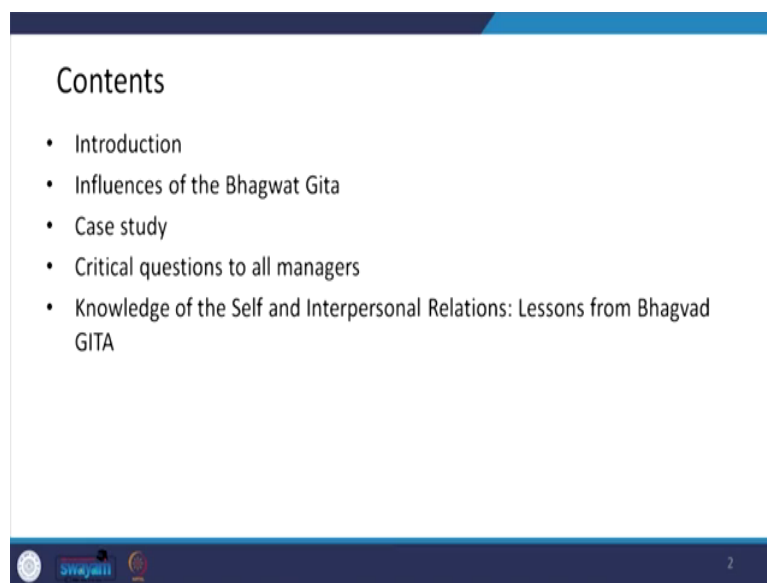


Managerial Skills for Interpersonal Dynamics
Professor. Santosh Rangnekar
Department of Management Studies
Indian Institute of Technology Roorkee
Lecture-55
Bhagwat Gita and Interpersonal Dynamics

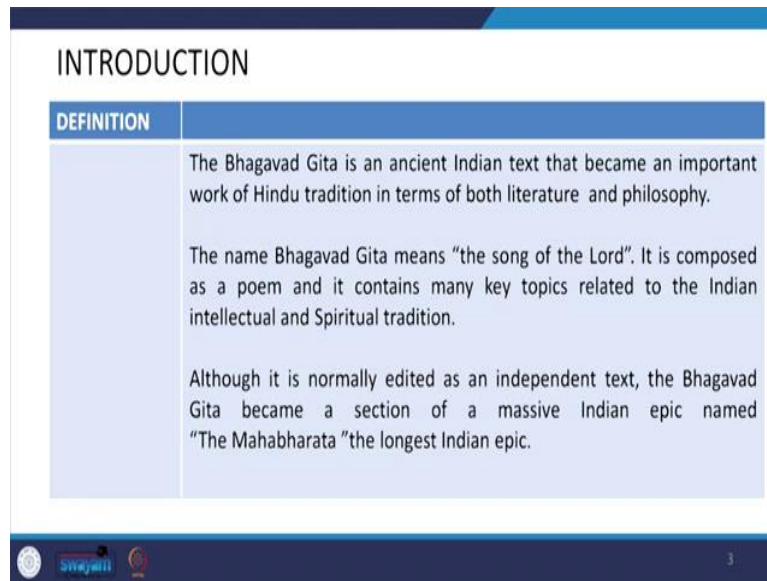
In this session, we will talking about the very good concept and the implication of our literature Indian literature that is the Bhagwat Gita and the Interpersonal Dynamics that is the how the Bhagwat Gita did emphasize on Interpersonal Dynamics.

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There is introduction, influences of the Bhagwat Gita, case study, Critical questions to all mangers, knowledge of the self and Interpersonal relations and the lessons from the Bhagwat Gita

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INTRODUCTION

DEFINITION	
	The Bhagavad Gita is an ancient Indian text that became an important work of Hindu tradition in terms of both literature and philosophy.
	The name Bhagavad Gita means "the song of the Lord". It is composed as a poem and it contains many key topics related to the Indian intellectual and Spiritual tradition.
	Although it is normally edited as an independent text, the Bhagavad Gita became a section of a massive Indian epic named "The Mahabharata" the longest Indian epic.

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So, the Bhagwat Gita is an ancient Indian text that became an important work of Hindu tradition in terms of the both literature and the philosophy all of us know that. That is the right from our childhood we learn that is the, we have to understand the messages given in the Bhagwat Gita and then we have to implement in our lives. So, that we are becoming the effort, we try to be becoming a perfect person.

The name Bhagwat Gita means the song of the lord and it is compose as a poem and it contains many key topics related to the Indian intellectual and spiritual tradition is there. So, in this particular book we will find there is a lot of because we see that we have to also understand the Indian context, whenever we are talking about the Interpersonal relationship then in Interpersonal Dynamics it is becoming very very important that is the what is your cultural.

The cultural plays very very important role. So, when we talk about that is the at the karma, karma is becoming the our cultural, Karma means that is the work we do and therefore work is worship, very old say is there that work is worship. And therefore, this literature also directs us that is towards the work.

And it is the also in a beautiful way that teaches us about the intellectual and the spiritual tradition. So, in intellectual tradition it talk about that is the, we all, we all the fighters, we are fighting with the different situations in life and then over coming this particular and we are becoming the winner.

To become the winner it becomes the important that is the, we understand to use our intellectual ability and that intellectual ability how to make the best use of our intellectual ability and that is directed by the Bhagwat Gita. And therefore, in that case one side we learn, we learn that is to fight and the other side we learn that is the how this particular fighting which is leading us towards the success and the goal, the purpose the mission of life that is the spirituality.

So, whenever we are talking about the combination, combination of these intellectual ability with the spirituality, so one side we talk about the particle aspects and the other side we talk about this spiritual aspects and the life is complete, life is complete when we are making the combo upon combo of the intellectual and the spiritual ability.

So, when we are making the combo of the intellectual and spiritual maturity, spiritual ability, then definitely in that case we song we song of the lord. Although it is normally edited as an independent text, the Bhagwat Gita became a section of a massive Indian epic named The Mahabharata the longest Indian epic is there.

And therefore in that case the however that itself is a book, Bhagwat Gita itself is a message, Bhagwat Gita itself is a life style, Bhagwat Gita is itself is a spiritual completeness. But in addition to this the Bhagwat Gita is also the part of a one epic that the Mahabharata epic which is the longest engine epic is there.

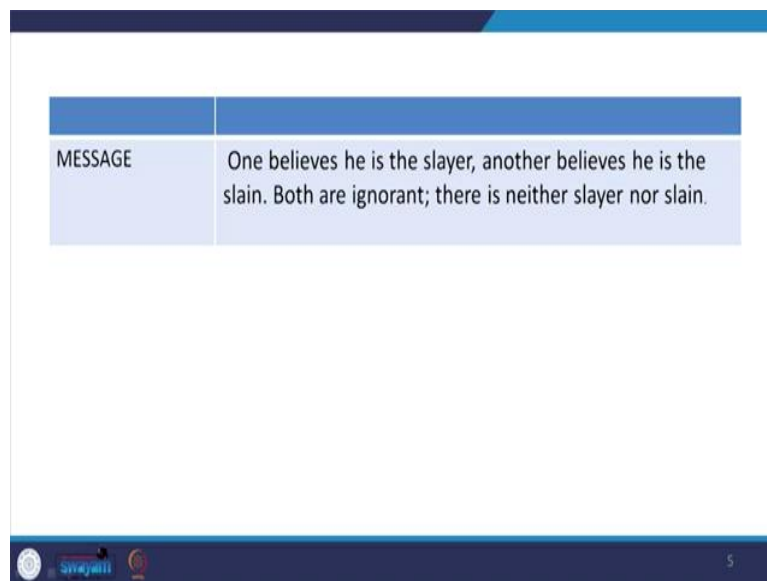
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AUTHORSHIP & ORIGIN	It was written at some point between 400 BCE and 200 CE
	Like the Vedas and Upanishads, the authorship of the Bhagavad-Gita is unclear. However, the credit for this text is traditionally given to Vyasa, who is more of a legend than an actual historical figure.
THEME, PLOT & SETTING	How can someone live a life spiritually meaningful without withdrawing from society?

So, as per as the Authorship and Origin is concern, it was reached at some point between 400 BCE and in 200 CE, like the Vedas and Upanishads, the authorship of the Bhagwat Gita is unclear. However, the credit for this text is traditionally given to Vyasa, who is more of a legend than an actual historical figure. And therefore in that case when we talk about that is the who has written the Bhagwat Gita, so the Bhagwat Gita is given the credit is given to the Vyasa, Vyasa Muni.

And the Vyasa Muni he talks about that is the each and every, the moment of the direction given by the Shri Krishna to the Arjun and therefore, it is the more of a legend than an actual historical figure Vyasa, Vyasa Muni, because it is giving you the complete and perfect direction. The theme plot and setting is there, how can someone live a life spiritually meaningful, this is becoming very-very important.

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MESSAGE	One believes he is the slayer, another believes he is the slain. Both are ignorant; there is neither slayer nor slain.

AUTHORSHIP & ORIGIN	It was written at some point between 400 BCE and 200 CE
	Like the Vedas and Upanishads, the authorship of the Bhagavad-Gita is unclear. However, the credit for this text is traditionally given to Vyasa, who is more of a legend than an actual historical figure.
THEME, PLOT & SETTING	How can someone live a life spiritually meaningful without withdrawing from society?


So, therefore when we talk about that is the how it is going to be help, then that is becoming that is the meaningful and in meaningful when we talk about the life that is the meaningful of life, so what is the meaning of life that becoming that we understand, for what purpose we are living that we understand, what is the life itself that we understand.


And in this understanding that is the how we are becoming the part of the society? What is a society? How it deals with? And therefore in that case we will talk about that is the how in this particular part of the Bhagwat Gita we understand the meaning and the purpose of life. The message on this particular Bhagwat Gita is one believes he is the slayer, another believes he is the slain. Both are ignorant, there is neither slayer nor slain.


So, they have for that is the message is there. So, it becomes very-very important that is the in the message we understand that is the remaining this stable. And that's stability and understanding that is effecting this particular concept of the spirituality.


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Influence of The Bhagvad Gita

 The university wanted a transformational course that will influence the character and life of students. Bhagvad Gita has become compulsory for every student joining Seton Hall University, New Jersey, USA

 First atomic bomb test in New Mexico. When physicist Robert Oppenheimer watched the massive explosion, he claimed that a verse from Gita came to his mind.

 The institute has incorporated Bhagvad Gita in one of its courses as a means of providing spiritual guidance in the corporate battlefield.



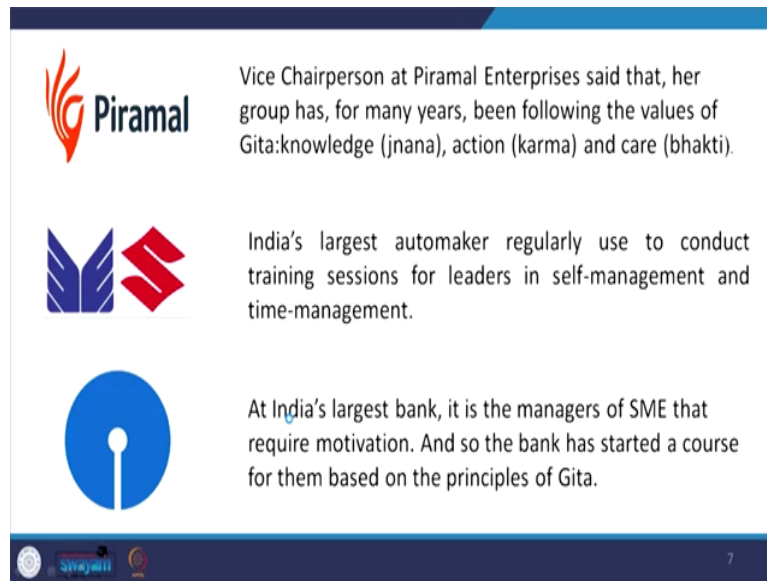
The, now I will like to talk about the influences of the Bhagwat Gita. The university wanted a transformational course that will influence the character and the life of the students. Now, you see this effects a lot, this effects a lot, then the reader and the person who understands the Gita and then definitely there is a change, there is a transform, total transformation of the character and the life of the students.

And therefore this character the change in transformation of the character in the life of students that is making the Bhagwat Gita more and more or the practical, practical direction towards the ones decision making style also. Bhagwat Gita has become compulsory for every student joining there a Seton Hall University in New Jersey, USA.

And this is becoming the part of study and it had been taken as a guide towards the direction of development of personality, the decision making, the stress management and therefore success in a life. First atomic bomb test in New Mexico. When physicist Robert Oppenheimer watched the massive explosion, he claimed that a verse from Gita came to his mind.

And therefore he said it is the it was that is the it his come in his mind that is the how the what the Gita says about. The institute has incorporated Bhagwat Gita in one of its courses as a means of providing spiritual guidance in the corporate battlefield.

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Vice Chairperson at Piramal Enterprises said that, her group has, for many years, been following the values of Gita: knowledge (jnana), action (karma) and care (bhakti).

India's largest automaker regularly use to conduct training sessions for leaders in self-management and time-management.

At India's largest bank, it is the managers of SME that require motivation. And so the bank has started a course for them based on the principles of Gita.

Now, the Piramal Industries it is how the industries are getting on this concept of Bhagwat Gita as a lesson. The Vice Chairperson at Piramal Enterprises said that, her group has far many years been following the values of Gita; that is the knowledge, action and the care. So, therefore jnana, karma and bhakti. So, therefore here you will find that is the now were we related we related with the management, when we related with the management we have find that is the like the Shri Krishna when says to Arjuna, 'Gyanamev Shakti' 'knowledge is power'.

Because with the period of time, the post will come, post will go, money will come, money will go, status will come, status will go, but what will remain with an individual, with the aging also, that will remain is his knowledge. So, once knowledge will be always remain with oneself, only when he will depart from this earth.

That time that particular knowledge which he has stored that will go along with him. So, therefore in that case it is in the Gita also, it has been said, that is the when you are contributing in the society, when you are behaving in the society, your actions, your actions shows the level of the knowledge you have.

So, if you have the high order level of knowledge, so high order level of knowledge that will direct you with the behave you in a that way, but when you are ignorant, so your action will explain itself that is the one person is ignorant and therefore in that it is becoming very-very important, that is the we have to get the knowledge.

But this particular knowledge did it is very important from where do you get, what is your source of knowledge and if your source of knowledge is a very high level, then definitely that transformation of knowledge that will be also at the same level.

But only transform of knowledge is not enough, that is the how do you use that knowledge, because unless and until you are not able to use that knowledge, then there is it is just an information and when you use that knowledge it becomes wisdom and the wisdom becomes the truth, this is the parameter. So, data, data into information, information into knowledge, knowledge into wisdom, wisdom into truth.

So, therefore that is the first of almost values that is the knowledge is there. And knowledge when you use, you are making the action or karma and from karma you learn and then when you learn you contribute and when you contribute you built sustain, so therefore your sensibility is bases of your knowledge.

So, high level of knowledge, then there will be high level of sensibilities then and when you are sustainable then definitely you divest that knowledge to the other and contribute to the society. So, therefore in their case get use learn contribute build and senescent and assessment is important that they whether get knowledge in the current situation is applicable or not and then you are divest.

And therefore in that case, when talk about form karma to Bhakti, so therefore the actions, actions towards the commitment, commitment towards the ownership, ownership is towards the citizenship, citizenship it will bring the behaviour. So, therefore in that case it is becoming a very very important that is the in the Gita also we come to know from the knowledge, action and care that is the jnana and karma and Bhakti.

India's largest auto maker regularly used to conduct running session from the leaders in self-management and the time management, which we also learn from this particular the message from the Gita. SBI at India's largest bank, it is the mangers of the SME that require motivation. And so the bank has started a course for them based in the principles of Gita.

And therefore you will find that the that self-confidence, the generating the self confidence in the challenging situations that is a Gita. So, in the Gita when you are talking about those people those who want grow, so when they are at the growing stage, so there will be lot of

challenges, facing these challenges and taking the support of the principles of Gita, you go towards the success. So, therefore state bank of India is using like these.

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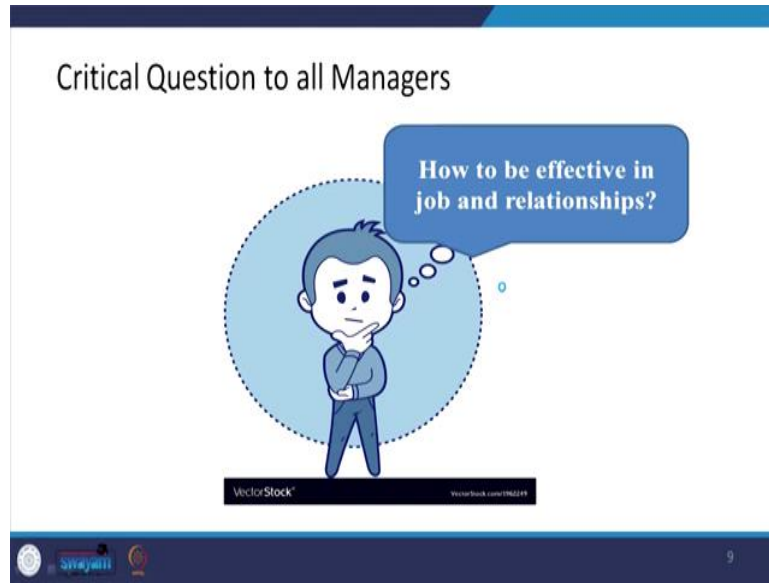
Case Study

- The average life expectancy of Fortune 500 companies is expected to be 40-50 years.
- One-third of the companies listed in Fortune 500 in 1970 vanished in 20 years.
- By 2006, 40% of new companies lasted less than 10 years.

Now, here I would like to take a particular case study. In this case study the average life expectancy of the fortune 500 companies is expected to be the 40 to 50 years. And one third of the companies listed in fortune 500 in 1970 vanished in 20 years. So, therefore in that case when the expected life is to be the 40 to 50 years, however the in this fortune 500 companies in 1970 vanished in 20 years.

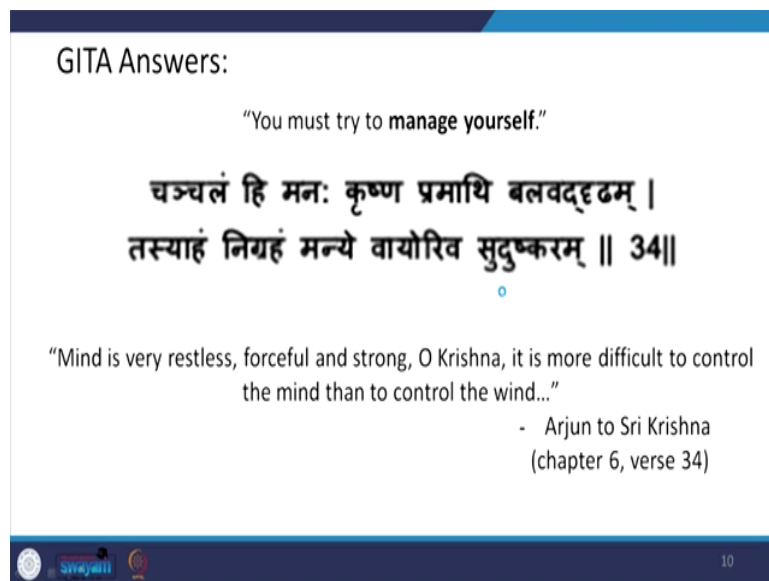
By 2006, 40 percent of new companies listed less then lasted less than the 10 years. So, therefore if we see that is the life cycle of the companies. So, average life expectancy is expected to be the 40 to 50 years, but it is gone down to the 20 years. And from 20 years it is again gone down to 10 years. Why? Question arises, that is why there are not sustainable.

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And therefore in that case the question to all manager is, how to be effective in the job and relationships? So, therefore in that case if you want to be the effective at your job and then in your relationship, so it requires a approach, and approach and that approach and guidance that has been directed by the in the Bhagwat Gita that is the how it is a. And this particular question, which is in the minds of the managers that is the how to be effective in jobs and relationships.

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And this is answered in the Gita that you must try to manage yourself, self-management. “Chanchal hi man krushna pramadhi badvaddam tasyaham nigraham manye ayoriv

sudushkaram,” it means that mind is very restless, so therefore if you want to focus and concentrate on mind then definitely you have to learn how to concentrate and focus.

When you are able to increase your concentration then definitely, in that case you will be able to control your ‘chanchal man’. ‘Chanchal man’ means in which is the diverting in them so many places. So, when you control your mind that is becoming the success. So, ultimately it is a forceful and strong, so it will becoming the that when mind is becoming restless going this direction, that direction, not focusing then in it requires, it requires to the one direction.

And that direction is becoming making him the more forceful and the strong. “O Krishna it is more difficult to control the mind then to control the wind,” that is the Arjun ask to Shri Krishna. That Arjun ask to the Shri Krishna that is it that to control the mind is the difficult to control the mind than to control the wind. Once I will be able to control the wind in spite of the very high velocity.

But it is becoming very difficult for me to control my mind and therefore in that case how I can control my mind, my mind is restless, it is not having the direction, it is not focus, it is not focus sometimes it is here and sometimes it is in the other side, other direction, I am not sure that which direction I should follow, so show me the path and whatever path you will show that I will follow.

But lord Krishna let me know, what is right path is there? I am unable to decide that which side I am supposed to go, where to go, how to go and therefore in that case please though I can control the wind, I have the high commitment, but I do not know the direction. So, it is a commitment without the direction, so it is a vehicle without a driver, so therefore in that case lord Krishna show me the path, then did what the Arjun ask him.

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Knowledge of the Self and Interpersonal Relations: Lessons from Bhagvad GITA

योगः कर्मसु कौशलम्
समत्वं योग उज्जयति ॥

(Excellence at work through self-development with devotion and without attachment)

You have always every right to carry on your work but absolutely no right to get attached to the fruits of your Karma.
Practising this particular skill in every step of Karma is 'Karma Yoga' according to Gita.
Otherwise, Karma will turn into ordinary grade.

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And here it is “Yog Karmasu Kaushalam, samatvam yog ujjayite,” “Excellence at work through self-development with devotion and without attachment.” This is becoming a very-very important message. The managers who are asking the questions, that how to develop the effectiveness at the job and relationship and the answer is one only and the answer is that is the self-development with devotion.

One should give 100 percent his commitment to his work, there is no diversion, mind is not restless and directionless, mind is focus, mind wants to give the 100 percent and that 100 percent that will give this through that is called the devotion. So, when we talk about the Bhakti, Bhakti Margh, the path of Bhakti, the path of Bhakti it shows that is you are 100 percent is devote.

And therefore in that case it is the whatever I do, every karma of mine, every work of mine, I surrender to the God and therefore in that case it becomes very-very important, that is the what level of devotion do you have at your work place, so your punctuality, your commitment, your involvement, your vigour, your absorption, your dedication, all these will create the devotion towards the yours work.

It is not to the boss, it is not to the organization, it is not even to yourself, but it is towards your duty. Devotions that to the duty, that should be the criteria, it is not for others, is it not for self, it is for the nature. So, therefore, in that case it becomes very-very important that is the we go through with the self-development and devotion.

If we are having the excellence at work, beautifully has been mentioned that is excellence at work, Kosholam, ‘the karmasu Kosholam,’ that is the excellence at a work with the self-development and devotion, but interestingly one very-very alarming word has been used and that has been used “Samatvam yog ujjayite” without attachment.

So, therefore your 100 percent devotion, your 100 percent karma, whatever you are doing, whatever you have surrendered with the Bhakti yoga, all is towards the god. But what for, with no attachment. It is no ROI, there is no ROI, no return on investment, and that is the because for a normal person whatever his calculations are there, it is if I have invested whether the money or emotions, then I expect the return on investment.

And that return on investment if is no there, then there is a frustration, there is a stress, there is a disappointment, because the person for whom I was so much deviated, devoted, I was so much committed and in return what I got, nothing. I pray to God morning and evening and afternoon, what the God is given me. He has not made me millionaire. So, no return, if I do the so much Bhakti at least I should be the millionaire.

So, therefore in that case, it becomes very-very important that is the your devotion, the condition, condition of excellence, yes, you will be excellent, you will achieve the excellence at your work, if you are giving the 100 percent devotion, but without any attachment. So, therefore in this case the knowledge of the self and interpersonal relations, the lessons from Bhagwat Gita is, you have always every right to carry on your work, but absolutely no right to get attached to the fruits of your karma.

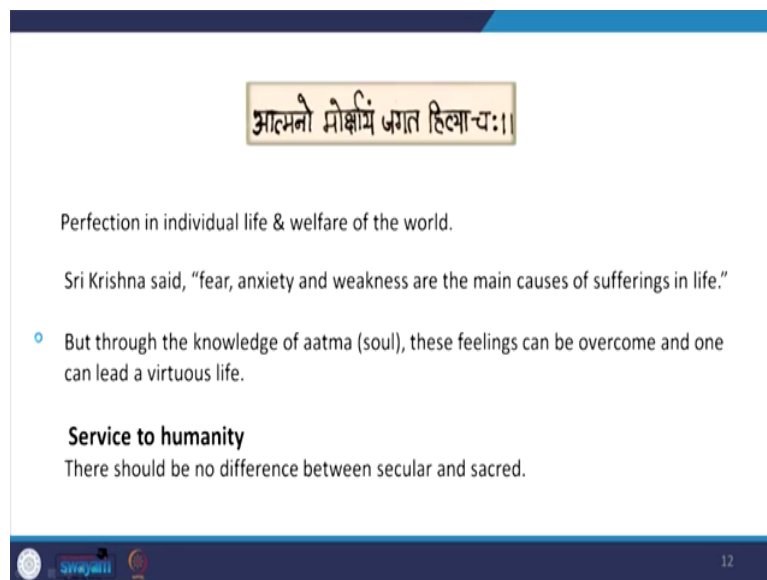
So, you do your karma, but do not bargain, do not negotiate that this much karma, so this much will be the fruits. No, then what? Practicing this particular scale in every step of karmas, karma yoga accordingly to Gita, otherwise, karma will turn into ordinary grade. So, when you are expecting that is the if this much is the investment is there and then on basis of this much investment of the my karma, this much investment on my devotion, so therefore, in that case this much will be the return.

If it is so, then karma will turn into ordinary grade, no then you cannot expect that is the you will be making the job satisfaction, work satisfaction and dynamics in the interpersonal relationship, no no you are a in a ordinary grade, and in the ordinary grade the thing will come, thing will go. There is no piece, there is no satisfaction, there is no love, there is no sacrifice.

So therefore in that case the knowledge of the Gita in interpersonal relation talks about that is the achieve the excellence 100 gives the 100 percent devotion, but dear friends do not aspect return on that. It will automatically, does it mean that we will not get the fruits from the karma? No, no, message should not be misunderstood. Message is you, with the intensions are to be very clear, intensions are not to be on the ROI, intensions are very honest and clear, it is I want to serves others that is why I am serving others.

It is a servant leadership style, so therefore, I am doing this but not in the expectation, again these I am not having any expectation that is the other should also recognise my services and return to me. So, therefore in that case and this becomes very very important.

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आत्मनो मोक्षायं जगत हित्याचः॥

Perfection in individual life & welfare of the world.

Sri Krishna said, "fear, anxiety and weakness are the main causes of sufferings in life."

- But through the knowledge of aatma (soul), these feelings can be overcome and one can lead a virtuous life.

Service to humanity
There should be no difference between secular and sacred.

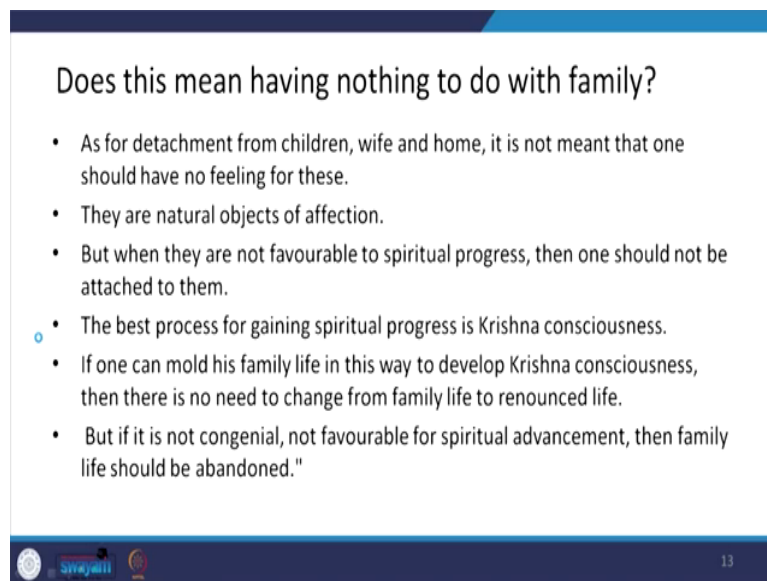
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The another answer given by this in the Bhagwat Gita lesson we learn that is a 'Aatmano Mokshaye jagat hilyach.'" So, perfection in individual life and welfare of the world Shri Krishna said, "fear, anxiety and weakness are the main causes in suffering in life." So, therefore in that case, that is the human beings, human beings has the full of the weakness also and this weakness are the fear there is anxiety and therefore the as a result of which there is a suffering, you know suffering in the life style.

Because we are surviving with fear, we are surviving with anxiety or do not know what will happen tomorrow, and therefore in that case I am enjoying my life, I am living in today, but through the knowledge of 'aatma' 'soul' this feelings can be overcome and one can lead a virtuous life.

And therefore we will talk about the service to humanity, in the service to humanity there should be no difference between the secular and the sacred. So, therefore what is important is this that is we live without fear and without anxiety. When you are living the without and without anxiety you are enjoying your live, you are doing your duty, you are devoted to your karma and you will be achieve the excellence. So, therefore in that case, it becoming very-very important that is the how one can achieve this particular success excellence in his life.

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Does this mean having nothing to do with family?

- As for detachment from children, wife and home, it is not meant that one should have no feeling for these.
- They are natural objects of affection.
- But when they are not favourable to spiritual progress, then one should not be attached to them.
- The best process for gaining spiritual progress is Krishna consciousness.
- If one can mold his family life in this way to develop Krishna consciousness, then there is no need to change from family life to renounced life.
- But if it is not congenial, not favourable for spiritual advancement, then family life should be abandoned."

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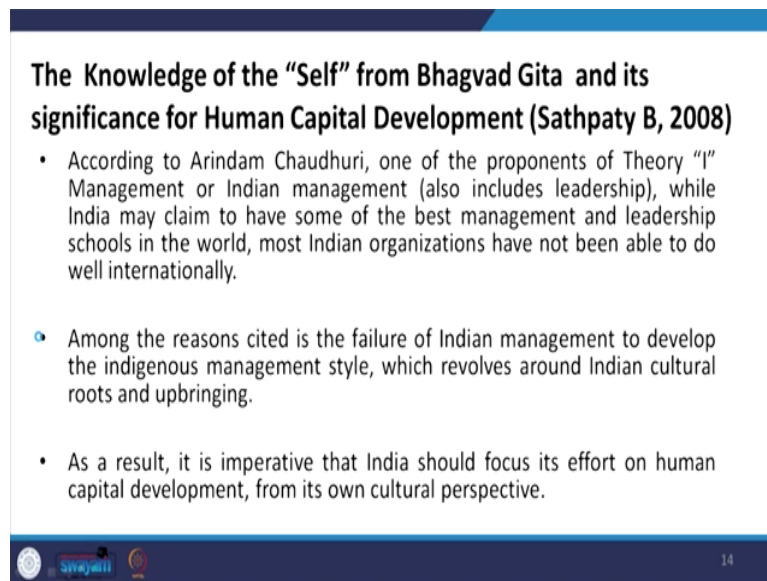
Does this mean having nothing to do with the family? As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection. But when they are not favourable to spiritual progress, then one should not be attached to them. So, but you should be have the attachment, but attachment at what cost, not at the cost of spirituality, your spirituality should not get down, it should raise, day by day it should go up.

The best process for gaining spiritual progress is Krishna consciousness, your consciousness, if one can mould his family life in this way to develop Krishna's consciousness, then there is no need to change from family life to the renounced life. But if it is not congenial, not favourable for spiritual advancement, then family life should be abandoned.

Dear friends we have to understand that is the roots, roots with the family relation also that is a spirituality. Because this is the devotion, this is the karma this is a service, service to the family members on the bases of God the instruction is given by the God, God wants me to serve you that is why I am serving you.

But in that that feeling services is disappearing it means that there is no spirituality, as soon as the spirituality goes then there is no success, there is no efficiency, effectiveness or there is no satisfaction because as soon as you talk you are bringing it to the ordinary as I mentioned earlier, it is a ordinary grade, very ordinary grade, your thought process are bringing to very ordinary grade then it is always a give and take in the business of that circuit, vicious circle that is give check birth and rebirth and all. But, when you are with the spirituality, you will go with the high success.

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The Knowledge of the "Self" from Bhagvad Gita and its significance for Human Capital Development (Sathpaty B, 2008)

- According to Arindam Chaudhuri, one of the proponents of Theory "I" Management or Indian management (also includes leadership), while India may claim to have some of the best management and leadership schools in the world, most Indian organizations have not been able to do well internationally.
- Among the reasons cited is the failure of Indian management to develop the indigenous management style, which revolves around Indian cultural roots and upbringing.
- As a result, it is imperative that India should focus its effort on human capital development, from its own cultural perspective.

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The knowledge of the self from Bhagwat Gita and its significance for human capital development. In the last slide what I will talk to about is according to Arindam Chaudhuri, one of the proponents of the Theory I Management or Indian management also includes a leadership, while India may claim to have some of the best management and leadership schools in the world, most Indian organizations have not been able to do well internationally.

Among the reasons cited is the failure of Indian management to develop the indigenous management style, which resolves around Indian cultural roots and upbringing. As a result, it is imperative that India should focus its effort on human capital development form its own cultural perspectives.

And therefore when we talk about our own culture prospective which I have talk 2 3 slides which I have discussed, specially from the Gita and therefore in that case it talks about that is the achieve the effectiveness with the devotion with the spirituality and without any

acceptance of that, that is the what I will do, I will get the so no expectations are there, that what I will do, so I will get the return.

And without expectations of ROI with as a my duty, as a my karma I have to surrender my karma to my family without and return, but with the full conditions of the spirituality and therefore in that case whatever I done it is done for the development of the society and human kind and that type of manager approach is there, then definitely the manager will approach at the work place there will be no expectation from others.

And when there is no expectation from others there will be no suffering, when there is no sufferings, there is no stress ad when there is no stress the person will be happy. So, this is all about the Bhagwat Gita and Interpersonal Dynamics. Thank You.