Management of Self and Karma-Yoga Philosophy

Management as a discipline has developed rapidly over the years. New conception techniques and new ways of applying these are being innovated continuously but none has cared much for self-management anywhere in the world. It is only Indian philosophy, which puts stress on self-management from the very beginning. It never looks at human life from a narrow point of view. Its approach is always holistic.

A human being is basically a body mind complex. We take care of our body in so many ways like by taking bath, giving it nutritious food, giving it exercise it needs, giving it required rest, etc. But what we do about our mind? Our mind meets so many accidents daily. It gets hurt; it gets angry, agitated, dejected, disappointed, etc. We know that calm, balanced and matured mind is very important for a manager to take right decisions. Managers need to learn self-management as quality of management depends on the quality of the decisions, which again in turn depends on managers’ ability to manage self. If managers are emotionally upset, their knowledge, skill and experience may not help them and it would be difficult for them to take right decisions. Therefore, managing the tasks or jobs and even managing the people is not enough. Managers first have to learn to manage themselves and then only they will be able to manage the different activities of organization and people.

What is self-management? Managing self indicates managing and controlling effectively one’s own desires which arise at mental level, one’s thoughts caused by desires which arise at one’s level of intellect and one’s activities which take place at the level of body to execute the thoughts. Self-management also indicates maintaining balance against the pairs of opposites- job and sorrow, success and failure, praise and insult, victory and defeat, and so on. Moreover, it implies performing duties with full concentration and dedication without having any attachment to the results thereof. Self-management also implies one’s perfect control over attachment (raga), fear (bhaya), and anger (krodha), in one’s day to
day functions. Person seeking higher managerial position needs knowledge of this *vedantic* philosophy with the help of which one can develop all these quality in one self. One of the educational strategy for acquiring a ‘pure mind’ is to strive for a deeper understanding of the concept of ‘self’ that is inherent in man. A clear grasp of concept of ‘true self’ or ‘self’ helps in purifying the mind.

The core of Indian view about self is – the self of man is sentient pure consciousness, which is already perfect and whole (*poorna*). His body, mind, senses, intellect, etc. are insentient, mutable and destructible instruments of this Self. But the Self is immutable and indestructible. It is this Self which constitutes the unvarying substratum of the body, mind, sense mutations. And this Self in each man originates from the one Universal Self. Therefore, the Selves of all man are identical. The true Self is always intrinsically free from all conventional blemishes and shortcomings, success and failures and all aspirations. It (Individual Self, *Atma*) is the manifestation of Supreme Self (Brahman, Universal Soul).

The consciousness of modern psychology and the consciousness of Vedanta are two entirely different concepts. Modern concept is associated with body-mind-senses complex and is an object, which is mutable. And according to *vedantic* philosophy true *self* is consciousness itself. If the foundation of self-growth in organizations is considered to be this mutable modern concept, then we shall observe only selfish growth for some, and self-growth for none.

Carl Rogers, a pioneer in the field of a client-centered therapy for personality development states that, a part of process of development of self, actualization manifest itself through *differentiation*, which gradually evolves into a concept of self, feeding itself on positive regard. This process of actualization or differentiation and its correlates is the root of organizational conflict, brittle teamwork, fleeting cooperation and so on. The practice of such a theory seems to lead deterioration in the ‘health’ of ‘healthy’ group. Indian psycho philosophy offers a therapy that is opposite of differentiation among selves. It is the process
of discovering unity among all selves, and stabilizing oneself in that consciousness. The real imperative in human development is to consciously strive for common goals, so that the sharp edges of differentiation can be polished off. Operationalization of such a theory can effectively resolve conflicts and prolong teamwork in the long run.

Gita describes the sattwic, rajsic, and tamsic understanding of performers. The sattwic worker sees the one imperishable being in all existences, the one indivisible whole in all these divisions. The rajsic worker sees the multiplicity of beings in different existences only in their separateness and variety of operation. And the tamsic worker sees things in a small and narrow way, with no eye for the real. Thus, it is clear that differentiation as the basis for individual identity is the reflection of rajsic and tamsic guna in Indian psychology. This cannot be alone proving to be the true anchor.

To describe the theory of differentiation it is better to understand the distinction between ‘rupah’ and ‘swarupah’. Rupah means ‘name’ and ‘form’; ‘swarupah’ means the reality or substratum as it is. The rupah are endless modifications of the unvarying swarupah. To illustrate, when air is pumped in to the bags of different shapes, it takes the shape of the container. These are ‘rupah’ of air, when bags are punctured it loses its ‘rupah’ and returns to its original swarupah. The Indian theory of ‘self’ vs ‘self’ says that whereas the self of each individual is different from that of the other as rupahs, the swarupah or ‘self’ in all is the same. Hence treachery towards a colleague is treachery to oneself too. Efforts should be made to develop sattwa guna in individuals so that they can experience the identity of swaruph, the true self. It is a psychological truth that we are enslaved or dominated by that with which we identify ourselves. With the process of mind stilling we can attain purity, clarity, and calmness of mind from stress, and make our mind more capable of coping with stress for the sake of self-growth. This exercise of witnessing self is the key to the reduction of pettiness in organizations, and to the restoration of dignity in work life.
Five major guidelines for self management according to different yogic philosophies given in Bhagvad Gita by lord Krishna are as followings:

1. **Be satisfied with yourself:** the system of material life revolves around the sexual or material pleasure; this pleasure is like drop of water in the desert. The desert requires an ocean of water. In Gita Krishna prohibits illicit sex not legal sex. One can practice repression of basic instinct; otherwise one can have better engagement and give up inferior engagement. That is why it is suggested in Gita that one should concentrate his mind upon Supreme Soul, who is poorna (the perfect Ch.XVI: 64). There is no end to desires. If we satisfy one another will arise. We want happiness and what makes one happy keeps on changing. Our mind cannot be happy with most favorable and most desired object. We should bring out our divinity by identifying our true self, where actual happiness is. As stated in Ch-II: 56 one who is not disturbed in mind even in the midst of the three fold miseries or elated in happiness, who is free from attachments, fear and anger, is called sage of steady mind.

2. **Accept yourself as you are:** Individuals have to learn, to accept them as they are with all of their strengths and weaknesses and try to exploit strengths and overcome the weaknesses. One tries to get power, position, wealth, name and fame by thinking that this will make him happy and satisfied. Infect these things put the person under stress and strain to get more and more of it. When you are in a condition to distinguish moral from immoral, you can control your mind and senses. Control of mind enables the person to see thins as they are.

3. **Accept the world outside as it is:** The spirit or soul is the one and the same in all beings. Just as the Sunlight reflects itself differently in a pot of clean water and in a pot of dirty water, the same spirit reflects itself differently in a man with purity of mind and in a man with impurity of mind. Otherwise God resides in every one of us. (Ch.VI: 31,32) It is our duty to bring out that divinity or good elements of individuals. This mental attitude, enables a person to perform his duty with calm mind, he can live a stress free life. For mental poise
one should cultivate (i) Friendship towards happy, (ii) Compassion towards unhappy, (iii) Gladness for the good, (iv) Indifference for the evil.

4. **Develop an appropriate Mental Attitude (Emotional Maturity) in you:** One should learn an art of living a life successful against the pairs of opposite like pain and pleasure, gain and loss, conquest and defeat, etc. *Samdarshita* (equivision)/ *Sthiti Prajnata* (steady wisdom)/ *Nirdwandwic* state (free from dualities). Evenness of mind indicates the art of working with equilibrium in all pairs of opposites. One should engross his mind in work only. One should not care for the success or failure. Equanimity of mind gives courage and capability to face even the worst situation. If you offer your action to the God and accept the results as the grace and blessings from him, you can develop emotional maturity (Chapter XII: 15).

For one who has conquered the mind, mind is the best friend, but for the one who has failed to do so the mind will be the greatest enemy. One who cannot control his mind the practice of yoga is simply a waste of time. One who has conquered the mind is to be considered as having already reached the destination (The Supreme). When one becomes free from all kinds of duality, he is said to have achieved the *Samadhi* state. Because mind intellect, and senses are sitting places of lust (*kama*), your never satisfying eternal enemy. (Chapter III: 14).

**Senses < Mind < Intellect < Soul.**

According to this sequence, senses are superior to dull matters and mind is superior to senses; mind is the center of all activities. We enjoy objects of senses with presence of mind, which is under control of intellect. And Soul is superior to all. If one engages one’s mind and intelligence in Supreme (Super Soul, Brahma), he can identify his true self and control his mind and his mind becomes his best friend.
The Story of Mann

There was a king, who wanted to establish his kingdom. One day he went to the market of his city, there he saw a man selling a jinni. And nobody was ready to purchase that jinn, the seller clearly announced that the jinni was capable of fulfilling all the wishes of his master whoever purchase him, condition that he should not allowed to sit idle for a moment, if doing so the jinni will kill even his master. The king knowing the condition agreed and purchased the jinni. After that he brought the jinni in his palace and never allowed any spare time to him. The king got all his work done concerning his state, e.g. building houses, roads, canals, gardens, temples, markets, schools, hospitals, and all other luxuries. His kingdom was very well developed, sustained with all materialistic amenities, with the help of that jinni.

There was no problem, no work was left incomplete. Now the jinn being free started threatening the king that he will kill the king for not assigning any work to him. The king was so depressed with fear and stress, that he lost his sleep. He discussed this problem with his minister and the minister suggested him a remedy to get rid off jinni’s fear. In the morning the king stumped a smooth tall wooden pillar in the middle of palace-premises in front of country court. And he also made tied two bells, one on the top and another down the pillar at both the ends. Then he ordered the jinni “you are assigned to ring the bells alternatively climbing up and down on the pillar, and in the meanwhile any of my countryman approaches to you with his task and rings the lower bell, you have to complete that assignment, and after that get back to your work, till the next assignment and go on in this way. I will not let you free now”. Since then the jinni was engaged in doing tasks assigned one after another by everyone whoever needs him.

Now the king was very happy and contented, and became free from all his worries. He gets all his important tasks completed in time with his obedient servant jinn. Because of perseverance the jinni was able to do any work efficiently and effectively with perfection. Everyone was so happy in king’s
kingdom. It was a complete welfare state. By the way of story it was told indirectly that one could achieve his destination, peace and happiness in his life by controlling his mind. The characters in this story symbolizes different facts are as followed-

The king (*raja*) represents the soul (*atma*).

The kingdom (*rajya*) represents the body (*sharira*).

The minister (*mantri*) represents the intellect (*buddhi*).

The countrymen represent the (*indriya*) senses and organs of action.

Their assignments and work represent the objects of senses (*vishaya*).

The jinni represents the mind (*mann*).

We can analyze the message being communicated by this story through these characters. Everyone who comes in this world gets a body and wants to develop his personality and wants to be recognized by everyone. In the story the king (soul) wanted to establish his kingdom (body). And he required the help of jinn (*mann*) to perform work related to his state for the development and prosperity of the same.

When the jinni was not under his control he was very depressed. When he controlled it by the remedy suggested by his minister (intellect) he became happy. Here *the minister symbolizes buddhi*. It is the intellect that guides us and helps in making right decisions. It gives the power to discriminate between right and wrong. It is advised that one should have control over his mind. Complete mental devotion is required to perform any work successfully. Mental devotion develops perseverance in individual, and one can perform any work more efficiently and effectively. When mind is under control of intellect, it is our best friend, when it is out of control it becomes our worst enemy.
In order to control our mind we should not allow it to sit idle. It is necessary to engage our mind in some activity. Two bells tied at both the ends of the pillar represent the level of our mental consciousness. The state of human mind never remains static; it is ever changing in its level of consciousness. There are five state of mind:

- **Mudha**-when mind is said to be in state of inertia and darkness.
- **Kshipta**- when mind is in wild and turbulent state.
- **Vishipta**-when mind is in agitated and scattered state.
- **Ekgra**-this is the state when mind concentrate on one point.
- **Niruddha**-it is the state of reaching a beyond -the-mind-state.

Our mind oscillates between mudha to vishipta during working hours. It rarely reaches to ekagra state. This niruddha state cannot be achieved. In order to achieve ekagra state ‘Japam’ (chanting of religious mantra) is suggested in Indian philosophy. Ringing of bells suggests chanting mantra on beads and doing more and more rounds by the way of counting mantra with the help of beads, makes the mind engaged like jinn in the story was made engaged by the king in the job of climbing up and down over the pillar and ringing the bells. ‘Japam’ helps in achieving the higher level of consciousness and mental equipoise. And one becomes free from all kinds of mental fear and stress. Work performed in that spirit becomes worship.

The senses and the sense objects are symbolized by the *praja* (country men or followers) and work or assignments related to the state. The soul experiences happiness and sorrow in body through senses and organs of action. As described in the story that every one was happy in the king’s kingdom, due to timely completion of their tasks with perfection. And the king was happy in progress and prosperity of his kingdom. It represents a complete welfare state. The story communicates the message that one who is able to manage his ‘within’ can manage his world ‘outside’. Self-management plays very important role in
managing people and system. One can manage himself by conquering his mind and developing emotional maturity.

5. **Understand the term Karma Yoga and Exercises:**

Karma is often taken to indicate ‘a law of karma’ principle of casualty with special reference to moral action. Doctrine of karma is an ethical law of ‘cause and effect’. It tells that if we initiate causes which are unethical i.e. unrighteous karma (thought, words, and actions) then corresponding penalizing effects are sure to follow. And the reverse will be the case if the causes are wholesome and righteous. As Newton postulates a law that states ‘with every action there is an equal and opposite reaction. The law of karma says that one has to face the consequences of one’s actions good or bad. It is like ‘what we sow, shall we reap’. It states that to do an action is to be responsible for its results, good or bad. We can consider karma as a cause and result (consequence) as an effect.

According to karma theory that the good and bad actions done by the doer produce good or bad results respectively, which the doer realize in the form of happiness and pain, either in present life or in the future life. There are three kinds of actions *sattwic, rajsic, tamsic*. The karma we do have two effects, one is immediate and visible effect and the other is a remote invisible effect.

Spiritualists believe in *samaskara* theory. Every action has a remote impression on our soul just as saffron leaves its color in a cup after it is emptied. One is rewarded or punished according to his good and bad deeds in this life or in the next life. The past deeds determine present life and the deeds of present life determine future life. This chain of life goes in a cyclic way. The *Sankhya* philosophy believes that there is a transmigration of the self (soul) the subtle body (*suchama sharira*) in a series of birth, death, and rebirth. The deed binds the doer to realize its results in present or in the future life. Sometimes the consequence of the deeds of our past life works out. Anything we see, hear, do, think, or know creates an internal impressions, these internal impressions grows in our memories. And likes and dislikes, talents, capacities are developed
accordingly. Human being is the architect of his own fate. He is free to choose between good and evil. It makes us wholly responsible for our situation in life, we can’t blame for our misfortune on God.

The impressions of karma may lead us to sufferings or pleasures, enjoyments. We may suffer, loose wealth, honor, and loved ones, may have physical disability. If we do good deeds we enjoy a favorable situation in life

*Nishkama Karma Yoga (work with detached involvement)*: One should perform his duty with full dedication without any anxiety, fear, attachment with the results (Chapter II: 47) the renunciation of desires of getting the fruit of karma is strongly suggested in Indian philosophy. One must work for the sake of work only not for sense gratification, and work in the spirit of non-attachment with fruits of action. We should always be prepared to face the positive and negative results. Action without desire, action without attachment to results, and action without the ego of doer ship is called *Nishkam Karmayoga* (work with detached involvement). There is a difference between inactiveness and disinterestedness. Inactive people do not want to work whereas uninterested person works with all zeal and honesty but is not attached to the fruit of his action. We should perform our duties according to our *swadharma*, to the best of our abilities. *Gita* consider karma as Duty or *Sadhana* and no duty is superior or inferior. Action is to be performed by dedicating it to the spirit within and whatever results or fruits comes, to be accepted as the grace of God (*Prasad buddhi*, or with equanimity of mind). In detached involvement there are three requisites: (I) Objectivity, (II) Equipoise, (III) Energy conservation.

**I. Objectivity**: A leader or worker or manager should be free from all kind of biases and subjectivity. He should be detached from all exclusive and dominating personal interests. We should detach ourselves from lower order self interest and move towards higher order concerns. It is known as objectivity. One should separate lower self from his higher self. Wisdom
worker always work for the sake of work only under all circumstances. Objectivity makes the decision maker more pure.

II. *Equipoise*: Our mind should be free from all kinds of *dwandas* (duality). We have two opposite ends, success and failure, praise and blames, then we experience dualities. Usually we are attached to positive results and we have strong negative attachment to the negative results. We can handle duality by remaining free from positive and negative attachment. Objectivity and mental equipoise are strongly correlated through *depersonification*.

III. *Energy Conservation*: We may have many dualities in our mind, in our day to day life. When we are unable to cope with the dualities our energy flows in two different directions. Since duality causes stress in individual and stress dissipates energy and spoil the performance effectiveness. We should take action without any inner reaction.

In today’s world in the selection and recruitment process, performance appraisal, assigning purchase contracts and industrial licensing, it is advisable to practice detached involvement for best results. One should follow (ethics in work) rather than simply following ‘work ethics’. The theory of karma yoga (ethics in work) is totally different from the theory of *karmawada* (work ethics). It is frequently observed that people mix up the both. *Karmawada* represent the theory of cause and effect. It also indicates success, efficiency and work skills. On the other hand, karma yoga represents the theory of doing work with mental equipoise (*samattwa*) and indicates perfection, effectiveness and values based work. According to *karmawada* envy/hatred (forbidden action by mind), false commitments or promises (action by speech), cheating, killing and stealing (action by organs of actions) are also considered as karma. It is not correct, one who shows dexterity, skills and devotions in doing such karma is not a karma yogi, and he is practicing *karmawada*. Ravan in Ramayana and Duryodhan in Mahabharata symbolize strong work ethics. On the other hand karma yogis Arjun and Hanuman are those who fought without mental fever and attachment,
practiced ‘ethics in work. Their mind was in complete Vigat Jwar state (free from physiological fever and ego).

One should perform his duty for chitta-shudhi (pure consciousness) or for becoming free from ego. According to Swami Vivekananda, man has to play his assigned role, and one should not bring the role’s sufferings and pleasures with him at home. He should become free from ‘doer ship’, or feeling of ‘I’ consciousness. One should not identify himself as ‘I’ with his role. Play the role with perfect neutrality, detached involvement. One should perform his duty in ‘yajna’ spirit (for sacrifice) for the benefit of others. Anyone who performs any work for self-gratification, not for the benefit of others is a thief. (Ch.III:12) if one practice karma-yoga, it results in deeper and more enduring satisfaction in one’s life and also leads positive emotional feelings.

There are three different types of work and doer (worker) according to the philosophy of Guna Dynamics given in Gita. (See Table 3.1)

An old lady has some heavy luggage on a station platform. A young man picks up the luggage and puts her in a train to reach her destination is the example of sattwic action. A porter puts her luggage in a train for a fee; this is the example of rajsic action. A person grabs and runs with the luggage this act becomes criminal and is an example of tamsic action.

Whatever we do it matters only when we do it with inner dedication and devotion. Our intentions, motives, state of mind affects the quality of our actions.

It is generally held in the west that according to Indian thinking, everything is pre-destined. The fate of man is not in his own hand. This view about men and his destiny is known as fatalism. If fate determines everything then there is no need of any effort on the part of man. Indian philosophy, far from accepting fatalism and pre-destination, holds that the word is a moral order.

The doctrine of karma is considered to be one of the most important and fundamental doctrines of classical Indian philosophy. Regarding the theory of
karma and freedom, and karma and responsibility there is a lot of controversies among the scholars belonging to different systems of Indian philosophy and also among the modern thinkers. The present study is just an ‘addition’ to this field.

<table>
<thead>
<tr>
<th>Sattwa</th>
<th>Rajas</th>
<th>Tamas</th>
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<tr>
<td>When we do the work or duty without hankering for fruits and without attachment/passion/hate such is work is spoken of born of sattwa</td>
<td>When work is done by a person merely for the gratification of his desires and with great strain and a feeling of self-importance the work is said to be born of rajas.</td>
<td>Any work, which is performed under delusion, without any regard to consequences, injury to others and to one’s own capacity, and the work is said to be born of tamas.</td>
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<tr>
<td>The doer who does his duty without any attachment with positive or negative results. And without any sense of pride and self-importance, is said to be of the nature of sattwa (goodness).</td>
<td>A doer is keen on the fruits of action, is covetous, cruel or impure at heart and feels elation in success and depressed in failure. Such doer is said to be of the nature of rajas (passion).</td>
<td>A doer who is unsteady, vulgar, arrogant, deceitful, indolent, despondent and procrastinating is said to be of the nature of tamas (darkness).</td>
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Table 3.1
Rebirth and karma are the twin pillars of Indian spiritual thinking which envisaged a life of bliss (*ananda*) as the ultimate destiny of men who seems to be subject to death, disease and suffering, all sorts of limitations and imperfections on earth. The law of karma is an integral part of spiritual journey from a life of suffering to eternal bliss. Laws rule the material world. Otherwise, we could not have explained the natural phenomenon. In this world we find that one has to wait for some time to enjoy the fruits of results of one’s action. Between the sowing of a seed and production of fruits, there is a considerable time gap. But that a cause will produce an effect is certain. Some times the time gap between a deed and its result is sort, some time it is fairly long. But a person doing a deed, good or bad, must suffer its consequences.

Since the universe is guided by the principles of truth and justice, there must be strict correlation between acts and their results; good deeds producing good results and evil deeds producing bad ones. Even the materialist has to admit the law or principle of conservation of mass and energy. It is the law that ensures that there is a quantitative equivalence between the amount of mass and energy in the cause and the amount of mass and energy in the effect. Rejection of this principle of conservation would lead to chaos in the world of physical sciences. The concept of *Rta* and its manifestation in *Mimamsa* as *Apurva* are nothing but the principle of conservation of values. If good deeds produce bad results and the doer of good deeds has to suffer and the evildoer prosper, there will be an end to all moral principles and social life will be reduced to chaos. In fact, all ordered and harmonious systems will collapse. It is this principle of conservation of moral and spiritual values that is extended by the Hindus to the whole of the universe, past, present and future.

The law of karma can be accepted only if we are able to go beyond the limits of ordinary senses. The same is the case with of idea of rebirth. These facts are rejected out right by the enlightened western minds who equate existence with the world visible to the ordinary senses. If we accept this view of sense and science, we shall have to bid good-bye to all moral and spiritual concepts and
limit ourselves to the immediate present- a view, which hardly stands the test of scrutiny.

The law of karma, far from being an unscientific principle, is the law of moral and spiritual causation that upholds and justifies the moral and spiritual values manifest in our world. This law ensures that good deeds will produce good results and that the doer of good deeds will enjoy the fruits of his action, so will the evil doer suffer the evil consequences of his deeds. According to Jaina, Buddha, Sankhya and Mimamsa systems, the law of karma is an autonomous principle that works independently of the will of God. The law metes out reward and punishment in accordance with the deeds perform by an individual and harmonizes the physical world with the moral and spiritual world. The Naiyayikas, however, believe that this law operates under the guidance of God. They hold that the past deeds of an individual produce a force called *adrasta* (invisible, unseen). This force being unintelligent cannot by itself produce its effect. It is God who controls this force and meets out good or bad results to the individual in accordance with his karma.

The *Gita* offers a different solution. It believes in the twin principles of *Purusha*, the inactive witness self and *Prakriti*, the principle of matter. But beyond this two it believes in the existence of *Purushottama*, which is the lord of both *purusha* and *prakriti*. The *Purushottama* is beyond all *gunas* but is not inactive like the *purusha* of *shankya*. The individual works not for freeing himself from the shackles of the three *gunas* but to rise above them and realize the *purushottma*, the highest person, the lord who by his own *maya* or power creates the world.

A brief story taken from ‘Gargasamhita’ is analyzed to throw light on the various aspects of karma theory and solves the philosophical problems logically. As the doctrine of karma is the ethical law of cause and effect, and to what extent the doer (*karta*) can be held responsible for his action (*karma*) and results (*karmaphal*) that he receives or deserves. In experiences we find that in many
cases we suffer or enjoy not because of our deeds but because of deeds of others. Sometimes we are not even sure of the positive results, even after putting the best of our efforts. This story clearly reflects the various components associated with karma, which determines the nature of ‘karmaphal’.

This story is about Pradhumn, son of Lord Shri Krishna about his conquest over the world. When Pradhumn was fighting with Sakuni, one of nine sons of Daitya (Demons) Hiranyaksh, who lived in Chandravati Puri. When all the brothers of Daitya Sakuni were killed in the battle and he confronted Pradhumn.

The following dialogue took place between Lord Krishna's son Pradhumn and Daitya Sakuni.

Sakuni Said - Oh king! On this earth, prime important part of life is Karma (work). Only Karma is vital. It is the Guru (Master or Guide) and it is the Almighty 'God'. It is the Karma of an individual that reflects one's high and low character and it is because of these Karmas through which one receives victory or Defeat. Only Karma, is whole sole responsible for 'to Win' or 'to Ruin', for example the small calf is able to recognized his lovable mother in a herd of thousands of cows. Like wise any 'deed' or 'misdeed' done by an individual received by the very same individual or 'doer' among the thousands of individuals. The 'doer' only receives the fruit of karma.

I have vowed to do my determined Karma in this tradition, by doing so I will conquer the enemy that is you. I give a sincere advice to you that you should also follow this tradition and defend your self from my attack.

And on hearing this following dialogue was given by Pradhumn.

Daitya Raj (Oh! king of Demons) if you give utmost importance to ‘Karma’ then you should also know that one can't achieve the (result) fruit of his Karma in the absence of Kala (Time). It is known that even if we perform our 'Karma' hurdles come across in receiving results therefore it is said that a wise man is one who
gives due importance to *kala* (time) than *Karma*. You can receive fruit of your action, when time is in your favor.

Daitya Raj! Listen even if it is the appropriate time to reap the fruit of action, no one can receive the result except the 'doer' *Karta* himself - that is why wise men give importance to 'doer'(*karta*) in comparison to 'Kal' and 'Karm'.

Some person treats) *'yoga'* (*Upaya*) as most important because without yoga one cannot decide *Karma* (what action to take) and achieve its ‘*Phala*’ or results on this earth. **Without yoga the Kal, Karma and karta every thing is proved to be futile.**

On the other hand, even if the *karta* (doer is following the **right path** and using **proper means**, putting his **best** efforts(*karma*), at the **right time**, **without ‘vidhigyana’** (the knowledge of moral and immoral), **everything proves to be futile.**

If one does not consider the nature and type of *Karma*, one can not achieve result even by following the proper means manner of doing (Yoga).

**And Brahmapurusha** (supreme God) **is above yoga, Karma, Karta, Kala and Vidhi Gyana.** I offer my obeisance’s to that perfect, **almightily ‘God’** who is the source of all kinds of knowledge of this universe.

On hearing this Daitya Sakuni thanked Pradhumn for making him realized the **true knowledge on Doctrine of Karma**. Then they fought, at the end Pradhumn used Shri Krishna **astra** (weapon) and compelled Sakuni to leave the battlefield.

The story highlights the following points-

- ‘*Karma*’ (action) is important. (as it is the ‘guru’ and the ‘*ishwar’*).
- ‘*kala*’ (time) is more important than ‘*Karma*’.
- ‘*karta*'(doer) is more important than *'Kala' and 'Karma'*. 

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• ‘Yoga’ (path) is more important than the ‘Kala’, ‘Karma’ and ‘karta’.

• ‘vidhigyana’ (knowledge) is more important than the ‘Kala’, ‘Karma’, ‘karta’, and ‘Yoga’.

• And ‘Brahmapurusha’ (Supreme God) is above all e.g. ‘yoga’, ‘Karma’, ‘Karta’, ‘Kala’ and ‘Vidhi Gyan’. (‘God’ is the source of all kinds of knowledge of this universe.)

All the six factors stated above determines the nature and type of result (karmaphal) we receive.

A. ‘Karma’ (action)

B. ‘Kala’ (time)

C. ‘Karta’ (doer)

D. ‘Yoga’ (path)

E. ‘Vidhi Gyan’ (knowledge)

F. ‘Brahmapurusha’ (Supreme God)

A. Karma (action)-the word karma indicates ‘an action’, ‘a work’, or ‘a deed’. It is derived from the root ‘kr’ which means ‘to do’ and therefore it is defined in the sense of our action, a work, or a deed. Whatever we do, see, know, imagine, or remember is all karma as long as it is deliberately done. The intricacies of actions are very hard to understand. One should know properly what action (karma) is, what is forbidden action (vikarma)? And what is inaction (akarma)? Even the most intelligent person bewilders in determining action, inaction and perverted action. Karma is usually translated in English as work but has much wider and deeper significance. In Sanskrit it means Volitional Action. Whatever we think, know, watch, imagine, or remember is all karma as along as it is knowingly or deliberately done (voluntarily), as long as it is volitional. Involuntary actions or instinctive activities carried out on in the human system are not called karma (breathing, digesting food, movement of eyelid, and other reflex action).
Conscious activities undertaken by the body, speech or mind are regarded as action. *Karmas* are also divided in to three kinds-mental, vocal, and bodily. Thinking, willing, desiring, and imagining are called mental *karma*. Talking and speaking are called vocal *karma*. Breathing, hearing, and seeing are called bodily *karma*.

When we sit/lie down intentionally in order to avoid doing work, this is also karma. Reflex action or instinctive activities e.g. breathing, digestive activities, blinking of eyelids cannot be considered as work. A living being has no alternative, but to be working physically or mentally and a non-working body is a dead body. One is free to work and is not free to remain inactive.

**B. Kala (time)** - The concept of *kala* indicates the significance of time management. Taking action at right time also determines the nature of results. It takes time to achieve the results of actions and also in producing the results while putting efforts for the same. When we sow a seed it does not germinate immediately. It takes time to grow, to become a tree, to bear fruits. The concept of time also indicates the idea of change management. One should always be ready to adapt himself according to changes taking place in the environment and adapt himself according to the demand of time.

Action is not the sole ground for holding doer responsible for results. Producing of results by *karta* is different from reaping the results. *Karta* may play an active role in producing the results and someone else may receive fruit even without plying any active role. For instance, when the seed of a particular tree is sown, the tree does not appears immediately to grow; it takes sometime, it is first a small sprouted plant, than it arouses in the form of a tree; then it flowers and bears fruit and when it is complete, the flowers and fruits may be enjoyed by the other person, may not by the person who have sown the seed of the tree.

**C. Karta (doer)**- A *karta* is one who performs actions. *Karta* is an active being. A conscious effort on the part of agent (doer) is required in bringing about action or refraining from it. Conscious beings are conceived to have power of choosing,
deciding, planning, intending, aiming, and thinking etc. No karma can be conceived to be possible because what makes it possible is the conscious agency. The notion of karma is conceptually related with the notion of *kriya* (activity) and the notion of *kriya* is conceptually related with the notion of *karta* (agent). *Karta* without *kriya* is not possible and the *kriya* without the *karta* is not conceivable. The personality traits and eligibility of the doer determines the nature and quality of results. His internal values intentions and external skills both matters a lot in determining the nature of results. Doer of action gets the results of his action sooner or latter. Doer of good gets good results and the doer of bad gets bad results. It is true that the doer can be held responsible unless the doer performs any actions freely.

D. **Yoga (path)**-Lord Krishna has defined yoga (Ch II: 50 & 48 in *Gita*) “Yoga is dexterity/skill in activities” (*Yoga karmasu kaushalam*) and “Evenness of mind” (*Yoga samattvam uchyate*). Other definition of yoga are “To be in inner union with the Supreme consciousness while performing any job”, “Yoga means a state of union with absolute *Brahman* (God)”. Yoga also means “legitimate path and means of concentrating one’s mind on supreme personality to be in union with him”. In simple word yoga means the path we follow to achieve results or objectives. One should select the best and the right way of performing action, keeping in mind the nature of the doer. The nature of results is also determined by selection of the right methods, tools and techniques. According to *Bhagvad Gita* (which is a comprehensive *Yoga Shasta*) there are three different paths to the goal of union with God.

a. **Gyana Yoga** (path of knowledge) – Union through transcendent divine knowledge or the ‘way of knowledge’. Realizing God through philosophical enquiries. It is also called *Sāńkya Yoga*.

b. **Karma Yoga** (path of action) – Union through the work with detached involvement or through the way of disciplined activities. Here one offers actions unto God.
Chapter 3: Indian Ethos in Management

- **Bhakti Yoga** (path of devotion) – Union through love and devotion for God or by the way of devotion forgetting the false self.

Lord Krishna (God of all Yogies = Yogeshwar) admits that out of the above three ways Bhakti Yoga is most favored and easier way of gaining salvation. When one develops emotional attachment with God, his heart fills with love and devotion of God. And by devotion (bhakti) one can attain knowledge and discipline in activities.

**E. Vidhigyana (knowledge)** - the doer should posses the right knowledge and wisdom to distinguish between right and wrong. If he follows the ethical norms while performing any action the doer is more likely to receive positive results of his actions. Going against the laws and rules will result in complete waste of time and energy. Means are equally important as the ends. Determination of means and end must be in correspondence with values prevailing in society. Socially acceptable values are to be followed in determining the objectives as well as in the process of achieving these objectives. One must be aware of the consequences of his action. Acquisition of right knowledge makes action ineffective and enables the agent to obtain freedom from bondage of karma. The individual who acts with right knowledge and non-attachment exhibits all his liabilities to rebirth and become free from bondage of karma. As ignorant perform their duties with attachment to results, the learned may similarly do, but without attachment, for the sake of leading people on the right path.

**F. ‘Brahmapurusha’ (Supreme God)** - karmaphala (results) has both casual and an evaluative components in it. And this evaluative component determines the nature of results. God is the moral governor of the universe. He maintains moral ecology by upholding the law of karma. According to yoga God is not governed by law of karma, the law of karma depends on God for its function. It can not work by itself. God maintains the records of our actions and awards, rewards and punishment according to merit and demerit of our actions. We need the guidance of God. According to theistic interpretation liberation from the chain of birth,
death, and rebirth cannot be obtained through knowledge and action alone unless we deserve or do not deserve on the account our deeds. In their view God does not only evaluate our action in terms of merit and demerit but also awards to us our dues. God is maintainer of the records of good and bad deeds performed by the doer. On the basis of this record he awards rewards and punishment in the form of happiness and pain. We can’t hold God responsible for creating evils for the existence of miseries and suffering in the universe. It is the doer only who is responsible for everything, whatsoever happens in his or her life and not God.

Managing self is considered very important in Indian philosophy which indicates satisfaction with self, performance of duty/work unattached – without having unnecessary anxiety for results, equanimity towards pairs of opposites and development of appropriate mental attitude. The process of managing self generates certain qualities in a manager like unperturbed and balanced mind, development and growth within, fearlessness, steadfastness, active tolerance, sense of sacrifice, caring for others, sense of satisfaction for one’s own self, etc. which help him to become more effective at managerial functions.

Thus one who is satisfied with one self, who has learned an art of performing actions with full dedication without having anxiety for results, who have developed equanimity of mind against the pairs of opposites and who has controlled over attachment, fear, and anger becomes able to manage the organization and its people effectively and efficiently without feeling any kind of stress and strain in all kinds of circumstances.
Management of Men: Leadership and Motivation

The most important resources of an organization are its human resources, who contribute to the effective functioning of an organization with their work, skill, talent, intelligence and creativity. Therefore, the most important task of manager is to select the right personnel, train them properly and provide them an opportunity to develop their skills. This is essential at all level of management. Hence it is said that management is personnel management. Managers, no doubt, require some theoretical knowledge about management, its concept and principles etc. to manage their overall work. But they need some specific skill for managing the people, which has given raise to some of the important organizational behaviours concepts, motivational theories and leadership skill and styles. These all are known to the world as these are being taught in the colleges and universities and are also being practiced in business organizations all over the world.

In a sense every one of us is a manager, whether one occupies a managerial position or not because everyone has to manage many things during one’s life, at the job and off the job too.

Leadership

Leadership plays a significant role in the success story of any organization. Without appropriate leadership an organization may end up in confusion and chaos. Leadership is the force to persuade others to see defined objectives enthusiastically. According to G R Terry, ‘Leadership is the activity of influencing people to strive willingly for mutual objectives’. In fact this is leadership, which transforms potential into reality. A manager should be a good leader who not only plans and organize but who influences the people to implement the plans.

Leaders in Indian philosophy should be able to emphasis that by achieving material progress they would also be benefited spiritually. If one does his duty
well, he will be benefited in both the worlds. In Vedanta the Raj-rishi concept was advocated as the ideal of effective manager. It indicates that a manager must be a raja- a king (skilled in governance) and also a rishi (ideal human being with divine qualities) who can manage himself. Self-management here means to be the master of one’s own thoughts, feelings and actions. In Indian management philosophy, managing task and people is not enough. The manager has to manage himself also. Through regular mediation one can get inner strength that it can contribute a lot in this regard. One who can manage one self can only manage other things effectively. By managing self a manager leads his organization to wards its goal.

The leader or manager is required to develop the third eye – the eye of insight and foresight or wisdom. Accordingly before taking any decision he must think about the consequences of the action to be taken. Indian workers or employees get more motivated with the spiritual leaders. They want to see their leader as an individual above average – with integrity of character, honesty, and truthfulness. He can command love, respect and loyalty of his followers only by being so and by being full credible. Indian psyche responds more to emotional appeals by the leader though there are three different paths suggested in Indian philosophy i.e., Karmayoga, Gyanayoga, and Bhakityoga. They prefer Bhaktiyoga which results in hero worshiping.

A manager as a leader is always expected to establish an exemplary conduct. Bhagvad Gita has a very relevant stanza on it: (Gita, Ch: III, 21)

\[
yad yad ācarati creṇōhas
tat tad evetaro janaū
sa yat pramāëaà kurute
lokas tad anuvartate
\]

Whatever a leader does, another person does that vary thing, whatever he upholds as authority, an ordinary person follows that.

In industrial organization and in all other organization one person is at the top, a chairperson or the head of the organizational department are considered as
There is a hierarchy of çreñöhas in every organization. This çreñöhas who is considered a leader, the one others look up to, whatever he does, speaks, thinks, behaves – followed by others, who look up to him. Considering this basic philosophical truth, there are some important lessons taught by Vedanta for managing people effectively and efficiently.

In ancient political literature the term ‘Rajya’ (State) is the collective noun for the following seven constituents. If ‘business enterprise’, can be used interchangeable for the term ‘State’, then the equivalent of the states’ constituents are shown within brackets against each. These constituents are:

1. The King (the leader) raja.
2. The ‘amatya’ / ‘mantri’ (the board of directors).
3. The ‘suhrit’, the friendly neighboring state (the parent company or the collaborating business entity).
4. The ‘kosh’ (Finances)
5. The ‘danda’ (the administrating system encompassing punishments).
6. The ‘durg’ (the security system)
7. The ‘bal’ (the work force)

The Sukracharya maintained the welfare of the followers (subjects), prajajan as parmodharma the ultimate duty of the leader. The king has to follow duties and obligations known as Raj-dharma. He has to treat all the citizens in the same manner in which a mother treats all her children. Importance of giving is focused in Indian polity. While collecting taxes and tributes the Ruler’s attitude is like the sun that evaporates the water on the earth only to return it to the earth thousand folds in the form of rains. A king should always be prompt in the administration of justice and always accessible to his people. He has to promote wealth by encouraging trade, industry and agriculture, by developing natural resources, by bringing fresh land under cultivation by building dams and canals, to make agriculture independent of rain and by encouraging extensive and systematic working of mines. Characters and conduct of rulers and their capacity to enforce
Dharma, plays a very important role in good governance (as the king so is the subject= yatha raja tatha praja). King develops legal framework that enforces impartiality. Ashoka the great (234BC-299BC) is an exemplar of good governance. He treated all his subjects as his children and worked for moral and material welfare of his kingdom. In the Mahabhарат while delivering his first formal discourse on polity, Bhisma says in un-equivocal terms that the king should always put the interest of his subjects over that of his own.

“The ideal conduct for the kind to follow is that of a pregnant woman, for she rejects what pleases her and only does that which benefits the embryo, she is nurturing. Similarly the kind, discarding pursuits and objects dear to him, shall ever be engaged in what is conductive to public welfare.” (Mahabharata, Shantiparva, 66.44-6)

According to Indian philosophy that the true king-ship does not lies in self-indulgence at the cost of public welfare, but in the service of people at the cost of personal enjoyment. The Earthsastra suggests a time-table for the king’s day, which allows him only four and half hours sleep and three hours for eating and recreation, the rest of the day being spent in state affairs of one kind or another. The welfare state is one, which promotes welfare of the population through obligation, removes social evils and protects the weaker section.

**Duties of the Leader (King)**

The first duty of the king (Leader) is to protect his state (business entity) and his praja (the stake holders) and at the same time enhance their respective welfare. Maintenance of the internal order is the leader’s other duty.

‘Swadharma ragya palanam bhutanam tasyanushanat sidhi’

*Vasistha dharma Sutra*
A leader has to maintain the (social order) organization’s culture and ensure that the different groups in the organization follow their respective *swadharama*- the duties interested to each of them.

‘*Na nivartet Sangramat kshatram dharamnusmaran*’

-Manusmriti

For a business enterprise (State) there is no escape from competition (territorial wars). If called for a leader protecting his own realm (enterprise and followers) has to accept the challenge of competition as one of his duties. *Kautilya* has more elaborate strategies to offer depending upon your strength vis-à-vis your adversaries. Guard your weakness and find out the secrets of the opponents- is the time tested advice given by the *Shastras*. King Ashoka, an ideal leader, expelled his son from the *Sangh* after receiving complaints against him and giving him full opportunity to defend himself. History bears the testimony that Ashoka cross-examined his son in full public view. This shows the transparency in the conduct of the leader.

The important qualities and duties of the kind are: Obtaining what has not yet been obtained, protecting what has been obtained (*Yogakshem*), and increasing and properly using what has been obtained. A king (leader) in his dealings is required to be just and fair at the same time firm and completely impartial.

**Rights**

It is a part of our cultural ethos, that we lay emphasis on duties rather than rights. Rights flow out of duties. Duties unfulfilled by one, give rise to demand for right by another. A leader (even king for that matter) enjoyed no specific rights as such. The only right that the king (leader) enjoyed was the right of appointments to higher positions such as *amatyas/matries/purohits/adhykash* (the chief executives and various functional heads).
‘Arthasastra’ describes the qualities of ‘sattwa’, spirit, ‘prajna’, intelligence and ‘vaksakati’, power of expression as qualities for higher jobs. The general and common view is that knowledgeable persons had to be appointed to positions matching their various qualifications.

**Position**

A leader has to function always within the broad framework of cosmic laws (laws of the land and the policies of the company) and further, he is morally bound (in his working) by the general feelings and opinions of the stakeholders.

The State is entrusted to the care of the king as a trustee. The severe sanctions provided in the great epic, the Mahabharata, against a king who fails in his duties, testify to that on the basis of the same authority, such a king, ‘may be caught hold of and killed like a mad dog’. This concept of trusteeship may be similarly applied to the leadership in the business world.

**Qualifications**

From a review of the ancient classical literature it is clear that a leader (King) should possess such qualities as may enable him to serve the public justly and with equanimity. The qualities and qualifications of the king (Leader) are that he should be very generous, extremely charitable, enthusiastic, a visionary, truthful, well versed in the Vedas and jurisprudence, unaffected by adversities, calamities and prosperity, devoted to the learned, humble and free from vices and addictions. All these are the qualities of heart. Qualities of head such as intelligence, sharp memory, analytical abilities, reasoning etc. do not find place of prominence in our shastras and in our cultural tradition.

The one quality that has been repeatedly mentioned in all shastras is that of self-control and discipline (indriyavijaya). The Rig veda’s dictum ‘Swarat samrat bhavati’- he who conquers himself (indriyavijaya), conquers the world, has inspired Indian thought immensely. Gurunanak, a great religious leader and a
visionary, echoed the dictum when he said ‘Ap Jita, Jag Jita’. Physical qualities hardly find prominence in the profile of the king (Leader) in our shastras.

**Style of Leadership**

The style of leadership practiced in India is paternalistic. ‘Syachchamnayaparo Loko vartet pitra vannrisu’

-Manusmriti

The king (Leader) should behave with men like a father. This style of leadership is recommended by many successful Indian leaders, for eg., Prof. S.K. Chakravorty, IIM Kolkata, CEOs such as M/s Nani A. Palkhiwala (Chairman ACC Ltd.), R.K. Talwar (Chairman SBI and IDBI), Khushrokhan (M.D, Glaxo Welcome), S.M Dutta (Chairman, HLL), S.P. Goodrej (Chairman, Goodrej Group). (According to the 18 interviews of top executives in India conducted by Prof. S.K. Chakravorty)

Integrity is the dominant virtue in the profile of a business leader. The other virtue which comes close to integrity in the leader’s profile is moral values or ethics. The third virtue in the profile is ‘Leading by example’ or ‘Leading from the front’. ‘Example is better than precept’ is a time tested saying, which distils the experiences of leaders in different walks of life, including business.

Business leaders should have virtues e.g., hardworking, efficient, honor, transparent, openness and professional competence. In the mix of competence for a business leader is first the healthy ‘world view’ followed by ‘emotional stability’ and last comes the ‘attitudes, skills and knowledge’.

**Plato’s ‘Philosopher – King’ Model and Indian Raja-Rishi Model of Leadership**

Leadership is a widely researched and discussed subject in Indian and western literature. It has passed through at least five distinct phases of development. E.g., Great man Theory (Which presumes that leaders are born not made), Trait
Theory (where in qualities of a person makes him a leader), Follower Theory (Followers or group make a leader), Situational or Contingency Theory (A leader is viewed as a product of times and the situation). Finally the Path Goal Theory of Leadership (A synthesis of motivation and leadership concepts).

A rajarishi (a king, wise like a sage) is one who has self-control and having conquered the inimical temptations of the senses. (According to Kautilya):

- Cultivates the intellect by association with elders.
- Keeps his eyes open through spies.
- Is ever active in promoting the security and welfare of the people.
- Ensures the observance (by the people) of their dharma (by authority and example).
- Improves his own discipline by (Continuing his) learning in all branches of knowledge, and
- Endears himself to his people by enriching them and doing good to them.

Such a disciple King should:

- Keep away from another’s wife.
- Not covet another’s property.
- Practice ahimsa (Non violence) towards all living beings.
- Avoid day dreaming, capriciousness, falsehood and extravagance, and
- Avoid association with harmful persons and indulging in (harmful) activities.

The Leader has to be an acharya or counselor who can guide him in spiritual matters and has got intimacy with the king to solve his personal problems and give reliable guidance in the matters of State. He is the role model before the leader to be followed by king in his conduct in the society. The secret of the success of a King is that they should be highly knowledgeable, self controlled and disciplined and realized spirituality in life, looks to the welfare and advancement of the society and led a life of abnegation.
There is almost unanimity of opinion about the parent style of leadership among practicing manager and management gurus. For a leader following a *Raja-rishi* model of leadership there cannot be any other style of leadership but parental. Each culture has to develop its own leaders and their cultural specific style of leadership.

When we speak of *rishi*- self-restraint, self-control and renunciation in action, these virtues are included in the character of a Seer. India has had a long tradition of *raja-rishis*, e.g., Raja Janak, Ashoka, Akbar, Rani Ahilya Bai, Rana Pratap, Shivaji, Guru Govinda Singh, Swami Vivekananda and scores of others belong to this tradition. Business leaders should have to keep this *raja-rishi* role model before them.

Ideas akin to a *Raja-rishi* model of leadership were also put forward by famous Greek philosopher, Plato, some 2500 yrs ago. Plato’s philosophy on leadership is enunciated in his book ‘The Republic’. His ideas are in many respects similar to the Indian philosophy but there are numerous dissimilarities as well. In Plato’s opinion ‘the root cause of men’s troubles is that they are led by ignorant men who pretend to knowledge, but are in fact as ignorant as themselves. They are lead by those who do not know where they are going. According to Plato ‘Power in the hands of ignorant is Poison’.

He has advocated in his model that the marriage of ‘Political Power’ with ‘Philosophy’ when both meet together there can be no rest from troubles. The meaning of the philosopher includes ‘a passion for wisdom’, ‘test for every sort of knowledge’ and ‘a passion to see the truth’. The attributes of philosopher are men of good shock, good physique, good mind, and good education. In the Platonic Model wisdom and power are combined in one person i.e., Philosopher king because Plato believes that is he only solution to human misery and the function of philosopher king is keep and sketch an ideal state but he was unclear and ambiguous about the idea of an ideal state. In Indian philosophy it is believed that one cannot pursue both power and wisdom. It suggests a constant
interaction between wisdom (Devrishi, Maharishi), and power (king or raja). In Plato’s model training and development of philosopher by the guardian is suggested to develop the required traits. Plato knows that the person with philosophical temperament will be reluctant to join politics and administration. That’s why he should live in fellowship to grow himself. In the society he can be legitimately forced to assume authority. The philosopher king may not fall from grace and become corrupt. To safe guard against such a possibility, Plato has provided four types of precautions. They are educational, social, biological and religious in nature.

In Plato’s philosopher-King model two points are highlighted

*Plato was opposed to ‘Democracy’ as a system of political governance,*

*The common man remained out of his focus, discussion and consideration.*

In his opinion ‘human excellence’ cannot be achieved in a democracy. On the other hand, in Indian thinking, democracy normally scores over autocracy.

In Indian philosophy duties are emphasized and rights are spelt out. The duty of the citizen is the right of the state. The duty of the employer is the right of the employees. Similarly, the duty of employees is the right of employers. We consider that all human beings are having the same divine element in themselves. It is manager’s duty to develop this element and help people in their growth and development by providing them effective leadership along with other things. Similarly, every individual performs his work considering it his duty, offering it to the Supreme, almighty authority for his own growth and development. If duty is performed accordingly, all the rights will be taken care by the law of nature. Such is the unique vision of Indian philosophy based on Vedanta. Thus a manager should have CARE for the people and should make them feel that they appropriately understood – without creating any kind of complex in them and without considering them or their work inferior in any way. In this way he can maintain dignity of labor.
From this discussion we can evolve a unique theory of leadership based on four major qualities – exemplary conduct, emotional maturity, self-management and holistic vision. This theory of leadership is applicable in all kinds of situation, places and times and hence it is universal theory. The leaders have only to acquire these four qualities and they can provide effective leadership by becoming the master of all the situations at all times and at all the places.

**Motivation**

Thinkers of western world define motivation in different ways. Word ‘motivation’ is derived from the word *motives* means urges, derives, and desires, aspirations and needs, which governs the behaviour of individual. Motivation is defined as it is a process by which we stimulates/ induce people by satisfying their needs / desires and change their attitudes towards the work and direct their efforts to desired work. Motivation induces people to act in a desired manner and impart the quality of work.

It is rightly said by Fransis Clarance, a former chairman of General Food Corporation, USA. , “You can buy man’s time, man’s physical presence at a given place but you cannot buy his enthusiasm, initiative and loyalty”. A manager has to win all these things. It is CARE only which makes other people work for you with love, loyalty and sincerity. It is something that comes from an individual’s heart with understanding and which is felt by the employees into the core of their hearts. A merely economic consideration hardly works.

Western authors suggested the needing model of motivation. Abraham Maslow’s Needs Hierarchy Model, Douglas Mc Greger’s Theory X and Theory Y, F. Hertzberg’s Two Factor Theory are some important models that explains the process of motivation. All these authors, in way or the other seem to conceive men as a deficit driven being who is a package of needs and wants. On the other hand Indian philosophy suggests Giving Model of motivation, which is far superior model than needing model of motivation and relevant in Indian conditions. Indian philosophy is based on ‘Giving’ or ‘Duty’ or ‘Obligation’.
Western theories stresses on ‘Rights’ and Indian philosophy stress on ‘Duties’ which have close match with the ‘rights’. The Indian plan of human development begins with the assumption that a man is born with debts and not for rights. The debts system and four ashram system are designed to ensure a steady inculcation of a mode of thinking, a process of living in which everything revolves around the discharge of graded duties.

In Indian philosophy motivation is not something external it is rather internal. In fact, Bhagvad Gita is a story of motivation. Arjun was motivated from the very beginning but he lost his motivation due to some obstacles, hurdles and confusions in his mind. All that was required was to remove these obstacles only. Thus removing obstacles during the performance of job is motivation in Indian philosophy. Lord Krishna motivated Arjun successfully by this technique. In the beginning Arjun says, ‘I will not fight’ and at eh end he says, ‘I will do, what you say’. Arjun was not offered any position etc. for this but all the obstacles have been removed. Motivated he was from the beginning; he only required some of his doubts cleared. In fact the Gita shows the five clear stages of motivation:

1. Patient listening – when Lord Krishna did not interrupt Arjun and gave patient listening where Arjun puts his problems from 29 to 47 stanzas in the first chapter of Gita.

2. Putting stress on good points / strength while removing Arjun’s doubts.

3. Discussing on intellectual level – showing the essence of KARMA/DUTY.

4. Showing the action plan to achieve the goal.

5. Discussing the consequences of proposed action plan.

Thus, Bhagvad-Gita teaches how to motivate the individual within.
Maslow describes his Need Hierarchy Theory and goes up to the level of self-actualization need. Though Maslow also explained later on ‘transcendence of ego, self, selfishness, ego centric, etc’, when we respond to the demand – character of external tasks, causes, duties, responsibilities to others and to the world of reality. He further adds that ‘one is doing one’s duty; this also can be seen to be under the aspect of eternity and can represent a transcendence of the ego, of the lower needs or the self’. He describes this as a form of Mata motivation. Vedanta philosophy goes one step ahead and states a need for achieving limitless, happiness. Beyond the physiological and psychological needs e.g. money, power, position, name and fame or entertainment there is a need to achieve immortality or limitless happiness. This need is describes as desire for attaining moksha (salvation) or identifying the true self within by the way of worshiping God. According to Vedanta philosophy needs fall into three categories.

1. Desire/Need for existence – SAT
2. Desire/Need for knowledge – CHIT
3. Desire/Need for happiness – ANANDA

1. Desire for Existence (SAT)

This desire/need includes physiological, safety and security needs given by Maslow. There is very strong desire in man to perpetuate his existence. This is a natural desire. Everybody wants to remain alive, nobody wants to die. All the means of security, good job, good salary, safety that the surrounds himself with – shelter, comforts, etc. are all with a view to continue life as much as possible. There is a feeling in every one of us that if the body does not remain, let my name remain. The man works for satisfying this desire. Management is required to provide all basic necessities of life, safety and security to motivate the employees for desired action.

2. Desire of Knowledge (CHIT)
Knowledge is another thing that a man is seeking. We cannot tolerate ignorance. This love for knowledge in every one of us is also natural desire. The manner in which a man pursues knowledge differs from person to person. But the desire for knowledge is very strong in everybody. The employees want to know about all the things that affect them, their jobs, their working conditions, etc. they would also like to know about the new things happening in their areas of activities. For this management should provide all the necessary information about not only for its own organization, it plans, policies, programs, etc. to the employees and keep them informed about the happenings in the firm but also give them opportunities to develop themselves to expand their knowledge in their respective areas. Thus, it can prove a very powerful means for motivation.

3. Desire for happiness (ANANDA)

The third pursuit in life is to gain happiness. This is also a natural desire. The desire for happiness is implied even in desire for existence and knowledge. By continuing his existence longer and by getting knowledge the man wants to be happy and he avoids unhappiness.

Indian psychology, compared to the western, holds a quite contrary view of the process of motivation. The lesser the man needs, the happier he is. Freedom from needs is the super-ordinate goal. To attain a happy life, it is necessary to be free from needs. And the man becomes more graceful. Practically we can say that we can accept what comes to a person with natural spontaneity. To become happy one should try to make his mind free from all kind of fluctuations and dualities and make his mind nirdwandwic. Only with an independent and pure consciousness one can make value judgments about the problems and develop an integrated personality.
Giving Model of Motivation

Every soul is divine, having immense potentialities. A man has to work to realize that divinity within him therefore work is considered as duty (sadhana) in Indian philosophy based on Vedanta. It is said that a man is not the creator of life and energy in him, that enable him to work. That is why it is not proper to measure the work in terms of rewards. One should not work only for his livelihood. He should consider his work as duty or worship and offer that work to the divine in him and in order to realize the divinity within him. A manager has to bring out that divinity.

Work is considered essentially in Vedanta as an exercise of energy. A living body has no alternative but to be working. A non working body is a dead body. So according to Indian philosophy, we cannot motivate human beings to work. What we can do is to direct their energy in right direction and work itself a motivating force in Indian philosophy.

The Lord says in *Gita* that the spirit of *Karmayoga* is the real motivating force. He says ‘your freedom, your right, is in the performance of action. You keep performing action and let me worry about the result. I will take care of results’.

Sloka…2; 47..This may sound very frustrating to some people because they think that generally the man is not motivated to work unless he gets some benefits as a result of if. **Why to work?** We must perform any given task as a token of discharge of our debts to society. Social and cosmetic setting of human is embraced in five fold schemes. Five different rins (debts/obligations) according to *Brihadarnyaka* are:

1. *Deva-rin*: - Debts towards the deities. *Deva rin* standing for various residing deities of our multifarious faculties like sight, speech, etc.

2. *Rishi-rin*: - Debts to our teachers who provide knowledge, guidelines and principles of character building.


5. Bhuta-rin: - for all sub-human species.

The man has to perform action, he cannot escape action. Action is the only means available to him for development, evolution, for growth, for gaining happiness or anything that he desires to achieve in his life. Lord Krishna says in Gita that action should be performed with full dedication, concentration and enthusiasm. It can be a source of great joy when it is performed for serving others and not only for the individual’s own self. According to Swami Vivekananda, man has to play his role –atmano moksharth jagat hitayacha. Which means man is supposed to work for his own emancipation and for the good of the humanity. This indicates he is to work for identifying his true self by the way of chittasuddhi (purity of consciousness) and as he is indebted to society, so he is also to work for the benefits of the society. (Modern concept of social responsibility.)

According to Vedanta philosophy, man’s basic desire is to attain happiness and avoid unhappiness and these desires for example love, joy and happiness are the things to be given and not to be sought. Vedantic philosophy considers man as a storehouse of these things and he should not waste his actions in seeking job and happiness from the world outside. The joy of giving is easier than joy of acquiring. There are always struggles and conflicts, creating tensions when we want to acquire things and there is no struggle at all when we give. It is the real happiness and joy. Beggars cannot give but the man who is hungry in the body but rich in spirit can give away anything, but those who are hungry and poor in spirit and rich materially cannot give anything. In order to follow the concept of giving model of motivation certain amount of assurance is required for that God has promised in Gita that ‘Yogakshema vahamyaham’. He will take care of yoga (the things which we have), and kshema (the things which I want to have). One should develop enough strength and freedom in him to give and his attitude should be giving rather than needing, acquiring. For that he has to perform work with detached involvement, without any reaction to the results of action. One
should offer his action to God as worship and accept the result as blessings *(prasada)* of the God.

One should not perceive that happiness is in success; he should accept success and failure with equanimity of mind. The reality is that there is no happiness in the world outside. Management can provide opportunities to know the things in their real prospective by arranging seminars on some of the basic elements of Vedanta philosophy, which can have to bring about the positive change in the whole personality of the employees.

There are three types of ‘giving’ suggested by the Sankya philosophy (*Guna Theory*) in *Gita*. They are:

*Sloka 17:20:* ‘the sattwic way of giving is to do it for the sake of the giving and the beneficences and to one who does know benefit in return; and it is to bestow in the right conditions of time and place and on the right recipient.’

\[
\text{dātavyam iti yad dānaà} \\
\text{déyate 'nupakāriëe} \\
\text{deçe kāle ca pātre ca} \\
\text{tad dānaà sāttvikaà smātam}
\]

*Sloka 17:21:* ‘The rajsic kind of giving is that which is done with unwillingness or violence to oneself or with personal and egoistic object or in the hope of a return of some kind.’

\[
\text{yat tu pratyupakārārthaà} \\
\text{phalam uddicya vā punaù} \\
\text{déyate ca pariklinõàà} \\
\text{tad dānaà rājasaà smātam}
\]

*Sloka 17:22:* ‘The tamsic gift is offered with no consideration of the right conditions of time, place and object; it is offered without regard for the feelings of recipient and despised by him even in the acceptance.’

\[
\text{adeça-kāle yad dānam} \\
\text{apātrebhyaç ca déyate} \\
\text{asat-kátam avajiätaà} \\
\text{tat tāmasam udāhátam}
\]
There are two stories taken from *kathopanishad*, and *Mahabharata*, respectively, clarify the principle enunciated in the *slokas*, and explain the three types of giving. In the *kathopanishad*, we have the incident of the sage Vajasrava’s performance of the *vishwajit yajna* or sacrifice. As is customary in such organized sacrifices, the culmination of the whole process is in offering gifts to the brahmins who lead a life of austerity, realization and knowledge. Vajasrava too performed this finale – offering cows to the *brahmins* present. The cows, however, were all emaciated, and already drained of their milk yielding capacity. The young son of Vajasrava, Nachiketa, was a witness to this act of his father. He was afraid that his father’s entire sacrificial ceremony might become utterly sterile by this finale unbecoming act of knowingly gifting useless cows to the poor ascetic *brahmins*. So he remonstrated with his father. Nonetheless, his father was impenitent. Then Nachiketa thought of a brilliant move. None else is more cherished and priced by parents than their dear son. Since ‘giving’ had to be done in the true spirit, how about gifting away one’s own best possession? So Nachiketa ask his father: ‘Dear father, you have gifted away a lot, but how about me? To whom shall you gift me?’ Vajasrava felt too annoyed at this question and in anger shouted: ‘All right! I gift you to Yama, the lord of death’. We can cut short the story here because it is sufficient for our purpose.

Same is the case, when an employee is being paid a handsome salary, yet reluctant in discharging his required duties, is like ‘milk-less cow’ for any organization. Such an inefficient performance of work or delivery of service in reluctant fashion is an example of *tamsic* giving. Many people are indulging in the deception of giving mostly dry cows to their organizations.

When we, as a boss or as power centre offer a top most position in an enterprise or in some other organization to a protégé of ours, in utter disregard of his competence, integrity, and acceptability, that is *tamsic* giving.
When we as subordinate indulge in sycophancy and our superior or colleague clearly understands the game and design behind it, and nurses a repulsive feeling towards it, our persistence with such giving is again tamsic.

Another story taken from Mahabharata describes giving in sattwic and rajsic modes. The story is about a mongoose. At the end of the kurushetra war, before ascending the throne, Yudhisthira performed the Ashwamedha sacrifice. At the conclusion of this yajna, thousands of citizens and hundreds of kings from all over the country were treated as most honored guest in a palace newly build specially for the magnificent yajna. After all the ceremonies were over and fabulous gifts were showered on all visitors to the ceremony, some guests were discussing the great sacrifice amongst themselves. According to them this great yajna had no peer in the past, nor would it have any in the future. Just than, strange mongoose – half golden, with blue eyes – blurted out in a human voice: ‘You all are liars. It is not at all true that this yajna is peerless’. The elated guests were stunned for a while and then recovered to ask: ‘Why do you say so?’ In reply, the mongoose drew their attention to its body and narrated the following tale. ‘Do you see, half of my body is golden? Do you know why? Once, just outside a village ravaged by famine, lived a pious brahmin with his wife, son and daughter in law. The brahmin, despite being weakened by intermittent hungry days, set out one morning to the village in search of some food. After much struggle, he managed to gather a small quantity of grains. Beaming this, he returned to his hut and all were glad that after some days they would be able to eat at least a morsel or two of cooked grains. Lo and behold! As they all just sat down to share the cooked grains, there arrived a hungry guest, knocking at the door for some food. He was welcomed and the brahmin first shared his own portion, followed by that of his wife, son and daughter in law. The guest thus had his full, while the family was on the verge of perishing. But before this could happen, they were told by the guest that he was none other than the Lord of Dharma, who was testing the brahmin’s ascetic prowess and fidelity, and he promised them a abode in the Heaven. I used to live in hole in that hut, and was a witness to all these wonderful happenings. When the guest left and the family
died, I came out of the hole and began to roll on the floor out of sheer joy. It so happened that some of the food particles which lay scattered on the floor got smeared on to a part of my body, to my delight, it turned golden. Since then, I have been trying to turn the other half of my body golden too, but all in vain. I thought that Yudhisthira’s sacrificial altar was my last chance. But here too my half golden body has remained as it is. If his sacrifice was as great in merit as that of the poor brahmin, surely I would not have remained half-golden as I am even now. Hence I assert that the brahmin’s sacrifice was incomparably superior to the one by Yudhisthara.’

When the giver for the name offers any donation and fame or we can say just to save taxes it is a kind of rajsic giving. As in the story Yudhisthira gave gifts to the visitors for fame.

Giving by the brahmin family is an example of sattwic giving. Even if we reprimand a junior or subordinate for correcting him for his growth and development is an example of sattwic giving.

A few psychological messages conveyed through the above stories are:

The spirit of giving behind the act of giving is more important than the act of giving. When to give (time of giving kala), where to give (place of giving desh), whom to give (patra), and how to give (intention or motive behind giving bhavna) determine the type of giving. Giving at the right time, at the right place, to the right person, with pure motives is a sattwic giving. Here we offer or give with honesty, honor, sympathy and modesty and precious gifts to the needy. Though it appears as hard ship for the giver at first glance, but it is done with pure motives it is a great source of obtaining the power to win. Even if there is apparent loss to an individual by willingly giving or sacrifice for others, there is bound to be real gain to him-both psychologically and materially. Giving is a kind of investment that pays the return only when it is followed. All living beings even the lowly animal like mongoose –can see clearly through the quality of giving.
In an organizational setting, giving can be conceived as a two way process – from the members to the enterprise (M -> E), and from the enterprise to the members (E -> M). The higher there is a match between what members give to the enterprise and what enterprise or employer gives to the members, the greater will be the degree of corporate excellence in terms of productivity, profits and sales, prevailing at that point in time. This giving could be positive or negative. There is a list of parameters defining the two sets of giving, are following:

M to E

i. Disposition towards allotted or accepted tasks, objectives etc.;

ii. Disposition towards organizational structures, rules, systems, procedures, change programmes etc.;

iii. Disposition towards enterprise profits, property, size, name, image etc.;

iv. Disposition towards boss’s work style, decisions, guidance etc.;

v. Disposition towards personal care and interest in the development of subordinates;

vi. Disposition towards the purpose, policies, pay etc. of the enterprise;

vii. Disposition towards consciously balancing one’s efforts in achieving own departmental or divisional goals vis-à-vis those of the enterprise as a whole;

viii. Disposition towards being trustworthy, communicative and liberal regarding intra-organizational matters; and

ix. Disposition towards the problems, struggles, achievements of others in the enterprise.

B. E to M

i. Pay, perquisites, incentives and increments;
ii. Status and prestige of the enterprise;

iii. Placement in the organization structure, security, belongingness, welfare etc.;

iv. Growth opportunities in hierarchy, skills, knowledge etc.;

v. Opportunity for the use of special talents, expertise, creativity etc.;

vi. Protection from injustice – external or internal- and work atmosphere;

vii. Recognition of different jobs, competence, performance etc.;

viii. Guideline for means to be employed and support for decisions taken;

ix. Communication from top management and its credibility regarding policy vs practice; and

x. Inter-location, inter-unit, inter-functional, inter-divisional, inter-sex parity and conflict-resolution.

The same two way analysis can be applied to other relationships, for example, relationship between teacher and students, husband and wife, parents and child, and brother and sister. There is a need to develop a chart mentioning the expectations of the two parties. We can motivate one another by the way of knowing each other's expectations in a relationship. The more we will be able to give the stronger will be the relationship. As we know that truth and honesty is the vary base of all kind of relationship. The more honestly and faithfully we give to others, the more stronger the relationship we have and in that way we can motivate individuals to a greater extent and the other person whose expectations are fulfilled will be highly motivated.

NM model of giving seems to be effective in affluent countries. In India the principle reason for poor productivity is lack of motivation. Though we do not precisely know the timing and mode of gain one receives after investing in the act of giving, yet on the basis of principle of cause and effect or doctrine of
karma, one cannot reject giving model. As cause is always finer than effect thus giving is finer than needing. GM model is popular and more relevant in Indian organizations. Development of human society in India is based on the bold promise of return as an honorable theoretical basis for man society nexus. The theory of conditional giving, that is to say, giving as an expected effect of prior need satisfaction of various types, is largely counter-productive in India to day. In fact, even then commensurate giving is not forthcoming. There is a need to introduce and implement an educational strategy in a way that helps in inculcating the habit of giving among individuals so that giving to a substantial degree becomes an automatic and spontaneous habit amongst a larger number of individuals.

When we read Mahabharata or any other Indian epic we can find that Yudishter and Bhima, Krishana and Arjuna are talking about duties most of the times and not about the rights. Indian motivational strategies are based on giving theory and because of its more mature and self-regulated orientation they can be applied universally.

As we have discussed in this chapter ‘management of self’ and ‘management of men’ under individual ethics out of the three different areas (e.g. individual, systemic and corporate) that business ethics covers. The third part of this chapter ‘system management’ throws light on values and ethics related to business as a system.

**System Management: Total Quality Management and Value based holistic concept of management**

TQM is a Japanese approach of management that originated in the 1950’s and has steadily become more popular since the early 1980’s. The Total quality is the way of life. The management has to concentrate on achieving excellence in all areas of business and in all areas of management, covering leadership, production processes, distribution processes, people management, resource management with continuous technological improvement, zero defects, ecology
and social responsibility etc. An organization that adopts TQM must implement changes in all areas of management. It must review all its strategies, plans, policies, procedures and practice per changing needs and desires of the market.

Total quality is a description of the culture, attitude and organization of a company, that strives to provide customer with product and services that satisfy their needs. The customer requires quality in all aspects of the company’s operations, with process being done right the first time and defects and waste eradicated from operations.

Quality has a direct impact on product or service performance. Thus it is closely linked to customer value and satisfaction. In the narrow sense quality can be defined as “freedom from defects”. But most customer-centered companies go beyond this narrow definition of quality; instead they define quality in terms of customer satisfaction. For example the vice-president of Motorola, a company that pioneered total quality efforts in the United States, says that “quality has to do something for the customer” and the definition of defects is “if the customer does not like it, it is a defect”. Similarly the American society for quality control defines” quality as the totality of features and characteristics of a product or service that bear on its ability to satisfy customer needs”. In other words “Total quality is fully satisfying agreed customer requirements at the lowest internal cost”.

This means focusing and concentrating on doing things right first time rather than making and then correcting errors or defects. The customer requirements are the precise specifications of the product or the service conformance to the given specifications, the reliability or conformance through time, the value for money aspect, the delivery to the customer ‘just in time’ JIT system. Japan is a pioneer in TQM and JIT (kanban). The Japanese have long taken to heart lessons about winning total quality management. Their quest for quality paid off handsomely. Consumers around the world flocked buy high quality products leaving American and European firms leaving catch up.
Companies have to focus on quality planning to fulfill customer’s expectations and maintain the expected standards, quality control to ensure delivery in time and at lowest internal cost. Continuous quality improvement leads to perfection and make free from defects. Toyota emphasizes the Kaizen concept (which needs continuous improvements). Continuously taking small steps in improvements will be the key for perfection and will lead to long-term success. Such continuous improvement gives high quality product and service the quality assurance governs the ultimate fate of enterprise in the market.

TQM means an organization that effort to satisfy totally the customer needs and desires through an integrated system of tools, techniques and training. This involves reorganizing management system, reengineering process of production and distribution, radical changes in the organization’s structure and processes. Reengineering means radically rethinking and also redesigning those process by which organization create value for customer and work for them.

TQM emphasizes total quality. The concept of totality is very important; it demands true total efforts of managers and employees affecting every aspect of management of entire organization, and every aspect of work climate and culture. It is recognized that foundation of TQM is the human response and human efforts, which give extraordinary results with available material resources and achieve total quality. The attitude of the people demands full involvement of all employees and teamwork. Effective management recognizes “productivity and quality” as to sides of the same coin. They are complementary. It reflects and competence of management and enterprise. With the help of production and quality improvement management can produce more goods and services with less labors and other inputs.

Japanese operating management ethos includes 1. Never ending search for perfection i.e. Kaizen (continuous improvement), 2. Reduction of costs through its JIT system, 3. Development of full human potential, 4. Building mutual trust, mutual confidence and mutual co-operation, essential for self-management

Despite the popularity and wide spread implementation there is considerable confusion about TQM. In the literature there is no global definition of quality the only reason for failure of TQM is attributed to the problems encountered during the implementation process. However there are some underlying principles of TQM that unites the various models of TQM. There are three principles of TQM according to Dean and Bowen (1994). Each of these principles although as stated distinct, is extricable linked with one another.

A first and most important principle is customer's focus. The goal of satisfying customer is fundamental to TQM and is expressed by organization's attempt to design and deliver product and services that fulfill customer needs. Ultimate aim is fulfillment of customers needs using the most effective and efficient methods. Another derivative of customers focus is visionary leadership, which refers to the ability of the management to provide a long-term vision for the organization, based on changing customer needs. Leadership is very critical for success of TQM implementation, with the leader showing their earnestness for the change program by actively participating in the changing. Leaders play very important role in allocating resources, encouraging teamwork and empowering qualified professionals to sustain the change. In organization that has a large proportion of professional employee, the concept of leadership is different; it is much more facilitating action then participating in the action.

1. Second principles is continuous improvement, means commitment to constant examination of technical and administrative process in search of better methods of producing, delivering, distributing and developing better products and services. This principle is based on process management, which focuses on managing the means then ends. It requires people to understand the origination process and seeks Newer and better ways of doing things. Process management
also necessitates the creation of learning environment in organization. This requires training and development opportunities that further enhance the ability of every one to participate in process management leading to continuous developments.

2. **Teamwork** - The third principles lead to internal and external co-operation and the need for employee empowerment and fulfillment. Teamwork requires member of the team to indulge in collective goals. Employee must be provided with decision-making authority and organizational support to make real changes to improve processes. It is also essential to see that employee receive monetary and non-monetary rewards for their efforts, leading to initiative and commitment to the organization.

According to Sashkin and Kiser **three broad** elements influence TQM practices in organization these are culture, customer quality and tools and technique. The author further identify **eight** elements of culture, **five** of customer quality and **ten** of tools and techniques. (Table 3.1)

Japan was the first country to award a national quality prize, the Deming prize, named after the American statistician who taught the importance of quality to post war Japan. As emphasized by the quality Guru Deming, TQM is much more then the application of scientific techniques to management process. It demands a culture or a philosophy of management based on beliefs, values and deeds.

Deming's framework emphasizes the systematic nature of organization, the importance of leadership and the need for reducing process variation. Japanese framework involves quality planning, control and improvement through the use of statistical tools. Crosby's framework focuses on reducing cost through quality improving; both on high and low end products though a process referred by him as "doing it right the first time"
The Three TQM Dimensions and Their Sub-elements

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<thead>
<tr>
<th>S.No.</th>
<th>Description of TQM Dimensions</th>
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<tbody>
<tr>
<td></td>
<td><strong>Culture</strong></td>
</tr>
<tr>
<td>1.</td>
<td>Use of information, for developing and not for judging people</td>
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<tr>
<td>2.</td>
<td>authority commensurate with responsibility</td>
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<tr>
<td>3.</td>
<td>rewarding for results</td>
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<td>4.</td>
<td>cooperation as a basis, not competition</td>
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<td>5.</td>
<td>security for jobs</td>
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<td>6.</td>
<td>providing fair work climate</td>
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<td>7.</td>
<td>providing equitable compensation</td>
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<td>8.</td>
<td>providing equity stake/psychological ownership</td>
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<td></td>
<td><strong>Customer Quality</strong></td>
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<tr>
<td>9.</td>
<td>Quality with respect to needs/desires of customers</td>
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<td>10.</td>
<td>Quality of finished products</td>
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<td>11.</td>
<td>Quality of work process/individual teams</td>
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<td>12.</td>
<td>Quality of material entering the organization</td>
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<td>13.</td>
<td>Quality at source of raw materials/vendor point</td>
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<td></td>
<td><strong>Tools and Techniques</strong></td>
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<tr>
<td>14.</td>
<td>Use of statistical process control charts</td>
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<td>15.</td>
<td>Use of Pareto charts</td>
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<td>16.</td>
<td>Use of fishbone diagrams</td>
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<td>17.</td>
<td>Training in statistical process control</td>
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<td>18.</td>
<td>Use of structured quality improvement techniques</td>
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<td>Training in importance of quality</td>
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<td>22.</td>
<td>Use of affinity diagrams</td>
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<tr>
<td>23.</td>
<td>Participation in quality circles or quality action teams</td>
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**Table 3.2**
In recent years, western firms have closed the quality gap. Many have started their own quality programs in an effort to compete both globally and at home with Japanese. In mid 1980’s the United States established the Malcolm Baldrige National Quality Award, which encourages U.S. firms to implement quality practices. Not wanting to be left out of the quality race. Europe developed the European Quality Award in 1993. It also initiated an exacting set of quality standards called ISO 9000 whereas the Baldrige and other quality awards measure less tangible aspects of quality such as customer satisfaction and continuous improvement. ISO 9000 is a set of generally accepted accounting principles for documenting quality. As of 1994, 74 countries had officially recognized ISO 9000 as an international standard for quality systems. Many customers in these countries are now demanding ISO 9000 certification as a prerequisite for doing business with a seller. To earn ISO 9000 certification, sellers must undergo a quality audit in every six months by registered ISO (International Standards Organization) assessor. Thus, total quality has become a truly global concern.

Today a growing number of companies are designing value based, globally consistent ethics programs that provide employees a level of ethical understanding to make appropriate decisions, even in the changing paradigm. Though business ethics vary from business to business and depend on how company integrates core values such as honesty, trust, respect and fairness into its policies, practices and decision making. It not only involves companies’ compliance with legal standards but also the nature and quality of the relationship with stake holders.

The total quality environment incorporates many concepts of value based holistic management. Value based management system emphasizes collaboration, autonomy, self management, concern for others, quality of life and quality of work, work ethics, zero defect product, active participation of employees in planning, action control cycle and team work, and so on.
There are many similarities in value based holistic management and System approach of management. Under the system approach, Management is viewed as a network of interconnected functional duties and responsibilities and an integrating process by which authorized individuals create, maintain and operate an enterprise in the achievement of its aims and objectives. It is not a sequence of activities but a set of closely interacting activities that would constitute a `whole`. One functional activity has impact on one or more of other managerial functions. The western approach has been strong in exploring the matter and energy only and conventionally for getting society and ecology. The Indian ethos insight gives equal emphasis on both spirit and matter. Both are interlinked and enriched in the holistic approach so that individuals, society and nature can have harmony, happiness and sound health as well as enriched quality of life.

Human value system plays a vital role in TQM. The value system plays a vital role in elevating the capacity of people and organization to produce extraordinary results on the basis of available material resources. As we know that principles of TQM are teamwork, total involvement of all personnel from top to bottom. And for developing opportunities and achieving excellence in performance, motivation should be given to the individuals of the organization. All kinds of intrinsic motivation is based on value and value can easily bring in a feeling among the individuals in the organization that, he is a human being and recognized as a `whole` and not merely a cog in the machine or just a factor of product quality e.g. raw material.

In total quality management, total system shows integration and unity. Integrity gives idea on the notion of `whole-ness` and honors all moral values. Karma-yoga theory is an important part of Indian value oriented management, which is complimentary to TQM. In TQM we follow an integrated approach to accomplish effective and efficient management. In karma-yoga we have union of internal values and external skills. Karma-yoga philosophy of Indian management can easily offer excellence in performance and excellent quality.
products/services. Indian wisdom aims at maximum productivity and excellent quality and at the same time enrichment of minds of all employees.

Key elements of TQM can also be divided into four groups according to their functions. These four groups are:

1. Foundation - It includes: Ethics, Integrity, and Trust.
4. Roof – It includes: Recognition.

We can see, the solid foundation for various components of the house of TQM is the value system (ethics, integrity and trust). Values cover the entire system and all its functions and activities. Values are the best means for purification of mind, adds quality in the life of individuals and a sense of self-satisfaction, which further creates healthy work culture. Quality of life and quality of work/culture are interrelated. They are integrated to TQM. Each individual seeks fulfillment, happiness, and success. Success needs a holistic view; it is a combination of inner and outer achievement. Inner fulfillment is related to our spiritual, mental,
emotional, and physical enrichment. Indian concept of karma-yoga as enunciated in *Gita*, is helpful in enriching the minds of individuals. The outer achievement is related to achieving set goals, using one’s talent and experience for the benefit of others (employees, customers, clients, and public). Outer success is related to development of all parts of individual’s personality (self management). Outer success also fulfills social responsibility and ecological balance if an organization works sincerely for the society, for itself, for the Nature (not for money).

Holistic approach in management is based on spiritual principle of unity, oneness, non-dual or ‘Advaita’ concept. Under this principle of unity, the universe is an undivided whole where every particle is connected with every other particle. The divine interpenetrates this Jagat like pearls on a string. Hence entire Humanity is ONE. Management must recognize Oneness of Humanity. Again the individual’s inner being is delegate of the divine and a minute portion of the whole. Respect the Divine in all beings. See your own self in all selves. It is said, “Do unto others as thou wish that others should do, unto you.” This is the yoga of the highest order. Management is called upon to follow whole-man approach to management and leadership.

The higher consciousness assumes the managerial leadership to manage and lead effectively and efficiently (by combining values and skills) and physical, vital, mental, intellectual entities. In total quality management, the individuals are fully aware of meeting the mission, vision, goals and objectives of the organizations. Individual can link himself to the cosmos through self-awareness, self-development and through his contribution to social welfare.

An integrated human personality of self developed manager and worker can assure best and competent management of any enterprise. The refined and higher consciousness will adopt holistic attitude. It will bring out the divine in man and help in achieving excellence and perfection in all sectors of work. The holistic aspect of man & universe indicates that your “I” and the entire nature are closely
interconnected, interdependent and the only law (Dharma) of life is service to others. I am not a single and solitary individual but I am a part of the whole universe. And this universe is nothing but the manifestation of the Lord in different forms. “I cannot cheat you and Nature, without cheating myself”. All of us are interrelated with each other and every one of us has certain role to play, certain responsibilities to exercise towards society.

Every effort must be made by the top management in the organization to inculcate values, Values related to the internal domain of business i.e. interacting with employees, customers, suppliers, creditors, public etc. Success of Japan is based on values familiar to Indians using spiritual education and practices, e.g. concentration, meditation, lectures of spiritual leaders, mind-stilling intuition etc.

The team members in TQM and workers & leaders both must be regularly exposed to spiritualization (satsang of spiritual leaders) seminars and workshops, meditation, introspection, common prayers etc. The organization should inculcate the spirit of ‘giving’ rather than ‘taking’ in the work life. The individual are encouraged to subdue their ego, overcome to some extent, selfishness, anger, jealousy, greediness, hatred, partiality, and such other un-divine elements.

The ideal of all Indian ethos ‘Atmano Mokshartham Jagat Hitay Cha’ (for gaining perfection in individual life as well as for the welfare of the world). Under holistic approach, management works for the development of individuals, and it does not exploit shareholders, employees, customers, society and Nature.