



Managing Balanced Life through Gorakh Sutras

¹Anju Ahuja, ²Markanday Ahuja, ³Aman Vashisth, ⁴Jaspreet Bajaj

¹Pro Vice Chancellor, Baba Mastnath University, Rohtak.

²Vice Chancellor, Baba Mastnath University, Rohtak.

³Prof. Management, BMU,

⁴Astt. Prof., Baba Mastnath University, Rohtak.

ABSTRACT

Stephen Covey (1989) described the concept of "sharpening the saw". After repeated use, poor and improper care, a saw will come blunt, dull and unable to perform its function of cutting wood. Can you imagine how difficult it would be to cut down a tree with blunt and dull saw? It can just be same with us if we do not take care of ourselves and live a balanced life. We become like the blunt saw and are not able to effectively tackle all the tasks that surround us. Gorakshnath about 1200 years ago started a new sect which is called Nath Sect. He professed and propogated Hath Yoga. His sermons are described as Gorakh vaani. What he said about 12 centuries ago still holds good. This paper discusses and analyses the sayings of Guru Gorakshnath in light of modern day cut throat, competitive world leadership skills and traits.

Key words : Critical thinking, Balanced Posture, Balanced food, Balanced sleep, Middle Path, Staying with soul, Gorakh Nath, Gorakh vani, Nath.

INTRODUCTION

The present day professional has to handle on the various elements in his life. More often than not, you feel calm, clearheaded, cosy and catalytic and some time in a catastrophe. To avoid catastrophe in life, the elements that require the most balancing in life can be divided into two categories; Internal and external. Most of the times people focus on one aspect more than the other e.g. you may find that you may focus on external things, like work, relationships, receipts, rewards and other activities that you pay scant attention to what is going on inside your heart and mind.

Gorakhsutras were given by Maha Yogi Guru Goraaksh Nath ji who was an influential saint with lot many yogic powers which he used for the benefit of mankind. He was founder of Nath

Sect and was a prolific teacher. He did not emphasize a specific metaphysical theory or a particular truth but emphasized that the search of truth and spiritual life is valuable and a normal goal of a man. His ideas, thoughts and preachings continue to be popular in India, Pakistan and Bangladesh alike. His preachings and sermons are described as Gorakhvani/ Gorakh sutras. His influence is found in numerous references to the writings/sayings of Kabirdas ji and Guru Nanakdev ji.

NEED OF THE STUDY

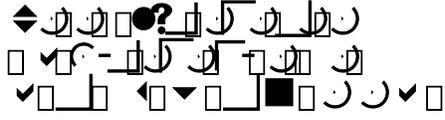
Most of the business leaders have a time in their life when they just feel out of whack. More specifically they feel that they have lost their sense of work life balance. They might have been putting more than hundred stressful, hectic and noxious hours a week bumper to bumper. After some time they feel and realize the side effects of making that kind of determined efforts which later becomes a deterrent and dangerous to life. The crucial question then arises, "what are they going to do to counter the ill effects?" Many studies have found that practically all CEOs are always striving to find balance in their lives. They try to adopt various means and methods to get back into balance as quickly as possible. The present study aims at finding out whether the ancient wisdom more precisely the Gorakh sutras could be of any help/usage/relevance to regain the above said lost balance.

OBJECTIVES OF THE STUDY

To find out the usage and relevance of Gorakh Sutras for managing balanced life in stressful and cut-throat competitive word.

DESCRIPTION, ANALYSIS AND DISCUSSION

गोरख कहै सुणहुरे अवधू, जग में ऐसे रहणां



नाथ कहै तुम आपा राखौ , हठ करि बाद न करना

यह जग है कांटे की बाड़ी, देखि देखि पग धरना
Eyes see, Ears listen, say nothing from mouth
Live in the world in this way -- Just like a mirror. A mirror reflects. It makes a beautiful reflection of a beautiful man, it makes an ugly reflection of an ugly man. But the mirror itself doesn't say anything, the mirror doesn't comment. The mirror doesn't even say: Ah, how beautiful! Nor does the mirror say: "Go away, move off; What a terrible ugly man is making a reflection in me; he is making me ugly too. The mirror remains a witness. This is a sutra of witnessing.

गोरख कहै सुणहरे अवधु, जग में ऐसे रहणा
Decorative symbols and text in Hindi script.

**Gorakh Says Listen Avadhu,
Live In The World in this way
The art of living in the world is witnessing.
Eyes see, ears listen, mouth says nothing.**

Look, listen, pass on. It is only a play. It is a film moving on a screen. There is only the play of light and shadow here. Don't get too entangled in it.

Your ego is only in the doer. The day you become a witness, the ego is gone. Then what ego remains? Then you are is only the one who sees, the seer. What ego does a mirror have? And one who's ego is gone, his burden is gone. Only someone who is unburned can fly to the divine.

Ego is the oft misunderstood aspect of a leader. Gorakh says ego is neither good nor bad unless one gets identified with it. "Ego" is not something that you got because you

did something well or because you became rich or beautiful or anything else. When you started kicking in your mother's womb, the ego was born. It is a defense mechanism. You got identified with this little body. So, Ego is like your shadow. The shadow itself is neither good or bad. If the sun is up there, you have a little shadow. If the sun is down there you have a long shadow. Whichever way the outside situation demands, that is the kind of shadow you have. That is also the kind of ego you have. Vairagya has two words. Vai means beyond and Raga means color so vairagya means beyond color means you have become transparent and becoming transparent is the quality which Gorakh stresses upon : Therefore, art of becoming a leader is that you become a witness; a seer. The day a person becomes a witness, a mirror; one beyond color he becomes balanced.

नाथ कहै तुम आपा राखौ, हठ करि बाद न करना

**यह जग है कांटे की बाड़ी, देखि देखि पग धरना
Nath Says, Stay Centered In The Soul,
Don't Insist On Debate
This world is a garden of thorns,
place each step with care.**

Gorakh says, keep your soul. Let your ego go- let your being remain. Being and ego are two different things. Ego is your illusion. It is a process you have created, and being is the gift of the divine. Being is what you have brought with you, ego is what you have acquired. Being is like a mirror, only a witness. Ego has become a doer, an identifier experience.

Nath Says, Stay Centered In The Soul

If your being remains, your self remains, it is enough. Let the ego go. And if the ego goes the being will come to know what it is. Right now who knows what all of you have



considered yourself to be. Someone thinks, I am a doctor. Someone thinks, I am an engineer. Someone thinks I am this, someone thinks I am that. The being is neither doctor nor engineer, being is simply an empty mirror. If the imprint of an engineer falls on it, you become an engineer. You study in an engineering college, you become an engineer. You become a doctor, a lawyer, a magistrate, a shopkeeper; you become this or that. Whatever is imprinted on your mind . And sometimes imprinting happens accidentally.

All these things are accidental. You are not all this, you are that which you were in your mother's womb, or even before that. You are that which you remain even when in your deepest sleep -- not a doctor, not an engineer, not a professor. You are that which you will be even after death. You are the soul. This is your nature, your inner nature.

Nath Says, Stay Centered In The Soul, Don't Insist On Debate

Stay with your soul, your being and don't fall into meaningless arguments about whether there is a soul or not. If there is, then what is it like, how is it: is it red or black or yellow or green? Don't get into meaningless arguments, otherwise life will be wasted in debate. Turn your eyes within, look at what is. Who will you ask? Who can give you an answer? You have to find the answer within yourself. Don't go looking in books, don't get into theories and don't get into meaningless discussions.

People remain involved in discussions for hours, life passes by in discussions. Some say that there is no soul, or that the soul is mortal. They have not died yet, but they say the soul will die. Some say no, the soul is immortal, it will still exist after death. The

soul is eternal. They too have not yet died, the debate goes on. What debate are you getting into? -- the soul is within you. Whether it dies or not is in the future. At least become acquainted with what is right now. Seek a little, search a little. If it is not you will not find it. If you don't find it then say that it is not. But among those who have gone within not even one has returned and said it does not exist. Without exception, those who have gone within have said it is. And those who say it is not, have never inside at all.

While for balanced life one should avoid unnecessary arguments but at the same time it must be differentiated from critical thinking which is so important for you to lead a balanced life.

Critical thinking is essential as tool of inquiry. As such it is a liberating force in education and a powerful source in one's personal and civic life it is not synonymous with good thinking critical thinking is a pervasive and self rectifying human phenomenon. A true critical thinker is well informed, clear about issues, habitually inquisitive, trustful of reason, open minded, flexible, fair minded in evaluation, honest in facing personal biases, prudent in making judgements and orderly in complex matter, persistent in seeking results which are precise as the subject and the circumstances of inquiry permit (American Philosophical Association "Consensus statement regarding critical thinking, 1990.")

यह जग है कांटे की बाड़ी

This world is a garden of thorns...

There are many entanglements in life, there are many thorns in life and arguing is the biggest thorn because people waste their lives in disputation. Then they become dogmatic and stubbornness arises.



Don't insist on debate.

Stubbornness arises that “what I have said has to be right” because the ego is at stake. People are not arguing for the sake of truth. Who bothers about the truth? Argument takes place because of egos; the real question is whether I am right or you are right. No one has any concern about the right as such, but what I said has to be right, because I say it, This is not the statement of a seeker of truth or a leader. A seeker of truth/leader says: What should I say? Wherever the truth is I am prepared to stand with it.

There are two kinds of people in the world. The one who says, “Truth has to stand behind me. Where I stand is where the truth should stand. Let truth be my shadow. He is the argumentative man. The other says, Let truth be my shadow . I will stand where truth is. I am continue to follow truth. I want to become the shadow of truth. This is the characteristic of a seeker/leader.

Place your feet with care; there are many thorny bushes here, And the biggest thorny plants are those of religious dogmas. People become entangled in the dogmas, forget about meditation. It will often happen that a person who is debating in existence of God finds no time for prayer. This is nonsense, The debate about food. When should you cook your food? The debates about water, when should you look for the source of river?

आसण दिढ अहार दिढ जे न्यद्रा दिढ होई
गोरष कहै सुणौ रे पूता मरै न बूढा होई

Balanced posture, Balanced food,
Balanced sleep

Gorakh Says Listen Sons,
Such A Man Neither Dies Nor Grows Old.

How to nurture that one?
How to know that one?

Balanced Posture

Learn sitting. Remember, asana, posture does not mean only the bodily posture. Sit within in such a way so that there is no movement. The outer asana is only a preparation for the inner asana. Sit to still that the outer body does not move. This is only the beginning, then don't let the mind oscillate, there should be no waves. Asana is when neither mind nor body move, when you have stopped, come to a standstill both within and without. Stopped means that now there is no ambition. Stopped means now there is no desire. Stopped means that now there are no waves arising in the mind. Now the mind has become a quiet lake.

balanced posture, balanced food,
balanced sleep

And consume just the right amount of food. Don't eat useless things. Filling your body with useless things. Take what is needed, what is required. Become firm in this.

Balanced posture, balanced food,
balanced sleep

So first take care of your posture, then take care of your food and then take care of your sleep -- just these three very important things, if you can take care of these, there will remain no problem in knowing the soul. These three are hindrances. What does balanced sleep mean? It means someone whose posture has become balanced, who has become skillful at sitting completely tranquil, someone in whom the waves of thought have gone, whose food is balanced and who gives to the body what is needed: not less, not more. Don't give too little either.

This sutra is very profound. What does it mean to take care of sleep. It means that just as your thoughts have disappeared in the waking state, so dreams are to disappear from your sleep. Dreams arise because of your thoughts. Dreams are the fulfillment of

your thoughts, they are the echoing and re-echoing of thoughts. If you have thought hard all day, then you will dream hard all night. You will have dreams of what you have been thinking about. A Person who is a glutton will go on eating at night in his dreams; he will receive invitations to dine in palaces. Dreams about tasty food will continue. One who is crazy for sex will go on having sexual dreams. One who is greedy for money will have dreams about greed. A person who is greedy for power will become an emperor in his dreams.

Your dreams are the reflections of the desires of your mind. Their images go on being seen in your sleep. When you learn to sit still and your eating becomes balanced ...And remember about balanced food that whatever you take in is included as food; Don't read useless books, because that also is food that you take inside. Don't listen to useless talk, because that too is food you take inside. No one dares to say this to anyone... But if someone comes and throws useless rumors into your head then you don't stop him, you continue to listen saying, "Yes, tell me more, what happened then?" Think of the rubbish you are filling your mind with! It is all food. Whether It comes through the ears, through the eyes, through the mouth or through the nose. It is all food. All these senses take in food.

So the meaning of balancing your food is not to let the useless enter. Be on guard against it. Look at what it is necessary to look at. Listen to what is necessary to listen to. Say what it is necessary to say and religiousness will start entering your life on its own. Then your sleep will become balanced. Then you will remain peaceful in your sleep too. Dreams will cease and a unique phenomenon will take place- the day you sleep and remain awake at the same

time. This is why Krishna has said that everyone sleeps the yogi still remains awake. It doesn't mean the yogi is sitting or standing in his room and staying awake. It means that the body is sleeping but a flame of awareness goes on, remains alight inside. The awareness always remains.

Gorakh says listen sons...

He says to his disciples, Oh sons listen:

Such a man neither dies nor grows old.

if this happens then you will neither know any old age nor death. This doesn't mean you will not become old. But only your body will become old, you will not become old. Only your body will die, you will become immortal. There are two names that are commonly used for Gorakh. One name is Gorakh Gopalam -- the cowherd boy: he always remains fresh, remains young. The second name is Budhe Balam -- the old child, the aged child: Just as fresh. He remained just as fresh as the freshest early morning dew, as a bud that has just bloomed in the early morning. His freshness has never left him.

Gorakh says listen sons, such a man neither dies nor grows old.

खाये भी मरिये अणखाये भी मरिये
गोरष कहै पूतसंजमि ही तारिये ।

one who eats, dies and

one who doesn't eat dies

Gorakh says o sons, only the sanyami,

the balanced one transcends.

If you eat you will die, if you don't eat you will also die. Death is going to happen. Only someone who has attained to balance will not die. These are three sutras of balance: balanced posture, balanced food, balanced sleep

Then there is no death. Then there is only the experience of the eternal.

मधि निरन्तर कीजै वासा
Always Reside In The Middle

Search for the middle in everything, don't eat too much, don't sleep too much. Don't eat too little, don't sleep too little. Find the middle in everything. Don't speak too much, don't speak too little, go on finding the middle. Find the middle in everything and you will attain a balance, equilibrium in life.

निहचल मनुवा थिर होई सांस
Mind unmoving, breath becomes still.

And when the exact middle is found then the mind becomes motionless-so unmoving that the breath also stops moving. Then awakening happens. There, neither the mind is moving nor the breath.

Remember, don't be frightened when samadhi happens. This occurs here every day. When a sannyasin experiences the first glimpse of Samadhi he becomes frightened. The fear is this, that the breath stops. He feels as if he is dying. But this is not death, this is the beginning of a new life. Die, o yogi, die! Die, sweet is this dying. Die this death Gorakh embraced and awakened. This is the beginning of that death, after which is the ultimate life. Die! Die the death like Gorakh died. When he died he awakened ...and what he saw is eternal, immortal. Applied to modern day leader the Sutras are pretty useful as good body language, balanced diet, sound sleep, patience and tolerance are very important traits of a leader who wants to lead balanced life. One of the important tools of communication is the posture of body, in addition to facial expressions, personal distances gestures and body movement, posture conveys information about inter personal relations, Personality traits such as confidence, submissiveness and openness.

Therefore, "Asan dhrid" ;आसन दृढ as Gorakh says.

CONCLUSION

There are six spokes/parameters to a balanced life. The physical, mental, social, spiritual, family and economic. One needs to balance these spokes so that the wheel of life runs smooth. Gorakh sutras as mentioned supra could provide a balancing act. No studies actually have been carried out to exactly find out their effect. The present study can act as a catalyst to probe, apply and implement this wisdom in times to come which are going to be with more stress, more strain, more tension, more tightness, more taxing, more demanding, more anxiety and nervousness leading to breakouts and burnouts.

REFERENCES:

1. Stephen R Covey. (2014, September). The 7 Habits of Highly Effective People. Retrieved from Stephen Covey Web site: <https://www.stephencovey.com/7habits/7habits-habit1.php>
2. Maharaj Yatindranath Ji Yogi, Gorakh Vani aur Gorakh Yog (2003), Randhir Publication
3. Osho, "Die O Yogi Die" ISBN 8172611919 (2004)
4. George Weston Briggs (1938), *Gorakhnath and the Kanphata Yogis*, 6th Edition (2009 Reprint), Motilal Banarsidass. ISBN 978-8120805644, p. 228
5. William Pinch (2012), *Warrior Ascetics and Indian Empires*, Cambridge University Press, ISBN 978-1107406377, pages 4-9, 28-34, 61-65, 150-151, 189-191, 194-207
6. David Gordon White (2011), *Sinister Yogis*, University of Chicago Press, ISBN 978-0226895147, pages 198-207
7. David N. Lorenzen and Adrián Muñoz (2012), *Yogi Heroes and Poets: Histories and Legends of the Naths*, SUNY Press, ISBN 978-1438438900, pages x-xi



8. AK Banerjea (1983), Philosophy of Gorakhnath with Goraksha-Vacana-Sangraha, ISBN 978-8120805347, page xli, 303-307
9. Jump up to: a b c Briggs (1938), Gorakhnath and the Kanphata Yogis, 6th Edition (2009 Reprint), Motilal Banarsidass. ISBN 978-8120805644, p. 229
10. Briggs (1938), *Gorakhnath and the Kanphata Yogis*, 6th Edition (2009 Reprint), Motilal Banarsidass. [ISBN 978-8120805644](https://www.isbn-international.org/product/978-8120805644), pp. 228-250
11. Burke, RJ, Burgess, Z, & Oberrlaid, F 2004, Do Male Psychologists Benefit from Organisational Values Supporting Work-Personal Life Balance?, *Equal Opportunities International*, vol. 23, no. 1/2, pp. 97-107.
12. Eikhof, DR, Warhurst, C & Haunschild A. 2007, Introduction: What work? What life? What balance? Critical reflections on the work-life balance debate, *Employee Relations*, vol. 29, no. 4, pp. 325-
13. Choudhary L. (2011), work life balance problems and solutions, *International Referred Journal*, Vol I (17), pp 111-112
14. Delecta P. (2011), work life balance, *International Journal of current research*, Vol III (4), pp 186-189