



Navigating Moral Foundations Through the Lens of Srimad Bhagwad Gita

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Abstract

According to the Hinduism, there are four end goals of the life i.e. Dharma, Artha, Kama, and Moksha which are originated from *Puruṣārtha*, a sanskrit word stating the ‘purpose of the life’. The study focuses on Dharma and Morality, which are the fundamental and guiding principles of human lives. It is believed that dharma is the cornerstone of all of them. Dharma implies a set of basic principles that support civilisation of human beings, and morality always outlines the rules dictating what is good and wrong in people's lives. In the modern period morality should be considered as a balancing approach of personal beliefs with social responsibilities. The main sources of the defining dharma are several philosophical texts found in ancient Indian literature. One of the most well-known ancient Indian texts is the “Bhagvad Gita”, in which dharma is discussed among other topics. Therefore, this study aims to convey the main concept of dharma as it appears in the Bhagavad Gita, mentioning its various dimensions because in the modern era, dharma and morality are the most prominent than anything. So these pillars provide a framework for navigating the ethical complexities by concerning universal principles, and personal responsibility of an individual. The Bhagvad Gita's lessons are priceless for tackling today's issues because they provide timeless insights about coordinating personal behaviour with the highest good of an individual and society.

Keywords: *Dharma, Moral, Values, Bhagwad Gita and Society.*

1. Introduction



Morality, nothing but are the principles considering what is good and bad or what is right and wrong behaviour in one's conduct within the society. The roots of morality lies within the human beings. Whereas, Dharma is the universal concept. From the ancient times it is meant as universal laws that are applicable to everyone (Goenka, 2010). Morality is all about right or wrong to do in certain circumstances, while Dharma (righteous duty) offers a way of right conduct taking into account of the reason, purpose, consequence not only in society but also in individual's life. Shrimad Bhagwad Gita is the most comprehensive guides for getting an understanding of *dharma*. It put emphasize on contextual duty (*swadharma*), selflessness, and the justice as foundation pillars of a righteous life. The Bhagwad Gita is a philosophical conjunction of *bhakti*, *karma*, and *gyan* with which Lord Krishna enlightened Arjuna. The religious and philosophical importance of the Gita is well known in Indian history which states a well organized form of humanistic religion, moral and values. Srimad Bgagwad Gita has 18 chapters and 700 verses in it which speaks about how one should perform his/her duties in righteous way (Bhaktivedanta and Sharma). The need for applying the conducts and principles from Bhagwad Gita rises with the challenges faced in contemporary world where ethical dilemmas, and conflicts between personal and societal interests are increasingly prevalent. The Bhagwad Gita plays a crucial role in providing a pathway for a harmonize, and ethical life. The presented study is descriptive hences emphasises the theoretical concepta of the verses and chapters of Srimad Bhagwad Gita following by introduction, methodology and discussion.

2. Review of Literature

In the research of (Mandal 67), he stated the importance of moral values from the Bhagwd Gita. He explained the prominency of the Bhagavad Gita in encouraging individuals to live life with strength, honesty, discipline and kindness with the moral values purity, strength, to find life's purpose and to live it fully. The aim of the study of (Karmakar 81-86) was to present the central theme of dharma as described in the Bhagavad Gita along with its different dimensions. The practical applications of the Gita's lessons for corporate executives were examined by (Gupta and Bhandari). They described that the Bhagvad Gita provides a conceptual framework for leaders who are facing challenges because of focus on moral conduct, selfless deeds, and detachment with the



outcome. Leaders are able to put responsibility and morality ahead of their own interests and make choices that benefit society as a whole.

3. Methodology

To gain diverse perspectives on its teachings mainly on morality and dharma, author reviews secondary literature on morality, ethical philosophy, and contemporary challenges in society, including academic papers, books, and case studies. The study is descriptive in nature focusing on key chapters and verses of *Bhagavad Gita* that address *dharma* (righteous duty), as well as morality.

4. Discussion

4.1. Morality

As morality is the set of rules helping people doing good acts and also treat other people with due respect, without any greed and selfness. The verse 47 from chapter 2, enlighten us with a 'moral framework' for one's life by inclining *duty without selfishness, humility, and responsibility*. It helps an individual to act in such ways that could benefit our society and uphold the ethical principles, which are free from any corruption, ego or greed in the modern world.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

This verse is taken out from Chapter 3 Verse 21 that highly reflects various challenges faced by the leaders in society, in workplace and by the teachers in education etc. in modern era. Like leaders serving in any field whether politics, education, business, or any other are treated as role models for their teams and so their actions are the words for their teams. Knowing these principles one should take actions and decisions with a moral and sustainable practice such that they can set an example for others. Those who respects the timeline and discipline in their work indirectly inspires their employees to work with collaboration and with moral virtues.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥3.21॥



4.2. Dharma

This verse is taken from chapter 3, verse 35 of Bhagwad Gita which teaches us about the duty to be done.

श्रेयास्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35॥

In this, Lord Shri Krishna spoke to Arjuna that it is better to perform one's own duty as (dharma) instead of trying to fitting in other's duty. Even if one is imperfectly performing his duty, failing apart he should be performing a good code of conduct, right acts with everyone. By this we can understand that each and every person has a unique set of strengths and duties so they should embrace it well. The verse teaches human to accept themselves and to always stay true to all around them.

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुपत्वं मार्दवं ह्रीरचापलम् ॥ 2॥

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3॥

The verse 1-3 presented above is from Chapter 16, stresses upon the qualities of a good leader as a person following the path of the dharma, he/she must be fearless in there work, have purity in them, and be straightforward. It emphasize that moral duty and a good conduct is must for the people at any position and power.

5. Conclusion

Morality and Dharma is defined and presented as the foundation of human life, and the means with which to address issues and make judgments in a modern society. The Hindu philosophy holds that Dharma, which acts as the basis for human civilisation, is the source of the four purposes of life: Righteousness, wealth, desire, and liberation. Where dharma for the shared set of principles that denote justice and rightness and on the other



hand morality relates the ethical codes of communal responsibility and individual belief systems that enable individuals to lead harmoniously with others in society. The research acknowledges the variability of definition of Dharma as referring to the contextual duty, ethical personality saving, and community wellbeing according to Bhagavad Gita. The ethico-philosophical principles of the Bhagavad Gita make useful suggestions that coordinate the action with a balance of self and societal goals and objectives by stressing the general principles of unselfishness, and the principle of accountability. All these principles are still relevant to serve as the basis for fostering harmony and ensuring stability in contemporary society within which ethical dilemmas and social challenges reign. Thus, the given issues related to definition of dharma and morality provide strong, sustainable and non-controversial answers to the problems which confront the contemporary world and are given in Bhagavad Gita.

6. Limitation and Implication

The study is solely based on the literature and concepts of Bhagwad Gita and various journals and books. It has its roots in great Hindu philosophy which states cultural specificity. With the ethical practices and set rules one can get benefits in management of organisation, teamwork, and much more. Dharma and morality, are the pillars of human life, which offer a unifying framework for a great livelihood. But addressing the complexities of the contemporary world it is required and applying the principles of Bhagwad Gita into them may help in overcoming the challenges, such as challenges of collaboration, greed, conflicts and ego. The implications of the study may lie in the management practices as well as the individual's life so that there may be harmony, peace and reduced dissonance among the people living around. By applying these guiding principles into the life one can get a peaceful life and happiness with spreadin it to others too. The teachings of Bhagwad Gita should be imposed as lessons plan in child's learning journey so that they can impose it in their real life conditions at all levels. This would inturn help in building and developing ethics into their lives and reduced challenges of conflicts, selfishness and ego. The people will be aware of doing righ acts and willfully bring harmony.

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