

COMPREHENSIVE ANALYSIS OF THE BHAGAVAD GITA FROM A MANAGERIAL STANDPOINT

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ABSTRACT

The Bhagavad Gita is thought to be about 5000 years old by most experts. The entire purpose of Krsna's preaching is to drive away Arjuna's ignorance of reality and force him to fulfill his duties and increase his understanding. At first, Arjuna wishes to end the war because he is internally conflicted about fighting his relatives and reputable gurus for his personal benefit. He thus declines to engage in combat and incur the grave sin of killing those people.

Krsna lectures to his pupil and best friend that in order to recognize the reality of life, one must possess courage and mental fortitude. We must calm and stabilize our minds in order to recognize existence as a whole. In addition to reminding Arjuna of his svadharma, or responsibility as a Ksatriya, he counsels Arjuna to put aside his mental defects and to remain steady. In the moment of dharma crisis, Krsna provides Arjuna with a variety of yoga practices to help him sort things out. Dharma is defined as virtue, law, righteousness, social responsibility, and caste-bound duty.

KEYWORD: *Bhagavad Gita, Arjuna, yoga, Dharma, virtue, law*

1. INTRODUCTION

Regardless of religion, creed, community, or race, the ancient scriptures known as the Vedas, Upanisads, Mahabharata, and Ramayana serve as the cornerstone of Indian culture since they emphasize the idealized character of human nature as a whole. Even though the Bhagavad Gita differs from the Upanisads in many ways, it is believed to be a synopsis of the Upanisadic teachings. The core ideas of the major Upanisads are included in it. Thus, it bears the moniker "The Upanisad of the Upanisads."

The Upanisads advocate monistic and idealistic doctrine. According to the Upanisads, there is only one True Self (ekamevadvityam). Brahman is attributeless (nirvisesa), the same as a person's inner self. Ultimately, then, the knower and the known are one or the same. Brahman, also known as the Supreme Self, is an indeterminate principle that may be defined by contrasting qualities such as unmoving, moved, far, close, inside, outside, etc.

The central idea of the Upanisads is the realization that the deeper self and the Supreme Self are one and the same. The differences between the Supreme Self's super-cosmic and cosmic existences are solely dependent on our perspective (knowing or unknowing). Realizing one's inner spirituality, or one's true essence, is the ultimate aim of existence.

The Bhagavad Gita, like the Upanisads, affirms the existence of a single, supreme, absolute Brahman that is pure consciousness. In addition to existing as distinct entities, Brahman also takes on the form of the phenomenal universe. In addition, Brahman is the creator, the universe's caretaker, and its destroyer. The entire human race is informed about the highest knowledge, or rajavidya, through this literature.

Chapters 25–42 of the "Bhisma Parvan," which introduces the epic Mahabharata, contains the Bhagavad Gita. On the brink of a battle, Kuruksetra, it is reported as a conversation between Krsna, the charioteer, and his student and buddy Arjuna. The Gita is extremely important from an ethical and philosophical standpoint, independent of religious beliefs. Eighteen chapters and seven hundred poems (slokas) make up this work. Understanding the ramifications that are inherent in it is somewhat challenging. Its significance is profound and wide-ranging, thus it should be thoroughly investigated.

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Krsna lectures to his pupil and best friend that in order to recognize the reality of life, one must possess courage and mental fortitude. We must calm and stabilize our minds in order to recognize existence as a whole. In addition to reminding Arjuna of his svadharma, or responsibility as a Ksatriya, he counsels Arjuna to put aside his mental defects and to remain steady.

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The Gita counsels people to refrain from anxiety as it is unnecessary and depressing. Instead of wasting our energy on anxiety, we ought to use it into improving the way we think and act. The prudent folks are unconcerned.

Furthermore, the Gita asserts that since we cannot stop ourselves from dying, worrying about death is equally pointless. That which is dead is certain to have birth. The spirit never dies; only the body does. The soul is everlasting, unchangeable, immortal, and imperishable. The soul transfers into a new body at death.

The Gita's primary teaching is to carry out one's Kartavya without yearning for reward (Niskama karma). Similar to the Samkhya Philosophy, the Gita asserts that no one can live a life devoid of activity, not even for a split second. Prakriti and Purusa are the two realities that combine to form an individual. Purusa is self-conscious, while Prakrti is always engaged. The forces of Prakrti compel everyone to labor. As a result, everyone ought to labor, whether it is for themselves or for others. However, labor undertaken out of a desire for fruit will lead to bondage. The same task carried out with a pure heart, in love to the Lord, and without the expectation of recompense will result in eternal happiness. All activities, whether physical or mental, are subject to restrictions. These restrictions are the outcome of the three qualities of sattva, which stand for passion, purity, and inertia, respectively. The Gita advises selecting the first guna while attempting to transcend each of them.

2. NEED FOR THE STUDY

Various revolutions, such as the industrial and agricultural revolutions, have occurred in the past. Furthermore, we are currently experiencing a knowledge revolution. Knowledge has shown to be a powerful tool, especially in today's society, where the world has shrunk into a "global village." Furthermore, knowledge management is today's most important and difficult duty for any organization. One of the most significant tools in knowledge management is training and development. Any company's performance is determined on its employees, notably its CEOs. We may also say that they are the cream of the organization's crop. The competency and efficacy of an organization's executives determines or reduces its competitive advantage in the global market. Furthermore, executive development is the sole way to improve or sharpen these two characteristics of an individual. To put it another way, the success of a company is directly proportional to the success of its executives. Such an executive development programme will also be a component of the

executives' long-term career plans. However, such executive development programmes should be carefully and precisely organised by each organization's HR department after collaboration with the relevant line managers.

3. REVIEW OF LITERATURE

HRD includes executive development, and **Rao (2020)** claims that HRD is the path to empowering individuals to get things done. It deals with both the process of individual competency development and the creation of conditions that enable people to employ these competencies for their own and others' benefit. Competencies can also comprise knowledge, skills, attitudes, and values, according to Rao. Agriculture, industry, science, innovation, administration, various callings (such as prescription, law, designing, and educating), governmental issues, open organisation, and so on are all possible fields for the competences.

Cairns (2020), According to the author, organisations react to global weights, as represented by global "megatrends," and specific patterns are emerging about how businesses use official development to build up their essential advantages for reacting to external weights. In light of discussions with more than 200 organisations about official advancement over the previous year and a half, this article describes and depicts these tendencies. These patterns include: (1) procedures for aligning official advancement with business goals; (2) the parallel development of people and learning organisations; (3) the development of fundamental individual skills; (4) the development of a limited but comprehensive menu of advancement options; (5) the development of global organisations, systems, and collaborations; and (6) the creation of competitive advantage through learning. These trends point to an emphasis on creating organisational and individual capacities that are tailored to the business goals, with the ultimate goal of gaining a competitive advantage. This focus isn't new, but the deliberate effort to combine these six patterns demonstrates a renewed focus on how to get an advantage through learning. This study examines each of these trends in official advancement and offers predictions for the future.

Ricardo (2020) In this post, describes his experiences as a participant in the executive leadership course on spirituality. Despite the fact that Chief Executive Officers (CEOs) are almost by definition high-energy leaders with a high level of self-confidence on the outside, their self-esteem may be lacking. When it becomes necessary to let people go, as most CEOs do at some point in their careers, the extreme occurs. That is why it is so appropriate that the course described by Professor André Delbecq in this report began with a contemplation on business and its societal purpose, with the awareness that a businessman, like a religious

leader or a schoolteacher, has a calling of equal dignity in society. The level of the team and advisers that engage in a company's direction, as well as the quality of the information base obtained to aid in analysing the options, have a significant impact on the quality of the decisions that business leaders must make. In most cases, especially in the most difficult selections, there is little information, too many uncertainties, and a few options that aren't very obvious. The journey to one's inner spirit is a very individualised one. If you are firmly involved in a religious tradition and pray and meditate on a regular basis, you are likely to be in close contact with the inner silence.

4. OBJECTIVES OF THE STUDY

1. Conduct a comprehensive analysis of the Bhagavad Gita from a managerial standpoint.
2. To recognize and explain the management ideas or concepts found in the Bhagavad Gita.

5. RESEARCH METHODOLOGY

This is an exploratory or investigative study, as the title suggests. The research entails delving through the Bhagavad Gita in order to uncover thoughts or ideas for Executive growth. As a result, it will be entirely a research into the Bhagavad Gita in order to uncover verses that may be used as a basis for developing a training module for CEOs. According to Kothari, "the major emphasis in such studies is on the discovery of concepts and insights" (1990) 4 At the conclusion of the study, a training manual will be created. This manual will be used to conduct Training Sessions for executives from select organisations in order to test the viability of such a programme and determine whether it will be of use and relevance to the executives in their day-to-day work. This study does not look at the efficacy of these Bhagavad Gita-based training modules. The Bhagavad Gita is at the centre of the research. The data for the study would come from the seven hundred stanzas included in the eighteen chapters of the Gita. This will be the study's secondary source of data. The complete Gita, which includes eighteen chapters and 700 stanzas, has been analysed in depth to see if there are any stanzas that have a significant influence on management principles. Finally, a training manual for executives is created based on these stanzas. As previously indicated, the Gita's full 700 stanzas are examined, evaluated, and understood. Similarly, at the conclusion of the study, feedback is collected from all participants of the training sessions. Cluster sampling is used since the sampling is limited to organisations in the Erode District. The training programme is organised into four organisations, with 160 executives participating in the training programme and questionnaires being collected from all participants. The Gita will be researched and interpreted as a management text, with selected stanzas being used to create a developing manual. Training

sessions for CEOs of select organisations are being undertaken as part of the study to determine the feasibility of conducting such training sessions using the development manual and to determine whether the developmental manual will be of use and relevance to the participants. A questionnaire will be used to collect feedback from all participants, and simple percentage analysis, mean score analysis, Chi-Square test, correlation analysis, and structural equation modelling will be used to determine the practicality and use of the developing manual.

6. DATA ANALYSIS AND RESULTS

TABLE NO. 6.1

BACKGROUND AND OBJECTIVES OF THE PROGRAMME

S. No.	Opinion	No. of Respondents	Percentage
1	Strongly Agree	130	81.25
2	Agree	26	16.25
3	Neutral	2	1.3
4	Disagree	-	-
5	Strongly Disagree	2	1.2
	Total	160	100.0

Source: Primary Data

As can be seen from the above table, 81.25 percent of administrators strongly agreed that the program's goals and foundation were made clear; 16.25 percent of respondents agreed that the program's goals and foundation were reasonably explained; 1.3 percent of respondents were neutral toward it; and yet another 1.2 percent of respondents categorically couldn't resist contradicting the announcement. The analysis reveals that a majority of the officials (81.25%) strongly agreed that clear explanations on the program's foundation and objectives were provided.

KNOWLEDGE OF THE RESOURCE PERSON

Regarding the resource person's knowledge of the training program's contents, the respondents' opinions were requested. The replies were divided into five groups for the sake of this study: strongly agree, agree, neutral, disagree, and strongly disagree. The information is provided below.

TABLE NO.6.2

KNOWLEDGE OF THE RESOURCE PERSON

S. No.	Opinion	No. of Respondents	Percentage
1	Strongly Agree	118	73.75
2	Agree	38	23.75
3	Neutral	4	2.5
4	Disagree	-	-
5	Strongly Disagree	-	-
	Total	160	100.0

The aforementioned figure indicates that 73.75 percent of respondents strongly agreed that the resource person was knowledgeable about the training program's contents, 23.75 percent agreed with this statement, and 2.5 percent were unsure about their position. According to the data, the majority of respondents (73.75%) strongly agreed that the resource person knew what the training program was about.

RELEVANCE OF THE CONTENTS OF THE TRAINING PROGRAMME

An effort has been made to ascertain the executives' thoughts regarding the session's applicability to their jobs. The replies were divided into five groups for the sake of this study: strongly agree, agree, neutral, disagree, and strongly disagree. The information on the training program's relevance is provided in table 5.3 below.

TABLE NO.6.3

RELEVANCE OF THE CONTENTS OF THE TRAINING PROGRAMME

S. No.	Opinion	No. of Respondent	Percentage
1	Strongly Agree	123	76.9
2	Agree	25	15.6
3	Neutral	10	6.25
4	Disagree	2	1.25
5	Strongly Disagree	-	-
	Total	160	100.0

According to the above table, 76.9 percent of respondents strongly agreed that the training program's contents are relevant to their line of work, followed by 15.6 percent who agreed, 6.25percent who were indifferent, and 1.25percent who disagreed. According to the data, the majority of respondents (76.9%) highly agreed that the session's content was applicable to their jobs.

TABLE NO. 6.4

Model Fit Summary – Effect of Training Model

No.	Test Factor	Value	Criteria*	Result
1	Chi-Square	77.4	p>0.05	1% level
2	Chi-Square / df (35)	2.213	2.0–5.0	Good Fit
3	GFI (Goodness-of-fit index)	0.978	>0.95	Good Fit
4	AGFI (Adjusted goodness-of-fit index)	0.967	>0.95	Good Fit
5	CFI (Comparative fit index)	0.986	>0.95	Good Fit
6	NFI (Normed fit index)	0.957	>0.95	Good Fit
7	TLI (Tucker-Lewis index)	0.944	>0.95	Good Fit
8	RMSEA (Root mean square error of approximation)	0.062	<0.07	Good Fit

If a model meets the values listed in the above table, it is considered to meet the goodness of fit criteria. These numbers indicate that the model's projected value is 2.213, which meets the necessary requirement. In a similar vein, the root means square error of approximation (RMSEA) must have a value lower than 0.07. The estimated model value, which is 0.062 against this value, strongly justifies the outcome. Similar to this, the model fits well according to the model fit indices (GFI-0.978, AGFI-0.967, CFI-0.986, NFI-0.957, and TLI-0.944) for this model.

7. CONCLUSION

One important aspect of human resource management is training and development. Today, executive development programs are offered by all of the top firms in India and around the globe. Nevertheless, the outcomes of evaluation studies conducted in India on these programs indicate that they have not produced any significant impact, which is extremely disheartening. Seldom is there substantial evidence to support the claim that the training has altered the views of CEOs. In fact, learning that is scholarly or personal does not seem to happen. The participants do not experience any behavioral changes; they merely become familiar with a few technical jargons or terminology. These development initiatives' failure can be attributed to their lack of originality and cultural insensitivity.

Since the executive is a product of his nation, every training or development program must be structured to fit with the ethos or culture of the nation in which the business operates. The executives need to be changed if they are to genuinely experience behavioral or attitude adjustments. A shift in personality can only be brought about by such a transition. With this idea in mind, the researcher looked into the Bhagavad Gita to discover what management principles were included in it. Furthermore, he has come to the conclusion that the Gita has a wealth of concepts and ideas that could be used as a basis for executive development exercises.

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