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## SELF-MANAGEMENT IN THE LIGHT OF SĀM̐KHYAYOGA (CHAPTER-II) OF ŚRĪMADBHAGAVADGĪTĀ

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### Abstract

Our India is renowned in the globe for its distinctive, rich, glorious heritage and cultural tradition. Ancient India is augmented with unique sacred scriptures like the Vedas, Upanishads, Śrīmadbhagavadgītā, the Rāmāyana, the Mahābhārata, Purāṇas, Bible, Quran, Yoga sūtras of Patañjali, Dharmaśāstras etc. Amongst these the Śrīmadbhagavadgītā is a marvelous Hindu sacred scripture, which is incorporated in the epic Mahābhārata consisting of 700 verses in 18 chapters in Sanskrit language by Vyasa. The Gītā is the divine discourse spoken by the supreme Lord Krishna himself, so it is told- गीता सुगीता कर्तव्या कर्मिण्यैः शास्त्रसंग्रहैः। या स्वयं पद्मनाभस्य मुखपद्माद्वर्निःसृताः॥ (महा.भीष्मपर्व, 43.1). It means “The Gītā alone should be sung, heard, recited, studied, taught, pondered, and assimilated properly and well which was emerged directly from the lotus like lips of god Vishnu himself.” Amongst 18 chapters the 2<sup>nd</sup> chapter is सांख्ययोगः or the yoga of knowledge. Management is an organizational activity to remain the administration disciplined while self-management is an individual activity to keep oneself disciplined. Gītā is full of advises in regard to discipline and regulate the lifestyle of human beings, to be perfect etc., especially the 2<sup>nd</sup> chapter teaches more about self-regulation, self-management, and self-control. Based on qualitative method, this article tries to ponder about the self management as highlighted in *Sāmkhyayoga* of *Śrīmadbhagavadgītā*. By knowing these one should be well-balanced and mentally sound from internally. Then, one is not affected by these side effects of worldly life by getting knowledge what should be done and what should not be.

**Keywords:** self, soul, body, fruit, action, truth, self-management

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## 1. Introduction

Śrīmadbhagavadgītā is an infinite ocean of supreme wisdom for the welfare of mankind in every stage of life (Upadhyaya, 2014). It is the oldest Hindu scripture, is a part of the epic Mahabharata, the epitome of all vedic knowledge. It advises the philosophy of self-management. It shows the way of progress through self-contented, self-stimulated, self-motivated, self-illuminated, and self-development without depending on others. It consists of 700 verses in 18 chapters. It highlights the importance of self-realization and the quest of knowledge as a means to reach spiritual illumination. It has three major themes- knowledge, action and love. Whatever the practical problem arises in our day-to-day life we can see that its best solution lies in the advises of Gītā. It not only provides supreme knowledge for the promotion of self but it also furnishes the all-round development of a person in each and every corner. Management is the restrain or organization of something. Self-management means 'self-control' or 'self-regulation'. Otherwise, it is told that the capacity to control one's emotions, thoughts, feelings, attitudes, and behaviour well in various adverse situations. It boosts our performance at work that helps in achieving our goals, motivating oneself.

The nature of the self has been narrated in it in detail than in other chapters. Thus, it is named as *Sāṃkhyayoga* (Chapter-II) or the Yoga of Knowledge. When Arjuna merged in distressing thoughts and taking refuge in the Lord, sought for the means to overcome his intense grief, and stated that neither sovereignty over the earth nor leadership over Gods would drive away that grief, the Lord first shows him about the real and unreal, and prove

that it became Arjuna's duty to engage in fight from the standpoint of knowledge. Lord says that destruction of bodies does not lead to the destruction of the soul. In verse no. Fourteen, Chapter – II of *Gītā* says that the feeling of heat and cold, pleasure and pain are the result of the contacts between the senses and their objects are transitory and fleeting. In verse no. Sixteen it has been described that the illusory has no survival, and the actual never stops to be, the truth of both has been professed by the seers of truth. A man who has the knowledge that the essence to be capable of killing and who thinks it was killed, they both are ignorant because the soul neither kills, nor is killed (Ch-II / 19). Thus, the intelligent man to whom pain and pleasure are alike, and who is not tormented by these contacts, obtain immortality. As the soul is not subject to any form of modification, so the soul is not at all born nor destroys. It is unborn, unending, eternal and ancient. The material body is transient, destructible, but the essence is not. The six modifications are birth, becoming, growth, transformation, decay, and destruction. The soul is above modification. So the soul neither kills anybody, nor is killed by anybody. For in casting off an old body and entering into a new one, it is the ignorant alone who suffers pain, not the wise. A kid cries when its mother removes old clothes, unclean with dirt, from its body, and forced it to be dressed in new ones. The mother remains apathetic to the lament of the child and in the child's own attention makes it submits to the altar of clothes. Still so God, for the welfare of the *Jīva*, and caring little for its moan, changes its body when it is worn-out. In this case, the wearing-out of a body should be mean to expiry of the duration of its life. In reality the soul, being immobile

and non-active, does not travel from one body to another as it is ever fixed and steady. But just as when a pot is carried from one place to another, the ether or space within the pot also appears to be carried, even so when the subtle body leaves a gross body and enters another, it appears that the soul also has moved from one body to another. Therefore, the acts of leaving one body and entering into another are credited to the soul in order to explain the phenomenon of death to the ordinary people. Arjun's grief proceeded out of the apprehension that he would be required to kill his elders and other relations by striking them with lethal weapons, or by hurling destructive weapons against them; thus in order to remove his grief, the Lord establishes the immortality and formlessness of the soul by pointing out the inability of all the four elements of earth, water, fire, and air to destroy it in the verse no.23-

नैनं छिन्दन्त शिस्त्राणि नैनं दहन्ति पावकः।  
न चैनं क्लेदयन्त्यापो न शोषयन्ति मारुतः॥(गी.  
२, २३)

The body is perishable and possessed of a form but the soul is everlasting and formless. Thus the soul can never be destroyed by the element of earth in the form of any weapon or by the elements of water, fire and air. It is eternal, omnipresent, immovable, constant and everlasting. It neither vibrates, nor moves from one place to another. It is all pervasive means there is no place which is not filled by it. As the soul is unmanifest, it is unthinkable. By knowing this reality one should not grieve for this. Due to ignorance and the desire for the possession of wealth, power, honour, fame and prestige etc., in this life man is far away from the attainment of celestial worlds hereafter. If we think, we can see that all these objects

are altogether insignificant and transient and have no stability (Shrikrishnadass, 2011). But without obtaining an insight into the truth and reality of God, it is exceedingly difficult to be free from this desire and perform action without any desire. Entertaining a desire, attachment, hope or craving for actions approved of by the scriptures and performed with the body, mind and intellect, as well as their fruit is not eligible for attaining supreme peace. Thus, the Lord advised Arjuna to perform his duties wholly renouncing attachment to, and desire for his actions.

## 2. Results and Discussion

### 2.1 Self Management in Sāṁkhyayoga of Śrīmadbhagavadgītā

People who good at self management also possess strong emotional intelligence. They are self aware and can self regulate. They can express their emotion in the way they want to instead of being compelled to by their feelings. Self management means: Focus on task, time management, clarify different roles, motivating yourself, planning your time strategically and managing stress. Several verses furnished where we get the reflection of self management skills are given below:

देहनिोऽस्मन्नियथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति  
॥(गी. २, १३)

Just as boyhood, youth and old age are attributed to the soul through this body, even so it attains another body. The wise man does not get deluded about this. Regarding the soul as subject to change, the unwise think that it suffers great pain both when leaving a particular body and taking a new birth, and therefore grieve for it.

मातरासुपरशास्तु कौन्तेय  
 शौतोषणसुखदुःखदाः ।  
 आगामापायनोऽनतियास्तांस्ततिक्षिस्व  
 भारत ॥(गी. २, १४)

O son of Kuntī, the contact between the senses and their objects, which give rise to the feelings of heat and cold, pleasure and pain etc., are transitory and fleeting; therefore, Arjuna, ignore them (Swarupananda, 2016).

य एनं वेत्तहिन्तारं यश्चैनं मन्यते हतम् ।  
 उभौ तौ न वजिनीतो नायं हन्ती न हन्यते  
 ॥(गी. २, १९)

Both of them are ignorant, he who considers the soul to be capable of killing and he who takes it as killed; for verify the soul neither kills, nor is killed. The soul cannot be killed by anybody.

न जायते म्रियते वा कदाचिन्नायं भूत्वा  
 भवति वा न भूयः ।  
 अजो नत्तियः शाश्वतोऽयं पुराणो न हन्यते  
 हन्यमाने शरीरे ॥(गी. २, २०)

The soul is never born nor dies; nor does it become only after being born. It is unborn, eternal, everlasting and primeval; even though the body is decay, the soul is not.

वासांसि जीर्णानि यथा वह्निय नवानि  
 गृह्णातनिरोऽपराणि ।  
 तथा शरीराणि वह्निय जीर्णान्यन्यानि  
 संयाति नवानि देही ॥(गी. २, २२)

As a man shedding worn-out garments, takes other new ones, likewise the embodied soul, leaves off worn-out bodies, enters into others which are new. Upon death, the soul never leaves this body and enters into a new body. The soul remains unaltered and is imperishable and unthinkable. It does not take birth, and upon death the soul does not decay.

नैनं छिन्दन्त शिस्त्राणानैनं दहतपिपवकः ।  
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः  
 ॥(गी. २, २३)

Weapons cannot cut it nor can fire burn it; water cannot wet it nor can wind dry it. The body is destroyable and possessed of a form but the soul is everlasting and formless. So, the soul can never be perished by the element of earth in the form of any weapon or by the elements of water, fire and air.

अच्छेद्योऽयमदाहयोऽयमक्लेद्योऽशोष्य एव  
 च ।

नत्तियः सर्वगतः सुथाणुरचलोऽयं सनातनः  
 ॥(गी. २, २४)

For this soul is unable of being cut; it is proof against fire, inaccessible to water and undriable as well. This soul is immortal, omniscient, immutable, stable and endless.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य  
 च ।  
 तस्मादपरहिर्येर्थे न त्वं शोचतिमर्हसि  
 ॥(गी. २, २७)

For in that case death is definite for the born, and rebirth is definite for the dead. You should not, therefore, mourn over the inevitable.

अव्यक्तादीनि भूतानि विद्युक्तमध्यानि भारत ।

अव्यक्तनधिनान्येव तत्र का परविदना  
 ॥(गी. २, २८)

Arjuna, before birth starts are not evident to our human senses; at death they come back to the unmanifest again. They are obvious only in the transitional between birth and death. What occasion, then, for sorrow?

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते  
सङ्गोऽस्त्वकर्मणा ॥(गी. २, ४७)

Your have to perform your work only and never to expect the fruit there of. Be not instrumental in doing your actions bear fruit, nor let your liking for be to inaction. It says that “do your given work

but reject its fruit-be detached and work –have no wish for reward and work”.

दुःखेष्वनुद्वग्निमनाः सुखेषु वगितस्पृहः ।

वीतरागभयक्रोधः स्थितिधीर्मुनरिच्यते  
॥(गी. २, ५६)

The sage, whose mind residues undisturbed amongst sorrows, whose desire for pleasures has altogether disappeared, and who is free from suffering, fear and anger, is called strong of mind. It says free from attachment , fear and anger , undisturbed amongst misery does not thirst for pleasure.

ध्यायतो वषियान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभजिायते ॥(गी. २, ६२)

The man dwelling on sense-objects promotes supplementary part for them; from attachment springs up aspiration, and from desire(unfulfilled) results anger (Goyandaka,2011).

क्रोधाद्भवति सम्मोहः  
सम्मोहात्स्मृतविभ्रमः ।

स्मृतभ्रिंशाद्बुद्धनिशो  
बुद्धनिशात्प्रणश्यति ॥(गी. २, ६३)

From anger arises desire for; from infatuation, uncertainty of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete decay.

We learn from the above discussion that be free from attachment, fear and anger, undisturbed amidst misery, does not crave for pleasure. Upon death, the soul leaves this worldly body and enters into a new body. The soul remains unchanged and is indestructible and unimaginable (Chinmayananda,2003). It never takes birth, and upon death the soul does not die. The soul is not connected with this circle. These are the some of basic points that incorporates the moral values within us by obtaining the self-management skills.

### 3. Conclusion

Śrīmadbhagavadgītā encourages us to live life with goodness, solidity, probity, reliability, kindness and uprightness. From Chapter II of we found various self management strategies such as: awareness about self, control of self, understanding the nature of reality, self-realization, acquiring of true knowledge etc. This chapter is exclusively made for true and knowledge. Without obtaining proper knowledge self management is impossible. It is concluded that the guidelines provided by Gītā specially in Samkhya Yoga is the royal road for self management of one’s life. If we manage our self properly then we will definitely enrich and success in our life.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव  
रपिरात्मनः ॥(गीता.६.५)

It means one should lift oneself by one’s own efforts and should not degraded

oneself; for one's own self is one's friend and one's own self is one's enemy. In this way we can find our purpose and live it fully. When we have strong self-management skills, we are able to change how we feel, speak, and act in different situations. At that stage, we understand our personal role in managing our life. We take responsibility

for our actions. It is also found that people who are good at self-management possess strong emotional intelligence. They are self-aware and can self-regulate, they can communicate their emotions in the way they want to instead of being compelled to by their feelings.

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