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Management in *The Bhagwad Gita*: A Myth or Truth?

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In this age of Science and Technology that twenty-first century is, scholars, particularly management students, are in a habit of interpreting everything in scientific terms to arrive at the best possible results of management production, and profit. So much so, they do not spare even religious scriptures and epics to interpret them the way they like. Modern Internet facility has become a tool of reporting their so called interpretations in terms of managerial practices. This scholar has observed that in the Internet many students of Management have tried their impetus to interpret *The Bhagwad Gita*, the famous Indian scriptures in Management terms. *The Bhagwad Gita*, which means the song of God, is acknowledged as the book that contains the essence of the four Vedas. *The Bhagwad Gita* is a part of the epic of Mahabharata, written by the famous divine Bard, Maharishi Ved Vyasa about five thousand years ago. In essence, it contains timeless and spaceless wisdom and truth of God Absolute

Any material interpretation of *The Bhagwad Gita* is a tip of the iceberg that shows the truth only in part whereas much more of it remains invisible to the naked eye. Therefore, it lacks the touch of Divine Spiritual Reality, the crux of the philosophy of *The Bhagwad Gita*. In this sense, all such interpretations of *The Bhagwad Gita* available on the Internet as also in the form of material knowledge of the world are insufficient, and cannot be taken as conclusive.

The word 'Vedas' means 'knowledge' and according to four Vedas¹ of the Hindus, knowledge is of two kinds. The First is 'Paravidya' which means higher knowledge; and the second is 'Aparavidya', which means the lower knowledge. 'Paravidya' stands for the knowledge of the Absolute Truth i.e God or Soul which human beings can experience only through the realisation of the Self. In Chapter ten of *The Bhagwad Gita*, Lord Krishna says: "I am the soul seated in the heart of all human beings."² The realisation of this soul by way of concentration or meditation within the heart of individuals is called Self Realisation which is the purpose of 'Paravidya'. Unfortunately, none of the scholars who interpret *The Bhagwad Gita* in terms of Management theories gives any citation of Lord Krishna of the Shlokas which deal with the 'Paravidya.' or the knowledge of the Absolute which one gains in the experience of Self-Realisation.

All that is researched in their papers is 'Aparavidya', the worldly knowledge in mundane terminology. However, the interpretations of higher knowledge are present in the lower knowledge, whereas the interpretations of the lower knowledge are not present in the high knowledge, as the Lord says in the 4th chapter: "I am present in the four castes but all these castes are not present in me."³

The Management philosophy has emanated from the West and is based upon the lure of materialism and on a perennial thirst for profit, irrespective of adopting justifiable means to achieve the desired end. In this respect, it has something to do with the Machiavellian Philosophy of the Renaissance times which says: “ends justify the means.” But contrary to this materialistic way of thinking and practice, *The Bhagwad Gita* is a book of Management of God rather than a book of mundane affairs. Here, the Manager is God Himself, Lord Krishna, the Alpha and Omega of the Universe and of all visible and invisible, moving and unmoving objects of the Universe who with His Grace removes the delusion and confusion of Arjuna in the battlefield of Dharamksetra Kurukshetra to make him a self-Realised man who can skilfully manage all material and spiritual affairs. He is not as most modern scholars feel the ‘human’ manager of industry who teaches managerial techniques for material profit of industry. With his discourse in Eighteen Chapters, He removes all delusion from the mind of Arjun who ultimately becomes a ‘Self-Realised man’ which is the end of all Vedic discourses and the aim of human existence.

But the management practitioners who have no realisation of the Self or the Soul erroneously deem that Lord Krishna is merely a human being teaching lessons of Management, to a novice manager. They forget the basic reality of *The Bhagwad Gita* enshrined in the ordinance of the Lord that “those who think me a man are fools.”⁴

It is no denying the basic fact that one who is spiritually realised like Arjuna of the eighteenth chapter can alone be a skilful manager in all fields and all possible manners. Therefore, this scholar wishes to say that *The Bhagwad Gita* is a divine discourse in favour of the ignorant man’s sense of lack of complete devotion at the feet of the Absolute Lord who is the “One and the only One”⁵ according to the Vedas so that his complete surrender at the feet of ‘One’ lord enables him to remove his ego to the tune that he becomes an art and part of each and every human being and arrives at a level of the mind from where he can manage the affairs of the world, including those of industry skilfully.

The long and the short of everything is that the research papers on Management in *The Bhagwad Gita* available anywhere including on the Internet acquaint the management scholars with only half truth. The actual truth can come to human beings when they dive deep into the deepest realms of the soul or self after making surrender at the feet of the Lord who has made a strong promise to human beings:

“Renounce all dharmas and take refuge in me alone;

I shall liberate you from all sins. Grieve not.”⁶

Thus, Sanjay, the reporter of the discourse of Lord Krishna asserts the truth, which hundred percent stands true to the attributes of Management. Sanjay says:

“Wherever is Krishna, the Lord of Yoga,

Wherever is Partha, the wielder of the bow,

There is Prosperity, Victory, Expansion,

And Sound Policy”⁷

All these qualities are the qualities of ideal Management which are not a myth but part of truth.

Works Cited and Notes:

1. Vedas according to the Hindu religion are the Divine Scriptures, the authors of which are Rishis – the witnesses of the knowledge of God. There are four Vedas in Hindu Religion : *RigVeda*, *SamVeda*, *YajurVeda* and *AthurVeda*—VS
2. In Chapter 10 of *The Bhagwad Gita* the Lord says:” I am the Self, O Gudakesha, seated in the hearts of all beings. I am the beginning, the middle, the end of all beings.”(X.20)There are several editions of *The Bhagwad Gita* but the one I have cited in this paper is by Swami Chidbhananda, Sri Rama Krishna Tapovanam, Tirupparaiturai, 1982.All subsequent quotations from *The Bhagwad Gita* in this paper are cited from this edition.
3. See *ibid*,IV.13
4. In Chapter IX, the Lord says: “Fools disregard me as one clad in human form, not knowing my Higher Nature (ParaVidya) as the great Lord of beings.” (IX.11) .This indictment is reiterated also in Ch. XII.
5. *AthurVeda*, XII.4.16-19.
6. *The Bhagwad Gita*, 18.66.
7. *The Bhagwad Gita*, 18.78.