

# Management Education Perspective and Practices: Lessons from the BHAGAVAD GITA

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**Abstract** - Management education as a discipline of higher education has evolved over the years. Economic liberalization, privatization, and globalization in the 1990s in India led to rapid economic development along with paving the way for qualified business leaders, managers, and administrators. The business environment is evolving rapidly with intense competition, international trade, adoption of digitization with development of industry sectors like fintech, healthcare, cloud-based platforms, data analytics, infrastructure with greater integration of industry with academia. Management education not only aims to develop knowledge, communication skills, but also evolve and adapt to the changing environment for effective and efficient decision making. Good management results in greater satisfaction for all stakeholders. Success of a manager depends not only on how to adapt to the rapidly changing business environment but also address management training issues on how to effectively deal with people, motivate the workforce, work efficiently, building leadership qualities and creating long lasting organizations. Organizations experience conflict while attempting to achieve the overall objectives of business while ensuring quality of life, with a work life balance for their employees. The Bhagavad Gita, with a universal appeal serves as a guide in today's rapidly challenging environment fraught with uncertainty, obstacles, need for diversity, inclusion along with a need to bridge the skill gap. Principles of management education based on the teachings of the Bhagavad Gita have been analyzed and interpreted in detail using the theoretical perspective of hermeneutical interpretation of the historical scripture to develop an insight into the philosophy of the Bhagavad Gita.

**Keywords** — *Management, Management Education, Management Perspectives, Management Practices, Management Principles, Bhagavad Gita*

## I. INTRODUCTION

The Bhagavad Gita is a true classic which highlights the virtues of self-discipline and knowledge. Bhagavad Gita literally meaning 'Song of the Lord', is the sixth book in the epic Mahabharata, narrated just before the great battle between the Pandavas and the Kauravas at Kurukshetra. It is a conversation between Krishna, the charioteer for Arjuna and Arjuna himself. Arjuna is overcome with despondency and refuses to fight. The challenging situation forces Arjun to question moral laws, principles of 'dharma'-moral righteousness. Krishna introduces Arjuna to philosophical perspective of life, education, and ways of salvation to guide him to fulfil his duty as a warrior, a prince, a righteous man, reminding him of his duty as a 'Kshatriya'-warrior to stand against evil and restore peace through selfless action. [4]

The Bhagavad Gita is divided into three parts comprising eighteen chapters with seven hundred verses. The first six chapters has two hundred and seventy-nine verses which deal with 'Karma-yoga', the path of action. The seventh to the twelfth chapter has two hundred and nine verses which explain 'Bhakti-yoga', the path of devotion and the last

thirteen to eighteenth chapters include two hundred and twelve verses explaining 'Jnāna-yoga', the path of transcendental knowledge of the Supreme. [11]

The core lessons of the Bhagavad Gita include action, renunciation, love, worship, wisdom, and knowledge. Management Education develops the key skills of problem solving and decision making, effective communication, interpersonal skills, motivation, critical thinking, leadership, reporting. Unlike the Western Management philosophy, which focusses on the external world and energy, the Bhagavad Gita focusses on the inner world of self. Managers in a bid to achieve results-profits, higher value of the company, power, material benefits, often compromise on means to achieve their goals losing sight of personal development, quality of life, social welfare. Management education needs to incorporate development of the workers as individuals who are not mere employees, but to also adopt management principles with values, with the right attitude towards the mental health of managers, work results, work culture, work commitment and utilization of resources. It is important to develop management traits of right motivation, leadership,

understanding of time. Managers should lead by example and practice what they preach and thus set the right example for their team members. The Bhagavad Gita, as a way of life serves as a guide for effective management and serves as a pillar of management principles.

## II. OBJECTIVES OF THE STUDY

The research paper on 'Management Education Perspective and Practices: Lessons from the Bhagavad Gita' is aimed at addressing the following:

1. Interpret and understand the events in the scripture of Bhagavad Gita to draw inferences on management education perspective and practices.
2. Identify the management traits of a successful manager.
3. Analyse the management practices of right code of conduct from the Bhagavad Gita to achieve long-term business goals.

## III. LITERATURE REVIEW

Management education focusses on training future business leaders, managers, and administrators. The concept of business management dates back to 1819 when a business school, ESCP Business School (École Supérieure de Commerce de Paris) was set up in Paris, France and later Harvard Business School, USA was set-up in 1908. The current culture of business management was made popular by Japanese companies. With the success of Japanese style of management, it came to be adopted by the Western world. [2]

Management education aims to improve communication skills to influence team members and key decision makers, coordinate and implement organizational goals, evolve in an ever-changing environment, and make decisions effectively and efficiently. Management is an all-pervasive function and good management results in greater satisfaction for all stakeholders. However, even after several years of management training there are many issues which need to be addressed including dealing with people around us, motivation of workforce, doing work efficiently, building leadership qualities and creating organizations that live long. There is a conflict between the overall well-being, quality of life and work life balance for employees working in these organizations.[1]

The Bhagavad Gita, is a universal scripture where the dialogue between Arjuna, represents mankind and Krishna, the divine incarnate. Just before the battle of Kurukshetra Arjuna, in a fit of despondency refuses to fight. Krishna, a friend and cousin of Arjuna and acts as his charioteer, motivates Arjun to perform his duty by dispelling ignorance and developing virtuous knowledge. [4] Bhagavad Gita's teachings give different paths of self-realization which lead to the spiritual goal of liberation of the soul. Bhagavad Gita is a comprehensive philosophical

thought for all humankind. It provides two types of knowledge-physical, which includes arts, science, management and the other spiritual-of mind, body and soul which plays an important part in building the character of an individual and community. [5] The text offers a way of life which benefits management practitioners. Bhagavad Gita, throws light on managerial techniques which lead to resolving conflicts, increase productivity, provide motivation, and work ethics. The management concepts of vision, planning, leadership, motivation, achieving excellence, attaining goals are taken up from the grass root level of human thinking. [6] Bhagavad Gita provides a holistic understanding of man-material life, principles of management and core management practices. Bhagavad Gita, with a universal appeal serves as a guide to questions faced by business management.[3]

## IV. RESEARCH METHOD

The constructivist paradigm of research has been adopted for this study as there is no single truth or reality that needs to be interpreted, but qualitative research to discover multiple interpretations of the events in the scripture. The epistemology of the study is subjectivism as knowledge comes from individual believer. The theoretical perspective is hermeneutical interpretation of historical scripture which has an impact on the culture, history, experiences, and feelings of the people of India and followers in many countries.

The research methodology is a qualitative heuristic study with greater importance given to human experiences with slokas in the scripture analyzed in social context. Arjuna and Krishna play the role of a student and a teacher to understand crucial aspects of management education.

The slokas from the Bhagavad Gita have been interpreted and perceived based on the experience and understanding of the researcher to analyze Bhagavad Gita's lessons on management principles and teachings of the Bhagavad Gita which serve as a guidepost for the right code of conduct for Managers to achieve long-term goals of building institutions, organizations, and nations especially in a challenging and evolving environment. The practical lessons of the Bhagavad Gita have a strong linkage to management principles which go beyond the realm of philosophy and religion. Management principles has been a part of Vedas and Bhagavad Gita with a different perspective. The research paper explores the practice of karma-yoga emphasized in Bhagavad Gita which aims to bring continuous improvement and helps achieve efficiency and excellence. Further, it tries to understand how employees should strive to enjoy work and attain a work-life balance, resulting in lesser stress, greater joy from work, harness hidden potential of employees, develop core competence of motivation and leadership. Detachment from the end result of work leads to liberation from the bondage

of work, leads to achieving organizational goals along with personal goal of self-realization.

## V. DISCUSSION AND ANALYSIS

The Vedas and Bhagavad Gita have been the pillar to management principles, long before the modern management thinkers. Bhagavad Gita views management principles from a different perspective, which if followed result in benefit to the managers.

### A. Mind Control

In order to achieve success at work, it is important to control the mind so that one can concentrate on work. In today's scenario managers face competition and can try to achieve success using shortcuts and wrongful means. Mind is dictated by attachment and gets influenced by objects of attachment. In the Bhagavad Gita, there is a great emphasis on the control of the mind.

Arjuna refers to the difficulty of controlling the mind which is fickle, rebellious, strong, and stubborn and he compares the mind to the wind.

*chañchalam hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣhkaram* (BG 6.34)

Shri Krishna replies to Arjuna in the next verse asking him to steadfast his mind. Those who have control on their mind, with practice and detachment, strive using appropriate means to achieve success.

*śhrī bhagavān uvācha asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam abhyāsenā tu kaunteya vairāgyeṇa cha grihyate* (BG 6.35)

Shri Krishna says that we must use our intellect to control the mind. Elevate yourself through the power of the mind. The mind can be a friend and an enemy.

*uddhared ātmanātmānam nātmānam avasādayet ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ* (BG 6.5)

Our mind operates at four levels. 'Mana'-Mind-when it creates thoughts, 'Buddhi'-Intellect-when it analyses and takes decisions, 'Chitta'-Feelings, when it gets attached to persons and objects and 'Ahankar'-Ego- when it identifies with the wealth, status, beauty, learning. Shri Krishna in Chapter 2 Verse 41-44, asks Arjuna to choose the gift of choice of action wisely. By choosing to act as per intellect brings long-lasting happiness. Intellect or the conscience keeps one on track, which must be developed through reflecting on and questioning your beliefs. This allows a person to see the right perspective.

A sound mind is calm, positive and does not waver in times of stress and challenges at work which is a prerequisite for any successful manager.

### B. Work and Efficiency

Management is often involved in getting things done by people effectively and efficiently by using the available physical and economic resources. In management there is a distinction between effectiveness and efficiency. To quote Peter Drucker, "Efficiency is doing the thing right. Effectiveness is doing the right thing." Managers are engaged with performing their job effectively and efficiently. The teachings of Bhagavad Gita, restores the spirit of righteousness and shows the way a manager can steer the organization to achieve its goals. The true test of knowledge is when a person remains unmoved in turbulent times and remains firm and takes decisions using his intellect even when faced with challenging times. Managers need to learn to have control over senses and direct them towards righteous path.

Bhagavad Gita offers an insight to Managers into the role of work and efficiency. There are four aspects to the definition of work. The doer has the right to perform his duties but is not entitled to the fruits of their actions. A person should never consider self to be the cause of results of the activities undertaken. Neither should a person be attached to inaction while performing work. One should give up the pride of doer ship.

*karmany-evadhikaras te ma phaleshu kadachana ma karma-phala-hetur bhur ma te sango 'stvakarmani* (BG 2.47)

While performing work the focus should be only on the action and one must be engaged in it full heartedly with all energies directed towards it. Working for the sake of work generates excellence for its own sake. Following a result-oriented approach gets us engaged in the end result, which instils fear of failure. The focus is then on the end result rather than the work itself. A goal-oriented approach by a manager can elude success for the individual self as well as the organizations. Thus, by following a result-oriented strategy one loses focus on the present for the future. While performing work the goal should not be on the extrinsic rewards like earnings, monetary benefits, power, prestige, promotion, or an anticipated benefit. Any such attachment to the fruit, may result in undue expectations and disappointments. The key to most effective performance and excellence is to focus on the work itself.

### C. Management and the Law of Karma

The Bhagavad Gita is divided into three parts comprising eighteen chapters with seven hundred verses. The first six chapters deal with 'Karma-yoga', the path of action. The seventh to the twelfth chapter explain 'Bhakti-yoga', the path of devotion and the last thirteen to eighteenth chapters explain 'Jnāna-yoga', the path of transcendental knowledge of the Supreme. [9]

Chapter 5- 'Karma Sanyaasa Yoga' explains the renunciation of actions means renouncing the doer ship. A person who does selfless service sees himself as an instrument of divine law and find God's purpose in his actions. The aim is to attain self-realization. 'Karma' is an important belief around the globe. In religions like Buddhism and Hinduism karma is believed to connect the present, the past and the future. In a workplace that embraces a culture of good karma could enhance self-esteem of employees, enhancing productivity, promote healthy teamwork, a sense of camaraderie, good values and may even prove to be a cost-effective strategy.

The practice of management can be understood using the law of karma emphasized in the Bhagavad Gita. The law of karma emphasizes non-attachment to the fruits of action, performing duties with a selfless attitude without attaching oneself to the rewards and work for the sake of work.

#### D. Practice what you Preach.

People are inspired by the ideals that they see in the lives of great people. Such leaders lead by example. The righteous life of a karma yogi, displaying high morality, selflessness and spirituality set high standards for the society. The Bhagavad Gita reiterates that a true leader should continue to show exemplary behaviour and continue to perform work for the other people in the society to follow. A good Manager has to lead his organization by a show of dynamism, practicality, motivating his workforce, helping others and being approachable.

*karmanaiva hi sansiddhim asthita janakadayah  
loka-sangraham evapi sampashyan kartum arhasi  
yad yad acharati shreshthas tat tad evetaro janah  
sa yat pramanam kurute lokas tad anuvartate (BG  
3.20-21)*

In chapter 10 of the Bhagavad Gita, Shri Krishna disclosed that all that exists in the Universe is a manifestation of the Lord's energies. He is the beginning, middle and the end of all. He is the reservoir of infinite knowledge, power, beauty, and glory. All people of this world have descended from him and display the qualities arising from him. A good Manager should, similarly, demonstrate exemplary behaviour and lead by example.

#### E. Work Culture

Each person is born with certain qualities based on three gunas. There is a constant conflict between the 'daivi sampat'-transcendental qualities and 'asuri'-demonic qualities. The divine work culture involves self-control, purity, absence of greed, envy, pride, and fearlessness. The demonic work culture involves misunderstanding, focus on personal desires, egoism. The ultimate goal at the workplace should be to aspire to not just satisfy one's own greed but to work towards the benefit of the society and community at large.

*daivi sampad vimoksaya nibandhayasuri mata  
ma sucah sampadam daivim abhijato 'si pandava  
dvau bhūta-sargau loke 'smin daiva āsura eva cha  
daivo vistaraśhaḥ prokta āsuram pārtha me śhrīṇu (BG  
16.5-6)*

The divine virtues like determination, forgiveness, kindness result in spiritual progress and help cope with obstacles and the negative traits of arrogance, hypocrisy, jealousy, which can be a cause of failure in life. A healthy work culture at the workplace is important to develop loyalty of employees, encourages discussions, brainstorming with the colleagues, motivate employees to adhere to rules and guidelines, promote teamwork and build a healthy work environment.

#### F. Work Life Balance

To achieve a work life balance in today's complex and challenging times, people need to bring harmony and balance between their personal and external world. 'Prakriti'-the original substance of all creation is illusionary and has three 'gunas'-qualities classified as 'sattva'-purity, constructive in nature 'rajas'-passion and 'tamas'-dark and destructive in nature. (BG 14.10) The soul is eternal. 'Yoga' enables an individual to distinguish between the real and unreal. Krishna offers various paths to spiritual progress- 'karma yoga', 'jnana-yoga', and 'bhakti-yoga'. The ultimate goal of liberation is freedom from the cycle of birth and death which can be achieved through self-realization.

The Bhagavad Gita provides lessons on reaching the balance through focussing on work regardless of result. Every man or woman has to perform his or her duty and should not run away from his 'dharma' which has consequences both for the world and personal life. Work is God and should be valued as it gives purpose to life and gives right direction (BG 2.47). A person should also value family and partnership (BG 4.3) and make optimum use of time. (BG 11.32)

#### G. Motivation

*"Thinking should become your capital asset, no matter whatever ups and downs you come across in your life."*  
A.P.J. Abdul Kalam. Motivation is the inner state of mind that directs one's behaviour. It stimulates, improves, and induces the employees to act so that they can achieve their goals.

When an individual is motivated, all activities are performed with passion and enthusiasm and success follows. It is important to remain motivated even when faced with adverse situations. In all walks of life as manager, student, teacher, public servant, it is important to focus on work-karma without an expectation from the result. In the Bhagavad Gita, Shri Krishna addresses the apprehensions expressed by Arjuna by advising him to do his duty without any attachment to the fruits of his actions.

The hopelessness and despair in Arjuna's mind are annihilated by the motivational words of Shri Krishna and Arjuna's mind is changed from a state of inaction to one of righteous path and state of self-confidence. Bhagavad Gita in various shlokas gives great value to *samatva*-equanimity. Treating pleasure and pain, gain and loss alike, free the individual from any sin. A person should maintain a balance both in times of victory and defeat. The state of equanimity, cultivated through practice and detachment is essential for progress on the path of spirituality.

*sukha-duhkhe same kṛitvā lābhālābhau jayājayau  
tato yuddhāya yujyasva naivam pāpam avāpsyasi* (Chapter 2.38)

A manager should strive to be patient, with steady intellect in challenging times with equal mindedness and remain focussed on his work without worrying about the results, to attain peace of mind and achieve bliss.

Managers must lead their team by example, with clarity of purpose and goals so that the workers are involved in the process with a common vision, value, and goals.

#### H. Leadership

A leader inspires others to act and also gives direction to the way they act towards achieving common goals. Good leaders can steer their organizations to great heights. It is imperative for organizations to identify, nurture and develop good leaders. Good leadership is one of the critical factors which determines success of an organization by providing motivation, enhancing job satisfaction, and accelerating development of an organization. The leadership styles given by Kurt Lewin include Autocratic-authoritarian, Democratic and Laissez Faire.[12]. The leadership lessons from the Bhagavad Gita provide an alternative to the conventional leadership style. A true leader is spiritual, committed to service, strives towards excellence, with a virtuous character who inspires the others. Shri Krishna, himself serves as a role model. A true leader leads by example. Shri Krishna played the role of a king, as the son of King Vasudeva from the *Vrishni* dynasty and displayed qualities of an exemplary and exceptional leader. If he himself would not follow the righteous path, he would violate the standards for others to replicate.

*yadi hyaham na varteyam jātu karmaṇyatandritaḥ  
mama vartmānūvartante manuṣhyāḥ pārtha sarvaśaḥ* (BG 3.23)

A great leader has to develop equanimity and face whatever comes in life otherwise he will never be able to become true leader. The experience of happiness and distress by a capable manager must not disturb his state of mind, this practice is critical to learning to manage the world outside and the self within.

*mātrā-sparśhās tu kaunteya śhītoṣṇa-sukha-duhkha-dāḥ  
āgamāpāyino 'nityās tans-titikṣhasva bhārata* (BG 2.14)

A leader must understand the importance of mutual dependence and cooperation between individuals, in organizations or in society to achieve prosperity.

*devān bhāvayatānena te devā bhāvayantu vaḥ  
parasparam bhāvayantaḥ śhreyāḥ param avāpsyatha* (BG 3.11)

Inspirational leadership focusses on the overall benefit to the community and society at large. Good leaders are gentle, compassionate and hold a positive attitude. They neither are a source of annoyance to others and nor do they get agitated by anyone or circumstances. By detachment, they overcome fear and experience harmony.

*yasmān nodvijate loko lokān nodvijate cha vaḥ  
harṣhāmarṣha-bhayodvegair mukto yaḥ sa cha me priyaḥ* (BG 12.15)

#### I. Self-Management

The human brain is the physical tool the mind uses to carry out the intended purpose of life. Humans use only 10% of their brain's capability. Self-realization is a step towards understanding what happens with the remaining 90%. This helps to understand and unlock the vast potential capabilities of the human mind.[7]

An individual develops an understanding of the world around him through experiences and observations. Self-knowledge helps to understand the outer world. The Bhagavad Gita, in Chapter 16, Verse 1-3 describes 26 saintly virtues of those with divine nature. These qualities elevate an individual to achieve supreme goal of life and are essential for self-evaluation.

The virtues that need to be inculcated in the spiritual endeavour include fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, performance of sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault-finding, compassion toward all living beings, absence of covetousness, gentleness, modesty, and lack of fickleness; vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of self-importance.

*shri-bhagavan uvacha  
abhayam sattva-sanshuddhir jnana-yoga-vyavasthitih  
danam damash cha yajnash cha svadhyayasa tapa arjavam  
ahinsa satyam akrodhas tyagah shantir apaishunam  
daya bhuteshv aloluptvam mardavam hrir achapalam  
tejah kshama dhritih shaucham adroho nati-manita  
bhavanti sampadam daivim abhijatasya bhārata* (BG 16.1-3)

A seeker of self-knowledge must remain open to truth about self and must have an unbiased approach. Spiritual practices have an impact on one's personality. (Srivastava, 2018) In Chapter 17, Verse 14-17, Shri Krishna classifies

austerity into three categories of body, speech, and mind, as a means to develop spirituality. Austerity has to be performed in a selfless manner without attachment to rewards. There are two types of 'purushas'-the 'kshara'-the perishable and the 'akshara'-the imperishable, spiritual. Above these is the higher consciousness and the supreme - 'purushottama' who pervades the perishable and is above the imperishable. (BG 15) There is only one-Self or Consciousness. Those who understand this, attain wisdom and perfection in their efforts.

While working in an organization, the manager must work with full focus and dedication to bring complete contentment and gratification at the workplace. According to the Bhagavad Gita, the Manager should strive to attain excellence and effectiveness as an achiever. Action is not dependent on external events. It is the state of mind that determines action and inaction, by adopting detachment to the fruits of their actions.

*tyaktvā karma-phalāsaṅgam nitya-tripto nirāśhrayaḥ  
karmaṇyabhipravṛitto 'pi naiva kiñchit karoti saḥ* (BG 4.20)

#### J. Understanding of time

Today time is viewed as a resource and more precious than money, it creates pressure and is a source of mental strain as targets and deadlines need to be met. Bhagavad Gita deals with five subject matters of 'Isvara'-God, 'Jiva'-living entity, 'Kala'-time, 'Prakriti'-nature, and 'Karma'-action. Bhagavad Gita views the dynamics of the world as affected by time and time itself is a manifestation of the Supreme, who gives everlasting divine love.

*śhrī-bhagavān uvācha  
kālo 'smi loka-kṣhaya-kṛit pravṛiddho  
lokān samāhartum iha pravṛittah  
ṛite 'pi tvām na bhaviṣhyanti sarve  
ye 'vasthitāḥ pratyanīkeṣhu yodhāḥ* (BG 11.32)

In chapter 2.11-13, Krishna tells Arjuna to not grieve for those who die on the battlefield as a wise person understands that the body is perishable, but the soul is imperishable. The two aspects of reality are 'purusha'-divine or pure consciousness and 'prakrti'-creative energy that manifests, unaffected by time.

#### K. Performance Appraisal

Modern management practices measure performance based on standards with a dual perspective. The performance is evaluated as good or bad, behaviour as desirable or undesirable, an individual is classified as a performer or a non-performer, impact can be positive or negative. The focus is on achieving the positive outcome. Further, the eye is set on achieving and expecting the positive results and one is not prepared to face the negative outcomes. This builds stress, negative emotions, and disappointment. [1]

The Bhagavad Gita addresses this by referring to fleeting perceptions of happiness and distress experienced by human body through its five senses. However, these are not permanent and change just like the seasons of the year. One must learn to control these emotions without being disturbed by them.

*mātrā-sparśhās tu kaunteya śhītoṣṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās tans-titkṣhasva bhārata* (BG 2.14)

Shri Krishna has addressed this as a practice of equanimity, - 'Yoga' which allows detachment to the results of success or failure. One must strive to work hard and leave the results in the hand of the Supreme. This attribute is a prerequisite for a good and able leader and a for a manager to be successful.

*yoga-sthaḥ kuru karmāṇi saṅgam tyaktvā dhanañjaya  
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate* (BG 2.48)

#### L. Yoga as a means to Inner Happiness

Krishna describes three yogic philosophies namely, knowledge based 'samkhya or jñāna' (BG 6.30), devotion based 'bhakti' (BG 12.9) and action based 'karma'. (BG 2.39) Knowledge based philosophy explains the self and its existence in the universe. Selfhood is an illusion. We are all manifestations of one Supreme Lord. Devotion based philosophy holds that all actions should be devoted to the Supreme Lord by surrendering to him. Action based philosophy is called the karma yoga, which is to perform action without any attachment to the outcome of that action. It promotes adopting the right course of action and duty without selfish motive. This will free the doer from karmic consequences of their action. Practice of karma yoga leads to liberation from the bondage of work. Krishna gave the different paths of self-realization but all lead to spiritual goal of liberation of the soul. Ideal management education develops the personality of the manager to choose the path for attaining the ultimate destination. [13]

## VI. CONCLUSION

This research paper delves into the philosophy of the Bhagavad Gita to understand and interpret management practices of right code of conduct to achieve long-term business goals. The management techniques include keeping a steadfast controlled mind with focus on effective performance and achieving excellence by focusing only on the work and not the end result as an effective measure to attain success. The law of karma places emphasis on focusing only on the duties and doing work without expectation of rewards. A good manager should like a true leader motivate his team, stand by them even in adverse situations, be practical, dynamic and lead by example. A good leader is gentle, compassionate and holds a positive attitude. A good and successful leader works hard and leaves the end result in the hands of the Supreme power.

The work culture in an organization should encourage mutual relationships between the team members, encourage teamwork and create a conducive work environment. To meet the challenges and complexities in the business environment it is important to maintain a work life balance and giving due importance to an individual's duties. It is important for the manager to strive to attain excellence by detaching self from fruits of action. Time is not a limitation but a reflection of the Supreme power, which is everlasting. Bhagavad Gita resonates with the belief that an able leader should not focus on the result but remain detached from its outcome. Devotion based philosophy, *Karma Yoga*, underlying the Bhagavad Gita, holds that all actions should be devoted to the Supreme Lord by surrendering to him. Bhagavad Gita provides a holistic understanding of man-material life, principles of management and core management practices.

### VII. . LIMITATIONS OF THE STUDY

The study adopts a constructivist paradigm of research to discover interpretations of the events in the scripture as there is no single truth that can be interpreted. The hermeneutics interpretations given to the verses depends on the understanding of an individual. The present study is limited to the researcher's limited understanding of the Bhagavad Gita and may be subject to discussion.

The study is limited to only one aspect of analysis of Bhagavad Gita's management education perspectives and practices due to limitation of time and resources. The study is self-funded research undertaken by the author. The study is based on secondary data, journals, periodicals, and literature on the Bhagavad Gita.

### VIII. SCOPE FOR FURTHER RESEARCH

The study of Bhagavad Gita in the context of management philosophy in today's educational context would provide a deeper insight to teaching pedagogies, holistic learning, qualities that management programs, students and teachers should possess. The wisdom and principles of Bhagavad Gita could be integrated in the management education curriculum in the future for the evolution of management education, based on traditional and modern educational philosophies.

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