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## GEETA AND VEDANTA FOR PERFECTION IN MANAGEMENT

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**Abstract:** How we do our work is more important than what work we do. "POSITIVE ATTITUDE" is becoming a hot favorite jargon with all self-help gurus. However, not much guidance is available on how to inculcate positive attitude in our everyday life and thinking and integrate the same in our routine functioning. This article explores timeless profound truths from Sri Bhagavad Geeta and Vedantic philosophy and presents them in a way that is relevant and practicable in contemporary times.

In the Bhagavad Geeta it is stated "no one remains without doing work even for a moment, everyone is made to do actions helplessly by the modes, gunas born of prakruti."

**Index Terms – management , karma , work , success**

### I. INTRODUCTION

The Bhagavad Geeta which is a gospel of karma lays down the ideal attitude towards work and what is of particular interest is that this entire gospel was recited on the battle of Kurukshetra. This battle is the symbolic of the battle that is constantly going on within each of us. It is the battle between one's high aspiration and one's best desire.

### What is the significance of work?

If one were to observe oneself, we would notice that all that we do is in outer manifestation, our thoughts, motives, feelings, sensations either consciously or unconsciously.

If you don't do anything you cannot have any experience. The whole life is a field of experience. Each moment you make, each thought you have, each work you do, can be an experience, must be an experience, and naturally work in particular, is a field of experience where one must apply all the progresses which one endeavors to achieve inwardly.

Action is self-finding, self- fulfillment, self-realization and not only for its own external and apparent fruits of the moment or future.

Once we have come to the finding that is not the nature of work which is of importance but the attitude with which the work is done, we then need to delve into the parameters to gauge what is the right attitude towards work.

### Five principles of Karmayoga as laid down in Geeta for perfection

#### 1<sup>st</sup> Rule of Action

*yad yad acarati sresthas  
tat tad evetaro janah  
sa yat pramanam kurute  
lokas tad anuvartate*

Whosoever achieves greatness through exemplary actions, the entire world tries to evaluate them and endeavor to walk in their footsteps. The trends of thoughts of people who achieve great things, the new dimensions and directions create change and confidence for progress. Everyone else gain inspiration from their greatness, their way of thinking and their dedication and they too move forward towards the proven path of progress.

**2<sup>nd</sup> Rule of Action**

*tasmad asaktah satatam*  
 karyam karma samacara  
 asakto hy acaran karma  
 param apnoti purusah

Therefore, always perform actions which should be done, without attachment; for, by performing action without attachment, man attains the Supreme.

**3<sup>rd</sup> Rule of Action**

*indriyanam hi caratam*  
 yan mano 'nuvidhiyate  
 tad asya harati prajnam  
 vayur navam ivambhasi

Learn to bear the touches of the world upon you with a quiet endurance and later a calm equality. Do not allow yourself to get carried away as a ship gets carried away by the waves in a storm equality and oneness.

**4<sup>th</sup> Rule of Action**

*yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam*  
*nāyam loko 'styayajñasya kuto 'nyah kurusattama*

Remember and offer: Do all the work as an offering, as a sacrifice to the divine in us, and in the world. Those who know the secret of sacrifice, and engaging in it, partake of its remnants that are like nectar, advance toward the Absolute Truth. Those who perform no sacrifice find no happiness either in this world or the next.

**5<sup>th</sup> Rule of Action**

*prakrteh kriyamanani*  
 gunaih karmani sarvasah  
 ahankara-vimudhatma  
 kartaham iti manyate

All the actions are being entirely done by the modes and nature. The ego-minded person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature. We have to get rid of the central egoism and even the ego-sense of the worker.

**6<sup>th</sup> Rule of Action**

*ajnas casraddadhanas ca*  
 samsayatma vinasyati  
 nayam loko 'sti na paro  
 na sukham samsayatmanah

Ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next. Doubtful persons have no status whatsoever in spiritual emancipation. One should therefore follow in the footsteps of great *ācāryas* who are in the disciplic succession and thereby attain success.

**FAITH AND PATIENCE IN THE ASPIRATION AND EFFORT****Vedanta- Six Principles for Perfection**

Vedanta is a systematic and formulated knowledge of life and living. It reveals your real-self. It explains your true nature and your relationship with world. The six principles derived from Vedanta for developing new competencies and achieving higher levels of success. Also the more you practice the six principles, the more you begin to know yourself.

**CLARITY OF INTENTION**

Many of us have some ideas of what we are after (upto) when we take up a project. More often we may not have clarity about our goal, let alone know how to measure success if we do achieve it.

Intention (Sankalpa) is critical when achieving success. When our intention is not clear, our attention shifts from one thing or desire to another leading to confusion. In such circumstances, we often end up compromising our own efforts and receive less than what we desired or even deserved. Without a crystal clear intention, we rarely experience a sense of accomplishment. So, how do we increase the clarity of our intentions? Ask yourself:

- What is that I want?
- What evokes passion and joy in my heart?
- What am I willing to give up or sacrifice to achieve the desired goal?
- If I have more than one intention, which one should I attempt first?

These questions bring some of our assumptions and passions to the surface and help prioritize our intentions and thereby our actions.

## AWARENESS

To succeed, intention alone is not enough. Swami Vivekananda says, “Utthisthata jagrate prapya varan nibodhata” (Arise, be awake and aware and stop not till you reach your goal). Awareness is of two kinds : self awareness and the awareness of the world around us. When we develop true awareness of the self, we begin to understand the true nature of the world and also that we are the manifestations of Brahma- the ultimate truth.

What blocks our awareness? Patanjali, the exponent of Yoga Sutras, said that there are five mental processes, which act as enemies to awareness. They are:

- Our own expectations and standards (Pramana)
- Our misidentified and wrong knowledge (Viparyaya)
- Our imagination (Vikalpa)
- Our sleep (Nidra)
- Our memory (Smriti)

While sleep and memory are easy to understand as blocks of awareness, Patanjali warns us that we have to watch out that our own standards, incomplete and false knowledge and imaginations don't take over our mind and make us either proud, sloppy or negligent. Indeed, we must be aware and vigilant. We must know that we shape the world through its reactions and we need to continuously and dynamically reassess where we have been, where we are and where we want to go?

## EMPATHY FOR ONE ANOTHER

While clarity of intention and awareness get us on to the path of success, empathy and compassion help us to gain the support of others. Both in Bhagavad Geeta as well as in Patanjali's Yoga Sutras friendliness (maitri) and kindness or compassion(karuna) are two attitudes that are encouraged in working with others. When you begin to see yourself in others and genuinely feel for them , you will find that they reciprocate their feelings. Time and affection ( vatsalyata bhava)and warmth towards strangers always bring positive results. When situations have conflicts ,these attitudes of maitri and karuna were able to diffuse that tension and create some “openness” to an amicable situation.

What is empathy? It is “walking in another's shoes”. Empathy is the foundation for emotional intelligence. By being kind and empathetic rather than being harsh, you can build long lasting relationships with your colleagues, team and customers.

## APPRECIATION

While empathy opens the door, appreciation welcomes you in. Vedanta tells us to tell the truth that is pleasing to others and withhold what is disliked even if it is the truth. Lord Krishna says, “satyam bruyat priyam bruyat, na bruyat satyam apriyam”. Appreciation is not flattery but a genuine acknowledgement of another's contribution.

“by letting you know that I genuinely and specifically appreciate what you have done for me, I let you know that I honour and respect who you are.” Appreciating a person and his work boosts the morale and amplifies what brought that appreciation in the first place. However, one can only appreciate others to the extent that one appreciates oneself. So appreciation is also about self-acceptance. How does one practice self-acceptance? Make it a rational everyday to find something positive that you have done or some contributions that you have made to organizations.

## STRETCHING BEYOND YOUR OWN LIMITS

We are mostly operating as autopilot (under the influence of Maya) we become comfortable with the karma theory and when we fail, we say it's our fate. While our fate might have something to do with our circumstances, if we do not learn from these few lines and take actions that stretch us beyond our comfort zone, we are not using our free will (sweecha) to break free of our karma. This is where we make choices and the clarity of our intentions helps us immensely. When we are stretched, we gain access to our creativity and passion. Most of us become naturally uncomfortable taking risks and feel the focus should only be on the end results. By learning to stretch even though we do not want to, we begin to break these mental barriers and discover untapped potential. To practice this principle, find opportunities to learn and be vulnerable. Be willing to fail and to look stupid and ask questions instead of making assumptions. Practice telling the truth when you are not sure what the implications are. Interestingly you will find out that you are modeling a behavior that leads to “Stretching the Limits”

## LETTING GO WHAT DOES NOT WORK AND OLD MINDSETS

Practice (abhyasa) and detachment (vairagya) are two recommendations that Lord Krishna gives Arjuna in the Bhagavad Geeta to gain control of his mind. While the first five principles could get you to the edge of success, success eludes those who are not able to know when to go and move on. Letting go does not mean giving up, it means not to be attached to the result while continuing to perform the action. Habits are difficult to change because we continue to do what we have always done by default and expect different results. By learning to let go of our old mindsets, we begin to discover new possibilities and approaches.

Lord Krishna advises Arjuna to do his best and let go his attachment to the fruits of his action. Many top athletes set themselves high goals and then let the attachment to those goals enabling them to be free to play their natural game and bringing out the best in them.

## CYCLE OF THE SIX PRINCIPLES

Intention provides the direction and focus for our actions. Awareness gives us the capacity and intelligence to pursue our goal. Empathy helps us to build partnership with others and appreciation is the key to motivation and productivity. Stretching beyond the perceived limits helps us to grow and meet the challenges presented and letting of our success, these six principles convey the essence of Vedanta. Vedanta trains you to think for yourself. It helps you to analyze, investigate and realize the essence of life. Practicing them with self-awareness leads only to success , but to self-discovery and perfection in management.

## CONCLUSION:

Bhagvad Gita transfers the ideal philosophy 'Karma Yoga', a base for human action or karma. We ought to make a major stride to execute the schooling of our old sacred writings from essential training itself so we can save and confer its insight to our people in the future. This will additionally assist us with building a generation who might develop up with super leadership characteristics. Bhagavad Gita also emphasizing that prosperity can be attained through doing their work (Karma) without expecting much from its results.

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