisions and exercising control over human behaviour to achieve a goal. Planning, organising, staffing, and directing are all part of management. The Bhagavad Gita discusses contemporary (Western) management ideas. There is one significant distinction. The Bhagavad Gita approaches the challenges from the ground up in human thinking, in contrast to Western management thought, which much too frequently deals with difficulties at the material, external, and peripheral levels. Man's actions and outcomes will inevitably improve once his fundamental thinking has been modified.

### **Principles from the Bhagavad Gita that every manager should adopt:**

*O Krishna, the mind is highly restless, aggressive, and assertive; it is more challenging to control than the wind- Arjuna addresses Sri Krishna*

### **Rules for management from the Bhagavad Gita**

Every industry can benefit from using the main rules of effective management; the variations are more in the implementation than the fundamentals. The following is a list of the Manager's duties:

- forming an idea.
- preparing the plan of action to achieve the objective.
- developing the skill of leadership.
- achieving organisational greatness.
- establishing a creative organisation.
- building up human resources.
- creating and encouraging teams.
- Communication, inspiration, and delegation.
- Review performance and, where necessary, take corrective action.

In search of greatness, management is bringing people together and gaining their commitment to work toward a common objective.

How to be an effective manager is a crucial question on everyone's mind. The Bhagavad Gita, which continuously exhorts, "You must endeavour to regulate yourself," has the answer to this essential query. The rationale is that a manager will not be more than a name in the crowd unless they achieve a certain level of competence and effectiveness.

### **Optimum utilisation of available resources**

The most crucial function of management is to make intelligent decisions and optimum use of limited resources. During the prelude to the Mahabharata War, Duryodhana picked Sri Krishna's big army as his support, whereas Arjuna chose Sri Krishna's intelligence. The nature of the effective manager is shown in this episode: the former picked wisdom, while the latter chose numbers.

## **Work commitment**

A well-known Gita passage counsels "detachment" from the fruits or outcomes of deeds committed during one's duty. Working with dedication must entail "producing excellent for the sake of perfection" Such labour is not separated if we consistently determine the promotion date or commission rate before putting in our best effort. Instead of "creating greatness for its own sake," it is solely done for the potential (or actual) external gain.

Working solely with an eye toward the expected benefits would result in subpar performance of the current task or work due to mental agitation brought on by anxiety about the future. In actuality, the way the world functions implies that occurrences do not always agree with our predictions, and as a result, predicted results might not always materialise. The Gita warns us against pledging our present commitments to an unknowable future.

Some may contend that one is not accountable if they do not consider the business impact of their job and conduct. The Bhagavad Gita is replete with guidance on the cause-and-effect philosophy, holding the doer accountable for the results of his actions. The Gita does not exonerate anyone of the repercussions resulting from the discharge of their tasks, even though it counsels detachment from the avarice of selfish gains in carrying out one's accepted duty.

Therefore, the task is the finest tool for managing performance effectively. The ideal attitude for labour is to achieve this state of mind, also known as "Nishkama Karma," since it stops the ego, or mind, from losing focus by making predictions about potential rewards or losses.

## **Self-transcendence and self-motivation**

For many years, it has been assumed that meeting workers' lower-level needs—adequate food, clothing, and shelter—are essential motivators. However, the unhappiness of the clerk and the Director is typically the same; only their scales and compositions differ. Once the lower-order demands have been more than addressed, it should be true that the Director should have little issue maximising his contribution to the organisation and society. However, it is not how it occurs the majority of the time. The eagle soars high while maintaining a steady gaze on the dead animal below. However, a low-paid teacher or self-employed craftsman may display higher levels of self-actualisation despite experiencing lower levels of job satisfaction.

The self-transcendence doctrine put forth in the Gita explains this scenario. Self-transcendence characteristics include rejecting egoism, putting others before oneself, prioritising teamwork, dignity, cooperation, harmony, and trust—and possibly forgoing more necessities in favour of higher priorities.

"Work must be performed detachedly." The ego, which is at the centre of most motivational ideas, is what ruins work. We require an inspiration theory as well as a theory of motivation.

Working for love, according to the great Indian poet Rabindranath Tagore (1861–1941), is freedom in action. Disinterested labour is a topic that Sri Krishna refers to in the Gita when he says.

"He is absolved of all faults if he distributes the money only after having worked as a sacrifice for the people to serve them. Contrarily, individuals who work just to benefit themselves commit sins that result in disappointment and failure."

Disinterested work manifests itself in devotion, submission, and equilibrium. The first two are psychological, and the third is the will to resist the dualistic (sometimes seen as "materialistic") pulls of daily encounters. The secret to achieving mental tranquilly, or the state of "nirdwanda," is detached absorption in a task. With this mindset, the worker eventually reaches a point where they can sense the Supreme Intelligence directing their embodied individual intelligence. Those who honestly believe that organisational goals take precedence over limited personal accomplishment and performance are most suited for such de-personified intellect.

### **Work culture**

An effective workplace culture emphasises strenuous attempts to complete assigned or desired tasks. Sri Krishna goes into detail about two different work cultures: "asuri sampat," or the demonic work culture, and "daivi sampat," or the heavenly work culture.

- Fearlessness, purity, self-control, sacrifice, candour, self-denial, tranquilly, absence of finding fault, greed, tenderness, modesty, jealousy and pride is all part of the Daivi work culture.
- Egoism, illusion, personal demands, poor performance, and lack of service-oriented labour are all part of the Asuri work culture.

***Work ethic alone is insufficient. The seasoned criminal has a strong work ethic. What is required is a work ethic that is influenced by workplace ethics.***

The advice "yogah karmasu kausalam" should be understood in this context. "Kausalam" refers to a labour ability or method essential to a work ethic. The Gita itself defines "yogah" as "samatvam yogah uchyate," which is an unchanging equipoise of thought (detachment.) According to Tilak, yoga is the practice of acting with an even mind.

The Gita's advice for achieving equanimity is to lessen our connection to personal advantages from the task done. According to others, this theory undermines the basic foundation of the work ethic because there is no reward for effort. On the other hand, focusing on the task for its purpose results in excellence and, in fact, the worker's actual mental bliss.

### **Work results**

The Gita goes on to elaborate on the idea of "detachment" from the material benefits of labour by saying:

- If the outcome of real effort is a success, the doer should not claim all of the credit.
- Even though the doer is not solely to blame if the outcome of a sincere attempt is a failure.

### **The mental health of the manager**

Any human action, including management, should aim to promote sound mental health. In the middle of all the outward whims of professional life and social living, sound mental health is that state of mind that can keep a calm, upbeat posture or regain it when upset. A healthy, stress-free mind requires internal steadiness and peace.

A few of the barriers to good mental health include:

- Greed for money, position, prestige and power.
- Envy - the desire for the accomplishments, prosperity, and rewards of others.

- Egoism - the focus on one's achievements.
- suspicion, rage, and annoyance.
- suffering due to comparisons.

Today's businesses are driven by competition and speed. There is a real risk that these influences will erode one's moral character and use unethical tactics to achieve their goals, such as tax evasion, shady financial dealings, being "economical with the truth," purposeful audit oversight, overly complex financial reporting, etc. Yayati syndrome is a possible name for this phenomenon.

In the Mahabharata, a monarch named Yayati exchanged his old age for a thousand years with the youth of his obedient youngest son to indulge in the eternal enjoyment of the flesh. He returned to his son and begged him to reclaim his youth, but he ultimately found the quest for sensuous pleasures to be disappointing. This "yayati syndrome" exemplifies the tension between innate motivation and externally guided acquisitions (intrinsic motivation.)

### **Management requires people who live out their beliefs.**

"Whatever the exceptional and best ones do, the commoners follow," says Sri Krishna in the Gita. The missionary, incredibly practical, intensely active, and dream translator must all be qualities of the visionary leader. A true leader's enthusiasm and ability stem from a quick and driven desire to help others.

### **In conclusion**

In essence, the Bhagavad Gita communicates the ideal philosophy of the "Theory of Karma," also known as Karma Yoga, which serves as a foundation for human acts. Every person in the cosmos can complete their obligations to an infinite degree. The perfect representation of infinity shows how each and every person in the cosmos has limitless potential. How much spiritual potential each person possesses within their inner consciousness needs to be demonstrated. Everyone on the planet has to recognise this and strive for the highest levels of perfection on both a personal and professional level. In this dynamic, competitive environment, every firm must recognise the employees' urgent needs and supply the facilities in accordance with those needs.

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