CHAPTER V

"As your false ego goes up, you come down; As you become humble, you go up"

The law of gravity according to Spiritual understanding

ANALYSIS OF MBS CONCEPTS FROM BHAGAVAD GITA, AND OTHER VEDIC SCRIPTURES
CHAPTER V

ANALYSIS OF MBS CONCEPTS FROM BHAGAVAD GITA AND OTHER VEDIC SCRIPTURES

In this chapter, an attempt has been made to analyses the management concepts from the Bhagavad Gita, the Srimad Bhagavadam and the other Vedic scriptures which lead to key findings for application of MBS.

5.1. VEDIC SCRIPTURES

The ancient Indian Vedic scriptures—the Vedas, the Puranas, Bhagavad Gita, Srimad Bhagavadam, Patanjali Yoga Sutras, Manu Smriti, Upanishads, etc, are few greatest heritages of India. These sacred texts evolved over a period of time—spoken by the Lord and spoken about the Lord, based on inner revelations—a sort of a culmination of the wisdom of several saints. Hence the depth and range of these ancient texts is so vast that one can pick one small verse or sentence to perfect one’s life to bring about transformation in one’s life. These scriptures are filled with several management thoughts based on practical applications. The management wisdoms stated therein are timeless and has been applied by Royal advisors and saints like Vasihta,
Sandipani Muni, Chanakia and so on. Hence the principles are time tested and can be applied even for contemporary management.

5.2. BHAGAVAD GITA AND MANAGEMENT

The ancient spiritual wisdom of the Bhagavad Gita seems at first like an odd choice for guiding today's numbers-driven managers. “Bhagavad Gita As It Is” by A.C. BhaktiVedanta Swami Prabhupada is the best known and most frequently referred Vedic text which has greatly appealed to the western mind for various applications. Arjuna got mentally depressed when he saw his relatives with whom he has to fight. The Bhagavad Gita was preached in the battle field of Kurukshetra by Lord Krishna to Arjuna as a counseling to do his duty. It has got all the management tactics to achieve the mental equilibrium and to overcome any crisis situation. The Bhagavad Gita can be experienced as a powerful catalyst for transformation. The Bhagavad Gita has become a secret driving force behind the unfoldment of one's life. In the days of quarrel and disagreements, (Kali Yuga) Gita supports all spiritual and managerial search. What makes the Holy Gita a practical psychology of transformation for managers is that it offers the tools to connect with the Lord’s View points and learn to participate in the internal transformation of individuals
and also organizational transformation to battle out the issues with right knowledge.

**MAHATMA**

In Bhagavad Gita 9.13 the Lord says

mahātmānas tu mām pārtha daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādim avyayam

"O son of Pratha, those who are not deluded, the great souls, are under the protection of the Divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

The word Mahātmā here refers to those who are broadminded, not cripple-minded. Cripple-minded persons, always engaged in satisfying their senses. Thus, we derive the ingredient from Gita how a manager should be broad minded to accept and embrace transformation for betterment.

**INNER MANAGEMENT- MANAGING ONE-SELF**

The underlying task of Gita is to make people capable of joint performance, to make their weaknesses irrelevant. It creates harmony in working together - equilibrium in thoughts and actions, goals and
achievements, plans and performance, products and markets. It resolves situations of scarcity, be they in the physical, technical or human fields, through maximum utilization with the minimum available processes to achieve the goal. Lack of proper inner management causes disorder, confusion, wastage, delay, destruction and even depression. Managing oneself, men, money and materials in the best possible way, according to circumstances and environment, is the most important and essential factor for a successful management. All these and more such management thoughts can be unearthed in the treasure house of wisdom – Bhagavad Gita.

5.2.1. CHAPTER BRIEFING AND APPLICATION OF MBS

For the purpose of better understanding, the researcher has analyzed and listed the essence of Bhagavad Gita, Chapter wise relating with the aspects as to what is not being taught in business schools and thus developed the key concepts for MBS Corporate applications.
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| **Chapter 1:** Observing the armies: Arjuna the mighty warrior, on seeing his relatives, teachers and friends in both the armies, in the battle field, suddenly overcomes by grief & gets bewildered by giving up his determination to fight. | In spite of planning and organizing, Arjuna gets confused. He goes blank and unable to decide as to what to do. He was virtually in analysis-paralysis stage. The underlying fact was, he had lack of spiritual understanding to decide at that time. Managers know that Corporate Decisions have to be made and it cannot wait for personal reasons and that too at critical times. One may plan several times but once decided, must act without hesitation keeping full faith in the Lord and not just in ones own abilities alone. | • Lack of faith in scriptures/Lord, bewilders one at the critical juncture.  
• Faith is the basic need. |
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<td>What they don’t teach in Business school but Gita teaches.</td>
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<td>Chapter 2 Knowledge of Self: Arjuna Submits to Lord Krishna as his disciple to instruct. Lord Krishna begins with the basics of the characteristics of the body and soul and that of a self-realized person. The body may perish but the soul continues its journey. This is in fact the essence of Gita summarized.</td>
<td>The great success is in understanding the basics right. Knowledge of the self leads the managers to develop Soul leadership. Only by approaching a Spiritual Leader in disciple succession and by submissive hearing, one can get access to the real wisdom and knowledge. The Corporation prevails, in spite of regular changes in management personnel. Succession planning to include transmission of tacit knowledge and the assurance of continuity in corporate culture and mission. Bankruptcy, mergers and acquisitions etc service the market, not the corporate soul or individuals.</td>
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<td>• Be a Soul leader by understanding the nature of the soul.</td>
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<td>• Bankruptcy, mergers and acquisitions etc service the market, not the corporate soul or individuals</td>
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<td>• The basic values remain the same even though the application may change due to time.</td>
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<td><strong>Chapter 3: Karma Yoga:</strong> Every one must engage in activity and every such act either binds one to this world or liberate. However, by acting for the pleasure of the Lord, one can be liberated from action and reaction and attain transcendence.</td>
<td><strong>What they don’t teach in Business school but Gita teaches.</strong> Activities/Duties should be performed with proper understanding and should be as per scriptures. Other wise, it will lead to repetitive actions and reactions and in fact leading to waste of time, efforts and resources. Therefore proper guidance in this regard should be taken from Guru, sadhu and Sastras. Managers should use the strength of the trained intelligence fixed in transcendence, to protect us from falling victim to inappropriate action impelled by passion.</td>
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<td><strong>Key aspects</strong></td>
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<td>• Corporate Soul Responsibility is to act for profiting the LORD’s desire.</td>
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<td>• Every action for the Pleasure of the Lord, leads to Soul reaching pleasurable reaction.</td>
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<td><strong>Chapter 4</strong>&lt;br&gt;Transcendental Knowledge: It begins with the understanding of God, individual soul and the relationship between them. The purpose and necessity of approaching a Guru/Enlightened Master, is also described.</td>
<td><strong>What they don’t teach in Business school but Gita teaches.</strong>&lt;br&gt;In the business school, the externals of management are discussed, where as in Gita the internal management of individuals, the qualities of Lord and the relationship of service between them and others are discussed. Also the management lesson of accepting a self realized leader as a pre-requisite to managerial development is stressed. By aligning with the supreme purpose, a self-realized person enjoys the pleasure from within while instilling compassion in others. This is the real purpose of Corporate Social Responsibility.</td>
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| **Chapter 5 Karma Yoga in action:** One may outwardly perform all actions but inwardly renouncing their fruits, the wise man purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss. A detached person performs dutifully with own rhythm and purpose. This person sees Divine essence in all beings. | The concept of action in inaction and inaction in action implies that one must learn to work in a renounced spirit of service. A manager to be successful in relationship building should have 3 criteria- **Visudhatma** (one with purified intelligence), **Vijitatma** (one who is self controlled), **Jitendriya** (one who has conquered the senses) and such a person feels every one is dear to him. A detached manager performs dutifully with own rhythm and purpose. This person sees Divine essence in all activities and results. | • Working in renunciation strengthens one’s knowledge  
• One must endeavor, but should know that the success depends on powers beyond him  
• Real renunciation is to perform the duty professionally without unduly worried of the outcome. |
**Chapter 6, Dhyana Yoga: Astanga Yoga**

A mechanical meditative process to control the mind and senses and to focus on the Paramatma (Super Soul). This leads to Samadhi (Full concentration on the Lord).

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| As a manager one should upgrade himself with the help of the intelligence and not degrade himself just by following what the mind dictates. He should know for certain that mind is the friend as well as his enemy. The best way to control the mind is to train to engage in higher pursuits by engaging in prescribed duties as given in the scriptures, while doing the day to day activities. Meditation and MBS facilitates better management. | • Dhyana or Astanga Yoga purifies the body but Bhakti yoga purifies and elevates the consciousness  
• Bhakti means devotional service Hence all activities are to be performed as Bhakti. |
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| **Chapter 7**  
**Knowledge of the Absolute**  
Remembrance of the Lord is the essence of the process of purification. Lord Krishna instructs Arjuna “By practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt”. Lord also describes the eight kinds of material energies- earth, water, fire, air, ether, mind, intelligence and false ego and the superior energy – Lord Himself | **What they don’t teach in Business school but Gita teaches.**  
As managers one may need to identify the types and nature of the people to be employed or dealt with. Four kinds of people surrender to Lord- the distressed, the desirer of wealth, the inquisitive and who is in search of knowledge. Four kinds of people who do not surrender to Lord-grossly foolish, lowest of mankind in consciousness, whose knowledge is stolen by illusion and demonic natured. From the Corporate angle it will be appropriate to use this yardstick for HR, finance deals, procurement, training and development etc. Being conscious of the mercy of the Lord in dealing with people and in actions is managerial success. |
| **Key aspects** |  
- The true knowledge is the knowledge of the Absolute  
- Know thy men before business deals  
- Mind is subtler than senses and intelligence is subtler than mind and false ego is much subtler than intelligence.  
- Take conscious decisions driven by intelligence leaving false ego. |
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<td><strong>Chapter 8: Attaining the Supreme:</strong> Upon hearing Krishna say that one should remember Him always, Arjuna perhaps would have thought, it is better than fighting and might have felt relief. However, Krishna says “therefore think of Me and at the same time carry on your prescribed duty. With your activities dedicated to Me, and your mind and intelligence fixed on Me, you will attain me without doubt”</td>
<td><strong>What they don’t teach in Business school but Gita teaches.</strong> The essence of this chapter is to insist the remembrance of the Lord in devotion throughout one’s life and especially at the time of death and not to forget while performing one’s duty. The practical way to apply MBS in organizations is easy by remembering the Lord while we perform our activities either by soft devotional music, greeting each other by calling out the Holy names, sharing spiritual experiences etc. Unity of life – congruence of work with Lord – utilizing the body, mind and soul for pleasing the Lord.</td>
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<td>- Life is a preparation and death is the examination</td>
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<td>- In life and death remember the Lord and one will be a perfect Yogic manager</td>
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| **Chapter 9** The most confidential knowledge: Lord is the Supreme Person and the individual soul, the living entity is related to Him through devotional service (Bhakti). The way to go back to Lord’s Kingdom is to revive that relationship and Krishna reciprocates. Since it shows us the path as to how to achieve the final goal, it is called the most confidential. It requires 3 things- Hear about the Lord, by becoming non-envious and by becoming free from material miseries. This is also called the king of the knowledge. | This brings the managers to the root of MBS. To have a better understanding of HR and put it into practice, the first requisite is to know the relationship and the service attitude. It is important to know the organization, the stake holders like staff, customers, suppliers, investors etc. and the interlinking act of service. Therefore unmotivated service is the goal projected by MBS. By hearing from scriptures and being non-envious, one can come out of the day to day miseries and get focused on the higher purpose of service. Purity of intentions is the key to wisdom. | • Service without expectation  
• Faith is the basic need for great achievements and faith comes by proper knowledge and knowledge comes by hearing from authorized sources. |
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<td>Chapter 10 The Opulence of the Absolute: Verses 8 - 11 are gist of Gita, i.e. Lord Krishna is the source of all power, beauty, strength, knowledge etc and what we see or feel so in this material world is His partial manifestation. He is the supreme cause of all causes. Loving devotional service to Him dispels ignorance and brings forth happiness and fulfillment.</td>
<td>Lord Krishna confirms in Gita Intelligence, Knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses &amp; mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction ,austerity, charity, fame and infamy – all these various qualities of living beings are created by Him. Applying MBS, a manager keeps faith in the Lord and performs the prescribed activities, avoiding the pride of one being the doer. A manager becomes self realized to the extent that Lord is the doer and hence he performs the activities fearlessly. Guidance is always available from the Scriptures and self realized persons, therefore “ask” and always be humble.</td>
<td>“Just by Devotional service one attains all qualities explained by the Lord”</td>
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<td><strong>Chapter 11</strong>&lt;br&gt;The Universal Form:&lt;br&gt;Although Krishna is driving Arjuna’s chariot, He pervades and supports the entire universe. Arjuna therefore wishes to see Krishns’s all pervading form. Lord Krishna grants Arjuna the divine vision and reveals His spectacular form. One can perceive this form only by pure devotional service.</td>
<td><strong>What they don’t teach in Business school but Gita teaches.</strong>&lt;br&gt;Here Lord empowers Arjuna and gives him the vision to see the Universal form. To avoid the battle of Kurushetra, Krishna was sent as a messenger. The part of the universal form was shown by Krishna to Duryodhana also but he became frightened but remained unsubmissive. The note for the Managers – For empowerment one need to have 3 criteria – proper consciousness, connection and conduct. Other wise ones vision will be covered with fault finding and the ultimate purpose will be defeated. Vision is actualized through insight, delving deep into human consciousness in true search of truth. A leader has to develop his team by providing insight to realize and provide examples to motivate to reach their goal.</td>
<td><strong>Key aspects</strong>&lt;br&gt;• If one wants to find fault in some one, then Krishna will make them see the fault even if it doesn’t exists. If one want to find good in some one, they will find”&lt;br&gt;• Only when empowered by the Lord, a manager gets perfect vision to perform.&lt;br&gt;• 3 Cs Criteria for Empowerment – Consciousness, Connection and Conduct</td>
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<td><strong>Chapter 12</strong>&lt;br&gt;<strong>Devotional Service:</strong>&lt;br&gt;Dear Arjuna, fix your mind upon Me; If not work for Me or offer the fruits of your results... If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, is meditation and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind being always satisfied”</td>
<td><strong>Key aspects</strong>&lt;br&gt;- “Sadhana” or constant practice is the secret of getting all spiritual qualities required for executing MBS&lt;br&gt;- Be Lord oriented and not just result oriented.&lt;br&gt;- Fix the mind on the Lord and Problems will get fixed</td>
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<td>A manager even if acquires qualities, to remain in peace and equipoised under all circumstances without getting disturbed, still “Sadanā” or constant regulated practice is required to make one perfect. Courtesy and decorum lubricate social interactions. The qualities of equal to every one, equipoised in honor and dishonor, happiness and distress, silent and satisfied internally etc are indeed bye-products of devotional service. Detachment services human need beyond Maslow’s self-actualization.</td>
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<td><strong>Chapter 13. Nature, the Enjoyer and consciousness:</strong> Arjuna becomes curious to know about prakriti (nature), purusha (the enjoyer), kstera (the field of activities i.e. body), kestrajna (Super Soul—the knower of the field of activities), jnana (knowledge) and jneya (the object of knowledge). The purport of this chapter is that one should know the distinction between body, owner of the body and the Super Soul. The body is matter and is the gross manifestation and the subtle manifestation is the mind and the psychological effect. The symptoms of life are the interaction of these features. Over and above all is the soul and ultimate is Super Soul.</td>
<td>“Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego, detachment; freedom from entanglement...accepting the importance of self-realization; and philosophical search for the Absolute Truth—all these are declared to be knowledge, and besides this whatever there may be is ignorance.” The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions—all these are considered, in summary, to be the field of activities and its interactions. Thus a manager should learn the spiritual intricacies of understanding the soul for better management of self and the organization.</td>
<td>• Know the Knower to manage well. • Knowledge of field of activity helps one to deal with managerial activities. • Spiritual Qualities are the base for Quality of management • Quality of consciousness produces quality managers • Quality of the soul gets exhibited in quality of work. • Every thing belongs to Lord and managers are caretakers not possessers.</td>
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| Chapter 14 The three modes of material nature: All embodied souls are under the control of the three modes of material nature; goodness, passion and ignorance. Lord explains what these modes are, how they act upon us, how one transcends them and the symptoms of one who has attained the transcendence. | It also brings out the fact how the living entity is limited and controlled, with in his field, by the powerful shackles of three modes. As managers if one understands the stake holders and their modes of nature then one will be able to effectively handle people and situations for the benefit of the organization and others. Managers can handle Conflict resolutions better by understanding how the modes of nature act. It also enlightens understanding of the self by managers. | • Beware! People act helplessly under the three modes  
• Knowing the nature of modes increases productivity  
• Modes act on us and we react. When we act for the pleasure of the Lord, the Lord reacts/reciprocates |
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<td>Chapter 15 The Yoga of the Supreme: The ultimate purpose of the Vedic knowledge is to detach from material things and get attached to the Lord and service. Here Krishna uses the allegory of a banyan tree to describe the entire material world and how to get out of entanglement. There are two classes of beings – one fallible and infallible and in the material world every living entity is fallible</td>
<td>MBS enlightens the managers that by understanding the mercy of the Lord, both wisdom and perfection are achieved. The most important thing to be vanquished is the weakness of the heart exhibited by: 1. Propensity to lord over the material nature and 2. To get attached to matter and possessing the matter. Most of the recent Corporate Scandals of Enron, Satyam etc can be traced to the violation of this principle.</td>
<td>• The Lord is said to be the sun, and ignorance is like darkness. When the sun is present, there is no question of darkness.</td>
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### Bhagavad Gita Chapter Briefin

Chapter 16 Divine and demonic natures: Those who possess demonic qualities and who live whimsically without following the regulations of scriptures attain lower births and further material bondage. But those who possess divine qualities and live regulated lives, abiding by scriptural authority, gradually attain spiritual perfection.

### Lord Krishna says that

- Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor—these transcendental qualities, belong to godly men endowed with divine nature.

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them. Perplexed by various anxieties and bound by a network of illusions, they become

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<td><strong>What they don’t teach in Business school but Gita teaches.</strong></td>
<td>• Transcendental qualities liberate one; demonic qualities create bondage</td>
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<td>• People are divine or demoniac by the qualities and habits they possess. Do not brand them.</td>
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### Chapter 16 (Cont): too strongly attached to sense enjoyment. Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations. Thus by understanding the nature of the people around him, a manager will be able to handle people effectively and efficiently.

#### Chapter 17: Divisions of Faith: There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness in accordance with scriptural injunctions, purify the heart.

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#### In terms of different situations in the modes of material nature, there are differences in the manner of eating and performing sacrifices, austerities and charities. They are not all conducted on the same level. Just like the basic colors mixed to create varieties, the three modes are mixed to create nine, eighty-one or more combinations and one act accordingly. A manager should understand that faith in the Lord is the basic criteria and continue to perform the duties with full conviction.

- The motive of action is important than action itself.
- Faith in the scriptures helps us to transcend the modes and continue to perform the duties with full conviction.
- When faith matures, it is called Love of God.

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#### Application of MBS in Business school but what they don't teach in Business school but Gita teaches.

- Corporate slogan

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#### Bhagavad Gita Chapter Brief

- Chapter 16
- Chapter 17
- Divisions of Faith: There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness in accordance with scriptural injunctions, purify the heart.

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#### What they don't teach in Business school but Gita teaches.

- Corporate slogan

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#### In Business school but not in MBS

- Corporate slogan

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#### Chapter 17: Divisions of Faith: There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness in accordance with scriptural injunctions, purify the heart.

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#### Application of MBS in Business school but what they don't teach in Business school but Gita teaches.

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<td><strong>Chapter 18 The perfection of Renunciation:</strong> To conclude with, Krishna explains the meaning of renunciation and the effects of the modes on human consciousness and activities. The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyāsa]. And giving up the results of all activities is what the wise call renunciation [tyāga]. Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls. All these activities should be performed without attachment or any expectation of result. They should be performed as a matter of duty.</td>
<td>Krishna’s advise to Arjuna clears several managerial doubts for application of MBS: 1. One’s prescribed duties should never be renounced 2. The intelligent manager situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work. 3. One who renounces the fruits of action is called true renouncer. 4. It is better to be engaged in one’s own occupation, even though one may perform it imperfectly, than to accept another’s occupation and perform it perfectly. 5. Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work</td>
<td>• Dutiful but mentally detached actions brings no reactions. • Never give up the duty; Perform keeping faith in the Lord, under all circumstances.</td>
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5.2.2. 5 C'S FROM BHAGAVAD GITA

Bhagavad Gita also brings out the 5 C’s – Capital, Capability, Connections, Communication and Commitment as the key perspectives for management of organizations. However, the managers as individuals, who are managing the organization have to ensure that they possess the three D’s

- Discipline Self Control by (rules),
- Detachment (not possessive or attached to end result) and
- Devotion (Self less devotional service).

This will make the process of Empowerment, leadership, Delegation and Networking effective. The vital link between business and management is the leader. From the wisdom of Bhagavad Gita, this process can in summary involve discipline, detachment and devotion, reinforcing the commitment to sustain an on-going concern for business.

5.2.3. RIGHT MAN FOR THE RIGHT JOB:

There are different kinds of people in an organization. As a manager one should be aware of the team.
• The first set of people is the lazy people or SUSTA. These people are so lazy they have to be motivated to even have coffee or treat at tea time.

• The second set of people is the busy people or VYSTHA. These people are always busy but there is no output.

• The third category of people is the cribbers or GRASTA. They are average performers and they never do any work unless they are told to do. They remain doing the same work for longer time. These people crib for each and every thing in the organization. This group is a disease in the organization that is contagious.

• The fourth and the best category of people are performers or MASTHA. These are the real contributors for the success of the organization. There are only 20% of these in any successful organization. They are the pillars of a successful enterprise not racing after monetary short-term gains, nor wallowing in self-pity and misery under adverse conditions. These people have their eyes on the objectives of the organization and not on what they get out of such work. These are the people who adhere to the philosophy of “Do your work without expecting fruits for thyself” as explained in B.G.(2.49)
In the first chapter of Gita, the doubts in mind that Arjuna comes across exactly represent the mind of Managers ‘to do or not to do’. The remaining Seventeen chapters provide answers to all management problems. However tough is the assignment, one will develop strength to do it without stress, strain and tensions like Arjuna performed the war and became victorious. And therefore, orienting the Managers, workers on MBS will surely help in achieving the goals without subjecting the workforce to stress. The outlook of “Sthitaprajnaya” (one who is fixed up and equipoised at all times) makes up the mind to face failure and success with the same condition of mind and thus reduces the tension of mind.

5.2.4. PERSUASION:

The Managers can note that the entire Bhagavad Gita is an exhibition of persuasion to perform. Lord Krishna never forced Arjuna to perform his duty but gradually imparted the knowledge, motivated him and finally self propelled Arjuna for action.

Arjuna said finally after listening to Krishna with faith and submission that his illusion is now gone and that he has regained the memory. With firmness of heart, free from doubt, he was prepared to act to the Will of the Lord. From the above table and analysis, one may understand that Bagavad Gita contains pearls of wisdom for managers for
self management and management of enterprises. These principles stand to be applicable for all ages and all times. This is the ultimate goal of MBS-inspiring people by scriptures for self propelled action which brings out the desired result.

5.3. MANAGEMENT LESSONS FROM SRIMAD BHAGAVADAM

Srimad Bhagavadam is written about Krishna by Vysadeva. It is another ocean of Practical Management Wisdom. In Srimad Bhagavadam, Canto 11, Lord Krishna narrates to Udhava about the meeting of Maharaj Yadu with an Avadhuta, a mendicant. Maharaj Yadu enquires about his source of wisdom and how he came to such matured understanding. The Avadhuta responded by saying that he has taken shelter of 24 Gurus and that is the source of great wisdom. The response of the Avadutha brings out several managerial insights.

The Avadhuta explained in detail about his 24 Gurus like the earth, the wind, the sky and so on. The researcher has brought out the MBS concepts after due analysis.

1. The Earth: A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted
from progress on his own path. Mother earth is the symbol of
tolerance.

Managers can learn the Principle of tolerance, from mother earth in
spite of being exploited, continues to give and share, for others.

\textit{tṛṇād api sunīcena taror api sahiṣṭunā}

\textit{amāninā mānadena kīrtaniyāḥ sada hariḥ}

(Ref Śrī Śrī Śiksāṣṭaka verse 3)

This verse also gives emphasis on tolerance and humility. It is
said that one should be more tolerant than a tree, thinking oneself
lower than the straw in the street; devoid of all sense of false
prestige, should be ready to offer all respect to others and expect
nothing in return. This should be the mood while managers execute
their duties.

2. \textbf{The Wind}:

Even a transcendentalist is surrounded by innumerable
material objects which possess good and bad qualities but
transcends without getting entangled, like a wind.

The quality to be learnt by managers from the wind is to remain
unchanged and unaffected by the objects or circumstances but
always remaining flexible. In the process of leading people, one
may need to motivate people. The breeze some times carries
droplets of water which gives cooling or refreshing effect for those who suffer from outside heat.

This type of motivation by the managers to support the subordinates is essential. At the same time, the breeze fuels the fire too. Similarly the manager should fuel the desired changes required to eliminate the unwanted processes. Yet in both cases, one remains flexible, unaffected by the processes or people and never identifies with the position, name or fame.

3. The Sky: The sky teaches us that the soul always remains untouched and unaffected by matter, even though a part of the material world.

From the sky, the managers can learn many things - to be accommodative and undisturbed under any circumstances. There are many atmospheric disturbances, such as violent storms, volcanic eruption etc but the sky remains vast and never gets affected. Similarly, a manager should be accommodative encompassing the whole organization. There will always be disturbances due to men, machines or management decisions, but one must learn to be unaffected but accommodative. One must be accommodative without compromising on principles.
4. **The water**: A saintly person is like pure water, free from all contamination and capable of purifying all thing and remains transparent...

From the water, the manager should learn to be transparent and ready to quench the thirst – of information/ clarify the doubts- of the subordinates. The flowing stream makes a pleasant sound; rivers, lakes and oceans are always pleasing to see. Similarly, a good manager is always pleasant, his talks are attractive and are meaningful and subordinates look forward to associate with him.

5. **Fire** Just like fire, a saintly person sometimes appears concealed and other times reveals himself.

This is a very important qualification for a manager. Some times during interrogation or investigation one should be like a fire to bring out the truth .This is only to send out the strong message just like fire, he needs to be handled carefully and not to be taken for granted. However, just like fire which never gets contaminated even while burning filthy things, a manger never loses his values even in dealings with unscrupulous persons. Some times during meetings, public functions etc, one must be humble enough to conceal ones glories.
6. **The moon:** The various phases of one's material life, beginning with birth and culminating in death... just like the apparent waxing and waning of the moon do not affect the moon itself.

It is a known fact for managers, to notice and manage the business or product life cycle of birth, introduction, growth, maturity, decline and death. As a manager one needs to know when to introduce the new product in the product life cycle. Similarly managers should also have the knowledge of stages of life, birth, growth, and maintenance, production of by-products, dwindling and death. This facilitates managers to handle subordinates effectively. From the moon one may also learn the quality of remaining unchanged in spite of waxing and waning but providing coolness for a higher purpose to all equality.

7. **The Sun:** The sun evaporates water from the surface of the earth and later returns it in the from of rain... The sun also shines on all objects but for the common man it apparently looks divided but it remains the same and when it shines it does it with the same intensity to all equally.

Similarly a manager is a custodian of the wealth of its shareholders/investors and it is the prime responsibility to convert
the investment and return the wealth in the form of profits or services to the investors and other stakeholders. He is also equal in dealings, even while having different assignments and stress levels, a manager never loses focus but remains equipoised. From the sun, a manager will also learn the quality of not getting contaminated even when shining on the filthy objects and retain ones standards and values.

8. The pigeon: The Avadutha said to the king that one should never indulge in excessive affection or concern for any one or anything, otherwise, one will have to experience great suffering, just like the foolish pigeon.

The story of the pigeon goes like this. Once, a pigeon was living with its wife and children. The parents were too much attached to each other as the pigeons do and also attached to the smaller ones. At one time when the parents were out to search food, a hunter came and caught the small birds and the mother also fell pray to the hunter’s net. Later the male pigeon came and upon seeing the pathetic condition of its family, went blank and it too got into the hunter’s net.

A manager should develop the skill of being attached to work/prescribed duty and not to the outcome. Also, the myopic
vision of “my department or my unit” by the managers will only lead to catastrophic results. From the pigeon, managers need to learn to be unattached to end result but remaining faithful like the pigeon couple. The underlying message for managers from the pigeons is that even if one reaches a higher position, but fails to realize the net of materialistic web around him, will soon fall prey to the lower modes as we have seen in the recent case of Satyam.

9. The Python: One will automatically experience happiness or distress even without seeking it. The Python lies down and while remaining inactive, it accepts whatever food comes of its own accord.

The manager can learn the quality of avoiding unnecessary endeavor in search of increasing ones wealth. Following the example of python, one should remain peaceful and patient in achieving the organizational long term goals.

Srila Prabhupada, Founder Acharya of ISKCON, quoted that the perfect requirement of a manager is to be Lazy Intelligent. One may be busy intelligent but then a manager becomes unapproachable. A busy fool is the cause of lot of waste and a lazy fool is a misfit. From the python, a manager can learn the quality of lazy intelligence.
JOHARI WINDOW

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Source: Veda base – Secondary source

10. **The Ocean**: A saintly sage is like the ocean- happy and pleasant in his external appearance but internally very grave and thoughtful. Deep sea divers can find lot of wealth beneath and it is a shelter for millions of living entities. The ocean also is very accommodative and it does not swell up during rainy season nor does it dry up during summer.

Similarly a manager learns to be accommodative both in boom and in depression and he is composed in both difficult and joyous situations. The manager learns the quality of remaining fixed up in the goals internally but accommodative and cheerful outside.

11. **The Moth**: Being attracted by fire, the moth rushes to its destruction. It is born in the twilight time and before dawn its life is over just by its natural attraction to fire.

In corporate history as well as in political circles, the great fall downs of powerful personalities are by the power of lust. Bill Clinton, the former President of the USA and the Australian
Cricketer, Share Warne are perfect examples in the recent history. They being leaders still got attracted to opposite gender and were to lose their leadership position. Just as moth, maddened by the fire rushes blindly into its flames, a leader maddened by opposite gender, performs such actions in rush and gets consumed by the material desires to enjoy. Hence the lesson for the manager is to be on guard against flowery or bright presentation or pleasing words of the opposite gender. It is always suggested to use one's intelligence over the pleasures of the mind and senses.

12. The Honeybee: As the honey bee takes the nectar from all flowers, big or small, similarly an intelligent human being should take the essence from all religious scriptures.

The key message for the managers from the honey bee is to be selective in gathering relevant information and not to become like an intellectual donkey carrying heavy loads of information and end up in analysis – paralysis. A manager should be able to identify the nectar or sweetness or positive in others and appreciate the subordinates for those qualities. One will be an able manager if he is able to catch some one doing right & reward them, rather than, catch some one doing wrong and punish. While the former is a positive stroke, the later is a negative stroke. The other side of the
lesson to be learnt from honeybees is not to be greedy. The greedy honeybees accumulate so much that eventually get trapped in the hive and die. In the same way, the managers should be cautious of over accumulation of material possessions and eventually face the same consequences like the greedy honeybees.

13. The elephant: Elephants are captured in the jungle using a simple technique. A large hole is dug and covered with grass, leaves, mud etc. A she elephant is exhibited in the front of the male, who chases after her. Thus he falls in to the hole and gets captured.

The managerial lesson to be learnt from the elephant is that the desire to relish the touch sensation with opposite gender, is certainly the cause of ones ruining. Therefore managers being at the senior positions should exhibit such impeccable value systems, so that one may not fall prey to materialistic sense enjoyment.

In Bhagavad Gita, Lord stresses the point emphatically in BG 3.37

śrī-bhagavān uvāca

kāma eso krodha eso rajo-guṇa-saṁudbhavaḥ

mahāśano mahā-pāpmā viddhy enam iha vairinam

The Lord said: “It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world”.

14. The honey thief: The bees put in lot of efforts to accumulate the honey that is taken away from the hive, by some one who may sell it or use it for self enjoyment.

Considering this, a wise manager should not be greedy to accumulate more and more. What ever is accumulated should be accepted as the mercy of the Lord and distribute it to the stake holders. Other wise the wealth so accumulated, will be swindled in some way or other. No matter how carefully one hides his hard earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts and try to take it away. The manager should keep this axiom and perform his duties.

15. The deer: The deer becomes captivated by the hunters sweet music and gets caught easily.

Talking clue from this, manager should avoid sweet praises, and avoid falling pray to sense enjoyment thereby, becoming a victim later. On the contrary a manager should spend his time in hearing the words of the scriptures and wisdom of the learned persons, so that one can accumulate lot of inner strength and conviction to perform the duties efficiently and effectively.

16. The fish: Just as a fish, incited by the desire to enjoy with his tongue, is fatally trapped on the fisherman’s hook, similarly a
foolish person is bewildered and ruined by the extremely disturbing urges of the tongue.

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegaṁ
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ prthivīṁ sa śisyāt (NOI 1)

It is means that a sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

Of all the senses tongue is insatiable. It gets hooked easily like the fish falling pray. From this a manager learns the importance to control his tongue which has two functions- one to eat palatable things and the other to keep talking. By restricting the intake, one keeps one self fit and by controlling the tongue to speak and increase the hearing , one will be able to manage better.

17. **Pingala the Prostitute:** Avadhuta brings the analogy of a prostitute. Once the prostitute Pingala felt unhappy about waiting for a long time for customer and at that time wisdom dawned on her. She felt “This body is like my house and the bones are its beams and pillars. It is full of stool and urine and the nine doors excrete foul substances. Who besides me is so foolish? I dedicated
myself to this body, hoping to get love and pleasure from it. Now appreciate that my suffering was actually the cause of my good fortune, since Lord has now shown this Mercy by such realization.” Finally she gave up her profession and surrendered to Lord”

From the story of Pingala, one may learn to be detached from acquiring power, position and money for these things are temporary and the self actualization need, as stated by Maslow can lead one to the platform of higher realization to move away from lower needs.

18. The Kurara Bird: There was a flock of Kurara birds (hawks) that could not find any pray. Being famished, when they saw a weaker kurara bird, having some pray, they attacked it. Seeing the great danger, the weak bird gave up the pray and got relieved of its distress.

Managers should learn to give up the pretty things for achieving a higher purpose or goal. One also must give up possessiveness and attachment because it ultimately leads to misery. This kind of pro-activeness on the part of a manager is expected. The same can be learnt from the way they catch the monkeys by putting peanuts in to bottles with small mouth. The monkeys put the hands in to pick up and with peanuts in hand it is unable to get the hand out. The simple way is to leave the peanuts and hand will be out. Hence, a manager
should learn to leave the problems and March ahead rather to wait for the problems to leave of its own.

19. The child: “A Child gives birth to a mother”. “Be child like and not childish.” These are the quotes often used. The avanti Brahman says “Children have no anxiety…”

As managers, one should learn to be child like in experimenting newer things for increasing creativity in managing the organization.

Also the best quality to be learnt is to be free from anxiety.

20. The Young girl and the bracelets: When many people live together there will always be quarrel. Even when just two persons live together, they will talk frivolously and sometimes disagree…

Once a marriageable girl was alone and some guests came with the intention to marry her. The girl received them and later went to the kitchen to husk the rice and her bangles began to make noise…Later she cleverly removed the extra bangles and just kept one on each hand to carry on her work without noise…”

One of the duties for the managers is to reduce conflicts and that has to be done tactfully. The bigger the group ,the higher the conflict. Hence by removing the extra members in the team, one may be able to reduce the conflict and carry on with the duties, like the young girl did. It also signifies how the one can silently
contribute without making huge noise about doing things or achievements. Also when there is common goal to work for, there is no conflict.

21. The arrow maker: The arrow maker was so much absorbed in the task of making a straight arrow that he did not notice the King passing right by him.

It is understood that when the king or big government officials move in the public, they are surrounded by several people and it is bound to make lot of noise. Despite the royal extravaganza, the arrow maker was so much absorbed in his work that he was oblivious of his surroundings.

Similar, was the case with Arjuna when his Guru, Dronacharya asked him, “what is that he is able to see, Arjuna replied that he does not see anything except the eye of the target fish”

In Bhagavad Gita, it is clearly mentioned about the resoluteness of purpose.

Vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-śākhā hy anantās ca buddhayo ‘vyavasāyinām (BG 2.41)

“Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.” Thus the managers can pick up the
quality of being resolute in purpose in spite of difficulties around,
just like the arrow maker or Arjuna.

22. **The serpent's lesson**: The serpent does not build its own house. Rather it uses the dwelling of some one to further its purpose. This may be used as a negative point but the managers can learn the principle of outsourcing, who are experts in the field and learn to utilize the strength of others to achieve their goals. It also helps one to develop the network from various industries for overall growth of the organization and the nation.

23. **The spider**: The spider manifests its thread from its mouth, expands it and plays with it for some time and eventually swallows it. One who is intelligent obtains spiritual knowledge even from an insect like the spider. Transcendental knowledge is visible everywhere for one who has the eyes to see. Similarly the manager has lot of wisdom to be learnt from scriptures for internalizing, before executing his plans to make it effective and efficient.

24. **The Wasp**: If out of love, hate or fear an embodied soul fixes his mind on some object with complete concentration and intelligence, one will attain the form of that upon which he is meditating. Once a wasp forced a weaker insect in to its hive; kept him trapped there. In
fear the insect mediated upon the captor and finally achieved the same state like of the wasp.

In such a way, a manager can get focused to achieve his goals according to the object of his concentration. This may be difficult in the beginning but with regular practice one can achieve perfection.

**The final note:** The Avadutha then concluded “having learned from these instructing gurus, I remain enlightened, renounced and without false ego, I wander”

Similarly the managers should learn from the scriptures, remain enlightened, detached from the end results, and without false prestige or fame move around, manage, motivate and inspire people by practical example to perform their best to achieve the common goals

### 5.4. MANAGEMENT LESSONS FROM OTHER VEDIC SCRIPTURES

5.4.1. RELATIONSHIP BUILDING:

\[
dadātī pratigrhnaṃ guhyam ākhyaṃ prṛchati \\
bhuṅkte bhojaye caiva sad-vidhāṁ prṛti-lakṣaṇam NoI 4
\]

Offering gifts in charity, accepting charitable gifts, revealing one’s mind in confidence, inquiring confidentially, accepting prasāda (food) and
offering food are the six symptoms of love shared by one devotee and another.

In this verse Srila Rupa Goswami explains the six kinds of relationship building activities: (1) giving charity/gifts, (2) accepting gifts (3) opening one’s heart, (4) inquiring in confidence, (5) accepting sanctified food and (6) offering sanctified food to others. For instance, when one businessman wishes to contact another businessman he arranges a feast in a hotel, and over the feast openly expresses what he wishes to do. He then inquires from his business friend how he should act, and most often gifts are exchanged. Thus whenever there is a dealing of preti, or love in intimate dealings, these six activities are executed. Extending to HR functions these six activities help building healthy interpersonal relationships in organizations. The scriptures enlist the basic requirements for building relationships. From this one may understand how the scriptures cover all aspects of life and if followed, will help leaders to quickly gain confidence and aim at overall development.
5.4.2. CONTROL OF SENSES:

As discussed earlier, in this chapter NOI, verse 1, describes the importance of control of tongue as the first step to control the senses. A sober person who can tolerate the urge to speak, the mind’s demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

The conclusion is that a real leader is one who can control these six items—speech, mind, anger, tongue, belly and genitals. Such a leader is called a swami or Goswami. Swami means master, and Goswami means master of the go, or senses.

5.4.3. DUTIES

As regard duties to be performed, a manager has to keep the following aspect in mind.

One has the right to perform the prescribed duty, but not entitled to the fruits of action. Never consider oneself the cause of the results of activities, and never be attached to not doing the duty.

There are three considerations as regards duties: prescribed duties, capricious work, and inaction. Prescribed duties are activities enjoined in terms of one’s acquired modes of material nature. Capricious work means
actions without the sanction of authority, and inaction means not performing one’s prescribed duties. The Lord advised Arjuna not to be inactive, but that he perform his prescribed duty without being attached to the result.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work performed as an obligation in terms of the scriptural injunctions, without desire for results, is action in the mode of goodness. Working for results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation. **Thus we derive the MBS principle that one has to perform various duties during his administrative career. However, the scriptures guide one to perform the prescribed duties keeping faith in the Lord and with full understanding of the repercussions.**

5.4.4. TEN COMMANDMENTS FOR MANAGEMENT FROM INDIAN SCRIPTURES

Various management thoughts have been researched out for the application of management and spirituality from the Indian scriptures -
Bhagavad Gita, Srimad Bhaghavadam and Bhakthi Rasamrutha Sindu which are summarized as Ten Commandments. These commandments when practiced may improve the organizational performance by improved consciousness of the managers and becoming aware that Lord is the ultimate doer. It does not imply that work or prescribed beauty should be neglected at the cost of MBS.

1. Thou shalt always be humble and learn to organize oneself by respecting others expecting none in return. *(The Bible also teaches “Only those who are humble and meek are eligible to enter the kingdom of the Lord)*

2. Thou shalt plan activities dependant on THY Lord and not being attached for the outcomes of decisions.

3. Thou shalt Coordinate and begin the management process with self management before managing others

4. Thou shalt not whimsically decide and direct, but through the eyes of Scriptures.

5. Thou shall control the speech, mind, senses and false ego, to be qualified to be a Change Maker.

6. Thou shalt lead with faith not think and acting one self to be the Master but always the servant of the servants to create a positive impact on people and productivity
7. Thou shalt **perform the prescribed duties** in the organization considering it as Yoga

8. Thou shalt **communicate, delegate and resolve the conflicts** with proper understanding of the three modes of nature – Goodness, Passion and Ignorance

9. Thou shalt **coordinate the HR practices and team building** by cultivating the six loving exchanges with co-operation

10. Thou shalt build SSS (spiritual Support System) for efficient and effective DSS (Decision Support System).

However due to project constraints of space etc the researcher has not elaborated on these commandments as elaborated for Thirukural but it can be a useful tool for future study.

**5.4.5. CONCLUDING THOUGHT FROM RIG VEDA ON RELATIONSHIP MANAGEMENT:**

Hospitality is a virtue. From the time of the Vedas, the guest is God’s representative (ATITHI DEVO BHAVA). Sharing food is a noble quality.

The simple meaningful verse

Moghamannam Vindate Aprachetaah

Satyam Braveemi Vadha Itsa Tasya

Naaryamanam Pushyati No Sakhaayam
Kevalaagho Bhavati Kevalaadee (R.V.X.117.6)

"The inhospitable man gathers food in vain. He cherishes neither elder gentlemen nor guests. He who eats alone is nothing but a sinner". The spirit of togetherness permeates throughout the Vedas. Learning together, working together, praying together and eating together is relationship management of an admirable level. We find that such principles are being applied by corporate world, especially Japanese management, who have the culture of dining together at work place. This has improved the interpersonal relationship and thus productivity as well.

Thus from the above analysis, it can be easily construed that Vedas and other scriptures contain such immense finer aspects of MBS for the corporate applications to improve relationships, productivity and profits too.