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Creation of Knowledge, Innovation & Invention for Building Nation

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Abstract: *This paper explores the views on the creation of knowledge, innovations, and inventions from the Bhagavad-Gita and its significance in today's context. A review of literature on Bhagavad-Gita shows that a number of studies have been done on the Bhagavad Gita from various perspectives; however, very few have been done to integrate the Bhagavad-Gita's interpretation of knowledge, self-knowledge, innovations, and inventions as a necessity in the contemporary world. As a result, this paper not only interprets the literature but also provides some significance and insights on the contents of Bhagavad Gita and from the ancient Indian philosophical perspective. Chinmayananda asserted that an ancient philosophical scripture like the Bhagavad-Gita needs intelligent re-interpretation to apply effectively in the context of modern times. This paper is based on published literature and its interpretations, a qualitative research methodology that involves the study, understanding, and interpretation of ancient classical scripture. The Bhagavad-Gita is more than 5,000 years old and is written in the Sanskrit language. In a nutshell, the Bhagavad-Gita provides an inside-out approach to knowledge, innovations, inventions management, unlike the outside-in western perspective.*

The Shrimad Bhagavad-Gita is one of the most popular ancient religious scriptures not only amongst the Indians but also throughout the world. It speaks to the mind that has fought in life, a mind that is dissatisfied, a mind that is alert and thinking and that has many conflicts. Bhagavad Gita inspires the mind and provides strength, moral courage, and clarity of thought with which one can steer through the struggle.

Keywords: *Shrimad Bhagavad Gita, Knowledge, Innovations, Invention.*

I. INTRODUCTION

Over the past few centuries, modern man has assimilated treasures of knowledge, innovations, and inventions in an attempt to decrease the miseries of material existence. But all these efforts have been focused within the dominion of matter, resulting in an improved ability to control material energy through science and technology. Modern man has, with almost a religious dogma, avoided applying his intellectual faculties to understanding the spiritual dimension available in sacred scriptures like Bhagavad Gita. In this modern world, knowledge and information have become an integral part and parcel of everyday life, be it at home, at work. Knowledge is a systematic way of carrying out activities in any field of human effort. Its task is to make people capable of collective performance, to make their weaknesses immaterial, said the Management Guru Peter Drucker. It creates harmony to work together in a group, equals the thoughts and actions, goals and achievements, plans and performance, products and markets. It resolves situations of dearth, be they in the physical, technical or individual fields, through maximum utilization with the minimum input and available processes to achieve the goal. Loose management causes disorder, confusion, wastage, delay, destruction, and even depression in the group. Managing men, money, and materials in the efficient possible way, according to the circumstances and environment, is considered to be the most important and essential factor for success.

II. LITERATURE REVIEW

The literature on the subject defines knowledge as the know-how, education, work-related competencies, and psychometric assessments of individuals. Other academics define it as the sum of all individual competencies in professional skills or a combination of genetic inheritance, education, experience, and attitudes about life and business (Bontis, 1998). The bottom line is that human capital represents the capability of the organization in the minds of the employees. It incorporates the capacity to act, both individually and collectively, in a wide range of situations to achieve results.

The Bhagavad Gita is a powerful catalyst to be experienced for the transformation of an individual's personality. The Bhagavad Gita has become a strong driving force behind the exploration of one's life. In times of difficulty and doubt, this divine book answers all practical and spiritual queries; it contributes to the self-manifestation of feeling, deepens one's inner process. Then life in the world can become a real educative - dynamic, full, and joyful, no matter whatever is the circumstance. What makes the Bhagavad Gita a scripture of practical psychological solutions for transformation, it offers us the tools to connect with our deepest intangible essence and we must learn to participate in the battle of life with the right armory?

III. KNOWLEDGE-CONCEPT

Unfortunately, there is no collective definition of knowledge, just as there's no conformity as to what constitutes knowledge in the first place. For this reason, it is best to think of Knowledge in the broadest context. Knowledge is the process through which society generates value from its intellectual and knowledge-based assets namely inventions and innovations.

All Vedic knowledge is fail-safe, and Hindus accept Vedic knowledge to be complete and infallible. For example – cow dung is an animal stool, and according to Vedas, the person touching the animal stool has to take it to purify himself, however in the Vedic scripts cow dung is considered to be a purifying agent. One might consider this to be contradictory, and indeed by accepting this one will not commit a mistake; It has been proved beyond doubt by modern science that cow dung contains all antiseptic properties. Thus Vedic knowledge is complete because it has the clarity of thought required for the doubts and mistakes and the essence of all Vedic knowledge lies in Bhagavad Gita.

IV. THE BROAD PURPOSE OF THIS PAPER

Research works in the analysis of ancient Indian literature such as the Bhagavad-Gita in the context of modern individual personality development are indeed limited. Knowledge application in India is still focusing on applying western models of individual personality practices due to the wealth of western and concepts.

According to Arindam Chaudhuri, India claims to have some of the best management schools in the world, most Indian organizations have not been able to do well internationally. The reason cited is that the failure of Indian management to develop the indigenous management style, which revolves around Indian cultural roots and upbringing. Arindam Chaudhuri also asserts that an Indian grows up in a social system, where family loyalty and a sense of belongingness are paramount. With this type of background, an individual may not be able to adjust or fit into the work / social environment practicing American philosophies of individualism, direct, low power distance, and contractual style of management (Chaudhuri, 2003). The report said India could emerge as the world's third-largest economy as it had the potential for achieving the fastest growth over the next 30 to 50 years (The Star, Monday, September 11, 2006). As a result, it is imperative that India should focus its effort on the knowledge and development of innovations and inventions, from its own perspective.

V. METHODOLOGY

This paper is a qualitative paper that involves a review and analysis and interpretation of selected verses of the Bhagavad-Gita in the context of knowledge. The methodology used for the interpretation is hermeneutics, which arrived from the name of the Greek god Hermes and his role as the interpreter of the messages of the gods. In the current context, hermeneutics can be described as the interpretation and understanding of ancient literature. Hermeneutics is widely used in many fields of social science, philosophy, religion, theology, law, sociology, and also international relations.

VI. KNOWLEDGE - LESSONS FROM THE BHAGAVAD-GITA

The Bhagavad-Gita enlightens us with a variety of lessons for the self-enlighten and the world. Our understanding of the world generally depends on our ability to correlate, interpret, and assimilate information gained through observation and experience ourselves. Man's understanding of the world around him is proportional to his understanding of the self. There exists a correlation between self-knowledge and the outer world. The golden key to understanding the universe is held within the man himself, those who would know themselves truthfully. Self-knowledge begins with self-observation, self-examination, and self-evaluation and thereby developing certain disciplines that are called Divine, enlisted by Lord Sri Krishna in the Bhagavad-Gita.

There are no theories to be personalized or internalized and applied. Practices culturally, religiously, and traditionally followed impulsively induce each person's needs of the individual and the universal coincide. The trends proceed through intellectual knowledge of the playing field (Gyana), emotional devotion to the ideal (bhakti), and right action that includes both feeling and knowledge (karma). The Bhagavad Gita is a universal message addressed for each and every situation of the individual to help him or her to solve the worrisome problem of overcoming the present and progressing towards a bright future. The experience of everyone in this world and the drama of the ascent of man from a state of utter dejection, sorrow, and total breakdown and hopelessness to a state of perfect understanding, clarity, renewed strength, and triumph.

VII. KNOWLEDGE + INNOVATIONS + INVENTIONS = UNLIMITED CAPABILITY

It is a simple approach like any other simple thing that our creator has provided us with. Man has made this extremely simple concept extremely complex because their beliefs are covered with Maya, and thus the simple things have become unreachable for the average person. There are proven and simple means of developing the human mind to consciously and consistently achieve the

simple rules that our creator has told us to do. The lessons from Lord Krishna for the followers in the Bhagavad-Gita are the way to achieve self-realization and to realize the ultimate truth.

These are very basic Universal principles that support and have proven that the average human does have the ability to create unlimited mind power. Getting awareness, and developing the understanding of, exactly how these basic principles operate, are the first steps toward realizing our own true potential to do so. This deeper understanding and awareness will allow us to create for ourselves, the circumstances that allow us to prosper, in both the mental, physical realms and begin to experience the Ananda i.e. fulfillment, inner peace, abundance, and happiness.

The three main paths to liberation – Karma, Gynana, and Bhakti – are harmonized in the Shrimad Bhagavad Gita. In fact, Shrimad Bhagavad Gita deals with the three independent paths as the invention of ‘doctrine – supporting commentators’. It has propounded the device of performing an action in such a way that one ultimately attains release without committing sin, namely the Karma founded on knowledge, in which devotion is the principal factor after it had fully expounded the philosophy of action and not action and also the various paths of attaining release according to pure Vedanta philosophy and had established that no man is freed from action and that action should never be given up.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा अन्यानि संयाति नवानि देही ॥

In order to be successful and sustainable individuals and organizations need to continuously engage themselves in discarding old ideas (mindset!) & embrace new ones. This is the fundamental building block of innovation, inventions, and creating competitive advantage.

This shloka echoes and reinforces the recent work by Joseph Schumpeter on creative destruction and innovation followed by a number of other researchers. The most important issue in the management of change is one of mindset. The biggest challenge in organizations is mindset inertia. You can discard many things but the mindset is very difficult to discard. This puts realistic limits for creating better organizations

A Canadian writer, Stafford Beer, in his paper titled “May the Whole Earth be Happy: Lokaa Samstaa Sukhino Bhavnatu” written in 1994 for an Operations Research Journal shows how a shloka of Gita (अहङ्कार-विमूढात्मा कर्ताहमिति मन्यते) indeed this relates to some of the issues that arise in cybernetics and control theory. He also referred to several other concepts from the Ancient Indian wisdom in the same paper relating them to the management principles.

VIII. RELEVANT THOUGHTS FOR INNOVATIONS AND INVENTIONS

If we develop the skill, orientation, and attitude to draw upon the repository of knowledge for our day-to-day living issues, then we will realize that the world of ancient Indian wisdom opens up. One may identify a number of direct and relevant thoughts in these texts. Let us look at some examples from Gita on the issue of relevant thoughts for today. The following shloka from Gita is a case in point:

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

In this shloka, Arjuna raises a question that is very pertinent to most of us. We experience several occasions in our personal and professional life during which we would have internally asked the same question.

If asked a manager who has erred in their decisions or committed some blunder, ask fathers who have made blunders of scolding their children or taken wrong decisions about their daughter or son. They will always say convey something similar to this shloka. There is this feeling that I have become a victim of a situation as though somebody is pushing me to do wrong things. We undergo this frame of mind in our daily life. We are experiencing this frame of mind every now and then in Management. Lord Krishna offers some explanation as to why this happens in the shlokas that follow.

Bhagavad Gita also offers approaches to face and manage certain critical situations in life, it also develops an understanding of complex things that we go cope up within simple terms. It also offers direct solutions and sets us in a state of contemplation. One example will help drive this point.

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः तांस्तितीक्ष्णस्व भारत ॥

As long as the normal human five senses are active in gathering the signals that come into contact with them, we will experience the world of dualities – hot and cold, peace and sorrow, etc. One cannot run away from the world of responsibilities and dualities as they happen continuously and are also impermanent. Learning to handle them is important.

This shloka addresses the issue and truly provides us an idea for “managing” stress. It is about communication signal processing. We need to differentiate between signals and noise that is the idea here. We don’t have the capability of signal processing because we don’t do so. We cannot turn off the apparatus and stop receiving the signals but we are not used to receiving and process. Gita never recommends running away from problems. It suggests that understanding problems from the right perspective is key to managing problems. This is the greatest management lesson that one can learn. The idea of managing the world of duality (समत्त्व योग उच्यते) has been one of the core messages in the Gita and it has been repeatedly emphasized. This could very well be the keystone of developing a superior self.

IX. CONCLUSION

We are living in an era where a shift from an industrial society to a knowledge society has been going on. This transition brings together some important implications to management that the primary source of wealth is individuals and society. And the challenge for the national educational setup is how to ensure its citizens convert data into meaningful information and turn that meaningful information into common behavioral intelligence and ultimately convert that intelligence to WISDOM?

Innovative societies, institutions, organizations whether radically or incrementally, will be one step ahead of their counterparts. For achieving such high levels of innovativeness and inventions nation must first convert their culture into a more participative and more respective one. Thus ascribes a strategic role for all educational institutes and professionals as they will be the driver for that change in their domain.

The educational institutes have to come up with the right solutions, right tools and with right systems in order to utilize the knowledge to its best, to its highest use, to show the impact of citizens decisions on overall social upliftment by leaps and bounds and to make this transition to knowledge society real for the nation.

In this paper, some perspectives of knowledge from the Bhagavad-Gita have been presented in the context of the development of innovations and inventions that would impart moral efficiency to individual citizens. In the absence of this important personality value, the citizens increasingly tend to lack innovation, inventions and have become egocentric and thus failed to respond to social situations in a human way. This is leading to a strained interpersonal relationship in society and restricts knowledge development. I hope this will provide the basis for more research on the Bhagavad-Gita and its relevance for knowledge, innovations, and inventions in the future.

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