



Role of teacher in Duality Management: A special Reference to Shi Mad Bhagwat Geeta

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Abstract

Management is a discipline of study which deals with the issues of social problems to come on the conclusion of amiable and amicable solution, through applying basic principles and tenets. Duality is the situation of dilemma that occurs due to dichotomous thoughts, situations or behaviours in which human mind and soul become reluctant to take the rational decision and conquer the situation of deviation at that point of time. In such situations and circumstances a teacher role proves instrumental to enlighten the reluctant mind and soul to move on the right path and to take the ethically right decision in the moment of mean deviation of thought. At that juncture teacher enlighten them through their spiritual knowledge and wisdom to move on the path of peace and tranquillity. And to bring their mind and soul from the situation of duality. As Lord Krishna enlighten the reluctant Arjuna, when he was unable to take the rational decision about “what to do” or “what not to do” in the period of Mahabharata war on the ground of Kurushetra amidst the soldiers of Kaurvas and pandvas. This research paper enlighten us “how to tolerate the situation of duality in life” and to move on the path of peace and tranquillity.

Keywords: Duality, Dilemma. Dichotomous behaviour, Reluctance, Mahabharata War, Peace and tranquilities.

1Introduction

Metaphorically duality is the state of mind and soul to experience the dichotomous thoughts, situation and circumstances in the materialistic aspect of human life. This is resultant in the form of two opposite happening simultaneously, which makes the mind and soul reluctant at that period of time, that not takes the rational decision to move on the path of enlightenment. As the Lord Krishna dictated the Arjuna in the verses 2.45 of Gita, about the characteristic of the materialistic world, which is comprises with three key attributes, Sattva, Rajas, Tamas that are the main source of occurrence of dualities as per their characteristic and need to come out from all the dualities.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन | निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ||2. 45||

(“Trai-guṇya-viṣhayā vedā nistrai-guṇyo bhavārjuna nirdvandvo nitya-sattva-stho niryoga-kṣhema ātmavān”)

The ancient Vedas mainly focus on three kinds of Gunas (attributes of material nature): ((1) Sattva (goodness), Rajas (passion), Tamas (ignorance)). O Arjuna, be transcendental from all of these Gunas, be free from all the dualities (pairs of opposites), delusion and not to make the acquisition and preservation of such cognitive ability in purity (Supreme-Self). Material body absolutely face the situation of action and reaction as long as they exit into the nature. The only way to sustain optimally is to learn tolerance of dualities such as happiness, distress, cold, warm, dah, and be free from all anxieties and delusion, irrespective of any gain or loss.(ibid 2.14). In the words of Mahatma Gandhi “The Bhagavad-Gita emphasis on humanity to dedicate body, mind and soul to pure duty not for the mental voluptuaries at the mercy of random desires and undisciplined impulses.” So in this context to manage the dualities, The Bhagwat Geeta enlighten us to become free from all kinds of dualities by inculcating and embracing devine quality through spiritual practices towards the development of self awareness and self discipline. Even though our seer-poet say that human are the "the children of immortal bliss" (Rigveda Samhita 10.13.1). They born pure and perfect but over the period of time they accumulate the dust of pettiness, anxiety, and sorrow and embrace the dualities.

1.2 Causes of Dualities

Mental voluptuaries, random desires and uncontrolled impulses create the situation of dissatisfactions towards the fulfilment of needs, wants and desires. These all are the key ingredients for the yielding of unsocial or unethical consequences in the human life, that are resulted in the form of pleasure or pain. As Lord Krishna dictated the Arjuna about to characteristics of this materialistic world in the verses 2.45 of Bhagawat Geeta. And enlighten them about to dual attributes and their effects on the humanity. But due to unconsciousness or sub-consciousness of cognitive ability of human mind, they never accepting the reality of life and experiencing the dualities in the different form. The primal causes for the occurrence of duality is not the acceptance of the reality of non-duality of the life and their rationality of happening in the human life, by the unconsciousness of mind. Human being wants pleasure of material entanglement in their life. For that they efforting to meet them. And for the fulfilment of their dissatisfied need, want and desire they may cross the any limitation of violence of social dignity, that are resultant in the form of unethical practices, which not to drive the human life on the path of positive direction. In such situation and circumstances human life experience the result of duality like happiness, pain sorrowness and so on

1.3 Need and significance of study

Due to dissatisfaction of mental desire and uncontrolled impulses towards the fulfilment of material entanglement, intolerance are very much prevalent in each and every nook and corner of society that are resultant in the form of violence of social dignity and hampering of humanity. Perpetual perception towards the fulfilment of material entanglement creates the situation of dichotomous thought and behaviour. Which leads to the yield of deviation from the mean of perceptual thought of the human cognitive ability, that are resultant in the form of symptoms of intolerance, violence and many other ridiculous outcomes. So to

overcome these social ailments, this research paper work in the direction of reduction of causes of dualities from the humanity

2 Literature Review

According to Prabhupada, duality is an integral part of this materialistic world. This is an expression of existence of two opposite things at a time. This can not be understood as without understanding the other thing like conception of light without the conception of darkness, good without the bad and so on and so forth. So we must need to come out from the state of dual characteristic of this materialistic world, then we may get the experience of realities of happiness. Whereas Dill beck, Michaelv in his research paper “Purpose of the Vedic case studies” explained that the human development means to come out from the state of complete ignorance to complete enlightenment of pure consciousness by the Bhagwat-Geeta as the effortless and blissful. While Dharm P.S. Bhawukiv in his Research paper titled on “A model of self, work, and spirituality from the Bhagavad-Gita: Implications for self-efficacy, goal setting, and global psychology” have founded that Bhagavad-Gita is full of enlightenment and different kind of psychological model has been derived from it. Again in 1999 Bhawukiv worked on personal peace and harmony model that explained the Indian view in his paper and yielded the question from the western world. This model shows that work of fruitive result entrench the social self development and passion of work for the reward leads us towards the recognition of real self. Satpathy & Muniapan in 2008 in his article “The Knowledge of “Self” from the Bhagavad- Gita and Its Significance for Human Capital Development” described that the Indian philosophical perspectives of human capital development. In the meanwhile Rani, Priyanka in 2010 in her research article titled “The Effect of Bhagawad Gita in the present Scenario of education”, has stated that the meaning of true knowledge is to see the god in each and every soul. Human body is perishable but soul is imperishable which remain void and impersonal. In 2015 Ramachandran Manickam; Bhavna Ramachandran Sharma in their research paper “Need of Bhagavad Gita Concepts in the Present Scenario of Professional Education” have entails that the components of educational philosophy content of Gita is also prevailing in this time period.

3 Research Methodology

This research paper is comprises by the secondary data, that is taken from the different source of research media like research journals, books and magazine. The Bhagwat- Gita is one of the sacred ancient scripture and their verses are analyses by the hermeneutic method of research for their interpretation and understanding.

3.1 Research objectives: - The research objectives of this paper is as follows:-

- (1) To accustom with the role of teacher in managing dualities.
- (2) To know the effect of duality on the humanity

4 Art of tolerating dualities

“मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुः खदाः आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत” || 2.14|| (“Mātrā-sparśhās tu kaunteya śhītoṣṇa-sukha-duḥkha-dāḥ āgamāpāyino ’nityās tans-titikṣhasva bhārata”2.14)

In this verses Lord Krishna said to Arjuna, O sun of Kunti, the experience of sense of object gives the rise of fleeting perception of happiness and distress like cold, heat, sukha (Happiness), dukha (sorrowness) dah. These all are necessarily to come into the life. And as per the time being they appear and disappear in life for a short period of time, just like winter and summer sessions, because they are temporary in nature. O descendent of Bharat, people must learn to tolerate them, without being disturbed”. Sloka 2.14, chapter 2 of shrimad Bhagwat Geeta enlightens us about to, how to sustain the life in the balance form. Human being must not inculcate the inclination towards the any sense of objects or subjects in this materialistic world, which resulted in the form distress, complexity and intolerance. In Buddhism, “vipassna” is the primary technique of self-realisation. This is based on the principle of sense perception tolerance with four noble truths like (1)the truth of suffering (2) the truth of the origin of suffering (3)the truth of the cessation of suffering and (4)the truth of the path leading to the cessation i.e. the cause of all suffering. These all truths are the

subsets of Vedic verses. Practice of tolerance of duality in the life makes the life balance .Because it gives the balance approach to deals the dualities of the life, which is resultant in the form of dilemmas and dichotomous thought. Such dualities compel the human mind to take the unpleasant decisions that are resultant in the form of intolerance or violence. By accustom with tolerance one can rejoice a happy moment of life, but should not inculcate the proud or become the over confident that they know that how to make the life balanced. Human being must deal with the distress of the life, but should not become the demotivated or discouraged because happiness and distress are temporary in nature that occurs in the human life in this materialistic world. So human must learn to tolerate it, not to terminate it because by doing so mind will get the new experiences.

4.2 How to develop tolerance

(1) Meditate by making believes that matters are temporary in nature: - It means that all the matter appears in the human life is temporary in nature. One thing requires to become stable in the situation of dualities is that dualities must be appears in the life because it is the integral part of human life. But when ever be appears in the human life, it will be appears in the temporary and volatile form, that will be disappears after a certain period of time. So human being must believe that they are mediate on the temporary matters that must be come in life, because they are inevitable to appear in life, due to which they must believe that these all are fleeting perception and will be disappear in due course of time.

(2) Practice and Cultivate Tolerance: - Dualities do not give the distress until and unless it taken willingly, and by the practice of tolerance it will be disappears optimally. It means that tolerance is a matter of practices by which human must be learn to tolerate the state of duality. And practice of tolerances and cultivation with tolerances enlighten the path to come out from the situation of dualities as well as to come out from the dual behaviour and dichotomous thoughts which not gives the distress- “is a situation of mind in which ability and potentiality of human mind is not solving the quantum, magnitude or gravity of problem they face”. Which yield or create the painful experiences for the human being and resulted in the form of very negative outcome in the human life. This tends to do or take some unpleasant decision in the life. That is proven very disastrous. So in this context human mind must require to practice tolerances to cultivate their life to endure the pain they face in their life and strive and thrive to obtain their goals and objectives of life and reach ultimately on the destiny they set in their life.

(3) Tolerance must balance the life: - It not makes the life complicate. It makes the life balance and stable. But on the name of tolerance one should not allow oneself to get exploited by any cause or any entity or any course of action. They must take necessary action in such situation and circumstances when they feel that matter is not to toleration else is a matter of exploitation and harrasment

5 Teacher roles in Managing Dualities

“कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्” ||2. 7|

(Kārpaṇya-doṣhopahata-svabhāvaḥ pṛichchhāmi tvām dharma-sammūḍha-chetāḥ yach-chhreyah syānniśchitaṁ brūhi tanme śhiṣhyaste ’haṁ śhādhi mām tvām prapannam)

“Arjuna said to Kshrina due to misery weakness i have lost my composure. So I am asking that, as I am confused about my duty, what is good for me, tell me for the certainly, i am your discipline, instruct me, i am surrendered unto you.”

This world is place of confusion. A human being can come out of it with the help of guru. A Guru shows the path of journey from confusion to clarity. Confusion is common but an intelligent person knows that, what to do in the state of confusion; they approach a teacher in that moment of time to come out from the state of confusion. But an arrogant person tries to solve all kinds of problems by their own intelligence. When the

magnitude of problem goes beyond the ability of intelligence of human mind to solve the problem, they must humbly approach to the reliable teacher (Guru) for the solution of the problem; such humility is called as the real intelligence. So according to this verse of “The Bhagwat Geeta” lord Krishna played their role significantly just like a teacher to teaches the Arjuna when he was reluctant in battlefield of the kurushketra amidst the solider of kourwas and pandwas and not be able to come out from the state of confusion. So likewise we also require a spiritual teacher to come out from the state of reluctances and dilemma or confusion and to move on the path of peace and tranquillity. Even though the verses of Ramayana also stating about the role of Guru: - “Guru Binu bhava nidhi tarai na koī, jauñ biranchi sankara sama hoī. (v6):-It means that without the grace of guru no anyone, even he is most elevated in spirituality can cross over the material ocean.

6 Managing Duality

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् | तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् || 6:34|| “Chañchalam hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣhkaram”) Once Arjuna Say to lord Krishna in the verses of 6.34 of Geeta: - O Krishna, mind is very restless, turbulent, strong and obstinate, It is very difficult to control than the wind.

“असंशयं महाबाहो मनो दुर्निग्रहं चलम् | अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते” || 35|| (“asanshayaṁ mahā-bāho mano durnigrahaṁ chalam abhyāseṇa tu kaunteya vairāgyeṇa cha grihyate”) .Again lord krishana in verses 2.35 of Gita dictated the Arjuna that “O mighty-armed son of Kunti, mind is indeed restless, turbulent, strong and obstinate and very difficult to restrain. But by constant practice and detachment from the materialistic entanglement mind can be came in control. As sage Patanjali gives the same instruction about to how to control the mind in their verses: “abhyāsa vairāgyābhyāṁ tannirodhaḥ” (Yog Darśhan 1.12/ v26) “The perturbations of the mind can be controlled by constant practice and detachment from the materialistic world.”

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ | समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते || 15|| (“Yaṁ hi na vyathayantyeṭe puruṣhaṁ puruṣarṣhabha sama-duḥkha-sukhaṁ dhīraṁ so ’mṛitavāya kalpate”). Again in verses 2.15 of Geeta lord Krishna said to Arjuna “O Arjun, one who is noble person among all peoples and get affected by the happiness and distress and they always remain stable in all condition they became the eligible for the liberation. So in this context some basic steps will be essentially required to embrace in life to come out from the situation of dilemmas or dualities, which are as follows :-(1)Self-realisation- self realisation is one of the most important factors to come out from the situation of dualities. In the state of self-realisation mind and soul experience the introspection of their karma and according to them they embrace the reality of their karmic life and become the civic. (2) Always make the company of divine quality dominated people to come out from the dualities. (3) Practice of reading and teaching scripture always enlighten the human to move on the path of peace and tranquility. (4) Working irrespective of fruitive result brings the mind in the state of stability. (5) Work on the concept of unconditional love and affection to “love all serve all”. (6) Applying meditations to move on the path of enlightenment. (7) Unconditionally surrender unto divine power. So these are the some path of enlightenment which empowers the human mind and soul to come from the state of dualities.

5 Discussions

State of confusion is a part of duality, which resulted by the dichotomous thought and behaviour, which compel the human being to take the some unethical decision that might be unsocial. Some researcher said that this world is comprises with duality, which is the outcome of three kinds of attributes of this materialistic world, that exists in the nature, which affect the humanity through their characteristic. While some researcher stated that the Bhagwat-Geeta is effortless and blissful for the human development from the state of complete ignorance to complete enlightenment of pure consciousness. Some researchers explain that wisdom of Gita developing the human capital. Whereas some verses of Gita articulates that mind is very restless, turbulent, obstinate and very difficult to control, while some verses explain that mind can be control by the constant practices of meditation to come out from the situation of mean deviation of mind that is called as the duality.

So after interpretation of all the verses and existing research ideology, researcher obtains the positive aspects of research outcome, which state the role of teacher in duality management.

6 Findings

After study of many number of research literature and verses of the “The Bhagwat Geeta”, the chief finding of this research paper states that the situation of duality is inevitably come in the human life, but they are temporary in nature and volatile, that might be collapse after the certain period of time by the constant practice of tolerating duality. The most vital thing is that human must make practice to accustom their life with tolerance, which gives them new kind of experiences to make the life stable without perturbation of mind. Because mind is restless, turbulent and obstinate, this will be controlled by the constant practice of tolerance.

7 Conclusions

In the way of finding the solution of fundamental human and social problem “Shrimad Bhagavad Gita” is considered as one of the greatest and incredible scripture in the Indian history. Which enlighten the humanity to move on the path of spirituality, peace and tranquillity under the ambit of ancient wisdom of lord Krishna. It has innumerable relevancy and rationality from their quality of sacred wisdom which enlighten the path of tolerance and non-duality. In “Bhagwat Gita” lord Krishna play their critical role just like a reliable teacher to Arjuna, when he became the reluctant amidst the battle field of Kurukshetra. They enlighten them to do work without any wishes of fruitive result. Likewise after passage of thousand years “Bhagwat Gita” enlighten the humanity to sustain the life with tolerance, peace and tranquillity and come out from the all kind of duality which resultant in the form of dichotomous thoughts and behaviour just like Arjuna. So in this perspective of managing duality a reliable teacher always enlighten the path of tolerance, peace and tranquillity to come out from the situation of perturbation of mind that is resultant in the form of duality.

8 Future implications

This research paper exploring the idea of “Shrimad Bhagwat Geeta” in relation to role of teacher in duality management. That explain that, how a teacher play their significant role to manage the state of duality by motivation and guideline to their respective discipline. This research paper opens the window of research in future course of action. As this present research is conceptual in nature and require more research on it to get the better outcome. This paper also has their social implication on tolerance to comes out from the situation of dualities. Because without tolerating the dualities in the life, human may take some unpleasant decision in their life, that will be resultant in the form of negative consequences. So to curtail such type of consequences, tolerance of dualities must proven instrumental to reduce their effect. But the matter of tolerance will be matter of condemnation when situation of exploitation is yielded. This research paper also has their industrial implication in the sense that they may provide the learning to their employees that how to manage the situation of dualities by managing their family and work life and lives the life happily.

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