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## The PDCA cycle & negative feedback loop in the BhagavadGita

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### ***Contents***

Author's submission .....	2
The PDCA Cycle.....	3
The negative feedback loop for control systems.....	4
The Gita.....	5
The PDCA Cycle in the BhagavadGita .....	6
The negative feedback loop mechanism in the BhagavadGita.....	7
Right Knowledge .....	8
Right Actions .....	8
Right Qualities.....	8
Table of Right Knowledge, Right Actions and Right Qualities .....	9
Table of Right Knowledge, Right Actions and Right Qualities – with slokas.....	12
Afterword.....	18
Reference.....	18

## ***Author's submission***

Amidst the turmoil of human pursuit, amidst adversities, amidst joyous turns and twists, life continues unabated, yet discontentment rules many a heart. Contentment, no drudging desires, no unmet expectations, no disappointments, no desperate need, in short no negative feelings - these are essential for a cool and collected mind, which in turn is essential for delivering work products of high quality and high productivity. It is competition and the desire to run the rat-race that leads to self-imposed mental stress which fatigues majority of the people. In order to nurture creativity and regain our pristine glory in all walks of life, we modern Indians need to debunk ourselves. We need to re-instill the tranquil mind that our forefathers possessed. We need to rebuild individuals with nobility of character. We need to build a society with much higher average levels of innate righteousness. Now, this is possible only if each individual constantly strives to achieve the same. This constant and continuous improvement process could be self-monitored; others' assistance could also be taken to monitor its progress.

Very fortunately for us, the BhagavadGita provides all the necessary ingredients of this improvement process. If set to roll, the individual on this improvement process is bound to become truly noble, peaceful and will turn out to be a great asset to the society. This improvement process is modeled after the famous PDCA cycle that management gurus use to unfailingly achieve a quality target; it also akin to the negative feedback mechanism that engineers use to successfully maintain certain values for the parameters of a system under control. These two are sure mechanisms for achieving a target. When the Gita is depicted in this perspective, it will become very easy for the individual to adapt this improvement process, achieve nobility as also maintain it. Now, what are these tools and how the Gita fits into this paradigm is what this paper attempts to explain.

## ***The PDCA Cycle***

Also known as the Plan – Do – Check – Act cycle, it is a management tool to ensure the quality of a process. Also called the Shewart's cycle, it was used extensively by Prof. Deming to establish well-defined quality processes in Japan. It advises repeated usage of the four phases that would result in continuous improvement of a process and finally the achievement of the desired quality levels.

Deming continually emphasized iterating towards an improved system, hence PDCA should be repeatedly implemented in spirals of increasing knowledge of the system that converge on the ultimate goal, each cycle closer than the previous. One can envision an open coil spring, with each loop being one cycle of the scientific method - PDCA, and each complete cycle indicating an increase in our knowledge of the system under study. This approach is based on the belief that our knowledge and skills are limited, but improving. The PDCA—scientific method—can bring us closer to whatever goal we choose.<sup>1</sup>

As can be seen from the picture, the four phases involve

1. Plan - Understanding and setting goals and action plans.
2. Do – Implementing the action plans
3. Check – Auditing to check if desired goals have been met, if not, note the deviations
4. Act – Charting out corrective and preventive action plans.

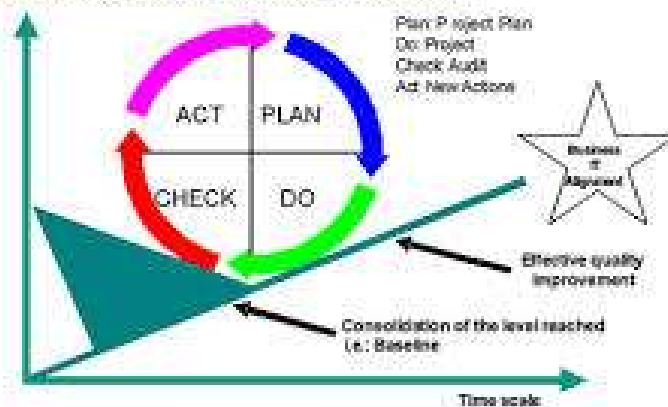
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<sup>1</sup> Rother, Mike (2009), [Toyota Kata](#), McGraw-Hill, p. 160

## The Deming Cycle



Continuous quality control and consolidation



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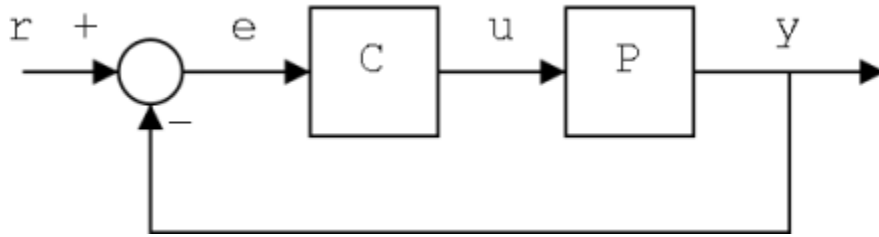
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### ***The negative feedback loop for control systems***

This is an engineering technique used for controlling the system parameters and keeping them within the desirable levels. The basic principle is very simple. The output of the system is sampled and it is used to correct the input to the system. For example, if we want an amplifier to amplify to a particular level, we sample the output sound produced and use it to tune the input. If for example, the output is too loud, then the excess of loudness is used to reduce the input to the same extent; the next output will then be lower by the same extent. Such a system is called the negative feedback loop control system.

Wikipedia says -

A **feedback loop** is a common and powerful tool when designing a control system. Feedback loops take the system output into consideration, which enables the system to adjust its performance to meet a desired output response.



This is a basic feedback structure. Here, we are using the output value of the system to help us prepare the next output value. In this way, we can create systems that correct errors by themselves and maintain the desired system output.

### ***The Gita***

The Gita is a treatise on self improvement. Lord Sri Krishna in eighteen chapters consisting of over 700 couplets has outlined this bible for self development. Examined in a manner for deriving a working model for continuous self-improvement, these couplets or *slokas*, can be classified into three<sup>2</sup> –

1. Right knowledge – Realities or cardinal facts about existence
2. Right Actions – Performing work that leads to self improvement
3. Right Qualities – conduct of the best individuals i.e goals of self

Having gained the Right knowledge, one has to perform the Right Actions and this would result in Right Qualities. In other words, if one has performed the Right Actions, Right Qualities would have resulted. By sampling one's qualities, one would understand what needs improvement. By studying the Right knowledge again and again, corrective inputs may be determined and actions performed again. In this manner, by repetitive and iterative execution of Right Actions along with the Right knowledge, one moves spirally towards the Right Qualities that are desired in an individual. This process may be

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<sup>2</sup> Refer table of Right knowledge, Right Actions and Right Qualities

implemented by means of a management tool like PDCA or an engineering tool like the Negative feedback loop for control systems.

The self improvement process is slow as indicated by the sloka

शनैः शनैः-उपरमेत्-बुद्ध्या धृति-गृहीतया । आत्म-संस्थं मनः कृत्वा न किञ्चित-अपि चिन्तयेत् ॥भ.गी.६-२५

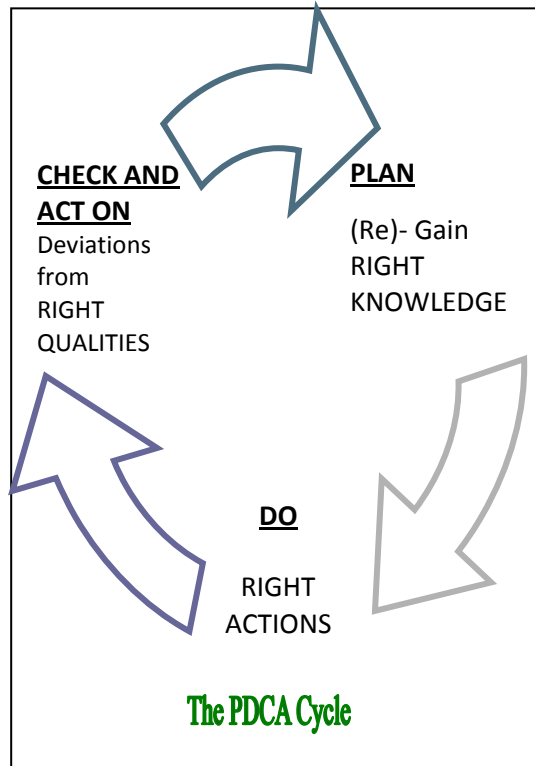
Also, learning has to be acquired from the knowers of Truth to keep away delusion, as said in *slokas*

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः ॥ भ.गी. ४-३४

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ भ.गी. ४-३५

### **The PDCA Cycle in the BhagavadGita**

Srimad Gita development. This process and hence cycles shown. and that should the Right Actions, are being lacking are to be Right Knowledge preventive plans have to be

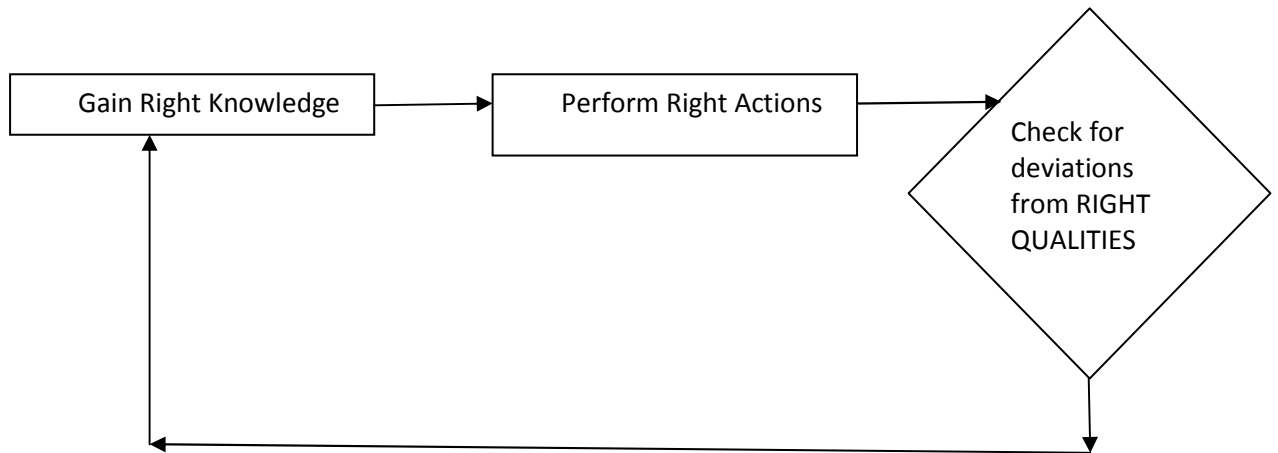


houses cardinal principles for self is a continuous improvement can be mapped onto the PDCA Right knowledge has to be gained lead to Right actions. After doing one has to check if Right Qualities exhibited? The qualities that are noted and then after visiting the section again, corrective and are to be made. Then Right Actions performed with Right Knowledge in

the mind. This cycle is to be repeated.

## ***The negative feedback loop mechanism in the BhagavadGita***

In this mechanism a sample of the output is taken and deviations from the desired output form an error correction to the input. This may be viewed as re-gaining Right Knowledge in the areas where the Right Qualities were lacking. Then, of course the Right Action is performed and Right Qualities are measured again. This is depicted as shown below :-



Since the required goals are clear, deviations from the goals are easily measurable. Negative feelings and qualities would call for positive enforcement of Right Knowledge and this would result in Right Actions.

In both cases, the PDCA cycle and the mechanism of achieving the Right qualities, appraising oneself has to be done continuously and corrections have to be applied regularly; only then the desired goals can be achieved. This appraisal could be a self-appraisal or better still done by an interested but unbiased third party. What exactly is the Right Knowledge, Right Actions and Right Qualities, has been tabled below. The *slokas* have been given in the next table. A gist of the contents of the table is given below.

## ***Right Knowledge***

We, the souls are eternal; but the world comprising our body and all that we see and touch, is material and evanescent. Lord, the Supersoul, is superior to us and the world. All miseries arise out of identifying ourselves wrongly as the body; this happens due to the sway of our *karmas* – the fruits of actions performed from beginningless times. However, action performed while being mindful of the Right Knowledge i.e. detached action, leads to freedom from *karmas*; also, Lord thus pleased grants more discretion and Right Knowledge. A *gnani* being the Lord's favorite, then gradually becomes His devotee. Lord takes care of all the needs of the one who is solely devoted to Him. His devotee gains peace and experiences ever-lasting happiness even in midst of adversities. The transformation from an ignorant one to a knowledgeable one and then into a steadfast devotee is a slow process and involves constant acquisition of Right Knowledge at the feet of a Guru. Gita is the greatest of all *shashtras*.

## ***Right Actions***

Perform only your duties and not others'; do them with no desire in the fruits i.e. be unattached. Hence, neither grieve over sorrows nor be elated over joys; quell the duals – like fame and insult, pain and pleasure, success and failure etc.; keep sense organs under control and dispel *kaama* and *krodha*. In order to do these successfully, surrender to the Lord. Thenceforth, have your mind fixed on Him. Be ever devoted to His service and make offerings to Him with *bhakti*. Teach this secret to the deserved ones.

## ***Right Qualities***

A *Pandit*, *Muni*, *Wise-one*, *Successful-one*, *Peaceful-one*, *Gnani*, *Yogi*, *Bhakta* is one who is ever in communion with the Lord. He is always happy and never disturbed by unsatisfied desires and anger. He sees the All-pervading Lord in all beings. He works unattached to the fruits thereof; he is free of ego, quells the duals, is peaceful and hence fit to attain Him. He practises with faith the Gita and is exclusively devoted to Him; he teaches it exclusively to the Lord's devotees; and hence he is Lord's dearest.



**Table of Right Knowledge, Right Actions and Right Qualities**

sloka	RIGHT KNOWLEDGE	sloka	RIGHT ACTIONS	sloka	RIGHT QUALITIES
	KNOWLEDGE OF THREE REALITIES		QUELL DELUSION - BE SPIRITUAL		ARE YOU A HAPPY & WISE PANDIT/ MUNI ?
2-12	World is evanescent	2-25	Do not grieve	2-11	A Pandit does not grieve
2-20, 18	<i>Jeevatma</i> and <i>Paramatma</i> are eternal	2-38	Transcend the <i>dvandva</i> of joys & sorrows, of success & failure, of profit & loss etc.	2-56	A Muni is one who is unperturbed in sorrow and is unattached in joy
7-7	There is none greater than <i>Paramatma</i> , the Lord	3-34	<i>indriyas</i> are enemies, quell them	2-69	A controlled-one has steady wisdom
10-41	Whatever is glorious, know it to be born of My splendor	3-37	Quell <i>kaama</i> & <i>krodha</i> (anger)	5-23	A <i>sukhi</i> or happy one is he who quells the rashness in anger and desires
	THE WORLD AROUND US				
7-6	<i>Paramatma</i> creates the world			5-18	A Pandit looks upon all equally
18-40	World is <i>Prakruti</i> c – material				
7-13	World deludes the <i>jeevatma</i>	2-40	Doing even a little <i>karma-yoga</i> allays fears from great dangers	2-57	Wise one is free from affection and welcomes good and evil alike
18-60	<i>Karma-vasana</i> deludes a person	7-14	Surrender to the Lord in order to quell the delusions of the world	10-9	Wise worship Me with devotion and talk of Me happily amongst themselves!
2-14	World has to be endured			2-55	He is a <i>sthita-pragna</i> who has no desires and who is a <i>aatma-rati</i>
	IMPORTANCE OF RIGHT ACTIONS		DO KARMA YOGA	2-48	Yoga is being equanimous in success and failure
3-8	Action or <i>karma</i> is a must for every person	3-9	Do <i>karma</i> unattached	18-11	He who relinquishes the fruits of actions is unattached

sloka	RIGHT KNOWLEDGE	sloka	RIGHT ACTIONS	sloka	RIGHT QUALITIES
5-10	When <i>karma</i> is offered to Lord it destroys the ill effects of <i>karma</i>	3-37	Do your duties; doing others' duties causes fears	18-49, 18-50, 15-50	The unattached is perfect and attains the supreme
IMPORTANCE OF RIGHT KNOWLEDGE					ARE YOU A PEACEFUL GNANI?
10-11	Lord grants Right Knowledge to one He likes	11-33	Be aware while performing any task, that You are only an instrument, the Lord is the real doer	12-12	Peaceful is one, who renounces the fruits of actions
13-2	Knowledge is of the form of discretion			7-17	<i>Gnani</i> is one who is constantly in communion with the Lord
4-37	Right knowledge turns <i>karma</i> to ashes	15-10	Know Me by means of Right Knowledge Knowing Me to be a well-wisher of all, one attains peace	4-19	A Pandit burns <i>karma</i> by <i>gnana</i>
10-3	He who knows the Lord, is devoid of sins	5-29		4-24	Knowers of Brahman attain Him
7-17,18,19	A <i>gnani</i> is Lord's most favorite	3-21	Do not mislead others who are not capable of doing <i>gnana-yoga</i>	18-53	Free from egotism & arrogance, desire and anger, the peaceful one is fit for attaining the Brahman
BHAKTI		SURRENDER UNTO ME; DO BHAKTI			ARE YOU A DEVOTEE- LORD'S DEAR ONE?
9-29	I am in a devotee and a devotee is in Me	7-21	Worship ME in any Form	12-13, 12-14	Non-jealous, compassionate, contemplative, self-controlled mind dedicated to me, my devotee is my favorite
9-22	I ensure well-being or <i>yogakshema</i> of a devotee	9-26	Offer even a leaf or water, but offer with devotion	12-15 12-16	From the world who gets no trouble, who does not trouble the world, free from jealousy, fear, anxiety, being independent, clean, dexterous, indifferent, untroubled, such a devotee is dear to Me.
18-58	A devotee surmounts dangers; a non-devotee perishes	11-53, 54	By devotion alone YOU CAN ATTAIN Me	12-17	He who neither rejoices nor dislikes nor grieves nor desires, who renounces good and evil, and who is devoted, is dear to Me.

sloka	RIGHT KNOWLEDGE	sloka	RIGHT ACTIONS	sloka	RIGHT QUALITIES
2-71, 18-62, 4-39	A devotee gains peace	8-14, 9-34, 12-28	Have your mind fixed on Me at all times	12-18, 12-19	Alike to friend & foe, honor & dishonor, praise & censure, reticent, steady in mind, such a devotee is dear to Me
5-24	A yogi attains the <i>Brahman</i>	6-7	Be a Yogi; eat, sleep light!	6-47, 12-2	The ever-communed devotee is the best of yogis
5-19	Equanimous person conquers the world	18-62	<b>Surrender to Me for any need</b>		<b>ARE YOU DIVINE OR DEVILISH?</b>
6-25	<b>Transformation is a SLOW process</b>	4-34	<b>Learn from the wise</b>	16-3-5	Boldness, forgiveness, fortitude, purity, absence of hatred & absence of conceit belong to one with divine wealth
18-37	The happiness which one relishes through practice , which is like poison at first but nectar at end, born of serenity of understanding the self is <i>satvik</i>		Never should this be declared to one who is devoid of austerities, who is not a devotee, who does not wish to hear it, and who cavils at Me.	18-23-37	Unattached agent ; free from ego, success & failure ; with enthusiasm and fortitude, is the <i>satvik</i> - noble one!
A4,A3	Gita is the greatest shashtra		<b>He who will impart this profound secret to My devotees is My most favorite one!</b>	12-20	<b>Those devotees who practise this nectar-like religion just taught with faith, and with Me as their Supreme goal, are extremely dear to Me.</b>

**Table of Right Knowledge, Right Actions and Right Qualities – with slokas**

<b>RIGHT KNOWLEDGE</b>	<b>RIGHT ACTIONS</b>	<b>RIGHT QUALITIES</b>
<p><b>KNOWLEDGE OF THREE REALITIES</b></p> <p><u>World is evanescent</u> न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामि सर्वे वयमतः परम् ॥२-१२॥</p> <p><u>Jeevatma and Paramatma are eternal</u> न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२-२०॥</p> <p><u>None is greater than Paramatma</u> मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं सूत्रे मणि-गणा इव ॥७-७॥</p> <p><u>Whatever is glorious is born of a portion of My splendor</u> यद्यद्विभूतिमत् सत्तवं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोशंसंभवम् ॥१०-४१॥</p>	<p><b>QUELL DELUSION - BE SPIRITUAL</b></p> <p><u>Do not grieve</u> अव्यक्तोऽयमचिन्त्योऽय- मविकार्योऽयमुच्यते । तस्मादेव विदित्वैनं नानुशोचितुमर्हसि ॥२-२५॥</p> <p><u>Transcend duality - joys &amp; sorrows, success &amp; failure, profit &amp; loss etc.</u> सुखदुखे समे कृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्यसि ॥२-३८॥</p> <p><u>Indriyas are enemies, quell them</u> इन्द्रियस्येन्द्रियाथ रागद्वेषौ व्यवस्थितौ । तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३-३४॥</p> <p><u>Quell kaama &amp; krodha (anger)</u> काम एष क्रोध एष रजोगुण समुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३-३७॥</p>	<p><b>ARE YOU A HAPPY &amp; WISE PANDIT/ MUNI ?</b></p> <p><u>A pandit does not grieve</u> अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२-११॥</p> <p><u>A Muni is one who is unperturbed in sorrow and is unattached in joy</u> दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीः मुनिरुच्यते ॥२-५६॥</p> <p><u>Controlled-one has steady wisdom</u> तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रजा प्रतिष्ठिता ॥२-६९॥</p> <p><u>Happy is he who quells the rashness in anger and desires</u> शक्नोतीहैव यः सोढुं प्राक्शरीर - विमोक्षणात् । कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥५-२३॥</p>
<b>THE WORLD AROUND US</b>		
<p><u>Paramatma creates the world</u> एतद्योनीनि भूतानि सर्वाणीत्युपधारय । अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥७-६॥</p>	<p><u>Doing even a little karma-yoga allays fears from great dangers</u> नेहाभिक्रम-नाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥२-४०॥</p>	<p><u>A Pandit looks upon all equally</u> विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनी चैव श्वपाके च पण्डिताः समदर्शिनः ॥५-१८॥</p>

<b>RIGHT KNOWLEDGE</b>	<b>RIGHT ACTIONS</b>	<b>RIGHT QUALITIES</b>
<p><u>Everything in the universe is 'Material' – made of <i>triguna</i></u> न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः । सत्तवं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥१८-४०॥</p> <p><u>World deludes the jeevatma</u> त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् । मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥७-१३॥</p> <p><u>Karma-vasana deludes a person</u> स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा । कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥१८-६०॥</p>	<p><u>Surrender to the Lord in order to quell the delusions of the world</u> दैवीं ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रद्यन्ते मायामैतां तरन्ति ते ॥७-१४॥</p> <p><u>World has to be endured</u> मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्यास्तांति तिक्ष्व भारत ॥२-१४॥</p>	<p><u>He is equanimous who has no desires and who enjoys the self</u> प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥२-५५॥</p> <p><u>Wise one is free from affection and welcomes good and evil alike</u> यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दन्ति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥२-५७॥</p> <p><u>Yoga is being equanimous in success and failure</u> योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥२-४८॥</p>
<p><b>IMPORTANCE OF RIGHT ACTIONS</b></p>	<p><b>DO KARMA YOGA</b></p>	<p><b>ARE YOU A SUCCESS?</b></p>
<p><u>Action or karma is a must for all</u> नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । शरीरयात्राऽपि च ते न प्रसिद्धयेदकर्मणः ॥३-८॥</p>	<p><u>Do karma, but be unattached!</u> यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥३-९॥</p>	<p><u>Are you unattached?</u> न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥१८-१४॥</p>
<p><u>Offering karma to Lord destroys its ill effects of bondage</u> ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥५-१०॥</p>	<p><u>Do your duties; doing others' duties causes fears</u> श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३-३७॥</p>	<p><u>The unattached is the perfect one; he attains the Supreme</u> निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः । द्वन्द्वैर्विमुक्ताः सुखदुःख-संज्ञै- र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥१५-५</p>

## **RIGHT KNOWLEDGE**

### **IMPORTANCE OF RIGHT KNOWLEDGE**

#### **Lord grants Right Knowledge to one He likes**

तेषां सततयुक्तानां भजतां  
प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं ते येन मामुपयान्ति  
ते ॥१०-१०॥  
तेषामेवानुकम्पार्थमहमज्ञानजं तमः।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन  
भास्वता ॥१०-११॥

#### **Knowledge is nothing but discretion**

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु  
भारत ।  
क्षेत्र-क्षेत्रज्ञयो-र्ज्ञानं यत्तज्ज्ञानं  
मतं मम ॥१३-२॥

#### **Right knowledge turns karma to ashes**

यथैधांसि समिद्धोऽग्निर्भस्मात्  
कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मात् कुरुते  
तथा ॥४-३७॥

#### **He who knows the Lord, is devoid of sins**

यो मामजमनादिं च वेत्ति  
लोकमहेश्वरम् ।  
असंमूढः स मर्त्येषु सर्वपापैः  
प्रमुच्यते ॥१०-३॥

#### **Lord regards a gnani as His own Self**

उदाराः सर्व एवैते ज्ञानीत्वात्मैव  
मे मतम् ।  
आस्थितः स हि युक्तात्मा  
मामेवानुत्तमां गतिम् ॥७-१८॥

## **RIGHT ACTIONS**

#### **Be aware while performing any task, that You are only an instrument, the Lord is the real doer**

तस्मात् त्वमुत्तिष्ठ यशो लभस्व  
जित्वा शत्रून् भुङ्गष्व राज्यं समृद्धम्।  
मयैवैते निहिताः पूर्वमेव निमित्तमात्रं  
भव सव्यसाचिन् ॥११-३३॥

#### **Know Me by means of Right Knowledge**

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं  
वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति  
ज्ञानचक्षुषः ॥१५-१०॥

#### **Do not mislead others who are not capable of doing gnana-yoga**

कर्मणैव हि संसिद्धिमास्थिता  
जनकादयः ।  
लोकसंङ्ग्रहमेवापि संपश्यन् कर्तुमर्हसि  
॥३-२१॥

## **RIGHT QUALITIES**

### **ARE YOU A PEACEFUL, GNANI?**

#### **Peaceful is he who, befriends Him & renounces the fruits of actions**

श्रेयो हि ज्ञानाभ्यासाज्ज्ञानाद्द्वयानं  
विशिष्यते ।  
ध्यानात् कर्मफलत्यागस्त्यागात्-  
शान्तिः-अनन्तरम् ॥ १२-१२॥  
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्  
सुहृदं सर्वभूतानां ज्ञात्वा मां  
शान्तिमृच्छति ॥५-२९॥

#### **Gnani is one who is constantly in communion with the Lord**

तेषां ज्ञानी नित्ययुक्त  
एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च  
मम प्रियः ॥७-१७॥

#### **A pandit burns karma by gnana**

यस्य सर्वे समारम्भाः  
कामसङ्कल्पवर्जिताः ।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं  
बुधाः ॥४-१९॥

#### **Knowers of Brahman attain Him**

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्मग्नौ  
ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं  
ब्रह्मकर्मसमाधिना ॥४-२४॥

#### **Free from egotism & arrogance, desire and anger, the peaceful one is fit for attaining the Brahman**

अहङ्कारं बलं दर्पं कामं क्रोधं  
परिग्रहम् ।  
विमुच्य निर्ममः शान्तो  
ब्रह्मभूयाय कल्पते ॥१८-५३॥

<b>RIGHT KNOWLEDGE</b>	<b>RIGHT ACTIONS</b>	<b>RIGHT QUALITIES</b>
<b>BHAKTI</b>	<b>SURRENDER UNTO ME; DO BHAKTI</b>	<b>ARE YOU A BHAKTA- LORD'S DEAR ONE ?</b>
<p><b><u>I am in a bhakta and bhakta is in Me</u></b></p> <p>समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥९-२९॥</p> <p><b><u>I ensure well-being or yogakshema of bhakta</u></b></p> <p>अनन्यास्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९-२२॥</p> <p><b><u>A bhakta surmounts dangers; a non-devotee perishes</u></b></p> <p>मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि । अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥१८-५८॥</p>	<p><b><u>Worship ME in any Form</u></b></p> <p>यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति । तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥७-२१॥</p> <p><b><u>My devotees are happily discussing Me among themselves!</u></b></p> <p>मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् । कथयन्तश्च मां नित्यं तुश्यन्ति च स्मरन्ति च ॥१०-९॥</p> <p><b><u>By bhakti alone YOU CAN ATTAIN Me</u></b></p> <p>नाहं वैदैनं तपसा न दानेन न चेज्यया । शक्यं एवं विधो द्रष्टुं दृष्टवानसि मां यथा ॥११-५३॥</p> <p>भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं दृष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥११-५४॥</p> <p><b><u>Offer even a leaf or water, but offer it with Bhakti</u></b></p> <p>पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥९-२६॥</p>	<p><b><u>Non-envious, compassionate, contemplative, self-controlled, mind dedicated to me, my devotee is my favorite</u></b></p> <p>अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहङ्कारः सम दुःखसुखः क्षमी ॥१२-१३॥ संतुष्टः सततं योगी यतात्मा दृढनिश्चयः । मय्यर्पित-मनो-बुद्धिर्यो मद्भक्तः स मे प्रियः ॥१२-१४॥</p> <p><b><u>From the world who gets no trouble, who does not trouble the world, free from jealousy, fear, anxiety, being independent, clean, dexterous, indifferent, untroubled, such a devotee is dear to Me.</u></b></p> <p>यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः । हर्षामर्ष-भयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१२-१५॥ अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः । सर्वारम्भ-परित्यागी यो मद्भक्तः स मे प्रियः ॥१२-१६॥</p> <p><b><u>He who neither rejoices nor dislikes nor grieves nor desires, who renounces good and evil, and who is devoted is dear to Me.</u></b></p> <p>यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति । शुभाशुभ-परित्यागी भक्तिमान् यः स च मे प्रियः ॥१२-१७॥</p>

## **RIGHT KNOWLEDGE**

### **A devotee gains peace**

विहाय कामान् यः सर्वान् पुमांश्चरति  
निस्पृहः ।  
निर्ममो निरहङ्कारः स  
शान्तिमधिगच्छति ॥२-७१॥  
श्रद्धावान् लभते ज्ञानं तत्परः  
संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां  
शान्तिमचिरेणाधिगच्छति ॥४-३९॥

### **A yogi attains the Brahman**

योऽन्तःसुखोऽन्तरारामस्तथान्त-  
ज्योतिरेव यः ।  
स योगी ब्रह्मनिर्वाणं  
ब्रह्मभूतोऽधिगच्छति ॥५-२४॥

### **Equanimous person conquers the world**

इहैव तैर्जितः सर्गो येषां साम्ये  
स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि  
ते स्थिताः ॥५-१९॥

### **Transformation is a SLOW process**

शनैः शनैः-उपरमेत्-बुद्ध्या धृति-  
गृहीतया ।  
आत्म-संस्थं मनः कृत्वा न  
किञ्चित्-अपि चिन्तयेत् ॥६-२५॥

## **RIGHT ACTIONS**

### **Have your mind fixed on Me at all times**

अनन्यचेताः सततं यो मां स्मरति  
नित्यशः ।  
तस्याहं सुलभः पार्थ  
नित्ययुक्तस्य योगिनः ॥८-१४॥  
मम्मनाभव मद्भक्तो मतद्याजी  
मां नमस्कुरु ।  
मामेवैष्यसि युक्तवैवमात्मानं  
मत्परायाणः ॥९-३४॥

### **Be a Yogi; eat light and sleep light! Your sorrows are dispelled!**

युक्ताहारविहारस्य युक्तचेष्टस्य  
कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति  
दुःखहा ॥

### **Surrender to Me for any need**

तमेव शरणं गच्छ सर्वभावेन  
भारत ।  
तत् प्रसादात् परां शान्तिं स्थानं  
प्राप्स्यसि शाश्वतम् ॥१८-६२॥

### **Learn again and again from the wise**

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः  
तत्त्वदर्शिनः ॥४-३४॥

## **RIGHT QUALITIES**

### **Alike to friend & foe, honor & dishonor, praise & censure, reticent, steady in mind, such a devotee is dear to Me**

समः शत्रौ च मित्रे च तथा  
मानापमानयोः ।  
शीतोष्ण-सुखदुःखेषु समः सङ्ग-  
विवर्जितः ॥१२-१८॥  
तुल्य-निन्दा-स्तुति-मौनी संतुष्टो  
येन केनचित् ।  
अनिकेतः स्थिरमति-भक्तिमान्  
मे प्रियो नरः ॥१२-१९॥

### **The ever-communed bhakta is the best of yogis**

मय्यावेश्य मनो ये मां  
नित्ययुक्ता उपासते ।  
श्रद्धया पर्योपेतास्ते मे युक्ततमा  
मताः ॥१२-२॥

### **ARE YOU DIVINE OR DEVILISH?**

### **Boldness, forgiveness, fortitude, purity, absence of hatred & conceit belong to one with divine wealth**

तेजः क्षमा धृतिः शौच-मद्रोहो  
नातिमानिता ।  
भवन्ति संपदं दैवीमभिजातस्य  
भारत ॥१६-३॥



<b><u>RIGHT KNOWLEDGE</u></b>	<b><u>RIGHT ACTIONS</u></b>	<b><u>RIGHT QUALITIES</u></b>
<p><b><u>The happiness which one relishes through practice , which is like poison at first but nectar at end, born of serenity of understanding the self is <i>satvik</i></u></b>  यत्तदग्रे विषमिव  परिणामेऽमृतोपमम् ।  तत्सुखं सात्त्विकं  प्रोक्तमात्मबुद्धिप्रसादजम् ॥१८-३७॥</p>	<p><b><u>Never should this be declared to one who is devoid austerities, who is not a devotee, who does not wish to hear it, and who cavils at Me.</u></b>  इदं ते नातपस्काय नाभक्ताय  कदाचन ।  न चाशुश्रुषवे वाच्यं न च मां  योऽभ्यसूयति ॥१८-६७॥</p>	<p><b><u>ARE YOU SAATVIC/ RAAJASIC/TAAMASIC?</u></b>  <b><u>Unattached agent, free from ego, success&amp;failure,with enthusiasm &amp; fortitude is <i>satvic</i></u></b>  नियतमसङ्गरहितमरागद्वेषतः  कृतम् ।  अफल-प्रेप्सुना कर्म यत्तत्-  सात्त्विकम्-उच्यते ॥१८-२३॥</p>
<p><b><u>Gita is the greatest shashtra</u></b>  गीता सुगीता कर्तव्या किमन्यैः  शास्त्रविस्तरैः ।  या स्वयं पद्मनाभस्य  मुखपद्माद्विनिस्तृताः ॥अ४॥</p>	<p><b><u>He who will impart this profound secret to My devotees is My most favorite one!</u></b>  य इमं परमं गुप्तं  मद्भक्तैष्वभिधास्यति ।  भक्तिं मयि पराङ्कृत्वा  मामेवैष्यत्यसंशयः ॥१८-६८॥  न च तस्मान्मनुष्येषु कश्चिन्मै  प्रियकृत्तमः ।  भविता न च मे तस्मादन्यः  प्रियतरो भुवि ॥१८-६९॥</p>	<p><b><u>ARE YOU DEAR TO THE LORD ?</u></b>  <b><u>Those devotees who practise this nectar-like religion just taught with faith, and with Me as their Supreme goal, are extremely dear to Me.</u></b>  ये तु धर्म्यामृतमिदं यथोक्तं  पर्युपासते ।  श्रद्धधाना मत्परमा भक्तास्ते-अतीव  मै प्रियः ॥१२-२०॥</p>

## ***Afterword***

There is whole lot of qualities that have been mentioned as the Right Qualities – those that the Lord expects in His favorites. Acharyas have to say that these are automatically cultivated when a person is always aware of the Knowledge of the realities and hence is without any delusion about his true self. This is made possible by performing *karma-yoga* along with great devotion in the Lord. A schematic for this has been laid out by the Paancharatra Agama, called Panchakaala-prakriya<sup>3</sup>. In a nutshell, this schematic entails division of the day into five sections of work. They are

1. *Abhigamana* : Approaching the Lord with prayers for a successful day i.e. a day of worship
2. *Upaadaana* : Earning materials for conducting the *pooja* of the Lord – first half of the day.
3. *Ijya* : Performing *Pooja* for the Lord – typically at noon. Done as *karma-yoga*.
4. *Svaadhyaaya* : Self-study. The whole afternoon is to be spent in studying scriptures in order to fortify one's commitment to the Lord. This reiterates the importance of repeatedly gaining and fortifying the Right Knowledge.
5. *Yogam* : This entails sleep, with the mind resting in the Lord.

In this schematic, there is communion with the Lord at all times. This could be put to practice even in this modern age, although the timings may differ. Relegation of the earning ventures to sheer earning for the pleasure of the Lord takes away all the greed and allied stress at work. When combined with the daily routine of absorbing the Right Knowledge (*svaadhyaaya*), this is sure to lead to Right Actions and hence Right qualities are an automatic fallout. Thus, a schematic is ready for us to follow and imbibe nobility, thus uplifting ourselves, thereby raising the maturity level of our society.

## ***Reference***

1. Sri Ramakrishna Mutt, Srimad Bhagavadgita, Sri Ramakrishnamutt Printing press, Chennai-4

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<sup>3</sup> Pandit. M.Duraiswamy Iyengar & T.Venugopalacharya, Sri Pancaratraraksha, Adyar Library, Pg. ४७