



Administrative Morality and Leadership in the context of Bhagavad Gita

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Abstract:-

In the world today, the nature of the modern democratic state has been transformed to the nature of the welfare state where the state ultimately aims at welfare to all irrespective of any discrimination. In ancient Indian political thought we have seen that the concept of Rajdharma i.e. duty of king is given importance in both of the epics of Ramayana and Mahabharata. In Bhagavad Gita morality and skill of just society and life also have been mentioned. Here an attempt has been made to discuss how administrative morality and leadership that is mentioned in the Bhagavad Gita and its relations to the modern state. In preparing this study descriptive and analytical methods will be used. The sources of data are secondary.

Introduction-

Bhagavad Gita is one of the earliest texts in any tradition to emphasize that it is important not just to do one's duty, but do it in a certain kind of way; i. e. with detachment. The principle of world-welfare provides the basis for assessing the nature of an administrator's duty in a changing world, even when with faced with competing duties as in the case of moral dilemmas.¹ Lord Krishna gave his Gita to Arjuna on the battlefield of Kurukhetra and through Arjuna to the world a large. The main theme of the Bhagavad Gita is the psychological treatment given to the Pandeva prince Arjuna by Lord Sri Krishna. Arjuna was in a state of utter confusion, leading to even a self-deluding sense of materialism in life. Man needs emotional satisfaction but faces disillusionment in the present world. In

¹ Ethics of Bhagavad Gita and its role in Administration-RajRAS <https://rajras.in>



the historic conversation between Lord Krishna and Arjuna in the battlefield of Kurukshetra, Lord Krishna tells us that material existence becomes so troublesome because of an existential disharmony: human beings tend to neglect the spiritual dimensions of their lives and focus only on material ambitions and desires. The main story of the Gita as well as the stories in The Mahabharata are replete with wisdom. In it there are answers for all questions under the sun and how to react in any kind of situation.²

The Bhagavad Gita suggests that leaders cannot lead effectively unless they know their own selves. The understanding of the self is not only about understanding our physical and psychological states. This understanding goes further down to our deepest levels of consciousness. In other words, true potential and purpose is not possible without good discipline and good character. This is an important topic in today's world when leadership is tainted by unethical and immoral issues.

Objective-To discuss how administrative morality and leadership is mentioned in the Bhagavad Gita and its relations to the modern state.

Methodology-In preparing this study descriptive and analytical methods have been used. The sources of data are secondary.

Discussion-

The ethics of Bhagavad Gita reveals the moral dilemmas, duty, righteousness and spiritual wisdom. It emphasises the idea of dharma which refers to one's duty and moral responsibilities. It teaches the individuals with righteous direction to fulfill their duties and selflessly without the attachment of personal gains. The Bhagavad Gita provides the philosophical foundation for ethical reasoning, integrity and value-based leadership. In the Gita, here some qualities and dimension of an administrator are reflected which are essential to a just society. These are related to the quality of leadership, ethical governances and responsibilities of leaders towards society and greater good. It teaches to

² Relevance of Integrity, Morality and Ethics in the Contemporary World: Learnings from Shrimad Bhagavad Gita, Dr. Shivani Raheja (Ph.D.) University of Delhi, New Delhi, India



develop ethical thought with reasons based on dharma, karma yoga and the pursuit of ethical conduct without attachment to outcomes.

The Bhagavad Gita's numerous principles and ideas serve as a help for contemporary managers and management. They serve as a catalyst for administrators as well as a base for handling day-to-day issues.

- Forming a vision.
- Planning the strategy to realize the vision.
- Cultivating the art of leadership.
- Establishing institutional excellence.
- Building an innovative organization.
- Developing human resources.
- Building teams and teamwork.
- Delegation, motivation, and communication.
- Reviewing performance and taking corrective steps when called for.

The Bhagavad Gita discusses all of the contemporary management ideas, including vision, leadership, motivation, excellence in work, attaining goals, giving work purpose, decision-making, and planning. There is one significant distinction. The Bhagavad Gita approaches the challenges from the ground up in human thinking, in contrast to Western management thought, which much too frequently deals with difficulties at the material, external, and peripheral levels. Man's actions and outcomes will inevitably improve once his fundamental thinking has been modified. Back home in India, leaders of the freedom struggle started using the Bhagavad Gita as their inspiration as they gained the nation's esteem. Bal Gangadhar Tilak, the leader of the freedom struggle before Mahatma Gandhi and a respected karm yogi, wrote an extensive and scholarly commentary upon the Gita. After him, Mahatma Gandhi stated that he consulted the Gita for direction and comfort whenever he had setbacks. Nelson Mandela and Martin Luther King Jr. were two



additional western giants of the twentieth century who were greatly influenced by Gandhi's philosophy. The cross-pollination of ideas between the east and west contributed to the Gita's increased popularity. A well-known Gita passage counsels "detachment" from the fruits or outcomes of deeds committed in the course of one's duty.³

The Gita provides to the individual on self-realisation, self-discipline and integration of spiritual values into profession and personal life. It emphasises to foster inclusive leadership, integrity and transparency in administration of State. Lord Krishna expresses this view through the shloka ;

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगेयुगे ॥

The English translation goes on to say “Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth. For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma I come into being in every age.” The message of Lord Krishna we can accept is that of a leader who aims to lead his organization amidst despair or anarchy to the road of prosperity with a right approach, condemning the vices and upholding virtue to establish ‘Dharma’ or righteousness. In the modern world of governance, we thus die and are reborn again hoping to give ourselves and our next generation a blissful world by implementing our ancient Indian ethos.⁴

Conclusion-

The Gita is the direct message of Lord Krishna is a part of the larger epic Mahabharata that has an universal applicability in individual life and governance. It helps to engage us

³ Role of Ramayana and Shrimad Bhagavad Gita in Changing...
<https://www.ijrti.org/papers.Pdf>

⁴ The Relevance of Bhagavad Gita in the World of Modern Governance cafe-social.in
<https://cafe-social.in/governance-...>



in the process of self-realisation and encourages us to live life with purity, strength, discipline, honesty, kindness and integrity. All these aspects can help an administrator to establish a peaceful and just society in terms of dharma. Thus it contributes to the process of sustainable development.

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