

Management Principles from Bhagavad Geeta an Ancient Scripture of India

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Abstract: *Our academia is familiar with the educational theories and thoughts developed in the West. However, we have inadequate information about our own historical and cultural thoughts in relation to education, despite their importance and comprehensiveness. In the Bhagavad Gita, we noticed that two types of knowledge physical (art, science, management, etc) and spiritual (mind, body and soul) which plays an important role in building character of an individual and a community as a whole. Interpretation of a comprehensive meaning of transcendental philosophies consisted within the Bhagavad Gita can contribute to inspire society to look behind the curtain of history for searching valuable knowledge. Bhagavad Gita is one of the most popular books of Hindu: Holy Gita is considered to be the greatest contributions of India to the World. In the present research paper, we have attempted to find the management principle from the Bhagavad Gita with its effect and implication in the present scenario of corporate world and society.*

Keywords: *Management Principles, Teachings, Bhagavat Geeta*

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I. INTRODUCTION

The first comprehensive theories of management appeared around 1920. People like Henri Fayol (1841–1925) and Alexander Church (1866–1936) described the various branches of management and their inter-relationships. Other writers, such as Elton Mayo(1880–1949), Mary Parker Follett (1868–1933), Chester Barnard (1886–1961), Max Weber (1864–1920), who saw what he called the "administrator" as bureaucrat^[23], Rensis Likert(1903–1981), and Chris Argyris (born 1923) approached the phenomenon of management from a sociological perspective. Peter Drucker (1909–2005). Majorly Henri Fayal's fourteen principles of management became very popular and acted as guidelines for managers. Then F.W. Taylor gave a concrete shape to the theory of scientific management.

Many scholars in both the East and the West seems to be interested in studying and interpreting the educational aspect of the Bhagavad Gita. A Vedic scholar, Shri Shila Prabhupad (1986) argued that the Bhagavad Gita is a popular source of knowledge and wisdom for the global community. Similarly, Fosse (2007), a scholar from the West, writes Bhagavad Gita still speaks by people everywhere across the ocean and across the boundaries of the language religion and the culture. Based on these arguments, it can be said that the Bhagavad Gita is a comprehensive philosophical thought for all humankind. It includes various principles on life which has been highly recognized by many corporate executives, also research studies have proved its relevance in today's world.

II. REVIEW OF LITERATURE

Literature review is indispensable part of a thesis/article because it represents the whole range of research in the past on the topic selected by the researcher on the basis of which research design of a study is formulated. Literature review gives better insight and helps to bridge gap for the research to be undertaken. Efforts have been made to present a common scheme of various facets and issues relating to this empirical studies carried out in past. Some important conclusions and research gap have been drawn from the review of some research papers, articles, theses and textbooks available in the accessible libraries and internet sources.

N Chinna Natesan (2009) - The *Gita* is a summary of the essence of Hindu teaching and wisdom. It is a philosophical foundation from which a deeper understanding of successful solutions to management leadership issues and business practices are emerging. The paper focuses on an analysis of the primary elements found in the *Gita*.

Balakrishnan Muniapan and Mohan Das (2008) -

As a result, this article not only fills the gap in the literature, but also provides insights on CSR philosophy from the ancient Indian perspective. In the Indian context, the origin of CSR can be traced from the Vedic literatures such as the Valmiki Ramayana, the Mahabharata (includes the Bhagavad-Gita) and the Puranas.

Dr. Charles Chow Hoi Hee (2007) – This paper presents management grid to link profit oriented with a purpose orientated approach in a running business. Different aspects of attitude and aptitude towards competition and business sustainability are discussed with specific extracts from the Bhagwad Gita.

Anoop Mohan (2015) – In this paper an attempt has been made to derive management functions from verses of the holy Bhgawad Gita as it has techniques to improve knowledge, skill and education of a common mam.

III. RESEARCH METHODOLOGY

The researchers made an attempt to relate the teachings from Bhagavat Geeta to the very famous management principles. These principles are given by **Henri Fayol also known as Father of Management** and are used in almost all management curriculum. The successful managers always uphold these management principles and became a strong foundation for all management curriculum. The researchers took a few principles like leadership, discipline, motivation, authority and responsibility, etc and related the same with year old teachings. The researchers want to prove that these management principles are already exist in our ancient scriptures and our education system neglected in lieu of adopting the British education systems. Time has exceeded to understand and adopt our own scriptures into the education system.

Harvard University and many other American Universities have found at the importance of critical study of Bhagwad Geeta .

Bhagavat Geeta and Famous Management Principles

Bhagwad Gita is an ancient spiritual text which contains recommendations for the modern practice of management.

The theories which have been observed and taken out from the Holy book are:

- **Leadership**

Chapter 3 verse 20-21

• **कर्मणैव हि संसिद्धिमास्थिता जनकादयः |**

लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि || 20||

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः |

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते || 21||

• *karmanaiiva hi sansiddhim āsthitā janakādayaḥ*
loka-saṅgraham evāpi sampāśhyan kartum arhasi
yad yad ācharati śhreshṭhas tat tad evetaro janaḥ
sa yat pramāṇam kurute lokas tad anuvartate

• *karmanā*—by the performance of prescribed duties; *eva*—only; *hi*—certainly; *sansiddhim*—perfection; *āsthitā*—attained; *janaka-ādayaḥ*—King Janak and other kings; *loka-saṅgraham*—for the welfare of the masses; *eva api*—only; *sampāśhyan*—considering; *kartum*—to perform; *arhasi*—you should; *yat yat*—whatever; *ācharati*—does; *śhreshṭhas*—the best; *tat tat*—that (alone); *eva*—certainly; *itarah*—common; *janaḥ*—people; *sah*—they; *yat*—whichever; *pramānam*—standard; *kurute*—perform; *lokah*—world; *tat*—that; *anuvartate*—pursues

- Translation

• **BG 3.20-21:** By performing their prescribed duties, King Janak and others attained perfection. You should also perform your work to set an example for the good of the world. Whatever actions great persons perform, common people follow. Whatever standards they set, all the world pursues.

Leadership is the process of influencing the behavior of people towards achievement of organization goals.

- **Discipline**

Chapter 6 verse 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता |

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः || 19||

yathā dīpo nivāta-stho neṅgate sopamā smṛitā
yogīno yata-chittasya yuñjato yogam ātmanah

yathā—as; *dīpah*—a lamp; *nivāta-sthaḥ*—in a windless place; *na*—does not; *īngate*—flickers; *sā*—this; *upamā*—analogy; *smṛitā*—is considered; *yoginaḥ*—of a yogi; *yata-chittasya*—whose mind is disciplined; *yuñjataḥ*—steadily practicing; *yogam*—in meditation; *ātmanaḥ*—on the Supreme

Translation

BG 6.19: Just as a lamp in a windless place does not flicker, so the disciplined mind of a yogi remains steady in meditation on the self.

Discipline refers to obedience to rules and regulations of the organization which is necessary for systematic working if the organization.

- **Motivation**

Chapter 2 verse 37

• हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ 37॥

• *hato vā prāpsyasi swargam jitvā vā bhokshyase mahīm tasmād uttiṣṭha kaunteya yuddhāya kṛta-niśchayah*

• *hataḥ*—slain; *vā*—or; *prāpsyasi*—you will attain; *swargam*—celestial abodes; *jitvā*—by achieving victory; *vā*—or; *bhokshyase*—you shall enjoy; *mahīm*—the kingdom on earth; *tasmāt*—therefore; *uttiṣṭha*—arise; *kaunteya*—Arjun, the son of Kunti; *yuddhāya*—for fight; *kṛta-niśchayah*—with determination

• Translation

• **BG 2.37:** If you fight, you will either be slain on the battlefield and go to the celestial abodes, or you will gain victory and enjoy the kingdom on earth. Therefore arise with determination, O son of Kunti, and be prepared to fight.

Motivation refers to a process of stimulating and inspiring at work to accomplish desired goals.

- **Authority and Responsibility**

Chapter 2 verse 47

• कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

• *karmany-evādhikāras te mā phaleṣu kadāchana mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi*

• *karmani*—in prescribed duties; *eva*—only; *adhikārah*—right; *te*—your; *mā*—not; *phaleṣu*—in the fruits; *kadāchana*—at any time; *mā*—never; *karma-phala*—results of the activities; *hetuh*—cause; *bhūh*—be; *mā*—not; *te*—your; *saṅgah*—attachment; *astu*—must be; *akarmani*—in inaction

• Translation

• **BG 2.47:** You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

Authority and Responsibility: According to this principle, there should be a proper balance between authority and responsibility.

IV. FINDINGS, SUGGESTIONS AND CONCLUSION

Findings

The researchers have identified the following principles of management which can be related to the teachings from Bhagavat Geeta.

S.NO.	Principle	Bhagwad Geetha
1	Leadership	Chapter 3 verse 20-21
2	Discipline	Chapter 6 verse 19
3	Motivation	Chapter 2 verse 37
4	Authority and Responsibility	Chapter 2 verse 47

One of the 14 management principles 'esprit de corps' is clearly evident throughout the scripture Bhagavat Geeta. Lord Krishna stood for boosting the morale of Arjuna who was disheartened to fight with his own kiths and kins. Lord Krishna motivated Arjuna by saying to conquer the first step of winning the battlefield that is one's own mind. He said that all wars first storm the mind. So winning the mind is the first step in each one's life if anyone is planning to win over something. Lord Krishna has proved himself as a good manager by boosting the morale of Arjuna.

The following management principles are very much evident in Bhagavat Geeta;

- **Think with a calm mind**
- **Give up on results**
- **Treat everyone equally**
- **Don't give in to stress**
- **Be ready for change**
- **Act with conviction.**
- **Set high standards**

Quality benchmark was also mentioned in Bhagavat Geeta i.e "Set High Standards". It says once you've determined on your course of action, set your own standards of excellence, benchmark your own success, and then create newer highs. The Supreme achievers are those who have strived for achieving excellence by pushing themselves for greater levels of mastery. Introspecting one's own mind will always help them to improve and will lead to their ultimate aim of success.

And the world will always follow successful people.....and the successful people always inspire the World.

Information and Communication Technology in Bhagavat Geeta - 'Vishroopa-Darshana- Yoga' (Gita , 15 . 16 — 20)

Since 1980, the word Information and communication technology is been used by academicians and became an inevitable part of every one's life. But the researchers have also found the similar usage of ICT in Bhagavat Geeta for clear communication which is the most important crux of any leadership. Through the convergence of audio visual, Arjuna came to know that Krishna is the incarnation (*Avatara*) of Vishnu, the Supreme Being (*Vishwaroopa Paramatman*) when he was imparted Direct Vision of Truth (*Divyachakshu*) on the battle-field of Kurukshetra by Lord Krishna. Then Arjuna realized the secret of *Purushottama-Yoga* and *Avatarahood* .

Suggestions

Our education system should feel the importance of teachings from Indian scriptures which have been neglected by our institutions though it has been widely accepted and followed by the western countries in their curriculum. This was clearly mentioned by Anoop Mohan (2015) in his studies. Thus we should take a big step to implement the education of our ancient scriptures from primary education itself so that we can preserve and impart its knowledge to our future generations. This will further help us to build a generation who would grow up with super leadership qualities.

CONCLUSION

From the findings mentioned above we can conclude that much of modern management theories existing today can be derived from the body of knowledge of Bhagwad Gita. According to modern management principles, goal can be attained through coordination of efforts. Bhagwad Gita also emphasizing that prosperity can be attained through doing their work (Karma) without expecting much from its results.

Thus, teaching of Bhagwad Gita is of universal significance as it contains recommendations for the modern practice of management. It is time that modern management thinkers should embrace the importance of ancient Indian ethos in filling the gaps that exist in the existing framework of management.

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