Chapter 4

Ancient Wisdom and Its Relevance to Workplace Spirituality and Spiritual Leadership

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4.1. INTRODUCTION:

Management is managing the things or getting the things done by others. Management has become a part of everyone’s’ life, be it at office, home or Government. In the present millennium, managing has become one of the most important areas of human activity because of increasing role of large and complex organizations in the society. Wherever a group of human beings assembles for a common purpose, management principles come into existence.

The modern management concepts of vision, excellence in work, perseverance, achieving goals, decision-making techniques, planning are all discussed in various Indian literatures such as Ramanaya, Mahabaharata, BhagavadGita, Kautilya’s Arthshastra, etc. These literatures provide detailed information about spiritual-based leadership and workplace spirituality. However, Indian researchers and management thinkers have never focused on them and their major source of action remained western literature. The present corporate environment, corporate failures, financial scams, weak financial reporting, agitation from employees, stressed employers, etc., all these factors have sparked the interest of western writers in Indian literature about spiritual means of managing business and their short term and long term implications on business organization and economy as a whole. Vast literature has been generated abroad on spiritual means of managing business. Even in India also a number of spiritual leaders and successful management thinkers and managers have emphasized the role of spiritual leadership and workplace spirituality in their writing but their practical application is lacking. The present chapter analyses the legacy of Indian literature on workplace spirituality and spiritual leadership in the present context.

4.2. EVOLUTION OF INDIAN MANAGEMENT THOUGHTS:

Most common people feel that the first rays of management science broke out in the West, thus rolled the wheel of development throughout the world and that there was darkness in the field of management in the East. This lack of awareness about the fact that we had our own management tradition resulted in lack of vision and confidence that we could have role in today’s world. No country or community that has risen to glory, power or beauty without being anchored to its culture and heritage. (Singh Sandeep, 2008)
The Chinese have kept their culture alive through their performing arts. The Arabs reconstructed their towns and establishments to capture the delicate sensitivities of the Saracen age. The Jews have reconstructed their identity around Hebrew and ancient Israel. Pittsburg with towers designed after the ancient learning centers from across the globe. The past is evoked and recreated to show respect to one’s own heritage. India is the epitome of its past and present with its varied language, culture, cuisine, jewelry, attire, architecture and customs and traditions.

As against this past, it embraces the latest technologies from space launches to communication network. Indian patterns have been disrupted many times, across many centuries, but never broken. She has managed to preserve her continuity not only symbolically as seen in the world oldest living city – Benaras but also through her cultural and embedded managerial styles. This is what makes India, the Bharat.

Management institutes in India have relied heavily on textbooks and business cases from alien countries, especially the US. This leads to some important questions: how relevant are those foreign models? What are the dangers of mechanical transplant of these models, which were successful there? What was the need to borrow management principles from the West? Is it because India missed on Industrial Revolution due to the British rule, and therefore, lost Advertising Management, Marketing Management and Industrial Revolution during that period, as we were busy in the business of freedom? Freedom fighters of India opted for business of freedom, rather than business of profit! (Singh Sandeep, 2008)

Had we not been under the British rule, India would have been a leader in Industrial Revolution too, but we were busy applying all our knowledge and skills in the fight for independence as well as the social movements. Today, by the end of sixty-five years of independence, India has more or less, established herself as a leader in Information Revolution. India was a leader in agricultural revolution along with China and Egypt. India is known for her sustained seeking and achievements in the realms of spirituality and the arts over millennia. Her contribution in the field of various sciences is slowly being recognized, but by and large, her intellectual enterprise in various fields of knowledge spread over more than five thousand years
or more is almost like a terra incognita, not only to the scholars of the West, but also to those who work in these fields in India.

The West boast themselves as the father of management practices, then why are they now witnessing a massive shakeout in their financial markets, why the downgrading of the US economy as stated by a renowned credit rating agency – Standard & Poor’s, which further stated that it will further downgrade US and many other developed economies if they do not improve their debt situation. West is now witnessing a situation of riot at the UK, mass upsurge at Greece due to growing unemployment in the European countries. Since economic downturn in mid-2008, many companies in the West are filing bankruptcy and downsizing due to rising debt. Many corrupt practices among business houses are coming to light. Some of the companies which were icons of best practices within their industry had to face failures like Lehman bros., AIG, Bank of America, General Motors, Circuit City etc., All this is raising doubts about the sustainability of the management practices in these institutions. Against which we have witnessed a more resilient India in the past two years, which is not only continuing the growth story of Indian economy but it is also able to cope better with the global financial crisis. Companies like Tata, Bharat Forge, and Ranbaxy, etc. have shown an aggressive growth in corporate sector, and also none of the major Indian companies are going towards the stage of bankruptcy, during these days of depression.

Moreover, India has become a dream destination for doing business as against the Western counterparts like the US, the UK etc. in the global economy. All these situation lead to one vital question – How India has managed to face this situation. Can it really contribute towards making the existing modern management paradigms more sustainable even at the midst of business uncertainty? (Judy Warner, 1995)

The answer to the above question lies in the Indian ethos.

India has a rich and ancient tradition of more than 5000 years old as against the modern management principles which are still in their infancy. Most of the ethos is derived from ancient Indian scriptures like the Vedas, Upanishads, the Ramayana, the Bhagwad Gita, Arthashastra etc.
We Indians used to manage our trade and industry according to these ethos. Management is not something new to Indians.

In production and trade, Ancient India was almost leading in the world. The *Mahabharat’s Shantiparva* and *Kautilya’s Arthashastra* discussed the management of the ‘State’ in detail. Indians discovered right from the Vedic age that every human being – high or low, rich or poor, is ‘God’. A human being is not a ‘political man’ as Aristotle thought, not a ‘tool-making man’ as Benjamin Franklin conceived and nor an ‘economic man’ as Alfin Toffler saw (Dave Nalini V., 1997). Basically He is “God”. Hence any service offerings made to Him should bring out the infinite excellence and potentialities. Human life is a journey from ‘Manava’ to ‘Madhava’.

Indians have developed the work ethos on the basis of the vision – “Loka Samastha Sukhina Bhavantu”. They found that all works, physical, mental managerial or administrative have to be directed towards single purpose – the manifestation of the inherent divinity in man by working for the good of others, for the happiness and well being of others. But the question is whom exactly do we mean by others? This concept of others includes various elements:

1. All persons related to me and I.
2. All persons for whom I work and those who work for me.
3. All persons who are my buyers and those for whom I buy.
4. My enemies and an exceedingly massive crowd of people who do not know me and those who I do not know.
5. All the birds and animals on earth and I.
6. All plant life on earth and I.
7. The environment on earth and I.
8. He and I, He who is my protector and caretaker as also of all the above four elements or all the ‘Others’. (Joshi Aniruddha, 2003)

4.3. VEDAS AND MANAGEMENT THOUGHTS:

God ordains “Acquire the Dharma preached by me which is justly devoid of bias and partiality and is with truthful characteristics.” According to *Satyarth Prakash* human life can be lived in a happy, trouble free and harmonious manner if it is based on *Dharma*. To make society
and individuals understand what is *Dharma*. Maharishi Manu has prescribed ten principles which form the foundation pillars of *Dharma*. Some explanatory observations have been drawn from Nyaya Shastra to illustrate the subtle message of the principles. These are the ten principles of Dharma.

1. **DHRIITI** or Patience – Patience, firmness and stability.
2. **KSHMAA** or Pardon – Tolerance and forgiveness.
3. **DAMAH** or Self Discipline – Contentment.
4. **ASTEYAM** or Non-stealing – Do not steal or conceal.
5. **SHAUCHAM** or Purity – Purity inside as well as outside.
6. **INDRIYA NIGRAH** or Control over senses – Control over senses.
7. **DHEEH** or Mental Discipline – Practice noble thoughts and deeds.
8. **VIDYAA** or Knowledge – For material and spiritual advancement.
9. **SATYAM** or Truth – Truth and only truth.
10. **AKRODHAH** or Control over anger – At all cost avoid anger, tension and hatred.

The ancient Indian ethos has stood the test of time. It can help modern management principles to create a more sustainable model of management. To depict the same we have: the *Vedas*. The *Vedas* have great practical relevance and significance. The Vedic wisdom can be deployed fruitfully to the contemporary business organizations as well. The Vedic statements apply stunningly to the modern business management practices. The word ‘*Veda*’ originates from the Sanskrit word ‘*Vid*’ which means to know. *Vedas* comprise of ‘*Rig Veda*’, ‘*Sama Veda*’, ‘*Yajur Veda*’ and ‘*Athar Veda*’. *Rig Veda* offers comprehensive vision of corporate life, which is depicted in the following mantra. (Rig Veda 10 – 191:2)

"*Om Sangacchadramsamvedham, Samvomanamsijanataam, Devaabhaagamyathaa purvey, Samjhanaanaaupasatey....*"

Which implies”

"Come together, talk together; let our minds be in harmony. Common be our prayer, common be our end, Common be our purpose, common be our deliberations, Common be our desire, united be our desires,"
United be our hearts, united be our intentions.
Perfect be our union among us.”
(Rig Veda 10 – 191:2)

Today we are thinking about prayers in the morning (Japanese management), Management by Objectives (MBO), involving people in determining objectives, taking interest in their personal life, etc. – all these concepts were already elucidated in Vedas. If these mantras are followed in the organization, problems can be minimized and productivities can be maximized, as only when there are values like sharing, tolerance, love, trust, faith among employees, between employer and employee can we actually live this mantra – which today is called workplace spirituality.

Today’s management emphasizes cordial relation with the employees and expounded various theories for it. On the same basis we have a theory from the Vedas which chants:

“Om Sahanavavatu, Sahanabhunaktu,
Sahaviryaankarvavaihau, Tejasvinavadhitamastu, Ma Vidvishaavahai
Om shanti! Shanti! Shantihi!”

Which means –
“Om” may the almighty protect us both the preceptor and the disciple;
(the employer and the employee, the manager and the subordinate)
May He nourish us both, may we both work together with great energy,
May our study (work) be vigorous and fruitful,
(keeping pace with advanced technology and knowledge)
May we not hate or quarrel with each other.
Let there be peace, peace, peace…

What else is this than work place spirituality! If this mantra is followed in the true spirit then “Henry Fayols – 14\textsuperscript{th} Principle ‘Espirit de Corps, i.e. Union is Strength’ will automatically take place. There are many such examples in Indian religious texts and literatures.
The Vedanta view of ‘Karma’ – ‘Karma’ or work is considered as a duty and means for individual development and growth. Every ‘Karma’ is directed to attaining of the four ‘Purusharthas’ of life namely:

1. Dharma
2. Artha
3. Kama
4. Moksha

The order of the Purusharthas is always stated as ‘Dharma’, ‘Artha’, ‘Kama’ and ‘Moksha’, i.e. Artha (Wealth) and Kama (Desire), have to be enjoyed on the lines of Dharma to attain final Moksha. Only when activities directed towards Artha and Kama are performed in an unattached manner, on Dharmic lines, one is cleansed thereby, leading to liberation (Moksha). Only when activities are performed in a righteous way (Dharma), wealth is possessed and also disposed off in a righteous way, Kama (Desire), in its turn, is not indulged in sensual pleasures, only then we can attain Moksha (Liberation). Lavish indulgence (pleasure) in this sense is strictly prohibited. Srimad Bhagwat states “Life is not for the acquisition of prosperity here and but for higher worlds hereafter by performing various “Kamas’. It is to be used wisely for inquiring into the highest Truth which is the sole purpose of human creation.”

An in-depth analysis of the Vedas proves that the wide spectrum of modern business management practices are convincingly of Vedic origin.

4.4. BHAGVAD GITA AND MANAGEMENT THOUGHTS:

The Gita is as fresh in insight and as relevant today as it was 5,000 years ago. It is a song sung by Lord Krishna on the battlefield of Kurukshetra. It contains 700 Shlokas and not once the word ‘Hindu’ is used implying that this sacred Gita is not meant only for the Hindus or a particular sect, but for every individual who is in a dilemma.

If only every manager, administrator, politician, employee, worker and others pick a copy of the Gita and spend a few minutes daily reflecting on its message, one can experience the
positive transformation. Who doesn't wish to be disciplined, to achieve home-work balance and bring peace and harmony in a secular environment?

on the battlefield of Kurukshetra just before the start of Mahabharata war, Krishna explained to Arjuna the system of ethics that has withstood the test of time.

In the Bhagavad Gita, Krishna tells Arjuna not only how to build character but also the root cause of ethical failure and how to avoid it. The battle of Kurukshetra is seen as symbolic of the inner conflict in man, between the hundred forces of evil and the limited forces of good.

Krishna outlines 26 qualities of a gentleman – to be merciful, obedient, truthful, equitable, saintly, magnanimous, mild-mannered, clean, simple, charitable and peaceful. He should have surrendered to God and not be greedy or possessive but remain steady and determined, free of the six bad qualities (Kama, Krodh, Lobh, Moha, Mahd and Mathsariya), not gluttonous, sober, respectful, humble, grave, compassionate, friendly, eloquent, expert and concise. (Bhagavad Gita, Chapter 16, Verses 1-3)

It is easy to give a list of positive qualities that we can all agree upon. Yet, even though hundreds of trainers work day and night to teach people good character, when it really matters, people's character still fails. Why? Krishna answers in chapter 3, verses 37 and 38: "O Arjuna, it is lust... later transformed into wrath, which is the all-devouring sinful enemy of this world. As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust." To maintain good character, we must overcome kama, that is, lust or selfish desire. Most people think kama means just sexual craving, but it simply refers to an overwhelming desire for anything, such as lust for power. Greed, dishonesty and corruption are all by-products of lust. To be happy and successful, the Gita says, one must control lust.

Gita's solution to the ethical failure and downfall of corporations and society and family, is controlling the senses with spiritual strength. Ethics is linked to spirituality. Kurukshetra was also about mind control. Every one of us, whether as manager or employee, is fighting his own battle, his own Kurukshetra. The Gita can help us to learn to regulate our senses, control our
minds and gain spiritual strength. For the last century or more, western businesses separated work and spirituality hence the lacuna.

“When disappointment stares me in the face, and all alone, I see not one ray of light, I go back to the Bhagvadgeeta, I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies – and my life has been full of external tragedies – and if they have left, no visible, no indelible scar on me, I owe it all to the teachings of Bhagvadgeeta.”

– Mahatma Gandhi

The Modern Management concepts in the light of the Bhagavad Gita, which is a primer of management by values, have been discussed below: (Bhattathiri, 2010)

(A) Utilization of Available Resources:

The first lesson in the management science is to choose wisely and utilize optimally the scarce resources if one has to succeed in his venture. During the curtain raiser before the Mahabharata War Duryodhana chose Sri Krishna’s large army for his help while Arjuna selected Sri Krishna’s wisdom for his support. This episode gives us a clue as to who is an Effective Manager.

(B) Attitude towards Work

Three stone-cutters were engaged in erecting a temple. As usual a H.R.D. Consultant asked them what they were doing. The response of the three workers to this innocent-looking question is illuminating.

'I am a poor man. I have to maintain my family. I am making a living here,’ said the first stone-cutter with a dejected face.

'Well, I work because I want to show that I am the best stone-cutter in the country,’ said the second one with a sense of pride.
'Oh, I want to build the most beautiful temple in the country,' said the third one with a visionary gleam.

Their jobs were identical but their perspectives were different. What *Gita* tells us is to develop the visionary perspective in the work we do. It tells us to develop a sense of larger vision in one's work for the common good.

(C) Work Commitment

The popular verse 2.47 of the *Gita* advises non-attachment to the fruits or results of actions performed in the course of one's duty. Dedicated work has to mean 'work for the sake of work'. If we are always calculating the date of promotion for putting in our efforts, then such work cannot be commitment-oriented causing excellence in the results but it will be promotion-oriented resulting in inevitable disappointments. By tilting the performance towards the anticipated benefits, the quality of performance of the present duty suffers on account of the mental agitations caused by the anxieties of the future.

Another reason for non-attachment to results is the fact that workings of the world are not designed to positively respond to our calculations and hence expected fruits may not always be forthcoming. So, the *Gita* tells us not to mortgage the present commitment to an uncertain future. If we are not able to measure up to this height, then surly the fault lies with us and not with the teaching. Some people argue that being unattached to the consequences of one's action would make one unaccountable as accountability is a much touted word these days with the vigilance department sitting on our shoulders. However, we have to understand that the entire second chapter has arisen as a sequel to the temporarily lost sense of accountability on the part of *Arjuna* in the first chapter of the *Gita* in performing his *swadharma*.

*Bhagavad Gita* is full of advice on the theory of cause and effect, making the doer responsible for the consequences of his deeds. The *Gita*, while advising detachment from the avarice of selfish gains by discharging one's accepted duty, does not absolve anybody of the consequences arising from discharge of his responsibilities. This verse is a brilliant guide to the operating Manager for psychological energy conservation and a preventive method against stress.
and burn-outs in the work situations. Learning managerial stress prevention methods is quite costly nowadays and if only we understand the *Gita* we get the required cure free of cost.

Thus the best means for effective work performance is to become the work itself. Attaining this state of *Nishkama Karma* is the right attitude to work because it prevents the ego, the mind from dissipation through speculation on future gains or losses.

(D) Motivation - Self and Self-Transcendence

It has been presumed since ages that satisfying basic needs of a worker like adequate food, clothing and shelter, recognition, appreciation, status, personality development, etc. are the key factors in the motivational theory of personnel management. It is the common experience that the spirit of grievances from the clerk to the Director is identical and only their scales and composition vary. It should have been that once the lower-order needs are more than satisfied, the Director should have no problem in optimizing his contribution to the organization. But more often than not, it does not happen like that; the eagle soars high but keeps its eyes firmly fixed on the dead animal below. On the contrary a lowly paid school teacher, a self-employed artisan, ordinary artists, etc., demonstrate higher levels of self-realization despite poor satisfaction of their lower-order needs. This situation is explained by the theory of ‘Self-transcendence’ or ‘Self-realization’ propounded in the *Gita*.

Self-transcendence is overcoming insuperable obstacles in one's path. It involves renouncing egoism, putting others before oneself, team work, dignity, sharing, co-operation, harmony, trust, sacrificing lower needs for higher goals, seeing others in you and yourself in others etc. The portrait of a self-realizing person is that he is a man who aims at his own position and underrates everything else. On the other hand the Self-transcenders are the visionaries and innovators. Their resolute efforts enable them to achieve the apparently impossible. They overcome all barriers to reach their goal. The work must be done with detachment.' This is because it is the Ego which spoils the work. If this is not the backbone of the Theory of Motivation which the modern scholars talk about what else is it? I would say that this is not merely a theory of Motivation but it is a theory of Inspiration.
The *Gita* further advises to perform action with loving attention to the Divine which implies redirection of the empirical self away from its egocentric needs, desires, and passions for creating suitable conditions to perform actions in pursuit of excellence. *Tagore* says, “*Working for love is freedom in action which is described as disinterested work in the Gita*”. It is on the basis of the holistic vision that Indians have developed the work-ethos of life. They found that all work irrespective of its nature have to be directed towards a single purpose that is the manifestation of essential divinity in man by working for the good of all beings – *Lokasangraha*. This vision was presented to us in the very first mantra of “*Isopanishad*” which says that whatever exists in the Universe is enveloped by God. How shall we enjoy this life then, if all are one? The answer it provides is – Enjoy and strengthen life by sacrificing your selfishness by not coveting other's wealth. The same motivation is given by *Sri Krishna* in the Third Chapter of *Gita* when He says that 'He who shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all the sins. On the contrary those who earn wealth only for themselves, sins that lead to frustration and failure.'

(E) Work Culture

Work culture means vigorous and arduous effort in pursuit of a given or chosen task. When *Bhagawan Sri Krishna* rebukes Arjuna in the strongest words for his unmanliness and imbecility in recoiling from his righteous duty, it is nothing but a clarion call for the highest work culture. Poor work culture is the result of *Tamoguna* overtaking one's mindset. Bhagawan's stinging rebuke is to bring out the temporarily dormant *Rajoguna* in Arjuna. In Chapter 16 of the Gita *Sri Krishna* elaborates on two types of Work Ethics, viz. *Daivisampat* (divine work culture) and *Asurisampat* (demonic work culture).

(1) Daivi work culture means fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, absence of fault-finding, absence of greed, gentleness, modesty, absence of envy and pride.

(2) Asuri work culture - means egoism, delusion, desire-centric, improper performance, work which is not oriented towards service. It is to be noted that mere work ethic is not enough in as much as a hardened criminal has also a very good work culture. What is needed is a work ethic conditioned by ethics in work.
The principle of reducing our attachment to personal gains from the work done or controlling the aversion to personal losses enunciated in Chapter 2, Verse 47 of the Gita is the foolproof prescription for attaining equanimity. The common apprehension about this principle is that it will lead to lack of incentive for effort and work, striking at the very root of work ethic, is not valid because the advice is to be judged as relevant to man's overriding quest for true mental happiness. Thus, while the commonplace theories on motivation lead us to bondage, the Gita theory takes us to freedom and real happiness.

(F) Work Results

The Gita further explains the theory of non-attachment to the results of work in Chapter 18, Verses 13-15, the meaning of which is as under:

1. If the result of sincere effort is a success, the doer alone should not appropriate the entire credit.
2. If the result of sincere effort is a failure, then too the entire blame does not accrue to the doer.

The former attitude mollifies arrogance and conceit while the latter prevents excessive despondency, de-motivation and self-pity. Thus, both these dispositions safeguard the doer against psychological vulnerability, which is the cause for the Modern Managers' companions like diabetes, high B.P., ulcers, etc.

There is also another dimension in the work ethic. If the karmayoga is blended with bhaktiyoga then the work itself becomes worship, a sevayoga.

(G) Manager's Mental Health

The ideas mentioned above have a close bearing on the end-state of a manager which is his mental health. Sound mental health is the very goal of any human activity, more so management. An expert describes sound mental health as that state of mind which can maintain a calm, positive poise or regain it when unsettled in the midst of all the external vagaries of work life and social existence. Internal constancy and peace are the pre-requisites for a healthy stress-free mind. Some of the impediments to sound mental health are:
(1) Greed for power, position, prestige and money.
(2) Envy regarding others' achievements, success, rewards.
(3) Egotism about one's own accomplishments.
(4) Suspicion, anger and frustration.
(5) Anguish through comparisons.

The driving forces in today's rat-race are speed and greed as well as ambition and competition. The natural fallout from these forces is erosion of one's ethico-moral fibre which supersedes the value system as a means in the entrepreneurial path like tax evasion, undercutting, spreading canards against the competitors, entrepreneurial spying, instigating industrial strife in the business rivals' establishments etc. Although these practices are taken as normal business hazards for achieving progress, they always end up as a pursuit of mirage – the more the needs the more the disappointments. This phenomenon may be called as yayati-syndrome. This yayati syndrome shows the conflict between externally directed acquisitions, motivations and inner reasoning, emotions and conscience.

(H) Practice what You Preach

Whatever the excellent and best ones do, the commoners follow, so says Sri Krishna in the Gita. This is the leadership quality prescribed in the Gita. The visionary leader must also be a missionary, extremely practical, intensively dynamic and capable of translating dreams into reality. This dynamism and strength of a true leader flows from an inspired and spontaneous motivation to help others. "I am the strength of those who are devoid of personal desire and attachment. O Arjuna, I am the legitimate desire in those, who are not opposed to righteousness" says Sri Krishna in the 10th Chapter of the Gita.

The Gita tells us how to get out of this universal phenomenon by prescribing the following capsules.

(1) Cultivate sound philosophy of life.
(2) Identify with inner core of self-sufficiency.
(3) Get out of the habitual mindset towards the pairs of opposites.
(4) Strive for excellence through work is worship.
(5) Build up an internal integrated reference point to face contrary impulses, and emotions.
(6) Pursue ethico-moral rectitude.

Cultivating this understanding by a manager would lead him to emancipation from falsifying ego-conscious state of confusion and distortion, to a state of pure and free mind i.e. universal, supreme consciousness wherefrom he can prove his effectiveness in discharging whatever duties that have fallen to his domain.

(I) The Ultimate Message of Gita for Managers

The despondent position of Arjuna in the first chapter of the Gita is a typical human situation, which may come in the life of all men of action some time or other. Sri Krishna by sheer power of his inspiring words raised the level of Arjuna's mind from the state of inertia to the state of righteous action, from the state of faithlessness to the state of faith and self-confidence in the ultimate victory of Dharma (ethical action). They are the powerful words of courage of strength, of self-confidence, of faith in one's own infinite power, of the glory, of valour in the life of active people and of the need for intense calmness in the midst of intense action.

When Arjuna got over his despondency and stood ready to fight, Sri Krishna gave him the gospel for using his spirit of intense action not for his own benefit, not for satisfying his own greed and desire, but for using his action for the good of many, with faith in the ultimate victory of ethics over unethical actions and truth over untruth. Arjuna responds by emphatically declaring that all his delusions were removed and that he is ready to do what is expected of him in the given situation.

Sri Krishna's advice with regard to temporary failures in actions is 'No doer of good ever ends in misery'. Every action should produce results: good action produces good results and evil begets nothing but evil. Therefore always act well and be rewarded.

(J) Bhisma Pitamaha on Leadership

In the battle of Kurukshetra, Pitamaha Bhishma was the commander-in-chief of the Kauravas. He was 165 years old and was loved, respected and revered by both the sides. As he
had the boon of “death on will” he lay severely wounded in the battle, with his body pierced with hundreds of arrows. Lord Krishna the divine guide of Pandavas took them to pay homage to Bhishma. Krishna asked Bhishma to teach Yudhishtra the art of Leadership so that he could rule the kingdom he had won in the battle. Some of the maxims of leadership qualities as prescribed by Bhishma are:

1. It is not easy to rule well as king’s one worldly duty is to rule well.
2. It is the action that shapes destiny and not the other way round.
3. Idealism in action is Leadership. People may doubt what we say but they believe what we do.
4. A king’s conduct should be above reproach. Self restrained humility; righteousness and straightforwardness is essential for his success.
5. He should have his passions under perfect control, i.e. passion for recognition; for wealth, name, and pleasures, all should be in total control.
6. Selfishness is human, selflessness is divine, the leader must remember they needs his men to keep them motivated.
7. The leader’s first duty is towards his people, he should take care of them and he should guard them as a mother guards her child.

In these four maxims, Bhishma has compressed the entire range of what currently is known as human resource development. Bhishma advises that the king should be wise and use his discretion in dealing with critical issues.

Thus, Bhishma preached the qualities one have to inculcate to become a successful king. Here we can take all these maxims for a successful leader, as just like a king, a leader has to lead.

4.5. RAMAYANA AND MANAGEMENT THOUGHTS:

The Ramayana, the saga of Rama's life written by Valmiki, is widely acclaimed as among the greatest of all Indian epics. The narrative is regarded as a veritable treatise on social sciences, offering lessons that transcend both time and space. In fact, this famous Grantha
carries useful tips on ethics and values, statecraft and politics, and even general and human resources management.

The Ramayana can serve as a useful reference book for those willing to learn. With Rama Rajya as a model for good governance, the Ramayana is a must read for practitioners of statecraft.

The Ayodhya Kanda, the second chapter, contains lessons on good governance. When Bharat, goes to meet the Rama in the forest to request him to return to Ayodhya and rule the kingdom, the two brothers enter into a long and instructive dialogue.

Rama advises Bharata on how to govern. From quality of ministers he appoints to the importance of strategic sessions, to temperance in administration to justice, Rama expounds on all the subtleties of statecraft in a simple manner. Though it seems that Rama is inquiring of Bharata his well-being, whether all is well at Ayodhya - in fact, however, in the process, He gives him the lessons on effective governance in a powerful manner. Though the dialogue between the two brothers runs into several pages and a thorough reading is required to understand the intricacies, some important lessons are obvious, particularly the ones given on pages 441-449 of the Valmiki Ramayana.

A critical factor in good governance is the quality of ministers. Rama asks Bharata whether he has appointed courageous, knowledgeable, strong-willed men with a high emotional quotient as his ministers, because quality advice is the key to effective governance. The emphasis is on competence and confidentiality. Rama's advice to Bharata is to take a decision on a complex issue neither unilaterally nor in consultation with too many people. There should be an efficient core group. Thus, he emphases on committee organization with reasonable number of members.

Rama advises His brother, Bharata to choose one wise man against a thousand fools as it is the wise who can ensure prosperity during any economic crisis. Even if there is one minister who is really effective, the king will gain immensely. Appointing tested men of noble lineage
and integrity for strategic positions is the key to successful government Rama proclaimed. Further, He advised that moderate taxes should be levied on the subjects, or else they will revolt. 

*Rama* further added that *he should* treat his soldiers well and pay their legitimate wages on time. Delays in payment of wages and other allowances can lead to dangerous results. Thus, a good leader should raise an army of trusted people for decision making. He should also reward his employees adequately and do not charge exorbitantly to his customers.

*Rama’s* fight with *Ravana* also depicts a number of managerial skills and qualities of a good leader: (Seth Ritesh, 2009)

(1) **Vision and Mission:** Lord Rama gave a concrete vision and a mission to the army led by Him to defeat the Rakshasas and recue Sita.

(2) **Plans and Strategies:** For this, a number of strategies such as sending search parties, building overseas bridge, etc. were chalked out.

(3) **Clarity of Goals:** The clarity of goals as well as the process enabled the army to put its heart and soul in the mission of rescuing Sita.

(4) **Social Responsibility:** This mission was coupled with nobleness of the cause – freeing people from the atrocities of *Ravana*.

(5) **Principle of Equality:** Though a king, He treated everyone equally and developed relations with common people like ferrymen, Shabari, etc.

(6) **SWOT Analysis:** Hanuman analyzed the situation, assessing the strengths and weaknesses and opportunities and threats of the enemy’s camp.

(7) **Lead by Example:** Rama was well-known for His moral conduct and His effort to stand forth is an example of His values.
(8) **Follow the Code of Ethics**: Rama brought ethical decision making in all areas of His life.

The entire life of Ram is worth emulating. The wisdom and skill with which he has managed his life is astonishing. Ram is one who is enthusiastic, farsighted and a diplomat, humble, sensitive and virtuous. He is a great well-wisher of friends and brothers. He pays respect to all elderly and follows the path of truth. The Kingdom run under the able guidance of Rama is considered to be the ideal kingdom. He is considered as one of the finest rulers, the world has ever witnessed, a true democrat, loved his subjects like His own children.

Even Mahatma Gandhi, the father of the nation imagined such a kingdom for India after the country’s independence. Though it only remained a dream.

Once again, Dr. Aniruddha D. Joshi envisages Ramrajya in Bharat – India by the end of 2025 A.D. He believes Ramrajya is possible only through Gramrajya. Only when the villages are truly empowered, we can bring about real empowerment for all. The Ramrajya means the reign, the kingdom and the general circumstances (the Rajya) that Shree Ram gave to Ayodhya.

**4.6. PANCHTANTRA’S STORIES AND MANAGEMENT THOUGHTS:**

There are 87 *Panchatantra* stories in all dated back to 2nd Century B.C. These stories are developed by a scholar, *Vishnu Sharman* as a part of educational curriculum for two princes. They are stories full of morals, which are as relevant as they were at all times.

The *Panchatantra* stories are unique, in that, the main characters, though non-human, are endowed with both language and wisdom. They can be used as case studies. Through a jungle of speaking animals, sage Vishnu Sharman created a storehouse of wisdom in the form of short stories. *Panchatantra* means five devices or treatises. The *Panchatantra* is divided into five volumes. The first *Tantra* is *Mitra Bhed* (rift between friends), the second *Tantra* is *MitraSamprati* (winning friends), the third *Tantra* is *Kakolukiyam* (untrustworthy friendship of former enemy), the Fourth *Tantra* is *Labdha Pranasha* (presence of mind during contingencies) and the fifth *Tantra* is *Aparikshita Karaka* (untested situations).
There are various stories based on morals relating to recognizing and using others’ strength, greed leading to delusion and destruction, unity is strength, knowledge is not wisdom, trustworthiness etc. Panchatantra tales are renowned for its efficiency and effectiveness of practicing Management. Each story gives a practical guide to face the world as it is.

Once upon a time, Amarasakti ruled the city-state of 'Mahilaropyam' in the south of India. He had three witless sons who became a matter of endless worry for him. Realizing that his sons had no interest in learning, the king summoned his ministers and said, “You know I am not happy with my sons. According to men of learning an unborn son and a stillborn son are better than a son who is a dimwit. What good is a barren cow? A son who is stupid will bring dishonor to his father. How can I make them fit to be my successors? I turn to you for advice.”

One of the ministers suggested the name of Vishnu Sharman, a great scholar enjoying the respect of hundreds of his disciples. “He is the most competent person to tutor your children. Entrust them to his care and very soon you will see the change.”

The king summoned Vishnu Sharman and pleaded with him “O, venerable scholar, take pity on me and please train my sons into great scholars and I will make you the lord of hundred villages.”

Vishnu Sharman said “O, king, listen to my pledge. Hundred villages do not tempt me to vend learning. Count six months from today. If I do not make your children great scholars, you can ask me to change my name.”

The king immediately called his sons and handed them to the care of the learned man. Sharman took them to his monastery where he started teaching them the five strategies (Panchatantra). Keeping his word, he finished the task the king entrusted him in six months. Since then, Panchatantra became popular all over the world as children’s guide in solving problems of life.
Some of the stories with their morals are highlighted:

(1) **The Brahmin and his dream:** Remember the story of the Brahmin?? Who begged for a living, who dreamt that he will sell the rice, buy goats, then have herds of cows….and would become richer than ever before? And in the sleep, he hit the pot in which he stored the rice and alas…..

**Moral:** Set realistic goals.
If you want to achieve the goals, work hard for them rather than building castle in the air and living in the same. If you want to get through the turbulent time in business, work hard, sweat yourself out and push yourself to face challenges.

(2) **The Blue Jackal:** So there was this blue jackal, which fell into a tub of dye and made advantage of the situation and fooled every animal in the jungle. But one day, unable to control, he howled in front of all the animals and they all killed him.

**Moral:** Be yourself.
You can fool others about your appearance, your qualifications, your knowledge, and your possessions. But it is not possible to do that in the long run. So it is always better to be the best you rather than a better someone else.

(3) **The Brahmin and the goat:** The Brahmin was cheated by three cunning fellows who made him believe that he was carrying a donkey, dead calf and dog instead of a goat. But did that transform the goat? Nope, but the Brahmin deserted the goat and ran away whereas the three fellows relished their meal.

**Moral:** Believe in yourself.
Let other Tom, Dick and Harry say anything they want to say. You should have firm belief in your ideas and values. You should know the value of your dream and have conviction about the fact that others say doesn’t affect the achievement of your goals. Don’t succumb to peer pressure.
(4) The Monkey and the crocodile: In this story, the crocodile revealed his intentions to the monkey after reaching the midst of the river. But monkey managed to save his life!! He doesn’t know how to swim, his friend broke his trust, and he had no other option. Still the crocodile was left ashamed and the monkey reached the tree. How?? He didn’t panic.

**Moral: Don’t panic.**

It doesn’t matter how worse the situation is. What matters most is the way you approach the situation and how you find the most feasible solution to it. The task of a manager is to find solutions to the problems rather than get panic during hard times.

(5) The Fox and the grapes: The story says that the hungry fox branded the grapes as sour and went on his way.

**Moral: Don’t blame others.**

If you are not able to achieve your goals, it is not others’ fault or the fault of circumstances or fate. Stop blaming others. Try to analyze where you went wrong and rectify the mistakes, grapes won’t be sour anymore.

(6) The rabbit and the lion: Remember how the small rabbit managed to drown the lion into the well. How the rabbit accomplished the task?? Application of intelligence.

**Moral: Apply your intelligence.**

The size of the enemy doesn’t matter much. Intelligence is always mightier than size and strength of the enemy.

(7) The swans and the turtle: The story revolves around a talkative turtle and two swans who tried to carry the turtle friend with them by holding it in to a stick. But inspite of the advice given by his friends, the turtle opened his mouth to speak!!! He fell to the ground and that was his end.

**Moral: Always listen to good advices; it is beneficial in the long run.**
4.7. ARTHSHAstra AND MANAGEMENT THOUGHTS:

Kautilya, also known as Chanakya, was a minister in the kingdom of Chandragupta about 2,500 years ago. He was a leadership guru, par excellence. His ideas on how to identify leaders and groom to govern a country have been well documented in his book “Arthashastra”. This book contains 6000 sutras spread over 150 chapters, which is a classic manual on the governance of the state, by the king. These sutras can be applied to the management of business organizations, as they too, like kingdoms are in command of large, financial, technological and human resources and make significant impact on society. (Pillai Radhakrishnan, 2010)

Advice of Chanakya to Leaders:  

Chanakya has given a number of suggestions to leaders of his time, which are true in today’s period as well:

(1) if a leader is too honest than he will be screwed first ,just as straight trees are cut first.  
   So too much honesty can turn out to be dangerous
(2) A leader must at least pretend to be dangerous or scary or he may be taken for granted.  
   Just like a non-poisonous snake, at least pretend to be venomous
(3) A leader should never share his secrets with any body or else he may be blackmailed sooner or later.
(4) A leader should always be aware that any friend could betray.
(5) A leader before starting his work should always seek answers to three basic questions a.  
   why am I doing this? b. what would be the repercussions? C. Will I be successful in my task? Only after getting satisfactory replies to these three questions , one should go ahead.
(6) A leader should face fear fearlessly.
(7) A leader should not abandon his task midway due to fear of failure.
(8) A leader should remember that greatness is achieved not because of birth but because of deeds.
(9) A leader should take care when he makes friendship, they should be at par. Neither above or below ones status.
A leader must be truly educated as only education beats the youth and the beauty. Thus education alone will make him powerful.

Many of these advices of Chanakya are relevant to today’s managers and situations today are no better than those prevailing then.

**Excerpts from Chanakyaniti:**

1. Philosophy keeps the mind steady in adversity and in prosperity, and brings about proficiency in thought, speech and action.

2. Control of senses is essential and is secured by giving up lust, anger, greed, pride, arrogance etc.

3. The king (leader) should cultivate his intellect through Satsanga i.e. by association with elders, wise, gurus etc.

4. Avoid injury to others.

5. Avoid excessive material hoarding.

6. Avoid excessive sensual pleasures…. (Chanakyaniti)

The king (leader) must follow principles (philosophy) to guide actions rather than take actions based on hunches or expediency. He must develop the qualities of listening. Managerial decisions should be based on values. The king must believe that in the happiness of his subjects, lies his happiness (the subjects, for the manager are all his stakeholders). The king’s purpose is to acquire what he does not have, and preserve what he has (to preserve and augment existing resources and to add more resources through creation of more wealth).

Kautilya believed that neither trust, not punishment could freely be given. The king must be able to discriminate and reject persons giving false information and accept persons telling him the truth. The king is cautioned against his playmates as officers, as they may not treat you with
respect. They may even try to blackmail if they know certain secrets. Different qualities should be identified for different jobs. The king is advised to have time allocated for various things as follows: (Balachandra S. et.al., 2003)

1. Three hours for matters of finance and defense.

2. Three hours for matters that concerns citizens.

3. Three hours for personal matters.

4. Three hours for receiving reports from various officers and giving them directions.

5. Three hours with ministers, advisors and spies, and to write letters.

6. Three hours for recreation and introspection.

7. Three hours to review elephants, horses and troops.

8. Three hours to discuss military strategies.

This emphasizes the time management for leaders. Chanakya advises the managers to manage their time so as to achieve goals in a planned way.

Chanakya has also defined behavior at meetings, which applies to corporate meetings of today. He emphasizes on:

Avoid speaking slyly

1. Never make incredible or false statements.

2. Never interrupt the king (leader) when he is speaking

3. Mind the body language by avoiding loud laughter, brow-beating, buffoonery, etc.

4. Avoid asking for promotions or personal benefits in public.
4.8. **DASBODH AND MANAGEMENT THOUGHTS:**

*Dasbodh* the magnum opus by Swami Ramdas (1608-1681), is one such early effort in which ideas on management abound. Popularly known as *Samartha Ramdas* in western India, his works are part of daily reading for many Indians. The original form of the book is a narration by *Guru Ramdas* to his chief disciples. The scripture addresses the issue of development of a balanced life with the twin objectives of material progress and spiritual wellbeing.

*Dasbodh* prescribes socially responsible leadership, which is people-oriented. *Ramdas* expects a good leader to reach out to people instead of staying put at one place (like the office cabin). He’d like a leader to meet as many people as possible, listen to them carefully and comprehend ground realities. This is strikingly similar to what Tom Peters suggests in his *Management by Walking Around*.

Modern management institutions lay maximum emphasis on producing talent that can think holistically. Even managerial education comprises of different sub-parts like human resource management, financial management, production/operations management, systems management etc. This is primarily done to train managers to think holistically with the help of these interlinked disciplines.

Samarth Ramdas in his book ‘Leadership in Thought and Action’ consists of a variety of topics, which include:

1. Building of factories.

2. Constructing of temples.

3. Increasing savings.

4. Limiting the size of the family.

5. Organizing public functions.
(6) Building social organizations.

(7) Developing leaders.

(8) Evolving methods of continuous learning and training.

(9) Providing tips for operating the state machinery.

(10) Evolving effective political leadership.

(11) Introducing the nature of a king’s ministerial council and ministers’ duties.

(12) Emphasizing the role of communication.

He emphasizes thoughtful action over reckless behaviour, wisdom over rote memory, duty over benefits, action over inaction, efficiency over ineptness, proactive action over reaction and spirituality over ritualistic religion. Like other saints of his times, Ramdas believed that a total re-orientation of the human mind is essential to transform any society.

Through his philosophy, Ramadas heralded a social re-engineering in the medieval Indian society. His methodology resulted in a chain reaction of sorts; Ramdas-trained-leadership spun off other potential leaders, which further expanded to deliver a positive transformation in the society. This is in line with contemporary thinking on management. To quote a modern thinker, “the conventional definition of management is getting work done through people, but real management is developing people through work.”

Mr. Rairikar emphasizes that to become a good leader one should follow the steps mentioned in Dasbodh. These are as follows:

(1) **Self-development:** To be a good leader one has to transform and evolve oneself.
• One has to continuously go through self-introspection.
• One has to examine whether there are any faults in oneself. It is generally found that when a person reaches to a certain level he starts thinking that one never makes mistakes. However one can become a good leader if one can evolve himself after introspection to a better person. Continuous introspection will lead to perfection.
• One should be honest to continuously introspect and rectify the faults in oneself.
• One should develop the habit of learning new things and latest techniques, latest management practices etc. This is extremely essential in today’s dynamic world.
• One should try to become role model to his subordinates. And should convince his subordinates by setting an example of exemplary behavior at the workplace.

(2) Leadership Role: For carrying out leadership successfully and continuously a leader has to use following guidelines.
• Train and develop the followers. Find out the capable persons and train and develop them to carry out work for achieving goal.
• Inspire and motivate the followers/ subordinates so that they will be enthusiastic to achieve the goal. The atmosphere in the organization has to be such that all the work force remains motivated.
• Leader has to create the next generation. He has to make his successor.
• The leader has to build and maintain the organization of the followers.

(3) Effective Leadership: Important points for the effective leadership as explained in Dasbodh are:
• Behaviour of the leader has to be excellent. He should always think and then talk. He should avoid loose talk.
• Leader has to have a proper communication channel with all the subordinates so that there will not be any misunderstanding.
• Team building and enhancing team spirit in all the subordinates is very important for the growth of the organization.
• Leader has to find out the persons with required ability and give them work suitable to them. In this manner he can delegate the work to able persons and keep himself away from overloading. This will also keep the team motivated.

• Leader has to keep on trying to achieve the best and the right. Do it right first time. He has to work hard for achieving the best.

• Leader has to keep on learning new things. He has to keep himself updated with latest techniques in this fast changing world.

• He should try to improve his own intelligence and after proper listening to others he should suggest changes in the working of organization.

• Avoid criticizing and public humiliation of the subordinates even though they have made a mistake. He should have the art of handling conflicts and find the way out without disturbing others.

• Leader has to insist on always selecting the best and avoid substandard by thinking properly.

• The leader should be able to see the things much ahead of time. That means he should be visionary.

4.9. CONCLUSION:

Swami Vivekananda in one of his lectures, had said “we never preached our thoughts with fire and swords, if there is one word in English language to represent the gift of India to the world, if there is one word in English language to express the effect the literature of India produces in mankind, it is the one word “FASCINATION.To many, Indian Thoughts, Indian Manners, Indian Customs, Indian Philosophy and Indian Literature are repulsive at the first sight, but let them persevere, let them read, let them become familiar with the great principles underlie these ideas and it is ninety nine to one, that the charm will come over them and fascination will be the result. Slow and silent, as the gentle due that falls in the morning unseen and unheard, yet producing a most marvellous result (the flowers), has been the work of the calm, patient, all sufferings spiritual race upon the world of thought.” These ethos are like a rose which speaks silently in the language of fragrance.
4.10. REFERENCES:

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