Finding, Conclusions & Suggestions

Re-Statement of the problem

The society started questioning the existence of business houses, especially in the wake of the scandals and scams conducted by the business houses like UTI, Enron, and WorldCom. In response to it, the organizations around the globe are forced to wake up to the need for being committed towards Corporate Social Responsibility.

There were misconceptions about CSR. Some organizations which understand CSR as undertaking some donations or philanthropic activities. Rather in its true sense. CSR constitutes a strong commitment to social obligations and internalization throughout the organizational culture which lays emphasis on the execution of the obligations towards the employees and involving them in responsible endeavors. However from the very beginning employees have been rarely covered under the ambit of CSR.

Thus CSR was implemented in phases and it has changed its understanding over a period of time. This paper tried to do rethinking of real CSR based on Vedic concepts which was prevalent in ancient India and tried to measure to what extent the present business houses are able to achieve that Vedic CSR. It explored concept of CSR based on Vedic understanding and the duty or “dharma” and action or “karma” for Corporate Social Responsibility (CSR) from the perspectives of Vedanta.

This paper is therefore timely and fills the gap in the CSR literature. In a nutshell, the Vedanta provides an inside-out approach to CSR, which is development of the individual leader’s self-conscience in the fulfillment of their self and corporate “dharma” and “karma”. The leaders and the role they play in corporations are crucial in ensuring transparency, good conduct and governance towards the ultimate aim of achieving CSR. This paper is expected to provide a framework to the study Vedanta philosophy from other aspects of corporate management; such as corporate governance, corporate ethics and human resource management in the near future.
Description of procedures used

After getting clarity regarding certain basic facts such as type of data, best time of gathering data, the plan and schedule of research was prepared.

Upon these basic facts a plan for data collection and report writing was prepared with a time schedule July, 2010 to June, 2012:

1. Preparation of bibliography, reading and note taking
2. Thinking and discussion with friends and colleagues in connection with the problem
3. Preparation of bibliography, reading and note taking
4. Sample selection, preparation and administration of questionnaire to the different groups.
5. Correspondence and arrangements with regards to interviews and visits to institutions in four cities
6. Further development of bibliography, reading and note taking
7. Study of records and reports
8. Administration of questionnaire
9. Visit to corporate, institutions, employees
10. Study of different reports
11. Study of Vedic books
12. Interview of CEO/directors of corporate
13. Study of records and reports
14. Analysis of questionnaires
15. Further development of bibliography, reading and note taking
16. Report writing
17. Preparation and presentation of synopsis
18. Typing and presentation of thesis

The entire investigation of the study is spread over five chapters with statistical tables in the study there is link and interdependency between all the chapters. The foot note system of reference is not adopted but the system of single bibliography is adopted.
**Principal Findings & conclusions**

The Principal findings and conclusions of the analysis and interpretation is as follows-

**Hypothesis 1**

Ho: There is no significant difference in the perceptions of corporate on various parameters of CSR priority areas irrespective of age, turnover, and size of companies.

Interpretation:

H1: There is significant difference in the perceptions of corporate on various parameters of CSR priority areas irrespective of age, annual turnover, and number of employees of companies

Table:78

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>ANOVA Result (P value)</th>
<th>Null Hypothesis(HO)</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(a)</td>
<td>Accepted for all 9 priority areas</td>
<td>P&gt;0.05</td>
<td>No significant difference in the perceptions of corporate on various parameters of CSR priority areas irrespective of age</td>
</tr>
<tr>
<td>1(b)</td>
<td>Rejected only for 3 priority areas out of 9(i.e. rejected for social ownership, community &amp;</td>
<td>P&gt;0.05</td>
<td>No significant difference in the perceptions of corporate on various parameters of CSR priority areas irrespective of annual turnover. But there is</td>
</tr>
<tr>
<td>Hypothesis 2</td>
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</tr>
<tr>
<td>Ho: Percentage of expenses allocated by corporate on CSR activities is independent of their Age, annual turnover and number of employees of corporate.</td>
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</tr>
</tbody>
</table>
H1: Percentage of expenses allocated by corporate on CSR activities is dependent of their Age, annual turnover and number of employees of corporate.

Table 79

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Hypothesis Testing</th>
<th>Chi-Chi-ChiSquare Result (P value)</th>
<th>Null Hypothesis(HO)</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(a)</td>
<td>Percentage of expenses allocated and Age of corporate</td>
<td>P&lt;0.05</td>
<td>Rejected</td>
<td>Percentage of expenses allocated by corporate on CSR activities is dependent of their Age of companies.</td>
</tr>
<tr>
<td>2(b)</td>
<td>Percentage of expenses allocated and turnover of corporate</td>
<td>P&lt;0.05</td>
<td>Rejected</td>
<td>Percentage of expenses allocated by corporate on CSR activities is dependent of their annual turnover of companies.</td>
</tr>
<tr>
<td>2(c)</td>
<td>Percentage of expenses allocated and number of employees of corporate</td>
<td>P&lt;0.05</td>
<td>Rejected</td>
<td>Percentage of expenses allocated by corporate on CSR activities is dependent of number of employees of corporate</td>
</tr>
</tbody>
</table>
Conclusion: The priority of the corporate for allocating their expenses for CSR activities depend upon their Age, annual turnover and number of employees.

Hypothesis 3
Ho: Percent of pretax profit spent on CSR is independent of age, size and turnover of corporate.
H1: Percent of pretax profit spent on CSR is dependent of age, size and turnover of corporate.

Table 80

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Hypothesis Testing</th>
<th>Chi-Square Result (P value)</th>
<th>Null Hypothesis(HO)</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>3(a)</td>
<td>Percent of pretax profit spent and age of corporate.</td>
<td>P&lt;0.05</td>
<td>Rejected</td>
<td>Percent of pretax profit spent on CSR is dependent of age</td>
</tr>
<tr>
<td>3(b)</td>
<td>Percent of pretax profit spent and turnover of corporate.</td>
<td>P&lt;0.05</td>
<td>Rejected</td>
<td>Percent of pretax profit spent on CSR is dependent of annual turnover of corporate.</td>
</tr>
<tr>
<td>3(c)</td>
<td>Percent of pretax profit spent and</td>
<td>P&gt;0.05</td>
<td>Accepted</td>
<td>Percent of pretax profit spent on CSR is independent of number</td>
</tr>
</tbody>
</table>
Conclusion: The priority of the corporate for percent of pretax profit spent on CSR is dependent of age and turnover while independent as far as number of employees are concerned. For management, number of employees do not matter when they decide about spending of their pre-tax profits on CSR activities.

Hypothesis 4:

Ho: There is no significant difference in the perceptions of corporate on importance of beneficiaries with respect to type of industry and corporate structure.

H1: There is significant difference in the perceptions of corporate on importance of beneficiaries with respect to type of industry and corporate structure.

4(a) To study perceptions of corporate on importance of beneficiaries with respect to type of industry

Table 81

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Hypothesis testing</th>
<th>ANOVA Result (P value)</th>
<th>Null Hypothesis(HO)</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>4(a)</td>
<td>Perceptions of corporate on importance of beneficiaries with respect to type of</td>
<td>P&gt;0.05</td>
<td>Accepted for 5 beneficiaries areas &amp; rejected for 2 beneficiaries.(i.e. owners &amp; employees)</td>
<td>No significant difference in the perceptions of corporate on importance of beneficiaries with respect to type of industry. However the perception differs for</td>
</tr>
</tbody>
</table>
**Conclusion:**

1. The corporate with different type of industry, their perception about beneficiaries such as owners & employees is different while for other beneficiaries they give equal amount of importance.

2. The corporate with corporate structure, their perception about beneficiaries such as owners & employees is different while for other beneficiaries they give equal amount of importance.

**Hypothesis 5:**

Ho: There is no significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. owners, employees, shareholders / investors, customers, suppliers, and society at large with respect to their (companies’) age, annual turnover, number of employees, type of industry, corporate structure and centre.
H1: There is significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. owners, employees, shareholders / investors, customers, suppliers, and society at large with respect to their (companies’) age, annual turnover, number of employees, type of industry, corporate structure and centre.

Table 82

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Hypothesis testing</th>
<th>ANOVA Result (P value)</th>
<th>Null Hypothesis (HO)</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>5(a)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. owners with respect to their corporate structure</td>
<td>P&gt;0.05</td>
<td>Accepted for 9 thematic focus areas and rejected for 1 focus area (i.e. compliance of statutory acts)</td>
<td>No significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. owners, with respect to their corporate structure (except compliance of statutory acts)</td>
</tr>
<tr>
<td>5(b)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. customers with respect to their corporate structure</td>
<td>P&gt;0.05</td>
<td>Accepted for all 4 thematic focus areas and rejected for 1 focus area (i.e. accountability in operations)</td>
<td>No significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. customers with respect to corporate structure (except in case</td>
</tr>
<tr>
<td></td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz.</td>
<td>P&gt;</td>
<td>0.05</td>
<td>Accepted for all 12 thematic focus areas and rejected for 1 focus area (except holistic health care)</td>
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<tr>
<td>5(c)</td>
<td>number of employees</td>
<td></td>
<td></td>
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<tr>
<td>5(d)</td>
<td>companies on the thematic focus areas of CSR-addressed stake holders viz. shareholders/investors with respect to age of the corporate</td>
<td></td>
<td></td>
<td>No significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. shareholders/investors with respect to age of the corporate</td>
</tr>
<tr>
<td>5(e)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. suppliers with respect to their annual turnover</td>
<td>P&gt;</td>
<td>0.05</td>
<td>Accepted for all 4 thematic focus areas and rejected for 1 focus area (ethicality in operations)</td>
</tr>
<tr>
<td>5(f)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. suppliers with respect to type of industry</td>
<td>P&gt;0.05</td>
<td>Accepted for all 4 thematic focus areas and rejected for 1 focus area (accountability in operations)</td>
<td>No significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. suppliers with respect to type of industry (except in case of accountability in operations)</td>
</tr>
<tr>
<td>5(g)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. society at large with respect to age of the corporate</td>
<td>P&gt;0.05</td>
<td>Accepted for all 7 thematic focus areas and rejected for 1 focus area (holistic health care)</td>
<td>No significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. society at large with respect to age of the corporate (except in case of holistic health care)</td>
</tr>
<tr>
<td>5(h)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz.</td>
<td>P&gt;0.05</td>
<td>Accepted for all thematic focus areas</td>
<td>No significant difference in the perceptions of corporate on the thematic focus areas of</td>
</tr>
<tr>
<td></td>
<td>society at large with respect to the centres</td>
<td>CSR-addressed stake holders viz. society at large with respect to the centres</td>
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<td>---------------------------------------------</td>
<td>--------------------------------------------------------------------------------</td>
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<td></td>
</tr>
<tr>
<td>5(i)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. society at large with respect to their corporate structure</td>
<td>P&gt;0.05 Accepted for all thematic focus areas</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>No significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. society at large with respect to their corporate structure</td>
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</tbody>
</table>

| 5(j) | Perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. suppliers with respect to age of the corporate | P>0.05 Accepted for all thematic focus areas except 1 focus area(ethicality in operations) |
|    | No significant difference in the perceptions of corporate on the thematic focus areas of CSR-addressed stake holders viz. suppliers with respect to age of the corporate(except in case of ethicality in operations) |

**Conclusion:**

(1) The perception of every addressed stakeholders is done with reference to age, annual turnover, number of employees, type of industry, corporate structure and centre etc. However, since this exercise involves a large amount of tabulation, analysis, and
interpretation, it is done only for all stakeholders with relation to only certain important & related areas.

(2) Most of the analysis indicates that perception of the addressed stakeholders is not changing irrespective of their age, annual turnover, number of employees, type of industry, corporate structure and centre etc.

(3). The corporate are giving equal amount of importance to their corporate social responsibility in their respective CSR areas which shows their awareness about their social responsibility.

**Hypothesis 6**

Ho: There is no significant difference in the perceptions of corporate on various parameters of obstacles in implementation of CSR with respect to corporates’ corporate structure and age.

H1: There is significant difference in the perceptions of corporate on various parameters of obstacles in implementation of CSR with respect to corporates’ corporate structure and age.

Table 83

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Hypothesis testing</th>
<th>ANOVA Result (P value)</th>
<th>Null Hypothesis(HO)</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>6(a)</td>
<td>Perceptions of corporate on various parameters of obstacles in implementation of CSR with respect to corporate structure.</td>
<td>P&gt;0.05</td>
<td>Accepted for all parameters of obstacles</td>
<td>No significant difference in the perceptions of corporate on various parameters of obstacles in implementation of CSR with respect to</td>
</tr>
</tbody>
</table>
**Conclusion:**

(1) The perception of all corporate on various parameters of obstacles in implementation of CSR do not differ irrespective of the corporate structure.

(2) The corporate small or big in terms of their age do not make difference as far as the perception of all corporate on various parameters of obstacles in implementation of CSR. Only lack of employee motivation has made difference with respect to different age groups of corporate.

**Hypothesis 7**

Ho: There is no significant difference in the priorities of corporate in incorporating principal CSR areas for future success of CSR with respect to corporates’ corporate structure, age and annual turnover.

H1: There is significant difference in the priorities of corporate in incorporating principal CSR areas for future success of CSR with respect to corporates’ corporate structure, age and annual turnover.

Table 84

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Hypothesis testing</th>
<th>ANOVA</th>
<th>Null</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>6(b)</td>
<td>Perceptions of corporate on the thematic focus areas of CSR-addressed stakeholders viz. customers with respect to their age</td>
<td>P&gt;0.05</td>
<td>Accepted for 9 parameters of obstacles and rejected only for 1 parameter of obstacle(lack of employee motivation)</td>
<td>No significant difference in the perceptions of corporate on various parameters of obstacles in implementation of CSR with respect to corporate Age(lack of employee motivation)</td>
</tr>
<tr>
<td>Case</td>
<td>Perceptions of corporate on various parameters of principal functional areas with respect to</td>
<td>Result (P value)</td>
<td>Hypothesis (HO)</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>7(a)</td>
<td>corporate structure</td>
<td>P&gt;0.05</td>
<td>Accepted for all 12 parameters of principal functional areas &amp; rejected for 2 areas (environmental consciousness and integration of business and societal goals)</td>
<td>No significant difference in the priorities of corporate in incorporating principal CSR areas for future success of CSR with respect to corporates’ corporate structure (except environmental consciousness and integration of business and societal goals)</td>
</tr>
<tr>
<td>7(b)</td>
<td>various parameters of principal functional areas with respect to age of the corporate</td>
<td>p&gt;0.05</td>
<td>Accepted for all parameters of principal functional areas</td>
<td>No significant difference in the priorities of corporate in incorporating principal CSR areas for future success of CSR with respect to age the corporate</td>
</tr>
<tr>
<td>7(c)</td>
<td>Perceptions of</td>
<td>p&gt;0.05</td>
<td>Accepted for all</td>
<td>No significant difference in the priorities of corporate in incorporating principal CSR areas for future success of CSR with respect to age the corporate</td>
</tr>
</tbody>
</table>
Conclusion:

(1) All corporate having different corporate structure gives equal importance to all CSR principal priority areas since they consider these areas are important for them. Only in case of environmental consciousness and integration of business and societal goals, the corporate do not consider these areas very important for future success of CSR with reference to corporate structure.

(2) All corporate whether they are old or new in terms of their age, give equal importance to all CSR principal priority areas since they consider these areas are important for them.

(3) All corporate having different annual turnover give equal importance to all CSR principal priority areas since they consider these areas are important for them. Only in case of holistic health care and re-valuation of corporate governance, the corporate do not consider these areas very important for future success of CSR with reference to corporate structure.

Hypothesis 8
Ho: There is no significant difference in the perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) Management level, age, CSR Training, and gender

Ho: There is significant difference in the perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) Management level, age, CSR Training, and gender

Table 85

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Hypothesis testing</th>
<th>ANOVA Result (P value)</th>
<th>Null Hypothesis(HO)</th>
<th>Principal Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>8(a)</td>
<td>Perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) Management level</td>
<td>P&lt;0.05</td>
<td>Rejected for 18 CSR practices &amp; accepted for 5 CSR practices (see ANOVA table)</td>
<td>There is significant difference in the perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) Management level (except 5 CSR practices-see ANOVA Table)</td>
</tr>
<tr>
<td>8(b)</td>
<td>Perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) age</td>
<td>P&lt;0.05</td>
<td>Rejected for 20 CSR practices &amp; accepted for 3 CSR practices (See ANOVA table)</td>
<td>There is significant difference in the perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) age(except 3 CSR practices-see ANOVA Table)</td>
</tr>
</tbody>
</table>
**8(c)**  Perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) CSR Training  

P<0.05  

Rejected for 18 CSR practices & accepted for 5 CSR practices (see ANOVA table)  

There is significant difference in the perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) CSR Training (except 5 CSR practices—see ANOVA table)

**8(d)**  Perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) gender  

p>0.05  

Accepted for all CSR practices (see ANOVA table)  

There is no significant difference in the perceptions of employees on various parameters of their existing CSR practices with respect to their (employees’) gender (see ANOVA table)

**Conclusion:**

1. Different management levels of employees’ have got different perception about existing CSR practices except very few of them.
2. Different age group of employees’ have got different perception about existing CSR practices except very few of them.
3. CSR training to employees has given different perception about existing CSR practices except very few of them.
4. Employees’ gender have not affected perception of employees with regard to existing CSR practices except in few cases.
Overall findings of the study

1. The researcher has selected the sample very carefully by considering importance of the problem.

The sample was selected from the whole population which represented corporate such as manufacturing, entertainment, builders, doctors, lawyers, hotels, consultants, software companies, advertising agencies, partnership firms, automobiles companies, airlines, finance companies, hospitals, NGOs, academic institutions, pharmaceuticals etc. Thus the sample was heterogeneous representing almost whole population.

2. Since only 35% (118 out of 336 corporate) of the total sample selected were implementing CSR activities, only these corporate were considered for analysis and along with them 819 employees of those corporate were selected.

3. The various parameters of CSR activities were chosen very carefully after studying various Vedic scriptures such as Bhagavad Gita, Srimad Bhagavatam, Kautalya’s Arthashastra, Hitopadesh, etc. Rethinking of CSR is done based on these Vedic parameters which represent holistic value based societal perspective.

4. The questionnaire was drafted very intelligently to elicit good amount of information from the respondents.

5. After looking at the principal findings and the analysis done, we can say that only 35% of the corporate have shown interest in implementing CSR practices either directly or indirectly. Out of these, most of the corporate believe that CSR is important for them and they are aware that they have got duty towards society. The corporate also understand their duty towards stakeholders with reference to various CSR priorities. However almost all of them agree that there are many obstacles in implementing CSR practices. At the same time they are futuristic of implementing CSR in the future.
6. The 65% of the corporate who are not implementing CSR practices, indicate that corporate are lagging behind in their awareness of CSR practices. This is a very serious concern for corporate themselves, society, government and stakeholders as a whole.

7. As far as employees perspective of CSR is concerned, their perceptions are changing at different levels, age group, CSR training etc. This indicates that the employees need good amount of awareness about CSR practices. This is also is very serious concern for corporate, society, government and stakeholders as a whole.

8. Only few corporate are serious about actual implementation of CSR practices based on holistic value based societal perspective.

Suggestions
When people interested in Corporate social responsibility, scan through the pages of this study they will realize the problem namely “Rethinking of the corporate social responsibility based on holistic value based societal perspective” is too explosive to be contained within the covers of this thesis. All the same a genuine and sincere effort was made to streamline it along the right lines.

The major suggestions are as under-

(1) Concept of Trusteeship
The concept of social responsibility is not new to the Indian society. It is as old as Indian culture and civilization. Ancient Indian literature labored this concept in detail and suggested the trusteeship model of governance which can inherently perform the function of social responsibility.

(B.G.7-4/7.5) The God's proprietorship over everything within the universe is confirmed in the Seventh Chapter of the Bhagavad-Gítá where parā and aparā prakāti are discussed. The elements of nature—earth, water, fire, air, ether, mind, intelligence and ego—all belong to the God's inferior, material energy (aparā prakāti), whereas the living being, the organic energy, is His superior energy (parā prakāti). Both of these prakātis, or energies, are emanations from the God, and ultimately He is the controller of everything that exists. There is nothing in the universe that does not belong to either the parā or the aparā prakāti; therefore everything is the property of the Supreme Being.
Because the Supreme Being, the Absolute Personality of Godhead, is the complete person, He has complete and perfect intelligence to adjust everything by means of His different potencies. The Supreme Being is often compared to a fire, and everything organic and inorganic is compared to the heat and light of that fire. Just as fire distributes energy in the form of heat and light, the Supreme being displays His energy in different ways. He thus remains the ultimate controller, sustainer and dictator of everything. He is the possessor of all potencies, the knower of everything and the benefactor of everyone. He is full of inconceivable opulence, power, fame, beauty, knowledge and renunciation.

One should therefore be intelligent enough to know that except for the Supreme being no one is a proprietor of anything. One should accept only those things that are set aside by the Lord as his quota. The cow, for instance, gives milk, but she does not drink that milk: she eats grass and straw, and her milk is designated as food for human beings. Such is the arrangement of the Supreme being. Thus we should be satisfied with those things He has kindly set aside for us, and we should always consider to whom those things we possess actually belong.

Accordingly, everything of this universe belongs to the almighty and was from him. It is for his people as a whole not for an individual. When a individual had more than his proportionate need then he must act as trustee of that extra portion, for God’s people. It is obligatory on the art of human beings to surrender everything to god in the first instance and then. He must use only that which is necessary according to one’s strict requirements. Consequently, it is our ethical and moral responsibility to perform each action with non-attachment, equanimity and wisdom towards oneself, society and the environment.

Indian philosophy positions human beings in society as a debtor, not as a creditor. Hence, the theory of obligations or debts(rin) maintained that there are certain obligations on the part of a human being ,which are required to be discharged by him during the course of his life. As per the obligation model. a human being is required to make the repayment of social responsibilities.
The entire discussion helps us understand that from the ancient wisdom point of view, social responsibility is a philosophy of life for both the individual and the organization. Social responsibility is the ethical philosophy based on the principal of trusteeship (as propounded by Mahatma Gandhi), and its performance must be considered as repayment of debts with the spirit of dharma or righteous conduct. Any conflict with this concept will generate the state of sorrow and the individual or an organization will become a symbol of criticism.

(2) Present education system
The present education system as it is today stops anyone from thinking. Our youth are being brought up in a tradition of veiled contempt for religion and everything religious. The educated class has also no affection for the masses, whose way of life is mostly molded by religious ideas. The educated classes have to produce a sufficient number of servants to work with a real missionary spirit for the amelioration of the suffering of the masses.

(3) Introduction of religious studies
There is urgent need for introducing religious studies into the universities. Because in the past strong objections were raised against including religious classes in the schools, they have been excluded, and now severe reactions are being seen in today's youth. Because of a lack of spiritual education, today's youth are undisciplined. They reject religious ideas and ethics and instead embrace logic and argument as supreme. Often they fall into the vicious grip of some unscrupulous politician.

(4) Human growth based on ancient wisdom
There is need to harmonize every action we perform (all work are part of actions) must be aimed towards attaining perfection in human life. Vedanta studies ‘life’ in totality or inclusively comprising inner and external dimensions. It considers ‘life’ as belonging to inner world and the root of all our external existence and actions which includes physical,
sensual, mental, emotional and intellectual domains. The constitutional hierarchy comprising these external and internal domains is stated in verse BG. 3.42

“The working senses are superior to dull matter, mind is higher than the senses, intelligence is still higher than the mind, and he(the soul) is even higher than the intelligence” as presented in Figure 8.

The ‘Self’ situated on the top of hierarchy sustains all the lower components that belong to external existence. The verse thus instructs us that an action or work must not obstruct ‘Self’ growth as it will contradict the natural hierarchical growth of the different components of our existence or external life will be in constant conflict with inner life impeding holistic growth in a human being. (Figure 23)

Elsewhere, in the same chapter titled, “Karma Yoga”, Sri Krishna instructs Arjuna that the work performed must elevate self (nurture divine virtues of life); else the same work can hamper human growth or (cause bondage.)

“Work done as a sacrifice for Vishnu(yajna) has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.”  
  Bg 3.9
Hence work must not hinder intrinsic evolution of life based on self-growth. Instead every action we perform (all work are part of actions) must be aimed towards attaining perfection in human life or elevating life towards becoming divine. Our human existence is primarily to help us evolve from sub human consciousness to divine consciousness and appropriate actions are the means for this higher cause.

“Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.” (Bg 3.19)

Additionally, Sri Krishna emphasizes in this chapter how a learned and educated man can become a role model to the ignorant section as well as to the world in general through his work.

“Kings such as Janaka attained perfection solely by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work. Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.” (Bg 3.20-21)

“As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path.” (B.g.3.25)

The above verses gives us a clue that when we desire to improve consistently to move towards perfection, then every work becomes excellent medium to attain it and the same is exemplified by great teachers who act as our role model. Therefore following the examples of King Janaka and Sri Krishna, all leaders have a great responsibility of leading all their subordinates through their exemplary work ethos. Hence work can never be abandoned or condemned instead work and life are both integrated to attain the Supreme. Hence holistic human growth is next to impossible in the midst of work-life conflict and therefore latter is a serious concern that cannot be overlooked nor tackled through transitory polices.
Briefly, when we understand ‘life’ broadly from alternative viewpoint based on ancient wisdom; our dynamics of daily living, daily conduct and thought processing in daily work atmosphere all change towards transforming of inner selves through every medium provided to us. Work, family, hobbies, technology and so on are thus considered varied means to attain perfection of self and hence all remain consistently integrated and focused to attain single whole Supreme. Thus when work is integrated to sacred ‘life’, our existence becomes sacred and this brings harmonious balance between external and internal existence.

(5) Incorporating the objective of human culture as per ancient wisdom

An important aspect of ancient work culture was it incorporated the objectives of human culture as guided by ancient wisdom. It accepted both primary and secondary objectives of human civilization side-by-side. Based on Vedic knowledge, it recognized four main objectives for human development called purusarths: dharma(ethical, virtuous, religious), artha(wealth, economic necessities), kama(sensory transient pleasure) and moksha(self-realization) or awakening our Godly qualities by linking with God. Hence there was no question of uncontrolled greed for wealth or indulgence in pleasures as both were regulated by dharma. And self-development being the primary focus, other three was considered as means to attain it. The knowledge based on the sacred relation between work and life guides the humanity to organize one’s life based on sreyas(ultimately beneficial) or primary objectives and not preyas(immediately beneficial), so that the temporary complexities of life based on preyas including at workplace do not bewilder people. Accordingly every employment is undertaken with dignity and satisfaction and the ‘primary aim’ is to attain completeness of life. The office work culture is not seen different from home culture. One’s values, commitment and selfless attitude to perform any job at home front are naturally carried to workplace. Both the working environment is seen as part of bigger universal cosmos or universal consciousness and as a means to grow in higher values and consciousness. Life being accepted as sacred, self-growth is encouraged and environment that disrespects life resulting in deterioration of life’s values are suppressed. Failing to penetrate into the inner dimensions of life directs one to blindly adopt a lifestyle and work culture that is part of the modern trend based on indulgence,
greed, enviousness, violence and similar negative nature. A work culture which fosters dis-values is inimical to the growth of human spirit irrespective of the credibility of the organization or the employee. Sadly, the approach based on incomplete understanding of our existence has changed our working culture today leading to unethical practices. The scriptures like Bhagavat Gita impart great education and wisdom in order to climb the ladder of virtuous path and also inspire every action towards perfection in selfless spirit. They have been tested, practiced and proven correct through the ages in accomplishing the purpose of life. Several great leaders in the past excelled in their respective field of work by applying the knowledge based on spiritual science.

(6) Nurture divine human values - primary component of human capital

The challenge today is application of tested spiritual science to retransform modern work culture which is largely influenced by high scale insensitive technology and objective commercial principles. But we need to keep in mind, whether ancient or modern, workforce is primarily ‘human’ driven either directly or indirectly and not ‘dead object’ driven. And scriptures inform us that human species occupy top position in evolution scale with developed consciousness; hence every human being is accountable through his actions to a higher authority or higher forces or Supreme power who has not only entrusted responsibility but also given him sacred life. Humans cannot abuse or disrespect life in the pretext of technology or modernization. Therefore irrespective of the epoch we live in, we have to nurture divine human values that are primary components of human capital which contribute to the healthy growth of workplace in terms of productivity, cooperation, integrity, accountability and an employee’s complete growth. Thus spiritual science cannot be ignored. It is a universal tool based on scientific temper applicable beyond time and space that can produce results even during current SciTech era. To apply spiritual principles it is essential to study spiritual science and practice it so that all our actions are guided by spiritual wisdom.

We learn from all traditions that human civilization has a special role and purpose in this earth planet; hence every responsibility we undertake in our life should serve this purpose including the responsibility at workplace.
“Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”

This is the edifice on which our ancient work culture was built. Transformational leader and transformational workforce were inherent to all ancient traditions who voluntarily undertook a voyage of personal transformation and development to raise one another to higher levels of motivation and morality. The confluence of several eastern traditions in the Indian soil was one of the beacons towards ethical work culture. The traditional wisdom provided direction for every action based on $preyas$ (immediate beneficial, that brings transient pleasure) and $sreyas$ (ultimate beneficial that leads to self-realization). Overall the healthy workplace facilitated towards fulfillment of life’s purpose while taking care of economic necessities and happiness quotient. As it was life oriented it naturally instilled dignity and respect for life in the heart of every workforce, big and small. There was individual responsibility undertaken to pursue the profession within one’s full capacity as a selfless act of service.

(7) Understanding responsibility as a human being

Today, the ambiguity about life’s purpose is adversely affecting our responsibility in this planet and consequently in the workplace, gradually progressing towards collapse of sane human values. Bereft of direction, no amount of technology or economy driven globalization or classy workplace or effective soft skills can help us to restore back the serene human culture. All ancient traditions specifically teach us the strength of enlightened human culture as an indicator for human civilization. Sadly, in the name of global work culture, we are progressively promoting animalistic instincts giving rise to corrupt and fraudulent practices at workplace. Business world too is witness to many misdemeanors for a long time. The word “scam” has pervaded practically all workplace and this has undermined the societal responsibility of the business. Unstructured lifestyle is fast becoming the culture of workforce facilitating unhealthy working environment. Overall it appears there is breakdown of moral fiber in the working arena. It is high time, leaders and managers revisit systems adopted during ancient period when scams and stress were unheard off and take its guidelines to retransform the current work culture.
(8) **Foundation of education**

During our rich ancient era the foundation of education was in tune with its etymology. Education stems from the Latin word educere; ‘e’ means ‘out’, and ‘ducere’ means to ‘lead, draw or bring.’ So education means to lead, draw or bring out.

_Asato ma sadgamaya,_
_Tamaso ma jyotirgamaya_
_Mrutyorma amrutam gamaya_

_O Lord, lead me from the unreal to the ultimate reality, from the darkness(ignorance) to the light(knowledge) and from the death i.e., from the body(which is subject to death) lead me to the immortality(Atma-Brahma – which is reality)._ 

This is the edifice on which our ancient education system was built. The traditional wisdom provided direction for every action based on _preyas_(immediate beneficial, that brings transient pleasure) and _sreyas_(ultimate beneficial that leads to self-realization). Overall the complete education was a roadmap towards fulfillment of life’s purpose while taking care of economic necessities and happiness quotient. As it was life oriented it naturally instilled dignity and respect for life in the learner as well as teacher. There was individual responsibility undertaken to pursue teaching profession within one’s full capacity as a selfless act of service. Alongside the student would receive knowledge submissively based on respect for teachers, simultaneously developing excellent character by nurturing mental and intellectual faculty. Recurrent stress before examinations, depression after declaration of result or any type of persistent psychosomatic lifestyle disorders were unheard of either among students or teachers community in the education system based on traditional knowledge. Moreover, the quality of education was very high.

(9)**Qualified teachers in educational system**

The colonization of Indian society changed its approach towards education, that even after independence, the model remains dominant. Post-independence, under the impact of industrial revolution and recently with advancement of science and technology the
education system in India has undergone changes in leaps and bounds. Within these changes is also embedded the mechanistic and non-sentient temperament of technology taking students and teachers alike far from respecting life and their responsibility in this cosmos, resulting in collapse of sane human values. Today the education sector is multifaceted and appears fragmented and incomplete. It is difficult to ascertain the exact goal of education (including teaching profession) as it is primarily seen as a means to earn a good living. A teacher is identified by his/her scholastic credentials, but his/her actions on the whole might not reflect the ‘Wisdom’ and ‘Maturity’ gained through education. Any changes in structure or policies or syllabus are reluctantly received at teacher’s end, which sometimes brings a negative impact in their mindset. They perceive, what started as a passion and loving profession now brings stress in their life. This temperament has natural implications in their productivity affecting student teacher relationship. As a result the students don’t undergo real personality transformation even after obtaining good education from academically qualified teachers.

(10) Human being to follow ethical and moral standards in life.

The main aim of human life is the attainment of liberation from the vicious cycle of misery. Therefore Purusawartha theory reveals that there are four dominant values namely Dharma, Artha, Kama, and Moksha which must be imbibed by mankind to attain the ultimate aim of human life. These are the highest values of Indian culture, which means when the economic and material life is based on the righteous conduct, then it will lead mankind towards liberation, bliss, peace, prosperity and success. The concept of dharma describes the ethical way of performing actions and decisions in order to fulfill one’s obligations towards society. The business based on the fundamental of dharma or righteous conduct can, in true sense, discharge social responsibility. Kautilya too preached and promoted the ethical principles and models while doing the business. Though he believed in the materialistic aspirations of man, yet this was not the sole aim or end of life. The chief objective of life according to him is the realization of Trivarga and discrimination between Artha Trivarga i.e. Artha, Dharma and Kama and Anartha Trivarga i.e. Anartha, Adharma and Soka. Kautilya described that it is not only will and reasoning, but ethics and discipline should also be taken into consideration while
discriminating the Artha and Anartha Trivarga. Accordingly man must live a happy life in the society, and in order to do that, he must regulate his conduct in such a way as others may not come to grief due to his state of happiness. To attain such a state of existence, an individual must abide by ethics and moral standards in his life. The ethics and moral standards consists of showing due respect and wishing for the prosperity of others and refraining from injury to others or adopting such line of action which may give rise to Anarthas to others. To fulfill the social responsibility, a business must abide by the principle of Artha Trivarga.

(11) Transformation of inner self

When we analyze transformational leader (Burns 1978, 2003) with regard to moral development from Vedanta perspective, it instructs us that the development of consciousness or transformation of inner self is an important criteria to raise oneself morally and ethically. As consciousness development is at inner level, with actions reflecting universal core human values, the resultant moral development is not undermined by any cross culture factors that differs in moral reasoning of what is good or bad. In other words, the phenomenal world which is characterized by change and differences has no impact whatsoever in their personal values and virtues which in turn motivates their followers. The complexity that corporate culture face today within global scenario of varied culture and the impact of changing technology in training pedagogy demands to look into transformational leader based on ancient wisdom. In order to feel inspired by a genuine transformational leader, the followers indeed need to have faith in the basic tenets of Indian Philosophy based on Upanishads and Gita: focusing on self growth (developing consciousness), discovering potential divinity, discriminating between reality and transient, following yoga system especially karma-yoga to perform action intelligently as a duty for a higher cause without expecting rewards and maintaining equanimity under all circumstances.

Development of consciousness means continual forward growth of a personality unfolding towards developing godly qualities. The forward growth can be best understood by the analogy of bud blooming into flower. When a bud starts blooming,
intermittently it doesn’t shrink back to become bud again as per laws of nature, but grows further to become a flower. This is “Real” transformation of bud into flower where the impact of closed bud is lesser(different) than the impact of fully bloomed flower in the surroundings. The flower carries complete aroma, attracts the bees and beautifies the surroundings, creating a pleasant atmosphere.

This analogy indicates that a transformation based on forward growth is genuine and at any point it cannot have an impact of lesser developed(transformational) stage. If the final impact is not consistent or it is uneven, then it is not a “Real” transformation. This understanding can help us to evaluate the disadvantage of a transformational leader build on modern ethical theories which differ in moral standards, end values and beliefs and consequently his influence differ among different followers across the globe. They cannot have a universal acceptance of right and wrong. Subsequently the transformational leadership based on different moral reasoning conditioned by culture cannot be practiced at universal level. As an example such a situation can possibly arise while undertaking human resource outsourcing or skills training program involving exchange of human resources. The impact of transformational leader will then be restricted or inconsistent and therefore this relative approach of transformational leadership is narrow and conditional. Under the circumstances it would be appropriate to apply universal ancient wisdom to build a “Real” transformational leader who by virtue of developed consciousness(inner growth) is internally awakened to nurture his end values like integrity and influence her/his subordinates positively beyond their culture and group identity. This transformation is not based on external stimulus of what is moral or ethical but the stimulus arises within to develop favorable virtues in order to realize his self and benefit his followers in the same spirit of benefiting his own self.

It has been observed that nurturing human values has not been given due importance it deserves, in the workplace, including in our country, even though India’s glorious past work culture produced philanthropic and charismatic leaders who focused on moral development and growth of human values among their followers and subordinates.

To make an enterprise successful it requires a certain element of self-less sacrifice, enthusiasm, determination and commitment by every responsible leader and these things must come from within. These were naturally cultivated by the past leaders as part of
chasing the goal of self-realization that was considered ultimately beneficial (shreyas) over immediately beneficial (preyas) activities of meeting economic necessities (artha) and transient bodily needs (kama). Consequently the emphasis on economy or business was not exclusively based upon commercial principles of modern times or any category of selfish ideals like political gain or power but upon the eternal spiritual laws which guided the self towards perfection. Every employment was undertaken with dignity and satisfaction and the ‘primary aim’ was to attain completeness of life, by ‘bringing out perfection’ in human which is inherent quality of self. Every work environment was seen as part of bigger universal cosmos or universal consciousness and as a means to grow in higher values and consciousness.

Great personalities like Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, Saint Tiruvalluvar, Srila Bhaktivinoda Thakura, Lokmanya Tilak, Mahatma Gandhi and many more were just not great thinkers, but were social reformers and transformational teachers/leaders as well. Their literary works were all focused on transforming humanity based on transformation of inner self, while simultaneously they served the nation externally with full enthusiasm and integrity inspiring all those who came in touch with them. We know how Mahatma Gandhi influenced all classes of people through his charisma that was built on simple living and high thinking, that even today he is considered as a role model transformational leader with several followers in the world. His famous saying, “you become the change to see the change around you” has become the motto today to resolve several plaguing issues at global level.

Thus, when we peek into India’s history and study its work culture, life and mindset of successful leaders and enterprises we can notice a common thread, practically all were karma yogis, namely all actions were primarily focused on self development, leading to human dignity, strong membership or identification with Mother earth and practicing the famous axiom, ‘the whole world is one family’ which indeed was true globalization. All accepted that there was a calling from Higher being to exist in order to make a difference for the rest of society and this attitude naturally instilled a sense of personal social responsibility and CSR or philanthropic activities was outcome of the later.

(12) Principle of Nishkama Karma
As per the teaching of the Bhagvad Gita, there are two ways of salvation i.e. renunciation of actions and performance of actions. The path of action is based on the cosmic law of creation which means one who is part of creation has an obligation towards creation. Therefore CSR is the dutiful action of a corporation to create the wealth for social good. In other words CSR in its true sense can be understood as what business puts back-in return for the benefits it receives from the society. In the present research work, a CSR model has been developed which explains CSR to be a process aimed at achieving the tetra bottom line that includes economic, social environmental and spiritual or cosmic concerns, on the basis of the philosophy of Nishkama Karma, the model of CSR has been developed. This model describes CSR as a swadharma or dutiful action (sattvic action) of a corporation which should be discharged without the desire of the fruit of actions and with mental evenness for the realization of corporate sustainability and corporate bliss (nirvana).

It is a philosophy of righteous action therefore CSR is swadharma of a corporation which should be pursued under the guidelines of the philosophy of Niskanma Karma for the achievement of the milestones of good corporate governance.

The Following Shloka explains this-

\[ \text{çré-bhagavän uvāca} \]
\[ \text{sannyāsaù karma-yogaç ca} \]
\[ \text{niùçreyasa-karāv ubhau} \]
\[ \text{tayos tu karma-sannyāsāt} \]
\[ \text{karma-yogo viçiñyate} \]

\[ \text{(B.G.5.2)} \]

The Personality of Godhead replied: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of work.

**The Doctrine of Nishkama Karma is applicable to CSR**

This doctrine of Nishkama Karma explains about the real Corporate social responsibility.
Karma yoga –Nishkama Karma yoga is the art and skill of performance of action and duty without attachment and equanimity for the realization of the highest goal of man’s life. Non-attachment, equanimity and swadharma are essential constituents of Nishkama Karma philosophy. Thus it emphasizes on the practical aspect of the life.CSR is a process of continuous commitment of business towards the triple bottom line for the attainment of good governance; similarly Nishkama Karma is the discharge of swadharma without attachment, recognition, reward, or appreciation for the attainment of the supreme good in the life. The thesis of Nishkama Karma is suitable for the discharge of social responsibility but ultimately they merge at the same point that is a blissful state.

The philosophy of Nishkama Karma and the concept of CSR finds expression in the following verses of the Bhagavad Gita.

```
karmaēy evādhikāras te
mā phaleṇu kadācana
mā karma-phala-hetur bhūr
mā te saīgo ’stv akarmaēi
(B.G.2.47-48)
You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.
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yoga-sthaù kuru karmāēi
saīgaṇa tvaṭvā dhanaījaya
siddhy-asiddhyoù samo bhūtvā
samatvaù yoga ucyate
(B.G.2.48)
Perform your duty equipoise, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.
```

**Ingredients of Nishkam Karma**

1. You have a right to action alone, not to the fruit of action
2. Let not the fruit of action be your motive (non-attachment)
3. Do not consider yourself the creator of the fruit
4. Let there not be in you the attachment to inaction
5. Insist on the cultivation of an attitude of equanimity

The swadharma. non-attachment and mental equilibrium are core constituents of nishkamakarma. CSR is the swadharma or philosophy of every business organization, and it should be discharged with mental evenness and without non-attachment for the attainment of highest good in the business world. A corporation is a trust which is managed by professional managers; therefore it is the natural responsibility of the management to perform each action with the spirit of yajana (selfless act or sacrifice offered to the triple bottom-line).

The concept of CSR finds the philosophical expression in the following verse.

\[\text{ñöän bhogän  hi vo devä}\\
\text{dāsyante yajïa-bhāvitāù}\\
\text{tair dattän apradāyaibhyo}\\
\text{yo bhuikte  stena eva saù}\\
\text{(B.G.3.12)}\]

In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

The action or decision or behavior of business should be attuned to the Devas. Devas are the astral forces, divine souls who act as cosmic agents and are instrumental in governing the world.

This aim of life is attained by performance of yajñas. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature.
Corporations cannot survive in a vacuum, and they owe their success, growth and prosperity to ancestors, customers, employees, society, investors, government, management, creditors, natural resources, environment and the cosmos etc. All these constituents contribute towards the smooth functioning of the business. Corporations also function as one of the players in this world which are affected by the behavior of others and simultaneously affect others. Further it is mentioned in the Bhagvad Gita that those who enjoy the benefits from these universal deities without fulfilling their respective obligations are indeed thieves and deserve punishment. CSR is a Devas attuned yajnas and the corporation which does not fulfill this responsibility is considered as a thief and deserves severe punishment. Therefore it is expected from the corporations to behave as good corporate citizens by discharging their respective universal responsibilities in order to be free from all sins (binding effects).

**Three grades of actions**

The actions of human beings are governed by the three attributes of nature such as sattva, rajas and tama. qualitatively, sattva is the best, tama is the worst, while rajas is the intermediate. rajas is required, to some extent but under the proper guidance of sattva.

\[
\text{aphalākāikñibhir yajīo}
\]
\[
\text{vidhi-diñöo ya ijjyate}
\]
\[
\text{yañöavyam eveti manaù}
\]
\[
\text{samādhāya sa sāttvikaù}
\]

(B.G.17.11)

Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness.

\[
\text{abhisandhāya tu phalaà}
\]
\[
\text{dambhārtham api caiva yat}
\]
\[
\text{ijyate bharata-creñöha}
\]
\[
\text{taà yajīàà  viddhi rajas am}
\]

(B.G.17.12)
But the sacrifice performed for some material benefit, or for the sake of pride, O chief of the Bhāratas, you should know to be in the mode of passion.

\[
\text{vidhi-hēnam asāñōānnaā}
\]
\[
\text{mantra-hēnam adakñēām}
\]
\[
\text{çraddhä-virahitaā yajïaā}
\]
\[
\text{tāmasaā paricakñate}
\]

(B.G.17.13)

Any sacrifice performed without regard for the directions of scripture, without distribution of prasādam [spiritual food], without chanting of Vedic hymns and remunerations to the priests, and without faith is considered to be in the mode of ignorance.

It is observed from the above mentioned verses that the sattvic actions are performed with the spirit of yajana therefore these actions inherently fulfill the requirements of the CSR philosophy. As per the teachings of the Bhagavad Gita those who have established themselves in the sattvic philosophy need not perform any extra obligations. Corporations strive to address the social and environmental obligations on their own initiative and without the desire of rewards and recognitions, and need not go for mandatory CSR practices. The rajasic actions are performed with the desire of fruits. The corporations reactively engage in discharging social responsibility under the legislative or regulatory requirements or even under the pressure of societal protest or activism. The tamsic nature denies the performance of action as any obligation towards society and environment. A tamsic corporation strives only for the attainment economic goals since the business has only one objective and that is the maximization of the owner’s wealth.

Hence for the attainment of the state of corporate sustainability in terms of CSR and good governance, the corporations should perform all actions and duties without attachment. The follow verse from the Bhagavad Gita is relevant in this regard,

\[
tasmäd asaktaù satataà
\]
\[
kāryaà karma samācara
\]
asakto hy ācaran karma
param āpnoti pūruṇau
(B.G.3.19)

Therefore, without being attached to the fruits of activities, one should act as a matter of
duty, for by working without attachment one attains the Supreme.

Hence, to attain the highest good, the corporate world should perform all the material and
spiritual actions without attachment, in order to imbibe the philosophy of CSR in the
truest sense. The philosophy of Nishkama Karma explains that one should not consider
oneself as the doer, because it will make that person egoistic.

prakāteu kriyamāēāni
guēaiu karmāēi sarvaçaū
ahaikāra-vimūōhātmā
kartāham iti manyate
(B.G.3.27)

The spirit soul bewildered by the influence of false ego thinks himself the doer of
activities that are in actuality carried out by the three modes of material nature.

This verse of the Bhagvad Gita explains that all actions of human beings are governed by
the three attributes of nature. The actions discharged for the realization of common good
are guided by the sattvic attributes not by rajastic and tamsic attributes. whe an individual
or an institution performs an action with the spirit of the sattvic sense, then he becomes
interested in only the means in attainment of the ends. On the contrary he wrongly
considers himself as the doer when the action is performed under the impression of
rajasic and tamsic attributes.

The corporation should discharge the CSR with the spirit of Nishkam Karma and should
realize that it is the swadharma of a corporation. The discussion on CSR and Nishkama
karma emphasises that the first and the highest step towards social responsibility is to
follow one’s own duty (swadharma) and this has been rightly signified in the following verse.

\[ \text{çreyän sva-dharmo víguēaù} \\
\text{para-dharmāt sv-anuñōhitāt} \\
\text{sva-dharme nidhanaà çreyāù} \\
\text{para-dharmo bhayāvahaù} \]

(B.G.3.35)

It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

This verse signifies that swadharma is far superior to parādharma. swadharma means duty performed with the spirit of Nishkama Karma for the realization of soul self, whereas parādharma is action performed for the satisfaction of the ego self. The philosophy of Nishkama Karma is at the core of swadharma. The teachings of the Gita offer guidelines for righteous principles and actions, that human beings should strive to follow for the development of swadharma.

Hence CSR as tetra bottom line (swadharma) is far superior to only economic responsibility (parādharma) therefore CSR is the swadharma of corporations, which they should follow in the light of principles of Nishkama Karma for the achievement of milestones of good corporate governance.

(13) Principle of Vasudhaiva Kutumbakam.

The Indian sages and seers propounded the gospel truth "Vasudhaiva Kutumbakam". Let us Vow to follow this divine teachings and consider ourselves as the citizen of the world. We need unity to build a new one world country. The concept of human unity is very old. Indian seers had unequivocally proclaimed that not only humans but the entire creation is one single family. For those who have a refined and generous outlook, the whole world is just one family. The joint family system of Indian is an example of unity in diversity. In
mast Indian homes it is normal to see a family living together with the grandparents. They are of different age, yet they are all united and happy. All this is due to the great teachings of our religion. Hinduism believes in universal unity and happiness. As one of its prayer says, "May all be happy."

That is why some religions, so may races live in unity in diversity in peaceful co-existence in India. The Hindu system of varnashram dharma and the four Purushartha reinforce unity as well. They are meant for the proper development of society. Shri Krishna himself made it clear in Bhagavad Gita that a person's action determines his caste. The message of Bhagavad Gita is addressed to all men without distinction. The famous law of karma and rebirth, the concept of immortality of the soul give hope and light, peace and solace to people of all castes, creeds and religions. It is considered a universal gospel. Peace and harmony in the world will come through brotherhood and love. With true enlightenment a person rises above the level of boundaries of race, religion, language or nation. Unless our mental horizon and perception is broad we cannot achieve success in life. Due to our ignorance we are trying to establish the superiority of our own race and religion. The cause of today's dangerous situation is the ignorance of mankind. It is by understanding the spirit of "Vasudhaiva Kutumbakam" that world peace can be ushered in this world.

Today the world is on the verge of total destruction. Every country in the world, in the name of peace and self defence, has accumulated weapons of mass destruction. But through such weapons peace cannot come in this world. In this dangerous situation respect for all religions and "Vasudhaiva Kutumbakam" can usher peace in this world.

India is land where ideal of unity in diversity has existed for long. A variety of religions like Hinduism, Jainism, Buddhism, Sikkhism, Islam and Christianity flourish there. The Hindu religion itself is made of many creeds like Vaishnavism, Shaivism and Shaktism. This clearly give us an idea of unity in diversity existing in the heart of Hindu religion. India is a world in itself for its diversity.

Indian CSR model based on holistic value based societal perspective
In accordance with the Indian philosophy, the characteristics of business excellence are intricately weaved around spiritual threads of Vedic and Bhagavad-Gita teachings.

(1) Business excellence must be dedicated to spiritualism (of work). All other matter then falls into order. The business management corresponds to a cosmic order that is grounded with concepts of self-determination and self-realisation.

(2) Business excellence should evolve around right actions and right measures. Self-realisation that immoral business strategies (example those related to poor quality products sold at excessive profit margins) and unethical business tactics (example undercutting and short-term profit taking) only results in business losses.

(3) Business wealth should be accumulated by applying the right actions that should be shared equitably with all stakeholders. Selfless sharing of profits brings long-term gains. Employees would be highly motivated, loyal and hugely committed to the organisation.

(4) Business excellence would be achieved if the business practices are ethical and social responsible to the society. This will result in long-term sustainability of the business.

The business excellence in accordance to the Indian philosophy is more than just a business objective. Being spiritual in structure, it attempts to achieve perfection (or moksha). It is the highest order systematically framed by the Vedic order system. Hence, disorder in business practices is expected to follow the law of karma (action and antecedent result). Business excellence in the context of the Indian philosophy is an expression of virtue or dharma.

An Indian CSR model can be possibly constructed upon the Vedic principles of virtue as key planks in modern business models. Key planks that should dominate the business models follow the spiritualism context of self-realisation, the laws of karma, right measures and finally, the scientific approach of order. Sri Krishna in the Bhagavad-Gita states that ‘I am that action in all things that is unopposed to values’. Successful Indian companies can attest to this CSR model, namely, TATA group, Infosys, Wipro, Bajaj,
Sriram Investments, BHEL, Bharat Heavy Industries, Asian Paints, Brook Bond, and Larsen and Toubro to name a few..

The underlying model of business enterprise as an economic engine designed for and functioning to produce wealth is evolving. In this writing we have focused on the transition of business from economic engine to social system, i.e. is the propose of a business is still to produce wealth, but it is dose so as a social organization, having to meet and respond to the pressures and responsibility of society and its citizens.

**Recommendations for further research**

The challenge of rethinking of CSR with holistic value based societal perspective opens new vistas for further research.

(1) This research can be further extended at all India level and also at a global level. This can make new contribution to societal cause.

(2) CSR can become part of curriculum and the study of new dynamics curriculum construction could be a topic for research.

(3) The third theme could be the place of Value addition in Vedic CSR in a secular democracy.

(4) Since education play vital role in all spheres of life, teacher’s role in imparting value based CSR education could be another topic.

(5) CSR encompasses a wide variety of concerns such as ethical values in business, welfare of society, awareness, respect and protection of the natural and built environment as regular action that business can take to solve the problems being faced by the Society. This could be another subject for research.

(6) Besides CSR, there are many management concepts from the ancient Indian literatures like the Kautilya’s *Arthashastra*, which are still applicable in today’s corporate management. A deeper study of the literature will open many new areas of management concepts, which is yet to be known and practiced in the modern management.

(7) Besides, CSR Kautilya’s *Arthashastra* have dealt with many other topics related to politics, economics, sociology, ethics, etc. This can also add topic for further research.
(8) It is our hope to see more studies in other areas of corporate management such as strategic management, financial management and human resource management from Kautilya’s *Arthashastra* or *Bhagavad Gita* can be undertaken for future research.