

# The Concept of Triads from Gita and their Relevance in Achieving Professional Excellence

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## Abstract

In the contemporary modern day due to the scenario of cutthroat competition, organizations are striving for excellence at every level. To achieve this, organizations are looking for managers with professional excellence and high integrity but are finding it difficult to find such people. Ethics and values are being compromised at every step to get the work done. To avoid such circumstances organizations and managers need to achieve professional excellence the right way. Bhagavad Gita can be extremely helpful to offer the mechanisms to help managers in achieving professional excellence, which in the long run not only helps in the success of the organization but also assure survival in the market. This paper conceptualizes a new framework of triads to increase professional excellence. The framework given in this paper, along with further study of Gita can be used to identify and develop tools to test the triads statistically.

**Keywords:** Bhagvad Gita, Gita Triads, professional excellence, Cognitive Behavioral Therapy, analogy with Freud's Psyche Model.

## Introduction

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥16.2॥  
“*ahīāsā satyam akrodhastyāgaḥ śāntirapaiṣuṇam*  
*ḥrīraçāpalam / dayā bhūteṣvaloluptvaḥ*  
*mārdavaḥ hrīracāpalam //16.2//”*

“Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness, are the virtues of a good man.”

Excellence is the milestone which every organization aspires to reach in this highly competitive world. Organizations find it hard enough to scrutinize people with promising professional excellence and ensuring adherence to ethical practices. The Volkswagen crisis is one example of this. To avoid such circumstances organizations and managers need to achieve professional excellence the right way. The objective of this conceptual paper is to identify the

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reasons for falling professional excellence and the ways this decline can be reversed. One such highly effective way to achieve professional excellence is the path taught in ancient Indian scriptures, like Bhagvad Gita, the Vedas, etc. This conceptual paper will focus on learning from Gita, specifically on triads mentioned in chapter 16 and 17, which the authors call the Gita Triads.

This paper will use indigenous epistemological approach to conduct the research. More specifically 'Shabda Pramana' will be used which is one of the ancient Indian methods for conducting research. 'Shabda Pramana' is verbal testimony. It is also called 'Apta-Vakyas' (statement by a person who is trustworthy), and 'Agama' (authentic word). Verbal statements whether written or spoken are the most valuable tool of knowledge transmission. Thus, the

researcher will study 'Shabda' from Bhagvad Gita and will use the knowledge given in it to identify the causes of lacking professional excellence and its possible solutions.

This paper will specifically focus on triads mentioned in chapter 16 and 17, which the author calls the Gita Triads. These triads have strong similarity with Freud's Psyche Model and can be used just like Cognitive Behavioral Therapy to help reduce psychosis, depression, anxiety, etc. which as per different studies are the cause of declining excellence. The first triad called the LAG (Lust, Anger and Greed) triad has been identified as the cause of lacking professional excellence and the second triad called the SRT (Sattvic, Rajasic and Tamasic) triad has been proposed as a solution to LAG characteristics. Moreover, by following the procedures mentioned in Gita one can develop his 'Sattvic Gunas' and can control his 'Rajasic Gunas' and 'Tamasic Gunas'. This control can reduce or even eliminate lust, anger and greed for sustainable growth which otherwise would not be possible.

Gita mentions that the use of procedures mentioned in the 'Vedas' will help overcoming the SRT triad. Discussion of such procedures is beyond the scope of this paper, but the researcher may study 'Vedas' to indigenously and empirically test their implications on different test groups. This will further the findings of this paper and pave way to new areas where such research methodology can be used along with modern research methods.

### Professional Excellence

The all-round effectiveness shown in one's work is Professional Excellence. Professional Excellence means perfection in different processes without compromising the ethics and values (Rajneesh, 2015). The managers need to adapt, learn, and implement the art of doing right things rather than doing things right. The two approaches are entirely different. The second approach believes in getting

the work done even if it means compromising ethics, values, or processes. This approach may get work done quickly and seems beneficial for the manager and the organization but in long run it will produce negative results. Whereas the first approach may seem difficult and inappropriate, but it will lead both managers and organizations to success in the long run. It also provides a roadmap to the budding managers and other employees.

The extreme work pressure and thirst to achieve excellence is pushing the managers to take short cuts and thus creates issues such as ethical issues, lack of creativity or a culture of innovation, lack of motivation and initiatives in employees, leadership crisis, fear of unknown, unhealthy intergroup dynamics, inability to analyze the situation to depth, breakdown in stressful environment, lack of vision (long term goals), etc.

Many organizations are adapting different approaches to implement ethical and right norms in their organization to achieve long run success. One such remarkably effective approach is Indian Ethos in Management (IEM). This is now a globally accepted term and philosophy, which not only stood to time but is also truly relevant in every aspect of Modern management. IEM believes in solving the root cause of a problem rather than just superficially addressing them, which is especially important to understand especially for modern managers.

### What is Indian Ethos (भारतीय लोकाचार)?

Indian Ethos is a set of values and ethics derived from various Hindu Scriptures and is depicted in Holy Books like Bhagvad Gita & Vedas.

Indian Ethos puts great stress to the means adopted to achieve a goal, rather than the goal itself. As per IEM if the methods are ethical and value oriented the result will automatically be excellent.

Although Gita is full of learning for all aspects of

management, this paper will specifically focus on different learning triads that will be helpful in professional excellence.

### The Bhagvad Gita

The Bhagvad Gita is a jewel of Indian philosophy with universal acceptance. It contains 700 verses encompassing words of wisdom given to Arjun by Sri Krishn. The knowledge in Gita has implications in many fields like management, society, human behavior and many more. It is considered among the earliest documents of Cognitive Behavioral Therapy (CBT) where Bhagwan Krishn cleared Arjun's doubt and raised his motivation level so he can perform his duties in the battlefield. Its implications are being widely incorporated in management and proving their value in every field across different managerial functions. Solutions to all previously mentioned issues can be found in Bhagvad Gita and can guide managers and employees to the right way of achieving excellence which will sustain for long terms and will benefit all the stakeholders.

### Literature Review

Pandit (1992) mentioned in his book that faith can eliminate all fears a person has and can enlighten and liberate him or her. This can lead to ethical behavior. Rossiter (1995) says that professional limits should be known by both bosses and subordinates or it will result in overpressure which leads to unethical ways. Author also mentioned that work should be enjoyed by the employees as it will lead to long term excellence. Griffin (2005), mentioned that western management philosophy focuses only on employee efficiency and productivity, sometimes forgetting human and moral aspects. Learning from Gita can be used to improve efficiency and productivity while keeping morals, ethics, and human aspects in mind. As per Rossiter (2008), professional excellence is beyond technical competency. It should also encompass

ethical and value-based approaches along with technical competency.

Melé (2009) has mentioned that current work pressure on employees to achieve excellence and to achieve targets has led them in a situation of ethical dilemma. Power is being misused to reach the goals. This is harming organizations, society, and environment. It has been stressed that these issues should be addressed to achieve long run sustainability. All the drawbacks of the fierce cut-throat competition arise from the western management thought based on Darwin's concept of Survival of the fittest. To get rid of it is to understand and follow the concept of Indian philosophy of Vasudhaiv Kutumbakam embracing ethics, values, and emotional bonding. According to this philosophy the purpose of an organization should be to create value to society instead of focusing on profit only (Kumar, Mahapatra & Bhuyan 2018).

Renowned educationist Prof. Diwakar Shastri in his book 'गीता का नीतिशास्त्र: Art of Living According to Gita' observed that Gita contains all the knowledge required to achieve excellence the right way. According to him doing one's work properly and with honesty is Yoga and can lead to Brahmgyan (Shastri, 2008).

Ulrich (1998), states that HR plays a vital role in achieving organizational and professional excellence. Their role in smooth harmonious relationships among employees and organizations is found to be crucial. As per Kashyap (2014), "Excellence at work can be achieved by being real yet detached through setting priorities by managing time & stress with the help of innovation, change and teamwork by making people committed and efficient". As per Essex (2015) to nurture professional excellence, imparting culture, mentoring, tuition, community practices, etc. should be imparted to employees. This will create a happier and more dedicated workforce.

Panda & Sahu (2015) talks about personal as well as professional efficiency and effectiveness being determined by Intelligent Quotient (IQ), Social Quotient (SQ) and Emotional Quotient (EQ). It is the essence of Bhagvad Gita that encourages us to exhibit total excellence in whatever we do based on the three IQ, SQ and EQ. Limbasiya (2018) propagates that instead of relating the Gita in management, the world should focus on learning management in the Gita. He further states that the work culture in the organizations is important in shaping the nature of work. speaking about excellence, further the author highlights the importance of Yogah Karmasu Kaushalam which means excellence in work. yog is the unchanging equipoise of mind.

The solution to present worldwide problems lies in taking a U-turn towards the Bhagavad Gita. The prevalent western management practices are narrow in scope and are already propagated in the Indian scriptures (Khanna & Katyal 2017). Indian scriptures teach to be committed towards walking the talk idea. if, what is being said is also practiced, it sets the background for developing trust and credibility. The excellence of work lies in following the right attitude towards work, which is called Nishkaam karma. following the approach of Indian scriptures helps an individual to broaden his/her vision, developing empathy and equipping to take risks without the fear of failure.

Individual values, behaviour and capabilities determine the performance, success, and effectiveness Sudhakar (2014). positive curiosity towards learning and knowing, control over work and determination to execute tasks while staying away from ego helps in achieving excellence. it is important to have a balanced and controlled approach. activation of senses and consciousness makes sattva rise. lust, over curiosity, expecting too many benefits, worry, peacefulness characterizes Rajas. Losing sense of body, mind and task represents the dominance of tamas.

According to Mayhew (2016) anger and workplace bullying is found to exist in organizations. It has a negative influence on employee performance. 'Anger management' policies are formed to prohibit angry behavior and bullish behavior. According to Bhawuk (2008) Bhagvad Gita stands as the source of knowledge and wisdom for the global community. It teaches healthy management of emotions which is important for pursuing tasks in a better way. thinking about an object creates attachment with it, attachment generates desire and unfulfilled desires ultimately gives rise to anger. The unhappiness resulting from unfulfilled desires hampers the efficiency to work. Self-reflection, contemplation and Karmyog are the way to manage emotions and excel in work.

Chatterjee (2007) mentioned some triads from Gita (Refer Table 1).

**Table 1**

<b>DECISIONAL</b> CUES	<b>Desh</b> (place)	<b>Patra</b> (Actors)	<b>Patra</b> (Actors)
<b>SPIRITUAL</b> ORIENTATION	<b>Sattava guna</b> (Virtue focus)	<b>Rajas guna</b> (Action focus)	<b>Rajas guna</b> (Action focus)
<b>INTERPERSONAL</b> RELATIONS	<b>Sradha</b> (Upward respect / Loyalty)	<b>Bandhan</b> (Bonding)	<b>Bandhan</b> (Bonding)

As can be seen from the table these triads are present at every instance in any organization. Proper management of these triads can lead to a

prosperous organization. As per Sharma (2005) the three Gunas: Sattvic, Rajsic and Tamsic are simultaneously present in every individual, but



dominance of Sattvic Gunas one can control the other two and can work for the betterment of self and others. As per Bhatia, *et. al* (2013), Bhagvad Gita is among the earliest documents of Cognitive Behavioral Therapy (CBT) and has analogies from Freud's model of psyche, that is Id, ego, and superego. Its learnings can be used in a wide variety of CBTs like for depression, anxiety, etc.

Sukhabodhananda (2007) mentioned in his book that through Karma Yoga and Gyan Yoga a person can increase his intellect. Increased intellect will provide a person with better judgment of right and wrong, moral, or immoral, etc. this also increases creativity, long term vision, problem solving attitude and many other aspects. As per Barman (2008), ethos is a set of beliefs and ideas that guide a society. Indian ethos can guide management and managers holistically for a long run excellence achievement. The theory of Karma can be an important guiding principle. Also, as per Dwandik theory from Gita stress arises from dualities and contradictions and can be eliminated by Gyan Yog that is transcending the dualities. Bhagavad Gita lays the foundation to understand successful solutions to management problems. following Nishkaam Karm i.e., performing one's duty indifferently without worrying about the consequences can help a person free from the shackles of reward attached with work (Natesan, Keeffe & Darling 2009).

As per Rama (2004), because of materialism and intense competition, fear of the unknown is becoming a cause of concern. Teachings of Sri Krishn in Gita can be used to eliminate the fear of the unknown and can make people happy and free from worries. As per Kerzner (2014) lust for power has been identified as an extremely harmful element and it hampers professional as well as organizational growth. Power demands command over more resources which may be more than required and results in over expenses as well as depriving other departments of necessary resources.

Success comes from doing duties in a dharmic (righteousness) way along with a wholehearted and passionate manner. Discipline, clarity of mind and patience lead to effective and well-organized thoughts, and proper thoughts guide proper work (Low 2011). Sharma (1999) explains that Gita can be a holistic source for spiritual development of society as well as the workplace. Gita's teachings not only deal with stress but also improves the psycho-spirituality of the workplace. Nandram & Borden (2010) explains in their book the role of Gita in developing self-mastery. As per them the learning from Gita and other Indian scriptures can be a source to boost leadership skills.

### Need of the Study

From the literature review it is clear that modern day employees are facing many ethical dilemmas at the workplace due to severe stress, work pressure, peer issues, etc. These issues are hampering organizational as well as personal growth of the employees. Human capital is struggling to achieve professional excellence. Many organizations are trying to overcome these issues by different means, interventions, and approaches. One such approach is through the ancient Indian scriptures like Bhagvad Gita.

Many modern psychology theories like CBT (Cognitive Behavioral Therapy), Freud's structural model of psyche, etc. can be found embedded in verses of Bhagvad Gita which can be understood with ease.

### Objectives

- i. To identify the reasons for declining professional excellence as mentioned in Bhagvad Gita.
- ii. To identify what methods from Bhagvad Gita can be used to address the problem of declining professional excellence.

## Research Methodology

The paper takes the indigenous epistemological approach for studying the phenomenon and providing solutions to reach professional excellence the ethical way.

Ancient Hindu scriptures and knowledge has identified six 'Pramanas':

- i. Pratyakṣa (perception),
- ii. Anumāṇa (inference),
- iii. Upamāṇa (comparison and analogy),
- iv. Arthāpatti (postulation, derivation from circumstances),
- v. Anupalabdi (non-perception, negative / cognitive proof) and
- vi. Shabda (word, testimony of past or present reliable experts)

Out of these six this paper will focus on 'Shabda Pramana' to conduct the research.

## Shabda

'Shabda Pramana' is verbal testimony. It is also known as 'Apta-Vakyas' (statement by a person who is trustworthy), and 'Agama' (authentic word). Verbal statements whether written or spoken are the most valuable tool of knowledge transmission. Words are a major means of human's learning. An authentic source must provide verbal knowledge and it should be free from defects. A person who has knowledge can only impart knowledge. Such knowledge requires no verification unless there is doubt on its reliability. Lot of work has been conducted for derivation of the meaning of a sentence, especially by the 'Mimamsakas' (Sanskrit word that means reflection or critical investigation).

As per 'Mimamsakasa' sentence is formed only when four factors are taken care of.

These are:

1. Expectancy (Akanksa)
2. Consistency (Yogyata)
3. Contiguity (Asatti), and
4. Knowledge of the purport (Tatparya-Jnanam).

Understanding and implementation of these factors makes 'Shabda Pramana' a sufficient method of transferring knowledge. Bhagvad Gita is based on these factors and is free from any biases and hence can provide knowledge free from any biases. Hence 'Shabda Pramana' from Bhagvad Gita can be used for finding solutions of achieving professional excellence the right way.

## Justification for using 'Shabda Pramana' for research

Many modern experiments and researchers have proved what has already been mentioned in Gita. For example, CBT (Cognitive Behavioral Therapy) is a well-accepted clinical method to treat anxiety, depression, panic, phobias stress, bulimia, obsessive compulsive disorder, post-traumatic stress disorder, bipolar disorder and psychosis.

CBT breaks down the problem into small parts and explains how each part is interconnected and how it influences an individual. These parts are:

- i. A Situation - a problem, event or difficult situation.

From this can follow:

- ii. Thoughts
- iii. Emotions
- iv. Physical feelings
- v. Actions

The patient and the therapist conduct sessions and work on these areas to solve the problem by consulting each other and the therapist can suggest and guide the patient on how the problem can be overcome. CBT is found to be among the most

effective treatments for many psychological problems arising from personal as well as professional situations (Blenkiron, 2013)

If we look at Bhagvad Gita, it is a dialogue between Bhagwan Krishn and Arjun where Bhagwan Krishn clears doubts of Arjun about the war against his own. Here also Bhagwan Krishn cleared doubts of Arjun by breaking them into smaller parts and addressing one part of the problem at a time. Ultimately all the doubts of Arjun were cleared, and he went on with the righteous path. As can be seen CBT derives heavily from Gita and hence Gita is considered the oldest document on CBT (Bhatia, et. al, 2013).

'Shabda' from Gita are reliable and its methods are proven by modern science, hence 'Shabda Pramana' from Gita is sufficient to study and solve the problems mentioned in this paper.

## The learning triads

Many learning from Gita is in groups of threes, like three types of faith, three types of work, etc. These triads are mentioned in chapter 16 and 17 of Bhagvad Gita. This paper will focus on these triads and how they will help to gain professional excellence the right way. The source used for study is Bhagvad Gita with Hindi and English translations, published by Gita Press, Gorakhpur (2007). Gita Press is considered a good source for correct and unbiased translation of Bhagvad Gita and other ancient Hindu scriptures. For conducting research, the author has studied chapter 16 and 17 of Bhagvad Gita to extract knowledge to address the problem at hand.

### Triad One: The Lag Triad

#### *The Triple Gates of Hell*

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।  
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥16.21॥  
“tri-vidhaànarakasyedaàdväraànäçanamätmanah/  
kâmaùkrodhastathälobhastasmädetattrayaàtyajet. //16.21//”

“Triple is the gate of this hell,  
destructiveness of the Self -lust, anger and greed- therefore, one should abandon these three.”

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।  
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥16.22॥  
“etair vimuktau kaunteya tamo-dvârais tribhir naraù/  
âcaratyaätmanau çreyas tato yâti parâa gatim. //16.22//”

“A man who is liberated from these three gates to darkness, O Kaunteya, practices what is good for him and thus gets the Supreme goal.”

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥16.24॥  
“tasmâc châstraà pramâëaà te kâryäkârya-vyavasthitau/  
jñâtvâ çâstra-vidhânoktaà karma kartum ihârhasi. //16.24//”

“One should therefore understand what duty is and what is not by the regulations of the scriptures.  
Knowing such rules and regulations, one should act so that he may gradually be elevated.”

## Purport

As can be seen from above 'Shlokas', to achieve the supreme goal; lust, anger and greed should be avoided.

Bhagwad Gita warns against the pursuit of material gain (Rarick, C. A. 2007). It mentions that lust, anger and greed, the triple gates of hell, brings one to his/her downfall. Therefore, it is necessary to avoid and keep away these three negative emotions. These three forms the first triad which the author calls the LAG triad. This triad will cause lag not only in professional excellence but personal excellence too.

This is truly relevant in the context of modern managers. Intense competition and work pressure is eroding the fiber of moral behavior and is giving birth to the lust, anger, and greed (LAG). The LAG in the context of management can be seen very commonly in the form of greed for power, prestige, position and money, envy regarding other's achievements, success and rewards, egotism about one's own achievements, suspicion, anger, and frustration (Bhattathiry, 2001). This leads to decline in performance of managers as they are busy dealing with the LAG and cannot focus on their work, which in turn leads to decline in organizational performance as well.

VW is an example of the LAG triad. Their lust for number one position and greedy methods lends them into trouble globally. They are facing anger from customers and governments. Becoming number one is now a distant dream. Had they followed the ethical path they may have achieved professional excellence the right way and have won the heart of customers across the globe.

The Bhagavad Gita presents oneself as one's own friend and enemy. Every individual is first an inner boss for oneself then to others. It becomes imperative to conquer the enemies (lust, anger, greed) within oneself.

The human senses are being depicted as horses and the mind as the charioteer, in the Bhagavad Gita. Lust, anger, and greed are the negativities which need to be shunned for balanced mind and emotions. Bhagavad Gita teaches the art of self-transformation by teaching to renounce selfish desires. one's ability to gain control over mind prevents one from losing oneself (Muniapan, B., & Rajantheran, M. 2008).

This can be better understood with help of the analogy derived from Freud's psyche model. It can be seen that 'Tamasic' is analogues to id, 'Rajasic' to ego and 'Sattvic' to super ego (These three will form the next triad called the SRT triad).

The Guna triad is also called tri-dimensional personality theory to understand the differences between people. It is a framework which helps to understand the different makeup of the mind. all the three gunas viz., Sattva, Rajas, Tamas are the fundamental constituents in every human being, which vary accordingly. dominance of any one of the guna characterises the person (Muniapan, B., & Rajantheran, M. 2008).

'Tamas' is self-centered and has a lack of regard for consequences just like id. It looks for immediate ratification of needs and does not bother about the consequences.

The 'Rajas' are goal directed actions with an expectation of reward just like ego. It tries to devise strategies to achieve its goal without breaking societal or organizational rules, regulations, and norms.

'Sattvic' plays the moralizing role like super ego. It drives ego to achieve its goals based on moralities and ethics of a society.

The three are in conflict with each other and cause LAG characteristics (Bhatia, *et. al*, 2013) which can be found commonly in managers and other employees. And it can be often seen that 'Sattva' is



often neglected in favor of 'Rajas' and 'Tamas'. The three gunas act as a source of conflict in human beings. Therefore, Bhagvad Gita teaches to rise above them to get a steady and peaceful mind (Bhatia, S. C., Madabushi, J., Kolli, V., Bhatia, S. K., & Madaan, V. 2013). The LAG triad explains the reasons why managers lack professional excellence.

As per the teachings from Gita, the rules and regulations mentioned in 'Vedas' can be followed to get rid of the LAG triad. To elaborate this and to provide a solution to the LAG triad a second triad is created called the SRT triad.

### **Triad 2: The SRT (Sattvic, Rajasic And Tamasic)**

#### *Three Kinds of Faith*

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥17.2॥  
“*çré-bhagavän uväca tri-vidhä bhavati çraddhä dehinäà sä svabhäva-jä/  
sättviké räjasé caiva tämasé ceti tää çãëu //17.2//*”

“Sri Bhagwan said threefold is the faith of the embodied, which is inherent in their nature - the Sattvic, the Rajasic and the Tamasic. Hear now about it.”

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः।  
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥17.17॥  
“*çraddhayä parayä taptaà tapas tat tri-vidhaà naraiù/  
aphaläkãikñibhir yuktaiùsättvikaà paricakñate //17.17//*”

“This threefold austerity practiced by steadfast men with the utmost faith, desiring no reward, they call Sattvic.”

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥17.18॥  
“*satkära-mäna-püjârthaà tapo dambhena caiva yat/  
kriyate tad iha proktaà räjasäà calam adhruvam //17.18//*”

“The austerity which is practiced with the object of gaining respect, honor and reverence and with hypocrisy is said to be Rajasic, unstable and transitory.”

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।  
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥17.19॥  
“*müðha-gräheätmano yat pédayä kriyate tapaù/  
parasyotsädanârthaà vä tat tämasam udähätam //17.19//*”

“The austerity which is practiced out of a foolish notion, for the purpose of destroying another, is declared to be Tamasic.”

As prescribed in Gita to achieve professional excellence one should move from 'Tamasic' to 'Sattvic Gunas'. It has been observed in many modern professionals that they display more of 'Tamasic' and 'Rajasic Gunas' which are mechanical

in nature and restless, respectively. Dominance of 'Sattvic Guna' or the peace of mind is displayed very infrequently. As per Sharma (2005) when these three 'Gunas' are separate they cause stress and will result in LAG behavior. The emphasis of every

professional should be on 'Sattvic Gunas' than only one can control the other two. When this harmony of the three 'Gunas' is achieved one can practice 'Nishkam Karma' (Selfless work). And selfless work will ultimately result in professional excellence as well as organizational and social upliftment.

What is important to understand is that every individual will have all the three 'Gunas' but a proper balance between the three is important and the 'Sattvic' shall control the 'Rajasic' and 'Tamasic'. Then only the desire to achieve (Tamasic) shall be goal directed (Rajasic), but only under the ethical and correct ways (Sattvic).

### Discussion

In a nutshell avoidance of LAG and dominance of 'Sattva' over 'Tamas' and 'Rajas' will result in professional excellence based on following transitions:

*From Result Oriented to Process Oriented:* As per Bhagvad Gita the emphasis should be more on a culture which is process oriented rather than result oriented. How the result is achieved is as important as the result itself. Many organizations are realizing this and are now adapting practices to imbibe a process-oriented culture. This promotes 'Karma Yoga' and helps in long run survival and success of the organization.

*From Competition to Cooperation/Healthy Competition:* Scriptures like Gita advocates the concept of 'Paraspar Bhav Yantah'. As per this concept an organization can prosper if there is cooperation among the employees. This kind of behavior is an indicator of 'Sattvic Gunas' spreading in the organization and reduction in LAG characteristic.

*From Job Enrichment to Mind Enrichment:* a healthy mind can work wonders for self and organization. As per Gita more the 'Sattvic Gunas',

healthier the mind. A healthy and pure mind can focus on tasks better and in absence of LAG this can result in professional as well as organizational excellence.

### Conclusion

As can be observed from the above discussion Bhagvad Gita has many scientific as well as spiritual implications and can provide solutions to many modern-day organizational problems. Achieving success with ethics is one among others. It can also be seen that many modern behavioral theories like CBT and Freud's psyche model have their roots in Gita. But unlike most western theories knowledge from Gita not only finds the problem but can provide solutions to eradicate it by finding the root cause of the issue.

Based on the concept of triads one can understand what needs to be avoided and what needs to be balanced. Both employees and organizations can find ways to balance the SRT and to eliminate LAG. Moreover, by following the procedures mentioned in Gita one can develop his 'Sattvic Gunas' and can control his 'Rajasic Gunas' and 'Tamasic Gunas'. This control can reduce or even eliminate lust, anger and greed for sustainable growth which otherwise wouldn't be possible. These changes together will help managers to achieve professional excellence, which in the long run not only helps in success of the organization but also assure survival in the market.

### Limitations and Future Scope

This paper does not empirically test the effect of practices mentioned in Gita on employees. The framework given in this paper, along with further study of Gita can be used to identify and develop tools to test the triads statistically.

Gita mentions that the use of procedures mentioned in the 'Vedas' will help overcoming the SRT triad. Discussion of such procedures is beyond the scope of this paper, but the researcher may study 'Vedas' to

indigenously and empirically test their implications on different test groups. This will further the findings of this paper and pave way to new areas where such research methodology can be used along with modern research methods.

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