

Managing Speech through Gorakhsutras

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ABSTRACT

Speaking is sharing of goal-oriented messages between persons, to meet the target. It is a mean of transmitting messages. Spoken words can arouse action or inaction. They can either demean or evoke pride. They can either arouse reaction or can make somebody silent. They can either praise or insult someone. They can create false hopes and illusion and even lead to costly and serious errors. Speech is both science and art. The present day communication skills" give a perception of being modern. The present study is to look into this fact as authors have found a lot many things in Gorakhsutras which go on to prove that the ancient Indian wisdom was well aware about the science and art of speech.

Keywords- Gorakhnath, Gorakhsutras, Hath Yoga, Communication skills,

Introduction

The Art of speech is a science in which nothing can succeed, if you are unplanned. Speaking needs utmost care by the captains in industry, the managers, who spend more time in communicating as compared to other activities.

What matters is not what is said but how it is said, heard and understood. People don't react to what is said but they react to what they listen/perceive. The factors that have a bearing on speech are many such as

❖ Time	❖	The speaker
❖ Occasion	❖	The Audience
❖ Situation	❖	The Object
❖ Pitch	❖	The Purpose
❖ Modulation	❖	When to stop
❖ Facial expression	❖	When not to speak etc etc.
❖ Eye movements	❖	Word choice
❖ Body language	❖	The style

The art of speaking may be understood as control of speech, appropriate speaking and discipline of speaking, "vani/vak.sanuyam". All these aspects have been adequately appreciated and deliberated upon by Indian thinkers in the past, in the scriptures like Mahabharata, Ramayana, Shukra Niti, Manusmriti, Kautilya' Arth shastra, Vidur Niti. People have gone into

these scriptures but Gorakhsutras written by 11th century saint Mahayogi Guru Gorakhnath have been studied very little for their application in Management. The authors having a special interest in Gorakhvani/sutras have found many such sutras related to speech which are discussed in this paper.

Discussion

"Complete control of speaking is very difficult; but meaningful speech is also not possible for long. Control over speech is achieved by long practice and that too for quite long time," said Mahatma Vidur. More important aspect of control of speech is that speaker ought to know where to stop and where to continue. Holding the pace is an important aspect of speech, Gorakh says,

**Xkksj[k dgs lquks js vo/kw] tx esa
,sls jguk
vkl[ksa nsf[kck] dkuS lqfuck] eq[k
FkS dNq u dguk**

xksj[k dgrs gSa bl tx esa jgus ds fy,
vka[kksa ls ns[kks] dkuksa ls lquks
ijUrq eq[k ls Lo;a dqN u dgksA ;kfu
ns[kuk vf/kd] lquuk vf/kd vkSj cksyuk
de ls de ;kfu Have control over the speech.

It is very important that speaker should live his words. If you follow your words you can say them with much conviction. Hence, there should not be any difference between your saying and doing as Gorakh says,

**dguh lqgsyh] jguh nqgsyh dgfu
jgfu fcu FkksFkhA
i<+;k xqU;k lwok fcYyh [kk;k] iafMr
ds gkFk jg xbZ iksFkhAA**

dguk vklku gksrk gS vkSj dgus ds
vuqlkj jguk vkSj Hkh dfBu gksrk gS
vkSj fcuk jguh ds dguk fdh dke dk
ugha ;kfu [kks[kyk ;k FkksFkk gksrk
gSA rksrk dqN ckrksa dks nqgjkuk

lh[k Hkh yrsk gS muds vuqlkj dke ugha dj ldrk vkSj fcYyh ds gkFkksa ekjk tkrk gSA ,sls gh vuqHkoghu i<+s&xquas if.Mr ds gkFk esa dsoy iksFkh jg tkrh gSA

Gorakh further says, “one should speak about only those things which one has already experienced otherwise one can be cheated.”

**dgfu lqgsyh jgf.k nqgsyh] fcu
[kkuk xqM+ ehBk
[kkbZ ghax diwj c[kkuh] xksj[k
dgS lc >wBk**

dguk vkllku gS vkSj jguk nqyZHK gS] fcu xqM++ [kk;s eqag ls ehBk mPpkj.k ek=k dj nsus ls ehBs Lokn dk vuqHko ugha izklr gks tkrk gS vU;Fkk O;fDr [kkrk ghax vkSj dgrk diwj gSA

Meaning, it is very difficult to live what you speak and you should only speak with experience. Like without eating Jaggery calling it sweet will not be justified.

One should also not enter into unnecessary arguments.

**ew[kZ IHkk u cSfBck vo/kw if.Mr
lkS u dfjck okna
jtkk laxzkes >w> u djvk] gsyS u
[kks[kk ukna**

Gorakh says,” Don’t sit in the assembly of fools, don’t enter into an argument with Pandits, don’t enter into war with a king, by doing this you only damage yourself and none else.

He says further:-

**ukFk dgS rqe vkik jk[kkS] gB dfj
ckn u djuk
;g tqx gS dkaVs dh ckM+h] nsf[k
nsf[k ix /kjuk**

ukFk dk Hkjkslk gS fd rqe viuh vkRek dh j{kk djs] gB&iwoZd okn &fookn esa er iM+ksA ;g lalkj dkaVs ds [ksr dh rjg gS blfy, ns[k&ns[k dj dne j[kuk

pkfg, D;ksafd dne&dne ij dkaVk pqHkus dk Mj gSA

Meaning thereby that Gorakh calls upon his sadhus to have self-control and save themselves and they should not involve themselves in unnecessary arguments. This world is full of thorns and you have to be careful in keeping your steps.

In another sutra he says:-

**n`f`V vxzt n`f`V yqdkbck] lqjfr
yqdkbck dkua
ukfldk vxzs iou yqdkbck] 'kCn
yqdkbck vks`Ba
xksj[k dgs lquks js vo/kw rc jfg x;k
in fujkua**

vkÍ[k ds vkxs ls n`f`V gVkvks] dku ds vkxs ls Jqfr] ukd ds vkxs ls ok;q dks fNikvks] gksaB ds vkxs ls 'kCn ;fn gV/k yrsr gks rks vki fuokZ.k ;kfu eks{k dks izklr dj yrsr gksA

In this sutra Gorakh wants to say that have control over your sense organs. If you can control; sight for your eyes, hearing for ears, air for nostrils, speech for lips then you can become self-realised.

This control is important because in man-management area, the usage of killing phrases by the, manager also gets classified as verbal injury. A manager telling the sub-ordinate, ”you are a useless person.” This job is beyond your capacity and better talk sense etc.” These words tend to create such negative effect that listener may become non-performer. It has, therefore, been noticed that able and competent managers refrain from using humiliating and harsh words with their subordinates. On the contrary, they maintain the dignity of their subordinates at a high level.

Such is the discipline of speaking that even in adverse situation one ought to use well-composed language. The real/test of a wise and disciplined person is to maintain poise in abnormal circumstances, because, it has been noticed that many balanced persons lose their mental equilibrium in trying situations.

However, those who have sufficiently practiced self-discipline stand like rock in the adversity.

Elaborating further about not using injuring language. Gorakh says,”

**^^if.Mr Kkuh [kj rj cksyS] lfr dk lcn
mNsnS
dk;k ds cfy djM+k ckSYks] HkhÙkfj
rÙk u HksnS****

**tkS v/kwjK Kkuh gksrk gS og rh[kh
ckrsa cksyrk gS vkSj IR; ds 'kCn
dk mPNsn djrk gS mlds vH;Urj esa
rRo dk izos'k ugha gksrkA mls
Kku rks gksrk ugha gS og 'kjhj dks
lc dqN le>rk gS] blfy, 'kjhj ds cy ij
og dBksj opu cksyrk gSA**

Meaning that those who have lesser knowledge speak harsh words because they don't understand that the soul is common to everyone. They only understand that body is everything, therefore, speak at a lower lever and that is why they use hard and harsh words.

**;aæh dk yM+cM+k] ftH;k dk
iQwgM+k] xksj[k dgS rs irZf"K
pwgM+k**

**dkN dk trh] eq[k dk trh] lks lr iqj"K
mreks dFkh**

**tkS tuusfUnz; ds lEcU/k esa vla;r]
vFkkZr~ <hys&<hys gksrs gSa]
ftg`ok ls iQwgM+ ckrSa djrs gSa]
xksj[kukFk dgrs gS] og izR;{k :lk
ds Hkaxh gksrs gSA yaxsV dk
iDdk] eq[k dk lPpk gh mÙke iq:"k
dgykrk gSA**

Gorakh says that those who have control over their organs and those who speak truth are the best people. “Gorakh compares people with loose character and loose tongue with the sweepers.

CONCLUSION

The Sutras of Gorakh are very meaningful, truthful and useful for the modern manager, more so for his speech. The foregoing description sufficiently proves that the

communication system, which gives a deceptive look of being modern was fully developed and was fore runner of most of the modern thoughts and theories. They may not be precisely teaching us the communication skills but definitely they are thought provoking. They also speak volumes about the thought process of our saints. They also tell us about the richness of Indian thought and wisdom. Further studies may be required to make it more logical.

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