5

MANAGEMENT WISDOM

IN

SRI GURU GRANTH SAHIB
Management is the act of bringing people together to achieve desired goals and objectives by making the optimum use of the available resources. It is popularly termed as the art of getting things done through and with people. The people or what we call human resources is the core of any management activity. The whole managerial wisdom centers on the effective and efficient use of these human resources by giving them the desired satisfaction and delivering the values to the society at large. Management leadership has always been expected to play that role which is in the larger interest of the society as a whole. Principles before profit and ethics before economics are considered to be the hallmark of the management leadership of all the times.

Today, management concepts need to be entwined with religion and spirituality. There is a wealth of management wisdom in *Sri Guru Granth Sahib* which is enough to stimulate and galvanize the whole of business world. The wisdom of *Sri Guru Granth Sahib* if imbibed can form the basis of ethical managerial behaviour. This wisdom when manifested in thoughts, speech and actions ennoble and enlighten the people. It provides internal fulfillment and fortification. It calls for the alignment of thought, word and deed and motivate us to create a business culture of conscience, care and consciousness. The message of *Sri Guru Granth Sahib* is universal, seeking the welfare of all human beings of the globe. It promotes integration, co-existence and feeling of fraternity and amity and also emphasises the importance of human values (Alag, 2008). An attempt has been made in this chapter to epitomize the wisdom of *Sri Guru Granth Sahib* in those perspectives of management which can transform the ordinary management to a management full of virtues and values.

### 5.1 Leadership:

Leaders play a key role in the achievement of the objectives of the organisation and they are expected to stimulate the ethical climate at work (Dickenson, Smith, Grojean and Ehrhart, 2001). Ethical leaders provide subordinates with voice, ask for and listen to their input, and allow them to share in decision making on issues that concern their tasks (Brown, Trevino and Harrison, 2005). An ethical leader follows the system of accepted beliefs and appropriate judgments instead of his self-interest, which is beneficial to the followers, organisations, and society at large. Such leaders communicate transparently and respectfully, while clarifying responsibilities, expectations, and performance goals (Hartog and DeHoogh, 2009).
The present day corporate managements have been developing and promoting ethical leadership in their organisations because they feel that it has an overall positive impact on the organisation (Kanungo, 2001). The ethical leadership can guide the development of a corporate culture with a vision that makes ethics essential and central within the fabric of the organisation (Seidman, 2004). Brown et al. (2005) defined ethical leadership as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct to followers through two way communication, reinforcement and decision-making. Thus, leadership refers to adherence of fair management practices followed by strong principles. Leaders fix higher standards for their followers and at the same time they ensure their commitment to those standards because leading by example is the utmost necessity to promote an environment of ethics.

Recent corporate scandals and the increasingly international context within which modern businesses operate have raised important issues concerning the roles and responsibilities of the leaders of the business. Pressures on business leaders to perform ethically have intensified and in consequence, they face pressure to develop policies, standards and behaviours that demonstrate their sensitivity to stakeholders concerns (Brammer, Williams and Zinkin, 2007). Numerous thoughts and theories have been propounded, tried and practiced. Nevertheless the prudence shrouded in Indian scriptures like Rig Veda, Manu Smriti, Yajur Veda, Atharva Veda, Mahabharata, Ramayana, Srimad Bhagvat Gita and Artha Sastra, remains par excellence (Mishra, 2007). The success of Jain business community is the outcome of their cultural and religious heritage. Jain’s follow an ethical code of conduct in business and regularly interact with monks and nuns (Shah, 2007). Islamic leadership requires leaders to possess excellent qualities or traits. These traits and qualities could be learnt from the habits of those effective leadership and principles underlying best management practices shown by the Holy Prophet and the wise Caliphs (Agil, Jasin and Pa’wan, 2007). It can be said that religion and spirituality can play an important role in ethical management and leadership.

The World Economic Forum, which is an active independent international organisation committed to improving the state of the world by engaging business, political, academic and other leaders of society to shape global, regional and industry agendas, in its 2005 meet of various leaders from business, academia and government identified and agreed upon six top priority
guiding values (traits) to be inculcated among the leaders for addressing the global pressing issues. These values include integrity, compassion, equity, tolerance, selflessness and stewardship. An attempt has been made to disseminate the wisdom of Sri Guru Granth Sahib in relation to the above six core values so that the world at large can come across the spiritual treatment given to the said core areas. Knowledge derived from Sri Guru Granth Sahib can be used in an informed and deliberate way to guide the managers and leaders in moral conduct and value based management of the business organizations.

5.1.1 Sri Guru Granth Sahib and Leadership:

*Sri Guru Granth Sahib* contains the philosophy of thought, action and consequence. It offers a perfect set of values and practical code of conduct. Thoughts of the leader should be based on specific vision only then can he actualise them. Visionary leader is the one who is conscious of his vision. He should be creative and confident in his thought to bring newness to the system to keep pace with the changing business environment. The Guru asserts, “As the inner vision is awakened, one comes to know one's own home, deep within the self” (SGGS, p-153). A visionary leader can lead his workforce by stimulating them to perform as a team to give reality to the thoughts and to attain new heights in the work field by effectively communicating the vision. The Guru guides, “One who sees the essence of reality with impartial vision, O Saints, is very rare-one among millions” (SGGS, p-51). Thoughts should be guided by inspiring and pious vision, wherein lies the welfare of all the stakeholders; discussed and deliberated upon by all; pursued with dedication, commitment and unprejudiced judgment.

*Sri Guru Granth Sahib* emphasizes the virtues of wisdom, truthfulness, justice, temperance, courage, humility, contentment, and love for humanity, which are now the cherished ideals of leadership. Vices of lust, wrath, greed, attachment and pride, which are roots of unethical leadership, are termed as the worst sins in it. The speech should be drenched with virtues. *Sri Guru Granth Sahib* avers, “The One Lord is in his heart. True are his actions; true are his ways. True is his heart; Truth is what he speaks with his mouth”
Confidence should be the hallmark of a leader and confidence comes when one is virtuous. The Guru says, “Those who have no faith in their own minds, O Nanak - how they can speak of spiritual wisdom” (SGGS, p-647). Speech should be well thought, lucid, effective and unprejudiced. “The tongue speaks, the ears listen, and the mind contemplates the Lord; they find peace and comfort” (SGGS, p-659). The Guru asserts that if we imbibe God in our heart and mind, our words will be guided by the wisdom of the Lord and our conduct will be ethical and virtuous. “Contemplating His Virtues, I accumulate virtue and merit; I wash myself clean of demerits” (SGGS, p-37). Virtues make leaders efficient and workforce trusts them and their word. Love of money and vicious words brings failure as the Guru says, “Without virtue, nothing is of any use. The taste of Maya (wealth) is bland and insipid” (SGGS, p-61).

The six core values of leadership-integrity, compassion, equity, tolerance, selflessness and stewardship-as described in *Sri Guru Granth Sahib* are interpreted as under:

### 5.1.1.1 The Value of Integrity:

The word integrity has been derived from the Latin adjective integer which means whole or complete. It signifies the inner sense completeness which can be obtained with the virtues of honesty, truthfulness and consistency of character. Jimmy Carter, the 39th President of USA, writes that integrity requires three steps: discerning what is right and what is wrong; acting on what you have discerned, even at personal cost; and saying openly that you are acting on your understanding of right from wrong. Integrity should be the hallmark of the leaders. All the frauds of the business world are the outcome of untruthfulness and dishonesty in the behaviour of the business leaders. According to *Sri Guru Granth Sahib*, “Truth is higher than everything; but higher still is truthful living” (SGGS, p-62). *Sri Guru Granth Sahib* further says, “Those who do not have the Assets of Truth-how can they find peace? By dealing their deals of falsehood, their minds and bodies become false. Like the deer caught in the trap, they suffer in terrible agony; they continually cry out in pain” (SGGS, p-23). It suggests that the people who deal in truth, they get
salvation from the fear of death. To this desirable conduct the Guru avers, “The noble people are traders in Truth. They purchase the true merchandise, contemplating the Guru. One who has the wealth of the true commodity in his lap, is blessed with the rapture of the True Shabad” (SGGS, p-1032). And “Those traders, who trade in other merchandise, are caught up in the endless waves of the pain of money. According to the business in which the Lord has placed them, so are the rewards they obtain” (SGGS, p-165).

_Sri Guru Granth Sahib_ totally rejects the dishonest and false dealings in the business and considers it equivalent to eating dead bodies. The _Guru_’s teachings teach that, one should earn one’s living by honest means, share one’s earnings with the needy and keep God Almighty – the Creator always in one’s mind – that is to be always thankful to Him. Guru says, “Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass” (SGGS, p-15) and “The false ones have no social status or honour. No one succeeds through falsehood. Practising falsehood again and again, people come and go in reincarnation, and forfeit their honour” (SGGS, p-23). The persons who are lost in falsehood create the environment of distrust and suspicion and modesty and _Dharma_ are far from them and “They drown themselves, and drown their entire family; speaking lies, they eat poison” (SGGS, p-124). On the other hand, “Those who practice truth, they reap the real profits, abiding in the Will of God” (SGGS, p-59). The Guru suggests, “Practice truth, contentment and kindness; this is the most excellent way of life. One who is so blessed by the Formless Lord God renounces selfishness, and becomes the dust of all” (SGGS, p-51).

The _Guru_ Says: “Those who walk on the Path of Truth shall be praised throughout the world. Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity” (SGGS, p-136). The _Guru_ questions: “If one’s clothes are stained with blood, the garment becomes polluted. Those who suck the blood of human beings-how can their consciousness be pure” (SGGS, p-140). The leaders must keep in mind that without the _Guru_, there is no spiritual wisdom; without _Dharma_,
there is no meditation. Without Truth, there is no credit; without capital, there is no balance (SGGS, p-1411).

The Guru guides, “Make true commerce and gain the objective of life. Then into regret shall you not fall. Discard false traits, practice goodness. In the soil of righteousness, cast the seed of truth- be such your cultivation. Thus shall you be known as a good merchant and carry away true gain” (SGGS, p-148). And “Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath, kindness as their deity, and forgiveness as their chanting beads- they are the most excellent people” (SGGS, p-1245). The Guru asserts that one will secure a safe position in the Court of the Almighty only by dealings in truth and thus, concludes, “Deal in true trade, O Trader and Your Merchandise will be safe in the court of the Lord” (SGGS, p-293).

5.1.1.2 The Value of Compassion:

The leader should be a manifestation of compassion. The pains, sufferings, sorrows and grief of others must be felt by him as his own and he should try his best to eliminate or lessen them. The word compassion itself denotes the passion for the colleagues. ‘Love for others what you love for yourself’ is the universal golden rule. The virtues of compassion, consideration, giving, sharing, kindness and love are such as make the life not only meaningful but worth living also. The consideration for others is inherent in the moral teachings of Sri Guru Granth Sahib. “Truth, contentment, compassion, religious faith and purity - I have received these from the Teachings of the Saint, Says Nanak, one who realizes this in his mind, achieves total understanding” (SGGS, p-822) and “The True Guru, the Primal Being, is kind and compassionate; all are alike to Him. He looks upon all impartially; with pure faith in the mind, He is obtained” (SGGS, p-300).

Sri Guru Granth Sahib describes the blissful state: “To be imbued and attuned to the Word of the Lord; to be kind and compassionate; to sing the
songs of the Lord's Praises - these are the most worthwhile actions in this Dark Age of Kali Yuga (SGGS, p-1354).” It further guides, “Let spiritual wisdom be your food, and compassion your attendant” (SGGS, p-6). And “Purity, contentment, compassion, faith and truthfulness - I have ushered these into the home of myself” (SGGS, p-379).

The desire and ability of the leaders should always be to ameliorate the plight of the people working for the business. Businesses are most successful when the leaders are not merely concerned with their interests (sales, profits, success), but with the concerns of the stakeholders. Total concern for employees brings the business to a state of unity, which can attract infinite accomplishment. The ideal for Sikhism is a society based upon mutual respect and cooperation and providing an optimal atmosphere for individuals to grow spiritually. Therefore, an individual must never be imposed upon, coerced, manipulated, or engineered: “If thou wouldst seek God, demolish and distort not the heart of any individual” (SGGS, p-1384). *Sri Guru Granth Sahib* asserts that compassion holds the whole earth on it. It says “The mythical bull is Dharma, the son of compassion; this is what patiently holds the earth in its place. One who understands this becomes truthful. What a great load there is on the bull!”(SGGS, p-3)

5.1.1.3 The Value of Equity:

Equity means giving everyone what belongs to them, and recognizing the specific conditions or characteristics of each person or human group, gender, class, religion, age. It is the recognition of diversity. It represents justice and fairness in treatment by the leaders. Discrimination on any ground, whatsoever it is, is highly disapproved in *Sri Guru Granth Sahib*. *Sri Guru Granth Sahib* treats everybody as the creation of One Light: “In Thee are all sharers; to none dost thou appear alien” and “Thou Lord of all, our father; in Thy possession lay unending stones” (SGGS, p-97). As *Gurmukh*, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained.

*Sri Guru Granth Sahib* considers all creatures as noble spirits and seeks the welfare of all without any prejudice. The Guru guides, “No one is my enemy,
and no one is a stranger. I get along with everyone” (SGGS, p-1299). The Guru guides the people lost in various illusions and complexes and gives its verdict: “God first created light, all else to His might subject. Since from one light is the whole world created- who is noble who inferior” (SGGS, p-1349).

*Sri Guru Granth Sahib* advises us to become a righteous person and It illuminates our path by giving the solution to attain the same: “Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body. Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick. See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world” (SGGS, p-6). It further says: “Let your mind be the farmer, and good deeds the farming; and let your body be the farm; your hard work be the water; Let the sweet remembrance of God Almighty be the seed; and contentment the furrowing and let humility be the fence. And by the Grace of God the seed will sprout and will give birth to devotional Love. Fortunate are those homes, where such a situation exists” (SGGS, p-595).

*Sri Guru Granth Sahib* also enlightens that there should not be any discrimination on the basis of gender and the woman must be given high respect. It narrates: “From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all” (SGGS, p-473).

The Guru asserts that the basic trait of a Sikh is that he treats all people of God as equal. It is inscribed in *Sri Guru Granth Sahib* that, “As Gurmukh, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained” (SGGS, p-599).
5.1.1.4 The Value of Tolerance:

Tolerance is the acceptance of diversity of opinion, social, ethnic, cultural and religious. It is the ability to listen and accept others, valuing the different ways of understanding and position in life, provided they do not violate the rights of others. If tolerance is understood as respect and consideration for the difference, as a provision to admit other ways of being and acting than their own, or as an attitude of acceptance of legitimate pluralism, it is clearly a virtue of paramount importance for leaders. Guru Nanak, the founder of Sikhism, preached the message of love and tolerance and opposed the caste system and taught social justice, peaceful co-existence and world concern. Sikhism is known as the religion of harmony, brotherhood and tolerance. The most sacred site of Sikhism Sri Harmandir Sahib also known as Golden temple has doorways on all four sides which symbolizes the tolerance of Sikhism – greeting all four religions with open arms.

Sri Guru Granth Sahib says, “With tolerance, humility, bliss and intuitive poise, they continue to meditate on the Lord, the Treasure of excellence” (SGGS, p-253). It advises that, “Faith, contentment and tolerance are the food and provisions of the angels. They obtain the Perfect Vision of the Lord, while those who gossip find no place of rest” (SGGS, p-83). It advocates that the Saints are tolerant and good-natured; friends and enemies are the same to them (SGGS, p-1356). It implies that leaders must not be reactive but they should behave in a saintly manner and be pro-active. Nature also teaches the worth of tolerance. “Wind and water have patience and tolerance; the earth has compassion and forgiveness, no doubt” (SGGS, p-999) and “They should possess the patient endurance of trees like humble devotees” (SGGS, p-1381). Sri Guru Granth Sahib propagates the extreme level of tolerance when it says, “Fareed, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home” (SGGS, p-1378).

5.1.1.5 The Value of Selflessness:

Selflessness is about being humble and compassionate. Selflessness lets one dedicate his life to helping others. Selflessness is the quality of not putting
yourself first but being willing to give your time or money or effort etc. for others. It is concerned more with the needs and wishes of others than with one's own. It focuses on a motivation to help others or a want to do well without reward. Selfless service to humanity is a unique concept in Sikhism. *Nishkam Seva* (Selfless Service) is the willingness to sacrifice selfish desires for the benefit of larger interest of others as an indication of love and commitment. One who is involved in the selfless service of others does not suffer from grief to that degree as a person would suffer who is not busy in any such selfless noble job. The cultivation and practice of selfless service which is termed as *Nishkam Seva* in Sikhism attract God’s grace and when He bestows His favour, the Holy Name comes to dwell in that person who performs such service. *Sri Guru Granth Sahib* says, “One who performs selfless service, without thought of reward, shall attain his Lord and Master” (SGGS- p-286) and “Through selfless service, eternal peace is obtained. The Gurmukh is absorbed in intuitive peace” (SGGS, p-125).

According to *Sri Guru Granth Sahib*, “That is selfless service, which pleases God, and which is approved by God” (SGGS, p-757). *Sri Guru Granth Sahib* advises, “Center your awareness on seva, selfless service and focus your consciousness on the Word of the Shabad” (SGGS, p-110) because “Selfless service is the support of the breath of life of the Gurmukh” (SGGS, p-229). Without selfless service, no one obtains any reward (SGGS, p-354) but in egotism, selfless service cannot be performed, and so the soul goes unfulfilled (SGGS, p-560). However, if he eliminates his self-conceit and then performs service, he shall be honoured. O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable (SGGS, p-474). The Guru avers, “By selfless service, they find the Lord, while ashes fall on the heads of the slanderers” (SGGS, p-733). Thus, they who rid themselves of their selflessness are ever in bliss and always beauteous.

5.1.1.6 The Value of Stewardship:

Stewardship means being in charge of something that is entrusted to us, but not our own possession. Leaders are the steward of the organisations they
serve and at the same time are also responsible to all the stakeholders of the organisation. They are supposed to exercise every care in the management of their organisations. In an organizational context, stewardship refers to leaders’ responsibility to properly utilize and develop its resources, including its people, its property and its financial assets. Stewardship is a principle taught in Christianity and Islam, stemming from the belief that God is the ultimate owner of everything and one is accountable to God for the care and use of those possessions. *Sri Guru Granth Sahib* points out, “The Lord always looks after and cares for all His beings and creatures; He is with all, near and far” (SGGS, p-1315) and “He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him”, (SGGS, p-103).

A leader is expected to play that kind of stewardship for all concerned which is beneficial for the society at large. The activities of business enterprises affect a wide spectrum of the society. The resources they make use of are not limited to those of the owners but many people who are in no way connected with the enterprise feel the impact of their operations also. The most important mission for a successful leader is to develop a healthy relation with all the stakeholders. *Sri Guru Granth Sahib* pointing to this desirable conduct says: “This Township (of the body) is maintained by truthfulness, contentment, chastity, charity and self-control all-too-naturally, one is then met with the life of life” (SGGS, p-129).

*Sri Guru Granth Sahib* declares that the purpose of human beings is to achieve a blissful state and to be in harmony with the earth and all of God’s creation. The *Guru* highlights: “The Lord infused His Light into the dust and created the world, the universe. The sky, the earth, the trees, and the water - all are the Creation of the Lord” (SGGS, p-723). The *Guru* suggests: “Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds the entire world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of Nirvana” (SGGS, p-23). *Sri Guru Granth Sahib* guides by saying: “Let mercy be your
mosque, faith your prayer-mat, and honest living your Koran. Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim. Let good conduct be your Kaaba, Truth your spiritual guide, and the karma of good deeds your prayer and chant. Let your rosary be, that which is pleasing to His Will. O Nanak, God shall preserve your honour” (SGGS, p-140).

The wisdom and vision contained in Sri Guru Granth Sahib in connection with the six core values of ethical leadership can guide the business leaders to manage the affairs and activities of the business in a manner which is beneficial to the society at large. It is no denying the fact that all life is interconnected and all the constituents of this universe and the planet earth are dependent upon each other. The need of the hour is to transform self and then the followers for an ethical and morally up-righteous conduct of the business corporate as in the happiness and well being of the people lies the well being of the business leaders and in the welfare of the people lies the welfare of the business leaders.

5.2 MOTIVATION:

Motive is an inner state of the mind that energises, activates or moves (hence motivation) and directs or channels our behaviour towards goals (Sherlekar and Sherlekar, 1996). Setting a goal and being motivated to accomplish it is a great thing, but to enjoy a lifetime of success and happiness, one needs to develop lasting motivation that stems from an unchangeable internal outlook. When there is an inner passion for growth, development, and expansion, the life will be filled with success, wealth, happiness, and anything else that you desire. Since most of the fears are based on dark imaginings, it is vital to dwell on the magnificent obsessions and desired results to look at where one wants to go, as opposed to that troubled place where one may have been or may still be hiding.

If people are passionate about the goals that they are striving for, and they personally have something to gain, they will naturally have enough motivation to take the necessary action in pursuing those goals. However, sometimes people are not motivated enough simply by striving for a goal, and
therefore organisations will want to offer incentives and rewards for achieving those goals. It does not matter what is the size or the nature of these rewards, as long as they are exciting to the team. If organisations give them opportunity to attain something that they desire for, managers will not need to force them and constantly manage them to get the desired action. The need of the hour is to provide a family kind atmosphere in the organization so that each member can connect himself with the work, with the peers and the organization as a whole. To create such an environment the manager should accept the member as a whole and cater to his personal and professional aspirations. A manager who can inspire and motivate the members of his group is one who will be able to set larger goals and reach them under all circumstances.

Motivation is the interplay of the religious convictions, ethnicity and behaviour. Motivation ought to be holistic and comprehensive in perspective to meet the materialistic, intellectual, emotional, moral and spiritual needs of the followers. Organisations should provide working as well as social space to the employees so that they can contribute effectively for the welfare of society, organisation and self. For sustainability it is important for the manager to provide motivating and stimulating environment so that employees inspired to give the best performance.

5.2.1 Sri Guru Granth Sahib and Motivation:

*Sri Guru Granth Sahib* enlightens the human beings as to how to conduct themselves and live in this world; it gives the way of life. All the blessings and blissful state of mind is bequeathed on a person who walks on the enlightened path. *Guru* is highly motivating and inspiring to his followers and exceedingly tolerant to the people who try and even to those who commit mistakes. *Guru* says, “Your humble servants remain satisfied and fulfilled and the true *Guru* blesses them with encouragement and comfort” (SGGS, p-105). *Guru* confers stability and sense of security to his disciples and says, “The Lord is wealthy and prosperous, so His humble servant should feel totally secure” (SGGS, p-131). It is the greatness of the Lord that He is so generous and bountiful. *Sri Guru Granth Sahib* avers, “God is Wise, Giving, Tender-hearted, Pure, Beautiful
and infinite. He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite” (SGGS, p-46). The various human needs are interpreted as under as per the directions of Sri Guru Granth Sahib:

### 5.2.1.1 Material Needs:

It is necessary to fulfill the basic needs of food, clothing and shelter but these are to be controlled within the limits. It is also true that just filling this need to the hilt may not give happiness to the people and they may not contribute effectively to the organisation just because their basic needs are being realized. *Sri Guru Granth Sahib* advocates the life of moderation. *Guru* says, “Eat little and sleep little; O Nanak, this is the essence of wisdom” (SGGS, p-939) and “Eating too much, one’s filth only increases; wearing fancy clothes, one’s home is disgraced. Talking too much, one only starts arguments” (SGGS, p-1331).

The corporate houses think that taking care of their people means just looking after their materialistic needs and that they will end up with a satisfied and satisfactory workforce, but it not so. There are other needs that are to be taken care of along with basic needs. The *Guru* opines, “Mansions of gold and beds of silk sheets- O sister, I have no love of these. Pearls, jewels and countless pleasures, O Nanak, are useless and destructive without the name of the Lord” (SGGS, p-1306). *Sri Guru Granth Sahib* motivates people to be one with the name of the God and corporate houses motivate people to be one with the objectives of the company. Humans live for higher needs and are motivated and satisfied when these are fulfilled. *Sri Guru Granth Sahib* elaborates, “O Nanak, the *Guru* is the tree of contentment, with flowers of faith and fruits of spiritual wisdom. Watered with Lord’s love, it remains forever green; through the Karma of good deeds and meditation it ripens. Honour is obtained by eating this tasty dish; of all gifts this is the greatest gift” (SGGS, p-147).

### 5.2.1.2 Intellectual Needs:

There are other needs that are to be taken care of along with basic needs and these are the need of knowledge, need of freedom of thought and need for achievement. The *Guru* says, “The Lord and Master embrace those who seek
His sanctuary. He blesses them with power, wisdom, knowledge and meditation; He Himself inspires them to chant His name” (SGGS, p- 460). Employers need to educate employees and to impart the complete knowledge of the organisation they work in and about the work they have to undertake. If the worker is clear about the mission, vision and objectives of the company, he will be able to connect with it and the knowledge of work will equip him with expertise to fulfill his job and he will be a productive worker of the organisation. Sri Guru Granth Sahib sermonizes, “The mind is the elephant, the Guru is the elephant driver and knowledge is the whip, wherever the Guru drives the mind, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, again and again” (SGGS, p-516). The value of mentor is very high according to the Scripture because mentor is the one who provides appropriate environment for the performance of the work assigned and gives right direction to the employees. If people lose the focus, they will not achieve the targets and will be discontented whereas if they acquire right knowledge, it can be utilized for further dissemination and accomplishment of goals. Guru ordains, “Contemplate and reflect upon knowledge and you will become a benefactor to others” (SGGS, p-356). Guru avers, “At the confluence of the three rivers of knowledge, right action and devotion, there why not wash away your sinful mistakes” (SGGS, p-344).

Once the knowledge is gained, people desire freedom from restriction and subordination of the system so that they should be given autonomy and power to accomplish the tasks assigned to them. Guru pronounces, “You are blessed with the nectar of Lord’s name, O Nanak; you have mastered Raj Yog and now enjoy sovereignty over both worlds” (SGGS, p-1390). Inner self of the performer is motivated and inspired by the sense of achievement and accomplishment of the predetermined goals. The manager should convey the results of the performance and give due credit to the achievers. Sri Guru Granth Sahib illustrates the right way of achieving outcomes, Guru says, “One who practices truth, righteous living, charity and good deeds, has the supplies for God’s path. Worldly success shall not fail him” (SGGS, p-736). With the right direction and help of the higher ups employees achieve great sense of contentment and
triumph. Guru says, “That person, unto whom my Lord and Master is merciful—
all his tasks are perfectly successful” (SGGS, p-1226).

5.2.1.3 Emotional Needs:

Emotional needs comprise the desire for alignment of organisational objectives with personal objectives, desire for love and affection and appreciation of efforts. Organisations should set the objectives in such a way and provide such amenities that take care of the personal needs and aspirations of the people along with achieving organisational goals. Guru says, “I bow in reverence to the Perfect Guru. God has resolved all my affairs” (SGGS, p-625). The employees should get euphoria and feel cared for while working for the organisational goals. Guru opines about this blissful state as follows, “The Lord has showered me with His Mercy. God has perfectly preserved my honour. He has become the help and support of His slave. The Creator has achieved all my goals, and now, nothing is lacking” (SGGS, p-625).

Major part of the day, employees are spend in the organisations and if the employers expect complete dedication and loyalty from them then they need to nurture employees with love and affection by creating family kind of culture. Sri Guru Granth Sahib gives the message of love for all human beings. Guru says, “The Lord blesses his devotees with His love; He sides with them and saves them” (SGGS, p-91) and it is with the love and affection that employers help employees to sail through the problems and troubles, “In suffering and in comfort, I meditate on you, O God. I have obtained sublime understanding from the Guru. You are Nanak’s support, O my Lord and Master, through your love, I swim across to the other side” (SGGS, p-99).

Sri Guru Granth Sahib bestows all the accolades and bliss on the person who walks on the right path. Guru avers, “O God, you are the hope of all. All beings are yours; you are the wealth of all. O God, none return from you empty-handed; at your door the Gurmukhs are praised and acclaimed” (SGGS, p-40) and “I am a sacrifice to those who have seen the Lord God; in the true court of the Lord, they are approved. They are approved by their Lord, they are acclaimed as supreme; they are imbued with the Lord’s love” (SGGS, p-577).
Similarly organisations need to acknowledge and appreciate the efforts of employees and embellish them with rewards. *Guru* is generous to his disciples and decorates them with His divine grace and blessings. *Guru* says, “Those who meditate in remembrance of the True *Guru*, are blessed with wealth and prosperity, supernatural spiritual powers and the nine treasures” (SGGS, p-1405).

5.2.1.4 **Spiritual Needs:**

Organisations should recognize the fact that it is the whole person who comes to work and brings not only his expertise for job but his culture, his values and religious convictions also. While he does his work, he remembers God and stays connected with him. *Sri Guru Granth Sahib* advocates, “Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord” (SGGS, p-379) and “While you work at your job, on the road and at the beach, meditate and chant. By *Guru*’s Grace, drink in the Ambrosial Essence of the Lord” (SGGS, p-386). Organisations should motivate people to stay connected to their spiritual aspirations since such persons are an asset for the organisation because they are truthful and honest. The *Guru* opines, “Through the *Guru*’s Teachings, some eliminate selfishness and conceit, and meditate on the *Naam*, the Name of the Lord” (SGGS, p-144) and It further elaborates, “They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts. True is their speech, and true are their minds. They are in love with the True One” (SGGS, p-35).

The above analysis shows that all needs are to be satisfied simultaneously for motivating people at all the levels with varying emphasis on various needs according to the situation. *Sri Guru Granth Sahib* gives the message of always to be on cloud nine irrespective of the situation and condition. It also teaches contentment because without it even a multimillionaire is a pauper. *Sri Guru Granth Sahib* guides, “One who is blessed with the gift of the jewel of the Name obtains all treasures. His mind becomes content, finding the Perfect Lord” (SGGS, p-891).
5.3 BUSINESS ETHICS:

Ethics guide and control human conduct by influencing the behaviour of a person. They set out standards that determine what is right or wrong, true or false, fair or unfair, just or unjust, and proper or improper. These may be defined as the standardized form of conduct of individuals understood and accepted in a particular field of activity. These are normally linked to the notions of honesty, integrity, trust, accountability, transparency and social responsibility. Ethics in most cases run parallel to law and shows due consideration to rights and interests of others in a civilized society. Ethical principles are dictated by the society and underlie broad social policies. These principles when known, understood and accepted, determine generally the propriety or impropriety of any activity. Ethics are rooted in our morals, but are modified by group decisions, peer pressures and circumstances. Ethics formulization is the benchmark of human behaviour. The coordination of action, emotion, religion and logic generate ethics, which a man is bound to and expected to follow.

Ethics is the voice of conscience and a clear conscience is the softest pillow to sleep on. Ethics involves not only our thinking, but also our feeling. It is the art of recommending to others the sacrifices required for cooperation with oneself. Ethical norms are not just arbitrary, man-made rules but stem from an inherent, common regard for one’s own interest and comfort. Ethical behaviour is doing what is best in enhancing the trust and confidence between two entities so that both feel energized and enthused to work towards the betterment of common good.

Business ethics are a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and business organizations as a whole. Applied ethics is a field of ethics that deals with ethical questions in many fields such as medical, technical, legal and business ethics.
Business ethics have been discussed widely and diversely by various scholars and executives in public and private sector during the recent years. The main reason for so fast an emergence of the subject in academic literature were the shocking unhealthy practices of international corporate houses like Enron, WorldCom, Tyco, Adelphia and Arthur Anderson which created a total chaos in the global business scenario. The scams like Satyam scam in India totally shattered the faith of the stakeholders in the business. This has led to numerous calls for reform and further examination of business ethics by academics and regulators and in the increasingly conscience-focused marketplaces of the 21st century, the demand for more ethical business processes and actions is increasing.

The scholars have been doing a commendable work on the role of religion and spirituality in the ethical governance of a business. The recourse to ethical dimensions of business practices also appears inevitable for the future of business and boosting the confidence of investors and faith of the society because of the scandals and scams that have brought the business world to near collapse. There is no denying the fact that all the scriptures of the world offer immense wisdom for inculcating values and ethical norms in the business world, which can be the base of ethical conduct of business.

5.3.1 Sri Guru Granth Sahib and Business Ethics:

*Sri Guru Granth Sahib* guides the world at large in the ethical conduct of the business. Ethical business conduct is basically the inner voice of the corporate mentors and *Sri Guru Granth Sahib* can give them a good direction in this field. The teachings of great *Sri Guru Granth Sahib* in the conduct of ethical and value based business ventures are interpreted here as under:

5.3.1.1 Trustworthiness-The Key to Ethical Business:

Trustworthiness is a moral value considered to be a great virtue. Trust is built by being consistent in how you apply your values. Trustworthiness is synonym with honesty, dependability, reliability, responsibility and credibility. Lack of trust and credibility comes when you say one thing but do another. Honesty is the best policy is an age old paradigm which is equally relevant
today. It is the cornerstone of all success, without which confidence and ability to perform shall cease to exist. Ethics guide us to achieve the honesty and credibility which is the real treasure to achieve happiness, the ultimate objective of life. According to Sri Guru Granth Sahib, “Blessed, blessed is the trade of those traders who have loaded the merchandise of the wealth of the Lord. The faces of the Gurmukhs are radiant in the Court of the Lord; they come to the Lord and merge with Him” (SGGS, p-82) and, “They will find no way to escape coming and going in reincarnation; they are trapped in the narrow path. Falsehood will come to an end, O Nanak, and Truth will prevail in the end” (SGGS, p-953).

It is the responsibility of the corporate sector to be honest and reliable in its working and give the true picture of its operations to all the stakeholders and rightfully direct the money to the stakeholders by giving adequate salaries, paying taxes, dividends and interest. The Guru guides, that sharing wealth with others will not reduce it. It says, “Brother! This wealth let all consume and spend together. Decrease in it shall not occur; ever shall it increase” (SGGS, p-186). To deprive someone of his/her due share is strongly disapproved in Sri Guru Granth Sahib and is considered highly unethical. The Guru strongly asserts: “To take what rightfully belongs to another, is like Muslim eating pork or a Hindu eating beef” (SGGS, p-1245). And “Those who grab other’s belongings suffer in pain” (SGGS, p-139). In the long run unethical behaviour of managers leads to loss of trust in the society at large and they and the companies they work for stand to lose its reputation. The Guru says, “No one places any reliance in the self-willed manmukhs; trust in them is lost” (SGGS, p-643) and, “In the Court of the Lord, all beings will be judged. Those who have violated the people’s trust will be disgraced; their noses will be cut off” (SGGS, p-1288).

5.3.1.2 People, Planet and Profit-Three ‘P’ Commitment Paradigm:

The people always want to bring a greater sense of meaning and purpose into their work life. They want their work to reflect their personal mission in life. They are the most important resource and if they are treated well, they in
turn will treat others well. The people are the driving force in effective conduct of business and they establish the highest standards of integrity. A manager needs to manage himself first and then manage his people and for this self-realisation is very important for disciplined conduct and ethical standing. The Guru says, “Wherever lies self realisation, there Thou art, O True Rescuer the Emancipator emancipates the mortals” (SGGS, p-1255). The leader has to create a good image of himself as people follow him and his actions. The Guru reveals that, “A devotee follows the master, and goes to him, imitates him” (SGGS, p-1215). So the need is to have a persona that will get positive results and conduct from followers and the Guru guides, “Among all persons, the supreme person is the one who gives up his egotistical pride in the Company of the Holy. One, who sees himself as lowly, shall be accounted as the highest of all. One, whose mind is the dust of all, recognizes the Name of the Lord, Har, Har, in each and every heart. One who eradicates cruelty from within his own mind, looks upon the entire world as his friend? One who looks upon pleasure and pain as one and the same, O Nanak, is not affected by sin or virtue” (SGGS, p-266).

Environmental damage has become one of the most crucial problems that we are facing today. The planet Earth is in peril as never before. With arrogance and presumption, humankind has disobeyed the laws of the Creator, which are manifest in the divine natural order. Modern technology and man's greed and unconcern have made the potential for destruction of species, of the fertility of the land, of the viability of our waters, indeed of the world itself, a very real possibility. The Guru Says: "Air the vital force, water like the father, and earth like the great mother. Day and night are like nurses caring for the whole world in their lap" (SGGS, p-8). If air is our vital force, it is a sin, as well as self-destructive, to pollute it. If we consider water to be our progenitor, dumping industrial wastes in it is unforgivable disrespect. As we destroy the ozone layer, the cycle that manufactures chlorophyll in green plants is damaged or interrupted; since plants are part of the air-producing cycle, we
strangle ourselves. The Guru’s innumerable references to dense forests, gushing streams, abundant bird life and the variety of aquatic animals link us inextricably to the earth’s ecology. Thought, word and deed are the engines of human endeavour. Man’s very existence depends on the ecological balance. The Great Guru avers: “Nights, days, weeks and seasons; wind, water, fire and the nether regions -in the midst of these, He established the earth as a home for Dharma” (SGGS, p-7). The Guru suggests: “Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds the entire world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of Nirvana” (SGGS, p-23).

Yesterday, profit earning was considered to be the sole objective of business and it was felt that business was not to preach the morality but to earn the profit and that too at any cost. However, this notion has gone irrelevant in the present business scenario. Sri Guru Granth Sahib completely discards the unethical method of earning the profit. The Guru says, “The merchants and the traders have come; their profits are pre-ordained. Those who practice truth reap the profits, abiding in the will of God. With the merchandise of truth, they meet the Guru who does not have a trace of greed” (SGGS, p-59). According to Sri Guru Granth Sahib, “Joy and sorrow, profit and loss, birth and death, pain and pleasure - they are all the same to my consciousness, since I met the Guru” (SGGS, p-214) and “Adopting an attitude of tolerance, and gathering truth, partakes of the Ambrosial Nectar of the Name. When my Lord and Master showed His Great Mercy, I found peace, happiness and bliss. My merchandise has arrived safely, and I have made a great profit; I have returned home with honor” (SGGS, p-261).

Thus, the people and the planet have an equal relevance in order to have sustainable growth and development. It is the time when we have to ensure commitment to people, planet and profit at the same time.
5.3.1.3 Justice and Fairness-The Driving Force for Business Ethics:

Justice means giving each person what he or she deserves or, in more traditional terms, giving each person his or her due. Justice and fairness are closely related terms that are often today used interchangeably. Aristotle, more than two thousand years ago, while defining justice said that equals should be treated equally and unequal’s unequally. The Guru also asserts that people should be treated according to their levels of genuineness; the right should be treated as right and wrong should be treated as wrong without bias. According to *Sri Guru Granth Sahib*, “The King sits on the throne within the self; He Himself administers justice. Through the Word of the Guru's Shabad, the Lord's Court is known; within the self is the Sanctuary, the Mansion of the Lord's Presence. The coins are assayed, and the genuine coins are placed in His treasury, while the counterfeit ones find no place. The Truest of the True is all-pervading; His justice is forever true” (SGGS, p-1092).

To further elaborate it, we can simply state that individuals should be treated the same, unless they differ in ways that are relevant to the situation in which they are involved. According to the Guru, justice can be administered only when the leader is neutral and unprejudiced. The Guru reveals, “Righteous justice is dispensed in His Court forever. He is carefree, and owes allegiance to no one” (SGGS, p-987). The virtues ensure that there would not be any conflict between high moral values and business ethics. The Guru discloses, “His Form is one, and true is His Name. True justice is administered there. Those who practice Truth are honored and accepted” and, “He enjoys and savors the Lord’s Name, and purchases the Glorious Virtues of the Lord of the Universe. He seeks the essence of reality; he is the Fountain of even-handed justice” (SGGS, p-1396).

In the present, leaders and corporate managers are devoid of the sense of justice and that is why every day we encounter merciless killing of justice for the selfish gains of the few. According to Sri Guru Granth Sahib, “The trouble-
maker is called a leader, and the liar is seated with honour. O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga” (SGGS, p-1288). Unethical behaviour and unruly conduct leads to injustice as specified by the Guru, “They accept bribes, and block justice” (SGGS, p-951). The priceless jewels of wisdom are not obtained for any price; they cannot be purchased in a store. They are inculcated by abiding the philosophy of the holy Granth. The Guru says that profit can be earned by righteous conduct. According to Sri Guru Granth Sahib, “The profit is earned by enshrining truth and justice in the mind” (SGGS, p-420). The best path to attain God is the path of just and fair dealings. The Guru says, “That should be your prayer, to administer justice. Let your Kalma be the knowledge of the unknowable Lord” (SGGS, p-480).

5.3.1.4 Community Development-The Only Way to Synergetic Growth:

We should try to empower others and remove poverty, hunger, illiteracy, diseases and unhealthy conditions from the world so that all people can live in peace and happiness. Aristotle in his book Politics observed that he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or god. We have to keep in mind that growth in isolation always creates the dwarf society and it is the society on which our ultimate success is based. We have to make a conscious choice between the self-centeredness and co-sharing our success with others. The Guru suggests, “When it rains, there is happiness. Water is the key to all life. When it rains, the corn grows, and the sugar cane, and the cotton, which provides clothing for all” (SGGS, p-150) thereby depicting that the assets should be used for the benefit of all.

The virtues of compassion, consideration, giving, sharing, kindness and love are such as makes the life not only meaningful but worth living also. The consideration for others is inherent in the moral teachings of Sri Guru Granth Sahib. The Guru avers, “Those that eat the bread of their labour and give away
something in Charity. Saint Nanak, truly recognize the way” (SGGS, p-1245).

The Guru propagates the dignity of work and advises the followers to be highly enterprising. It says, “Myself! In joy abide by endeavouring and working in the way of God. By meditation obtains union with Lord. Thus, Saint Nanak, shall thy anxiety be removed” (SGGS, p-522). Wealth accumulation in sheer madness will result into nothing. The Guru cautions, “For wealth our vast multitudes dishonoured; many for this are strayed; this without evil doing comes not, in death it accompanies not man” (SGGS, p-417). And “The rays of Divine Light have spread out their brilliant radiance” and “God is all-pervading, giving shade to all” (SGGS, p-1034). The nature also gives the same lesson and everybody grows under its protection, the Guru specifies, “The Life of the world nurtures and cherishes all, giving sustenance to all” (SGGS, p-1055).

Finally, the Guru suggests: “There are five prayers and five times of day for prayer; the five have five names. Let the first be truthfulness, the second honest living, and the third charity in the Name of God. Let the fourth be good will to all, and the fifth the praise of the Lord. Repeat the prayer of good deeds, and then, you may call yourself a Muslim” (SGGS, p-141).

The above concepts are an epitome of the ocean of ethics incorporated in Sri Guru Granth Sahib. It inculcates the value-based conduct of business. It avers that spirituality and materialism can go together because spirit embraces matter and matter finds its own true reality and the hidden reality in all things in spirit. So spirituality should have a touch of materialism and materialism should have a halo of spirituality. When the business conduct is tinged with a sprinkling of ethics, it will illuminate the mission of the business world in consonance with societal trust.

5.4 SOCIAL RESPONSIBILITY:

Spirituality has been the motivational factor behind the involvement of the corporates in the philanthropic work being undertaken by them. Spirituality has a deep-rooted connection with Corporate Social Responsibility
and the sacred Indian texts make its presence amply evident in India since the early days (Singla and Sagar, 2004). Faith-based giving charity has always been the hallmark of Indian culture and ‘Dasvandh’ in Sikhism has remained an integral part of it for centuries. Accountability to society at large and to its sub-sets has been a prescribed norm, though it may not always have received the level of compliance it deserved. Rig Veda an ancient Indian text makes ample references to charity as a duty and responsibility of the citizen and the benefits that one earns through acts of charity.

Social Responsibility is not just a pious platitude. It is the accumulated outcome of inspiration, influence, wisdom, guidance and control, which keeps a body or an organisation not only moving but also moving on the right track and at the right speed. It is inherent in the very nature of cosmic as well as human systems. However, social responsibility is essentially a state of mind and a set of principles based on relationships. It can work only if the people entrusted with these responsibilities believe in and are committed to the principles that underlie effective social responsibility, which in ultimate analysis, is a way of life and not a mere compliance with a set of rules.

CSR is an organization’s commitment to conduct its business in an economically, socially and environmentally sustainable manner whilst balancing the interests of a diverse range of stakeholders (Siwar and Hossain, 2009). Thus, it is recommended as a balanced approach for corporations to address economic, social and environmental issues in a way that aims to benefit people, communities and the society. Sir Adrian Cadbury, ethic prize winner and author of the UK’s 1992 Cadbury Report on corporate governance, remarks: “Society sets the ethical framework within which those who run companies have to work out their own codes of conduct. Responsibility for decisions, therefore, runs both ways. Business has to take into account its responsibilities to society in coming to decisions, but society has to accept its
responsibilities for setting the standards against which those decisions are made."

The companies can work for customer satisfaction, help poor people, create good infrastructure, go for plantation, work for environmental protection and pollution control, donate money to some charitable institutions, help the down trodden, render medical help, promote education and increase employment under the umbrella of its CSR practices. Thus, the concept of Corporate Social Responsibility originates from a deeply held vision by company leaders that business can and should play a role beyond making money. It is a conscious and sustained effort on the part of a corporate entity to strike a judicious balance between its own interest and that of its stakeholders. It is not merely enacting legislation; but instilling an environment of trust and confidence as ethical business behaviour and fairness cannot be legislated. It aims at minimising the chances of corruption, malpractices, financial frauds and misconduct of management. It is a set of moral principles that governs or influences a person’s behaviour. It may be referred to as the standardised form of conduct of individuals, understood and accepted in a particular field of activity. It gives an idea of what is right or wrong, true or false, fair or unfair, just or unjust, proper or improper. It implies moral conduct and honourable behaviour on the part of an individual. Social responsibility, in most cases, runs parallel to law and shows due consideration for others’ rights and interests in a civilized society. World Business Council for Sustained Development rightly observes that Corporate Social Responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large.

Religion may play a significant role in shaping individual perceptions of CSR and that there is considerable variation in attitudes to aspects of CSR across religions (Brammer, Williams and Zinkin, 2007). Recent corporate
scandals and the increasingly international context within which modern businesses operate have raised important issues concerning the roles and responsibilities of companies.

The activities of business enterprises affect a wide spectrum of the society. The resources they make use of do not belong to the owners only but many other people who are in no way connected with the enterprise also feel the impact of their operations. Business depends for its survival and long-term growth on society. The long-term sustainability of any business requires a positive image and a strong bond between business and society. There is no secret or hidden formula for the success of corporation. The most important mission for a successful corporation is to develop a healthy relation with society.

CSR in India is being seen as a corporate philanthropy while there are many developments in line with global trends in CSR. With the challenges of globalization, liberalization and the emerging trend towards a free market economy facing India, the role of CSR is paramount. Because the foreign investment has increased in India, trade links of India and developed countries have also grown and the role of private companies has been extended, there has been powerful influence on CSR in India. Companies operating in India are increasingly recognizing the fact that the best way for their business to grow is by aligning themselves with the nation’s development objectives.

5.4.1 *Sri Guru Granth Sahib* and Social Responsibility:

The total mankind is the offspring of God. Every Sikh at the time of invocation of his prayer to God invariably prays for the welfare unto all. The teachings of the great *Sri Guru Granth Sahib* in the conduct of Social Responsibility are interpreted here as under:
5.4.1.1 Transparency and Accountability:

Transparency and accountability are the foundations of Corporate Social Responsibility. Transparency is morally important because it enhances an attitude of honesty, openness and a commitment to truth that is implicit in thinking on CSR. Gurbani also implores human beings to be sincere and honest in their dealings, it advises, “Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru’s Instructions, and record these deliberations” (SGGS, p-16). It is not only corporate houses but, all humans should give the true account of their conduct in their various roles. The Guru avers, “In egotism, all must account for their actions. In this accounting, there is no peace. Acting in evil and corruption, people are immersed in corruption” (SGGS, p-36). People who indulge in farce and deception are looked down upon in the society. The Guru says, “The false ones have no social status or honour. No one succeeds through falsehood. Practicing falsehood again and again, people come and go in reincarnation, and forfeit their honour” (SGGS, p-23). But the lure of the money makes them blind and their clear conscience drowns in their greed. According to Sri Guru Granth Sahib, “The consciousness of the wicked, faithless cynics wanders around in search of transitory wealth, unstable and distracted” (SGGS, p-63) and “The fickle consciousness wanders around chasing after wealth; it is intoxicated with worldly love and emotional attachment” (SGGS, p-505).

The corporate managers who are not authentic in their dealing and hide information from stakeholders can never find peace of mind and their happiness out of material gains is transitory. The Lord warns, “They write falsehood, and they practice falsehood; they are burnt to ashes by focusing their consciousness on falsehood” (SGGS, p-123) and “O Lord, I pray that I may not even catch sight of those, who focus their consciousness on the love of duality” (SGGS, p-309). The Guru guides that none can succeed striding on the path of vices such as falsehood and deception. “The self-willed manmukh does
not remember the Name of the Lord, does not give in charity, and does not cleanse his consciousness; his body rolls in the dust” (SGGS, p-596). “Those who practice falsehood are dogs; those who slander the Guru shall burn in their own fire” (p-21). The theory - by hook or crook cannot be justified in the name of profits or success as false remains false and wrong remains wrong even when used thousand times. The Guru says, “If falsehood is practiced a hundred times, it is still false in its effects” (SGGS, p-17). Corrupt managers and their organizations will eventually be caught in the web of their misdeeds. The Guru asserts, “By falsehood and deception, none have found Him. Whatever you plant, you shall eat” (SGGS, p-40). The corporate houses feel that they can hide their misdeeds and deceptions but as is obvious in the present business situation all over the world such business houses and their corrupt managers meet their fate in the end and are exposed in the business arena. The Guru forewarns, “Their falsehood and fraud cannot remain concealed; their false appearances fall off in the end” (SGGS, p-303) and “Falsehood and deception may be covered with false coatings, but they cannot remain hidden” (SGGS, p-311). Some of such bigwigs may find themselves on the cover pages of business magazines but once exposed they are shunned by everyone. According to Sri Guru Granth Sahib, “Those who have deceit, corruption and falsehood within - the True Lord Himself casts them out like lepers” (SGGS, p-304). The people should spurn malpractices and follow the path of righteousness. The Guru instructs, “So weed out evil, wickedness and corruption; leave these behind, and let your soul meditate on God” (SGGS, p-23) and “So escape from corruption and immerse yourself in the Lord; take this advice, O crazy mind” (SGGS, p-335). It further elaborates, “The rust of poison and corruption from countless incarnations sticks to us; joining the Saadh Sangat, the Company of the Holy, it is cleaned away” (SGGS, p-666). Gurbani enlightens that a pious and true person will always find laurels and contentment by following the path of righteousness and nothing should deter him from his good deeds even when he is surrounded by the cheaters.
The Guru glorifies, “Those who center their consciousness on the True Guru never go empty-handed” (SGGS, p-516) and “Sing the Glorious Praises of the Lord, the treasure of wealth, and earn your profit; in the midst of corruption, remain untouched” (SGGS, p-1226). The Guru tells that a person who cheats others is so engrossed in himself that he does not realize the onset of his misfortune and on the other hand a person who marches on the path of virtues is always light-hearted. The Guru elaborates, “Merging my being into the Absolute Being of God, I have become impartial and transparent, like the air” (SGGS, p-1103) and “She walks happily among her companions, and in the Lord’s Court, she swings her arms joyfully. Her account is cleared by the Righteous Judge of Dharma, when she chants the Name of the Lord, Har, Har” (SGGS, p-78) on the other hand, “All are held accountable, even the egotistical self-willed manmukhs. They never even think of the Name of the Lord; the Messenger of Death shall hit them on their heads” (SGGS, p-1247).

Transparency enhances sense of accountability and responsibility and virtues are highly relevant to CSR. The Guru avers, “O my mind, serve the Unknowable and Immaculate Lord, the Man-lion; serving Him, your account will be cleared. The Lord God has made servant Nanak perfect; he is not diminished by even the tiniest particle” (SGGS, p-170) and “Add the rennet of clear consciousness to the milk of good deeds, and then, free of desire, let it curdle” (SGGS, p-728).

5.4.1.2 Co-Sharing:

A Sikh is expected to contribute at least 10% of his wealth/income, called Dasvandh, to the needy people of the world or for a worthy cause. This concept acknowledges the fact that everything that one receives is by God’s will. And when one receives more than one can consume, and then this gift must be shared with the community, especially people who are needy and have much less than you. Guru Nanak Dev, the first Sikh Master, gave due weight on divine worship and honest earnings. The Guru says, “O Nanak, in the world
hereafter, that alone is received, which one gives to the needy from his own earnings and labor” (SGGS, p-472). The Guru also laid emphasis on co-sharing one’s earnings because it promotes mutual sympathy and love. The Guru points: “The twelfth day of the lunar cycle: Dedicate yourself to giving charity, chanting the Naam (the Name of the Lord) and purification. Worship the Lord with devotion, and get rid of your pride. Drink in the Ambrosial Nectar of the Lord’s Name, in the Saadh Sangat (the Company of the Holy). The mind is satisfied by lovingly singing the hymns of God’s Praises. The Sweet Words of His Bani soothe everyone. The soul, the subtle essence of the five elements, cherishes the Nectar of the Naam; this faith is obtained from the Perfect Guru. O Nanak, dwelling upon the Lord, you shall not enter the womb of reincarnation again (SGGS, p-299)”. The consideration for others is inherent in the moral teachings of Sri Guru Granth Sahib. The Guru avers, “Brother! Let all consume this wealth and spend it together, decrease in it shall not occur; ever shall it increase (SGGS, p-186)” Those who spend the wealth of the Lord find peace through giving.

The Guru guides that any charity or donation must be for a good cause; otherwise it has no meaning or relevance. In the words of the Guru, “Do not call the wandering beggars holy, if their minds are filled with doubt. Whoever gives to them, O Nanak earns the same sort of merit. One who begs for the supreme status of the Fearless and Immaculate Lord - how rare are those who have the opportunity, O Nanak, to give food to such a person (SGGS, p-1413).” And, “With great effort and exertion, the miser works to gather in the riches of Maya. He does not give anything in charity or generosity, and he does not serve the Saints; his wealth does not do him any good at all (SGGS, p-713).” The Guru cautions by giving a strong warning to defeat the five worst vices: “Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism. They plunder the Nectar, but the self-willed and self-centered does not realize it (SGGS, p-600).” It is assumed that a person who shares his earnings with others becomes a liberal and kind-hearted gentleman; he does
not believe in earning money avariciously and hoarding it uselessly in coffers and treasuries. The person who does not do any good to others is just useless, worthless and in simple words totally meaningless.

5.4.1.3 Protection and Preservation of Environment:

The environment is the sum total of all external conditions that affect the life, development and survival of an organism including air, water, soil, and trees. Guru warns that natural balance cannot be sustained by walking on the path of vices, he says, “Fire, air and water are polluted. The food which is eaten is polluted. The actions of those who do not worship the Lord are polluted” (SGGS, p-229). The crisis is global. It transcends all national, religious, cultural, social, political and economic boundaries. The human beings, in their greed for material gains, have become careless towards their duties as citizens of this universe and are making the environment hellish. The Guru says, “Eating, drinking, laughing and sleeping, life passes uselessly. The mortal wanders in reincarnation, burning in the hellish environment of the womb; in the end, he is destroyed by death” (SGGS, p-1229). Since we are the inhabitants of this pious land and benefit from its innumerable benedictions, it becomes our duty to protect and sustain it. Walking on the path of virtues we should take care of the treasures bestowed on us by the Lord as He takes care of the whole humanity. According to Sri Guru Granth Sahib, “There are beings and creatures in the water and on the land, in the worlds and universes, form upon form. Whatever they say, you know; you care for them all” (SGGS, p-466) and “He cherishes all beings and creatures, O Siblings of Destiny; he continually takes care of them” (SGGS, p-639). The Guru calls for the peaceful co-existence of all creatures and says, “All beings and creatures dwell in peace. Suffering has been dispelled, and true happiness has dawned, as we meditate on the Name of the Lord, Har, Har. The One, to whom we belong, cherishes and nurtures us” (SGGS, p-105) and “He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate” (SGGS, p-103).
Gurbani cautions that the natural resources namely water, earth, air and space are precious and a free gift to humanity thus these should be used judiciously and wisely without depleting or polluting the natural resources. According to Sri Guru Granth Sahib, God has bestowed us with natural resources and we need to maintain them as desired by Him. The Guru avers, “He gave you the invaluable air; He gave you the priceless water; He gave you burning fire; let your mind remain in the Sanctuary of that Lord and Master” (SGGS, p- 913). The Guru says further, “O Nanak, the Guru is the tree of contentment, with flowers of faith, and fruits of spiritual wisdom. Watered with the Lord’s Love, it remains forever green; through the performance of good deeds and meditation, it ripens (SGGS, p-147).” The patience of the devotees has been compared with the trees in Sri Guru Granth Sahib and the Guru says: “The derveshes, (the humble devotees) have the patience and endurance of trees (SGGS, p-1381).”

Gurbani describes the importance of the air, water and land in the following verses by calling it His home and temple, by calling it the originator of human life and by calling it the abode of the one Lord, “Air, water, earth and sky - the Lord has made these His home and temple” (SGGS, p-723), “Binding together water and air, He infused the breath of life into the body, and made the lamps of the sun and the moon” (SGGS, p-877) and “Nanak offers this prayer to the One who pervades the water, the land and the air. He is Allah, the Unknowable, the Inaccessible, All-powerful and Merciful Creator” (SGGS, p-64). Thus it becomes the moral and social responsibility of each individual and each corporate house to contribute positively for the protection.

5.4.1.4 Human Rights:

Human Rights imply equality, fairness, respect, dignity and impartial treatment of all individuals. These are the greatest virtues of humanity that helps in establishing harmonious relations among the people in the society. The precepts of Sri Guru Granth Sahib direct all humans to treat the humanity
as one in spirit and to regard all with due respect irrespective of difference in caste, creed, religion, status or gender. The Guru directs the humans to follow a specific code of conduct and says, “Under Guru's instruction, they sing the Lord's Name, and wear the garland of the Lord's Name around their necks; they keep the Lord's Name in their throats. They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all” (SGGS, p-446). Caste system is totally rejected in Sikhism and the Guru asserts that, “The four castes - the Kshatriyas, Brahmins, Soodras and Vaisyas - are equal in respect to the teachings” (SGGS, p-747).

A manager can be virtuous by being humble and treating his workforce with respect and maintaining their dignity. “Bow, forever, in deep respect to the humble devotees; if you bow to those humble beings, you shall obtain the fruit of virtue” (SGGS, p-1309) because the Guru warns that, “Whoever is disrespectful to the humble servant of the Lord, shall be swept away and destroyed” (SGGS, p-1235). Managers should adopt same rules for all people and manage them on equal basis and conduct himself in the spirit of cooperation and tolerance. According to Sri Guru Granth Sahib, “Blessed, blessed, is Guru Nanak, who looks impartially on all; He crosses over and transcends both slander and praise” (SGGS, p-1264) and “To look upon all with an impartial eye let this be your daily occupation” (SGGS, p-327).

The manager should act as the mentor and the facilitator to his people and help them in achieving individual and group goals. The Guru infers, “The God-conscious being is the helper of the helpless. The God-conscious being is always impartial. The God-conscious being extends his hand to all” (SGGS, p-272). The Guru further instructs that since the manager is getting his work done through others therefore he should be available to them when they require his help. The Guru says, “If one human being serves another human being, the one served stands by him” (SGGS, p-822). The corporate houses and the managers should take care as to not to exploit the small companies or poor
people in pursuit of profits rather work for the general well-being as the Guru says, “The Lord, the Primal Being, the Master of the poor, does not ordain that they should be oppressed” (SGGS, p-480) and “He makes the poor rich, and cures the illnesses of the ill” (SGGS, p-1355).

Sikhism regards a corporate and cooperative society as the only truly religious society, as the Sikh view of life and society is grounded in the worth of every individual as a microcosm of God. Therefore, an individual must never be imposed upon, coerced, manipulated, or engineered: “If thou wouldst seek God, demolish and distort not the heart of any individual” (SGGS, p-1384).

The wisdom contained in the holy Sri Guru Granth Sahib can guide the corporate houses and their mentors to conduct the affairs and activities of business in a manner which is beneficial to the society at large. It covers only a few important aspects of CSR in the light of Sri Guru Granth Sahib and the vast ocean of knowledge of Sri Guru Granth Sahib is yet to be explored. There is no denying the fact that all life is interconnected and all the constituents of this universe and the planet earth are dependent upon each other. Sri Guru Granth Sahib believes that an awareness of the sacred relationship between humans and the environment is necessary for the health of our planet, and for our survival. No business can exist in isolation and nor can it afford to disrupt the very existence of the society. Co-sharing and conducting the business affairs with others in an ethical and truthful manner is the hallmark of Sri Guru Granth Sahib. The ideals of Sri Guru Granth Sahib are powerful enough to goad and guide the business houses to pursue and achieve the twin objectives of profit earning and social responsibility simultaneously. To conclude, we can say that the corporations cannot survive without harmonious relationship with the society and the universe and Sri Guru Granth Sahib can give them very good direction in the field.

5.5 CONCLUSION:

Sri Guru Granth Sahib, the holy scripture of the Sikhs, has a universal appeal and message of truth, benevolence, compassion, tolerance, humility,
selfless service, love, welfare unto all, liberty, equality, fraternity and meditating of God at all times to the mankind. The wisdom enshrined in Sri Guru Granth Sahib can transform the mankind from ordinary to extraordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. According to Sri Guru Granth Sahib man's salvation lies not only in his faith, but also in his character and his eagerness to do active good. "Life without virtue runs to waste," says Guru Nanak. The Guru gives practical tips to achieve the goal. Every Sikh is expected to replace lust, anger, greed, undue worldly attachment and pride with their virtuous counterparts, self-control, forgiveness, contentment; love of God and humility, before deciding to go to the next step of doing active good. It is like sweeping the floor. As a rule, where the broom does not reach, the dust will not vanish off itself. "The new thing will fill the vessel only if the existing one is wiped out," says the Guru. The people are expected to follow the teachings of Sri Guru Granth Sahib in order to ensure the high morality and upright conduct in their dealings of life. This is the only beauty of the existence of human life. On the basis of the whole analysis, the following Sikh model of ethical management leadership can be developed:
Sikh Model of Ethical Management Leadership

- Sacha Achar (Truthful Living)
- Sarb Ji Daia (Compassion Towards All)
- Na ko bairi, Nahi bigana (None Foe, None stranger)
- Khima Ate Garibi (Forgiveness and Humility)
- Sarbat the Bhala (Goodness to all)
- Nishkam Seva (Selfless Service)
- Chardi Kala (High Spirits)
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