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Article by M.P. Bhattathiri, Retired Chief Technical Examiner, Govt. of Karnataka, published in your website and magazine after editing if necessary.

How Lord Krishna managed terrorism

by

M.P. Bhattathiri

Mind is very restless, forceful and strong, O Krishna, it is more difficult to control the wind ~ Arjuna to Sri Krishna

Introduction

The main problem, most of the nations in the world face is terrorism and the greatest contribution of India to the world is the Holy Gita which is considered a revelation from God. The management lessons in this holy book were brought by divine Maharshi Mahesh Yogi and the spiritual philosophy by Sr. Sri Lanka humanism by Sai Baba. Terrorism was prevailing in that period and after achieving peace by negotiations he was forced to use the last option. "Terrorism is the use of violence (or threat of violence) against civilians in order to attain goals which are ideological in nature; this is done through intimidation or coercion or inspiring fear by creating anarchy and pandemonium. The targets of terrorist acts can be government personnel, people serving the interests of governments, or civilians and the most affected one. Acts of terror against military targets tend to blend into conventional warfare. According to one view, one person's terrorist is another person's hero. Violence against civilians (noncombatants) is the type of action."

Lord Krishna motivated Arjuna who got mentally depressed when he saw has to fight. (Mental health has become a major international public health target. To motivate him the Bhagavad Gita is preached in the battle of Krishna to Arjuna as a counseling to do his duty while multitudes of men all the management tactics to achieve the mental equilibrium and to overcome. The Bhagavad Gita can be experienced as a powerful catalyst for transformation means song of the Spirit, song of the Lord. The Holy Gita has become a the unfoldment of one's life. In the days of doubt this divine book will surely divine book will contribute to self reflection, finer feeling and deepen our the world can become a real education - dynamic, full and joyful - no matter. May the wisdom of loving consciousness ever guide us on our journey. The practical psychology of transformation is that it offers us the tools to connect intangible essence and we must learn to participate in the battle of life with

The Holy Gita is the essence of the Vedas, Upanishads. It is a universal book for people of all temperaments and for all times. It is a book with sublime teachings and instructions on Yoga, Devotion, Vedanta and Action. It is profound in the depth of vision. It brings peace and solace to souls that are afflicted by the troubles, namely, afflictions caused by one's own body (disease etc), those caused by wild animals, snakes etc.), and those caused by the gods (natural disasters etc).

Mind can be one's friend or enemy. Mind is the cause for both bondage and freedom. Mind is derived from man to think and the word man derived from manu (Sanskrit)

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing all living entities, who are seated as on a machine, made of the material energy."

There is no theory to be internalized and applied in this psychology. And to induce what each person needs as the individual and the universal coincide through intellectual knowledge of the playing field (jnana yoga), emotional knowledge (bhakti yoga) and right action that includes both feeling and knowledge (karma yoga). Through purification we approach wisdom. The Bhagavad Gita is a message addressed to every human individual to help him or her to solve the vexing problem of overcoming adversity and progressing towards a bright future. Within its eighteen chapters is revealed the experience of everyone in this world, the drama of the ascent of man from dejection, sorrow and total breakdown and hopelessness to a state of peace and renewed strength and triumph.

Introduction

Management has become a part and parcel of everyday life, be it at home, in a factory or in Government. In all organizations, where a group of human beings assemble for a common purpose, principles come into play through the management of resources, finance, policies and practice. Management is a systematic way of carrying out an organized effort.

Its task is to make people capable of joint performance, to make their will the Management Guru Peter Drucker. It creates harmony in working together thoughts and actions, goals and achievements, plans and performance, and resolves situations of scarcity, be they in the physical, technical or human utilization with the minimum available processes to achieve the goal. Lack of order, disorder, confusion, wastage, delay, destruction and even depression. Management materials in the best possible way, according to circumstances and environment is an important and essential factor for a successful management.

Management guidelines from the Bhagavad Gita

There is an important distinction between effectiveness and efficiency in

• Effectiveness is doing the right things.

• Efficiency is doing things right.

The general principles of effective management can be applied in every field more in application than in principle. The Manager's functions can be summarized as follows:

• Forming a vision

• Planning the strategy to realise the vision.

• Cultivating the art of leadership.

• Establishing institutional excellence.

• Building an innovative organisation.

• Developing human resources.

• Building teams and teamwork.

• Delegation, motivation, and communication.

• Reviewing performance and taking corrective steps when called for.

Thus, management is a process of aligning people and getting them committed to a common goal to the maximum social benefit - in search of excellence.

The critical question in all managers' minds is how to be effective in the fundamental question is found in the Bhagavad Gita, which repeatedly proclaims "manage yourself." The reason is that unless a manager reaches a level of effectiveness, he or she will be merely a face in the crowd.

Old truths in a new context

The Bhagavad Gita, written thousands of years ago, enlightens us on all aspects of life, leading us towards a harmonious and blissful state of affairs in place of the current state of productivity, absence of motivation and so on, common in most of Indian society.

probably in enterprises in many other countries.

The modern (Western) management concepts of vision, leadership, motivation, achieving goals, giving work meaning, decision making and planning, are all derived from the Bhagavad Gita. There is one major difference. While Western management deals with problems at material, external and peripheral levels, the Bhagavad Gita deals with the grass roots level of human thinking. Once the basic thinking of man is purified, it automatically enhances the quality of his actions and their results.

The management philosophy emanating from the West, is based on the lust for profit, a perennial thirst for profit, irrespective of the quality of the means adopted. This phenomenon has its source in the abundant wealth of the West and so 'management' has caught the fancy of all the countries the world over, India being no exception. In this country, India, has been in the forefront in importing these ideas mainly through indoctrination by colonial rulers, which has inculcated in us a feeling that anything and everything Indian is inferior.

The result is that, while huge funds have been invested in building temples, hospitals, education, no perceptible changes are visible in the improvement of the masses, although the standards of living of a few has gone up. The same old structure of the economy, criminalisation of institutions, social violence, exploitation, is deep in the body politic.

The source of the problem

The reasons for this sorry state of affairs are not far to seek. The Western management centres on making the worker (and the manager) more efficient and more productive. It offers workers more to work more, produce more, sell more and to stick to their jobs, looking for alternatives. The sole aim of extracting better and more work from the worker to improve the bottom-line of the enterprise. The worker has become a hireling, to be used, replaced and discarded at will.

Thus, workers have been reduced to the state of a mercantile product. In such a situation, it is no surprise to us that workers start using strikes (gheraos) sit-ins, work-to-rule etc. to get maximum benefit for themselves from the organisation, which is damaged. Thus we reach a situation in which management and workers become contradictory entities with conflicting interests. There is no common goal, and this, predictably, leads to suspicion, friction, disillusion and mistrust, with many different purposes. The absence of human values and erosion of human touch in the system has resulted in a crisis of confidence.

Western management philosophy may have created prosperity - for some, at least - but it has failed in the aim of ensuring betterment of individual life. It has remained by and large a soulless edifice and an oasis of plenty for a few, and a desert of life for many.

Hence, there is an urgent need to re-examine prevailing management disciplines, their scope and content. Management should be redefined to underline the development of a person, as a human being, and not as a mere wage-earner. With this change, management can become an instrument in the process of social, and individual

Now let us re-examine some of the modern management concepts in the I which is a primer of management-by-values.

Utilisation of available resources

The first lesson of management science is to choose wisely and utilise s During the curtain raiser before the Mahabharata War, Duryodhana chose for his help while Arjuna selected Sri Krishna's wisdom for his support. T as to the nature of the effective manager - the former chose numbers, th

Attitudes towards work

Three stone-cutters were engaged in erecting a temple. An HRD Consulta were doing. The response of the three workers to this innocent-looking q

â-¢ 'I am a poor man. I have to maintain my family. I am making a stone-cutter with a dejected face.

â-¢ 'Well, I work because I want to show that I am the best stone-said the second one with a sense of pride.

â-¢ 'Oh, I want to build the most beautiful temple in the country,' visionary gleam.

Their jobs were identical but their perspectives were different. What the visionary perspective in the work we do. It tells us to develop a sense of the common good.

Work commitment

A popular verse of the Gita advises "detachment" from the fruits or result course of one's duty. Being dedicated work has to mean "working for the excellence for its own sake." If we are always calculating the date of pro commission before putting in our efforts, then such work is not detached excellence for its own sake" but working only for the extrinsic reward tha

Working only with an eye to the anticipated benefits, means that the qua current job or duty suffers - through mental agitation of anxiety for the f world works means that events do not always respond positively to our ca expected fruits may not always be forthcoming. So, the Gita tells us not commitment to an uncertain future.

Some people might argue that not seeking the business result of work an unaccountable. In fact, the Bhagavad Gita is full of advice on the theory the doer responsible for the consequences of his deeds. While advising o of selfish gains in discharging one's accepted duty, the Gita does not ab consequences arising from discharge of his or her responsibilities.

Thus the best means of effective performance management is the work its mind (called "nishkama karma") is the right attitude to work because it p from dissipation of attention through speculation on future gains or losse

Motivation - self and self-transcendence

It has been presumed for many years that satisfying lower order needs of clothing and shelter, etc. are key factors in motivation. However, it is a dissatisfaction of the clerk and of the Director is identical - only their should be true that once the lower-order needs are more than satisfied, the problem in optimising his contribution to the organisation and society. But does not happen like that. ("The eagle soars high but keeps its eyes firmly below.") On the contrary, a lowly paid schoolteacher, or a self-employed demonstrate higher levels of self-actualisation despite poorer satisfaction.

This situation is explained by the theory of self-transcendence propounded by Sri Krishna. Self-transcendence involves renouncing egoism, putting others before oneself, work, dignity, co-operation, harmony and trust - and, indeed potentially achieving higher goals, the opposite of Maslow.

"Work must be done with detachment." It is the ego that spoils work and most theories of motivation. We need not merely a theory of motivation but a philosophy of work.

The Great Indian poet, Rabindranath Tagore (1861-1941, known as "Guru") says, "Freedom is freedom in action. A concept which is described as "disinterested work" by Sri Krishna says,

"He who shares the wealth generated only after serving the people, through his work for them, is freed from all sins. On the contrary those who earn wealth only for themselves that lead to frustration and failure."

Disinterested work finds expression in devotion, surrender and equipoise. The first is psychological while the third is determination to keep the mind free of the pull of the mean "materialistic") pulls of daily experiences. Detached involvement in work is equanimity or the state of "nirdwanda." This attitude leads to a stage where the presence of the Supreme Intelligence guiding the embodied individual. De-personified intelligence is best suited for those who sincerely believe in organisational goals as compared to narrow personal success and achievement.

Work culture

An effective work culture is about vigorous and arduous efforts in pursuit of goals. Sri Krishna elaborates on two types of work culture - "daivi sampat" or divine sampat" or demonic work culture.

â→¢ Daivi work culture - involves fearlessness, purity, self-control, straightforwardness, self-denial, calmness, absence of fault-finding, absence of modesty, absence of envy and pride.

â→¢ Asuri work culture - involves egoism, delusion, personal desire, poor performance, work not oriented towards service.

Mere work ethic is not enough. The hardened criminal exhibits an excellent performance. What is needed is a work ethic conditioned by ethics in work.

It is in this light that the counsel, "yogah karmasu kausalam" should be understood. It means skill or technique of work which is an indispensable component of Karma. It is defined in the Gita itself as "samatvam yogah uchyate" meaning an unchangeable mind (detachment.) Tilak tells us that acting with an equable mind is Yoga.

(Bal Gangadhar Tilak, 1856-1920, the precursor of Gandhiji, hailed by the title "Lokmanya," probably the most learned among the country's political leaders. For other meanings of the word "Yoga", see foot of this page.)

By making the equable mind the bed-rock of all actions, the Gita evolved a new work ethic with ethics in work, for without ethical process no mind can attain equanimity. Adi Sankara (born circa 800 AD), says that the skill necessary in the performance of work is that of maintaining an evenness of mind in face of success and failure. The success will lead to deeper introspection and see clearly where the process went wrong. Failure will lead to deeper introspection and see clearly where the process went wrong. Corrective steps could be taken to avoid shortcomings in future.

The principle of reducing our attachment to personal gains from the work is the key prescription for attaining equanimity. It has been held that this principle is the key to effort, striking at the very root of work ethic. To the contrary, concentration for its own sake leads to the achievement of excellence - and indeed to the true merit of the work. Thus, while commonplace theories of motivation may be said to lead us to the extrinsic rewards, the Gita's principle leads us to the intrinsic rewards of mental, physical, and spiritual satisfaction.

Work results

The Gita further explains the theory of "detachment" from the extrinsic rewards.

â-¢ If the result of sincere effort is a success, the entire credit should go to the doer alone.

â-¢ If the result of sincere effort is a failure, then too the entire blame should go to the doer.

The former attitude mollifies arrogance and conceit while the latter prevents de-motivation and self-pity. Thus both these dispositions safeguard the doer from vulnerability, the cause of the modern managers' companions of diabetes, hypertension, and ulcers.

Assimilation of the ideas of the Gita leads us to the wider spectrum of "Karma" (for the welfare) but there is also another dimension to the work ethic - if the "Karma" is blended with "bhaktiyoga" (devotion), then the work itself becomes worship for its own sake.)

Along with bhakti yoga as a means of liberation, the Gita espouses the doctrine of pure action untainted by hankering after the fruits resulting from that action. We have now understood the intuitive wisdom of that action in a new light.

Scientists at the US National Institute of Mental Health in Bethesda, found that those who started out as procrastinators, became efficient workers after they read the Gita.

suppressed a gene linked to their ability to anticipate a reward. The scientific ethic of rhesus macaques wasn't all that different from that of many people. "If you procrastinate, you procrastinate", Dr Richmond told LA Times.

(This may sound a peculiarly religious idea but it has a wider application. It is about doing something because it is worthwhile, to serve others, to make the world better.)

Manager's mental health

Sound mental health is the very goal of any human activity - more so in a manager. Sound mental health is that state of mind which can maintain a calm, positive poise, even in the midst of all the external vagaries of work life and social existence. Inner peace and self-awareness are the pre-requisites for a healthy stress-free mind.

Some of the impediments to sound mental health are:

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

The driving forces in today's businesses are speed and competition. These forces cause erosion of the moral fibre, that in seeking the end, one forgets the means - tax evasion, illegitimate financial holdings, being "economical" without oversight in the audit, too-clever financial reporting and so on. This phenomenon is called "yayati syndrome".

In the book, the Mahabharata, we come across a king by the name of Yayati who traded the endless enjoyment of flesh for his old age with the youth of his son for a thousand years. However, he found the pursuit of sensual enjoyments unfulfilling and came back to his son pleading him to take back his youth. This "yayati syndrome" is a result of the tension between externally directed acquisitions (extrinsic motivation) and inner fulfillment (intrinsic motivation.)

Management needs those who practise what they preach

"Whatever the excellent and best ones do, the commoners follow," says Sri Krishna. A visionary leader must be a missionary, extremely practical, intensively dedicated and translating dreams into reality. This dynamism and strength of a true leader comes from inner peace and spontaneous motivation to help others. "I am the strength of those who are free from desire and attachment. O Arjuna, I am the legitimate desire in those, who are free from righteousness," says Sri Krishna in the 10th Chapter of the Gita.

In conclusion

The despondency of Arjuna in the first chapter of the Gita is typically human. The power of his inspiring words, changes Arjuna's mind from a state of inertness to one of action.

from the state of what the French philosophers call "anomie" or even alienation. It is a state of self-confidence in the ultimate victory of "dharma" (ethical action.)

When Arjuna got over his despondency and stood ready to fight, Sri Krishna's purpose of his new-found spirit of intense action - not for his own benefit but for the good of many, with faith in the ultimate victory of truth over untruth.

Sri Krishna's advice with regard to temporary failures is, "No doer of good is ever punished. Every action should produce results. Good action produces good results and evil action produces evil. Therefore, always act well and be rewarded."

My purport is not to suggest discarding of the Western model of efficiency and excellence but to tune these ideals to India's holistic attitude of "lokasamgraha" - for the good of many. There is indeed a moral dimension to business. Business is no different, in this regard, to what we do in our personal lives. The pursuit of results for their own sake, is ultimately self-defeating. Matsushita-san in another tradition, "is the reward of correct behaviour."

A note on the word "yoga".

Yoga has two different meanings - a general meaning and a technical meaning. The general meaning is the joining together or union of any two or more things. The technical meaning is the means or practices which lead to that state of stability and peace. I use the word with both meanings.

M.P.Bhattathiri.

Let us go through what scholars say about Holy Gita.

"No work in all Indian literature is more quoted, because none is better than the Bhagavad-gita. Translation of such a work demands not only knowledge of Sanskrit but also sympathy with the theme and a verbal artistry. For the poem is a symphony of all things. . . . The Swami does a real service for students by investing the Gita with a fresh meaning. Whatever our outlook may be, we should all be grateful for this illuminating work."

Dr. Geddes MacGregor, Emeritus Distinguished Professor of Philosophy
University of California

"The Gita can be seen as the main literary support for the great religious tradition of the oldest surviving culture in the world. The present translation and commentary is a manifestation of the permanent living importance of the Gita."

Thomas Merton, Theologian

"I am most impressed with A.C. Bhaktivedanta Swami Prabhupada's scholarly edition of Bhagavad-gita. It is a most valuable work for the scholar as well as of great utility as a reference book as well as a textbook. I promptly recommend it to my students. It is a beautifully done book."

Dr. Samuel D. Atkins Professor of Sanskrit, Princeton University

"As a successor in direct line from Caitanya, the author of Bhagavad-gita is entitled, according to Indian custom, to the majestic title of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The great interest that his reading of the Bhagavad-gita holds for me is an authorized interpretation according to the principles of the Caitanya tradition."

Olivier Lacombe Professor of Sanskrit and Indology, Sorbonne University

"I have had the opportunity of examining several volumes published by the Bhaktivedanta Prabhupada and have found them to be of excellent quality and of great value for use in the study of the various religions. This is particularly true of the BBT edition and translation of the Bhagavad-gita."

Dr. Frederick B. Underwood Professor of Religion, Columbia University

"If truth is what works, as Pierce and the pragmatists insist, there must be something in Bhagavad-gita As It Is, since those who follow its teachings display a joy and peace in the bleak and strident lives of contemporary people."

Dr. Elwin H. Powell Professor of Sociology State University of New York, Binghamton

"There is little question that this edition is one of the best books available. Prabhupada's translation is an ideal blend of literal accuracy and religious sensitivity."

Dr. Thomas J. Hopkins Professor of Religion, Franklin and Marshall College

"The Bhagavad-gita, one of the great spiritual texts, is not as yet a common part of the Western milieu. This is probably less because it is alien per se than because we have not had a close interpretative commentary upon it that Swami Bhaktivedanta has here written from not only a scholar's but a practitioner's, a dedicated lifelong devotee's perspective."

Denise Levertov, Poet

"The increasing numbers of Western readers interested in classical Vedic literature is a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of the Bhagavad-gita, he has made it possible for us to understand the profound wisdom of this ancient text in a way that is relevant to our modern lives."

known to many, he has increased our understanding manifold."

Dr. Edward C Dimock, Jr. Department of South Asian Languages and Civilizations
Chicago

"The scholarly world is again indebted to A. C. Bhaktivedanta Swami Prabhupada. His translation of the Bhagavad-gita has been translated many times, Prabhupada adds a new importance with his commentary."

Dr. J. Stillson Judah, Professor of the History of Religions and Director of the
Theological Union, Berkeley, California

"Sri Prabhupada's edition thus fills a sensitive gap in France, where men have not been in contact with traditional Indian thought, beyond the commercial East-West hodgepodge of the time Europeans first penetrated India."

"Whether the reader be an adept of Indian spiritualism or not, a reading of this book will be extremely profitable. For many this will be the first contact with the spiritual life of India, the eternal India."

Francois Chenique, Professor of Religious Sciences Institute of Political Studies

"It was as if an empire spoke to us, nothing small or unworthy, but large and powerful, the voice of an old intelligence which in another age and climate had pondered the same questions which exercise us"

Emerson's reaction to the Gita

"As a native of India now living in the West, it has given me much grief to see my countrymen coming to the West in the role of gurus and spiritual leaders. I was excited to see the publication of Bhagavad-gita As It Is by Sri A.C. Bhaktivedanta Prabhupada. It will help to stop the terrible cheating of false and unauthentic teachers. It will give an opportunity to all people to understand the actual meaning of the Gita."

Dr. Kailash Vajpey, Director of Indian Studies Center for Oriental Studies

"The Gita is one of the clearest and most comprehensive one, of the sum of the spiritual statements of the perennial philosophy ever to have been done"

----- Aldous Huxley

"It is a deeply felt, powerfully conceived and beautifully explained work. I can only praise more this translation of the Bhagavad-gita, its daring method of explanation and the fertility of its ideas. I have never seen any other work on the Gita with such clarity and style. . . . It will occupy a significant place in the intellectual and ethical life of our time to come."

Dr. Shaligram Shukla Professor of Linguistics, Georgetown University

"I can say that in the Bhagavad-gita As It Is I have found explanations a had always posed regarding the interpretations of this sacred work, whos greatly admire. If the aesceticism and ideal of the apostles which form th Bhagavad-gita As It Is were more widespread and more respected, the wo be transformed into a better, more fraternal place."

Dr. Paul Lesourd, Author Professeur Honoraire, Catholic University of Pa

"When I read the Bhagavad-Gita and reflect about how God created this u seems so superfluous."

Albert Einstein

"When doubts haunt me, when disappointments stare me in the face, and on the horizon, I turn to Bhagavad-gita and find a verse to comfort me; a smile in the midst of overwhelming sorrow. Those who meditate on the Gi new meanings from it every day."

Mahatma Gandhi

"In the morning I bathe my intellect in the stupendous and cosmogonal pl Bhagavad-gita, in comparison with which our modern world and its literat

Henry David Thoreau

"The Bhagavad-Gita has a profound influence on the spirit of mankind by manifested by actions."

Dr. Albert Schweitzer

"The Bhagavad-Gita is a true scripture of the human race a living creatio new message for every age and a new meaning for every civilization."

Sri Aurobindo

"The idea that man is like unto an inverted tree seems to have been curr with Vedic conceptions is provided by Plato in his Timaeus in which it st earthly but a heavenly plant.' This correlation can be discerned by what 15 of Bhagavad-Gita."

Carl Jung

"The Bhagavad-Gita deals essentially with the spiritual foundation of hur

action to meet the obligations and duties of life; yet keeping in view the purpose of the universe."

Prime Minister Nehru

"The marvel of the Bhagavad-Gita is its truly beautiful revelation of life's philosophy to blossom into religion."

Herman Hesse

"I owed a magnificent day to the Bhagavad-gita. It was the first of books to us, nothing small or unworthy, but large, serene, consistent, the voice in another age and climate had pondered and thus disposed of the same us."

Ralph Waldo Emerson

"In order to approach a creation as sublime as the Bhagavad-Gita with fullness necessary to attune our soul to it."

Rudolph Steiner

"From a clear knowledge of the Bhagavad-Gita all the goals of human existence. The Bhagavad-Gita is the manifest quintessence of all the teachings of the Vedas."

Adi Shankara

"The Bhagavad-Gita is the most systematic statement of spiritual evolution for mankind. It is one of the most clear and comprehensive summaries of perfect knowledge revealed; hence its enduring value is subject not only to India but to all humanity."

Aldous Huxley

"The Bhagavad-Gita was spoken by Lord Krishna to reveal the science of the essence of all spiritual knowledge. The Supreme Lord Krishna's primary purpose in incarnating is to relieve the world of any demoniac and negative, undesirable influences opposed to spiritual development, yet simultaneously it is His incomparable presence perpetually within reach of all humanity."

Ramanuja

The Bhagavad-Gita is not separate from the Vaishnava philosophy and it reveals the true import of this doctrine which is transmigration of the soul. In every chapter of Bhagavad-Gita one may think that they are advised to engage

second chapter has been read it can be clearly understood that knowledge ultimate goal to be attained. On studying the third chapter it is apparent are also of high priority. If we continue and patiently take the time to co and try to ascertain the truth of its closing chapter we can see that the u relinquish all the conceptualized ideas of religion which we possess and the Supreme Lord.

Bhaktisiddhanta Saraswati

"The Mahabharata has all the essential ingredients necessary to evolve a that within it the Bhagavad-Gita is the epitome of the Mahabharata just a milk and pollen is the essence of flowers."

Madhvacarya

Yoga has two different meanings - a general meaning and a technical me meaning is the joining together or union of any two or more things. The t of stability and peace and the means or practices which lead to that stat the word with both meanings. Lord Krishna is real Yogi who can mainta midst of any crisis."

Mata Amritanandamayi Devi.

Karma, Bhakti, and Jnana are but three paths to this end. And common to renunciation. Renounce the desires, even of going to heaven, for every d mind creates bondage. Our focus of action is neither to save the humanit reforms, not to seek personal gains, but to realize the indwelling Self its

Swami Vivekananda (England, London; 1895-96)

"Science describes the structures and processess; philosophy attempts a When such a perfect combination of both science and philosophy is sung was, we have in this piece of work an appeal both to the head annd heart. " _ Chinmayanand on Gita

I seek that Divine Knowledge by knowing which nothing remains to be kno knowledge and ignorance has only one meaning: Have you knowledge of C not, you are ignorant.As said in the Gita, chapter XIII/11, knowledge of the object of true Knowledge i.e. God, all this is declared to be true Kno contrary to this is ignorance."

Sri Ramakrishna .

Maharishi calls the Bhagavad-Gita the essence of Vedic Literature and a life. It provides "all that is needed to raise the consciousness of man to Maharishi reveals the deep, universal truths of life that speak to the need everyone.

Maharshi Mahesh Yogi

The Gita was preached as a preparatory lesson for living worldly life with My last prayer to everyone, therefore, is that one should not fail to thorough science of worldly life as early as possible in one's life.

--- Lokmanya Tilak

I believe that in all the living languages of the world, there is no book so yet so handy. It teaches self-control, austerity, non-violence, compassion duty for the sake of duty, and putting up a fight against unrighteousness knowledge, there is no book in the whole range of the world's literature : Bhagavad-Gita, which is the treasure-house of Dharma nor only for the H

--- M. M. Malaviya

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