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## ECONOMIAL PERSPECTIVE OF BHAGWAD GITA

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### Abstract

We are leaving in the world, which is running towards materialistic society. In the present world, wealth has given due importance and without its survival is not possible. The study of economics had started with the Adam Smith definition which also emphasis on wealth. The idea behind wealth is it earned for the welfare of an individual. There are many theories of economics that talked of increasing welfare of individuals as a whole with wealth. Bhagwad Gita on the other hand, talked of doing well not for the self only but also for the other members of the society too. This state of welfare is for the society's satisfaction as a whole. The concept of welfare in Bhagwad Gita is not of any return but it is in long run is the welfare which leads to the society where individuals are doing good for each other. Bhagwad Gita has proposed many economic principles and values. The philosophy of Bhagwad Gita emphasized on the character building and considered karma as the highest duty on the part of an individual. The concept of **Self-Reliance** has also discussed in Bhagwad Gita. In this paper, the author explains the concept of economics and the economical principles based on the path of Bhagwad Gita has discussed. It has also discussed that the concepts of sustainable development and human development also have their roots in the Bhagwad Gita.

**Keywords:** Bhagwad Gita, Economical Perspective, Basic Economic Principles Based on Three Paths.

### Introduction

We are residing in a time where the development and utilization of innovation became predominant all through the entire world. The Digital world is a period throughout the entire existence of human which speed up and expansiveness of information turn over inside the economy and society. This advanced world started decisively with the broad utilization of Internet. It tends to be seen that the improvement in which information-based society is encircled by innovative worldwide economy ranges over its impact on how the assembling and the assistance area work in a proficient way.

In fact, every human is profoundly associated with the advanced universe of economy that they even have no an ideal opportunity to dissect and look at their undiscovered otherworldly and scholarly capacities. Financial analysts have the special obligation towards the ethical strengthening of the relative multitude of areas in the economy. For practical turn of events, we want to set up an association of trust and love between the different areas of the economy. The advanced man runs towards materialistic culture and neglect to comprehend their own self. It needs to comprehend that both the otherworldly and the material world are the two of a kind. To mitigate the agonies of the material world, current financial matters should comprise the otherworldly perspective, which assumes a critical part in the improvement of conduct and character of monetary entertainers like shoppers, makers, merchants, brokers or more all the approach producers.

There is a need of **Spiritually Guided Materialism (SGM)**, which is the solution of many problems in the economic sector. For the promotion of SGM Strategy, the verse/shloka 22 from chapter9 of Bhagwad Gita is required;

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || 9.22||  
ananyāśh chintayanto mān ye janāḥ paryupāsate  
teśhām nityābhiyuktānām yoga-kṣhemam vahāmyaham

(Swami Mukundananda)

### Translation

There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.



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## Commentary

A mother never thinks of deserting her newborn helpless child who is entirely dependent upon her. The supreme and eternal mother of the soul is God. In this verse, God offers motherly assurance to souls who surrender exclusively to Him. The words used are vahāmi aham, meaning “I personally carry the burden of maintaining My devotees,” just as a married man carries the burden of maintaining his wife and children. God promises two things. The first is yog—He bestows His devotees the spiritual assets they do not possess. The second is kṣhem—He protects the spiritual assets that His devotees already possess.

However, the condition He has placed for this is exclusive surrender. This can again be understood through the same analogy of the mother and child. A newborn baby is fully dependent upon its mother, who takes care of the baby’s welfare entirely. The baby simply cries whenever it needs anything; the mother cleans it, feeds it, bathes it, etc. But when the baby becomes a five-year old child, it begins doing some actions for itself. To that extent the mother reduces her responsibilities. And when the same child becomes a youth and assumes all responsibilities, the mother relinquishes her responsibilities further. Now if the father comes home and asks, “Where is our son?” the mother replies, “He has not returned home after school. He must have gone for a movie with his friends.” Her attitude is now more neutral toward him. But when the same boy was a five-year old, and had gotten delayed by ten minutes in returning home from school, both the mother and father would begin worrying, “What has happened? He is a small child. Let’s hope he has not met with an accident. Let us phone the school and find out.”

In this way, as the boy keeps assuming more responsibilities, his mother keeps relinquishing her responsibilities. God’s law is exactly the same. When we act from our independent will, thinking that we are the doers of our actions, and depend upon our own prowess and abilities, God does not bestow His grace. He merely notes our karmas and gives the result. When we surrender partially to Him and partially depend upon material crutches, God also partially bestows His grace upon us. And when we offer ourselves exclusively to Him, māmekam śharaṇam vraja, God bestows His complete grace and takes full responsibility, by preserving what we have and providing what we lack.

## Interpretation

In fact, SGM strategy needs to be understood and moves from want based economy to need based economy. Spirituality is very necessary for removal of stress and strain and well as social and economic health of the society as a whole. Hence, Bhagwad Gita is a treatise on the economic welfare for the entire world.

## Bhagwad Gita

Bhagwad Gita is the most popular ancient texts not only among the Indians but also among the western people. In fact, **Robert Oppenheimer** who successfully exploded the first atom bomb on July 16, 1945, at Alamogordo, New Mexico was greatly attracted by Gita. Bhagwad Gita inspired many of our leaders and provided them strength, moral courage and clarity of thought with which they have led the country in its struggle. Our Ancient Indian texts could be read with many different purposes. For example, a true disciple of Krishna wants to read Gita as it is a matter of religion to him. He may do a daily paraayana of some of the verses/shlokas for his/her inner satisfaction. On the other hand, a student of philosophy or a person who is in search of deep understanding of self-realization views Gita as a spiritual text. Some others are the one who considered Bhagwad Gita a base for economical aspect too. This is what it calls as a “secular” or “material” perspective

## Economical Perspective of Bhagwad Gita

Bhagwad Gita is a text that has all the bases for the harmonious development like social, moral, spiritual, economic, political etc. The concept of "Spiritual Economics" is a combination of psychology, economics and the spiritual science of the Vedas for explaining why there is vulture capitalism, unending economic hardship, exploitation, inequity, and struggle in this world. This Spiritual Economics explains the fact that there is a link between economic activity and human consciousness. Economics is not a natural science that works according to natural laws. But it is a set of ideas wholly created by man.

Consciousness, perceptions, thinking and behavior influence life style of the people. Those influences and behaviors are very visibly displayed in economic behavior of the people, all of which are thoroughly explained by reference to the teachings of the Bhagwad Gita (**Das, 2009**). Philosophy of Bhagwad Gita shows us the way to a life in harmony with our environment. The philosophy can also be applied in business, industry, education, economics among others (**Kanji, 2003**). Bhagwad Gita is useful for a better understanding of specific managerial issues such as quality management (**Sharma & Talwar, 2004**).



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• **Karma in the Bhagwad Gita**

The karma in the Bhagwad Gita is the economic perspective, which is directly or indirectly related with the production, distribution and consumption of goods and services. In Bhagwad Gita the three main principles like principle of Karma Yoga (The Principle of Action) related to economics, principles of the Path of Knowledge (Gyan Yoga) and the Path of Devotion (Bhakti Yoga) related with the economics as knowledge important for many works.

• **The concept of consumption and distribution in the Bhagwad Gita**

The concept of production and consumption are the important dimensions of economy, which is also described well in the philosophy of Bhagwad Gita. The persons who used goods and services to satisfy their desires or demand are consumers. Similarly, the process of storing the products is known as distribution. Bhagwad Gita describes various dimensions on the consumption and production of the individual and the society.

The Bhagwad Gita acts as a guiding material for the people that they should for the welfare of others and also fulfill or satisfy our own basic life-requirements. The twelfth verse of the chapter three of Bhagwad Gita is translated in following words: - Fostered by sacrifice the gods will give you the enjoyments you desire. He who enjoys these needs without giving to them is verily a thief (Radhakrishnan, 2014, p. 155)

• **Division of Labour (Verna System) in the Bhagwad Gita**

There is 'Verna' framework utilized by Krishna in Bhagwad Gita. Pundits of Hindu way of thinking deciphered the antiquated Verna framework as identical to the standing framework in the current society. However, such understanding isn't situated in the genuine investigation of the sacred texts.

From the old occasions, the callings around here of the world were characterized in four general classifications of calling based on their intrinsic characteristics (Shukla, 2007, p. 94). The four classifications of those four unique classes are as per the following:

- i. **Brahman/Brahmin** – (Teacher, Spiritual pioneers, clerics and counsels and specialists of each discipline) (Shukla,2007, p. 98) Yuba Raj Pandey
- ii. **Kshatriya** – (Class of individuals that secure. - 'Rulers Civil Administrators, armed force and police faculty')
- iii. **Vaishya** – (The business and cultivating class-'Development, steers raising, business, exchange, finance and modern exercises) – (Shukla, 2007, p. 100)
- iv. **Shudra** – 'Specialist co-ops class'- Shukla, 2007, p. 100) or the specialist class.

Krishna in the forty first verse of the Bhagwad Gita says that these four not really settled based on their characteristics or nature. He says: "The exercises of Brahmins, the Kshatriyas, the Vaishyas and the Shudra have been separated as per the characteristics of their inclination" (Mehta, 2007, p. 57)

Here, the not set in stone are viewed as the obligations of the connected calling. In current scenario, individuals select calling as per their advantage and their effectiveness and ability in the work.

• **Social Welfare in the Bhagwad Gita**

The Bhagwad Gita asks people to work for the welfare of the world or society. The verse/shloka (20.3) used the term 'Lokasamgraha' in the sense of social welfare. The translated version of the verse is as given below:

**Many a great sage like Janaka  
attained perfection by way of desireless action,  
so, you, too, should perform your duty  
bearing in mind the welfare of the world. (Baidya, 2071, p. 101)**

Baidya (2071) has translated the world 'Lokasamgraha' to mean 'welfare of the world' and Radhakrishnan (2014) has translated to mean 'maintenance of the world'. We see that the term 'Lokasamgraha' in composed of two words – 'Loka' and 'Samgraha'. The word 'Loka' denotes, according to Agarwal (1995), 'in different contexts, either human beings or the world.

• **Contribution to others in the Bhagwad Gita**

In the economic world and the society, we live in, fulfillment or the utility of an individual is essentially estimated based on fulfillment or utility got by the person from the utilization of labor and products. In the individualistic culture, individual fulfillment is hence estimated or looked at based on fulfillment got through utilization. Individual attempts to get greatest fulfillment from every unit of his cash spent to buy labor and products.

We find in our society those certain individuals burn through all of their pay saved subsequent to satisfying their essential requirements in serving others. For instance, certain individuals consume their time on earth in caring senior individuals of the society, while some others give their life to give cover and other essential necessities to youngsters remaining in the streets. They would rather not gather individual property. Additionally, some others give all their territory and entire of other property to specific asylum houses. Those individuals spend their property deliberately to such open organizations or give their property



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in the help of others. These individuals get most extreme fulfillment from such commitment to other people, or to the society. Along these lines the customary thought of utility or fulfillment estimation based on utilization doesn't work in such occasions. In such cases, the aloofness bend doesn't quantify or look at the fulfillment that comes from the utilization of explicit mixes of the wares yet they get utility or fulfillment from the commitment that they make to other people or the society. The bigger they can add to the society, the bigger fulfillment they feel or get. The fulfillment got from the commitment can likewise be estimated or thought about as it is looked at agreeing the utilization of the blends of the products.

This shows that monetary conduct isn't restricted uniquely as per the general inclination of person that comes from the utilization or the acquisition of merchandise and administrations for self-utilization, yet the financial conduct of the person who adds to other people.

### Conclusion

The Bhagwad Gita represents the stress, turmoil, dilemmas and struggles faced by people in the present scenario also. The text like Bhagwad Gita is very beneficial for the better understanding of managerial and economic issues. It also focused on many issues of economic challenges. The Bhagwad Gita stresses on the fact that Karma is work and work is life. And it improves the core concepts of commitment (Bhakti), and embeds knowledge of economics (Gyan).

Most of the people in the world looks on Bhagwad Gita as a psychology while others considered it as a book on stress management. Although, many people do not often consider that it has economic values and principles in it. Bhagwad Gita revealed the economic values and understanding which helps in designing the important economic developmental policies of countries. To sum up, Bhagwad Gita is a philosophy, which consists a glimpse of many disciplines including economy, science and technology.

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