



BHAGWAT GITA AND YOGA THE GUIDE FOR SELF MANAGEMENT

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Abstract

Bhagavad Gita suggests 'one should always try to manage oneself'. The Bhagavad Gita is a 2,500 year old Sanskrit text that offers profound insight into the deeper practices of yoga. Manual is something which gives you hand on instructions of how to properly use an equipment,. Similarly wordings of Gita explains us how to live life properly within this material worlds and without affecting from it. Gita metaphorically prepares for the battle of spiritual transformation, It explains the many challenges and stages of the yogic spiritual path. Though yoga can help us to live comfortably in our body until a ripe old age, we know that, unlike us, the body was not designed to live forever. All chapters deal with one aspect of Yoga. Yoga and Gita both leads to the goal of self-realisation by daily practising some rituals and self-control. When one leads to control their heart from undesirable things it works as a detachment process which does not effects the height of emotions like depression or aggression.



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Introduction:→..Yoga has two different meanings - a general meaning and a technical meaning. The general meaning is the joining together or union of any two or more things. The word Yoga comes from the Sanskrit root *yuj*, which means "to link up with, to combine." It is similar in meaning to *religion*, the Latin root of the word *religion*, which means "to bind together." Religion and yoga, therefore, have the same end in mind: combining or linking with God. The technical meaning is "a state of stability and peace and the means or practices which lead to that state." The Bhagavad Gita uses the word with both meanings. This, again, is the essential purpose of the yoga process, and the end to which the *Gita* hopes to bring its readers. The *Bhagavad Gita* is the most treasured and famous of India's spiritual texts. It comprises of 18 chapters composed of 700 verses, the *Bhagavad Gita* was written in the third or fourth century BCE as part of the epic text the Mahabharata. The *Gita*, as it's commonly called, is a dialogue between Prince Arjuna and Sri Krishna, Arjuna's charioteer, friend and council..It remains the most translated work in the Globe.

. In Bhagwat Gita, 3 Yogas are there:

1. Karma Yoga
2. Gyana Yoga
3. Bhakti Yoga

Each of these have specific usage and meaning for every stage of life.

For Childhood:

- Karma Yoga refers to the struggle and hard work we need in our study. If we are facing any failure in our carrier or studies, then we need to remember the teachings of Krishna to tackle the situation.
- Gyan Yoga refers to the knowledge and the thirst of knowing everything related to our existence.
- Bhakti Yoga refers to the devotion in God while doing any of our work. If we are in any problem, just treat that as God's test and hope for Good every time.

For Youth:

Yong generation is a phase where we are full of energy but eternal environment has made our life so stressful that we have to daily fight oneor the other battle and that is the reason that we also require these all Yoga and the instructions from Gita to solve the utterly day to day problems., just some priorities and their implementation is changed like:

- Karma Yoga : refer to our work Job or Business or any work. How we react there, how we handle situations and what will be our attitude towards people and work, all these things can be learnt through Karma Yoga.
- GyanYoga : How to deal with people and environment, our lifestyle all can be found in Gyan Yoga.
- Bhakti Yoga: refers to the devotion in God while doing any of our work. If we are in any problem, just treat that as God's test and hope for Good every time.

For Old People

Old age is considered as where actually our body does not have the energy to dealt with. People are all tired with their responsibilities body does not support even for the day to day operations. People now moves towards devotion to God Salvation etc. and here again Gita gives us the measures of how to peform it.

- Karma Yoga : Guiding people towards good work.
- GyanYoga : Learning about life and salvation and sharing of that knowledge.
- Bhakti Yoga: In the old age when one is not able to work physically the only way is to sit in the asans and devoting all his time concentration and energy to God and thanking towards all his obligations.

“sarvadharmaanparityajyamaamekamsharanamvraj,

ahamtwamsarvapaapebhyomokshsyaamimaashuchah.”

METHODS FOR PERFECTION:-

- There are various methods and processes that a Yogi or even a person like us can apply for achieving the union of the body and the soul and in order to strive for perfection. These are:
 - (a) Yam,
 - (b) Niyam,
 - (c) Aasana,
 - (d) Pranayama,
 - (e) Pratyahar,
 - (f) Dharan,
 - (g) Dhyan,
 - (h) Samadhi.
- Out of the above eight methods first five are known as external yoga and rest three are known as internal yoga.

- **EXTERNAL YOGA:-**

(A)Yam: There are five yams i.e. Ahimsha, Satya, Asteya, Brahmacharya and Aparigrah. They are related with the beauty of behaviours of people.

(B)Niyam: There are also five niyams i.e. shauch,santosh, tap, Swadhyay&IswarPranidhy. They make individual life pure.

(C)Aasana: Practice of sitting pleasantly without moving body areaasanas. They bring stability of body and a results in stability of mind.Inall the asansself control and understanding is developed which the very essential for self management.

(D)Pranayam: Practice for long and stable breathing is pranayam. There is mutual relation between breathing (pran) and mind, if we able to control our pran, we can easily control our mind.

(E)Pratyahar: To get rid of sensual relation from the external matters is Pratyahar. Above five segments of yoga are known as external (Bahiranga) Yoga.

- **INTERNAL YOGA**

Following three segments are known as internal (Antaranga) yoga.

1. Dharan: To concentrate mind in the particular place or thing is called Dharan. They are many in number like idol, sun, moon, stars, flower, etc. The ultimate purpose of

dharan is to concentrate mind into the supreme almighty.

2. Dhyān: The long concentration of mind on one matter is dhyān.

3. Samādhi: When the meditator forgets himself and concentrates only on the supreme it is called samādhi. It is the final stage of yoga.

Managing the Self through self realization and through self-transcendence

Mental Health is the state of mind where one is positive calm and can regain it when unsettled in the midst of all the external unwanted pressures of work life and social existence. The ideas mentioned above have a close bearing on the end-state of a person which is his mental health. Sound mental health is the very goal of any human activity more so management. Internal constancy and peace are the pre-requisites for a healthy stress-free mind.

Some of the impediments to sound mental health are:

- Greed - for power, position, prestige and money.
- Envy - regarding others' achievements, success, rewards.
- Egotism - about one's own accomplishments.
- Suspicion, anger and frustration.
- Anguish through comparisons.

The driving forces in today's rat-race are speed and greed as well as ambition and competition. The natural fallout from these forces is erosion of one's ethico-moral fibre which supersedes the value system as a means in the entrepreneurial path like tax evasion, undercutting, spreading canards against the competitors, entrepreneurial spying, instigating industrial strife in the business rivals' establishments etc. Although these practices are taken as normal business hazards for achieving progress, they always end up as a pursuit of mirage - the more the needs the more the disappointments.

Every Solution Lies In Practising Yoga and Following the teachings of Gita: → Here comes the guidelines which are to be followed for achieving the sound mental health which are tried and trusted over and over again. The despondent position of Arjuna in the first chapter of the Gita is a typical human situation which may come in the life of all men of action some time or other. Sri Krishna by sheer power of his inspiring words raised the level of Arjuna's mind from the state of inertia to the state of righteous action, from the state of faithlessness to the state of faith and self-confidence in the ultimate victory of Dharma (ethical action). They are the powerful words of courage of strength, of self confidence, of faith in one's own infinite power, of the glory, of valour in the life of active people and of the need

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for intense calmness in the midst of intense action. If one does not believe in God and take the responsibility of everything either he will be very self –obsessed(if he is successful) or depressed(if unsuccessful). In both the situations are harmful as obsession will destroy their future learning and depression will destroy their body the only place where one has to live . So both the conditions are not good that is the reason why Bhagwad Gita is considered as Hand on Instructions for handling behaving, facing and focusing on every situation without affecting from that situation.

Stress management principles are described in details in several verses acting as a brilliant guide to the individual for psychological energy conservation and avoidance of burn-outs in the work situations.

Bhagawan's advice is relevant here:

"tasmaatsarveshukaaleshumamanusmarahyuddha cha"

'Therefore under all circumstances remember Me and then fight' (Fight means perform your duties)

We often blame others for mis-happenings in our life, find an excuse for every unfinished task and every unreached goal. What we often fail to notice and acknowledge is that its “us” who are genuinely responsible. If somebody put you through misery its because you allowed them to. The principles explained in Bhagavad Gita are fundamental, practical and the “ones that count”. They are much harder to practice than materialistic accomplishments. We all want to lead a life that we can be proud of. We dig into what caused an outage at workplace. But how many of us have dug deeper into inner-self to find out why we shout when smallest of things go wrong, why we impose our decisions on others, why we are not content with whatever we have..

Performance Metrics and Assessment

The biggest constraint for modern management is the mindset towards performance metrics and assessment. Modern management practices approach this issue in the context of a world of duality. It works at two stages. In the first stage, the dual perspectives are first established. For example, all actions and outcomes are first classified using a framework of duality; good Vs bad, desirable Vs undesirable, performer Vs nonperformer, belongs to my camp Vs opposite camp, positive Vs negative and so on. Based on these, expectations are set that pertain only to the positive aspects of this world of duality. At the second stage, the persons begin to develop a false notion that only good things are going to happen. In modern management practice, it is a bad thing to expect negative outcomes in this scheme of duality.

Consequently, they develop no skills to expect negative outcomes, to understand why these happen and evolve no methods to face these. This is clearly unrealistic. In the absence of these, persons develop needless tension, experience stress in their work place, deal with their sub-ordinates in non-managerial and at times unprofessional ways and even carry these negative emotions and stress back home and spoil their family life as well. One of the greatest contributions of the Bhagavad Gita is to develop a good understanding of the risks of living in this contrived world of duality and equipping the managers to rise above the plane of duality. Whereas the Yoga asans like pranyam and dhyam help us to remain cool and finding solution of actual problem rather than digging here and there and playing the blame game war.

Life's 'purpose'

Whatever we might consider our 'life purpose' to be, there's one purpose we all have; to live life *fully*, to explore all there is to explore within and without ourselves and "to discover your world and with all your heart – give yourself to it". Life can often seem like a battlefield, but it's also spoken of as a 'drama' in many of the texts, and when we look at it this way we can ask ourselves; "am I playing my part fully?" Are we each giving ourselves to our life and our world and living our purpose fully?

The Bhagavad Gita encourages us to live life with purity, strength, discipline, honesty, kindness and integrity in order to find our purpose and to live it fully. Just as Krishna encourages Arjuna to cast aside all doubts and trust in his highest Self, we too can use the wisdom of the Bhagavad Gita to meet our own difficulties and decisions with fearlessness and honesty and learn to live life authentically and fully. The most interesting and often misunderstood aspect of the Bhagavad Gita is that it's entirely representational and highly symbolic. There is no real battlefield or fight to be won; the entire text is a representation of the battle that goes on in our minds and is an invaluable way to understand how we can overcome difficulty, self-doubt, and ultimately how to live a life of truth and purpose

Conclusion:→ Above processes or steps of yoga themselves show their importance in the human life. It is said in the Gita:

Jnatvasastravidhanoktam karma kartumiharhasi—

‘Having understood what is stated in the scriptures, act accordingly.’

The sentence appears simple; let us see its implications. All of us suffer in life at some time or other. There are many reasons for this, but one key factor is our thoughtless action. All of us

know it. The flip side of it is actionless thought, when thought is there, but no follow up in action.

If we do not act according to our knowledge and understanding, there is a danger that slowly, our knowledge and understanding will start changing, coloured by our actions. For instance, all of us know the value of getting up early in the morning and doing our exercises, meditation, studies or any such activity. I decide to get up at 5.00 am every morning, but the next day I feel lazy and don't get up in time. Then I feel guilty and resolve that I must get up early the next day. Again, it is the same story and a whole week passes by like that.

Then the thought rises: 'What is the use of getting up so early — birds also get up early, what do they achieve?' Thus slowly, my knowledge and concepts start changing, because I do not implement them in action. Instead of actions being performed according to our knowledge and understanding, our concepts begin to be moulded by our actions — buddhikarmanusarini! When knowledge is assimilated, it naturally becomes a part of our life. The trouble is that we hear or read, but do not absorb knowledge. It still remains the knowledge of the Gita, the knowledge of Krishna or VedVyasa or that of the guru. It does not become my knowledge. I may know what is written in the Gita, but unless it becomes my knowledge, it is of no use to me. If someone says that he had gone through the Gita many times, but things were still the same. Its of no use "It is good that you have gone through the Gita so many times, but let the Gita go through you once. "

Karma Yoga states that when a person does his duty without expecting its fruits and leaves everything on God he becomes a proper Sanyasin. Similarly when one does the practice of various Asans that leads to the practice of self-control over the mind and body. When we are not healthy and suffers from various illness or diseases. Our mind is also remain undisturbed and the whole concentration is on how to recover. Illness leaves us with the feeling of anxiety, frustration, anger depression and the chain continues. Yoga asan works as a two edge sword, from one side it cuts the possibility of getting ill. And on the other side it increases the power of self-realization thereby reducing these emotional setbacks which gives only regret of our behaviour and attitude. Gita is a manual of how we pursue day to day operations so that we attain our ultimate goal. When in the battlefield Arjuna denies to kill his own cousins, teachers and fellows it represents our own heart which does not fight with the bad habits and want to indulge in all those things which give them momentary happiness. It doesn't matter whether later on regrets for it or may face any bad consequences for it. Unlike Arjuna who is not ready to fight may feel happiness from not to fight with their kinship but

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later may face loss of their kingdom about momentary happiness derived from not fighting gives them as the happiness from the bad habits.

So the Bhagvad Gita clearly gives us the message “not to mortgage the present commitment to an uncertain future”.

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