



The Knowledge of “Self” from the Bhagavad-Gita and Its Significance for Human Capital Development

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Abstract

This paper explores the perspective of self knowledge from the Bhagavad-Gita and its significance to human capital development. A review of literature in this field shows that several studies have been done in the area of human capital development from various perspectives; however very few have been done to integrate the Bhagavad-Gita and self knowledge. As a result, this paper not only fills the gap in the literature of human capital development, but also provides some significance and insights on human capital development from the ancient Indian philosophical perspective. Chinmayananda asserted that from time to time an ancient philosophy like the Bhagavad-Gita needs intelligent re-interpretation to apply effectively in the context of modern times. This paper is based on literature review and hermeneutics, a qualitative research methodology which involves study, understanding and interpretation of ancient or classical text. The Bhagavad-Gita is more than 5,000 years old and is written in Sanskrit language. In a nutshell, the Bhagavad-Gita provides an inside-out approach to human capital development unlike the outside-in western perspective.

Keywords: Self knowledge, Human capital development, Indian philosophy, The Bhagavad-Gita

Introduction

Today, organizations are witnessing an unsurpassed change in an increasingly global, dynamic and competitive marketplace. Their aim is similar to one another that are achieving sustainable competitive advantage and long-term success over competitors. But the road to reach out there is severe and more than easy to say. In order to be competitive in this dynamic business environment, organizations have to be agile, embrace creativity and innovative. These latter two, creativity and innovation, are the "motto" for every business enterprise today. These are the new management mantras that, as Peter Drucker indicated are critical to growth in a competitive environment without which companies stall and die. This is the reality of today's relentless business environment.

And this reality leads us to most elusive asset of any company, namely the Human Capital. It is just simply because an organization's creativity and innovation level totally depend on the potential of their people. This brings an implication for HR professionals to set their agenda and to design systems for attracting, developing, retaining talent and engaging them towards getting the most of their human capital potential. It seems that the only way is to nurture organizational learning, teamwork and collective intelligence by stimulating free-flow of ideas along with a disciplined and methodical approach to continuous improvement.

1. Literature Review

The literature on the subject defines human capital as the know-how, education, work-related competencies and psychometric assessments of employees (Namasivayam, 2006). Other academics define it as the sum of all individual competencies in organizations (Teece, 2000) or a combination of genetic inheritance, education, experience and attitudes about life and business (Bontis, 1998). Whichever definition is used, the bottom line is that human capital represents the

capability of the organization and is resident in the minds of the employees. It incorporates the capacity to act, both individually and collectively, in a wide range of situations to achieve organizational results.

In the profit driven private sector, it is widely believed that people are the last weapon of competitive advantage in the knowledge economy (Knowledge Infusion, 2006). Products can be easily duplicated and services cheaply emulated but innovation, execution and knowledge cannot be. Removing the profit motive and examining the approach for the public sector does not dilute the value of a strategic approach to human capital management and development. The nature of the service provided by the public sector means that the capabilities of the employees, i.e. the human capital are fundamental to the effective functioning of the service organizations. Therefore there is a continuing shift in focus towards maximizing the competitive difference housed in an organization's employees.

Organizations the world over stand up and proudly proclaim that their employees are their greatest asset and indeed, the nature of the intangible economy supports the notion. However, if this truly is the case, then it needs to be mentioned that the organization's greatest asset has its own mind, makes its own decisions and walks out the door every evening. Therefore, focusing exclusively on the individual human capital development without understanding the nature of knowledge exposes to the risk of losing valuable knowledge when the people leave the organizations.

1.1 Structural / Organizational Capital

Structural capital is the mechanisms and structures of the organization that help support employees in their quest for optimum performance and therefore overall business performance (Levinson, 2006). Structural capacity represents the ability of an organization to learn and remember lessons learnt.

Knowledge and experience are tacit when they are housed in the minds of the employees. Once the knowledge is written down in some form it is explicit. Structural capital is the ability to convert tacit knowledge into explicit knowledge so that the organization is able to retain knowledge. In other words it is what is left after the employees have gone home.

1.2 Stakeholder Capital

It is not difficult to imagine that there is valuable knowledge regarding the running of an organization and the delivery on its mandate in stores external to the organization and its employees. This information can be housed in the organization's customers, suppliers as well as partners in the service delivery chain. The value of this stakeholder capital is dependent on the organization's ability to access, capture and store and analyze the knowledge that is embedded in these stakeholders. The ease with which this is done varies from stakeholder to stakeholder.

1.3 Relationship between Human, Structural and Stakeholder Capital

The sum of Human, Structural and Stakeholder Capital is widely considered to make up an overarching concept called Intellectual Capital (IC). Intellectual capital can be defined as the total stock of capital or knowledge based equity that a company or organization possesses (Dzinkowski, 2000). In other words, the skills, competencies and knowledge that are housed within an organization's employees, processes, databases and stakeholders that provides the organization with the ability to fulfill its mandate whether that be maximizing profits for shareholders or optimizing service delivery.

The effectiveness of an individual employee (human capital) is enhanced by efficient processes to maximize the use of the knowledge (structural capital) and the usefulness of databases (structural capital) is dependent on the skills of the employees (human capital) in administering the process. Another concept which can be added into the mix at this stage is social capital. Again, there is much discrepancy in the literature regarding exactly what constitutes social capital but for the purposes of this assessment it will be defined as the connections in the human networks (Cunningham, 2002). In other words human capital is knowledge that resides in people and social capital is the knowledge that resides in their relationships and interactions in the workplace towards the achievement of organizational goals. Structural capital can be developed by means of sharing information (social capital) or by capturing lessons learnt in some explicit form.

2. Knowledge and Talent Management

Two concepts that go hand in hand with this discussion on Human Capital Development are those of knowledge management and talent management.

2.1 Knowledge Management

Unfortunately, there is no universal definition of knowledge management (KM), just as there's no agreement as to what constitutes knowledge in the first place. For this reason, it is best to think of KM in the broadest context. Succinctly put, KM is the process through which organizations generate value from their intellectual and knowledge-based assets.

2.2 Talent Management

A similar concept is that of talent management. Whilst KM deals with maximizing the available collective knowledge in an organization, TM relates to ensuring that the relevant levels of talent exist in the organization. Thus the focus is on acquiring talent, not in quantity but rather the correct quality of talent. This is achieved by means of attracting and selecting candidates wisely, retaining and developing leaders as well as placing employees in the positions of greatest

impact given their capabilities (Knowledge Infusion, 2006). Talent management is a continuous, integrated process that helps employers to:

- Effectively plan talent needs
- Attract the very best talent
- Speed time to productivity
- Motivate the right behavior
- Develop targeted capabilities and knowledge
- Retain the highest performers
- Enable talent mobility across the organization

Furthermore, the needs of the employees are taken into account and thus the employees are not merely exploited for the needs of the organization. This symbiotic approach fosters trust and the ability for the organization to gain a competitive advantage.

Unlike storing physical inventory in traditional manufacturing organization, stocks of skills and knowledge that reside in human capital become obsolete over time. This is not necessarily due to the knowledge becoming outdated but rather that human beings become unmotivated when they feel that they are not being utilized or challenged (Deventer, 2002). This is confirmed by a study that found that 90% of University of London graduates expected their employer to aid them in their development (Pricket, 1998) and one third of a sample of high flyers said that they would leave their organization if they could not broaden their skills (Holbeche, 1998).

The link between training and organizational performance has long been acknowledged. However, current thinking in the field of Human Capital Development (HCD) is moving away from traditional classroom teaching techniques in favor of more interactive and dynamic methods of learning within organizations. In his book, *Accelerating Performance*, Sunny Rostron reported that people remember:

- 20% of what they read
- 30% of what they hear
- 40% of what they see
- 60% of what they say
- 90% of what they see hear and do (Rostron, 2002).

By using more interactive, practical techniques learners are able to not only retain more information but also assimilate that information into their own work context. Human Capital resides in the mind of the people. This mind if properly treated than this capital grows and if not used for a longer period than it will stall and decay. The bottom line for Human Capital Development is that the companies must provide opportunities to their employees to develop their mind. This is done when the employees become self-realized. Employees operate in the Maslow's Self-Actualization need level when they become self- realized for this they must know themselves first.

3. Know Thy Self

The potential of the human mind is subject to, and limited only by, our individual beliefs or un-belief as to whether we can accomplish a thing or not. The power of the human mind is unlimited in its potential to create the results desired, whatever they might be, whether on the mental (spiritual) or physical plain. By coming to a basic understanding of this power, coupled with the established and unwavering Universal Laws and Spiritual Principles that support its ability to do so, effortlessly one can create the life of Happiness or *Ananda* that one has eluded for. It is possible to achieve a life of purpose and fulfillment without much struggle and sacrifice if the human perceptions can discover the ultimate truth.

By learning and implementing some simple principles, and following proven, time tested strategies to enhance mind function and development, one finds that one can literally "attract" and "allow" success to flow in. Through the years, there have been many scientific studies done, and experiments performed, on the subject of human mind power. In the spiritual community it is witnessed regularly, the ability of mind power to reverse and heal illness and disease that the medical community had previously considered and labeled as irreversible. Many attribute such occurrences to something outside of themselves and have come to believe that these things happen only to specific and "Lucky" individuals.

First of all it is important to understand that the human brain and the mind are not the same things. Both the mind and mind power are purely a non physical consciousness (spiritual) that is only capable of thought, while the brain is the physical tool that the mind uses to carry out a portion of its intended purpose. It has been found that the average person utilizes only about 10% of their brains capability. What about the other 90%? Would our Creator have provided us with mind power that he had no intention for us to use? That is a valid question.

The attempt to find the answer to that question is the first step towards self-realization. This will assist one in developing a heightened awareness of how the brain operates as well as explain how one can utilize one's mind power to dramatically increase its limitless capabilities, as well as specific steps that one can follow to effectively utilize this increased capability to bring into one's life, unrealized dreams, desires and circumstances.

By developing an awareness of the functions of the human mind, and establishing a belief to do so, it is possible to consciously and purposefully utilize human mind power to dramatically enhance any area of human life.

The only thing that limits anyone from accomplishing anything that they can conceive is a missing ingredient from the following equation.

Awareness + Desire + Belief + Action = Unlimited Capability

It is a simple formula like any other extremely simple things that our Creator has provided us with. Man has made this extremely simple concept appear to be extremely complex because their believes are covered with Maya, and so these simple things have become out of reach of the average person, there are proven and simple means of developing the human mind to consciously and consistently achieve by following the simple rules that our creator has told us to do. The lessons given by Lord Krishna in the Bhagavad-Gita are the way to achieve self realization and to realize the ultimate truth. These are very basic Universal principles (Spiritual Laws) that support and have proven that the average human does have the ability to create unlimited mind power. Becoming aware of, 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 and physical realms) and begin to experience the *Ananda* i.e the joy, fulfillment, inner peace, abundance, and happiness. Let us now explore some of the self knowledge lessons which the Bhagavad-Gita can provide to human capital development.

4. The Bhagavad-Gita

Before we look at the self knowledge and human capital development from the Bhagavad-Gita, we will introduction this ancient Indian philosophical text. The Bhagavad-Gita is a sermon given by Sri Krishna to Arjuna regarding the correct technique of life (Dharmaratnam, 1987). Over the centuries many renowned scholars and philosophers from all over the world have commented on the Bhagavad Gita and elucidated its teaching in many publications and lectures. It is universal and non-sectarian and its teachings are applicable not only to Indians but to everybody. The message of the Bhagavad Gita is not only limited to spiritual development but also in other aspects of human capital development and also to facilitate the development of transformational leaders. The original version of the Bhagavad Gita is in Sanskrit language, which is one of the oldest languages in the world. Charles Wilkins translated the first English language version of the Bhagavad Gita in 1785 (Muniapan, 2005). At present there are more than 1000 English language versions and commentaries of the Bhagavad Gita written by many scholars in India and around the world. The Bhagavad Gita has also been translated into more than 500 world languages other than English. The Bhagavad-Gita has exercised an enormous influence, which extended in early times to China and Japan and lately to the western countries. The two chief scriptural works of Mahayana Buddhism – Mahayana Sraddhotpatti and Saddharma Pundarika – are deeply indebted to the teachings of the Bhagavad-Gita. Mahatma Gandhi who preached the Bhagavad-Gita philosophy, said: "I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming external tragedies – and if they have left no visible, no indelible scar on me, I owe it all to the teachings of the Bhagavad-Gita." (Mahadevan, 2001).

The background for the Bhagavad-Gita is the epic Mahabharata, extolled as the 5th Veda. Mahabharata is an encyclopedia of life and its central theme is dharma meaning occupational duty, righteousness and virtues. It deals not only with dharma but also artha, which is the acquisition of wealth, kama which is the enjoyment of pleasures and moksha which is the liberation. The Mahabharata was composed by Sri Vyasa Muni (son of Parasara Muni) and was written by Sri Ganesa more than 5000 years ago and it has 110,000 verses (Rosen, 2002). The Bhagavad-Gita appears in 700 verses (of which 575 are uttered by Sri Krishna) in Bhishma Parva of the Mahabharata and consists of 18 chapters.

The Mahabharata narrates the war between two cousins; the 5 Pandavas and 100 Kauravas to claim the kingdom of Hastinapura. Sri Krishna, the champion of dharma offered to go on a peace-making mission on behalf of the Pandavas (This is a lesson to the world that peace is preferred at all costs). However the Kauravas refused to make peace and hence war became a certainty. Sri Krishna humbled himself into becoming the charioteer of Arjuna, the Pandava prince. In fact, Arjuna could choose unarmed Sri Krishna who would not engage in battle or Sri Krishna's army consisting of great warriors. Arjuna (Pandava) decided to choose Sri Krishna unarmed, while Duryodhana (Kaurava) was happy to get the large army from Sri Krishna. He (Duryodhana) felt that, without the army, and without weapons, Sri Krishna not could be of much help to the Pandavas (Subramaniam, 2001).

The entire armies (7 Pandava divisions and 11 Kaurava divisions) of both sides were assembled at the battlefield of Kurukshetra. Thus the stage was set for the Bhagavad-Gita. The sermon was given on the battlefield before the commencement of the war. The battlefield also represent our body where an unending battle is raging between the forces of good and evil – the evil always outnumbering the good (5 Pandavas against the 100 Kauravas; or 7 Pandava divisions

of soldiers against 11 Kaurava divisions). On a spiritual level, the focus is on the battle between the higher self and the lower self, the war between man's spiritual calling and the dictates of the body, mind and senses for material pleasures.

5. The Broad Purpose of This Paper

Research works in the analysis ancient Indian literature such as the Bhagavad-Gita in the context of modern human capital development are indeed limited. Indian leadership in particular, are still focusing in applying western models of human capital practices due to the wealth of western leadership and management literature and concepts available. Besides, many of the new generation of Indian leaders have received their education in leadership from western countries (especially in the UK and USA) (Muniapan, 2006).

According to Arindam Chaudhuri, one of the proponents of Theory "I" Management or Indian management (also includes leadership), while India may claim to have some of the best management and leadership schools in the world, most Indian organizations have not been able to do well internationally. Among the reasons cited is the failure of Indian management to develop the indigenous management style, which revolves around Indian cultural roots and upbringing. He (Arindam Chaudhuri) further asserted that an Indian grows up in a social system, where family loyalty and sense of belongingness is paramount and with this type of background, he or she may not be able to adjust or fit into the job environment practicing American philosophies of individualistic, direct, low power distance and contractual style of management (Chaudhuri, 2003).

Goldman Sachs (one of the world's most prestigious investment banks) in a report recently indicated that Brazil, Russia, India and China can become a much larger force in the world economy over the next 50 years. The report said India could emerge 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 human capital development, from its own cultural perspective.

6. Methodology

This paper is a qualitative paper which involves a review and analysis of literature on human capital development and also the interpretation of selected verses of the Bhagavad-Gita in the context of self knowledge. The methodology used for the interpretation is hermeneutics. Hermeneutics is related to the name of the Greek god Hermes in 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 literatures. Hermeneutics is widely applied in many field of social science such as philosophy, religion and theology, law, sociology and also international relations.

7. Knowledge of the Self: Lessons from the Bhagavad-Gita

The Bhagavad-Gita enlightens us with several lessons on the knowledge of the self and the world. Our understanding of the world is generally dependent upon our ability to correlate, interpret, and assimilate information gained through observation and experience through our senses. Man's understanding of the world around him is proportional to the understanding of the self. There exists a correlation between the self-knowledge and the outer world. The golden key to understand the universe is held within the man for those who would know themselves truthfully. Self-knowledge begins with self-observation, self-examination, and self-evaluation and there by developing certain qualities that are called Divine Qualities, enlisted by Lord Sri Krishna in the Bhagavad-Gita chapter 16 verses 1, 2 and 3.

abhayam sattva-samsuddhir, jnana-yoga-vyavasthitiḥ; danam damas ca yajnas ca, svadhyayaḥ tapa arjavam

ahimsa satyam akrodhas: tyagah santir apaisunam, daya bhutesv aloluptvam; mardavam hrir acapalam, tejah ksama dhrtih saucam; adroho nati-manita, bhavanti sampadam daivim, abhijatasya bhārata (16.01-03)

Fearlessness, purity of heart, perseverance in the yoga of knowledge, charity, sense restraint, sacrifice, study of the scriptures, austerity, honesty; (16.01)

Nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstaining from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness; (16.02)

Splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride; these are the qualities of those endowed with divine virtues, O Arjuna. (16.03)

The seeker of self-knowledge must remain open to the truth about himself, and must remain unbiased. The exercise of retrospection is a part of this process, and it should be complemented with spiritual practices and the calming of the entire personality and one's inert nature. Sri Krishna in the Bhagavad-Gita has given a clear description of how to develop spiritually. In chapter 17, Sri Krishna has advised to practice austerity of body, mind and speech to unfold the layers of self-glamour and illusion so that the truth is revealed for what they are, and the deeper knowledge about the self and its relationship to every other life are uncovered.

deva-dvija-guru-prajnapujanam, saucam arjavam; brahmacaryam ahimsa ca, sariram tapa ucyate: anudvega-karam vakyam, satyam priya-hitam ca yat; svadhyayabhyasanam caiva, van-mayam tapa:

ucyatemanah-prasadah saumyatvam, maunam atma-vinigraha; bhava-samsuddhir ity etat, tapo manasam ucyate: sraddhaya paraya taptam, tapas tat tri-vidham naraih; aphalakanksibhir yuktaih, sattvikam paricaksate (17.14-17)

The worship of Devas, Braahmana, guru, and the wise; purity, honesty, celibacy, and nonviolence; these are said to be the austerity of body. (17.14)

Speech that is not offensive, truthful, pleasant, beneficial, and is used for the regular reading of scriptures is called the austerity of word. (17.15)

The serenity of mind, gentleness, silence, self-restraint, and the purity of mind are called the austerity of thought and mind. (17.16)

Threefold austerity (of thought, word, and deed) practiced by yogis with supreme faith, without a desire for the fruit, is said to be Saattvika austerity. (17.17)

nadatte kasyacit papam, na caiva sukrtam vibhuh; ajnanenavrtam jnanam, tena muhyanti jantavah (5.15)

The Lord does not take the (responsibility for) good or evil deeds of anybody. The knowledge is covered by (the veil of) ignorance, thereby people are deluded. (5.15)

Therefore each action, activity, feeling, thought, and tendency should be examined carefully. Above all, the motives and intentions should be evaluated, for these are the real keys to understanding any action. Man is influenced by both internal and external forces. Each source of influence should be examined and the response of the personality to each influence should be assessed. Man should honestly accept responsibility for his own behavior and his response to any situation. Self-Knowledge brings in better understanding of the forces that influence man and so he can better condition or qualify his will (intention). Self-knowledge helps in understanding of the reality or purpose that underlies all events and appearance in the manifested universe.

man-mana bhava mad-bhakto, mad-yaji mam namaskuru; mam evaisyasi yuktvaivam, atmanam mat-parayanah (9.34)

mayy eva mana adhatsva, mayi buddhim nivesaya; nivasisyasi mayy eva, ata urdhvam na samsayah (12.8)

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus uniting yourself with Me, and setting Me as the supreme goal and sole refuge, you shall certainly realize Me. (9.34)

Therefore, focus your mind on Me alone and let your intellect dwell upon Me through meditation and contemplation. Thereafter you shall always dwell with Me. (12.08)

When one completely focuses his mind in truth he can very well test the significance of the Outer knowledge by comparing it with the Inner knowledge i.e self realization. In accordance with the awareness of the truth about oneself, will be the ability to discern truth from (within) information or knowledge obtained externally. Similarly, knowledge can be obtained internally and tested for significance. The test for apparent significance depends a great deal on the degree and quality of alignment (of soul and personality) and the quality of values which condition the personality. An individual who is personality-centered will normally accept as significant any impressions which reinforce his own (personality-centered) values and interests; this will, of course, reinforce his continued self-glamour. An individual who is reasonably aligned (with the self) and who is honest with himself (and whose values are predominantly spiritual and impersonal) will accept as significant only those impressions which have some basis in truth (reality), rather than appearance. So the Lord has advised to focus the mind in Him so that we are always with Him and the truth is always with us as evident in the verses of the Bhagavad-Gita 9.34 and 12.8.

sraddhaval labhate jnanam, tat-parah samyatendriyah; jnanam labdhva param santim, acirenadhigacchati (4.39)

The Supreme Lord says in verse (4.39) that one who has faith in Lord, and is sincere, and has mastery over the senses, gains the true knowledge. Having gained this, one at once attains the supreme peace. Therefore the Self-knowledge leads to Self-realization i.e the realization of the true self.

ahankaram balam darpam, kamam krodham parigraham; vimucya nirmamah santo, brahma-bhuyaya kalpate: brahma-bhuta prasannatma, na socati na kanksati; samah sarvesu bhutesu, mad-bhaktim labhate param: bhaktya mam abhijanati, yavan yas casmi tattvatah; tato mam tattvato jnatva, visate tad-anantaram:

sarva-karmany api sada, kurvano mad-vyapasrayah; mat-prasadad avapnoti, sasvatam padam avyayam (18.53-56)

Lord Krishna says, "Relinquishing egotism, violence, pride, lust, anger, and desire for possession; free from the notion of "my", and peaceful; one becomes fit for attaining oneness with Brahman. (18.53)

Absorbed in Brahman, the serene one neither grieves nor desires; becoming impartial to all beings, one obtains My supreme devotion. (18.54)

By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges into Me. (18.55)

One attains the eternal imperishable abode by My grace, even while doing all duties, just by taking refuge in Me. (18.56)”

The Bhagavad-Gita illustrates the importance of the control of the mind for gaining the self knowledge. Verses 5&6 in chapter 6 of the Bhagavad-Gita say:

uddhared atmanatmanam, natmanam avasadayet; atmaiva hy atmano bandhur, atmaiva ripur atmanah:

bandhur atmatmanas tasya, yenaatmaivatmana jitah; anatmanas tu satrutve, vartetatmaiva satru-vat (6.5-6)

One must elevate, not degrade, oneself by one's own "mind". The mind alone is one's friend as well as one's enemy. (6.05)

The mind is the "friend" of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.06)

So in essence the Lord says that living in humility, with compassion and with honest detachment and through the control of mind, the self-realized man can understand the true self and the world around him. Such a man is continually aware of his actions, reactions, and interactions with the inner and outer worlds. Balanced between the self and the outer world, the self-realized man stands as a responsive and willing servant of the Supreme Lord and the humanity.

Conclusion

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

Innovative organizations whether radically or incrementally, will be one step further than their competitors. For achieving such high levels of innovativeness, Companies must first convert their culture into more participative and more respective one. Thus ascribes a strategic role for all HR professionals as they will be the driver for that change in their Organizations.

The HR have to come up with right solutions, right tools and with right systems in order to utilize the human capital to its best, to its highest use, to show the impact of employee decisions on overall business results by figures and to make this transition to knowledge society real for their organizations.

In this paper some perspectives of self knowledge from the Bhagavad-Gita has been presented in the context of human capital development that would impart moral efficiency to the managers. In the absence of this important personality value, the manager will increasingly tend to lack innovation, and would become egocentric and thus would fail to respond to human situations in a human way. This would subsequently lead to strained interpersonal relationship in the organization and restrict the human capital development. We hope this will provide the basis for more research on the Bhagavad-Gita and its relevance for human capital development in the future.

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