

KARMA MANAGEMENT

Dr. Gurudutta Japee

Head of the Department, Department of Advanced Business Studies,
University School of Commerce, Gujarat University.

Abstract

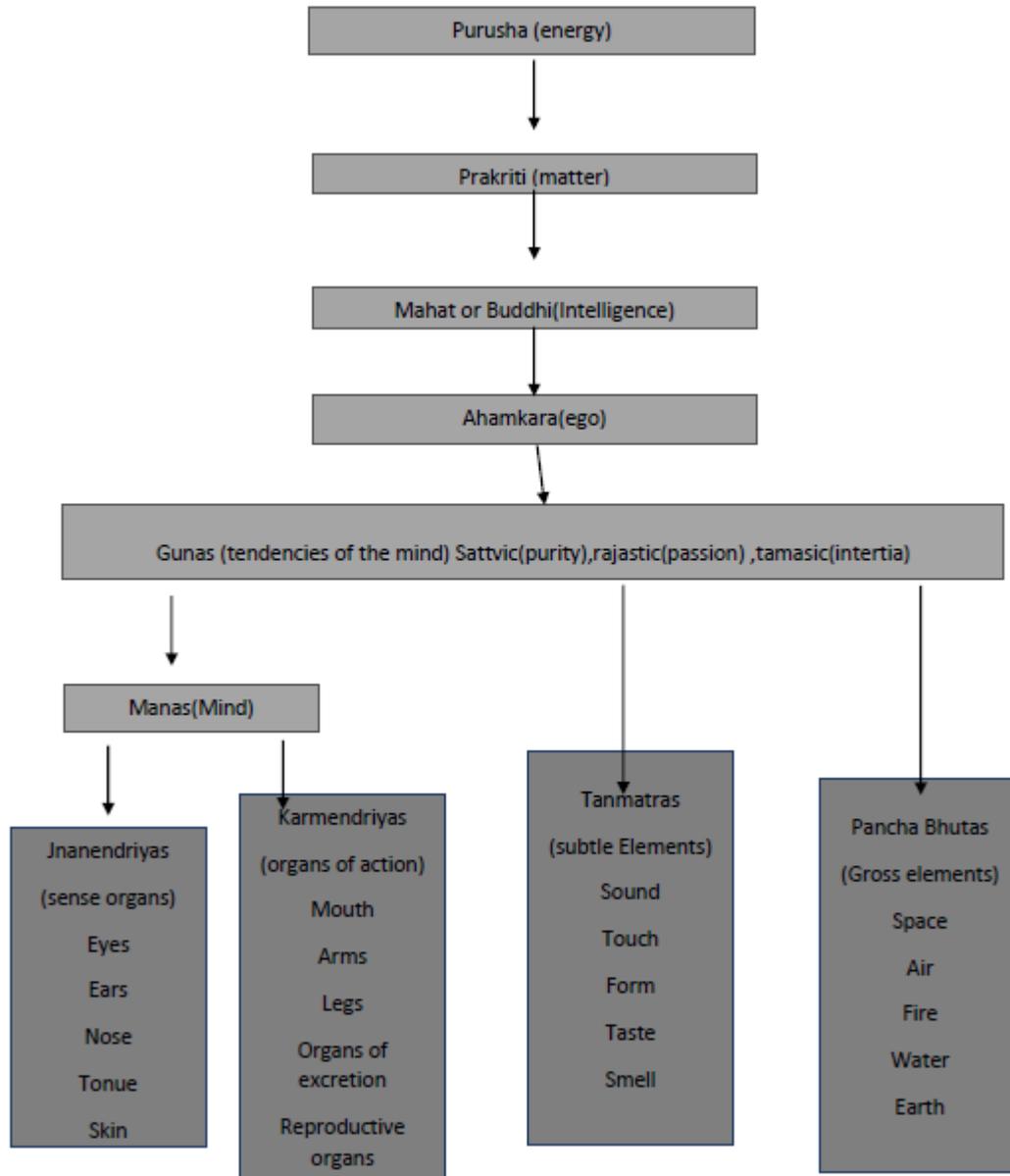
Karma is Self-Generated: A man's actions create his future karmas to be experienced, why wait seven more births to achieve spiritual maturity when you could achieve it in existing birth? That is the idea behind writing paper on karma management. When we begin to apply principles of management in managing karma, our individual karma is intensified. Quite often our actions are based upon an emotional reaction to what someone has done or said to us. The consequences of such actions are often not clearly and carefully thought about. For example, someone insults you, so you insult them back. If you did reflect, you would see that the consequence of harming someone else with your words in the present is for you to be harmed again in the future by someone else's words. This behaviour creates an endless cycle of being harmed and harming others, which is only stopped by considering the consequences before acting and not harming back. Mahatma Gandhi once said, "An eye for an eye makes the whole world blind." So, too, instinctive retaliation ultimately makes the whole world angry. The principle of considering the karmic consequences pertains equally to positive actions. The wisest approach is to not simply react to things that happen to us, but to take time to consider the karmic repercussions of all actions before we take them. The habit of considering the consequences before acting can be developed at an early age when parents and teachers utilize positive discipline methods to help children face the natural and logical consequences of their actions. Each mark is a reward or a stumbling block. Learn to look at the step you have made and the step you have not made yet. This brings you close to Me." Gurudeva elucidates our fourth principle: "It is our reaction to karmas through lack of understanding that creates most karmas we shall experience at a future time." Tirukural: "All suffering recoils on the wrongdoer himself. Paper is an attempt for managing your own karma by utilizing the correct understanding of karma to refine your actions and reactions in life.

Keywords: Principles of Management, Emotions, Behaviour, Karma, Intentions, choice architecture.

INTRODUCTION

There are 18 chapters and 700 verses of Shrimad Bhagvad Geeta of which Karma yoga is the third chapter having 43 verses. Lord Krishna explains everything about karma(actions), including the importance of selfless actions (nishkama karma) and how these are the best ways for a human to achieve salvation.

Lord Krishna specially uses the Sanskrit word sankhya in many verses. He could very well use the word jnana to mean the same thing, but he does not. He also describes many aspects of purusha, prakriti and gunas elsewhere, referring to the gunas in more than thirty verses. Chapter 14 of the Bhagvad Geeta is even called Gunatarya Vibhaga yoga, which means the "yoga of the division of the three gunas" following chart shows the major elements of human life.



WHAT IS KARMA?

Karma originated from the root word Kar, meaning “to do, make, perform, accomplish, cause or effect”. In a nutshell, karma means both actions and the result of a person’s actions. Even thinking is considered to be karma. We do karma all the time. When we breathe, it is karma. The karma we do dictates our past, present and future. It is impossible to live without taking any action.

WHAT IS THE LAW OF KARMA?

Karma is about all that a person has done, is doing, and will do in the future. Karma is not considered to be a punishment or a reward. To some extent, it is almost like Newton’s third law of motion: “ for every action, there is an equal and opposite reaction.”

Karma also means the cycle of cause and effect. According to the theory of Karma, what happens to a person happens because he or she caused it with his or her actions in this life or in previous lives. Karma is an important part of all religion. According to the theory of karma, good actions as well as good thoughts bring forth good karmic results, and bad actions as well as bad thoughts bring forth bad karmic results. Thus, one's thoughts and actions dictate one's happiness and unhappiness.

WHAT IS KARMA YOGA?

Karma yoga means attaining salvation through the path of selfless actions (Nishkama karma). The Gita allots three chapters and 113 verses to explain karma yoga. Some of the important points are mentioned hereunder.

- No man will reach a state of Nishkarmata (freedom from actions) by shunning or abstracting from actions.
- Actions is the nature of all beings in creation.
- He who controls his desires of the flesh and does selfless actions is an honourable man.
- To do actions without seeking profit will ensure salvation for you.
- As God, there is nothing Krishna must do in the three worlds, and there is nothing in the three worlds he needs or can't get. Still, he works all the time.
- A man should do his duty. A man will meet with disaster if he does someone else's duty. Svadharma, however despicable it may be, is better than someone else's duty.
- He who performs unattached actions by surrendering them to me will not be touched by sin, just as water drops on a lotus leaf do not wet it.
- Actions do not taint Krishna, nor does he have any desire for the fruits of actions. No action is binding on someone who understands Krishna in this way.

WHAT IS THE MANAGEMENT?

In common parlance, Management can be defined as a process of getting the work or the task done that is required for achieving the goals of an organisation in an efficient and effective manner.

Process implies the functions of the management. That is, planning, organising, staffing, directing and controlling. On the other hand, effective implies completing the given task and work while, efficient means successfully completing the task with minimum possible cost. Thus, management can be defined as the process of planning, organising, staffing, directing and controlling such that the goals of the organisation are achieved successfully with minimum cost and resources.

WHY OF KARMA MANAGEMENT?

जानामि धर्मं न च मे प्रवृत्ति-

जानामि पापं न च मे निवृत्तिः ।

केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥ ५७॥

These verses are from the Pandav Gita. Roughly translated with context these lines mean - When Lord Sri Krishna tried to convince Duryodhana to not go fight Pandavas because it was adharm, Duryodhana replied - I

know what is the difference between Dharma and Adharma and what is right and wrong. But my problem is just that I don't feel like to do the right thing. I will do what I want.

This shows one of the main differences between Duryodhana and Arjuna's attitude. Duryodhana merely made a statement admitting the problem, seeking no way to correct it. But Arjuna actually questioned the problem, asking Krishna for help to answer. The abovementioned dilemma is very common in today's world. Indecisiveness, Unethical, immoral should not be a part of any act. Morality, ethics and values are in the roots of the karma and even management. It ought to be good and it ought to be right. Self-control is very much needed for good and right act. It is a kind of self-realisation.

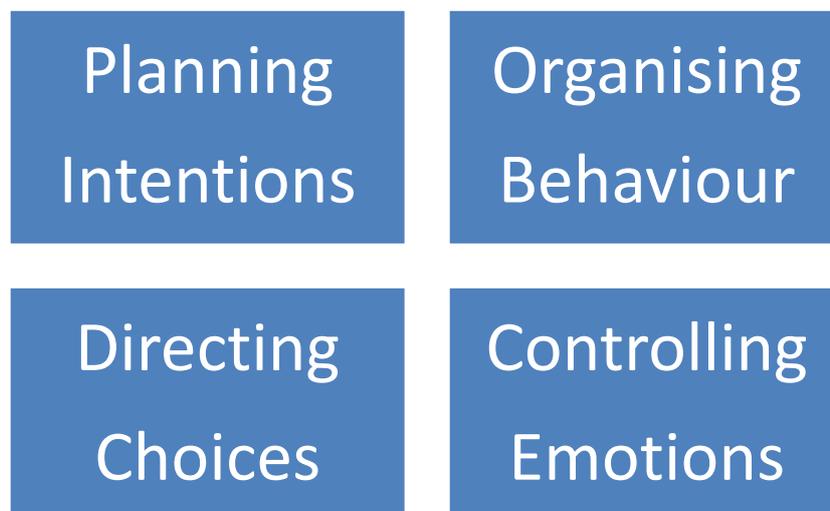
In modern context, I think one of the most reasonable learning from this is, to act is to choose and choice implies will, therefore what you are willing to do is the central point of an act. Entire paradox of choices falls in the following 2X2 matrix.

Particulars	Choice	Choice
Metaphysical status/action	Good (Good Act is an act that uplifts one's own consciousness)	Bad
Epistemology/ perception of situation about act	Right (Right Act is an act which is in accordance with one's own consciousness and well contemplated)	Wrong

The contextuality of an individual act lies somewhere in abovementioned matrix. Value construction is based upon the choices made by an individual during his/her entire life.

Karma Management is required for creating another way of looking, understanding or judging the situations. It is the duty of the management to deconstruct the old ontology and epistemology and construct new ontology and epistemology. Then only meaningful management as an act would be possible.

TAXONOMY OF KARMA MANAGEMENT



PLANNING INTENTIONS

The First Principle of Karma Management is Planning your Intentions. Intentions has to be pure, non subjugatory and has an element of intentness of the being that is inner identification.

Lord Krishna has said in Geeta that it is not the action itself but the intent behind every **action that matters**. Which doesn't mean according to Krishna in Bhagvad Geeta NOT to act. He has said that the action has to have the righteous intent.

The question should have been what the intent should be to act. Action is in other words known as karma in Geeta. You have got to act. If you do not act, then it is as good as Arjuna not waging the war, sitting on his chariot all day wishing Karna was slain with all the intent he had. At the end of the day, would he have been able to fulfil his vow? No, right?

Planning is the process of thinking regarding the activities required to achieve a desired goal. Planning is based on farsighted, foresight, and insight, Planning is one of the executive functions of the brain, encompassing the neurological processes involved in the formulation, evaluation, and selection of a sequence of thoughts and actions to achieve a desired goal. Various studies utilizing a combination of neuropsychological, neuropharmacological and functional neuroimaging approaches have suggested there is a positive relationship between impaired planning ability and damage to the frontal lobe.

To err is human. Whenever we attempt anything worthwhile, we usually go through failures before attaining success. Even children taking their first steps slip and fall many times before they learn to walk.

On the life path too, we tend to have our missteps; we fail to live according to expected devotional and ethical standards. While treading the path of self-improvement, we need to avoid exposing ourselves inordinately to judgmental people. Such people delight in finding others' mistakes and labelling the disheartened victims of their judging mentality as hopeless failures. Their critical comments can demoralize us, sometimes even making us feel like giving up. "The meaning of Karma is in the intention. The intention behind action is what matters. Those who are motivated only by desire for the fruits of action are miserable, for they are constantly anxious about the results of what they do."

Purpose of Intentions planning is not to catch us when we do wrong, but to coach us so that we can do right. Desiring to bring out our best, it looks beyond our incidental actions to our essential intention; it focuses not on what we do occasionally, but on what we want to do act consistently. In the Bhagavad-Gita (09.30), Krishna declares even those who succumb to misdeeds as saintly provided they remain determined to love him. Given our lapses, our saintliness is apparent, not actual. But through this declaration, Krishna shows us how to look at our present condition: focus on the potential and stick to the process to turn the potential into actual.

Being souls who are at our core pure, we all have the potential for purity. And the process of Intentions planning has the potency to bring out that purity by connecting us with the all-pure Supreme, thereby dissipating all impurities.

ORGANISING BEHAVIOUR

Organising refers to the procedure of aligning the activities in a certain order. It contains designing the roles and directing the people towards accomplishment of goals. Human efforts along with the resources are brought together and coordinated under this function. The focus of the function lies in enabling people to work together

and implementing the plans for successful attainment of objectives. Through organising the working relationships of an organisation gets clearly defined, thereby ensuring its smooth functioning. The process of organising involves.

- I. Identifying the work and dividing them according to the plans.
- II. Grouping the work of similar nature and making departments for the same.
- III. Assigning authorities to the right personnel.
- IV. Designating the reporting relations.

Behaviour (American English) or behaviour (British English) is the range of actions and mannerisms made by individuals, Organisation, systems or artificial.

entities in some environment. These systems can include other systems or Organisation as well as the inanimate physical environment. It is the computed response of the system or organism to various stimuli or inputs, whether internal or external, conscious, or subconscious, overt or covert, and voluntary or involuntary. Shree Krishna now expounds upon the six traits of those who possess demoniac natures. They are hypocrites, meaning they make an external show of virtuous behaviour for impressing others, without possessing the matching internal traits. This creates an artificial Jekyll and Hyde personality, which is impure internally but has the external appearance of being pure.

The behaviour of demoniac natured people is arrogant and disrespectful to others. They are proud and conceited about their bodily possessions and designations, such as wealth, education, beauty, position, etc. They become angry when, due to lack of control of the mind and understanding, their lust and greed are fractured. They are cruel and harsh, and devoid of sensitivity for others suffer in their interactions with others. They have no understanding of their karma management principles and function unrighteousness and apparently behave righteousness.

All souls carry their natures with them from past lives. Accordingly, those cultivated virtuous qualities and performed meritorious deeds in the past lives are the ones who are born with divine natures, while those who indulged in sin and defiled their minds in previous lives carry the same tendencies into the present one. This explains the plural natures of living beings in the world.

The divine and demoniac natures are the two extremes of this spectrum of human being in the world.

The living beings in the celestial abodes possess more virtuous qualities, while the demoniac traits dominate in the lower state of being. Humans possess a mixture of both divine and demoniac traits. Even in the cruellest butcher, we sometimes find the quality of kindness existing in their personal life. even in the elevated spiritual aspirants we find defects of virtue. It is said that in Satya-yug, the gods and demons lived on different planets (i.e., separate planes of existence); in Tretā-yug, they resided on the same planet; during Dwāpar-yug, they lived in the same family; and in Kali-yug, the godly and demoniac natures coexist in the same person's heart. That is the dilemma of human existence, where the higher self pulls it upward toward God, while the lower self pulls it downward. Having described the saintly qualities, Shree Krishna now goes into an extended description of the lower nature, to help us to recognize it and avoid it.

Organisation consists of codes of conduct; it should be conducive to one's purification and the general welfare of all living beings. Adharma consists of prohibited actions that lead to degradation and cause harm to society. The demoniac nature is devoid of faith in the knowledge and wisdom of the scriptures. Hence, those under its sway are confused about what is right and wrong action.

A typical example of this is the present trend in western philosophy. Having evolved through various schools of thought after the Renaissance, and Age of Enlightenment, Humanism, Empiricism, Communism, Existentialism,

and Skepticism, the present era in western philosophy is labelled as “Post-modernism.” The prevalent view of post-modernist thought is that there is no absolute Truth. Multitudes have rejected the possibility that such a thing as absolute Truth could exist. “All is relative” has become the slogan of the post-modernist era of philosophy. We often hear phrases like “that may be true for you, but it’s not true for me.” truth is seen as a personal preference or perception that cannot extend beyond a person’s individual boundaries. This viewpoint has a big bearing on the subject of ethics, which deals with the question of right and wrong behaviour. If there is no such thing as absolute truth, then there is no ultimate moral rightness or wrongness about anything. Then, people are justified in saying, “It may be right for you but that does not mean it is right for me.”

Such an idea is very appealing to many, but if taken to its logical extreme it proves absurd. For example, what if it is right for someone to ignore traffic lights, even when they are red? That person will put the life of others at risk by doing what he believes is right. What if it is considered right by someone to go on a suicide-bombing mission in a heavily populated civilian area amongst people he sees as enemies? He may be fully convinced that what he is doing is correct. But does that make it right in any sense of the word? If there is no such thing as absolute Truth, then no-one can really say “he should do that” or “she shouldn’t do that.” All one can say is, “A lot of people do not feel good about this action.” According to the relativist viewpoint, one might respond, “That may be true for you, but it is certainly not true for us.” These can be the ruinous ethical consequences of disregarding the belief of an Absolute Truth.

Shree Krishna states that the demoniac nature is a confusion about what is right and what is wrong, and thus, neither purity, nor truth, nor right conduct is found and located in in them. In the following verse(translated), he goes on to describe the predominant views of such people.

There are two ways of refraining from immoral behaviour. The first is to refrain from unrighteousness through the exercise of will-power. The second way is to abstain from sin due to fear of God. People who have the ability to abstain from sinning merely by will-power are very few. The majority of people desist from doing wrong due to the fear of punishment. For example, it is observed on highways that the moment a police car is spotted, people immediately slow down to the permissible speed limit, but when they perceive there is no danger of being caught, they do not hesitate in exceeding the speed limit. Thus, if we believe in God, out of fear we will refrain from immoral behaviour. Instead, if we do not believe in God, all his laws will still be applicable to us, and we will suffer the consequences of wrong behaviour.

Those with demoniac natures do not wish to accept this imposition of authority and regulation of behaviour that is a necessary corollary of belief in God. Instead, they prefer to subscribe to the view that there is no God, and the world has no basis for moral order. They propagate ideas such as the “Big Bang Theory,” which postulates that the world was created by an accidental explosion that took place at time zero of creation, and thus there is no God who sustains the world. Such theories permit them to engage in sensual gratification without scruples or fear of consequences.

Amongst the various forms of sensual gratification, sexual indulgence is the most intense. This is because the material realm is like a distorted reflection of the spiritual realm. In the spiritual realm, divine love is the basis of the activities of the liberated souls and their interactions with God. In the material realm, its distorted reflection, lust, dominates the consciousness of materially conditioned souls, particularly those under the mode of passion. Thus, the demoniac-minded see engagement in lustful activities as the purpose of human life.

These are generally the steps that one might take when organising Individual Behaviour Plans:

1. Identify the problem behaviours - keep a log of all the negative and inappropriate behaviour. This will help you to identify the most concerning behaviour that you want to change.

2. Observing and recording negative behaviours - once you have selected the behaviour you are going to target, observe and record every time this behaviour is shown. This will help you gather data and create a baseline record of the inappropriate actions yourself is exhibiting. During this process, you should note exactly what you feel, how and why it is happening, who is present and how intense the behaviour is.

3. once you have finished the self-observing and recording stage, you need to analyse the data you have collected. Think about the following questions when looking over your results:

What does the data tell you?

What can you do about the results?

4. Identify and Implement Strategies - you need to recognise how you can help encourage yourself to show more appropriate behaviours. Consider the following questions:

Can you identify triggers?

How can you minimise these triggers?

Once you've addressed these questions, consider:

How you can avoid these triggers to help yourself to eliminate negative behaviours.

Using a distraction method rather than confronting yourself when they exhibit these inappropriate and negative behaviours.

Routine change is often a big trigger, this can disrupt day and lead to unwanted behaviours being shown.

When providing directions, make sure they are clear and precise.

Further questions to consider:

What behaviours do you want?

Have an idea of what you constitute as appropriate behaviours. Once you have an idea, you will be able to establish the behaviours you deem inappropriate and are able to target them.

How are you going to measure if your strategies are successful?

Make sure you continue observing and recording throughout the process to have successful independent learning plans.

How will you write this strategy?

Create a behaviour management plan that includes a number of positive strategies to help address and change negative behaviours.

5. Evaluation stage - continuous evaluation of your independent behaviour plans will ensure you know if it is working or not. Assess after one day, a week, a month and so on.

DIRECTING CHOICES

Directing is a necessary function in management for guiding staff to prepare for their assigned tasks so that they can complete them and help achieve the goals as planned.

“Direction is telling people what to do and seeing that they do it to the best of their ability. It includes making assignments, corresponding procedures, seeing that mistakes are corrected, providing on-the-job instructions and of course, issuing orders.”

The direction process in karma management involves the individual and others guiding, instructing, and looking over the choices which are tasked with achieving goals.

Life is full of choices and series of decisions. The quality of your life is decided by the decisions or choices you make and the actions you take. The decision without an action and an action without direction are like writings on water.

In any difficult or abnormal circumstances, one should choose to be the best of himself. It's the choices that make us who we are, and we can always choose to do what's right.

Some choices are so simple that you're barely aware you're making them, while others are time consuming, high risk, and can leave you feeling anxious.

choices can make or break an individual or an entire organisation. And they often involve complex and unpredictable interpersonal issues, too.

To avoid making a bad choice, you need to bring and direct a range of decision-making skills together in a logical and ordered process.

Choice architecture is the design of different ways in which choices can be directed by an individual for himself and for the organisation,

- the number of choices available to an individual.
- the manner in which attributes of the different options are understood by an individual.
- Choosing right by balanced and rational directing.

choice architecture can influence an individual only when intentions and behaviour are planned and organised respectively. E.g., spending money for charity or for spending for oneself or for living luxurious lifestyle or for any other reason. Or choosing food when you go to restaurant you prefer junk or healthier foods or registering as an organ donor. These interventions are often justified in that well-designed choice architectures can compensate for irrational choices and biases.

CONTROLLING EMOTIONS

Controlling is one of the important functions of the Karma Management. In order, to seek planned results, one needs to exercise effective control over the dark emotions. In other words, the meaning of controlling function can be defined as ensuring that activities of an individual and organization are being performed effectively & efficiently for the achievement of predetermined goals without negative emotions.

- Controlling is a goal-oriented function without having dark emotions.
- It is a primary function of every individual working in organization.
- Controlling is a pervasive function.

Emotions are an important part of the human experience. We feel a variety of different things, and being able to put a label on those feelings is helpful for increasing self-awareness and self-understanding.

Emotions can be classified in two major categories.

1. Positive Emotions

2. Negative Emotions (Dark Emotions)

In Karma Management the important aspects is to control the dark emotions (Anger, Greed, Lust, Ego, Stress, Fear, Jealousy, frustration, anxiety, guilt, depression, etc)

The Bhagvad Geeta deals with the mind in a very detailed manner, according to Krishna, the human beings experience are dull, scattered, random and half organized thoughts, and he tells Arjuna different methods to control the mind.

According to Krishna, when a person constantly thinks about objects, attachment for those objects arise in the mind. From attachment, desire is born, and from desire, anger is born, from anger comes delusion, from delusion comes loss of memory, from loss of memory comes destruction of the intellect, and once intellect is destroyed, the person perishes. According to Krishna, we can become the masters of our thoughts, we can become the masters of our lives, as well as the masters of the worlds around us. To those who have control over the mind, the mind is a friend; but those who have no control over the mind, the mind acts like an enemy. If you can become master of your thoughts, you can become master of your life, as well as the master of the world around you. Maitri Upanishad states that the “mind can be the source of bondage, or can be source of liberation”. Buddha said” your worst enemy cannot harm you as much as your own unguarded thoughts”.

An ordinary person has around 30000 thoughts a day, so when we do not control our thoughts, we create conditions for all kinds of illness. Fear itself triggers more than 1400 known physical and chemical responses, which means that toxic thoughts may cause illness such as diabetes, cancer or asthma, to name just a few. So we are forced to consciously control our thoughts.

We have to develop a mind which is open to everything and at the same time attached to nothing. One who can control the mind and attain tranquility to that man heat and cold, pleasure and pain, honor and dishonor are the same. Knowing the power of the mind and its capability to wander, karma management asks us to constantly watch it, like a turtle withdrawing its limbs when it sees danger, we should withdraw our mind and keep it under the control of the self all the time. Emotions can be controlled by constant practice and detachment whenever mind is unsteady, turbulent, obstinate, and very difficult to control the mind. Self-realization is not at all possible for one whose mind is out of control. But for the person who has/his or her mind under control and who tries by appropriate methods of yoga, self-realization is possible. We must develop an attitude of remaining open to everything while at the same near becoming attached to anything. People who develop that mindset will live an exciting and balanced life. One can develop better emotional regulation skills with little time and practice. These skills allow you to identify, understand, and handle your emotions more effectively in daily life. When you're able to manage your emotions, your mental health and physical health improve. This, in turn, can help your relationships, career, and overall quality of life.

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